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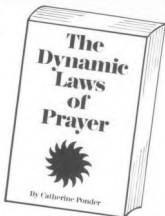
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FROM THE EDITOR

Charles Fort called them "damned" phenomena — events that, though condemned and ridiculed as impossible, are a part of human experience in all times and places. These experiences are finally beginning to come under scientific scrutiny (as evidenced by the creation, in recent years, of such organizations as the International Society of Cryptozoology and the Society for Scientific Exploration). This is happening because, as behavioral scientist David J. Hufford has written, "it is simply not possible today to assemble an intellectually defensible argument to the effect that [acceptance of paranormal events] is only possible for those lacking judgment, sound critical faculties, observational competence and a scientific education (although many have tried)." Four decades into its existence, FATE faces the prospect that its subject matter may become "respectable" — but not too soon, we hope. We've had too much fun tweaking too many deserving targets to want to stop now. Here's to 40 more years.

Jerome Clark

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I SEE BY THE PAPERS

by Curtis Fuller



QUOTE OF THE MONTH

If you are only skeptical, then no new ideas make it through to you. You never learn anything new. You become a crochety old person convinced that nonsense is ruling the world. (There is, of course, much data to support you.) But every now and then, maybe once in a hundred cases, a new idea turns out to be on the mark, valid and wonderful. If you are too much in the habit of being skeptical about everything, you are going to miss or resent it, and either way you will be standing in the way of understanding and progress. On the other hand, if you are open to the point of gullibility and have not an ounce of skeptical sense in you, then you cannot distinguish the useful ideas from the worthless ones. If all ideas have validity, then you are lost, because then . . . no ideas have any validity at all.

— Carl Sagan

NICHOLAS WARREN, a London surgeon and something of an authority on the fabled Hima-

layan yeti (otherwise known as the "abominable snowman"), summarizes current theories on the theoretical creature of Nepal, Sikkim, Tibet and Bhutan. "Theoretical" may be the wrong word because there is no doubt that it is a "creature"; the problem lies in whether it is a "snowman," abominable or humanoid. At any rate, Warren's report on present knowledge of the subject appears in the December 24-31, 1987, issue of *New Scientist*.

First, let's consider the designation "abominable snowman." It's a poor translation of a local word meaning "bad man," according to Warren. As to "humanoid" Warren suggests there are most likely two creatures that match descriptions of the animal (or its tracks). The snowman's footprints were first observed and reported by European explorers in 1887.

Warren believes that the most likely candidate is the rare Tibetan blue bear — a creature first described by science as late as 1853. "Even today," Warren writes, "only six skins, one skull and a few odd



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bones are all that are retained in the world's museums."

There are a number of reasons for this choice. First, the blue bear regularly walks on its hind legs, although it is over six feet tall. This information comes from observing a captive blue bear in the Dalai Lama's zoo at Shigatse. Second, the bear was described as having an "apelike face." Third, the large toe of the blue bear is the outer toe and the smaller toes are on the inside. This is exactly the position described in the yeti's tracks and is the opposite of the positioning of the toes of the human foot or those of any other known primates.

Bernard Heuvelmans, the Belgian zoologist and cryptozoologist, has stated that he finds the bear identification "very satisfactory." Critics insist that the tracks of a bear walking in the snows would be superimposed over one another and the position of the toes would not be reversed compared with primates but Warren answers this by asserting that would not be so if the animal walks on its hind legs alone.



STILL ANOTHER YETI

BUT HOLD ON. There is still a smaller yeti to be dealt with. It has been identified from both sightings and snow tracks and unlike the larger yeti it apparently lives below the tree line, venturing into the snows only at night. Warren sug-

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gests that it could still be the blue bear because, although the blue bear's footprints measure 12 to 13 inches on level ground, they are only eight inches when the animal is climbing.

Warren's theory is that the smaller yeti is not the blue bear, however, but probably a large ape living in the pine forests of the Himalayan foothills where "it could find both food and shelter." Our own observation is that pine foothills are a sparse source of food for nearly any large creature. Warren says, "The concept of a vegetarian ape, occasionally straying from the forests into the high snowfields, is not only logical but also plausible as an explanation of the smaller yeti."

The theoretical small yeti has either black or red hair. It is variously known in the Himalayas as "rimi" (black) or "rachshi bompo" (red), says Warren, adding that it is also known as "chuti" or "yeh-teh."

A new British expedition is proposed for 1988 to help resolve this problem. But meanwhile, Warren points out, the existence or nonexistence of this amazing creature has little to do with the fact that "the yeti is currently Nepal's number one foreign currency earner." Ironically, tourists no longer flock to Katmandu for spiritual enlightenment but for a far more elusive quarry, one which if ever found can be seen, photographed, touched or even smelled.

MURDER MOST OLD

FORENSIC specialists argue over a murder committed yesterday. How then can they determine that dark brown stains on a 100,000-year-old cutting stone too are human blood and possible evidence of murder? A Canadian scientist has pronounced the stains on a 100,000-year-old cutting stone found in Iraq about 35 years ago to be human blood.

His method and conclusions have been attacked as faulty and he is even in danger of losing his job. Nevertheless Jerold M. Lowenstein, a clinical professor of medicine at the University of California in San Francisco, using biochemical techniques, has confirmed the claim

that the stains are indeed human blood.

We'll need to use our imaginations. What kinds of humans were living 100,000 years ago? Could the blood be from a Neanderthal? If the blood is that of *Homo sapiens*, what sort of human creature was it? Probably not Cromagnon man; he is thought to have come along later. And how did human blood get on the cutting stone? John Noble Wilford in the *New York Times* wonders whether it is a clue to a murder. Or was it ritual sacrifice? Or cannibalism? Were there wars in those long-ago prehistoric times? Or is the answer as prosaic as a toolmaker's cutting himself on the stone's sharp edge?

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THE MAGIC KEY

IN THE steaming depths of hot springs, just below the boiling point of water, live primitive one-celled organisms called "eocytes," meaning "dawn cells." The original eocytes are believed to be the primitive ancestors of all living creatures. James Lake, a professor of molecular biology at the University of California in Los Angeles, thinks that bacteria like these still-living eocytes were the last ancestor shared by all of today's life forms.

The Associated Press reports that Lake's conclusions "come from analyzing evolutionary changes in material found in every living cell. The effort required more than one million comparisons of material from different organisms." As a result Lake has produced a new evolutionary family tree.

But Lake's work is still based on assumptions. He believes that our ancestral cells "probably resembled" eocytes. The age of these primitive cells is a bit uncertain but was "probably" at least 3.5 billion years. Lake can only theorize that they were sulphur eaters. But his molecular research does show the very bottom of the evolution of life on earth; the research indicates that all life came from a common ancestor, the sulphur-eating dawn cell.

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THIRTY million years ago over the seas off South Carolina the world's largest known flying sea bird flew and screamed. Today its fossilized bones have been separated from the stone encasing them and scientists at the Smithsonian Institution have a pretty good idea what kind of creature it was.

First of all it was big, with an 18-foot wingspan and a weight close to 90 pounds. It has been identified as a member of an extinct family of birds called *pseudodontorns*, or "bony-toothed birds." The bird's jaw was lined with a bony structure resembling teeth but lacking the dentine and enamel of genuine teeth.

Oddly enough, *pseudodontorn* couldn't really fly. Storrs L. Olson of the Smithsonian said it probably spent most of its life soaring on ocean winds but its wing bones were such that they did not permit a flapping motion. "It couldn't have had much of a rotary motion at all," Olson said. "All this bird could do is hold its wings out." Nonetheless the family of *pseudodontorns* was successful, present on every continent gobbling down fish and squid from about 50 million years to five million years ago.



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FABLE HAS it that cats have nine lives. The fable undoubtedly arises from cats' ability to survive serious falls. A bit of research on this subject was done by Wendy Melillo and recently reported in the *Washington Post Magazine*.

The inspiration for Melillo's research was her cat Sam's fall off the ledge of her fourth-floor balcony. When after searching for 1½ hours she found Sam hiding under a car, the veterinarians found Sam had only a slight head injury. Dr. Wayne Whitney, a New York City veterinarian, described some of the results of a 1984 study he did of falling cats. The vets call it the "high-rise syndrome" in which various animals but mostly cats fall or leap from heights that would kill most humans.

Dr. Whitney found that 90 percent of the 132 cats he studied survived after falling from two to 32 stories. Sabrina won the prize. She suffered only chest injuries and a chipped tooth after falling 32 stories (400 feet).

Whitney's study reveals some fascinating facts which help explain cats' survival. When cats go into their fall, their legs are extended rigidly which makes leg fractures a distinct possibility. But after falling five stories they reach a terminal velocity — a maximum falling speed — and position their legs in a more relaxed, horizontal position, Whit-

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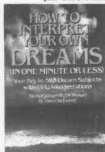
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ney told Melillo. This allows them to distribute more evenly the impact across their bellies.

If Sam had fallen one more story, he might have had an even safer landing.

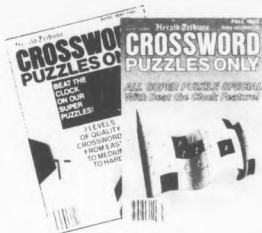


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What they have found so far has surprised them. There have been unexpectedly large and abrupt rises in world temperatures at the end of each of the last two ice ages. This has been correlated with unexpect-



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edly large and rapid increases in the atmosphere's carbon dioxide; these increases apparently accompanied the temperature rises.

In the *New York Times* Walter Sullivan reports that carbon dioxide increased from 190 to 280 parts per million, apparently within a few centuries. At the same time cooling at the beginning of the ice ages was more gradual, leading the investigating scientists to believe that completely separate processes were responsible for the cooling and warming. The scientists had expected to find a related cause for both.



TAKE HEED

THUS FAR the findings sound a warning that a radical warming could occur in the earth's atmosphere as a result of the huge quantities of carbon dioxide pouring into the atmosphere from the enormous amounts of fossil fuel consumed by automobiles and modern heating and power-production methods.

The evidence appears to confirm the theory of the Milankovich cycles that the ice ages are related to the 110,000-year periodical changes in the shape of the earth's orbit and in the tilt and aim of the spin axis. A weaker 21,000-year cycle is also apparent.

But mysteries remain. Sullivan writes that even the stronger cycles, which primarily alter solar heating

at high altitudes, ought to influence temperature only slightly. Nevertheless they seem to have turned ice ages on and off over the past two million years. One theory is that even a slight warming might increase biological activity which in turn would increase carbon-dioxide levels and that would lead to further warming and still more carbon dioxide.



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and sophistication of Mayan culture arise. A major article in *Archaeology* (January-February 1988) presents a fascinating analysis of Mayan music and musical instruments.

On the walls of the Mayan temple of Bonampak colorful murals show processions of musicians rattling maracas and beating drums, probably serving the same social purpose as our school bands marching in our own ritualized games. Spanish chronicles, frescoes and tomb burials show that the Maya were a musical people. They had drums, whistles, rattles, trumpets and flutes in varying shapes pitched to different registers. A pair of elite tombs discovered two years ago at Pacbitun, in the Cayo District of Belize, contained more than a dozen instruments of the Late Classic period from A.D. 600 to 900. Some of these instruments can still be played.

We know that music played an important role at Mayan funerals, festivals and historical occasions but little is known about its use in everyday life. Fragmentary accounts also tell of Maya warriors going into battle against the Spanish blowing whistles and conch shell trumpets and beating drums and hollowed-out tortoise shells.

Little was known about the instruments for years because they were made of perishable materials such as reeds, wood, bone for whistles and conch for trumpets.

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The paintings show that the instruments did exist, however, and all this was confirmed with the discovery in the Pacbitun tombs of the fired ceramic instruments.



MUSICAL COMPLEXITY

PAUL F. HEALY, author of the *Archaeology* article, was a member of a team of Canadian archaeologists from Trent University, Ontario, when he stumbled upon the Pacbitun burial site. The most interesting of the Maya instruments to him are the ocarinas which are shaped to resemble various animals.

Later studies suggest that frequently the male and female instruments differ in register; the male-figure instruments are usually pitched lower than the female-figure instruments. When played, the ocarinas produce a piccololike sound and although they are sometimes referred to as whistles, having more than one stop they are really ocarinas.

Healy writes, "The five flutes recovered from the second Pacbitun grave also had two stops. Like the ocarinas they could play in multiple octaves and hence produce music of considerable complexity." Four of the five flutes found there have a small globular sounding chamber in the middle. The end farthest from the mouthpiece flares out slightly and is modeled in the shape of an ornate flower. Two of the instru-

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ments are described as "flute maracas." They combine a flute at one end with a rattle at the other.

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WRITERS AND MADNESS

WHEN I WAS a university student I remember pouring through an English literature source-book captivated by the casual impression that a disproportionate number of authors had been mad or at least had ended up that way. I made a flat statement to that effect and was promptly squashed by a senior student who probably didn't have any more statistical information on the subject than I did. Still the idea lingered and now it has been more or less confirmed by a brief report in *Brain/Mind Bulletin*.

Substantiation comes in part from a 15-year study conducted by University of Iowa Medical School psychiatrist Nancy Andreasen. Dr. Andreasen's subjects were writers serving as visiting faculty at the prestigious Writers' Workshop con-

ducted at the school. Andreasen studied 30 writers, including Philip Roth, Kurt Vonnegut, John Irving, John Cheever, Robert Lowell and Flannery O'Connor. Two writers committed suicide during the 15 years covered by the study.

"Eight of 10 well-known creative writers suffered severe depression or manic-depressive illness, compared with 30 percent of other professionals matched for age, sex and income," *Brain/Mind Bulletin* reports. The writers were four times likelier to be alcoholic than other professionals.

Generally supporting Andreasen's findings, Kay Jamison found a 30-percent rate of depression among 47 top British writers and artists. Kareen and Hagop Akiskal of the University of Tennessee, Memphis, have found a correlation between artistic leanings and strong mood swings in 750 psychiatric patients in Memphis. It is suggested that the common denominator may be creativity in general and not just the arts.



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Richard Criddle, a professor of biochemistry at the University of California, Davis, and J. M.

Hassan, a biochemist of Kuwait University, have spent the past five years scraping the slime coating off a species of saltwater catfish known as *Arius bilineatus* which grows up to three feet in length, has poisonous spines and lives off the muddy bottom of the Persian Gulf.

Their research started after they heard that Arab fishermen rub catfish on their wounds to hasten healing. "I used it on me and it works great," Criddle said. "If you put it on a wound you can actually see it start to close over in the next two or three minutes." The slime contains a coagulant which helps close injured blood vessels and contains antibiotics, anti-inflammatory



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agents and a chemical which directs production of a gluelike material which also aids healing.

There probably aren't enough catfish in the Persian Gulf to meet all the healing requirements of the world and it is possible the gel contains harmful substances as well, Criddle warns, but chemical analysis may make possible the production of similar synthetic substances that can be widely used.



A NEW EDITOR

WITH THIS issue of **FATE** Jerome Clark, who since 1976 has been associate editor, becomes the editor, replacing Mary Margaret Fuller, who will now take the title of editor emeritus.

Clark, 41, has had a lifelong interest in anomalies and the paranormal and read his first issue of **FATE** in 1960. A widely-published writer on these subjects, he serves as vice-president of the J. Allen Hynek Center for UFO Studies and edits its bimonthly magazine *International UFO Reporter*. He is also a successful songwriter whose country-folk songs, cowritten with Robin and Linda Williams, have been recorded by Tom T. Hall and other artists.

His interests include politics and current affairs, history, folk and vernacular music, literary fiction, Latin America and professional wrestling.

He has three children, Alex, 15, Evan, 10, and Molly, seven.

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IONA, THE SACRED ISLE

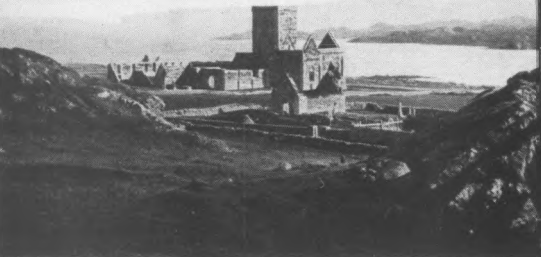


Photo taken in the late 1890's shows ruins of church and monastery on Iona, island in the inner Hebrides off the western coast of Scotland.

A supernatural aura clings to this Scottish island where Saint Columba used pagan occult arts to win souls for Christ.

By A.E. Graham

Photos courtesy of Iona Community

VISITORS TO IONA, a tiny island in the inner Hebrides just off the coast of western Scotland, are drawn there by the unique spiritual aura of this ancient holy place, the cradle of Christianity in Scotland. Those visitors with intuitive gifts of Celtic blood immediately sense behind the centuries of Christian worship the influence of an earlier mystical cult.

The rites of this early cult are remembered in local superstitions and in traditional hallowed places

of the island. Iona was already a center of mystical rituals when Saint Columba, the Irish prince who renounced his throne to become a priest, landed there with a band of monks on the eve of Pentecost 563. Columba's great missionary crusade to convert the pagan people of Scotland and northern England established the fame and sanctity of Iona for future generations.

For centuries after the death of this saint Iona was the site of pilgrimages by the devout, the holy

island where 48 Scottish kings, including Duncan and MacBeth, four Irish kings and seven Norwegian kings lie buried. These early Celtic Christians believed the earth of this hallowed place would wash away their sins and they also believed the legend which promised that when the second Great Flood came only Iona would rise above it.

Yet centuries before the birth of Christ this island was a sacred

center of worship to the Druids. In ancient records it is referred to as Yew Tree Island and Island of the Druids. The yew tree which could live for 1000 years was a symbol of everlasting life to the Celts. The Druids illustrated their belief by planting a grove of yews on Iona.

Saint Columba was a Celt with an ear attuned to the legends and traditions of his people. He instinctively grafted some of the deeply



Rebuilt within the past 80 years, the Abbey Church of St. Mary and monastery buildings on Iona are again a center of Christian unity.



St. Martin's Cross on Iona dates to the 10th Century and is one of the numerous mystical relics that reflect the ancient aspect of the island.

held pagan beliefs onto the new creed of Christianity. He may even have chosen Iona as the site of his missionary community because he knew it was already a sacred place to devotees of the older faith. The records of his ministry in the Highlands show that he did not attempt to destroy the people's deep-rooted loyalty to the Druidic creed; instead he modified it to fit with the new faith he was preaching.

The Romans commented on the

austerity of the Druid priests and the early Celtic churchmen followed an equally exacting way of life. Saint Columba and his followers were totally committed to the new faith but close enough to their pagan ancestors by birth and heritage to stifle qualms of conscience when practicing the ancient occult arts to win souls for Christ.

The strange tales about the saints of the Celtic church make fascinating reading carrying overtones of



Doorway of St. Oran's Chapel in Reilig Oran on Iona is of Norman construction. Site is the burial place of numerous Scottish kings.

the sacrificial practices and rituals of the Druids who owed their position of power to their well-publicized and feared psychic gifts.

THE STATISTICAL Account of Iona relates one of the earliest curious stories regarding Columba. When he was building his first church of wattle and clay, no sooner were the walls raised than they were torn down by some supernatural power. True to his Celtic

heritage the saint believed implicitly in the angelology and demonology of the Bible; when praying for guidance he readily accepted the Divine demand in a vision that a human sacrifice must be made to the powers of evil or the walls would fall. His brother Saint Oran volunteered to be buried alive and finally the church building was completed without any demonic interference.

After a few days the curious but certainly not conscience-stricken



St. John's Cross on Iona, near the Abbey Church and Monastery of St. Mary, is another 10th Century object.

saint decided to take a last look at his brother who had been interred in a pit. As Oran's head emerged from the mound of earth he was not only alive but keen to share his views on the afterlife. "There is no wonder in death and hell is not as it is reported," he cried aggressively.

This remark so enraged Saint Columba, who must have realized that Oran's testimony could endanger the whole crusade, that he immediately ordered his brother rein-

tered and earth piled on his sacrilegious mouth. His summary action in stifling opposition proved how close this saint of the Celtic Church was to his pagan predecessors.

In this same Statistical Account of Iona Saint Columba is said to be the first person in the Highlands with the faculty of second sight, or rather the first person whose gift was recorded. His report on Aidan's victory over the Picts and the Saxons at the exact time it occurred

is cited as evidence of the power—a gift which even today is highly regarded in the Highlands of Scotland.

There is no doubt that Columba's mysticism was honed by years of prayer and meditation to the point where the spiritual world had more reality for him than the physical. He perfected his supernatural gifts to win over the pagans by showing he had greater proficiency than their own priests in exercising supernatural powers and healing his followers. Two separate and well-documented incidents illustrate these powers.

When en route to visit the Pictish King Brude, Columba discovered the palace gates had been locked against him. Brude did not want to be converted but the formidable saint made the sign of the cross, the gates flew open and the awed Brude along with his people became instant converts.

Another incident related by the saint's first biographer Abbot Adamnan of Iona was written only 70 years after Saint Columba's death. A party of brothers, plodding home after a hard day's harvesting, felt a sudden uplifting of their spirits and sensed a protective, comforting love surrounding them. One of the older brothers, particularly close to Columba, explained the strange phenomenon. Columba since he could not come to meet them had sent his "spirit forth to us

as we walk along and conveyeth to us comfort."

Saint Columba and his 12 disciples made many hazardous journeys throughout Scotland evangelizing the pagans, but they always returned to the holy isle. Before Columba died, after 34 years of ministry, he prophesied the importance of this place to succeeding generations: "To this place small and mean though it be great homage shall yet be paid, not only by the kings and peoples of the Scots, but by the rulers of foreign and barbarous nations and their subjects. In great veneration too, shall it be held by men of other Churches."

For centuries after his death the prophecy was fulfilled, despite many raids by the Norsemen who on more than one occasion sacrificed Iona's abbot and monks to their God Odin. But with the Reformation another forecast by the saint came true: "Iona of my heart, Iona of my love, instead of monks' voices shall be lowing of cattle." The Abbey and monastic buildings were dismantled and many of the intricately carved memorial crosses marking the graves of the kings were wantonly destroyed.

* * *

YET THE MEMORY of the sanctity of this place lived on in the customs of the local Gaels. Their folklore preserved wonderful legends of the miraculous powers of the Celtic saints, one of whom cre-

ated an island, Islay, by joining two islets together, while another Saint Ronan habitually traveled from one island to another riding on the back of a sea monster.

The islanders also preserved and continued practices into the beginning of this century under the guise of superstitions, which can be traced back to the barbaric creed which predated Columba's Christian settlement.

On the beach beside the bay lie many attractively colored pebbles, fragments of the surrounding rocks; the lovely green stones were eagerly collected by this community of seafarers as protection against drowning. Saint Columba is known to have shared this belief in the magical pebbles when he sanctified them with the sign of the cross. The tradition of this talisman probably originated in pagan beliefs of charm amulets and curing stones.

The Well of Eternal Youth can still be found on Iona. If a woman bathed her face and hands in this well before sunrise, it was believed she would regain her lost youth. There is a direct link here with the well worship which was an integral part of the Celtic pagan faith; water, considered the bearer of life, was thought to have special magical and curative powers.

The Hill of the Angels, a round grassy mound where angels were said to have alighted and stood around the praying saint, could

have had a particular significance in pre-Christian times as a site for sun-ray worship.

The island also possessed an oracle stone on which sailors would stretch their arms three times in the name of the Trinity to ensure they would always steer accurately. Many of the devout who invoked the Trinity would be unaware that their forbears worshipped Celtic gods, often grouped in threes as this number possessed a magical and religious significance to the Celts. This custom may be another example of the manipulative powers of the early Christian Church in adapting strongly-held pagan beliefs to serve the new religion.

Over the past 80 years the ruined Abbey has been restored and the Iona community founded in 1938 has established it once again as a center of Christian unity. The terms of the Abbey's Trust Deed provide that any Christian denomination can apply for its use for the celebration of its full office of worship.

The sacred island to which, according to legend, the Druids retreated when their army was finally defeated and where Saint Columba founded the Celtic Church in Scotland, has again become a center for spiritual guidance and healing. Saint Columba's final prophecy has been fulfilled: "... ere the world comes to an end, Iona shall be as it was."

The supernatural aura of this

sacred island encompasses both the beliefs of an earlier mystical age and the spiritual values of many Christian denominations of the 20th Cen-

tury. Visitors today who retreat to this enchanting island for a unique psychic experience are usually not disappointed.



BAD CALL TAKEN TO HEART

AN AGITATED television viewer who disapproved of an umpire's decision during a World Series game collapsed and died of a heart attack. When plate umpire Dave Phillips ruled that the Twins' Don Baylor was out at home plate, Willard Brown, who was watching the seventh game of the series in his living room at his home, became angrier as TV replays showed Baylor was safe. Brown, 79 and resident of Fond du Lac, Wis., gasped for breath and collapsed after the disputed call.

IT'S (ALMOST) MAN-MADE GOLD!

By George W. Earley

ONE OF the medieval alchemist's great dreams was to create gold from lesser metals. Sages intent on learning the secret of transmuting the elements spent lifetimes seeking it. Noblemen funded hundreds of experiments (all futile) in the hope of finding an easier (and cheaper) way of obtaining gold than by plundering neighboring kingdoms.

Now scientists have almost succeeded in doing what the ancient alchemists were never able to do. They have created a new metal that under certain conditions can pass for gold. The new metal is a nickel-based alloy containing no precious metals. Called Altraloy, it doesn't

even look like gold (except to an electron) and isn't intended for coinage or jewelry.

Altraloy is headed for the electronics industry to replace the scarce and costly gold used worldwide in computers and a host of other high-tech devices. The U. S. electronics industry alone spends about \$400 million a year for gold and both the price and the amount needed go up every year. Since Mother Nature isn't making any more gold, the scientific community has had to do so.

Synthetic gold — not quite what the old alchemists were after but quite a wizardly achievement nonetheless!

THE GHOST ROOM

The horrifying
scenes I saw
were from the
memories of a
dead woman.



Ethelyn Woodlock's oil painting *Stairway to Starlight* depicts site of the "cold spot" just outside the door to room where tragic events occurred long ago.

By Pauline Campanelli

DAN AND I first met Ethelyn Woodlock in 1969, just a few months after we were married. I was just beginning my career as an artist and Dan had just been graduated from the School of Visual Arts. Ethelyn, on the other hand, was a generation ahead of us, a respected painter of surrealist art.

Our common interest in art brought us together that first evening. It sparked a friendship that

has endured two decades.

We discovered we had other things in common as well. We were avid shell collectors; we loved early American antiques and we all had an intense interest in the occult.

Ethelyn had just overcome a horrible bout with arthritis and hadn't painted in two years. Dan and I were a couple of impoverished "hippie artists" living in a single furnished room on an income of \$2000 a year from a few art classes and sales of paintings. So when she



Author believes ghost may have been of a maid who lived in house early in this century and who died in a three-floor fall from room in back.

invited us to work with her in her huge, sky-lighted third-floor studio so that we would have a place to work and she would have artists around to motivate her, we jumped at the chance.

The Woodlock house, located in Midland Park, N.J., was a 12-room pink Victorian built in 1864. Our move into it proved to be a happy experience. Even Ethelyn's conservative husband Paul took a great liking to us, as we did to him, and often asked her to invite us to stay for dinner.

Our time was spent not only in the studio painting together but also in her cellar going over Ethelyn's shell collection and happily accepting her donations to mine. We sat for hours in the Victorian elegance of her parlor, discussing occult subjects and performing psychic experiments. Our evenings passed in the "ghost room" on the third floor with its creaking pine floorboards and antique furniture painted black and stenciled with soft gold by Ethelyn herself. A small bedroom under the eaves, it was far too cozy really to be a ghost room — but there was that cold spot just outside the door.

We enjoyed every part of that house except one: the little room at the end of the hall.

THE FIRST time we visited the Woodlock house, we were given the complete tour. We began in the

shell museum in the cellar. On the first floor we admired surreal paintings in the parlor, dining room and kitchen. On the second floor we raced past family bedrooms, taking appreciative note of figure studies in the hallway, and poked our heads into the study long enough to meet Paul.

Then we were taken up to the third floor where we studied oil paintings in the studio, miniature furniture in the dollhouse room and 101 self-portraits in the ghost room.

No one even mentioned the mysterious little door at the end of the second-floor hall.

The first time I entered that room was in a dream. It was only a few months after we had met Ethelyn and begun working in her studio. Dan and I had gone to bed in our small furnished room. Sometime later I woke up sobbing and had no idea why. Just as I got back to sleep, I felt my body being flung down onto a narrow bed by a woman I was able to glimpse briefly before she closed the door, leaving me in absolute darkness. I heard the lock turn and I stared in that direction.

Eventually I was able to discern the faintest light coming through what appeared to be a window in that door. It was not the cool silver light of moonlight but the sickly yellow light of kerosene. I thought, "How peculiar. A window in an interior door." I tried to focus on something inside the room but the

darkness was filled with menace and I woke up screaming.

The following day, after teaching one of our art classes at the YWCA, we went to Ethelyn's for an afternoon of painting in her studio. But we stopped for a cup of coffee in the kitchen first and I told her about my dream. She listened, amazed, and I knew she had something to tell me.

It was my turn to be amazed as I listened to her recount the events of the previous evening. After her yoga class Ethelyn had invited her teacher and his fiancée back to her house to investigate what was traditionally called the ghost room. That was about 10:00 P.M., about the same time Dan and I had gone to bed. They decided to hold a seance and as the yoga teacher fell into a trance, his fiancée was overcome with a deep sadness and sobbed unconsolably. This coincided perfectly with my waking up sobbing.

Meanwhile the entranced yoga teacher was seeing a 16-year-old girl with long strawberry-blond hair and an older woman.

Ethelyn asked me to write down a description of the woman in my nightmare. I described a tall, broad-shouldered woman, about 50, in a long brown and black, turn-of-the-century dress and a long white apron. She had dark graying hair pulled back in a severe bun which matched her disposition. My description agreed with the yoga teacher's account of the second

woman whom he had seen.

BUT STRANGER things were yet to come. Ethelyn had received a call earlier that morning from the fiancée. When she had returned home the night before, she had been "attacked" by the tall woman in the long dark dress — the same one who had attacked me in my sleep.

We finished our coffee in silence, trying to understand what was going on.

Eventually we climbed the first flight of stairs on our way to the studio. Something on the second floor was different. I had never seen that little door at the end of the hall open before. It had always been closed and the shade on its window had always been pulled down. I had no way of knowing what was behind it. I just always assumed it opened onto the porch roof below.

I took a quick peek in. Just as quickly I jumped back out. It was the room of my nightmare. It was a tiny room only big enough for a narrow bed or cot and a dresser — obviously a maid's room. Even now I could feel its dark dimensions closing in on me. I vowed never to enter that room again.

Ethelyn too had had her share of nighttime experiences. Before we met she had experienced strange visions and sensations when she fell asleep. One night a loud bang awakened her, Paul and their

daughter. They thought the chimney cover had fallen off (it hadn't) and "something" just missed Ethelyn's nose.

The weird incidents continued in the months that followed.

One winter morning we arrived at the big old house ready to go upstairs to paint when I realized I had left my cigarettes in the van. I walked across the hall from the front door into the dining room as Dan went back to the van to get them for me. Ethelyn entered the dining room from the kitchen and immediately we heard a series of loud raps coming from inside the jam cupboard not two feet away from where we were standing. The raps were evenly spaced and sounded exactly like a set of human knuckles knocking on the inside of the cabinet door.

We saw Dan open the front door and the instant he stepped inside, the rapping stopped. He handed me my cigarettes and we told him what had just happened, and then I realized I didn't have any matches.

Dan went back to the van and the door had no sooner closed behind him than the rapping resumed, only to stop the instant he stepped back into the house.

We searched the jam cupboard, shook it to try to repeat the sound, felt and jiggled the heating pipe behind it, jumped up and down on the floorboards. Nothing induced more rapping from the cupboard.

I frequently painted in the studio alone and when Dan was off somewhere painting on location and Ethelyn was in the kitchen two floors down, I often heard footsteps in the second-floor hall. Ethelyn's husband and daughter lived in the house too and her other daughter and grandchildren lived next door, so I could never be certain that I was hearing out-of-the-ordinary sounds. But there were times too when everyone was accounted for and I *knew* I was alone and still I heard the footsteps. They were always the same: just four footsteps in the second-floor hall.

Ethelyn didn't enjoy staying in the house alone at night, especially when her husband and daughter were away at their camp in the Adirondacks. And that is how we came to be sitting in Ethelyn's master bedroom one midnight watching the Johnny Carson show when a luminous figure of a young girl drifted past the hall doorway.

She came from the direction of the third-floor staircase and went toward the doorway of the tiny maid's room at the end of the hall. Dan ran out hoping to catch up with her but by the time he got to the end of the hallway, she had vanished.

Ethelyn told us that since she had been sleeping in the study across the hall she had been hearing footsteps in the hall. The same four footsteps, over and over. It is exactly four

small footsteps from the foot of the stairs to the door of that little room.

We began to notice a pattern. It appeared that the majority of ghostly activity took place in April and August.

One very hot August day, on another occasion when Ethelyn's family had gone to stay at camp, we arrived to find the front door swollen shut from the heat and humidity. A battering ram could not have budged that door. This was not ghostly, only inconvenient, because we had to use the back door and since the house is banked it is a full flight up to the back door, making it three flights of steps up to the studio.

We painted, shelled and talked with Ethelyn all that day and finally we all went to sleep, Dan and I in the master bedroom, Ethelyn across the hall in Paul's study. We had all just fallen asleep that sweltering night when Dan and I were awakened by a familiar sound.

We both sat straight up in bed as the front door creaked loudly open. We held our breaths and listened, certain that a prowler was entering the house. Then we heard another familiar sound which convinced us our fears were right: The antique utensils on the kitchen mantle were clanging into one another. Someone had to start that chain reaction. Someone must be in the house — but how did the intruder get the front door open? It hadn't cooled

off enough for it to shrink.

Then we thought Ethelyn might be in the kitchen. With that consoling thought in mind Dan got out of bed and stood in the hall, in his underwear, whispering loudly down the stairs, "Ethelyn, is that you?"

Her reply startled him because it came from behind him. Not only that, but it came from an Ethelyn who was wrapped in a sheet, no less. Dan almost flipped over the railing.

By far the bravest of us when it came to real things like burglars, Ethelyn was the first to get dressed and go down the stairs. The front door had opened, all right, but only as far as the brass chain lock would permit. An undernourished cat could not have gotten in. But whatever had opened the front door had also brushed the utensils in the kitchen.

No human being could have come through that door. Nonetheless Ethelyn saw to it that the locks were changed the next morning.

That evening Dan and I were away from the house but Ethelyn was entertaining a couple in the shell room in the cellar when one of her guests heard footsteps in the hallway above, the same route the ghostly intruder must have taken the night before.

Eventually we decided to attempt to contact whoever was walking the halls of the Woodlock house at night. Someone had worked the Ouija board there some years earlier

and had gotten the name Rose or Rosie. So this was the entity we tried to contact as the three of us gathered around the flickering light of a single candle in the darkened kitchen. Dan held the pendulum over the alphabet board. It started to move, slowly at first, then faster and faster.

I DIE ELOPING
MINE LEG BROKE
I WALK WITH LIMP NOW
NO MORE PAIN

The message became clear. Rose, possibly a maid in the house, fell in love but was locked in the tiny room to prevent her from seeing the boy. If she had tried to escape through the window, it would have been a three-story fall. If she had fallen she might have died in that room.

In another session we learned that the boy's name was Jody Van Ness. It was a typical name from the early Dutch settlers of that area. In fact, there is a park called Van Ness Square in a nearby town.

When we asked Rose the date she died, she said 1904.

A check into the history of the house uncovered no information for that year because from 1902 to 1905 the house was rented to fami-

lies whose names were not on record.

Legend tells us that a murder had been perpetrated there and a man had committed suicide, but there is no tale of a young maid who died in an attempt to marry the boy she loved.

WE OWN our own home now, an 18th-Century stone farmhouse many miles from that charming old house filled with memories. We pursued our art careers and are now successful artists whose paintings sell for thousands of dollars. Our dreams have come true.

Ethelyn finally sold the stately old mansion, but before she did she performed an exorcism of sorts. She did a painting of Rose as we all came to visualize her, with her true love Jody and a baby in her arms. There have been no disturbances in the house since.

Ethelyn has fulfilled her own dream and now lives with the sun and sand and seashells of Florida in a single-story house more suited to her arthritic bones. Although she lives a thousand miles away and we see each other only once a year, our bonds of friendship and love are as strong as ever and we like to think that Rose too has found her peace.



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, 3510 Western Ave., 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.

HOW CAN THIS BE?

By Ruby Dunn

MY DAD Hiram Hauck, now 89, has always enjoyed people and loves chatting, exchanging ideas and just plain visiting above all else. His friends and casual acquaintances adore him but his immediate family and both his first and second wife always felt this was his most inconsiderate habit.

As a farm boy he would do his chores and attend school punctually and faithfully but if he had any free time he would just wander away, find someone to chat with (man, woman or child, it made no difference) and simply forget to come home for dinner, do homework or whatever. His mother said until he was 12 they had no problems but from that time on his parents, brothers and sisters spent their evenings combing the countryside for

him. As he grew older and more independent this quirk got worse.

I can remember as a little girl being all dressed up and sitting with my mother in the car, waiting to go to a special event or even possibly to leave on a trip. In the latter case we would have packed the night before for an early departure and perhaps by 8:00 A.M. were sitting in the car with the motor running. Then at the last minute my dad would slap his



Ruby Dunn

forehead, turn off the motor and leave, saying he remembered he had to tell Bill or Joe something and "would be back in a minute." Sometimes we sat patiently waiting for several hours but many times my mother sadly led me back into the house.

I remember one time, in March 1920, my parents had driven into the little town of Oak Creek, Colo., to take care of some business after which they headed for home. Just a few blocks from the main street Dad suddenly stopped the car in a residential neighborhood, saying he just remembered he wanted to ask a fellow something and would be right back.

At first my mother sat watching the few people working in their yards or carrying wood into their houses and the kids playing in the street but soon it started to get dark and cold. A few times she moved to get out of the car, thinking she'd walk in the general direction her husband had taken, but then she thought better of that since he might return from a different direction. So she continued to wait patiently. As it became colder she found some newspapers on the back seat and put them around her legs and put her hands inside her jacket. As time went on she thought of all the things that irritated her about her husband and decided this repeated action of his was the worst.

Not being the crying kind she

continued to sit there but finally the tears came and as she was daubing her eyes, a friendly voice spoke out of the darkness and a flashlight beamed into the car, "Come on, girl, come in the house where it is nice and warm and there's a hot cup of coffee waiting for you, too."

Mother said, "No, I couldn't. My husband will be back in a minute but thank you anyways."

"Girl, you've been sitting in this car nearly three hours and it is cold out here and we will watch for him from inside. Don't you worry."

So, gratefully, she followed the large lady guided by the flashlight up the walk into the house where, sure enough, fresh-brewed coffee and a cheery fire welcomed her. She then saw that her benefactor was a large, older black lady who said she lived alone but loved company.

The two ladies talked about many things, including quilting, recipes and embroidery, and my mother mentioned she and my dad were planning a trip to California shortly. "You are going to travel that far when you are pregnant?" asked the hostess.

"I am not pregnant," my mother protested, "and I am not going to be for a long time."

"Of course you are, dear, and you will be all right, just don't get overtired and drink lots of milk and tea."

My mother didn't like the way the conversation was going and stood

up and stared out the window into the blackness of the night. She was really beginning to worry about Hiram, thinking something had happened to him but the lady seemed to read her thoughts and said she "knew" things and that he was just fine and would be along shortly. Sure enough, a few minutes later a knock was heard at the door and there he was wanting to know if anyone had seen his wife who had been sitting in the car out front.

When Mother came into view he told her she'd better hurry or they would never get home. Mother, seeing the humor of this remark, laughed. The lady, however, told him in a few choice words that he was a most inconsiderate husband, leaving his pregnant wife sitting in a cold car in the dark for over five hours. When he heard the word "pregnant" Dad demanded to know why his wife had told everyone but him about this and my mother replied, "Because I'm not, and let's go."

She thanked the lady for her hospitality and, reluctantly, so did Dad. When they were driving away he reprimanded her and said he wished she wouldn't go into strange people's houses every time he was a little late.

The strange part of the foregoing story is Mother was pregnant, about six months along, in fact, but did not "show" or suspect her condition. And I, the baby who was born

that August, can relate that story because I have always felt I was there. I can see the car, the neighborhood, the house, the sidewalk, my mother crying, the lady with the flashlight pouring coffee and all the rest.

I was eight years old the first time I mentioned it and my parents were separating. My mother had taken me to a city park after telling my dad to have his things out of the house by the time we returned.

Sitting on the park bench, she was staring off into space and suddenly I noticed tears on her cheeks. I could not remember seeing her cry before, except once, and I remarked, "I never saw you cry before, Mama, except in front of that black lady's house."

She brushed her tears away and said, "I don't know what you're talking about."

Another time, after I was grown, I saw her cry again. Her brother had died. I tried to put my arms around her and said, "Go ahead and cry, Mama. Sometimes it's good. You keep so much within yourself. I've only seen you cry twice—once when you and Dad split up and that time when the black lady invited us into her home."

She looked at me as if I had two heads and said, "Wait a minute. Do you mean in Oak Creek when your dad left me sitting in the car?"

I said, "Yes."

"Well, Miss Smarty, that hap-

pened before you were born. And I never told anyone about that incident because I was ashamed of the way your father treated me. He must have told you that story. So tell me what he told you."

I related it much as I have written it here and she agreed to its accuracy. It certainly was not as my father would have related it. We were both puzzled over the description of the house, the words that were spoken and my accurate memory of them. Although Mother has passed away now, I still wonder, "How can this be?"—*Placerville, Calif.*

THE REACH OF PRAYER

By Patricia P. Cox

DURING A routine physical checkup in December 1986, my family doctor discovered that my blood pressure was extremely high — and this in spite of the fact that for years I had been taking Inderal because of hypertension. My blood pressure reading, he told me, was 200/190, whereas normally it should have been 140/90. He warned that I was in danger of a stroke and advised me to enter Methodist Central Hospital for tests to determine what was causing my high blood pressure.

The tests at the hospital revealed no clue to my problem and in fact indicated that I was in good health.

The doctors shook their heads, baffled, but kept me for observation. As my stay dragged on, food began to taste like the five medicines I was taking.

As if that were not enough, in apparent allergic reaction to the medicines I broke out with mouth sores, lip and tongue blisters, and red eyes that swelled almost shut.

My faith has always been strong and I firmly believed all things would work together for good (Romans 8:28). How, however, I did not know.

One Thursday morning I awakened feeling like a new person. Something had changed overnight in me.

"Stanley," I said to my husband, "food tastes wonderful. My feet have wings. I can think. My sores are suddenly drying up. I can see better!"

The mail that day brought a heavy envelope with over 50 Prayer-Grams from Hillcrest Baptist Church in New Albany, Miss., my former hometown. Members had prayed for me on Wednesday night and each Prayer-Gram was signed. "We prayed for you by name tonight at prayer meeting. We love you and thank God for you."

Since then my blood pressure has slowly gone down with less medication. I know nothing lies beyond the reach of prayer. — *Memphis, Tenn.*



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, 3510 Western Ave., Highland Park, Ill. 60035. Manuscripts must show author's name and address and include a stamped self-addressed return envelope.

FINDING LOVE AT LAST

By Pamela Luter Simmons

IT ALWAYS reminded me of the Cinderella story. Francis was made to do the laundry and housecleaning while her six brothers and sisters did nothing. Her extremely overweight mother sat in front of the television, constantly snacking.

Francis Parker was 16, unhappy, feeling unloved, and had been my true friend since elementary school. I was 16 too, an only child, and Francis was the sister that I'd never had. We loved each other as sisters, friends, buddies and pals and shared our deepest feelings and thoughts with one another.

"The thing I want most in my life," Francis once said sadly, "is for my momma to tell me that she loves me. She's never said those words to me."

It was during mid-term exams in 1960, at Clinton, N.C., high school,

that we made plans to go out one Friday night on a double date. I was in the tub preparing for the date when a voice inside my head told me not to go. I received an "impression" of tragic death. I instinctively knew to listen because the voice had guided me since my earliest childhood. It had warned me and saved me from danger before. It was as if my mind had a mind of its own.



Pamela Luter Simmons

I pleaded with Francis to cancel her date that night too but she was determined to go.

There was a terrible car accident. Three of my friends died—Francis, Alice Smith and Billy Barfield.

For many months I couldn't sleep nights for crying. My school work suffered. I continued to grieve. I couldn't pull myself together.

Then one night I had just gone to bed and was lying there thinking of Francis with my tears running into my ears when I saw her standing at the foot of my bed. She was wearing the pale blue dress she'd been buried in. I was so happy to see her that it never crossed my mind to be afraid, even when she came and sat down on the bed beside me.

"Do you remember me telling you that all I ever wanted was to hear my momma say she loved me?" she asked.

"Yes," I replied. I remembered it well.

"I don't want you to cry anymore," she said. "I've found more love than you can imagine and that's all I've ever wanted. I'm happy now and I want you to promise me that you won't cry for me anymore. Promise me, Pam."

"I promise," I told her from my heart.

As quickly as she had come, she was gone. Only then I realized what had happened and I became afraid. I'd always had a special gift but I'd never "talked" with a dead person.

Maybe my mind played a trick on me so that my grief would go away but I woke up the next morning feeling satisfied that Francis was alive, well and loved.

And, as I promised, I never cried for her again. But although this happened 27 years ago I do still mourn my loss.—*Godwin, N.C.*

SAVE THE LAST DANCE FOR ME

By Glenda E. Johnson

WHEN I WAS in junior high school, my father, Fay Eugene McCall, Jr., taught me how to dance. And when I went to my first big dance he jokingly reminded me, "Save the last dance for me, kid."

Later he was sick with black lung for over 10 years. On March 1, 1980, I was called to him at Deaconess Hospital in Spokane, Wash., about 90 miles from my home in Lewiston, Idaho. Dad was hooked up to all kinds of machines. He had tubes down his nose, an oxygen mask over his face and intravenous needles in his arm. He had lost over 50 pounds. Nurses gave him analgesic injections every four hours, but still he was in great pain.

He begged me to have them stop. "Don't let them do this to me," he pleaded. "I don't want to live like this. I can't go on. My body is gone. Please let me go in peace."

We both cried as I told him I understood. I loved him so much and it hurt to see him in pain. I



Glenda E. Johnson

didn't know just what to do. How could I help him?

That night I had to return home on family business. All the way back I felt guilty about leaving him.

After going to bed I lay awake for hours. Then I noticed a light at the foot of my bed. I thought my son Keith had gone to the bathroom, but the hall was dark.

Suddenly I felt a weight on the bed — and there sat Dad as peaceful as you please. He touched my hand, smiled with his Scotch-Irish grin and said, "Take care of your mom and sisters. They're going to need you. I'm going away for a while, but we'll all be together again someday. Save the last dance for me, kid." He faded away.

Not 10 minutes later I received a call from the hospital. All the nurse said was, "He's gone."—*Lewiston, Idaho*

GOLDEN BUTTERFLY

By Golden Chiriaco

I WAS still mourning the death of my mother Pauline Chiriaco when I returned to the office at Redstone Arsenal, Huntsville, Ala. Not wanting to inflict my grief on my co-workers, I decided to take a walk during break-time instead of going down for coffee and pie.

In a short time the buildings and the frenetic activity associated with research and development of army missiles were behind me. I was in another world—unbelievably tranquil and serene. I could feel the restrictions and problems of life lifting, the invisible bars slipping away.

There was great natural beauty on this sprawling 40,000 acres of government reservation where I worked as an analytical statistician. Only a few years ago it had been wilderness, where even today, in some remote areas, deer and other wild animals roam about.

I breathed deeply, feasting greedily on its archaic beauty, the green pastures where cattle grazed, the Monte Sano mountain which loomed ahead lush with foliage in every conceivable shade of green.

Suddenly I saw a magnificent, gold-colored butterfly hovering over me. We went a short distance together. Then the butterfly began a strange flight pattern, flying ahead, then back to where I was, staying close to my face at eye level for

several seconds, then flying ahead and back again. This was repeated over and over, back and forth. I had never experienced anything like it. I had the strangest feeling that the butterfly was trying to tell me something.

Then I began to feel the unmistakable presence of my mother. It seemed only natural that my mother would choose a butterfly to convey a message to me. She had known from my earliest childhood how fascinated I am by these beautiful creatures which I regard as something almost celestial.

But what was her message? By repeatedly flying ahead then back close to my face, the butterfly seemed to be trying to obstruct my passage, trying to force me to go back. I still had 15 minutes of break-time and wanted so much to continue in this peaceful world of pristine beauty but against my will I felt forced to turn back.

The butterfly accompanied me, flying alongside at shoulder level

until we were within sight of my office building. Then, as though satisfied that I was really returning to my office, it flew up into the air, soaring higher and higher until it was completely out of sight.

I was still puzzling over this strange phenomenon when I entered the building. I walked into my office and was startled to find everyone huddled together talking excitedly about a bulletin that had just come over the loud speaker, warning that a pack of wild dogs had been sighted less than two blocks from the spot where I had felt forced to turn back. Several deer had been savagely attacked and killed.

I was terribly shaken. I said nothing of my experience for fear of being ridiculed but I still shudder when I realize how close I may have come to being attacked and killed by that dangerous pack.

Surely it was Mother who returned, in the form of a beautiful butterfly, to save me.—*Florence, Ala.*



RESEARCHERS TO STUDY TELEPATHY

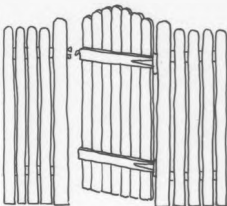
AN ORGANIZATION to study telepathy has been incorporated in Michigan. Called the Telepathy Institute, it is a nonprofit corporation dedicated to studying the direct communication between persons by some means other than the five sensory channels: vision, hearing, touch, taste and smell. The Telepathy Institute, 1504 S. Vassar Rd., Burton, Mich. 48509, invites the participation of persons interested in learning more about the sixth sense.

THROUGH THE GARDEN DOOR

... waited a beautiful
other world to which my dying
mother was soon to go. ...

By Cynthia Pike Ouellette

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and Enlightenment.



LIFE WITH my mother Jan Case was an incredible experience. Everything seemed brighter with her around and "miracles" seemed to happen fairly regularly.

She always expected the best from the people in her life and that is generally what she got. She understood the laws of the universe and used them in her daily life. I grew up thinking that ESP and telepathy were quite normal. It wasn't until I was 10 years old that I realized that not everyone saw, heard and just knew things as my mother and I did.

One of my earliest personal experiences with the paranormal came when I was about four years old. My eight-year-old cousin was spending the night. We were talking about guardian angels as we got ready for bed. I insisted that I had seen my angel and my cousin kept scoffing.

With the assurance only a four-year-old could have, I informed my

cousin that since I had asked, my angel would appear in the morning for us. My cousin just laughed so I ran and got my mother to intervene. She tucked us into bed and calmly stated that, of course, the angel would come if we had asked.

The next morning we had both forgotten about our previous disagreement. We were getting dressed when suddenly a brilliant light appeared in the middle of the room. The shape of a beautiful being appeared in the light. It smiled and was just as quickly gone. We were stunned and ran to tell my mother.

There was no doubt in our minds that that beautiful being was my guardian angel. I think what surprised us most was that he would appear just because we had asked. My mother cautioned us after the experience not to take advantage of the angel. She said that angels, especially guardian angels, were very busy and should be treated

with both love and respect.

Since my mother was accustomed to having paranormal experiences herself, she was always able to help me understand my experiences. As I grew, my mother helped me to cultivate and understand my various gifts and taught me to use them constructively.

My mother and I were very close and we shared all of our thoughts, feelings and ideas with each other. We often sat up talking late into the night about God and the meaning of life.

One evening, when I was about 17, she told me of a deep personal feeling. Since she was a child, she had known that she would one day have a baby girl. She said that she somehow knew that her main purpose in life would be to raise her daughter to be mentally and spiritually strong, to know who she was, why she was here and where she was going.

When she became pregnant with me, she said she was visited by a beautiful being who was surrounded by a brilliant light. This being confirmed that the baby would be a girl. The being said that the child would have the psychic gifts that my mother also possessed as well as memories of previous existence. This all made me feel quite good, but I hadn't the slightest idea what I was meant to do! I wasn't worried about it, though — I figured I had plenty of time!

She once told me that she felt that one of the reasons she had been drawn to marry my stepfather, other than the main reason of being in love, was probably to give me the experience of traveling throughout Europe. I agreed, since our travels had evoked many past-life memories for me. My most startling such experience happened in Rome when I was 12.

When we arrived in Rome, I felt as though I had returned home. Somehow I knew where all the ancient sites were before our guide took us to see them. When we went to see the Colosseum, I was very excited. After entering the Colosseum, however, I went into a sudden trance. The next thing I remember was being overwhelmed by terror. I started screaming and crying. My mother quickly led me out and calmed me down.

I experienced many other impressions while in Rome. Many of them made me feel happy and peaceful. I understood finally that I was tuning into two different incarnations in Rome, one of which ended tragically in the Colosseum.

ANOTHER THING my mother discussed at length with me was her own death. She felt sure that she would die young and wanted to make sure I was prepared to accept it. My mother was not afraid of death, for she felt quite strongly that only the body died.

Like most kids I associated death with illness. Since my mother was never sick, it seemed impossible to me that she could die. Other people would come down with colds, flu and other viruses but she never did. She simply said she didn't have time to be sick! I understood that some day she would die, leave her body behind and continue on "the other side." Needless to say, I learned a great deal about what her life was like before I was born. What I could not accept was that this might happen any time in the near future. So I filed our talks about death for future reference and hoped I would not need them any time soon.

My mother continued to teach me all the things she felt I needed to know for my life ahead. She continually reminded me of the importance and the power of my thoughts and words. She said that life was simply the outpicturing or manifestation of our thoughts. At times she would point to an obvious result of either my thoughts or hers. It was always an enlightening experience.

Another of my mother's many lessons was that I should not judge others. That was one thing she absolutely would not put up with. My mother raised me to love everyone. She said that love was the real power that made the world go 'round and that the more love there was the better life would be for everyone on the planet.

* * *

WHEN I decided to get married, my mother sat me down for a long talk. We talked about life and all the wonder it held. We talked for hours about everything that was important to us. She cautioned me to remain inquisitive — not to believe in something just because someone said it was so or because I had read it somewhere. This was something she had impressed on me for as long as I could remember. So I would always read and listen to all sides of any issue I was interested in and then form my own opinion.

Somehow the talk seemed to me like a last briefing before entering life on my own. At the end of our talk, my mom smiled, nodded as though to herself and said she felt she had done all she could do to prepare me for my life. She said that my mind and will were even stronger than hers now and that I would do well in the long run.

All of this sounded awfully final to me but I tried to believe that perhaps my mother was just being emotional over my coming marriage. Although I did not consciously realize it then, my mother really was trying to prepare me for when I would be on my own without her. In two years she would be dead.

After my marriage in 1974 I saw her regularly and we remained as close as ever. She had not been feeling well for quite some time when I finally persuaded her to see a doctor. The day she went to the

doctor I was six months' pregnant with my first child and feeling every bit of it. Perhaps it was my pregnancy, or the still hot Florida afternoon sun, but I had an ominous feeling that day. The feeling turned out to be well founded. My mother had cancer and it had spread throughout her body.

Mother's illness was quite a blow to me. I had seen her stay healthy against all odds, and the few times she was ill she healed herself. I asked why didn't she just heal herself this time. What if the cancer had already spread — there was still time — she could heal herself.

After she calmed me down and reminded me of all our talks, she said she had chosen to die this way for a reason which would become apparent to me later. Then she smiled and told me not to worry because she did not intend to die right away. The doctors gave her a year to live. But I knew my mother well enough to know that she would not go until she was good and ready, regardless of what the doctors thought. While undergoing chemotherapy, among other things, she remained active and self-supporting, cheerful and optimistic.

She and I had both known that my first child would be a girl and she was with my husband and me on October 7, 1975, when Michelle made her entrance into this world. At this time my mother's psychic abilities seemed to become even

stronger. We were continually picking up on each other's thoughts. When I became pregnant again three months later, my mother told me that this child would be a boy. I had no reason to doubt her and felt in my heart that this was true.

For the next nine months Michelle and I spent every day with my mother. We talked a lot about life, death and life after death.

BY THE TIME my son Michael was ready to be born, my mother was too ill to get around on her own. She was staying with me. Although gravely ill, she told me as I left for the hospital that I shouldn't worry because she intended to live long enough to hold and feed her new grandson.

When I brought Michael home, I immediately handed him over to her and Michelle, who was sticking close to her grandma. For the next 24 hours both babies, three-day-old Michael and 12-month-old Michelle, rarely left my mother's side. Even my cats cuddled up to her, one at her feet and the other at her head the whole time.

When mother began having trouble breathing late one night, we took her to the hospital. I had both babies with me, so I just stayed with her. We both knew that this would be her last day with us — at least in the physical body. Little did I know that her death would turn out to be my ultimate lesson in life.

By afternoon it became too tiring for her to talk much, so I just sat and held her hand. A few hours later she commented on hearing an annoying buzzing or ringing noise. She wanted me to find out what it was and make it stop. As I explained that I could not hear it, she smiled. It seemed as though she was trying to talk but was unable to. I sensed that she was beginning her journey to the other side but still wanted to say something to me. So I told her to just relax and nod if she could see another person. When she nodded, I suggested that she ask that person to allow her or help her to speak to me. My mother nodded slightly again and, after a moment of silence, began to speak.

She said she had felt as if she were floating toward the most brilliant light she had ever seen. She had seen another being who glowed with this light and radiated with love and power. It was this being she had asked for help. After another period of silence she said she could see the most beautiful landscape, with colors more vivid and beautiful than anything she had ever seen on earth. She was just walking in this peaceful area enjoying its serenity and the fantastic aroma of all the flowers.

AFTER another silence she indicated that there was at least one other person present. I was never sure whether it was just one person or several and I didn't want

to interrupt her with questions. I sensed that my mother was somehow giving me a glimpse of the other side as few people have been able to see it.

Then my mother really amazed me. As close as we were, I thought I knew just about everything about her. Suddenly she began describing the main events of her life from the time she was born.

I began to feel like an eavesdropper, for my mother started conversing with someone who was with her in that garden. I could hear only her side of the conversation. I don't remember all of it, but at one point she began talking about me. She seemed to be arguing with someone about my future. She kept insisting that I understood enough that "they" should just reveal what I needed to learn, rather than making me go through "all that."

I was rooting for her because the way she said "all that" did not seem to bode well for me. Unfortunately she lost the argument. I could tell when "they" were speaking because she would remain silent. After about five minutes of arguing, there was an even longer period of silence.

From what my mother said next it appeared to me that she had been shown something regarding my future. She now understood and agreed that it would be best to let me experience life myself and continue to grow and develop at my own rate, without interference.

During all of this time my mother's physical eyes were open, but there was no sign of life in them. She had stared without blinking or moving for over an hour and continued to do so. When she spoke again, she said she could now see a bridge leading out of the garden to a door. She could see her mother and her father. Several others she had been close to were with her parents. She walked across the bridge but said she did not want to go through the door yet. I understood that when she went through the door her passage would be complete and she would no longer be able to speak through the physical body.

My mother had given me the gift of life and now the gift of understanding that no one ever really dies. I didn't want her to worry about leaving me — I wanted her to be able to leave in peace. So I told her that I understood and that I loved her. Then for the first time that afternoon, her head turned, her eyes focused on me and the light came back into them as I stared. She smiled at me, squeezed my hand and said, "I love you." As her hand went limp and the light left her eyes, I knew that she had passed through the doorway. There was a beautiful smile of love and joy still on her face.

* * *

I WAS encouraged to write about this experience by a dear friend, Daisy Bickley, who has been like a

mother to me for the last five years. She said that hearing my story would give other people hope and people need that.

Daisy had cancer and knew that she was not going to be here much longer. After writing the article, I took it over to another good friend to read it to her. I had met this friend, Mary Lendall, about six months earlier when we moved into our new house. Mary had also become like a mother to me, right from the first time we met. Mary really enjoyed the article and told me that she too felt that I should try to have it published.

Two months after sending the story to *Venture Inward*, I had a dream about Daisy, my mother and Mary. In my dream Daisy and I were in a beautiful garden. My mother was standing at what appeared to be the edge of this garden and she was smiling gently. Daisy and I talked about everything and anything, just as we usually do, until she said that it was time for her to go. She began walking toward my mother, asking me to let her son Jim and her other friends know that she was doing just fine and was really enjoying herself.

I held onto her hand and tried to hold her back — I was crying and begging her not to go. Then we were at the edge of the garden and my mother and Daisy calmed me down. They pointed out another garden to me. Then I realized that I wasn't in a

garden; it was Mary's backyard and I could see Mary standing there. I don't recall any words being said but I felt that they were saying that now Mary would be there for me when I needed a mother's guiding

hand. As my mother and Daisy hugged me good-bye, I woke up.

Not long after waking from that dream, I received a phone call from Daisy's son Jim, with the news that she had died the day before.



SOMEWHERE... OVER THE MOONBOW

By Robert D. Shelley

A SMALL town in Kentucky is one of only two places on earth where you can see a moonbow.

Everyone knows what a rainbow looks like, usually visible after a rain when the sun comes out. And there are many legends linking the rainbow with good fortune, wishes coming true and pots of gold.

But a moonbow is even more special because it is so rare. In fact, if you haven't visited the Zambezi

River in South Africa or Cumberland Falls in Corbin, Ky., you have never seen one.

The moonbow, a brilliant arc of white light, is caused by light refracted in the mist of the falls. The mysterious phenomenon occurs about four times each month and legend has it that under a moonbow, any wish will come true, a proposal of marriage can't be refused and lives are blessed with good health and fortune.

GROOM GETS IN THE SWING

GOLFER Mike Goodrich of Torquay, Devonshire, England, will never have an excuse for forgetting his wedding anniversary. Not only did he get married one afternoon in the fall of 1986 but he fired a hole-in-one before the service.

Goodrich, an attorney, went out for his last round as a single man at Torquay's Petitor course before meeting his bride, blond Pauline Baker, at the altar of Furrrough Cross United Reformed Church in

St. Marychurch. A part of the course is to be altered shortly to accommodate new road work and as Mike approached the 135-yard ninth hole he knew it might not be there when he returned from his honeymoon in France.

His brother Peter told reporters, "Mike actually predicted that he'd get a hole-in-one because that would be his last chance to do one on the ninth.

"He took out a wedge — and in the ball went!"

IN OUT-OF-BODY EXPERIENCES: IS ANYTHING OUT?

Science now has the means to investigate an ancient question: is there a nonphysical body inside the physical body?

By Janet Lee Mitchell

RESearch ON out-of-body experiences (OBEs) currently seems focused on psychological theories. These approaches tend to evade the most pressing question about the experience, which is: does anything *leave* the body? It should be possible with present-day technology to determine if any detectable external component leaves the body when a person reports being out of body, perceives things outside visual range, makes decisions about what is perceived, stores information in memory and reports it accurately once "back in the body." (Note: To believe that we are in bodies in the first place is an assumption; it has not been proven.) Considering the importance of this question for conscious evolution, little empirical work has been done on the theory that something leaves the body during an OBE.

Work that has been done suggests there is some evidence for the intellect's ability to operate independently of the body during an OBE. F.W.H. Myers was the first to suggest this theory in 1886. Around the turn of the century French re-

searchers did experiments with Eusapio Palladino during which there seemed to be a transfer of energy in physical space. In 1931 Osty, working with Rudi Schneider, concluded there was evidence for the reality of an invisible substance capable of moving objects at a distance. Lord Charles Hope and Lord Rayleigh, eminent physicists, replicated Osty's findings in 1932.

Other researchers have tried to photograph "exteriorized bodies," have them move material objects and produce raps at a distance. Dutch scientists weighed the physical body before, during and after exteriorization to find a weight loss of 2¼ ounces during exteriorization. This coincides with a finding by McDougall of a 2½-ounce weight loss at death but one cannot be sure how secure the controls were and how accurate the equipment was in these early attempts.

The process of exteriorization has not been adequately tested and measured to date. Since it's easier to measure effect than cause, distance effects have been measured extensively. The process has come to be

called psychokinesis (PK) rather than out-of-body interactions (OBI) but terminology sometimes confuses issues.

By 1972 parapsychologists were asking why new methodology and technology were not being applied to solve this parapsychological puzzle. In 1988 we are still asking this question. For some reason there is a lack of interest, facilities and funds for physical research on OBEs. There is methodology available to study low-magnitude ESP with groups of unselected participants but these experiments offer little information of interest to those experiencing frequent phenomena in daily life.

Why is the study of psychological theories of OBEs more popular than the study of physical theories? Moving into the unknown is always a frightening business. It takes courage, adequate facilities and dedication to ascertain how humans are capable of operating independently of their bodies, interacting with and creating a perceptible impact on the space around them. Anyone attempting to bring light to this issue is criticized for *believing* in the OBE as an external event. And yet it seems unscientific not to believe in this possibility until all the facts are gathered.

I believe it is now easier to investigate physical theories of OBEs than psychological ones. I believe instrumentation is available which would facilitate this important work. I



Author of *Out-of-Body Experiences*, Dr. Janet Lee Mitchell is currently working on a book concerning man's conscious evolution. Her experiences, in life and laboratory, with extrasensory perceptions qualify Mitchell to discuss often unrealized phenomena.

Having received her Ph.D. from City University of New York in experimental cognition, she has done laboratory research on ESP in New York City. She has lectured across the U.S., appeared on national TV and radio and written on parapsychological topics. She is included in *The World Who's Who of Women and Contemporary Authors*.

believe we could gain more knowledge of OBEs and expedite this human-potential research by first verifying whether any tangible evidence can be obtained for an individual's ability to operate while localized in space.

If, after conscientious effort and application of rigorous tests, it is determined that there is no detectable external component to OBEs, our attention can be well spent on the psychological approach. Since we are defining the experience as *out of body*, I think it is imperative that the theory that something separates from the body during the experience be the first priority of investigation.

Research has been done since 1972 which supports the theory that some organized energy may be detected during an OBE. Energy fields have been measured around people in a light-tight room using photomultiplier tubes sensitive to light in the near ultraviolet and visible regions.

In one experiment Al Tanous was located in a room several hundred feet from the light-tight room and it was suggested that he try to place his consciousness (out-of-body entity) in the light-tight room. Instrument printouts marked times of projection. An object was left in the light-tight room for Tanous to identify. He both identified the target and affected the photomultipliers. Due to lack of funding this impor-

tant experiment was never replicated and further research along these lines was discontinued.

Cloud chamber tests were conducted in Georgia by Miller. Olga Worrall and Ingo Swann produced significant psychokinetic effects within the chamber sometimes from a distance of 600 miles. Trails of high energy atomic particles were visible in the chamber when Swann expanded his consciousness to that location. Polaroid photographs were taken of the chamber.

Next Felicia Parise attempted to change the direction of a compass needle approximately four meters away. An opaque envelope with black and white film inside was placed under the compass and along the path between it and Parise. When the compass needle moved, the film under the compass was almost totally exposed and the other three packets of film were partially exposed, the amount of exposure decreasing as it got further from the compass. It appeared the energy started out weak and became full blown at the compass to affect the movement of the needle.

Signals have been induced in a highly shielded magnetometer by Swann at Stanford University when he "placed his attention on the interior" of the device. He doubled the frequency of the signal from a decaying magnetic field, then stopped the frequency altogether to the amazement of on-looking quark

physicists. Swann "explained that he could see the apparatus inside and that by looking at different parts created the effect." As he described what he was doing, the frequency doubled again. No noise could be found in the system before Swann entered the lab or after he left. No more experiments were done to follow up this finding.

Swann also did experiments with Gertrude Schmeidler in New York. He was able to change the temperature at the site of an insulated thermistor as far as 25 feet away. At one point a drop in temperature of about one degree in 30 seconds was noted. When Swann was asked how he did it, he said he mentally probed for the thermistor inside the thermos. He also stated that "he used PK by 'exteriorizing,' i.e., going 'out of the body.' " Eleven other people in a second experiment changed the temperature significantly but with one difference from Swann. Participants, including Swann, had been requested at predetermined times to make the temperature hotter and at other times colder. Swann made significant changes in temperature in the instructed direction while the others produced changes without regard to direction. The ability was there in the second study, but not well controlled by the individuals.

Osis and McCormick tested Al Tanous at the ASPR and made another important finding. They detected kinetic effects at the ap-

parent location of Tanous' out-of-body projection during perceptual testing. Tanous was approximately 100 feet from the perceptual target which had to be viewed from a certain location in space in order to identify it correctly. A shielded chamber was placed at that location to measure possible kinetic effects during viewing periods.

The ramifications of this possibility are tremendous and certainly worthy of serious investigation. After all, the purpose of this type of research is to advance human understanding of the essential self and its scope of abilities.

When Tanous was reportedly looking at the target, there were significant kinetic changes in the chamber as compared to changes when he was not reportedly projected to that area. These findings support the idea that there may be some detectable external component during an OBE.

Physiological data on OBEs indicate losses of electrical energy in the brain during OBEs. EEG records have usually shown a *decrease* in alpha activity during OBEs. Rather than rapid eye movements (REMs), there were decreases in eye movements during OBEs. These data seem to indicate OBEs are different from dreaming or day-dreaming where *increases* in both alpha and REMs are characteristic.

All these findings should urge us to continue our search for energy

measurements in the body, around the body and between the body and affected target during an OBE. With proper technology molecular activity could be studied in the location of such events. All tests would need to be done in a shielded chamber to guard against extraneous electromagnetic waves, but these chambers are certainly available. By placing the OBE specialist some 10 feet away from a PK target in a chamber where energy measurements can be taken of the entire space or any segment thereof, we may be able to actually track organized energy patterns or localize the out-of-body entity if it exists.

Filters and sensors within the chamber which measure frequencies beyond the visual spectrum will need to be used, but this should not be difficult in our high-tech society. I feel sure people who can perform these skills at will would cooperate for a fee and respect from researchers. So why do most parapsychologists continue to search for psychological reasons for an OBE? If they think it is all in the mind, why do they call it out-of-body?

If we could identify and measure energy patterns operating in space

and detect some characteristics of their operation, these abilities might then be made available to more people and we might be able to consciously evolve into more expanded concepts of human potential. This would have a dramatic effect on self-image. We could then begin to identify ourselves as creative invisible beings, in possession of bodies, but with abilities not limited to them. It is no wonder researchers are somewhat fearful of bringing forth information with such profound implications for human experience. If the experience is valid, however, it is our responsibility to verify it. It is just as important for us to deny it and stop calling the phenomenon *out of body* if no evidence can be found to support this nomenclature.

I suspect OBEs may eventually emerge from the realm of parapsychology just as hypnosis did. Until we can interest physicists and others with more funding and technology to explore OBEs as human ability, I trust parapsychologists will continue their investigations. I encourage them to use a physics approach to first ascertain if anything *leaves* the body in an OBE.



MAN SURVIVES JUMP FROM PLANE

A PASSENGER jumped from a small plane moments before it crashed in a Lincoln, Nebr., backyard. Witnesses said the craft flew low over a trailer park before crashing and the man who survived luckily leaped a few feet to the ground while the other two passengers were killed.

QUIRKS OF FATE

by Harold Helfer

When the girl he'd been going with told him their romance was over, Sidney Lamb decided to do something dramatic to win her back. The North Baddesley, England, man put a rope around his neck and threatened to hang himself if she didn't come back to him. But Jane Evans, convinced that this was just a charade, started walking away, then looked back to see Sidney hanging from a beam. His death was ruled accidental. Investigating police decided that his threat had not been serious but he hanged himself by accident.

Tampa, Fla., police came across a man who was going to sell fake cocaine to someone who was going to pay for it with counterfeit bills. They arrested both men.

Sisters Trina Simper and Danna Holt of Lehi, Utah, became mothers at the same time. Both babies were boys with the same hair color, length and weight.

Youngsters aren't supposed to play with real guns, of course, but Eugene Jewell of Columbus, Ohio, is alive today because his grandchildren did. He was in his parked

car when he had a stroke and passed out. Unaware that something was amiss, Cheryl, eight, and her brother David, five, sitting in the back of the car found a gun under the seat and accidentally discharged it. People nearby heard the shot and called police. Officers rushed the stricken man to the hospital in the nick of time.

Three times a week Jacqueline Saunders of Washington, D.C., must have kidney dialysis. One day, when she was leaving the clinic, this blind grandmother of three asked her driver to buy her a lottery ticket. It won her \$1,200,000.

Vincent Yancar of Largo, Fla., had a Corvette stolen from him 16 years ago — and it turned out not to be such a loss after all. The thief had taken such good care of the sports car that it attracted the attention of an Ohio state trooper when he spotted it near Dayton. Just for the heck of it, he checked it through the computer and found it had been stolen. Eventually it was returned to its rightful owner. When Yancar had it last, the Corvette was worth \$995. Now it's valued at \$15,000.



UNIDENTIFIED FLAPPING OBJECTS

Pterodactyls, thunderbirds, giant bats, Mothmen
and Owlmen figure in hair-raising reports of another kind of UFO.

By Gordon Stein

ON FEBRUARY 9, 1856, the *Illustrated London News* reported a strange discovery made by a group of workers blasting a railroad tunnel. They were breaking up blocks of blasted rock when one of the blocks broke open, revealing a cavity within. From this cavity staggered a winged creature about the size of a goose. The creature took a few breaths and died.

When it was taken to a local naturalist, it was identified as a pterodactyl.

Nothing more about this alleged incident has appeared anywhere since. If it really happened, one would expect it to have been a scientific sensation and a full report to have appeared in a scientific journal. The story is almost certainly a hoax.

Another likely hoax is the famous tale that appeared in an Arizona

newspaper, the *Tombstone Epitaph*, on April 26, 1890. As the story has it, two cowhands came upon a large but exhausted pterodactyl in the Arizona desert. After a brief chase they shot and killed the creature, whose wingspan proved to be 160 feet. The body was 52 inches wide and 92 feet long. (The wingspan of the largest fossil pterodactyl ever found is about 51 feet.) The men cut off the tip of one wing and, according to the *Epitaph*, planned to go back to claim the body later.

The newspaper printed no follow-up to this amazing yarn, although persistent rumor claims that in 1886 the same paper published a photograph of another pterodactyl. This one was tacked to a barn wall, arms outstretched, with six men standing in front of it. Although some people say they have seen this picture, an examination of the complete file of

the *Epitaph* has failed to locate it. Nor has it shown up anywhere else.

Another account of a pterodactyl-like creature, however, is more impressive. It comes from a 1923 book, *In Witch-Bound Africa*, by ethnographer Frank H. Melland, who reported that the natives of Northern Rhodesia feared something they called the *kongamato*. They described it as a sort of flying lizard, red in color, with a wingspread of four to seven feet. When Melland showed various animal pictures to his native informants, they unanimously selected the one depicting a pterodactyl, shouting, "Kongamato, kongamato!" It was said to inhabit the almost impenetrable Jiundu Swamp, located on what was then the Northern Rhodesian-Belgian Congo border.

The few other claimed pterodactyl sightings that I have been able to locate all relate to observations of flying creatures seen high in the sky. I am excluding from this statement numerous reports of what witnesses later identified as a pteranodon (such sightings allegedly occurred, mostly recently, in south Texas in the late 1970's and early 1980's). The pteranodon was a different kind of pterosaur from the pterodactyl and had a crest on its head, a much shorter "beak" and (probably) no teeth.

REPORTS of large flying creatures unknown to science or

believed by scientists to be extinct have long fascinated Fortean and cryptozoologists. The stories that describe such animals range from legends to deliberate hoaxes to seemingly credible sighting reports. What can we make of them?

Before we try to answer that question, let us go back to the beginning, the very earliest known "big bird" story.

The story, which appears in *Arabian Nights*, involves Sinbad the Sailor who while exploring an island is abandoned by his shipmates. As he wanders the island, he comes to a great shining dome without a doorway. As he looks the dome over, the sun is darkened by a huge flying object which turns out to be the roc bird which is landing on its egg, the thing Sinbad mistook for a building. Sinbad gets an idea. He unties his turban and uses the linen to bind himself to the roc's leg. When the giant bird takes off, Sinbad is carried off the island.

In some versions of the legend the island is identified as Madagascar. This large island off the coast of the Africa was once home of the elephant bird (*Aepyornis*), which stood nearly 12 feet tall and weighed as much as 1000 pounds. At that weight, not surprisingly, it could not fly but it did lay enormous eggs — not the size of a building, perhaps, but equal to the size of six ostrich eggs. The bird may not have been extinct at the time the earliest

human beings reached Madagascar, so it is at least theoretically possible that the elephant bird inspired the stories about the roc.

Another big bird spoken of by the ancients was the thunderbird, believed responsible for thunder and lightning. The thunderbird, called in this instance the *piasa* ("the bird that devours men"), was painted on a rock near Alton, Ill. A good likeness of the *piasa* appears on the cover of the March 1954 issue of FATE; it shows a creature with horns like a deer, a beard, a face like a lion's or a man's, scales, a long tail and wings — in other words, a dragon.

There is a tradition among South American Indians of a feathered serpent which flew. This is an extension of the dragon traditions of China and Japan. Dragons were thought to control the tides, rainfall, thunder and lightning. Evidently the thunderbird legend had its roots in dragon lore.

Dragon mythology is complicated and its wide distribution among all kinds of human cultures suggests it reflects some fundamental human needs or values. The thunderbird probably represents the same thing as the dragon: namely a concrete expression of the divine powers of life-giving, later debased (when dragons were seen as destructive monsters) into a symbol for the powers of evil.

* * *

MODERN REPORTS of flying creatures are another matter. These figure not in legends but in reports of allegedly factual experiences.

One famous account, frequently cited in the Fortean literature, appeared in the *New York Times* of September 12, 1880, under the heading "An Aerial Mystery." The account reports a sighting of "a man engaged in flying toward New Jersey." He was wearing "bat's wings and improved frog's legs" and had a "cruel and determined expression on his face." He made swimming motions with his hind legs as he flapped his bat wings and flew 1000 feet over Coney Island in Brooklyn.

Writers who have treated this newspaper story as an authentic account of a mysterious event seem not to have read it in its entirety. In the final paragraph the reporter notes that DeWitt Talmadge (the Billy Graham of his day) had just returned to New York City after a tour of the West, where he preached about crime. The reporter suggests that Talmadge is one of the few people with strength enough in the arms and legs (from waving them about for years on the platform as he preached) to be able to fly in the described fashion; so, he goes on to say, the flying man probably was Talmadge, investigating crime from his lofty perspective.

In other words, the story apparently was intended as nothing more

than a satirical dig at a public figure and probably was invented by the reporter himself.

Reported sightings of the "Jersey Devil" — a flying creature which has figured in that state's folklore for well over a century and possibly longer — in the New Jersey bogs around 1909 are probably a case of media hype. A published illustration shows something resembling a four-legged horse with batlike wings — a biological impossibility since all vertebrate wings known on earth are a modification of the upper set of limbs; no earthly vertebrate would have six limbs, as the Devil is supposed to have had. Some depictions of the creature show it with both fur and feathers, another biological impossibility. Of course to speak of "biological impossibility" may be to take this all too seriously; the Jersey Devil in many ways seems like no more than a long-running local joke.

But reports of a giant carnivorous bat in Africa and Indonesia are to be taken more seriously. The late Ivan T. Sanderson, a trained zoologist, records his personal encounter with one in his *Investigating the Unexplained* (1972). This creature, or something similar to it, goes by the local name of *olitiau* in Africa and *ahool* in Indonesia. In both cases the creature is well known and much feared by the natives but is unrecognized by science.

As the natives describe it, the

creature is at least biologically conceivable. Carnivorous bats with six- to 12-foot wingspans are not known to zoologists, but fruit-eating bats of that size are; in fact, all recognized carnivorous bats seem to be smaller than the fruit eaters. Still, there is no reason why a large meat-eating bat could not exist in remote, little-explored areas.

* * *

OF COURSE not every species of animal is now known. But when we hear reports of large flying creatures and wonder about their credibility, we should keep in mind that birds must have a body weight in proportion to their wingspan; otherwise they will be unable to get off the ground. Birds that exceed this ratio are flightless.

Birds are a lot lighter than they appear to be. They have hollow bones, virtual membranes for lungs, feathers that are nearly weightless and reproductive organs that degenerate when not needed. Even such big birds as eagles usually weigh only eight or nine pounds. The heaviest flying bird existing today is the albatross, which may weigh as much as 30 pounds and has a 12-foot wingspan. It does, however, have a difficult time getting airborne. Consequently it rarely lands while at sea, since it requires a virtual runway to take off again.

Another established principle governing flight is that a bird cannot lift more than its own weight unless

aided by strong updrafts. Experiments with captive eagles have confirmed this principle — and cast doubt on the many stories about eagles flying away with small children.

In *Strange Creatures from Time and Space* (1970) Fortean writer John A. Keel estimates that a flying creature with a body the size of an adult man would require a wingspan of from 20 to 30 feet to fly. Yet the reports of flying humanlike beings he collected all described 10-foot wingspans. Not only that, but the creatures were claimed to have self-illuminated, glowing red eyes, no head or neck, and eyes located between the shoulders. Biologically speaking, all this is ridiculous.

The creature or creatures were known as "Mothman" to the people who reported it or them in Ohio and West Virginia in 1966 and 1967. The large number of reports, plus the general agreement of the descriptions and the obvious sincerity of the witnesses, makes a hoax unlikely. How can such reports be explained?

Keel offers an "explanation" of sorts. He points to such details as Mothman's glowing eyes and its alleged ability to fly straight up like a helicopter as evidence that the creature did not have a physical reality in our time and space. He thinks it may have been able to appear and disappear between different times and spaces.

Since we have no concrete proof that such a thing is possible (or even *theoretically* possible), Keel's speculation is essentially meaningless. At this stage it would be wisest, I think, to admit the obvious, which is that we have no explanation for the Mothman sightings.

Other reports of unusual flying creatures probably can be accounted for as misidentifications of known birds. In Cornwall, England, in 1976 several children saw something that came to be called "Owlman," said to have an owl-like head, gray feathers, feathered wings and black "crab claw" feet. Aside from their estimate of its height (they said it was as tall as a man), the children seem to be describing a normal, though perhaps larger than usual, barn owl.

Most people are neither experts in bird identification nor estimators of the height or size of flying creatures. As a result it is hardly surprising the people could see known species — such as pelicans, buzzards, eagles, vultures, condors, herons, crowned cranes or albatrosses — and mistake them for something far stranger.

Although many reports of flying creatures are explainable, others are not. There is nothing wrong with admitting ignorance. After all, we don't know everything about our world or the universe and there are, no doubt, phenomena science has yet to understand. We have to

keep seeking answers, however, and as we find them, we may be able unravel the mysteries that remain,

including those that surround the riddle of unidentified flapping objects.



STONEWALLED BAT

By Dwight Whalen

DURING renovations at St. James Church in Guelph, Ontario, in 1915, a mason removing some foundation stones discovered a bat imbedded in a wall.

"It was covered with limestone and mortar," reported the *Kingston* (Ont.) *Whig* for March 25, "and the man naturally thought the bat was dead, but when he picked it up it felt warm and it was breathing. Mr. Art Hicks took charge of it and put it in a box and later took it home with him. He put a glass over the box with a space left for air and decided to watch it. During the night, however, the bat got out and began to fly around the house.

"Mr. Hicks got up, turned on the light and endeavored to capture [the creature] but it got out of the window, and he thought that was the last of the bat. The following morning, however, when a member of the household went to shake a mat which was on the doorstep, the bat was found clinging to it, and it was killed and put into the stove, much to Mr. Hicks' regret. He says the bat was quite fat when found but that it was very weak and could not have lived much longer.

"There are no windows or other openings near where it was found," the newspaper concluded, "and the wall was erected 23 years ago."

HIGHLIGHT FOR BIRD-WATCHERS

BIRD WATCHERS flocking by the hundreds to the Isles of Scilly off southwest England to monitor the autumn migration in 1986 found a species rare to the area — an ostrich. It had been washed up on the island of Bryher not far along the shore from what is thought to be a turtle, also washed up.

Customs officer Geoff Allard said "the mind boggles" as to how the ostrich got there. "It could have been on a ship from Africa, bound for a zoo or wildlife park, when it

died and was thrown overboard," he said, adding that such an act contravenes the rabies law.

Richard Pearce, who found the ostrich, said, "There is not much left of it — a large head, a few feathers, a beak and a spinal cord." Allard described the remains of the turtle as "just skin and flippers."

It is not the first turtle to come to the Scillies. In 1980 one was caught in a fisherman's gear and beached on Gugh Island. It was a massive seven feet long and about eight feet across.

The Making of an Oil Dowser

Despite a nearly 100-percent success rate
a dowser fails to shake employer's belief in orthodox oil-hunting.

Part III

By Christopher Bird

This is Part III of our chronicle of the difficulties a dowser faced in trying to convince drillers of oil that he could pinpoint the wells they were seeking.

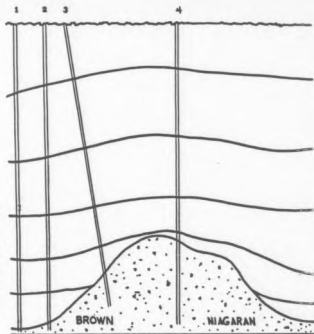
PUTTING ASIDE his qualms, Mike Duvall launched into his second three-month consulting stint for "Etoile." During this time he was assigned to survey not only more prospective wells in the Niagara Trend but others in the Prairie du Chien (PDC — French for Dog Prairie) formation discovered only four years before in central and south-central Michigan.

The PDC formation consists of structures containing oil and gas at depths ranging from 10,000 to 12,000 feet. These structures are, on the average, many times the size of the Niagaran structure.

Each well sunk within the PDC

has generally been a high producer in the three- to six-million-cubic-foot-per-day range. Not a few also produce oil at a rate of 200 to 300 barrels per day. Drilled at an average cost of \$1 to 1.5 million, with a matching figure to allow "completion," the wells are individually projected to contain 10 to 20 billion cubic feet of oil reserves which, at the current selling price of \$3.00 a thousand, represents no mean profit in an investment only five to 10 percent of that figure. "This," Duvall said, explains "why oil people are moving into Michigan from all over the country, with mammoth 'lease-plays' going on and huge oil rigs capable of going below 20,000 feet."

Whereas the smaller Niagaran wells have been drilled on only 80 acres, or 1/4-square-mile parcels, the PDC variety are drilled one per



Four wells drilled into a typical Niagaran Reef showing cross-section of geological strata: (1) off reef (dry hole); (2) reef "toe" (marginal production); (3) reef flank ("kicked" well); (4) full reef (well on crest).

section (640 acres). Because most sections were surrounded by easily travelable roads, Duvall found to his relief that he could evaluate up to 5000 acres in a single day providing he did not have to resort to his faithful twin buddies, the Honda hill-climber and the snowmobile.

Traveling all the way from just north of Grand Rapids to the bridge that spans the Straits of Mackinac, linking Michigan's upper and lower peninsulas, Duvall went back and forth checking out, in a single week, wells in both Niagaran and PDC territory which could be anywhere from 20 to 250 miles from his home.

GOING BEYOND his general assignments, Duvall was also able to provide "Etoile" with a great deal of detailed information which could not have been obtained by other means. In Otsego County, midway across the Niagaran Trend, he came across a prospective well-site which tested an unpromising two on his one to 10 scale, his dowsing therefore informing him that he was, in all likelihood, over one of the Trend's flanks.

To be sure of his assessment he worked for several hours with a highly accurate Suunto sighting compass and a "hip-chain" — a device which, attached to a sur-

veyor's pant's belt, unrolls a long cord behind him to allow the surveyor to tell with certainty how far he has walked in any one direction. Measurements of both the azimuth and the distance must be made with exact precision, says Duvall, especially at the edges of a reef.

Taken at the Otsego County location, these measurements told him that AMOCO, the company preparing to drill a well at the staked site, would catch a little bit of the flank's "toe" at the edge of the reservoir. But by "kicking" it, oil-industry parlance for drilling, not straight down but diagonally toward the northwest to get under inaccessible areas such as large housing tracts or bodies of water, the company's drillers would, predicted Duvall, make a good well about 500 feet inward from the reef's edge.

"My predictions on this," he said proudly, "could not have been more accurate. AMOCO did drill the well, they did miss the oil by hitting the flank toe, they did kick it in a northwest direction about 500 feet and they did make a successful well pumping 200 barrels a day, as was later reported in the *Oil and Gas News*. I provided 'Etoile' with my detailed written report on this scenario prior to AMOCO's oil rig ever being put in place.

"That kind of information in the hands of open-minded oil men could change the whole course of

their company's future and develop enormous hitherto-unsuspected oil and gas reserves for our country to boot. It's exciting and it's that kind of technically-proven accurate dowsing that gives me an indescribably tremendous feeling that more than makes up for the heartrending loneliness involved in working all by myself in unknown territory."

As Steve Waleska's written affidavit later confirmed, Duvall also turned in highly accurate results for the Presque Isle County end of the Niagaran Trend on which "Etoile" considered it particularly difficult to get any kind of reliable reading with nondowsing methods. Asked the reason for the difficulty, Duvall replied that glaciers advancing through that region, instead of making a "clean sweep" of the rubble they were carrying, left a horrendous mass of it several hundred feet below the earth's surface. Seismic crews operating there had consequently found that reflections from their electronic equipment were so regularly misdirected by the rubble that the instruments repeatedly indicated the presence of a reef below ground where none existed or failed to detect the presence of an existing reef.

Duvall said, "Shell Oil did all the difficult pioneering work up in Presque Isle County on that problem, spending years and millions of dollars on the task, to finally get a handle on it, but until they found a

solution only a couple of years ago no one dared touch any prospect drilled in the Presque Isle area because the investment risk was so tremendously high."

In addition to the rubble left behind by the glacial "broom," another thorny Presque Isle problem was that its reefs were salt-plugged, meaning that all the little holes in them, which normally allow oil trapped in the reservoir to flow freely, were blocked.

In a matter of days Duvall's dowsing was able to sort out the rubble and salt-plug riddles on several Presque Isle reefs so that he could advise "Etoile" as to whether it should or should not drill in a given location.

WHEN HIS second 90-day contract had almost expired, Duvall saw that an enormous area, including 8040 acres in the Niagaran formation with 59 wells in five counties and 38,400 acres in the Prairie du Chien with 60 wells in six counties, still remained to be evaluated by dowsing for "Etoile." All of this would require a minimum of three more months of work. "It wasn't that I was slow," Duvall said. "I was working for them all day long, every day. I was just loaded up with more assignments than a single human could handle in the time allotted."

Because of his misgivings about his future with "Etoile," he decided

to clear the air by writing to the chairman of the board in Oregon to request a formal meeting at which Duvall proposed to present a slide-illustrated lecture on his six months of travail for the company, giving details on his six-month tenure and showing how his method could enhance "Etoile's" assets and cash flow.

A few days later Duvall was informed that a 7:00 P.M. meeting had been scheduled for December 3, 1986, at the Grand Traverse Resort hotel.

For 2½ weeks he worked on his presentation in which he made a number of salient points, the first and foremost of which was included in Waleska's notarized affidavit in these words:

Between 16 May and 1 December 1986, Mr. Duvall tested a mixture of both Niagaran and Prairie du Chien wells, or stakes, 104 in all. As of 1 December 1986, for those wells drilled, his success rate was 97 percent. . . . The results of thorough and broad testing by Mr. Duvall were more than impressive and far surpassed our expectations. At the culmination of our evaluatory period, it is my personal and professional opinion that Mr. Duvall's ability as a highly qualified dowser stands on its own. Under my scrutiny and direction, he produced a record that far surpasses anything we have seen or heard about within the industry. The potential of the dowsing tool seems truly unlimited in its scope and uses.

This rate of success, unheard of in the oil and gas business anywhere in the world, can only be appreciated when one learns that years of seismic tests run in the Michigan Niagaran Trend have located oil or gas only 25 percent of the time, and this figure recently dropped to 18 percent. These figures alone make it evident that, for each 100 wells drilled in the formation, 70 to 80 of them came up dry holes.

"In every case," Duvall remarks, "the seismic tests told the oil companies they would have hydrocarbons under their rigs as positioned. As unreliable as they are, unfortunately seismics are about all the companies have to work with when going after a wildcat or exploratory well in new territory, as opposed to an offset well, or one drilled close by a known producer."

Duvall also included in his presentation data showing that his hourly cost to the company was not much more than that of a copy-machine repairman, slightly less than an accountant and one one-half the going rate for an attorney. He further showed that, on the basis of his dowsing alone, a number of striking advantages would put "Etoile" far out in front of its competitors.

He also suggested a more selective use of seismics to confirm dowsing results. This would have drastically reduced seismic expenditures. A second was the lack of any

necessity to kick a reef toe more than once. The third, above all, pertained to the certainty that dry holes could be almost entirely eliminated. He wrote in his text:

From the results of my six months of testing, if the wells I forecast as being dry and were in fact drilled dry had not been drilled, the companies would have saved nine million dollars and that figure is only for the wells I tested. Over the next 12 months I projected we could, together, achieve results to avoid useless expenditures and increase revenues of the following minimum order:

(A) The avoidance of one Prairie du Chien (PDC) well that would have drilled dry	\$1,250,000
(B) One PDC well successfully drilled that otherwise would not have been	\$13,000,000
(C) One new PDC field discovery with three-well potential	\$39,000,000
(D) One new Niagaran discovery	\$5,250,000
Total growth in one year	\$58,500,000
Cut in half to be conservative	\$29,250,000

Duvall further sweetened the deal he was trying to make by submitting a bonus sheet on thus-far-developed areas which his dowsing had tested as positive. It included 21 potential wells in the Niagaran horizon and a single big play in the Prairie du Chien. In return for this previously undisclosed information he asked for personal remuneration at a rate

of \$10,000 per prospect should further work verify his initial results.

"If our common objective is to find oil and gas and our method used matters not, as long as it works," his report concluded, "then 'Etoile' should consider, among other things, (1) its cost-effectiveness; (2) its out-performance of other methods; (3) its consistent results; (4) its applicability anywhere in Michigan or, for that matter, in the whole of the United States with little prior research or ground work; and (5) its availability to none but 'Etoile.'"

The meeting never took place.

ON THE afternoon of its scheduling, as Duvall was getting ready to set up his slide projector in the Grand Traverse Resort conference room, he received a call from Steve Waleska saying it had been moved to 5:30 P.M. at the "Etoile" headquarters. Seeking a more neutral venue, Duvall countered with another meeting place to which he toted his equipment. But just as he was expecting his audience to appear, Waleska called again to say the meeting was cancelled. No reason was given.

Two weeks later Cartwright, at Waleska's request, scheduled still another meeting for four o'clock in the afternoon in the company's board room. But at 4:30 P.M. Duvall was informed that the "Etoile" president was busy work-

February 16, 1987

Total Wells Drilled: 43
Current Projections: 40
Percent Success: 93

Niagaran Wells: 29
(28 correct)
PDC Wells: 14 (12 correct)
Dry Projections: 27
(26 correct)
Oil/Gas Projections: 16
(14 correct)

Update of projections made by Michael Duvall for "Etoile" based on his research into additional drilling after his split with the company.

ing out at a health club.

"I was flabbergasted," Duvali said. "On the spot it became clear to me that any future I might have as a dowser would be best served by my associating with other people in the oil business."

Trying later to analyze what had happened, Duvall came up with these alternative explanations: a lack of commitment to his track record; disorganization at the company's highest level; unethically coarse negotiation strategies; or outright professional rudeness.

Whatever the case, the Christmas season upon him, Duvall went home

to take stock. On Boxing Day he wrote a letter to "Etoile's" chairman, with copies to Cartwright and Waleska, recapping in detail all the highlights of his association and accomplishments with the company. His conclusion read:

"How I, as one who devoted 10 months of his life to a project that would have brought huge financial gains to 'Etoile' and its principals, could have been treated as I have been, Gentlemen, is beyond me. Fortunately for me, my association with you during that period has allowed me to further develop my

abilities as an oil dowser and become familiar with the characteristics of the Prairie du Chien formation and all the activity connected with it. I have sufficient self-respect not to allow myself to be treated in the shabby way I have been. No amount of success or financial gain would be worth it. As a result, my services are no longer available to 'Etoile' although, beyond any doubt, I know I shall become associated with an oil company interested more in the objective rather than the method and that we will together grow financially."



SLICK SOLUTION

THREE QUARTS of cooking oil were cleverly used by rescue workers to free Randy Kathy of Palmersville, Tenn., who was stuck between two beams of an Ohio River bridge, officials reported. Having stepped over the guardrail to allow bridge traffic to pass, Kathy lost his footing and became wedged.

POPULAR PRESIDENTS NOT ALWAYS GREAT

PRESIDENTS who were popular in their time often turn out to be among the least distinguished, a Wesleyan University psychologist reports. Researcher David McClelland says that popular presidents may have reflected the desires of the people who elected them but did not always serve the nation well.

James Buchanan, Ulysses S. Grant and Warren G. Harding won landslide victories because the

electorate considered them "comfortable" candidates, but historians rate them as among the poorest presidents. Great leaders, McClelland finds, often are ahead of their time, but the electorate may see them merely as out of step and resent them for it. Unpopular presidents have included George Washington, Abraham Lincoln, Theodore Roosevelt, Harry Truman and John F. Kennedy.

THE REBIRTH OF WITCHCRAFT

Pagans believe man, a divine creation, has divine powers, including the power to work magic in this and other worlds.

By Bjorn Thorsson

Part II

CONTRARY to the claims of many right-wing Christians, Witches neither worship nor believe in any being known as "the devil," "Satan" or any other variety of Judeo-Christian bogeyman. Misunderstandings on this point are common, due primarily to the fact that our God is usually portrayed as having horns. Most Christians are completely uninformed as to how their devil came to be given this attribute.

Horns as a symbol of divinity go back at least to ancient Egypt. The Greek God Pan is one of the best-known horned Gods. Almost the only constant of the Druid religion was the God generally known as Cernunnos who was universally portrayed as having the antlers of a stag. The symbolism of the horn is obvious in light of the belief that divine power is the power to create. Horns are therefore phallic symbols of male creative power.

When Christianity became the dominant religion in Europe, the people who still followed the old Gods were persecuted. Since their

God had horns, it was a simple matter for the priests to say that Satan had horns and thereby condemn them for worshipping the devil.

When a Christian desires or needs something, he will often pray, asking God to grant his petition. Prayer of this nature has essentially the same goal as magic. Pagans also pray; it is often the easiest and quickest way to get what one needs. But we also take a direct hand in matters by the practice of magic.

Magic is a subject that brings almost a reflex reaction from modern people conditioned to perceiving reality in scientific terms. The scientific method is a powerful way of approaching reality and one that has made modern life more comfortable in many ways. It has also polluted our planet and developed such wonders as toxic wastes and nuclear weapons. Pagans do not refuse the rewards of science or deny its power in its own realm. The scientific world view has so ingrained itself, however, that modern people frequently refuse to admit the existence of anything that does

not fit with scientific modes of thought.

Witches and other Pagans readily admit the reality of the physical world. We simply believe in the existence of other worlds as well. To think that only that part of creation which can be directly observed and measured with our machines comprises the entirety of existence is the height of spiritual arrogance.

* * *

MAGIC IS something that anyone of any religion can practice. Almost all Pagans and Neopagans are magicians but not all magicians are Pagans or Neopagans. There are even Christian magicians, although they are few because many clergymen condemn as evil anything they don't understand. Magic is usually defined as "the art and science of causing changes in consciousness and the physical environment to occur in conformity with will." Magic is of two basic varieties: high magic and low magic. The terminology is misleading because it makes one variety sound superior to the other. Neither is "better"; they simply have different goals.

Low magic is the type that most people think of when they hear the word magic. Low magic is intended to bring about a specific change in the physical world. Examples of low magic might be healing or other magic worked to improve one's lot in life. There is nothing wrong with

such magic, if it is for a just cause. High magic, on the other hand, is defined as a system of spiritual development which primarily affects the magician, rather than the external environment. Magic of this type is often referred to as the "yoga of the West."

The power to work magic is inherent in the Pagan world view. Since man is a divine creation partaking of the divinity of all things, he has the same power as a God. Not to the same extent as a God, at least not while he is still confined to material form, but power of the same nature nonetheless. This power is neither good nor evil, merely a human potential. The basic theory behind the working of magic is an outgrowth of the way magicians view the world.

The magician views the universe as being made up of multiple "planes," or levels of being. The word plane is somewhat misleading. These levels do not spatially separate but instead they are different types of existence occupying the same area in what we usually think of as space. For purposes of ordinary magic, the most important level is the astral plane. The astral and physical planes are similar in many respects and are interdependent to the point that many things happening in one will affect the other. The magician learns to see into the astral, to cause changes there and by extension to bring

about changes in the physical world. The actual techniques used in magic vary widely but all are essentially ways of extending awareness into other levels of existence and bringing about changes at those levels.

The nature of the astral plane is easier to experience than to describe. The astral world is the closest of the higher realms to our ordinary world of physical matter. Many ordinary people have had experiences on the astral, since it is the plane of the out-of-body experience. Most of the people who involuntarily have had these experiences never realize that they are not in the same world to which they are accustomed. Either they are too startled or not observant enough to notice the sometimes minor discrepancies or the episode is too brief. Nevertheless the astral world is not the same as the physical world, although it is sometimes a close approximation of it.

Psychology usually dismisses OBEs as perceptual anomalies or hallucinations. When the phenomenon is given any attention at all, it is in the form of experiments based on erroneous assumptions. Such experiments usually take the form of attempting to have someone travel out of body to a remote place and report what he finds. Experiments of this nature frequently succeed, especially when the subject is an experienced astral traveler, but they also occasionally fail because

of differences in the astral and physical planes. Occultists refer to out-of-body travel as astral projection or spirit walking and it is one of the magician's tools in working magic.

Just as the physical plane contains objects made of matter, the astral plane also has its own type of material. This is sometimes referred to as astral light. Most objects, and all living things, have an astral counterpart made up of this astral light. Astral light is extremely susceptible to the direct power of the mind, much more so than ordinary physical matter. Indeed, thought can actually create as well as manipulate this astral analog of matter. Just as the astral world is affected by activities on the physical, so is the physical world affected by activities on the astral plane. The magician, in manipulating the astral light, can therefore have a real effect on the world of matter.

For the working of practical magic it is only necessary to bring about the requisite change at the astral level, not to actually journey there. In fact, it is not even necessary that the magician know anything at all about the astral world, just as millions of people can operate an automobile without the slightest knowledge of auto mechanics.

* * *

THERE ARE two prerequisites for successful magic: imagination and will. Nearly everyone has used the power of the will. While

sitting at a traffic light, we have probably all glanced at the person next to us only to find that he or she then turns our way as well. This is the power of the will working at an elementary level. The imagination comes into play in visualizing the desired magical result and, sometimes, creating an astral form, or "thought form," to serve as the agent of the desired change. This is the whole basis of elementary magic.

Various aids are often used to improve the imagination and strengthen the will. These aids are the things that one normally reads about in accounts of magic written by non-magicians. The uninformed can be forgiven for thinking they constitute magic itself. Magicians certainly do not believe that the performance of certain actions in certain ways will automatically bring about the desired result. Spells, chants, rituals and the like are aids that help focus the imagination and will of the operator. They are important and powerful aids but they are still aids. They are not the magic itself.

Magic of this type should not be confused with the version of so-called magic practiced by the occult lunatic fringe. Pagans do not deal in any way with the types of malevolent entities Christians call demons. Such dubious practices are followed mostly by Satanists, a thoroughly unsavory gang of reverse or perverse Christians.

It is important to emphasize how

Satanist beliefs and practices differ from those of Pagans, Neopagans and other genuine occultists. It should be obvious that only former Christians can become Satanists. A person who does not believe in the Judeo-Christian theology cannot follow the evil side of that theology. Furthermore Satanists pervert the symbols and practices of both Christian and Pagan religions. They invert the pentagram as well as the cross. They sacrifice animals or sometimes even humans in their rites, which are a conglomeration of reverse and perverse parts of Christian and Pagan ceremonies.

If anything, Pagans have an even lower opinion of Satanists than Christians do, since we are often wrongly blamed for their activities. Ultimately they have their own reward. The working of magic for selfish and evil ends carries the seed of its own destruction and is strictly forbidden in Witchcraft as well as in the rest of modern Neopaganism.

Witches and other Pagans have a strict code of responsibility attached to their magical power. It is forbidden to alter another's life or karma without that person's consent, even if such an alteration is seen as for the individual's "own good," a dubious proposition at best. Even magic to attract the love of a particular person is considered unacceptable by most Witches, since it involves interference in another person's free will.

The main reason for this restriction has to do with reincarnation and the law of karma, which boils down to the principle that "in the long run you always get what you deserve." Witches believe that whatever is sent out returns to the sender threefold. If good is sent out, it will return to the sender and if evil is sent out, the sender will receive evil in return. The return of good or evil will sometimes come about in the present life and sometimes in a later life, but come back it will, usually within the span of four lifetimes.

The only exception to this rule against the manipulation of other people is in the matter of self-defense. Even then ordinary means are to be preferred in dealing with ordinary threats, with magic used as a last resort. Psychic attack is quite another matter but is a relatively rare occurrence. In my five years as a Neopagan the only case of supposed psychic attack I have witnessed turned out to be a misdiagnosis. I know of only one case that seems genuine and it was taken care of fairly easily. In the event of such an attack, Pagans are willing to act as any rational creature would, in self-defense. In the words of one Pagan of my acquaintance, "Great power is used only at great need."

PAGAN AND Neopagan religions are not organized in anything resembling the ways of other

religions. There is no laity; everyone is a priestess or priest. Even Witchcraft has no overall authority or governing body. Our religion is so intensely personal that most Pagans would complain vehemently about any proposal for such a thing.

The basic units of Neopagan religion are small groups known as either groves or covens. In Witchcraft a grove is a less advanced group of relative newcomers, while a coven is a group of more experienced Witches. Traditionally the coven is composed of 13 members but these days it is usually smaller and almost never larger. Thirteen is a significant number for Pagans because it is the number of full moons in a year. The importance of the full moon will be discussed later in connection with Pagan holidays.

Yet another reason for such small groups is attributed to what Witches call the "burning times" when the small groups provided security. Whether or not this has any basis in fact, the small size of Pagan groups serves admirably in fostering the kind of close personal rapport that we need for teaching and learning magic and our type of spiritual development.

While the majority of Witches and other Neopagans work in groves or covens, there are also large numbers of solitaires, or people who choose to practice their religion mostly by themselves. These Pagans usually know and are

on good terms with other Pagans and are not averse to socializing with them or even getting together now and then for some special purpose. Most often, however, they practice by themselves, feeling that the path of magic is best walked alone. They do, however, teach newcomers because such teaching is vital to the survival of our ways and part of the obligation of more advanced Pagans.

In addition to groves, covens and solitaries there are also many Pagans — I am one — who are sometimes described as semisolitary. We are not usually formal members of groves or covens and frequently work alone but have somewhat more contact with various groups than true solitaries do. We are more likely to visit groves or covens and to take part in their celebrations, particularly on the major holidays.

Pagans have eight major holidays, or great festivals, each year. These are linked to the changing of the seasons, what we call the "wheel of the year." Four of these holidays, considered the lesser festivals, occur on the solstices and equinoxes, while the other four, the greater festivals, are held on the "cross quarter days" directly between the first four.

Starting in the spring, we have Spring Equinox (about March 21), Beltane or May Even (April 31/May 1), Summer Solstice (around June 21), Lammas or August Eve

(July 31/August 1), Autumn Equinox (around September 21), Samhain (October 31/November 1), Winter Solstice or Yule (about December 21) and Imbolc or Lady Day (February 2). The dates for the Solstices and Equinoxes are given as "about" and "around" because the actual date can vary as much as three days from year to year.

Virtually all Neopagans observe these holidays but the methods of such observation are as diverse as Neopagans themselves. Solitaries perform quiet worship ceremonies alone or just meditate on the holiday's meaning. Some groups perform rituals of celebration ranging from the elegantly simple to the very complex, while others avail themselves of a convenient excuse to throw a good party. This is perfectly acceptable because our Lady says, "All acts of joy and pleasure are my rites."

In addition to the festivals there are also 13 lesser holy days each year occurring on the full moon. These are often used as meeting times for groves and covens planning magical workings, for the phase of the moon has a significant effect on the working of magic with the time of full moon being the time of greatest power.

Some non-Pagans might ask what we get out of our religion. After all, we don't believe in the usual Western idea of the need for "redemption" so there would seem

little purpose in formal religion. Are witchcraft and the Pagan movement in general anything more than a quest for personal power? The answer, of course, is yes. Pagans obtain the same benefits from our religion as people following many other, more well-known religions which also do not seek some variety of redemption. We see purpose in the universe and in our part in it; we find beauty and joy in our celebration of nature.

Perhaps most important, we see our destiny to evolve beyond this world. We begin to understand what lies beyond and hasten our progress to the nonmaterial levels. Finally, we do achieve a measure of power with which to work good in the world and learn responsibility in handling this power.

HOW DOES one go about becoming a Pagan? There are usually no listings in the yellow pages under "Churches — Pagan," no television shows attempting to force our views on others. There is a belief among Pagans that most if not all of today's Neopagans have been some variety of Pagan in past lives and that incipient Pagans will be drawn to the right people when they are ready. This view is often expressed in this saying: "When the student is ready, the teacher appears."

I once doubted this belief but have seen so many cases of just such

things happening that I am beginning to concede its validity. But there are things the prospective Pagan can do to ensure that he or she is prepared when the inevitable contact comes.

First is the matter of reading. The problem here is that many books have been written about almost every occult subject by persons who are not occultists. This is especially true in the field of witchcraft where books that may appear, from their titles, to be legitimate actually consist of accounts of the witch trials, psychological discussions of the "delusion" of witchcraft, Satanic practices and other such rubbish. The beginner must be careful to distinguish between these distortions and the true craft.

Reading can go a long way toward helping the prospective Pagan decide which of the old ways are for him. Still, there is no substitute for practice. Extreme care must be exercised, however, since dabbling in magic by the inexperienced can easily put the practitioner in touch with forces within himself which he is not ready to deal with.

Besides books and exercises in basic magic, the beginner in search of other Pagans should subscribe to Pagan publications.

It is not my desire to "convert" anyone to our ways. Everyone must walk his own path and even Pagans admit that our way is but one of many. My desire in this article has

been only to clear up some confusion and, I hope, to help the reader to understand our ways and beliefs. From those of other religions we ask only the same rights accorded to followers of more

mainstream faiths, the right to follow our religion in peace, without harassment or persecution.

And so I leave you with a Witch greeting: "Merry meet, and merry part, and merry meet again."



THE MASTER'S GUITAR

ALL HIS LIFE the great classical guitarist Andres Segovia, who died on June 2, 1987, remembered the story of his first concert guitar.

"It came from Ramirez, the great guitar-maker of Madrid," he told Alfred JaCoby of the *Santa Monica Outlook*. "I was young, ready for my debut. I went to Ramirez, announced proudly that I wanted his best instrument.

"I told him I wanted to just rent the guitar, to see if it would play

well. This I said to Ramirez, the master.

"I played and played for a long time. When I finished, Ramirez said, 'The guitar is yours, young man.'

"I played that guitar for many years. Then one day, in Berlin, as I finished a concert, it cracked.

"You know, this is a true story. The next day I heard from Madrid. Ramirez was dead, dead at the same moment my guitar had died too."

HAVE CAGLIOSTRO'S BONES BEEN FOUND?

By Nicky Marchese

ARE THE human bones discovered in San Marino, Italy, September 17, 1985, those of Giuseppe Balsamo, Count Cagliostro? Two Italian psychics think so.

Last year Noel di Genova and Jovo di Massalombarda claimed they had been in contact with Cagliostro and he had communicated his desire to have his earthly remains disinterred. So that this could happen, Cagliostro apparently indicated to the mediums the whereabouts of his last resting

place. On this advice, a skull and other fragmentary bones were dug up in Poggio Casalino in the San Marino area.

Count Cagliostro, sentenced to life imprisonment about 1789 for heresy, freemasonry and the propagation of magic, died in the San Leo prison in 1795. The two mediums responsible for the location and disinterment believe the body of the famous count was moved several times before coming to rest in San Marino.

DEJA VU: SEEING THE ALREADY SEEN

Everyone's had the experience but no one is sure

what causes it: the feeling you've been somewhere you haven't.

By Vernon M. Neppe

Part II

CAN SCIENCE explain the riddle of déjà vu?

Déjà vu cannot be understood unless we first place the experience within the appropriate explanatory category. Is it a psychological, neurological or parapsychological experience? Everybody from parapsychologists to psychoanalysts has suggested a mechanism for this common sensation but different researchers tend to place it within varying conceptual models. In this respect déjà-vu experiences can be interpreted as:

(1) *Disorders of memory.* Déjà vu could be conceived simply as an illusory reference to something that never happened. If we work from this position, déjà vu is nothing more than an error in memory.

(2) *Ego-state disorder.* Perhaps déjà vu really doesn't concern memory so much as it represents a distortion of the person's sense of reality. When a person suddenly finds his surroundings strange and

unfamiliar, psychologists call this experience depersonalization. It is a common symptom reported in normal and mentally-ill people. Couldn't déjà vu be a related or complementary psychological state in which the person's surroundings merely feel uncannily familiar?

(3) *Ego defense.* Psychoanalysts prefer to see déjà vu as a psychodynamic process orchestrated by the unconscious mind. A person facing a psychologically-threatening situation represses his anxiety, thereby refusing to consciously acknowledge his predicament. Déjà vu results when the person unconsciously tells himself something like "I've been through this before and I came out okay, so I don't need to feel stress."

(4) *Sense of time distortion.* Another way of interpreting déjà vu is to see it as a temporal/perceptual disturbance in which the present is perceived as actually originating in the past.

(5) *Error in recognition.* Deja vu may simply be an error in our *recognition* of a situation and may not be related to the brain's memory.

(6) *Epileptic firing.* Deja vu may be the product of electrical activity within the brain. The brain is constantly functioning electrically and any small discharges located in those areas regulating memory and familiarity could cause the environment or situation to look intensely familiar.

(7) *Subjective paranormal experience.* Some forms of deja vu may result from forgotten precognitive dreams, out-of-body experiences or past-life revivifications.

Further complications set in when we realize that these categories aren't necessarily mutually exclusive. Perhaps they can overlap. For example, memory may be distorted due to anxiety, thereby causing the person to block the anxieties by making his memories appear to conform to something that never happened. If this sounds a bit complicated, maybe it can be clarified by looking at the following case from my collection:

I can't remember the words we spoke, just the situation. I was with people. It was as if I dreamt the situation before but I don't know when, it's just that's how it feels. I was talking and it was as if I knew what I was going to say and what the others would say — I couldn't predict the words but I knew what the

theme would be of what they would say, as if I had been in the same situation before. I can't say whether the theme was expected, but the feeling was intuitive. I often use these feelings as a maneuver to manipulate things. I often get these feelings when having conversations. I am usually anxious before I have them.

In this respect this experience can be classified as *either* a distortion of memory, ego-state defense or error in recognition.

On the other hand, some of these explanations really *are* mutually exclusive. If we can explain all deja-vu experiences as the result of epileptic firing, it would be impossible to suggest that the sensation is also the result of a psychological conflict. So does this mean that there exists only a single explanation for all forms of deja vu?

Let's look at several interpretations in greater depth.

Explaining deja vu

Some researchers interested in the subject have offered specific explanations for deja vu. These break down into organic explanations (such as the epileptic-firing theory), psychological models (such as ego-defense explanations) and parapsychological conceptualizations. In all, no fewer than 44 such ideas can be extracted from the literature on deja vu. Because so many (and often related) explanations appear, we shall merely survey

the most popular or important in this article. It will soon become clear that no single hypothesis can explain the wide range of déjà-vu occurrences.

The two most common mechanisms for déjà vu involve what is known in psychology as "redintegration" and "restricted paramnesia." Both processes relate to memory and they frequently occur together. Paramnesia is a psychiatric term meaning distortion or falsification of memory; redintegration means the process of restoring to a perfect state.

One of the earliest mentions of redintegration appears in S. H. Hodgson's *Time and Space* (1865) and the term is used in H. Emminghaus' *Allgemein Psychopathologie* in 1878. Although this term was seldom used and is esoteric even in psychological literature, psychologists have applied it to déjà vu. Redintegration refers to "the past tending to reinstate the whole."

For example, let's say a subject, while touring a castle on a trip to Europe, once saw an enormous steel gate of Gothic design. Years later he visits for the first time an American war museum which has the same sort of gate. He could easily perceive the whole museum, not just the gate, to be familiar and be perplexed because he *knows* he has never seen it before. Déjà vu has occurred because the gate has been remembered out of context — that is, the

subject is remembering the gate but not the associated castle.

Now let's look at another déjà-vu experience, this time possibly illustrating the second normal memory mechanism: restricted paramnesia. A colleague reported the following experience:

A patient came to see me. I was meeting him for the first time. The immediate impact was that I had met him before. He looked familiar. I even asked him where we had met but he denied ever meeting me. Then I thought, "Possibly not." At that point I remembered a patient whom I had treated 12 years ago. I realized that I must have mistaken one for the other.

In this example the feeling of familiarity is not true déjà vu because the subject really is experiencing something from his past. We could consider it a form of "restricted paramnesia" in that a process of forgetting has occurred and vague but genuine memories are manifesting in a form reminiscent of déjà vu.

The term "restricted paramnesia" enjoyed a short popularity around World War II and subsequently became synonymous with déjà vu. In contrast to the process of redintegration, in restricted paramnesia the person may recognize something, but only partly, because he has forgotten most of the details of his prior experience. He retains the conviction that he has seen some-

thing or taken part in a situation before, but he cannot properly define the past event.

This may all sound complicated and vague to the layman but the phenomenon of restricted paramnesia can be demonstrated experimentally. In the early 1940's two British psychologists, H. Banister and O. L. Zangwill, successfully produced the experience with the help of hypnosis and reported their findings to the *British Journal of Psychology*.

They began their experiment by showing their subjects a selection of small common objects. Then they hypnotized the same subjects and exposed them to a second group of objects but gave them the posthypnotic suggestion to forget what they were shown. When the subjects were once again conscious, they were shown a selection of objects drawn from both categories. They found that some subjects experienced a vague sense of familiarity when presented with some of the hypnotically-viewed objects. But the subjects couldn't explain whether or under what circumstances they had previously seen them. This important experiment shows that *deja vu* can be an entirely psychological phenomenon.

There is another side to the psychological experience of *deja vu*. *Why* does it occur at any given moment? *Why* does the memory play tricks just then and not at some

other purely random time? Can spontaneous *deja vu* generally be solely explained by redintegration and restricted paramnesia?

In my opinion there must be a psychological relevance (i.e., a meaning) for the *deja-vu* experience to occur. The situation must be correct before the memory is triggered and the *deja-vu* sensation is subsequently produced. The fact that a psychodynamic meaning underlies the experience has been written about extensively in psychoanalytic literature.

The psychodynamic explanation that seems most likely is that *deja-vu* sensations relieve anxiety. For example, let me cite a case reported by one of my informants. The subject was beginning a semester at a new school. Understandably he felt a little anxious and this situation presumably set up the psychological milieu for the episode. When he entered the classroom and met his instructor, suddenly everything seemed familiar and he felt he had been through the situation before. Sensing that, he was reassured and his comfort was relieved.

The redintegration/paramnesia elements in this case are not difficult to imagine. Classrooms, desk, schoolchildren, the whole situation — any of these factors could have acted as a trigger for the *deja vu*. But note that the experience was psychologically meaningful for the subject. It helped him deal with the

situation confronting him and worrying him.

A number of different psychodynamic explanations for *deja vu* have been proposed and even Sigmund Freud played a role in their formation. Freud described a special kind of *deja vu* which he called *deja raconte* which translates to "already recounted." Sometimes his patients would get the feeling they had already told him about a certain incident. These sensations may have made them feel more secure discussing them or may have unconsciously eliminated the need to discuss the incidents' hurtful aspects.

Related varieties of psychoanalytical explanations for the *deja-vu* experience exist in psychoanalytic literature but we don't have the space to go into them here. Let's instead turn our attention to the relationship between *deja vu* and the brain.

The experimental induction of *deja vu* not only has been produced by hypnosis but can result from the direct stimulation of the brain's temporal lobe. (This is the part of the brain that folds under and behind the frontal lobes.) This finding strongly supports the "organic" school's argument that *deja vu* reflects an abnormal kind of brain functioning, and two classic pieces of research have demonstrated this.

The late Dr. Wilder Penfield conducted his famous research at

the Montreal Neurological Institute. In 1978 a group of researchers at the University of California, Los Angeles, reported some related work. Both research teams were working with temporal-lobe epileptics who were undergoing brain surgery performed under local anesthesia. This procedure was implemented so that the surgeons could extract feedback from the patients while stimulating microscopic locations within the temporal lobe.

Penfield found that this form of electrical stimulation produced *deja-vu* sensations and his patients often relived experiences from their past. The UCLA work expanded these findings, since the researchers there discovered that *deja-vu* experiences could be elicited from the nondiseased temporal lobes of the patients. The UCLA findings indicate that *deja vu* is difficult to locate in any specific area of the brain and is probably not directly related to epilepsy.

The view of *deja vu* as a paranormal experience is the one that holds the most appeal to the layman, but from a purely scientific perspective it is the least likely of the 44 explanations for the phenomenon. For a case of *deja vu* to be classified as a psychic experience, all the other explanations would have to be eliminated. Nonetheless Rhea White, a parapsychologist keenly interested in *deja vu*, has

collected evidence that *deja vu* occasionally appears to incorporate a psychic element. In 1973 she reported some interesting cases in an article in *Psychic* magazine.

In some instances people felt *deja vu* while visiting a place for the first time and then successfully predicting what will be found there. Some people, experiencing *deja vu* as they walk down an unfamiliar road, will astound their friends or fellow travelers by predicting what will be seen around the next bend.

It is possible that the subject previously dreamed precognitively of the site, then forgot the dream but not its precognitive contents. Or perhaps the sensation of *deja vu* somehow gave rise to (i.e., catalyzed) a clairvoyant impression of the upcoming scene or event. We shall be returning to this subject a little later.

Current perspectives on *deja vu*

Previously I noted that *deja vu* can be induced either by hypnosis or by electrical stimulation of the brain's temporal lobe. Could it be that *deja vu* is really not a single phenomenon but that several different kinds exist? Could the sensation originate in several differing ways? And could some *deja-vu* experiences be normal to us while others represent pathological processes at work?

It is remarkable how little research has been addressed to these

issues, which helped guide my own research as part of my doctoral work at the University of Witwatersrand in Johannesburg, South Africa. I began by studying the way different groups of people described *deja-vu* experiences.

Self-proclaimed psychics report frequent *deja-vu* experiences and their experiences do not seem to be pathological. I therefore collected several such cases and compared them to the *deja-vu* reports of schizophrenics and epileptics. I also looked at the *deja-vu* reports of people claiming no psychic abilities. I gave my subjects a questionnaire (consisting of 86 items) in which I asked each informant to detail his or her experience. I explored the circumstances under which the episode was perceived, the perceptual quality of the *deja vu*, changes in thinking that accompanied it, intensity, clarity, emotional level and any associated and possibly paranormal factors, and so on.

I found significant disparities in the way *deja vu* was experienced and reported by these different subject populations. For example, take a typical experience reported by people suffering temporal-lobe epilepsy:

I have an enormous number of these [*deja-vu*] experiences: Up to nine per day for days on end. They always take the same form but the actual details will depend on where I am. While I am

having the experience, it is as if I have been there before. This feeling does not occur afterwards when I am coming right. I put these experiences on tape sometimes and I have a big collection of tapes of them.

The same epilepsy sufferer reported this experience:

I was sitting in the house [of a client] talking to a customer about a book I was selling. At that moment I got this feeling of familiarity. The whole room was very familiar. What the client asked me, that too was very familiar. At the same time, I got the impression of a small river in the house. She saw my whole face was quite white. The whole thing lasted three or four minutes. I continued the conversation as if nothing had happened but meanwhile everything was familiar, and in my thought processes the river inside the room of the house was just there (sometimes it's a river, sometimes it might be chickens). Afterwards, I had a slight headache, and felt tired but not sleepy. This time I was not confused (I sometimes am), and I did not get a rotten egg smell which I sometimes get with it.

Notice that the *deja vu* is marked by changes in the subject's thinking and emotional pitch. It is experienced exactly the same way every time, along with heightened awareness of the subject's body and with the environment. Temporal-lobe *deja vu* can be common or infrequent but the experience is often followed by such side effects as

headaches, fatigue or clouded consciousness, blackouts or sometimes major seizures or unpleasant odors.

In contrast, the following is an example taken from a schizophrenic patient:

Once I saw photos of Israel where Jesus was born. It showed the crib, and the star. I felt very significant feelings. It did something for my mind. I had a warm feeling. I felt I was near home. I felt I had been there before a long time ago — centuries ago — at the time of Christ. Sometimes I feel I'm an eternal spirit, Socrates, Churchill.

While filling out my questionnaire, the subject said he believed he *was* Christ and had been crucified.

Schizophrenic *deja vu* is distinguished by such psychotic interpretations. These subjects tend to overlay their experiences with such bizarre, illogical thinking.

Let's now take a look at the type of *deja vu* reported by a so-called psychic. Notice the differences in the report:

I came to Johannesburg for the first time about six years ago. I had never been there before. I found I just knew how to get to places. I had an impression of knowing the place in detail, as if I had been there before. The experience is ongoing. I still just know my way around. The familiarity sense varies in intensity with my different visits, but generally it is no weaker than my very first experience. Even today I don't use maps.

The section of Johannesburg which is

familiar (and was familiar from the very first time) is just the older section. I can't find my way around the new suburbs, and buildings or roads built recently are unfamiliar. When I go past, I may say, "What happened to that building?" I will know that there was something else there before and I will feel a little sad that it has come down. Sometimes I can state which building it was.

The familiarity sense is strongest opposite the Johannesburg club. There is a block of apartments there. I find it so familiar. I've said to my wife, "It's mine." Maybe I'll buy it someday. At times I am aware that certain buildings have been pulled down. . . . I just have a "knowledge" of certain areas that are very familiar. . . . Time plays no role; I cannot distinguish the past, present or future.

I call this phenomenon *subjective paranormal deja vu*. The subject usually describes a sense of marked familiarity with his environment or situation. The experience seems to "grow" as the environment becomes even more distinctive, but the subject remains completely aware of himself. The experience generally occurs frequently and induces both pleasure and a marked sense of conviction.

The most striking feature of the experience, however, is that the subject overwhelmingly feels that the sensation is paranormal. The subject is directly aware of a past time and specific facts related to the past. Or he may be able to link the present with direct knowledge of

the immediate future. In other words, the subject may predict an upcoming event based on his *deja vu*.

Such descriptions do not necessarily mean that these experiences are genuinely psychic. But they seem to be different from the experiences reported by everyday people, whose *deja vu* seems to be more vague. I call this range of experiences in nonpsychic individuals *associative deja vu*. Such experiences will occur possibly only a few times in a person's lifetime. The *deja vu* usually begins when some aspects of a place or situation suddenly feel familiar. Sometimes mild stress or anxiety will prompt it. An unusual action or sight may also trigger a vague, unclear impression of *deja vu*. The experience usually lasts but seconds and is unassociated with any substantial change in the person's thinking or emotions — other than that he or she is bewildered by its occurrence.

The trigger in the following case may be an unconscious conflict the informant had with cigarettes and smoking:

The one I'm describing happened a year ago. I went into a little corner cafeteria to buy cigarettes. I had never been to that particular shop before nor had I ever seen the shopkeeper before. As I was buying it, I felt the shopkeeper and the whole situation were familiar and I had gone through this experience before. This often happens when I buy

cigarettes and has occurred in several small cafeterias.

What does this all mean? Simply that no explanation for *deja vu* can cover its entire range of effects.

Deja vu may be like a headache. Many different conditions and mechanisms — some common, some rare — probably produce similar sensations, experiences and observations.



THE PSYCHIC ELEPHANT

By Swarnakamal Bhattacharyya

AN AWFUL killing in the Estate of Mudapara, District of Decca (now in Bangladesh), illustrates that an elephant can possess psychic powers.

Babu Keshab Chandra Banerjee, the landlord of the Estate, was an artistic and learned man but he could not halt its financial decline. So he appointed a bright young man who tried all measures to curtail expenditures. To raise money, he sought and gained the landlord's approval to sell away the old elephant and soon began to show the animal to prospective buyers.

One day the manager was standing beside the elephant and its mahout and talking with a willing

buyer. He was explaining the things the animal would do when suddenly the elephant moved his ears, grunted fiercely and advanced a few steps. He then lifted the manager with his trunk and threw him down, crushing him under one of his huge front legs.

Keshab, the landlord, called a physician and the local police officer who rushed to the spot and proposed to shoot the beast. But the landlord's mother — old, wise and compassionate — advised her son to pay compensation to the heirs of the unfortunate victim. She proposed that the pet should not be killed or sold but donated to a zoo.

FIVE-YEAR-OLD BOY DRIVES 1½ MILES

ROCO MORABITO of Rye, N.Y., took his two-year-old sister Brandy for a ride in the family station wagon during early morning rush hour traffic. Police officer Robert Vogel noticed the slow-moving car and young driver, flipped on his lights and siren and watched as five-year-old Morabito carefully pulled the car over to the curb. It seems family tradition continues; the boy's grandfather and great uncle had driven the family car when they were just six or seven.

By Cary Corley

TO MOST people who do not live in Haiti, voodoo is superstitious nonsense associated with black magic and zombies. It is, in fact, considerably more than that. It is a religion with roots in Africa ("voodoo" comes from the Dahomean word meaning God). Like Buddhism, Christianity and other established faiths, it has a set of beliefs and practices which try to explain life and death to people and to define the individual's place in the world.

needs. Voodoo also provides a chance for Haitians to gather and to socialize at ceremonies throughout the year. In some areas the priest acts as the village leader.

THE HISTORY of voodoo in Haiti parallels the history of the country. Voodoo began when the first slaves arrived in the early 1650's from Central and East Africa to work on the sugar and coffee plantations and it played a significant part in the subsequent slave revolt.

The revolt was the idea of a man named Boukman, a voodoo priest,

VOODOO IN HAITI

To the long-suffering people of a troubled nation,
an ancient African religion has brought both comfort and terror.

Although voodoo makes a clear distinction between good and evil, it has no written guidelines for beliefs and actions. In other words, it is not an organized religion. It has no written scriptures and no hierarchical clergy as do the major religious groups. It stays strong by adapting to changing circumstances.

The knowledge a voodoo priest possesses is passed on orally to his successor. The religion is popular because it meets most Haitians'

and the plot spread during the weekly gatherings the plantation owners permitted the slaves to have. In these meetings people danced to the music of voodoo drums which the white population assumed had only a musical function. In reality the drums were used to communicate messages from one plantation to the next.

The revolt erupted in 1791, resulting in massive killing and much destruction. The three principal

leaders of the revolution, Pierre-Dominique Toussiant, Jean Jacques Dessalines and Henri Christopher, used voodoo to bolster the rebels' determination to win — which they did, against overwhelming odds. Some later accounts claim voodoo was at the center of the revolt. But the real cause was a hatred of the French rulers. The French lost, despite their modern weapons, because their home country was in the midst of its own revolutionary upheaval and the problems of Haiti were of little concern.

In 1804, after 13 years of struggle, the Haitian people created the world's oldest black republic and the second independent country in the Western hemisphere after the United States.

Over the next 180 years voodoo remained a force in the politics of Haiti. During this period voodoo incorporated some elements of Roman Catholicism, turning Catholic saints into voodoo deities. For its part the Catholic Church waged a campaign to stop Haitians from practicing voodoo.

By 1804, the year the republic was established, only six Catholic priests remained in the country. Most of the Catholic churches had been burned down. As Western influence decreased in the postrevolutionary period, voodoo's increased. Even in 1801, three years earlier, when Toussiant L'Ouverture took control of the country and declared himself

governor-general, he was acutely conscious of voodoo's influence. His short reign (which ended when the French threw him in prison, where he died in 1803) was marked by strife, beginning with a French invasion that same year, in December 1801, and marked by uprisings of dissident groups sometimes led by voodoo priests.

Another revolutionary leader and president for a short time was Dessalines who despised voodoo and tried to assist what was left of the Catholic Church to rid the country of it. His antivoodoo policies were also aimed at the elimination of his opposition which he energetically set about slaughtering until he himself was murdered in 1806. After his death his victims forgave him and ironically made him a voodoo god.

A later president, Faustin Soulougue (1847-1859), who would be known as Emperor Faustin I, believed in voodoo and some persons claim he held voodoo ceremonies at the palace. In his travels around the country he stopped at local ceremonies to pay his respects to the priests. Under his presidency voodoo became the unofficial state religion.

After Soulougue died in 1859, the Haitian government signed a concordat with the Vatican on March 28, 1860, and Roman Catholicism was declared the official religion. The clergy were invited back into

the country to start schools and rebuild the churches. After 1860 the reinvigorated Catholic Church again campaigned against voodooism, this time assisted by the upper class who felt that voodoo was bad for the country's image.

In 1894 a new official campaign sought to wipe out voodoo. The Bishop of Cape Haitian, who led the campaign, placed sanctions on voodoo practitioners. Although he had the support of dictator Lysius Salomon, other powerful people opposed the crusade and in due course it was abandoned.

Between 1906 and 1911 President Antonie Simon embraced voodoo and participated in ceremonies inside the palace. His daughter Celestina was a voodoo priestess. Two years after the end of Simon's term in office the Church launched another attack on voodoo but this too would fail.

President Simon was ousted by Gen. Cincinnatus Leconte who in turn was forced out of office by a revolution which produced continuing instability. In July 1915 the U.S. Marines entered Haiti and remained there until 1933.

Almost every president during the occupation was rumored to practice voodoo. It was widely believed that power and success came to those who knew how to use voodoo. The American occupiers, at first determined to enforce laws that outlawed voodoo, destroyed

temples, fined priests and sentenced them to work on public projects. Soon, however, the marines lost their antivoodoo zeal and some of them actually became interested in the religion. After the occupation was over, one of them, Faustine Wirkus, wrote a two-part series on his experiences for *Harper's Magazine* (December 1933 and January 1934).

Yet another law intended to stop voodoo was enacted on September 5, 1935. This stated that any person holding a voodoo ceremony would be imprisoned for six months and fined \$80. It failed because many local officials were friendly with voodoo priests and refused to enforce it.

A short time after this, in 1941, the Catholic Church tried once more to suppress voodooism. The Haitian government supported the Catholic priests in this and even paid them small salaries. Once more the effort was to no avail; voodoo was simply too much a part of too many people's lives. Even many educated upper-class Haitians admired voodooism because they felt it was a true expression of their country's distinctive culture.

* * *

IN 1957 Francois Duvalier won the presidency of Haiti after employing voodoo priests in his campaign. When he assumed power he appointed one of them, Zacharie Delva, to head the army and em-

ployed other priests as his representatives in the various parts of the nation. When a few voodoo priests refused to recognize him as their leader, he taxed them heavily or had them killed.

Many peasants saw Duvalier as the living image of Baron Samedi (a voodoo god of the dead who, according to folklore, was a 19th-Century undertaker) because he wore dark suits and talked in a low voice. Duvalier encouraged such beliefs. The Vatican soon excommunicated him because of his association with voodoo.

Duvalier changed the colors of Haiti's flag to red and black, the two principal colors of voodoo. He also slept on the tomb of Dessalines one day out of every year so that he would be able to talk with the dead and he sought to foretell the future by looking at goat guts. *Newsweek* reported that Duvalier once dispatched a man to Arlington Cemetery to bring back dirt from President Kennedy's grave. Duvalier hoped to influence American foreign policy by capturing the late President's soul. His secret police, the Tonton Macoute, assumed authority over all voodoo practice.

Duvalier, who attended school in America and was trained as a physician, probably did not believe in voodoo, but he certainly wanted his people to think he did. He recognized voodoo as an effective way of keeping the peasants in line.

In 1971, when Francois Duvalier died, his young son Jean Claude ("Baby Doc") Duvalier was named president. (He would be overthrown in 1986.) Jean Claude put more distance between himself and voodoo than his father had but he did not disown it entirely. He made sure voodoo maintained its hold.

After his overthrow Jean Claude left Haiti for France. The National Governing Council was created under the leadership of Lt. Gen. Henri Namphy who directed the new government to change the colors of Haiti's flag back to what they were before the Duvaliers' rule. Yet another antivoodoo campaign began, even as the government professed to remain neutral. This eight-month-long campaign, apparently was engineered to distract people's attention from the country's pressing political and economic problems.

The campaign led to the deaths of many voodoo priests and the destruction of many temples. Some priests saved their lives by recanting their voodoo beliefs for Christianity and for some months almost no voodoo ceremonies were performed. Most voodoo priests were members of the hated Tonton Macoute who under the old regime had terrorized Haitians and tortured or killed real and imagined opponents of the regime. The campaign was led by Catholic priests who called voodoo the "devil's religion" and fundamentalist Baptists who declared, "A

national curse must be uprooted."

Despite the sporadic persecution, despite the continuing violence and instability that plague this troubled nation, voodoo continues in Haiti. Frank Etienne, who heads a committee to preserve voodoo, says, "Voodoo is the basis of our culture, our world view, our identity." At St. Jacques, a voodoo pilgrimage site, a group of antivoodoo zealots decided to seal off with cement the springs that provide water and by doing so make the area uninhabit-

able. Their plan was foiled when peasants chased them off with sticks and machetes.

In the long history of Haiti voodoo has played an important part. It has survived long and bitter battles with other religions which have tried to eliminate it. It is safe to say its influence will be felt in the current unhappy situation Haiti faces, with the revival of the Tonton Macoute and the prospect of a new military dictatorship. Haiti and voodoo seem made for each other.



"HOLY GRAIL" IS A FAKE

A SILVER chalice once thought to be the Holy Grail — the cup from which Jesus drank at the Last Supper — is a 20th-Century fake, according to the magazine *Art and Antiques*. After piecing together a historical jigsaw puzzle involving a British Museum trustee, the experts have concluded that the "Great Chalice of Antioch" was made by a wily Arab silversmith.

The chalice is a silver bowl set inside a filigree cup of silver gilt. It first came on the market in 1912 when Kouchakji Freres, a Paris-based firm of Syrian art dealers, announced they had bought it from Arab laborers who were said to have unearthed it while digging a

well in Antioch, the ancient Christian center.

In 1950 John D. Rockefeller, Jr., bought it for a vast sum — said to be millions of dollars — and gave it to the Metropolitan Museum in New York where in the spring of 1985 it was still on display.

The chalice has long been thought to date from the Fourth or Fifth Century A.D. but experts writing in *Art and Antiques* claim it was made in this century by Constantine Christodoulos, a master forger of ancient coins who lived in Damascus, Syria. They say the Kouchakji brothers were cousins of Christodoulos and the chalice was "found" in the garden of a house owned by another cousin.

BOOKS

NEWS & REVIEWS

by D. Scott Rogo



WHO SURVIVES?

BOOKS ON survival after death, a question that has concerned mankind for centuries, never cease being popular. The most recent book on this subject is *The Aristocracy of the Dead* by Arthur S. Berger (McFarland & Co., Box 611, Jefferson, N.C. 28640, 1987, 209 pages, \$18.95). Dr. Berger, a lawyer-turned-psychical researcher, heads his own small survival research foundation in Florida. This is his first book on parapsychology.

Berger's legal background no doubt has much to do with the way his preface reads: like an opening statement to a jury. He tells his readers how novel and important his book is and why he believes everyone should read it. And what is this novel approach? He suggests that perhaps not everybody survives death, possibly explaining why reliable mediumistic "communicators" are so scarce. The possibility also exists that, even if survival is more universal, perhaps not everybody is able to speak from beyond.

These ideas are hardly original. Other writers and researchers have raised them before. Although it seems illogical to believe that only some people consciously survive death, certainly it is not

surprising that only a gifted few can reestablish contact with the living.

As Berger develops his argument, it becomes more original. From the literature of parapsychology he extracts 12 cases in which spirit communicators tried to "prove" their existence by speaking or writing through trance mediums. He also draws on the work of several deceased Society for Psychical Research founders who in an apparent attempt to prove their survival sent messages to their successors through trance mediums in England. Berger then compares the "successful" communicators (those who more or less proved their survival) to the less successful ones (who fell short of offering complete proof). Then he compares these findings to reports on 97 other communicators. His goal, he writes, is to see if there is a special type of person most capable of either surviving death or communicating afterward.

Berger acknowledges it was difficult to find personal information (personalities, beliefs, causes of death and so on) about these other communicators. Consequently the results of his study are unimpressive. He believes, however, that we can build up a fairly good portrait of successful communicators



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based on his data. A successful communicator is, to quote Berger, "a male who persists in the pursuit of his interests and endeavors, he is an artist or has an aptitude for poetry or music. His attitude toward the possibility of human survival after death will be heavily tinged with skepticism or doubt. When he dies his death will be painful or unpleasant, and he will die leaving work unfinished."

Of course there are cases that do not fit these characteristics. It seems to me that most of these findings are little more than cultural coincidences. Most of the cases Berger uses for his study were reported from the Victorian and Edwardian eras, when survival research was in full swing. Most intellectuals from that period would fit into Berger's profile. Had he based his analysis on more current cases in the literature, I am not sure he would have come to the same conclusions.

But the most interesting part of the book comes next. Pursuing his research, Berger set out to establish contact with just that kind of "successful" communicator. His chance came in 1983 when he decided to help a friend from Louisiana establish contact with her son, who had been killed in a car crash, by acting as proxy for her at mediumistic sittings.

Berger established contact with the youth and tried to get the communicator to cooperate in a cross-correspondence. Berger knows some talented psychics in Florida, so the experiment was easy to facilitate. He urged the communicator to give a specific number to one psychic, a second number to another psychic and the sum to yet a third.

Unfortunately, the communicator failed to carry out the experiment prop-

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Today Zorab, who is Dutch, remains not only a great scholar of parapsychology but a wonderfully kind, good-humored man of 90. I didn't know that George originally eloped in true Hollywood fashion by propping a ladder beneath his beloved's chambers. It's nice to see that romance is still alive and well in today's jaded world.

McFarland is continuing with its excellent series of books entitled *Advances in Parapsychological Research*. These books are being edited by Stanley Krippner and *Volume 5* (1987, 301 pages, \$35.00), like its predecessors, consists of a series of review papers summarizing important topics in the field. Included here are updated papers on PK research, Ganzfeld and hypnotic procedures for eliciting ESP in experimental subjects, criticisms of parapsychological research from 1975 through 1985, and a review of books in the field.

Most impressive of all is Douglas Stokes' 123-page survey of theories in parapsychology. Since parapsychology has been courting a relationship with the "new physics" since the early 1970's, Dr. Stokes concentrates on recently proposed physical models for psi, writing well and insightfully on psychology, physics, philosophy and related subjects.

OTHER REVIEWS

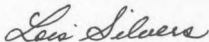
CHILDREN WHO REMEMBER PREVIOUS LIVES by Ian Stevenson, The University of Press of Virginia, Charlottesville, Va., 1987, 354 pages, \$35.00 hardcover, \$14.95 paperback.

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in the West is doing serious research on this fascinating and difficult topic; he is Ian Stevenson of the University of Virginia. For over a quarter of a century he has collected accounts from individuals who believe they have lived before.

Dr. Stevenson's *Children Who Remember Previous Lives* will not be popular among the followers of Shirley MacLaine, Ruth Montgomery and other past-lives gurus. His criticism of "past-lives" readings is scathing. His opinion of hypnotic regression is even lower — although he was impressed by Maury Bernstein's *The Search for Bridey Murphy* (1956) — which most critics of reincarnation dismiss as foolishness or fraud. So Stevenson is no skeptic about the possibility of reincarnation, but he is no uncritical enthusiast either.

The bulk of Stevenson's book is a recounting and analysis of a dozen cases in which children appear to remember their previous lives. About half of the cases are drawn from among people like the Druse of Lebanon or the Tlingit of Alaska — in other words, groups already committed to belief in reincarnation. The other half come from the United States and Europe where belief in reincarnation is not part of the culture. The cases from the West seemed rather thin and I was more impressed by those that came from (to me) exotic lands. But that may be only because I was less aware of the shortcomings of accounts coming from unfamiliar cultures.

Stevenson does not say these accounts "prove" reincarnation; he is far too cautious and moderate a man for that. At most he will say they are suggestive or interesting, but clearly he thinks he is

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on to something. Otherwise why would he have spent a quarter century collecting these stories, often under difficult conditions?

Although I have strong reservations about the ultimate value of Stevenson's work, I can recommend his book without any reservations at all. Here is an honest, intelligent, conscientious researcher working in an area that is not only difficult but conducive to easy exploitation and sensationalism. I have little doubt that if Stevenson wanted to do so, he could produce a best-seller, perhaps a series of them. All he would have to do is abandon his caution and shade the truth a bit so as to remove all doubts. True believers don't want to have their information cluttered with ambiguity; they want absolute certainty, with nothing in it to force them to think too hard.

This is a book that should be read by anyone with a serious interest in the subject of reincarnation, indeed by anyone seriously interested in any area of research into the paranormal. This book is a model of how the work should be done and how it should be presented for a general audience. Even if you don't agree with Stevenson's implied conclusions (and I don't), you have to respect the man and his work. If only there were more like him. — *Daniel Cohen.*

**INVESTIGATING THE UNEX-
PLAINED** by Melvin Harris,
Prometheus Books, Buffalo, N.Y.,
1987, 222 pages, \$19.95.

Do you believe medieval archers helped the British defeat the Germans at the battle of Mons during World War I? Or that a psychic detective was respon-

sible for the capture of the Yorkshire Ripper? Or that malevolent spirits forced the Lutz family to flee its Amityville home? If you believe these and other tales of ghosts, demons and paranormal events, says BBC researcher and broadcaster Melvin Harris in *Investigating the Unexplained*, you've been hoaxed.

The bowmen of Mons first appeared in a short story ("The Bowmen" by Arthur Machen) published in the *London Evening News* on September 29, 1914. Despite Machen's continued protestations that his story was pure fiction, the British public took it as gospel. In fact, many of the second- and thirdhand "confirmations" of its validity were to be found in church newsletters. And as the stories grew in detail the bowmen were transmogrified into a heavenly host, the clergy apparently feeling angels were better divine saviors than ancient archers. Neither Harris today nor the many investigators then could find a firsthand witness to the reputed divine intervention. Everyone quoted had heard the story from another person who got it from someone else.

The Yorkshire Ripper, Harris found, was captured as the result of dogged police work and although a so-called psychic claimed some credit in the case, the man charged in the crimes in no way resembled the description given by the psychic. Other would-be psychic detectives fared no better.

In examining the Amityville Horror caper, Harris looked at not only Jay Anson's best-selling book but the earlier article in *Good Housekeeping*, the newspaper account that preceded both of them and the claims the Lutzes made during various television appearances.

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Enormous discrepancies were revealed, more than enough to destroy the story's credibility.

Curiously, although Harris cites the work of Peter Jordan and Rick Moran, his book nowhere mentions the FATE article ("The Amityville Horror Hoax," May 1978) in which they reported their negative conclusions. One wonders if this curious omission has less to do with Harris (who has written for FATE) than with his editors at Prometheus, whose president, Paul Kurtz, is chairman of CSICOP. FATE is not much loved in those quarters.

This aside, the 22 chapters of Harris' book remind us that it is unwise to accept a twice-told tale without first going back to original sources. *Investigating the Unexplained* is informative, revealing and worth reading. — George W. Earley.

FALSE PROPHETS by Alexander Kohn, Basil Blackwell, New York, N.Y., 1986, 226 pages, \$24.95.

In *False Prophets* Alexander Kohn looks at the varieties of scientific fraud. Sometimes, he says, an experimenter is simply carried away with his own ideas and sees things where there are none. Two prominent examples are N-rays and polywater, both later shown not to exist, even though their "discoverers" believed firmly that they did.

Kohn discusses the Russian "geneticist" Lysenko who believed that acquired characteristics could be inherited, thus setting Russian genetics back many years and hundreds of millions of dollars; the Piltdown man, a known hoax combining parts of an orangutan jaw and a human skull; and even Gregor

Mendel, the father of genetics, whose results turn out to be too perfect to be believable. Isaac Newton, originator of much of physics, seems to have made a number of silent "corrections" of his data in later printings of his works.

Kohn deals also with conscious frauds, such as William Summerlin, the man who inked in black patches on his white mice to simulate successful skin grafts; John Darsee, who appears to have simply made up many of his data; and Cyril Burt, who invented sets of twins from whom he said his data came; and others. Kohn examines cases of plagiarism, dual publication of the same data and deceptive grant applications.

Although Kohn thinks William Broad and Nicholas Wade's *Betrayers of the Truth* (reviewed in May 1983 FATE) exaggerated the extent of fraud in science, he does like a number of their suggestions about how fraud can be minimized. He points out that science is basically a self-policing discipline. That policing usually works well but there are always ways to defeat the system. — Gordon Stein.

ALSO NOTABLE

MUFON 1987 UFO SYMPOSIUM PROCEEDINGS edited by Walter H. Andrus, Jr., and Richard H. Hall, Mutual UFO Network, Inc., 103 Oldtowne Rd., Seguin, Tex. 78155, 1987, 222 pages, \$16.50, paperback.

MUFON's 18th annual symposium, held at American University in Washington, D.C., between June 26 and 28, celebrated the 40th anniversary of Kenneth Arnold's famous sighting. Lecturers came from all over the world to report on the status of UFO research in their respective countries. Their papers, reprinted here, constitute an invaluable state-of-the-art report on where ufology has been and where it is going.

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Gordon Stein in "Noah's Ark: Where Is It?" (February 1988 FATE) wisely relegates Noah's ark to the realm of cultural myths and cuts the ground out from under biblical literalists who are wasting their time looking for something that doesn't exist. Still the question whether there is a link to some historical event can't be altogether dismissed, as Dr. Stein acknowledges, since a myth handed down over a long period of time can conceivably be rooted in some historical memory, even though the myth itself serves primarily to perpetuate beliefs and values.

I would like to suggest a possible historical origin for the myths of the great flood, which would explain why they are found in widely divergent places: the dramatic rise in sea levels following the end of the most recent glacial period, a time not so far in the past as may be supposed.

During the Wisconsin glaciation, beginning around 25,000 years ago or so, enough water was transferred from the oceans to the ice caps to lower sea levels as much as 350 to 500 feet below their present height. There were fluctuations

during this period that geologists are still trying to work out in detail, but it is certain that at times the continental shelves, worldwide, were broadly exposed and shallow seas were drained connecting the British Isles with Europe and the Indonesian islands with mainland Asia. Many present-day estuaries, such as those along the east coast of North America and the west coast of Europe, were dry-land valleys extending 60 miles or more out beyond their present limits. An exposed land-bridge across the Bering Strait connecting Alaska and Siberia is now assumed to be the means whereby both humans and ice-age mammals spread to North America. There can be no question that the now-drowned coastal lowlands were the sites of many human settlements, since *Homo sapiens* had appeared around 35,000 years ago.

A warming trend began to mark the end of the Wisconsin glacial period around 14,000 years ago. But even at 10,000 years ago the world's coastlines were in many places still miles farther out than their present configuration. A very rapid melting and retreating of the glaciers occurred between 10,000 and

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8000 years before the present at the threshold of historic time. Present-day sea levels were thus reached only as recently as 6000 B.C. During this period of accelerated rise of the oceans, surely many human settlements had to be abandoned to the encroaching water. It is possible that the sea level rose as much as four or five feet in a single lifetime. It is significant that the Persian Gulf, into which the Tigris and Euphrates rivers drain, is a shallow sea which was dry land during the last glacial period. Conceivably it was occupied then by people who were later driven out by rising water and who developed the myths of the Great Flood that we are most familiar with.

Geologists and archeologists are still piecing together data and often don't agree on interpretation. Yet the general outlines seem established beyond doubt. Perhaps a study of flood-myths from around the world can be correlated with physical evidence to reveal an embedded human memory of a great geological event, even if not the same one the biblical literalists suppose.—*William Drake, San Francisco, Calif.*

Gordon Stein states that naval architects have stressed that a wooden boat of more than 300 feet long is inherently unstable unless liberally braced with iron straps and will inevitably leak from warping of the wood. If nobody knows what gopher wood is, how do naval architects know whether or not it could stay afloat? The Bible mentions pitch was used inside and outside the ark. This was to prevent leaks. It also could have served as a form of glue to hold the wood together and prevent it from warping. We must consider this was a

God-inspired task not a man-inspired task.

Dr. Stein also states that there are 1,877,000 animal species and 420,000 plant species in our planet's history. Out of most of the animal species came subspecies that derived from a main species later on. Plants were not mentioned as being on the ark but used as food only. Plants survived the flood because their seeds and roots were intact.

Stein asks where could all the water come from since there is not enough water in the polar caps, clouds or any other subterranean sources. Again this flood was created by God, not man. As far as the water evaporating is concerned, the sun could have evaporated most of it. We must never forget that all things with God are possible, not impossible.—*John Moran, Newberry, S.C.*

Gordon Stein's article reminded me of questions I had as a child in Sunday school, one being, "Where did the water come from?"

According to my almanac the world's record rainfall for a 24-hour period is 74 inches. It's reasonable to assume that the rate of precipitation for the hypothetical Noachian flood would be at least that much. If rain fell at that rate for 40 days over the entire planet, the total volume of water deposited would be about 9,350,000 cubic miles. But it is estimated there is only 3100 cubic miles of water in our atmosphere. So it would require at least a 3000 fold increase in atmospheric vapor before a deluge of the biblical flood proportions would even be remotely possible.

Explanations for this discrepancy include a severe but local flood or gravita-



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REPORT FROM THE READERS

(Continued from page 116)

quently geologic evidence for such a flood may be masked by other calamities caused by climate changes.

I don't know that I personally subscribe to this proposal as there are many inconsistencies and unanswered questions. But it is an interesting idea and perhaps could be examined further by "arkologists." —*David Keilbarth, Albuquerque, N. Mex.*

THE AUTHOR REPLIES:

William Drake raises some interesting speculations about the possible origins of the flood story. They are worth investigating further. John Moran makes the familiar error of sticking by the statements that he *wishes* were true, despite a complete lack of any evidence to support them. Because no known wood is strong enough, Moran insists that it was some unknown wood. Nothing known could prevent a ship this large from leaking; therefore it was something unknown, or a miracle. In a section of the original manuscript not published in *FATE*, I pointed out that

the invocation of a miracle simply will not do for an explanation. When we invoke a miracle, we are admitting we do not *have* an explanation. One mystery can never serve as an explanation of another.

David Keilbarth seems to be his own worst enemy as far as discrediting his explanation is concerned. He quotes a figure of 9,350,000 cubic miles of water as the amount that falls on earth if it rained heavily for 40 days and 40 nights. He then points out that this would raise ocean levels only 300 to 350 feet. Remember that the Genesis flood requires that all mountains (including the 17,000-foot Mount Ararat) must be covered by 15 feet of water above their summits. So, clearly, Keilbarth's explanation is grossly inadequate to account for the source of the water, much less to explain where all the water went. Did it reform ice comets which then shot back into space?—*Gordon Stein.*

UFO SPRING CONFERENCE

I've found Jerry Clark's articles on UFOs (January, February, March 1988 *FATE*) fascinating. Although I've been interested in the psychic for years and written books on the subject, I've never been involved with UFOs. That is until I went to a UFO conference organized by John White in North Haven, Conn., a few months ago. My friends and I were astounded that thousands of people seem to have been abducted onto these vehicles and that they tell essentially the same story — small, gray humanoids who examine them usually come back to examine them again in a few years.

We were so intrigued that we scheduled a conference in the Boston area May 6 and 7 at the Best Western Hotel

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in Waltham off Route 128. We engaged top speakers, such as Budd Hopkins, author of *Intruders*, Ray Fowler, author of *The Andreasson Affair*, and John White. Also speaking will be Dr. David Webb, solar physicist formerly with NASA's space science program, now under U.S. Air Force contract.

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GHOST PARTY TESTIMONIAL

In response to James H. Kent's letter (February 1988 FATE) I have to reply on behalf of my sister's article "Ghosts in Residence" (May 1987 FATE). As the younger sister mentioned in her story, I can truly say the "party sounds" did not come from the heater and air ducts.

My two older twin sisters got up to investigate what we heard that night. Being only five years old at the time, I took it upon myself to quickly hide under the covers when I heard and "felt" what was going on that night. It wasn't only the party noises — people talking and laughing and glasses tinkling — but it was the strange feeling I experienced, an evil, bad feeling right down in my very soul. I have never sensed anything like that again in my life.

As far as our furnace and heating vents are concerned, the old house had only one huge vent in the downstairs floor. My father always maintained the furnace himself and it never acted up or made noises. He would never allow that as he always kept it in shape.

I saw the lady ghost more than once, actually more than my sisters had I'm sure. My mom and dad had their own bedroom, my twin sisters had their own and I had a bedroom all to myself. Any time just as I was about to fall asleep, I'd open my eyes to see the ghost standing over my bed looking down at me smiling, holding flowers as though she had just picked them. It was as if she knew I hated falling asleep all alone and was there to comfort me. What scared me the most was that I could see right through her. I would quickly dart under my blankets and scream for Mom (although I don't think Mom or the lady ghost appreciated it). As soon as Mom would come in, she'd turn on my light, and look up and our lady ghost would be gone.

This happened to me off and on all the time we lived there. After we moved away when I was 10, I never saw her again. I guess our lady ghost just wanted to stay in her house and not move away with us.

I never experienced anything like that again in my life, but I'll swear on a stack of Bibles that I truly did see our lady ghost and heard and "felt" that ghost party on that cold winter night. I'm sorry that Mr. Kent is so skeptical — he wasn't there. — *Gwen Evans, Rockford, Ill.*

GUIDANCE FOR GIFTS

I have discovered that my 12-year old boy has mind reading and telepathic powers. Can anyone tell me about some government or civilian institutions willing to help him develop or control his God-given gifts? Maimonides Institute perhaps? — *Clemente Valdez, 830 12th Ave., Apt. 22, San Diego, Calif. 92101.*

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∞ Where does magic end and the psychic begin? What can magicians teach parapsychologists — and vice versa? Can knowledge of magical techniques protect you against psychic fraud? Loyd M. Auerbach examines the relationship of magic and the paranormal.

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