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LT. COLONEL LAWRENCE COYNE, *U.S. Army*



"...The phenomena reported is something real and not visionary or fictitious."

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*Chief of Staff, U.S. Air Force*

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MAJOR JESSE MARCEL,  
*Intelligence Officer, U.S. Army*



"I must insist upon full access to discs recovered...the Army grabbed [one] and would not let us have it for cursory examination."

J. EDGAR HOOVER *Director, F.B.I.*

"Air Force, Navy, and commercial pilots have revealed to me cases when a UFO would fly over them right off their plane's wing...highly secret government UFO investigations are going on that we don't know about."

SENATOR BARRY GOLDWATER



"It seemed to move toward us, then partially away, then return, then depart. It was bluish, reddish and luminous."

JIMMY CARTER  
*President of the United States*

"Its shape was such that I don't believe it was made by mankind."

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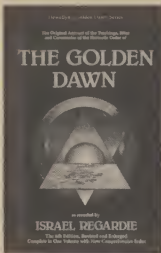
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# FATE

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# I SEE BY THE P A P E R S

by Donald Michael Kraig

## QUOTE OF THE MONTH:

*Throughout all paths and methods of occultism one motive is paramount, and that is the liberation of the Self from ignorance.*

—The Occult Census

It seems obvious to us that many of the people who do not like or even fear those following a mystical/occult path do so out of a lack of information. This is partly due to incorrect versions of what mystics do as promulgated by the news and entertainment media, but it is also due to the unwillingness of people following a non-traditional path to communicate freely with others.

For many people this can be understood. They do not want to lose their jobs or position in society because of the false information spread about occultists and mystics in the press. But also, there is a lack of knowledge about the feelings and methods of people who are on different

but equally valid paths. In other words, mystics frequently don't know what other mystics are like.

That is why we were pleased to see *The Occult Census* (The Sorcerer's Apprentice Press, Yorkshire, U.K.). Although it is specifically for the United Kingdom, many of the ideas can easily be attributed to the U.S. as well.



Donald Michael Kraig

Copies of the census form were included in various metaphysical and occult-oriented magazines as well as being distributed in bookshops and occult stores all over the United Kingdom.

Over 1,000 filled-in copies were received by The Sorcerer's Apprentice occult shop which was sponsoring the census. They believe that this produced a valid cross section of the 250,000 estimated occultists/mystics in the U.K.

In briefly reviewing *The Occult Census*, one becomes aware of how *normal* mystically-oriented

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people are when you exclude their beliefs. They are spread all over the U.K., and almost 70% are between 20 and 39 years old. An additional 14% are between 40 and 49. Curiously, with all of the current shouting about teenage satanism, only 4.5% of the respondents were 19 years of age or below. However a full 89% became interested in metaphysical topics before they were 25.

37% were married. A surprisingly low figure of only 11% had been divorced. 62% of the married respondents had children.

The people in the census reported a wide range of metaphysical interests. The most popular subjects included Witchcraft, Paganism, divination, healing, ritual, mind power and astrology. There was much less belief in Theosophy and Spiritism. The latter is surprising because of the strong spiritualist groups in England. Only 4% claimed to be "committed to a belief in satanism," making it the smallest group in the entire census.

The people who responded to the survey had a wide range of other interests in the following order:

- 1st: Reading
- 2nd: Creative Arts
- 3rd: Travel
- 4th: Health Foods
- 5th: Ecology
- 6th: Movies



7th: Charity/Community Work

8th: Sports

9th: Politics

Many of the respondents have a high level of education, and the reading of several of the newspapers that are available in the U.K. was common. The careers of those following non-traditional paths were also highly varied. There were people in show business, members of the armed forces, artists, electricians, engineers, psychologists, bank officers, bricklayers, mechanics, computer programmers, doctors, farmers, musicians, plumbers, policemen, scientists, students, teachers and writers. 13% claim to have experienced prejudicial treatment at work because of their beliefs, but most kept their involvement confidential.

Summarizing the survey, the authors claim that they have produced factual evidence that occultists/mystics do not worship the devil, are not criminals, do not sanction child abuse and do not sacrifice animals.

We think that The Sorcerer's Apprentice (The Crescent, Hyde Park Corner, Leeds, U.K. L56 2NW) has done an important job in breaking down some of the myths and stereotypes that have surrounded mystics and occultists. We hope that with this information people can overcome prejudice based on lack of information.



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the last four years there have been over 100 suits against power companies alleging that there are health hazards from transmission lines.

- In June of 1989, a judge in Boca Raton, Florida, ruled that part of a schoolyard near a power line was off limits due to possible health hazards.

- In Orange County, New York, 140 landowners filed a \$117 million dollar lawsuit against the power company because the power lines that went from Canada over their land devalued their property by creating a "cancer-phobia corridor."

- Some farmers in Wisconsin

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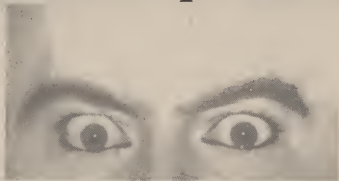
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Three different studies show that children living near high-voltage lines have a higher rate of leukemia than other children. Studies on animals show that electromagnetic radiation can slow reaction time, increase stress and depression, cause learning disabilities and miscarriages, and possibly cause fetal deformities and cancer.

According to *Business Week*, Dr. Ross Adey says that evidence indicates electromagnetic radiation can weaken the immune system and interfere with normal cell growth.

According to *Privileged Information*, research in this field is still in its early stages. However, it might be advisable to avoid even small electromagnetic fields when possible. They suggest five steps:

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For example, a few years ago scientists discovered that the beam of a laser could be used to pick up and move *single* molecules. More recently, a team from Cambridge, Massachusetts, uncovered the ability of lasers to glue tiny objects together. The laser was focused on tiny beads made of plastic, and to the surprise of the researchers, the "light caused the spheres to suddenly reorganize and stick together."

The material falls apart when the light is turned off, but the researchers believe that once the material is put together with the laser, chemical means could be used to hold the molecules together permanently. The re-

searchers believe that this "photon glue" may have uses in communications and in pharmaceutical drugs.

It is obviously too soon to be able to guess what these new discoveries might lead to. Perhaps the laser will be used to make incisions and close them in a futuristic surgery. Perhaps chemicals, bonded together in new ways, will help end diseases that currently bedevil humanity.



#### POLITICAL GENES AND ASTROLOGY

Most people think that their political opinions result from personal experience and logical thought. Some researchers be-

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are not 'religious'? It is important to distinguish between the prayer of the 'religious' and the prayer of the average person who seeks the solution to a pressing problem. It is ironic that the 'religious' person can pray all his life and never receive an answer to his prayers. The fact is that he is praying the wrong way, that is the 'usual' way. But the person who hasn't seen the inside of a church or mosque for ten years will obtain a definite, positive result if he prays in the manner described in this book.

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lieve that political decisions may not be that well thought out, and may be more of the, "Our family has always voted that way" type of decision.

But surprising new information indicates that political attitudes are biologically inherited! According to *Fortune*, a Minnesota study of twins indicated that identical twins, who are genetically identical, are more likely to have similar scores on the Tellegen's Traditional Scale (a test used to measure conservatism) than fraternal twins, who only share about half of their genes. This is true even if the identical twins are raised apart by different adoptive parents.

This information seems to validate some of the basic theories of astrology. Two people born in the same place at almost the same instant would have horoscopes that are almost identical. Some studies show that such people are alike in many ways.

Some twins are born hours apart. The further apart the time of birth, the more dissimilar the horoscopes are. Thus, the next step would be to compare the Tellegen scores of twins born close together in time with those born further apart. If their characteristics change as birth times become further apart, astrology has another strong proof.



# OUR STRANGE WORLD



by Mark Chorvinsky

## OCEAN CITY SEA SERPENT DEFLATED

"Residents of Ocean City, Maryland reported sighting a sea monster off the inlet there that was '50 to 100 feet long and six feet thick,'" reported Curtis Fuller in his column *I See By the Papers* in FATE (Oct. 1959, p. 8). According to the FATE piece, titled "It Bellowed," the monster was variously described as orangish, greenish and brownish. It was said to "swim rapidly with its head about six feet out of the water" and "emitted loud shrieks." This case is also listed in George M. Eberhart's *Geo-Bibliography of Anomalies*, with FATE cited as the source.



Mark Chorvinsky

A sports fisherman named Lee Hoffman supposedly claimed that he saw a snake-like creature at least 75 feet long. The beastie was ostensibly brownish-green colored with spots. Hoffman said, "When the thing, whatever

it was, saw our boat it let out a couple of bellows and dove out of sight into the water."

J.P. Topping, who was captain of the *Sea Toy*, said that "we heard this loud holler. It sounded like something out of this world. Naturally, all of us looked and there it was—the darndest critter ever. It was big—real big. More snake than anything else. Had a head like a snake, but we were too far off to see scales. It lifted its head out of the water and watched a boat approach, then let out this noise and dove. Its tail flipped up maybe 20 or 30 feet in the air when she went down. It had fins and was orange." Captain Topping claimed that he was taking a party of four out trolling near the mouth of the inlet.

There were several other "sightings" as well. Jose B. Escibano, a concession worker, described the creature as "brown, with a big head and mouth." Its

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body "seemed to coil like a snake." A fisherman, Elmer Waters, recounted that "it seemed to coil over and over again like it was wounded or something. Then it sank."

Since I am working on a book on the *Monsters of Maryland*, it behooved me to try to investigate this singular case, the only known sighting of a sea serpent in the Atlantic Ocean off the coast of Maryland. It would be a real challenge since the sightings occurred 30 years ago. Additionally, there were no newspaper sources listed in the FATE article. I was determined to dig up more information and to get to the bottom of the case (if there was a bottom). Via my group Strange Research and Investigations, I had investigated cases of other monsters such as Maryland's "Dwayyo" (*Strange #2*, p. 28) and The Selbyville (Delaware) Swamp Monster (*Strange #4*, p. 6) and despite the age of these cases (25 years) we were able to come to some significant conclusions. In fact, some cases (while presenting their own unique problems) actually become *easier* to investigate years after the event occurred. This is often especially true in the case of hoaxes. A period of 20 years or so after a hoax has been perpetrated is often enough distance in time for the hoaxers to "come clean" for an investigator.

This is particularly true when the hoaxers are not "in too deeply"—that is, in cases in which hoaxers have not received substantial book and/or media advances or exploited their hoax financially or PR-wise over the years.

Before travelling to Ocean City I called the folklorist/historian for that region, 80-year-old Dorothy Pepper, who had no memory of an Ocean City sea serpent or record of the case in her voluminous clipping collection. This did not bode well and I wondered if this would be one investigation that would not pan out. However, I remained strongly determined to "bag" this monster. Upon arriving off-season in the largely-deserted resort town, I started by going to the library in Ocean City. Unfortunately there were no files pertaining to the case or to local folklore. Nor were there any local newspapers from 1959 on microfilm or otherwise; rather, they were said to be in the main library for the county in Snow Hill, about an hour away. I checked the regional telephone books and ran into dead ends with all of the witnesses, at least none of them were listed under the names included in the FATE article. There were, however, a number of "Toppings" and this gave me cause for hope. While I knew that Captain J. P. Topping was possibly deceased, I felt that

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a surviving relative might remember hearing tales of such a memorable event. On a hunch, I told an elderly librarian about the object of my search. Although she was a life-long Ocean City resident she had never heard of the case. I read her the list of witnesses, though, and she recognized one of them. She knew of Captain Topping and thought he might still live in the area: I could contact him through his son, Robert, who was one of the "Toppings" listed in the telephone directory.

I called Robert E. Topping and learned from the now-elderly retired seaman that his father, J.P. Topping, had died in 1971 at the age of 79. Capt. Topping had spent 70 years fishing in Maryland and Virginia. I asked Mr. Robert Topping if he remembered his father talking about a sea serpent that he had sighted in 1959, and to my chagrin he answered, "I woulda thunk that I woulda know'd it if there would be a sea-serpent. My daddy and I never believed in sea serpents. I worked with my daddy all my life. I was on the boat with him every day from 1938 to 1971, when he passed away." My heart sank—the Toppings were my only real lead and according to Robert E. Topping, there was no sighting by anyone on the *Sea Toy*. I decided to read him the FATE article to see if it would jog



his memory. When I got to the section about the alleged sighting by his father, Robert laughed. And laughed. I had a good idea of what was coming.

"That was no sea serpent, that was a big plastic thing with air in it. That was some flimsy plastic or rubber thing that we were paid to tow out to sea and then let it drift ashore. I think it was for Frontiertown [an amusement park] but I'm not sure. We put it along side of the boat and ran real slow out in the inlet. I think we got paid 20 or 25 dollars for doing it. It was a flimsy thing. The air wouldn't stay in it and it was hard to tow it. We busted it." Robert thought that it was perhaps 25 feet long. I asked about the 50 to 100 foot estimates of the "creature's" length by the "witnesses" and Mr. Topping explained that the *Sea Toy* was 45 feet long and that the sea serpent was considerably shorter than the boat. He thought that it was orange, one of the three colors described in the FATE article.

I searched a number of local newspapers to get additional information about the hoax and struck paydirt in the (Snow Hill, Maryland) *Democratic Messenger*, for Thursday, June 18, 1959. On the front page was an article titled "'Monster' May Be Feature of Water Carnival" describing the

*Continued*

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possibility that "the much bally-hooed 'sea monster' which recently came ashore at Ocean City" might be one of the stars at the annual Lions Club water carnival. According to the paper, "The 60-foot creature, a Baltimore press agent's brainstorm, was a feature of the Maryland Petroleum Association convention, celebrating the 100th anniversary of the discovery of oil."

The revealing *Democratic Messenger* article explains one of the statements that Mr. Topping made during my interview with him. When I read him the quotes attributed to his father in the FATE article, he said, "That doesn't sound like my daddy.

Sounds like somebody else said it for him." "Somebody else" probably did say it for him—the somebody being an unnamed Baltimore public relations man referred to in the *Democratic Messenger* piece.

The Thursday, June 25, 1959 (Snow Hill, Maryland) *Democratic Messenger*, in an article titled "Crowd of 5000 Expected at Lions Club Carnival," also briefly mentioned the possible arrival of the "sea monster" and explained the relationship between the monster and the Maryland Petroleum Association: "It [the monster] is made entirely of oil derivatives, a promotion of the oil industry." A post-carnival

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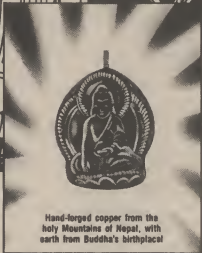
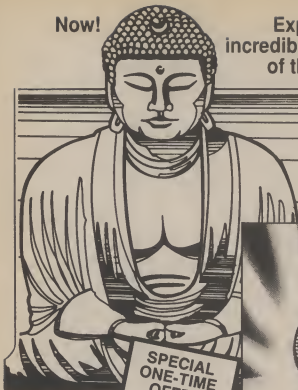
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review a week later had no mention of the sea-serpent, so it is doubtful that it actually made an appearance at the festival.

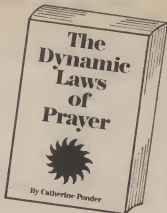
Interestingly, the final words of the October 1959 FATE column seemed to predict the possibility of a hoax in this case. After describing the great variation in colors reported, then-editor Curtis Fuller wrote: "Of course, we must remember, a hoax can be any color too!" Here we have another case in which reserving judgment and not jumping to conclusions has proven to be the best approach.

Generally I will not be using this column to report the hoaxes that I uncover—rather, I will tend to discuss the strange and seemingly inexplicable. But since this case was originally introduced to the strange phenomena field via FATE magazine, I felt this magazine would be the appropriate place to announce my findings and set the record straight.

It is safe to say that the 1959 Ocean City Sea Serpent has now been both literally and figuratively deflated and we will be moving on to investigate new, more mysterious cases to be reported on in future columns.

*Mark Chorvinsky (PO Box 2246, Rockville, MD 20852) investigates strange phenomena and is the editor of Strange Magazine.*

# CATHERINE PONDER'S THE DYNAMIC LAWS OF PRAYER



This is an "uncommon" book on prayer. It states that "prayer is where the action is because prayer releases the highest form of energy." (This is a Revised Edition, formerly titled *Pray and Grow Rich*, and includes additional chapters, updated introductions and conclusions.)

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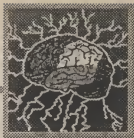
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# ON THE PSYCHIC FRONTIER



by D. Scott Rogo

## CALIFORNIA EXORCISMS

In my spare (and not-so-spare) time, I work as a volunteer for a large public health organization in Los Angeles. Each week I review the brochures on medical issues and subjects which are placed on a stand in the lobby. These publications cover everything from coping with radiation treatment to current drug rehabilitation programs in the city. But it came as a shock when I chanced upon a new brochure from the Beverly Hills Centre for Natural Therapies which offers holistic psychological programs to the general public. This rather strange brochure was entitled *Releasing Discarnate Energies(Exorcism)*. The penultimate word was probably an error for "entities." This treatment center was presumably offering de possession as a cure for phobias, obsessions and other psychological disorders.

Only in California!



D. Scott Rogo

This brochure demonstrates the way that so-called New Age philosophy is beginning to permeate our culture. Obviously, the Centre would not be offering this service unless there was a market for it. Some people within this religio-philosophical movement have long tried to popularize the notion that some mental illness results not from psychological or neurological impairments, but from genuine spirit possession. The concept is explained in *Releasing Discarnate Energies* in considerable detail.

"It is possible that a disembodied spirit or entity from beyond can seize control of the mind of a living person," the pamphlet explains, "in such a way as to cause that person distress in the form of disturbances of consciousness and behavior. Depression, phobias, addictions, these and other disorders can be caused by these spirits, who, after death, remain in



the physical world as displaced persons inhabiting the bodies and minds of those still living."

The brochure proceeds to say: "When it is complete—which is rare—the original personality seems to be gone, and is replaced by that of the earthbound entity. Usually, there is a vacillating balance between the two; at times, the spirit exerts only slight influence, while at others, he or she can be extremely dominant. In some cases, there is an on-going inner battle for control, replete with mental dialogues—even insults and commands."

The result of this process, the brochure claims, could be drug dependency, incessant smoking, misguided sexual energy, or a number of other behavioral problems.

The brochure came complete with a coupon for a free consultation, promising that "using proven and safe methods, experienced spiritual counselors...will assist you in detecting spirit possession in yourself and in releasing these entities into the light."

I certainly had my doubts, since the back of the pamphlet

reveals that these "experienced counselors" are "certified clinical hypnotherapists." California does not certify nor license hypnotherapists, even though the state has strict regulations for licensing psychotherapists. "Certified" clinical hypnothera-

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**Dr. Crichton was enraged and frightened. "You're saying I need an exorcist!"**

**After calming down, he and Gary scheduled a depossession for the following day.**

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pists tend to be lay people who take a course in hypnosis from a private school. They receive their "certification" when they pay a fee and complete a course. I tried to call the Centre twice, to find out who certified their treatment people, but never got an answer. I therefore urged that these brochures be removed from public view.



#### THE EXORCISM OF DR. MICHAEL CRICHTON

My decision to urge this policy does not mean, however, that I dismiss the possible existence of

spirit possession or eschew the efficacy of exorcism. Exorcism can be a powerful psychological and spiritual tool for some people. I just don't think it should be used indiscriminately. In order to illustrate this point, I'll let you—the reader—decide whether the following report represents the psychic or purely psychological power of depossession rituals.

Dr. Michael Crichton left medicine to pursue a literary career. He had successes with *The Andromeda Strain*, *The Terminal Man* and *The Great Train Robbery*. He is also a serious student of parapsychology. He discusses his forays into the psychic world in his book *Travels*, which was published in 1988 and includes reports on his experiments with psychics and psychic development programs.

Dr. Crichton was completing work in 1986 with a psychic living in Los Angeles (of course!) whom he simply calls Gary. Dr. Crichton was studying to become a trance channel. During one of their sessions together, the psychic suddenly remarked that he sensed an "entity" near his student. It was a dark force, and Gary wondered if Dr. Crichton could feel the presence. The physician explained that he didn't perceive the entity, so the psychic proceeded to say that the entity could be "...something

you picked up earlier in your life, maybe at a time when you were sick, or if you drank or took a lot of drugs at some time in your life." The psychic further asserts that when we're weak, these spirits can latch onto us and enjoy our ride through life. Gary claims that sometimes we create these entities ourselves, and they take on a life of their own and possess us.

Dr. Crichton was enraged and frightened. "You're saying I need an exorcist!" After calming down, he and Gary scheduled a depossession for the following day. The session took place in the psychic's residence and a psychologist sat in on the proceedings.

Dr. Crichton reported that when he got to Gary's apartment, "it was completely transformed. The drapes were drawn. There were lighted candles everywhere. On the couch was a row of pictures of holy people, from Jesus Christ to Muktananda. There were crystals scattered around on all the tables. In the center of the room, the massage table was covered in a white cloth."

Dr. Crichton reclined on the table and the session commenced. Gary began by helping the psychologist relax on a nearby sofa. Then he instructed Dr. Crichton to envision his body protected by a cocoon of light.

Could he see anything projected within the light?

To his surprise, Dr. Crichton say "a cartoon demon, a sort of Walt Disney evil spirit with wings that looked like the devil from *Fantasia*. I saw this devil right in front of me. I also saw a sort of large bug, like an ant, down near my feet. And I saw a little man about two feet high, with a hat, behind my left shoulder."

At the time, Dr. Crichton felt too ridiculous to describe the entities, so he remained silent. Gary asked the attending psychologist what she was seeing. Her response came as a shock. "There are three entities around him. There is a large creature, an insect and a little man." Dr. Crichton felt forced to corroborate these statements.

Gary decided to make contact with the entities. After failing to communicate with the little man, he focused on the batlike demon, who Dr. Crichton felt was a childhood creation—something he conjured into existence to protect him from his father. (His father had recently returned from military service, and in true

Freudian style, the boy felt that he had to compete with his father for his mother's love.) The entity had served similar protective functions during the rest of his life. Gary told Dr. Crichton to thank the entity for its help and to discharge it. The doctor began to speak to the possessing

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**"I saw this devil right in front of me. I also saw a sort of large bug, like an ant, down near my feet. And I saw a little man about two feet high, with a hat, behind my left shoulder."**

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demon, wishing him the best but imploring him to leave. Unfortunately, both he and the psychologist could sense that the entity was not following the instructions.

Dr. Crichton felt sad for "this tiny thing formed in the image of his tiny creator, this frightened, forlorn child that must now leave, and I fell sad for myself, and sad to move on now, and in the instant of that burst of sadness the little kid shoots off, away into the distance."

The psychologist was still lying on the sofa nearby. Simultaneously with Dr. Crichton's subjective sensation, she blurted out: "He's gone."

Dr. Crichton reports in *Travels* that he felt a sense of emptiness for several days, but realized that some sort of stable change had overcome him. He found himself extremely sensitive to the slights he experienced in his everyday life. This lasted for several weeks.



### MY ANALYSIS

I personally don't know if Dr. Crichton was really "possessed" by some sort of entity, either created by his own mind or perhaps independent of it. But I do think that, in some sense, each of us conceals inner and private "demons" best exorcised. For this reason I feel that exorcism and

related religious rituals can be powerful psychological and spiritual tools for some people, but only when used properly. It is a simple fact that the only instantaneous cure of a life-long transsexual (i.e., a person who feels he or she is really a member of the opposite sex) in psychiatric literature was by way of exorcism. (I reported on this case in the November 1985 issue of FATE.) I will shortly be reporting on a similar case in the *Journal* of the Society for Psychical Research in Great Britain. But in both of these cases, exorcism was undertaken with extreme caution. It is for this reason that I am skeptical of organizations such as the Beverly Hills Centre for Natural therapy, who offer made-to-order exorcism for the hiring.




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## THE WORLD'S FIRST GEOLOGICAL MAP

By John Ellis Sech

Two geologists from the University of Toldeo, James A. Harrell and V. Max Brown, have examined the Turin Papyrus and have concluded that it's probably the oldest surviving geological map.

The Turin Papyrus is a scroll kept at the Egizio Museum in Turin, Italy. It depicts roads, quarries, gold mines, houses, and a well. Different colors are used on the map to illustrate mountains and other features.

Harrell and Brown went to Egypt and found the terrain illus-

trated on the map, which is a ravine in Egypt's eastern desert. Many of the landmarks pinpointed on the map were readily identified. One of the map's roadways is still being used today. The different colors on the map had not been used for artistic purposes, but rather to "correspond with the actual appearance of the rocks making up the mountains." Pink and brown streaked mountains correspond with pink granite rocks. The map dates from 1150 BCE.

# BEYOND THE KNOWN

*by John Keel*



## HEAVEN AND ITS INHABITANTS

Mark Twain once remarked that heaven must be a ghastly place. It was filled, he pointed out, with millions of people strumming harps...although most of them had no musical talent whatsoever. All of them were also equipped with large, feathery wings but didn't really know how to fly. Imagine the noise! Imagine the chaos! All of those amateur harpists fluttering into each other!

Twain's heaven was the image whipped up by countless artists through the centuries. All that harp playing and flying about was based on human imagination and may have sounded pretty good to people of another, simpler age, just as some black slaves on old plantations thought of heaven as a place where everyone enjoyed that ultimate luxury...shoes.

Several years ago, Russian archaeologists discovered the graves of cave dwellers who had existed about 30,000 years ago. They had been buried with their favorite possessions and tools, along with flowers. This was an indication that even the cave men and women had some kind of belief in an afterlife, and their

primitive funerary practices were emulated by the ancient Egyptians tens of thousands of years later. Perhaps some cave people experienced Near Death Experiences (NDE) and had come back with tales of a golden land where there were



John Keel

no nasty saber-toothed tigers.

For countless generations, human beings have been having NDEs when they were ill or wounded, and their stories of involuntary trips to the edge of heaven have inspired and perpetuated many religious beliefs. They floated down a long, dark tunnel towards a blazing light.

There they found Uncle George and Aunt Tillie waiting for them until something suddenly snatched them back to their hospital bed on this miserable planet. Some, a minority, found themselves in that other place where fires were blazing and all the inhabitants were moaning in pain. No harp playing here. Traditionally, people who receive this unwelcome view of hell reform on the spot and become fervid do-gooders for the remainder of their earthly lives. All of our beliefs in heaven and hell are based upon these experiences.



### HOW BIG IS VALHALLA?

To the ancient Greeks, the land at the end of the tunnel was *Elysium*, or the Elysian Fields. The Celts had legends about the Fortunate Isles, while the Jews of the Old Testament had different terms for the three basic parts: 1) the atmosphere where the clouds gather; 2) the firmament where the stars are fixed; 3) the upper heaven, where God and his angels have set up housekeeping. Hell, however, is one of the many misinterpretations of King James' translators in the English version of the old Jewish texts. They turned the word *sheol* into hell when the word actually means "the pit" or "the grave." Many generations of Bible-thumping evangelists have made a good

living by threatening their followers with this misinterpretation.

Where is heaven actually located? Ancient peoples assumed it was up there among the stars where all manner of mysterious lights and objects zoomed back and forth. In the New Testament we are even told that St. John attempted to measure the place in Revelation XXI:16. "And the city lieth foursquare, and the length is as large as the breadth: and he measured the city with the reed, twelve thousand furlongs. The length and breadth and the height of it are equal."

A furlong is 220 yards, so 12,000 furlongs would be 2,640,000 yards or roughly 1,500 miles long in each direction. Since this is in the Bible, it is accepted by many as the last word on the exact size of heaven. Sparing you all the mathematics involved, this means that if each heavenly personage is allowed only ten cubic feet in which to live, approximately 49 trillion people could exist in heaven... although they would be pretty cramped. Forty-nine trillion may seem like a lot of people, but it really isn't when you consider that thousands of generations are involved from the time of the cave dwellers to the present era. At this very moment, according

to the latest United Nations estimate, there are over five billion folks on this planet battling for food, air and a few creature comforts. Twenty years from now the population will double, and 100 years from now the Earth will probably be more crowded than heaven.

The late Robert Ripley, of *Believe It Or Not* fame, once tried

to figure all this out. He calculated the number of relatives you might have already ensconced in heaven. "Now, if we take 25 years as a generation," Ripley wrote, "we find there have been 78 generations since the time of Christ. And if we count only your parents, their parents, and so on backward for that length of time, we find that you will have to meet 302,231,454, 903,657,293, 676,543 different relatives."

Our own planet would not be able to hold such a tremendous number. So the heavenly city of St. John would certainly never be able to accommodate them. And if they are all wearing wings and strumming harps...



## THE HEAVENLY TRAFFIC JAM

For the sake of argument, let's suppose that all the people from the last 78 generations are on this planet, or a celestial world the size of Earth. If they are allowed only two feet of space, they would not only cover every square inch of surface, but they would be stacked up to a height of 113,236 miles!

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**If you climbed at the rate of eight miles a day, you would reach your old grandpa about 39 years after you started, providing you didn't get yourself kicked off for stepping on somebody's ear in the ascent. Going back down would be faster...**

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Suppose you wanted to say hello to your dear old grandfather who happened to be located some 113,000 miles up the heap. Of course, you would have to climb—there would be no other way except to scramble up this human beanstalk like little Jack. Let's assume that you can climb half as fast as the U.S. Army marches, which is about 15 miles

per day. If you climbed at the rate of eight miles a day, you would reach your old grandpa about 39 years after you started, providing you didn't get yourself kicked off for stepping on somebody's ear in the ascent. Going back down would be faster, naturally, but the whole trip would probably still take you about 50 years.

Don't cancel your reservation to heaven, though. Our anthropomorphic urges have led us to view heaven as a geographical location like Chicago or Mars. Obviously, it's not. It could not be a three-dimensional place populated by the kind of bodies we are accustomed to. The visionaries who have been regaling us with their NDEs have been wrong. Aunt Tillie and Uncle George could not exist physically at the end of that tunnel. It is more likely that the NDE is a mental process generated by a brain that is slowly being deprived of blood and oxygen. It is a form of a hallucination similar to the frequently reported phenomenon of having your whole life flash before your eyes when you are in a life-threatening situation. The brain simply releases its memories in a rush, dumping everything in a few brief seconds. The tunneling sensation is well known in other types of experiences (contact with UFOs, for example) and

appears to be an explainable brain reaction.

Medical science is not so sure-footed when it comes to defining the human soul, however. Humanity has always been convinced of the existence of souls and the preservation of souls after death. If the soul is a fragment of energy rather than a physical entity, there should be plenty of room for trillions of them to be stored in great energy fields in the sky. But such energy fragments might be devoid of individuality, so Uncle George's soul might exist but could never be located and separated from all the others.

Some religions teach that old souls inhabit the bodies of newborn children, suggesting that there is a constant recycling of souls. This is the basis of the belief in reincarnation and is a foundation for a number of religions. Hundreds of millions of people accept this concept. If true, it would mean that most souls never reach heaven at all. They keep getting dragged back to this little white and blue globe. Since our population is burgeoning out of control, with more people being born than ever before, the reservoir of souls must be running dry.

And heaven must be the loneliest place in the universe.







## Reporter

by Jerome Clark



### THE VANISHING AIRSHIPS

From late November 1896 through May 1897, newspapers across America were filled with amazing stories of mysterious "airships." The airships were all over the place—from northern California to Texas to West Virginia—and they were doing amazing things, such as landing and letting their occupants be seen by startled onlookers. Some of the onlookers were taken aboard the ships and, in a few cases, given a brief aerial excursion.

Conventional wisdom tells us that no such airships could have existed—the technology simply did not exist then to power craft capable of hovering and moving rapidly—and the late-19th-century airship scare is not dealt with in aviation history. The only reason we know about it is that in his *Book of the Damned* (1919) Charles Fort mentions a few of the sightings and suggests they were evidence of alien visi-



Jerome Clark

tion. In 1950 in one of the very first books on UFOs, *The Flying Saucers are Real*, the late Donald E. Keyhoe noted Fort's interest in these early sightings and devoted half a page (p. 60) to the affair.

There it rested until the early 1960s when several individuals, one of them me, made an effort to learn more. We began to dig through newspaper archives and soon had hundreds of reports. Most of them were of distant aerial lights interpreted to be from passing airships. More impressive, however, were close encounters with the occupants of these vehicles.

When these accounts were available, we learned something that Fort's and Keyhoe's brief histories had not told us: that in most cases the occupants were described as looking like normal Americans. Even more than that, that's who the pilots *said* they were.

Typical of these stories is one sworn to by two Hot Springs,

Arkansas, law-enforcement officers and reported in the *Fort Smith Daily News Record*:

"About a hundred yards distant we saw two persons moving around with the lights. Drawing our Winchester—for we were now thoroughly aroused to the importance of the situation—we demanded: 'Who is that, and what are you doing?'"

"A man with a long dark beard came forth with a lantern in his hand, and on being informed who we were proceeded to tell us that he and the others—a young man and a woman—were traveling through the country in an airship. We could plainly distinguish the outlines of the vessel, which was cigar-shaped and about 60 feet long and looking just like the cuts that have appeared in the papers recently. It was dark and raining and the young man was filling a big sack with water about 30 yards away, and the woman was particular to keep back in the dark. She was holding an umbrella over her head. The man with the whiskers invited us to take a ride, saying that he could take us where it was not raining. We told him we believed we preferred to get wet.

"Asking the man why the brilliant light was turned on and off so much, he replied that the light was so powerful that it consumed a great deal of his motive

power. He said he would like to stop off in Hot Springs for a few days and take the hot baths, but his time was limited and he could not. He said they were going to wind up at Nashville, Tenn., after thoroughly seeing the country. Being in a hurry, we left and upon our return, about 40 minutes later, nothing was to be seen. We did not hear or see the airship when it departed."

The officers, Constable John J. Sumpter, Jr. and Deputy Sheriff John McLemore, made a sworn statement about their alleged experience, and the *Arkansas Gazette* remarked, "As both are men of undoubted integrity, their statement can be fully relied upon as being true."

What did stories like this mean? Ufologists' initial investigations centered on such matters as establishing the existence of the persons named in the accounts. Historical records confirmed that they were who they said they were. They did not seem like individuals who would lie, and some of them, as in the instance above, actually produced sworn statements. Yet at the same time, aeronautical historians such as the prominent Charles Gibbs-Smith swore that no craft such as those described were "flying—or indeed *could* fly—at this time in America." Investigations at the U.S. Patent Office uncovered no

evidence that anyone had constructed such craft.

The witnesses were real, and to all appearances, reliable. Yet what they were describing was impossible. And if this was a UFO flap, it was certainly an odd one. But these craft, thought they looked far more like dirigibles than discs, were literally unidentified flying objects. Was it possible, some

ufologists began to speculate, that the phenomenon responsible for these manifestations was masking itself in the culture of the period—a period when much popular speculation centered on

the possibilities of heavier-than-air flight? If so, what were the implications for the modern Space Age—and ostensibly extraterrestrial—UFO phenomena?

#### TWO THEORIES

From these thoughts at least two different schools of UFO theorizing emerged. One was proposed by FATE columnist John A. Keel (in *UFOs: Operation Trojan Horse*, 1970) and Jacques Vallee (in *Passport to Magonia*, 1969), who argued that an other-intelligence, probably coexisting with

us in some unknown way, has interacted with the human race for many centuries, always cloaking itself in a way that would be comprehensible to those encountering it. In early times this intelligence manifested as gods, fairies and other supernatural folk. In the late 19th century they were human-like airship pilots,

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**...the story was indeed a hoax (more specifically, a practical joke) conjured up by Hamilton, the local newspaper editor, and members of a local liars' club...**

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and in our time they come disguised as aliens from outer space.

Later, a related but different theory was to emerge and to prove so influential that today it dominated much of European ufology. What came to be called the "psychosocial hypothesis" contends that UFO and other encounters with intelligent non-humans are entirely imaginary and that encounters are nothing but vivid dreams or visions experienced in altered states of consciousness generated by personal

or societal anxieties. Thus, for example, if you and I had been in rural Arkansas on May 6, 1897, and come upon Sumpter and McLemore, we would not have seen them conversing with the airship occupants but in some sort of trance state in which the officers *thought* they were communicating with aeronauts.

#### THE MYSTERY IS RESOLVED

The airship phenomenon started to fall apart in 1976 when a friend of mine, writer Bob Schadewald, found a clipping from an obscure small-town Kansas weekly newspaper from 1943. The article reported, albeit quite briefly, that a widely reported story from April 1897 was a hoax cooked up in a local newspaper office. The story, rediscovered during the UFO age and widely reported in the UFO books (beginning with Vallee's *Anatomy of a Phenomenon* in 1965), alleged that airship occupants had lassoed a rancher's calf and flown away with it. The next day the rancher, one Alexander Hamilton, had found the butchered remains in a field with no footprints nearby; the implication was that the remains had been dropped from the sky. When reported in the press of the period, the account was sworn to by numerous prominent citizens, who testified that every word of Mr. Hamilton's

testimony was to be believed. Subsequently, ufologists found historical records attesting that Hamilton had indeed been a prominent and respected member of the community.

My own investigation determined that the story was indeed a hoax (more specifically, a practical joke) conjured up by Hamilton, the local newspaper editor, and members of a local liars' club—the same prominent citizens who had sworn, obviously tongues-in-cheeks, to their friend's truthfulness. (For details, see my "The Great Airship Hoax," February 1977 FATE.)

#### IT ALL BECOMES CLEAR

After that, other stories of close encounters and even crashes—at least those it was still possible to investigate decades after their being first reported—fell apart. It became clear that the most interesting reports of the period were tall tales, most of them made up in newspaper editorial offices by local stringers.

Investigators also found that some reports of airships in flight were the invention of bored railroad telegraphers who amused themselves by making up stories and communicating them up and down the line. The reports that were not hoaxes were solved by consultation with star charts, which revealed that Venus and

other astronomical bodies generated many "sightings," just as they do today.

Although today the concocting of hoaxes is considered a disreputable practice in most instances, not so long ago the telling of outrageous yarns was the stuff of frontier humor. Usually the listener or reader knew exactly what he was getting and was duly amused. Today, a reputable newspaper that deliberately passes phony stories as true ones would be an object of scandal and would be driven out of business. A century ago, in many areas of the country, newspapers were practically expected to spin yarns right alongside the real news. Thus, the airship saga was basically a huge joke shared by the press, its readership and assorted practical jokers. Probably the only people who didn't get the joke were those who thought they'd seen the airship themselves—none of them as closely as the persons whose marvelous close encounters were filling the front pages.

#### A LESSON TO BE LEARNED

The lesson for ufologists is to be cautious in drawing conclusions from UFO or other anomalous reports in earlier eras. People in other times, including fairly recent times, experienced the world in ways we do not.

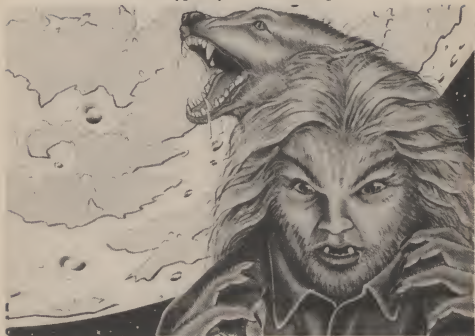
Our great-grandparents tolerated a looseness in journalistic standards that today has been relegated to supermarket tabloids.

We must remember, too, that nobody, civilian or military, was around in 1897 to investigate airship reports as modern UFO reports have been investigated. The "documentation" for these early alleged events is all but nonexistent. Today, although people continue to mistake stars and planets for UFOs, the circumstances under which UFOs are seen and reported are very different. Despite the ambiguities and controversies of the modern era, we do have a good-sized body of data attesting to the presence of extraordinary aerial anomalies. We have detailed case reports compiled by scientists, military investigators and trained ufologists. We have laboratory analyses of landing traces, films, photographs and other hard evidence. We have psychological studies of UFO witnesses. We have patterns which have been repeatedly confirmed over time and distance.

This is the UFO phenomenon we should be concerned with and on which we should be constructing our cautious theories. The airship saga should not be forgotten, but it should be remembered not as a UFO wave, but as a cautionary tale.



# THE MASK OF THE WEREWOLF



Art by Thomas Cenny

By Hugh H. Trotti, Jr.

The ancient Romans left us a legacy of, among other things, two masks: that of Comedy and that of Tragedy. In 1987 a paper was published which led me to wonder if they had left yet a third mask to history—one which was to enter the medieval world in the form of bizarre tales of adventure, and descend to us in the form of Hollywood's own style of entertainment. The mask

in question is one which seems to show the face of a wolf.

A wolf's mask would not be particularly puzzling if it were not placed on the face of a *statue of a man*. The obvious result seems to be the emergence of the "werewolf," known in French as the *loup-garou*. If the creature in question is not to be viewed as a product of imagination, then what caused the belief?

There may well be a solution to the "mystery" of folk belief in the werewolf. And such a solution may point to something very simple and even obvious.

First, let's look at the shamanism of the prehistoric world. We know of the Amerind "medicine man" and various Siberian shamanistic beliefs of a somewhat similar nature. Indeed, as Davenport and Jochim contended in the September 1988 issue of the periodical *Antiquity*, such beliefs may reach far back in time—perhaps even in excess of 12,000 years. The caverns of France contain more than one figure that seems to portray the shaman-type figure: men wearing the masks of various animals (although the interpretation of such figures must always be somewhat in doubt). We know of the so-called "Sorcerer" figure from the famous *Trois Freres* cave, and there are others.

Early humans may well have identified with animals, and the contention in Davenport and Jochim's article that the "falling" figure in the scene in the Lascaux cave represents a shaman type entering a mystic state by "becoming" a bird through trance (or at least enhancing his powers through the aid of a bird "spirit helper") seems a plausible contention. In a sense, the shaman may be in the process of

becoming a "were-bird." His figure, drawn in front of a wounded bison and near a "bird" symbol on a wand or stick, may indeed represent a man "in tune" with nature by virtue of the aid of his animal "spirit helper."

This sounds like Witchcraft beliefs concerning "familiars" such as cats or other animals. I find it surprising that a belief could exist for so many thousands of years in such a similar form. Nonetheless, shamanism of a type did exist among the Scythians in the first millennium BCE. Michael Grant has noted in the *Rise of the Greeks* the spread of Scythian shamanistic ideas into Greece via a Thracian route, and, of course, we know of the Greek trade with the north shore of the Black Sea during those times. What affected the Greeks would affect the Romans in later eras. And, myths aside, there is the story of a werewolf in Petronius *Arbiter's Satyricon*.

During the age of the Viking explorations, the Vikings seem to have occasionally had a habit of working themselves up into animal-like conduct. Becoming "berserk" in order to gain increased strength or fearsomeness, such warriors might be thought to be bear-like or wolf-like in their rages. Could the werewolf be linked to such historical behavior?

### A NEW POSSIBILITY

A new and simple origin for European belief in the werewolf may point back through Rome to Egypt. This is suggested by the publication of Arelene Wolinski's paper "Egyptian Masks: The Priest and His Role" in the American periodical *Archaeology* of January/February 1987.

depict an officiating priest and not a god. The key to knowing that we are viewing a man in a mask is, according to Wolinski, to note the two dangling items having the appearance of broad ribbons that hang from the mask onto the front of the chest of masked figures. Called *lappets*, they may have been weighted to



Notice the difference between the two images. In the version on the left, only one broad ribbon descends over the shoulders. This represents a god or goddess. In the other version, a broad ribbon descends over both shoulders, indicating a priest wearing a mask.

Though the article has no mention of werewolves, it is the basis of a new possibility of understanding and explaining the existence of the werewolf concept in a very clear and simple way.

In Wolinski's view, when we see Egyptian paintings of animal-headed human-like figures, sometimes the intention is to

make the mask sit more securely. At any rate, they indicate the priest in mask. Again according to Wolinski, the priest wearing his mask would have joined in various processions and other ceremonies of a sometimes *public* nature.

Clearly, a priest wearing the wolf-like jackal-headed mask of



the god Anubis might be easily misunderstood by foreigners in Egypt. Is the Anubis priest, walking along in a religious procession, the original werewolf? (Wolinski makes no such claim, of course, though the Anubis figure is the one chiefly used to portray the basic idea of priestly masking in the article.)

Remembering the history of the Greeks and Romans in Egypt, it is certain that (Wolinski's contention being correct) many Europeans would have viewed the Anubis priest with his jackal head during the long centuries of polytheism. Possibilities of gossip and misunderstanding are obvious.

The Anubis cult even made its way to Rome. Wolinski illustrates a Roman statue of a figure titled "Hermanubis" (a statue of a man in a Roman tunic with a dog's head). The Christian author Cyprian scoffed at former senators lowering their dignity by going about with dog's masks on their heads, and Juvenal, the Roman playwright, thought it unpriestly for a priest to wear such a mask.

From this evidence it seems clear that there were priests of the Hermanubis cult wandering about in Rome itself, as well as Hermanubis statues. The very name "Hermanubis" comes from a joining of the Greco-Roman god

Mercury, also known as Hermes, with the Egyptian Anubis. The Romans who took part in public ceremonies as priests of the god would be seen by people throughout their empire.

Germanic peoples were recruited into the Roman armies as some of Rome's chief defenders toward the end of empire. At that time, Rome no longer took part in her own defense. Even so, the Germanic peoples overthrew the Western Roman Empire. We know that the werewolf shape-changing idea is found in Germanic legend and that the Franks, themselves Germanic in origin, possessed werewolf tales in the medieval period. The connection, then, from Egypt to Rome, and then to other parts of Europe, seems fairly obvious.

#### WHERE WERE THE HIPPOPOTAMUS-MEN?

You may wonder why there are no "hippopotamus-men" or "lion-men" in northern European legends. Well, there were no lions or hippos in Europe in the medieval period. There were wolves, however, and they had a strong resemblance to the jackal face of Anubis.

During the Dark Ages, sophisticated knowledge of the nature of ancient cults would be lost. The Church had no interest in the perpetuation of such knowledge.

A garbled tradition of the existence of a man-wolf might be the result of the passage of time.

If Wolinski's hypothesis is correct (and she does cite other, earlier authorities for the masking hypothesis, going back to Maspero), we have a very simple origin for the idea of the werewolf in Europe. We have no need to bring forward an attempted connection to palaeolithic shamanism, Scythian shamanism, various human diseases, or Viking berserk behavior. Some of these things may have colored the concept in later years, but with Wolinski's evidence we have a more simple and direct origin for a concept which is seen to be a real and tangible historical phenomenon of known nature.

No one would say that Marco Polo's huge striped lions were imaginary: we simply know that he must have seen tigers. Again, many scholars have pointed out the somewhat more tenuous idea that the "unicorn" was simply the Indian rhinoceros which Alexander the Great had found. After all, if a hippo can be a horse (*hippopotamus* from the Greek for "river-horse"), then why not a rhino? The idea presented here is that the werewolf concept may fall into the group, however limited such a group may be, of bizarre beliefs that have fairly

simple beginnings.

The "periodical" elements involved in the belief (i.e., the connection to the Full Moon or to certain times of the month in the old French tales) may be suggestive of religious origins in the sense of periodic ceremonies.

The Roman statue pictured in the article by Wolinski is a more direct source of information than random references in such ancient sources as Herodotus (e.g. *Persian Wars*, where the *Neuri*—a Scythian tribe—were said to become wolves once a year). If the ancient Europeans after the fall of the Western Roman Empire were largely illiterate, viewing statues with the heads of "wolves" and seeing men walking in rituals (at least in Rome) wearing wolf (actually jackal) masks would have impressed the Germanic recruits and entered their sagas and tales. Fine distinctions between wolves, dogs, and jackals likely would be lost over the ages as the folktales, with their stories of werewolves, spread over Europe.



# CLOSING A WINDOW IN CHARLESGATE HALL

By Tracey Libby



All names, except for that of the author, have been changed for privacy. They are on file at the FATE office. All have sworn on a notarized statement that this story—amazing as it sounds—is true.

**I**t was September 4, 1988 when I first moved into Charlesgate Hall, my home for the next nine months while attending Emerson College. Looking at the building for the first time, I thought it was different and old, but it had character, which was a quality I liked. Charlesgate Hall also had something else: a dark and sometimes mysterious past. However, it was not until a week later that I first heard about the building's history.

Charlesgate Hall lies in the Back Bay area of Boston, Massachusetts and is now the dormitory of many Emerson College students. When you enter the building, its classic design becomes apparent. The rooms inside are spacious, and the antique bathrooms have tubs that sit on legs with clawed feet. I later found out that the building was originally built as a grand hotel at the end of the 19th century. The hotel lost clients when the Great Depression hit, and its reputation declined to that of a flop-house.

After first hearing this history, other freshmen and I did not think there was anything extraordinary about the building's past. It was not until a few weeks into the semester that we heard more. While Charlesgate Hall was still a dormitory of Boston University, a suicide evidently had taken place in one of the three stair-

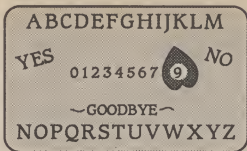
wells. Also at one point, a good part of Charlesgate Hall's residents allegedly belonged to a demonic cult.

When Emerson College bought Charlesgate Hall as a dormitory in 1980, it was not completely filled by students. It was claimed that some members of the cult still lived there, and it was not unusual for a student to walk by the open door of a room belonging to a cult member and find a group of them chanting.

When the building became completely filled with Emerson students, they allegedly witnessed some strange occurrences. It was said that levitation had been witnessed on the seventh floor and that blankets had been suddenly pulled off the body of a sleeping student during cold winter nights. As a means of exploring these experiences, students began using Ouija boards to talk to the spirits.

### USING THE OUIJA BOARD

The Ouija board contains the numbers one through nine and zero, the letters of the alphabet, and the words yes, no, and good-bye. A small, plastic triangle serves as a pointer, spelling out messages allegedly from spirits. Ouija boards were soon banned in Charlesgate Hall, apparently because of their psychological effects on students due to evil



### A Ouija Board

messages, although the College claims their use merely took too much time away from the students' studies.

Even though the presence of Ouija boards is banned from Charlesgate Hall, many students still use them. Many times, when the Ouija board is used, the messages are not *too* threatening. However, the first night that a group of friends and I used it, we received some strange messages. That night we contacted Mama, an evil spirit, Ted, whose destiny was unknown, and Pete, a helpful guide.

As freshmen and residents of Charlesgate Hall, Josh, Maria, Ann, Mary, and I had all heard the stories that plagued the dormitory. The stories amused us and raised our curiosity. On Saturday night, October 29, 1988, skeptical Josh and Maria became believers.

### THE OUIJA PARTY

It began as any other Saturday

night. Everyone wanted to do something, but we were not sure what. Going out for an evening was an expensive activity in Boston, and everyone was low on money. Josh, Maria, Ann, Mary, and I decided to use the Ouija board to talk to the spirits that roamed Charlesgate Hall and to learn more about the dormitory's strange history. We met in Mary's room and proceeded got to work. Everyone was taking turns, but nothing frightening took place until Mary and Josh got on the board. That was when the phone rang.

"Hello," Mary answered as she picked up the receiver. "It's my father," she whispered to us as she moved into the hallway with the phone.

### THE OPEN WINDOW

Mary came into the room a few minutes later. "My father knows that we're using the Ouija board. He's psychic. He said that he had seen a red flag signaling

danger. We have opened a psychic window letting evil spirits through." All of us became nervous as she related what her father had said.

Mary continued, "My father said that we must close the window as soon as possible. I don't know how to do it, but we've got to try. This is serious stuff, guys. If we can't do it, he will help me when I go home for Thanksgiving break."

"Will it be okay to wait that long?" Ann asked.

"Let's hope so."

Mary and Josh began to use the Ouija board again when Pete, a spirit we had talked to earlier, returned. Pete moved rapidly all over the board, spelling various messages which were not very important. Josh and Mary asked him how they could close the window, but Pete kept refusing to answer. It was at that point that Ted, another spirit, arrived begging for our help. Mary asked Ted where he was, and Ted replied that he was in limbo. Mary and Josh then said good-bye and asked for Pete.

When Pete returned, Josh asked him how he and Mary could help Ted. Pete said that Ted was not dead. He kept spelling evil and then told us that we should leave the room because we were in danger.

### THE FINAL ATTEMPT

Everyone left the room quickl, but knew that we still had to close the window. No one wanted to use the Ouija board in his or her own room for fear of having evil in the room while living there for the next six or seven months. Since the lounge was used for studying and socializing only, we decided to go there. Ann grabbed her roommate's Bible for protection from Satan and evil spirits, while Mary looked for her cross, only to find it missing.

Everyone gathered nervously around Mary and Josh as they asked for Pete again. Pete did not stay long because he said that God needed him. When asked how Ted could be saved, Pete said to go to the abandoned elevator at midnight. Just the thought of doing this at the rather odd hour frightened us. It was at that elevator that a girl had supposedly been crushed to death three years earlier. Rumor also had it that when the elevator had been in use the doors would open to reveal a bloody murder scene. The doors would then close and open again to an empty elevator.

Another thing that bothered us about going to the old elevator was the possibility that we would see the Man in Black. The Man in Black was the ghost of someone that had had something

to do with Charlesgate Hall in its early days but whom no one knew much about. It was said that he was dressed completely in black, hence the name, and that he had an injured arm. In the middle of the night, the Man in Black supposedly roamed the stairwell that surrounds the old elevator.

Everyone dismissed their thoughts of the elevator for the time being and returned their attention to the Ouija board. Josh asked for Ted again. Ted returned, and when we asked if he could see the white light (we had heard it was the path to heaven), he replied that he could see nothing because Mama, another spirit that had been contacted earlier, had a hold on him. Mary told Ted to leave Mama because she was evil, but he refused. "I won't leave Mama because I love her." After some coaching by Josh and Mary, Ted finally got free and could see the white light. Mary told Ted to run towards the light, and Ted was almost there when Mama stopped him once again.

Again Mary and Josh tried to help Ted break free of Mama. "Bring Mama with you to the white light, Ted," Mary coached. Mama refused to go. Finally Ted broke free and once more headed for the light. Suddenly Ted stopped.

"Need Pete," he spelled. He would no longer speak to Mary and Josh.

For the last time, Josh and Mary asked for Pete. Pete kept replying that he was busy, but Mary and Josh persisted. Finally Pete agreed to speak to them. He told Mary and Josh that the window was closed. Relief washed over all of us. Mary asked Pete if he would help Ted.

"Too busy," he spelled again. "You have helped all you could."

Mary then asked Pete why he would not help Ted. "He is being tested," was the reply. That was it. It was over.

### WAS IT TRUE?

We were all relieved that it was over and that the window was closed, although none of us was exactly sure how it had been closed. Was it true? Had we really been in danger? These thoughts went through our minds. People say that the Ouija board is controlled by one's subconscious, but the messages we received were such that they make me think that there was more to it than just a message from the subconscious.

The legends about Charlesgate Hall continue to grow, and this personal experience was just one more question mark in the mystery of Charlesgate Hall.



# WHEEL OF FORTUNE

By Paul Steiner

In Manassas, VA, Wilfred Michaud allegedly robbed a local bank single handedly using a monster mask as a disguise. He was arrested a few blocks from the bank after an almost successful getaway—he was still wearing the mask.

In 1939, S. Dolin of New York City, a stamp collector, sent 10 "covers" with stamps from the maiden voyage of the S.S. *Ancon* from Ancon in the Canal Zone. Nine arrived promptly and Dolin assumed the 10th was either lost, stolen or destroyed. Not long ago, the missing item reached Dolin in a plastic holder from the U.S. Postal Service. It was worth 50¢ when he mailed it, but it is now worth \$50, so it was worth waiting for.

On the very day when New Zealand issued four special postage stamps to commemorate 100 years of electricity in the nation, a strike by electrical workers cut all power in the country.

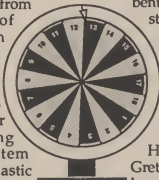
Adolf Hitler had an obsession

about hands according to a 1,000-word report compiled by the OSS (U.S. Office of Strategic Services and forerunner to the CIA) during World War II and recently made public. The Fuhrer kept a rock shaped like a hand on his desk at all times as a good luck charm.

Luciano Pavarotti, the opera great, says he always looks for a bent "good-luck" nail on the stage before going on. As leading opera houses know about his superstition, management always makes sure the important bent nails are easy to find.

Hockey superstar Wayne Gretsky fears that if his shirt hangs out during a match it will bring him bad luck. Velcro attached to his shirttails now keeps his shirt inside his pants.

In southwest Africa a government employee was warning women and children about the danger of playing in the water. Suddenly a crocodile surfaced, grabbed him by the ankle, and dragged him to a watery grave in the Zambezi river.





# THE GULF BREEZE



## UFOs



By Richard D. Osborn

In the article that follows, Richard D. Osborn reports on the most complex and controversial UFO case of the 1980s. Osborn is convinced that it is what it purports to be: the true story of one man's repeated encounters with UFOs and their occupants, with photographs to prove it. Other ufologists are not so sure, pointing to a long history of similar cases which proved to be hoaxes. Yet the Gulf Breeze case has been well investigated. Other residents of Gulf Breeze have independently reported UFOs identical to those the soon-to-be-no-longer-anonymous "Ed" claims to have photographed. Ed has taken and

passed two polygraph tests, and so far his photographs have stood up under searching analysis. Skeptics within the UFO community have attacked the case and vigorously debated proponents in the pages of the *MUFON UFO Journal* and the *International UFO Reporter*. So far the proponents are winning. Still, the final verdict is not in. Meantime, for a view of what the case looks like to one proponent, read what follows.—*Jerome Clark*

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**O**n Sunday, May 21, 1989, I talked with Duane Cook, editor and publisher of *The Gulf Breeze Sentinel*, for nearly five

hours. What I heard were the essential facts of one of the most intriguing UFO encounters of the 20th century.

At the center of the story is an anonymous witness called "Ed," a successful businessman and resident of Gulf Breeze, Florida. Ed's true identity is known to Cook and several other townspeople, as well as to Dr. Bruce Maccabee and other interested researchers and investigators. He chooses to stay out of the public eye for business and personal reasons.

On November 16, 1987, Ed walked into Cook's office and put five photos on the editor's desk. The photos were pictures he had taken of a UFO on November 11, five days earlier.

Cook was so impressed with Ed's story he picked the three best pictures and published them in the November 19 issue of his paper. The pictures have since been copyrighted and will appear in a book Ed has written that will be published in the spring of 1990.

At approximately 5 p.m. on the 11th, Ed was home, working at his desk. He saw something out of the corner of his eye and looked up. Through the window, just beyond some trees, he saw an unusual glow in the sky. He had never seen anything like it, so he put his work down and

went outside to investigate.

What he saw from the lawn so startled him he rushed back into the house and grabbed a Polaroid camera he used from time to time in his work as a building contractor. From the porch, he was able to take four pictures—all that was left of the film in the camera. Ed rushed back into the house for additional film. Returning to the porch, he reloaded the camera and took a fifth picture. By this time, the object was approaching the house.

Ed moved to the street for a better shot. Before he could take a sixth picture, however, he was frozen in his tracks. He was caught in a blue beam projecting from the UFO.

Ed remained immobilized for approximately ten seconds. During this time, he could not move his eyes or even his eyebrows. He could not expand his chest, and he could barely breathe. In addition, he detected a nasty smell. He grew short of breath and began a series of shallow pants. He was convinced he was about to die.

Ed felt an intense pressure surrounding his entire body. "The force holding you is so strong you don't know it is holding you."<sup>1</sup> He struggled but to no avail.

A voice said: "Stop that! You will not be harmed. Be still. Stop

that! We will not hurt you."<sup>2</sup> The voice came from within Ed's head. It was clear and authoritative and nothing like he had ever experienced before.

Next, he was shown a book containing pictures of dogs. Beneath each picture was an identifying caption. The pictures made no sense to him. At this point, Ed screamed. The sound was muffled. It was like trying to talk while underwater.

After a brief time, the beam stopped. When he was released from the beam, Ed thinks he was about three feet above the ground. When he fell to the ground, he lurched



forward. His knees buckled. He found himself on the blacktop of

the street in front of his house.

As he righted himself, his wife drove up. She had been shopping. She helped Ed pick up the photos lying on the drive where he had dropped them. Ed smelled strongly of something like cinnamon and ammonia.

Ed told her what had happened. She didn't know what to make of his story. Nothing even remotely like this had ever happened to them before. Nor had she seen anything unusual on the way back from the store.

One of the things that made Ed's first series of pictures

so impressive was that in shot number 1, the UFO was approximately 20 per cent obscured by the branches and leaves of a blocking tree. Later tests by Bruce Maccabee, Ph.D., a specialist in optics, showed no evidence of bleed-through and no indication the picture was a double-exposure. Further analysis by Dr. Maccabee indicated the photo was genuine in all other

respects.

If that and the other pictures

were not genuine, Ed had gone to unimaginable lengths to create them. Between November 11, 1987 and May 1988, Ed took a total of 39 pictures of UFOs.

### **HIGH QUALITY PHOTOS**

The object in Ed's photos resembles a Christmas tree ornament. Picture a king's crown, minus the fancy spikes at the very top. The bottom is brightly lighted. At the peak of the rounded top of the object is a single, much smaller, bright light. Below this, closer to the bottom than the top, is a band of what appears to be portholes. The proportions are what one would expect. All of the above features are clearly visible with the clarity ordinarily associated with a Polaroid system.

Ed estimates that the UFO was about 200 feet away when he first saw it. He believes it was something like 18 to 20 feet in diameter, and between 10 and 12 feet high. He couldn't tell what it was made of, but whatever it was, it looked solid. In addition, it didn't make any noise. Nor did it emit an exhaust stream—the sort of thing one would expect from a craft powered by a turbine or a rocket. The bottom of the craft, being brightly lighted, suggests its power source was located at the vehicle's base.

Ed saw the UFO (or UFOs) on

an average of once a week, sometimes more often. Between November 11, 1987 and May, 1988, Ed experienced at least 20 encounters. During many of the encounters he was able to take photos.

Ed said there were times when he couldn't be certain about the UFO's presence. He would feel or sense its presence but not see anything. At other times, however, there was absolutely no question in his mind about the reality of what was happening. When an encounter was imminent, Ed would often hear a buzzing in his head.

During a six-month period, Ed took 39 pictures of the object or objects, using several different cameras. One of them was a sealed camera provided by MUFON (Mutual Unidentified Flying Objects Network), a large organization conducting ongoing investigations of UFOs.

Perhaps the most valuable of Ed's photos was taken on January 12, 1988. On that date at 5:25 p.m., he left his home in a pickup truck to check on an electrical meter installation in a building being prepared for county inspection. The building was located about seven miles east of Gulf Breeze, on Highway 191-B. About a half mile down 191-B, an object, flying in the same direction as Ed was driv-

ing, passed directly over his vehicle. As it came into view, it directed what appeared to be a powerful white flash of light through the windshield.

The light affected Ed's forearms and hands, making them difficult to use. They stung and became numb. They felt like they were being pricked by dozens of pins.

Ed immediately pulled off the road and stopped. The object was hovering directly in front of him, less than 200 feet away. It was no more than two or three feet to the left of the double-yellow center line, and no more than four or five feet above the ground.

Tense with fear, Ed tried to reach his shotgun behind the seat. In the process, he knocked his Polaroid camera to the floor. He could clearly see the glow of the object's underside reflected by the pavement.

With the gun in his lap, he retrieved the camera and took a picture of the object through the windshield. As soon as he took the picture, the craft's glow intensified and the ship started to move toward him.

The craft's beam was still present, causing Ed to feel increasing-

ly threatened. To protect himself, he grabbed his gun, together with the camera, and got out of the truck. He began crawling underneath the vehicle for protection. Before he could get completely under the truck, however, the beam caught his legs just below the knees. The feeling was the same as he had experienced a minute or so earlier in his arms and hands.

The object's position was essentially unchanged. Ed tried

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**The beings were between three and four feet tall and wore what appeared to be protective shields. Each of them carried a glowing rod.**

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to get a second photo of the craft from under the truck but failed.

At this point, the object began to rotate and to project a blue beam from which five creatures emerged. The aliens appeared quickly, one after the other, in less than ten seconds. The beings were between three and four feet tall and wore what appeared to be protective shields. Each of them carried a glowing rod. They started walking toward Ed.

Near panic, Ed scrambled from underneath the truck, threw the camera and gun on the seat, and managed to scramble inside. Not realizing the truck was still running, he turned the ignition key. The starter motor made a grinding sound. Frantic, he slammed the shift stick into reverse, pushed the gas peddle to the floor, and backed up enough to turn around, get into "drive," and exit under full power.

A safe distance away, Ed looked at the picture he had taken. It turned out to be as good as the rest of the experience was bad.

This was the first photo that had sufficient reference points to compute the size of the object and distance from the camera. The width of Highway 191-B at this point was 20 feet. In his analysis using the original Polaroid photograph, Dr. Bruce S. Maccabee determined that the object was 12 feet in diameter and 8 feet in height, not counting the light on top. By utilizing the tire indentations on the left-hand side of the highway where Mr. Ed pulled his pickup truck off on the soft shoulder, and aligning a tree above the object with this point, the distance to the object was approximately 185 feet.<sup>3</sup>

The beings Ed saw during the above sighting were the same as the one he had seen on December 2, 1987. On that date at approximately 3 a.m., Ed was awakened by a humming sound. At first he thought it was his swimming pool pump. A few moments later, he thought he heard a baby crying. There are no infants in Ed's family. Fully awake now, he heard a conversation between a man and a woman in Spanish. The conversation was ordinary, involving bananas. It made no sense.

Armed with a pistol, and with camera in hand, Ed quietly slipped out of bed to investigate. He went into the back yard and saw a craft hovering just beyond his back fence. He photographed it. After a few minutes, the object went away and Ed returned to bed.

At 3:30 a.m. Ed heard his dog bark once. This was unusual because the spitz usually continues to bark until Ed or another family member is alerted. Again Ed quietly slipped out of bed (to avoid disturbing his wife) and crawled to the French doors where he raised the blind. He stooped to take a look. Directly opposite the doors was a creature. It was approximately four feet tall and was peering directly at Ed. Its proportions were similar to those of a human.

Astonished, Ed let out a yell and fell back. He had been prepared for another sighting but not a face-to-face meeting with an unknown creature.

As Ed got to his feet, he saw the creature turn and run outside of the screened porch. The creature was described as being about four feet tall with a shield over its head, chest and lower body. Distinctive, large almond-shaped eyes were observed through a clear portion of the head mask. It was holding an illuminated rod in its right hand...Even though it was dark, the outline of the creature was visible because of distant background lights [and] illumination from the rod.<sup>4</sup>

Ed unbolted the French doors and went outside. The creature was clearly visible, running toward a field behind the house. Before Ed could move off the porch, however, he was hit by a blue beam of light coming from a craft overhead. The beam "nailed" one of his legs, from knee to foot, to the wooden floor. Ed reported the width of the beam to be a little over two feet.

Moments later the beam stopped. Ed rushed back into the house and got his camera. He was able to photograph the craft.

It was similar to his first photos, taken on November 11. Ed believes the creature returned to the craft by way of the blue beam.

### **MORE EXPERT ANALYSIS**

The expert who has done the most to validate Ed's long and detailed experience is Bruce Maccabee. Maccabee has a doctorate in physics and specializes in optics. Among those clients he has done work for is the United States Navy. He is based in Washington, D.C., and is among the nation's most respected UFO consultants. Maccabee specializes in analyzing photos of UFOs, the first of which he examined in 1950.

Maccabee has written extensively and favorably about the Gulf Breeze sightings.<sup>5</sup> In June 1988, he presented a 90-page paper on Ed's photos to the Mutual UFO Network (MUFON) International Symposium, held at the University of Nebraska. His conclusion: There is nothing in the 39 photos made by Ed to in any way indicate deception or fraud.

Maccabee worked closely with Ed, as well as with local MUFON researchers, before writing his report. He mentions just about every one of the other citizens involved. There were 55 other reported sightings

between November [1987] and May [1988].

Maccabee could not find flaws in any of the photos, despite the often tedious attention given to every minor detail.<sup>6</sup>

### **"THE PHOTOS ARE GENUINE"**

In October 1988, the following appeared in the local media:

After hundreds of hours of painstaking research, noted optical physicist, Dr. Bruce Maccabee, told a nationwide television audience Friday that, "I have found nothing in the photos [taken by Ed] which would refute the sighting reports. My opinion is that the photos are genuine and that these crafts are not from [Earth]."<sup>7</sup>

Ed wasn't the only one in Gulf Breeze to have an experience with unidentified flying objects. If Cook had any doubts about Ed's pictures, they were soon dispelled by Dori and Charlie Someby, Cook's mother and stepfather.

It was a few minutes after sunset on Veterans Day, and wife Dori and I were just finishing up our evening walk along Hickory Shores Boulevard and the Midway area.

We looked out over East

Bay to admire cloud formations when our attention was drawn to a round object in the sky moving in a southwest direction toward downtown Gulf Breeze.

There were bright lights around the bottom, another at the top. None of the lights were colored or flashing.

Our thought—it's not an airplane, not a helicopter, not a bird. What is it?

Movement of the unidentified flying object was steady. No hesitation and no apparent change of course.

[We] watched local news on television that evening and looked through the morning paper to see if anyone had reported the apparition.

When it appeared that no one else had been looking up at the sky at that moment, we forgot about the incident until the pictures and story appeared in last week's *Sentinel*.

Unfortunately, [we] didn't have a loaded camera nor binoculars with us at the time of the sighting.<sup>8</sup>

Before his retirement in 1984, Someby was the editor-publisher of the *Sentinel*. He turned the



paper over to Cook in 1980. The above sighting took place *before* November 11, the day when Ed took his first photos.

Additional strong support for Ed's experience has come from Budd Hopkins. Hopkins is the author of the book *Missing Time* and the best seller, *Intruders: The Incredible Visitations at Copley Woods*. According to Hopkins:

The credibility of the pictures and the photographer should not be questioned. The fact that the photos are clear, detailed, and contain so much information that can be validated shows they are authentic.

The abundance of sightings and witnesses is of such a magnitude as to render the orchestration of a hoax highly unlikely.

Hopkins went on to say that the classic UFO hoax is typified by the involvement of only one person working covertly. He added that his presence [in Gulf Breeze] was meant to be more therapeutic than investigative.<sup>9</sup>

There are always skeptics. Some have criticized Cook for running so many stories about

UFOs in his paper. His response to criticism is simple and direct:

I am running a newspaper. The *Sentinel* is a local paper dealing with local issues. I am neither for nor against UFOs. It is the responsibility of every newspaper to print the

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**It is important to keep in mind that Ed is not alone in what has happened here. There are dozens and dozens of other witnesses. Their stories have been well documented.**

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news. When UFOs became news in Gulf Breeze, I printed the facts as they came to me.

Ed is a responsible member of this community. I am satisfied that Ed believes what he says concerning his experiences with UFOs. And I am satisfied he has had the experiences he has related.

It is important to keep in mind that Ed is not alone in what has happened here.

There are dozens and dozens of other witnesses. Their stories have been well documented. There are a number of photos besides Ed's, too.

Ed has taken two polygraph tests. He passed both of them. The report of the professional examiner who administered the test is a matter of record.

The general extent, if any, to which the federal government is involved in UFOs is unknown. It is fair to assume, I think, that officials in Washington know more than they have revealed to date.

Ed's experiences were thoroughly investigated by MUFON (Mutual Unidentified Flying Objects Network) investigators, at the local level and at the national level. In addition, MUFON utilized the services of Dr. Bruce Macabee, who is a recognized expert in his field.

It has been said by some that my interest in this story is economic; that it has been profitable for me. That's not true. Before the encounters started, the *Sentinel* was read by 88 per cent of the people in the territory it covers. That figure has not

changed. If anything, because of the additional time and expense involved, the events have cost the paper money.

Why have UFOs favored Gulf Breeze? I don't know. Maybe because they have met with an open mind here.

It's clear to me that they *are* here. We are not alone.<sup>10</sup>

## **STILL MANY QUESTIONS**

Charles Flannigan was the "lead investigator" for MUFON on the Gulf Breeze case. Prior to retirement, Flannigan was a chief petty officer in the U.S. Navy. Flannigan is satisfied the Gulf Breeze encounters are valid and simply represent one more chapter in the larger UFO mystery.

According to Flannigan, it is not known who the aliens are, where UFOs come from, or why they are observing the Earth and humans. He believes that the fact that Gulf Breeze is near Eglin Air Force Base and the Pensacola Naval Air Station is not a factor.

Flannigan believes it is quite possible that UFOs come from more than a single other solar system. They could come from many different places, from a variety of planets, he claims.

Flannigan further believes the aliens, whoever they are, mean us

no harm. He thinks it is obvious they have a technology that is far superior to ours. If their purpose was to harm us, they could have done that a long time ago.

He believes that what the nation needs is an open and thorough investigation. The federal government is playing a cat-and-mouse game with the question and with the public.

Flannigan said that UFOs show up on radar regularly, and have for decades. There is no question about their presence in our skies, as well as the skies of most, if not all, of the other nations of the world. He believes Washington would like to know much more than it does before going public.

He thinks the government will eventually be forced to go public. Sightings are on the increase, he believes, and the public will eventually demand to be told all that is known by federal authorities.

Walter Andrus is the international director of the Mutual UFO Network. In his opinion Ed's case is "the best UFO case in 41 years."<sup>11</sup> He believes the Gulf Breeze encounters represent a benchmark in UFO phenomena. The aliens are almost certainly conducting experiments with the inhabitants of Earth, he believes. They are getting braver. They may be using us as guinea pigs.

"I am convinced they will fully reveal themselves to us in the not too distant future."<sup>12</sup>

### **'IT'S VERY REAL'**

Robert E. (Bob) Reid was as close to the investigation and evaluation of Ed's experience with UFOs in Gulf Breeze as any of the other MUFON investigators. Prior to his retirement, he was a colonel in the United States Air Force, where he was a pilot and later a navigator. Reid believes that before students of UFO phenomena can get a more revealing perception of what's happening, and what, in a larger sense, it may mean for the Earth and humans, they will have to see it in relation to modern physics—that is, in connection with some of the more esoteric concepts discussed in quantum mechanics.

Reid leans toward the idea that UFOs, and the beings that operate them, are an integral part of the life system we call Earth. They may come from afar—from light years away, he said. But he thinks we need to be prepared to accept the idea that they may also come from a dimension of reality right here.

Something profound is going on. No doubt about it. And it's very real.

The phenomenon is not new. There is reason to believe UFOs have made

their presence known to man, off and on, for centuries. I don't think they represent anything to be afraid of.

The crafts in question are material in the same sense that our own aircraft meet this criterion. What is happening may have so-called psychic dimensions, but the objects themselves are as material and solid as anything known to us. The same would be true for those who build and fly them.

I think we also need to be prepared to accept the idea that the inhabitants of UFOs are concerned about the Earth and the way human values and the use of material resources are affecting the course of events here in a holistic, ecological sense.<sup>13</sup>

### **THE PHENOMENA CONTINUE**

The Gulf Breeze UFO phenomena continue. As of this writing (June 1, 1989), the most recent sighting occurred April 27. The sighting was made by a reporter for *The Gulf Breeze Sentinel* who watched the object from her back yard for approximately 30 minutes. The object appeared to be over Shoreline Park. The same object was also seen by Kenneth Payne, a friend. There is no question about it.

"Something strange is flying over Gulf Breeze," writes Kimberly Stevenson in the paper's May 4 edition.

### **NOTES:**

- 1) Donald M. Ware, Charles D. Flannigan and Walter H. Andrus, Jr., "The Gulf Breeze, Florida, Photographic and CE III Case—Part I," *MUFON UFO Journal*, No. 239, March 1988, p. 6.
- 2) *Ibid*, p.6.
- 3) Donald M. Ware, Charles D. Flannigan, and Walter H. Andrus, Jr., "The Gulf Breeze, Florida, Photographic and CE III Case—Part II," *MUFON UFO Journal*, No. 241, May 1988, p. 11.
- 4) Ware, Flannigan and Andrus, March 1988, p. 7.
- 5) Dr. Maccabee's report, "A History of the Gulf Breeze, Florida, Sighting Event," was published in *International UFO Symposium Proceedings*. For additional information, write to: Walter H. Andrus, Jr., International Director; MUFON; 103 Oldtowne Road, Seguin, Texas 78155-4099, USA.
- 6) Fran Thompson, "UFO Expert Finds No Evidence that Photo's a Hoax," *The Gulf Breeze Sentinel*, June 23, 1988, p. 1.
- 7) "Navy Scientist Says Gulf Breeze UFO Photographs Are Genuine," *The Gulf Breeze Sentinel*, October 20, 1988, p. 1.
- 8) Charlie Someby, "UFO Follow-

Up: New Sightings," *The Gulf Breeze Sentinel*, November 25, 1987, pp. 6-7.

9) Hank Boland, "Famous UFO Author Visits Gulf Breeze, Believes Sightings are Authentic," *The Gulf Breeze Sentinel*, February 11, 1988, p. 1.

10) Duane Cook, personal inter-

view with author, May 21, 1989.

11) Walter H. Andrus, Jr., telephone interview with author, May 24, 1989.

12) Ibid.

13) Robert E. Reid, telephone interview with author, May 31, 1989.



## THE TREE THAT DEFEATED XERXES

By Jean Dobbs

The Oriental Plane (*Plantanus Orientalis*), with its broad leaves, large trunk and wide-spreading branches, is a beautiful and impressive tree. Greatly admired by the Romans, Persians and Turks, it was so highly esteemed by the Greeks that they dedicated it to Helen, the legendary lady whose abduction sparked the Trojan War.

During the Persian wars, when Xerxes and his army were passing through Phrygia (now central Turkey), the Persian monarch came across a plane tree of such unsurpassed beauty that he literally fell in love with it. He ordered his army to encamp in the vicinity of the tree, and for a time seems to have forgotten his plans to conquer Greece.

He was so infatuated with the tree that he decorated it with his jewels, and with those belonging to

the courtiers and concubines who accompanied his army, until "the branches were loaded with precious gems, necklaces, bracelets and ornaments of every kind."

The monarch paid homage to the tree, calling it his goddess and mistress, and was so loath to be separated from it that it was only with the greatest difficulty that he was finally persuaded to leave.

After his departure he had a gold medal made with the image of the tree stamped on it and was said to wear it constantly. According to Herodotus, he had the tree encircled with a collar of gold and appointed one of the members of his army to be left in charge of it.

The delay caused by this strange infatuation with a tree was believed to have been one of the causes of Xerxes' defeat at Salamis.

# THE MYSTIC POWERS OF TREES



By Louise Riotte

**A living tree is more soothing than aspirin or tranquilizers—  
and trees are free!**

**T**his morning, around 2:30 a.m., I woke up and, being unable to return to sleep, I reached over and turned on my clock radio. To my amazement, strange beating and thumping sounds were emanating from it. Then the mystery was solved. Inadvertently, I had tuned in to a program called "Sounds of Nature." These strange, human-sounding thumpings and bumpings were the greatly amplified

"heartbeat" of a living tree. Here was dramatic and audible proof of the belief by many that there is great energy present in trees!

Tree worship, once widely practiced, is very old indeed and is now mostly regarded as a curiosity of the past. However, even the relatively recent German Chancellor, Prince Otto von Bismarck, was recorded as regularly embracing a favorite tree that he might receive energy

from it and thereby renew his own life forces.

Today, few people show any reverence for these great leafy beings, and in losing this sense we may have lost a great deal and weakened our powers of perception.

In the past, special groves were reserved as sacred places, especially in Greece, where people could go to worship and give thanks to the trees and the spirits believed to reside in them. In this way they were always aware of the presence of the trees and of the particular forms of help that they believed could be derived from them.

Many believed that trees liked to be acknowledged just like human beings and should not be ignored. Every tree is rather like a two-way radio, receiving and transmitting vibrations in our natural universe. Most trees give off wonderful healing energies, but even so, there are some that are malignant and dangerous. It is thought that these keep bad spirits trapped safely in the ground so that they will not harm human beings. A living tree was believed to be an easy focus to receive spirits because it holds them effectively. Even today, some people believe that a good exorcist can send a harmful entity into a tree if he is unable to cope with it in any other way.

You might feel sorry for the tree under these circumstances, but it should be realized that they are strong enough to safely contain negative forces.

It is also possible for trees to grow on "bad spots" where the energies are negative. A tree growing on such a spot may harbor a great deal of stagnant and harmful force. Often these trees can be visually recognized by the amount of cancerous-looking nodules growing out of the trunk and a generally unhealthy appearance, although this is not always the case. Therefore, before you go to a tree for its very special kind of aid, it is necessary for you to find out whether or not it is "safe."

### USING YOUR HANDS

The best way to find out if a tree is safe is to walk around the tree with your hands in front of you, palms facing the tree. With practice you will begin to feel that trees really do give out different kinds of energies.

Some you will instantly feel in harmony with, and others you may wish to leave behind as quickly as possible. As in other things, sensitivity will come with practice. You should learn to trust your instincts. You should also learn to pick up the signals of the trees, flowers, and nature itself by consciously training

Your hands and body to become sensitive to this type of energy. Regular practice will make this possible.

### EMBRACING YOUR TREE

When you have found a tree that attracts you, embrace it. If shyness prevents you from doing this, find a quiet place without people to distract you. "Listen" closely to the bark of the tree (barks, roots and leaves of trees have traditionally been associated with great healing properties which I will speak of later), and if you are not impatient you will perceive a gentle heartbeat. Their great bodies stretch up into the sky, and their tremendous roots thrust themselves to the very depths of the Earth. Mighty branches reach out to the rest of nature, and often, if you look closely, you will find concealed within the branches, or sometimes on the trunk, the image of a face.

Endeavor to clear your mind of worries and frustrations. Trees can give you tremendous comfort and solace, soothing away your troubles and nervous exhaustion, if you will open yourself up, embracing the tree and letting its energy flow into you. But choose your tree carefully. If a tree does not "feel right" to you, leave it at once.

Rather like a child learning to

walk, we may learn to feel the forces around us and feel the vibrations from trees, stones, and other natural objects. Be willing to go into an inner silence. Allow yourself to deeply penetrate the inner levels of your being. At this level you may communicate with the very heart of nature. Behind the silence you may soon hear the music of nature, and you should prepare yourself to hear this wonderful symphony.

### THE POWERS OF TREES

Trees have a myriad of qualities to give to us. They have medicinal properties to heal our bodies, and they give us fruit and seeds (nuts) for our enjoyment and nourishment. They heal us psychically, as well as physically, by their very presence, by emitting soothing energies.

This soothing force can even help a woman in childbirth, if she is courageous enough to go and give birth amongst them. Not too long ago, women in some primitive tribes did exactly that. Certain barks from trees were worn or eaten during pregnancy to help with an easy delivery.

In *Herbal Handbook for Farm and Stable*, author Juliette de Bairacli Levy says, "The foliage of the raspberry shrub possesses a very active principle called *fragrine*, which exerts a powerful influence on the muscles of the



pelvic girdle, especially when administered during parturition. The foliage is also highly tonic and cleansing, improving the condition of the organism during pregnancy, ensuring speedy and strong expulsion of the foetus at birth."

She goes on to say: "Raspberry herb becomes especially potent for female use when blended with feverfew plant. Use three parts of raspberry to one of feverfew."

These are but two of many plants useful for their healing properties. An amazing number of tree barks and roots are used medicinally and many may be obtained from Indiana Botanic Gardens, P.O. Box 5, Hammond IN 46325, or Aphrodisia, (catalog \$2.00), 282 Bleecker St., New York, NY 10014. Both are reliable companies with whom I have dealt for many years. In addition to their medicinal properties, trees also give rubber, oil, paper, coal and,

of course, wood.

Trees act as natural air conditioners. Placed judiciously, various varieties can keep your home cooler in summer and warmer in winter. Place a row of pines on the north of your property and you have a natural windbreak. Trees also purify the air we breathe and help reduce the "greenhouse effect."

Relaxed, open trees are believed to radiate feminine receptivity and gentleness. Sharp, pointed trees depict the vital masculine principle and man's inspirational nature. Circular-branched trees represent the oneness of all life in the universe, while those with triangular shapes

are living manifestations of the great trinity.

There is a beautiful custom among the Plains Indians of planting a cedar by the grave of a loved one so that "it may point the soul to heaven."

Apart from this, many believe

Photo by Terry Buske



The "Witch Tree" located in northern Minnesota on Lake Superior. It is sacred to the Indians and its age is unknown. The tree grows out of solid rock with no soil visible.

trees to be nature's exorcists, taking spirits—some of which may be very dangerous to human beings—into themselves, their branches and bodies.

### FELLING TREES

In times past, many traditions held that before felling a tree the woodcutter should ask his axe not to hurt the tree as it cuts. Special chants, songs and rituals were performed before the chopping to help the tree become numb and feel no pain, and to appease the spirits within the tree. Customarily, a new home for these spirits had to be found, and other trees were asked to harbor the spirits. Some trees could never be cut down, though if a tree died of old age, and was finally blown down, rituals were performed to help the soul of the tree find a new home.

The time to fell a tree was carefully chosen, usually by a shaman. The best time was thought to be during the waning of the Moon when the energies are said to be at their lowest ebb and the tree would have the least resistance to the axe. Kirlian photography clearly has shown that trees and leaves, as well as all plants, have a unique energy field of their own.

### CHRISTMAS TREES

It is a very ancient custom to

have a fir tree in the home at Christmastime. Fir trees have long been considered sacred and were worshiped for their strength and masculinity. The fir tree was considered to be symbolic of the Sun, the very source of life itself. This is possibly the origin of traditionally hanging lights and shining decorations on the tree, whose triangular shape is representative of the trinity of the Great Spirit. Although Pagan in origin, the custom also has a distinctly appropriate significance to Christians.

Endeavor to get a Christmas tree which still has its roots and, at the time of decoration, consciously bless and welcome it into your home. You will find that the atmosphere throughout the season will be very joyful, your home tranquil, and the tree will radiate warmth and pleasure. Then when the Christmas period is over, plant it in your garden instead of throwing it away. As your children grow up it is a wonderful way to remember the happy Christmases of past years—both for you and for them.

### SPECIAL POWERS OF SPECIAL TREES

Here is just a brief listing of some of the powers that have been attributed, as a result of myth, legend and experience, to



Douglas Fir



Balsam Fir



Eastern Red Cedar



Scotch Pine



White Pine

Different Types of Christmas Trees

certain trees and plants.

The *Almond* tree symbolizes virginity. The spirit inhabiting it is thought to be a very sweet-natured being symbolizing fruitfulness and self-protection.

*Ash* trees were highly venerated because of their magnificent clusters of red berries. In some myths it was considered to be the father of trees. Since special guardian spirits were thought to reside in the Ash, it was considered ideal for absorbing illnesses.

*Apple* trees were believed to help fertility. An old English custom was to encourage the trees to give a good crop for the next harvest by drinking a glass of apple cider.

*Banana* trees are regarded as male because of the shape of the fruit. Legend has it that when these trees grow their fruit the tree is said to murmur, and if someone hears this sound she or he has not long to live.

The *Banyan* tree is strongly favored for its powers of fertility. It is also reputed to give eternal life, productivity, knowledge and happiness.

The *Coconut* tree is thought to be very feminine and fertile. The shell represents the womb, and the milk, fertility. It is regarded as an effective charm against the evil eye.

*Fig* trees are regarded as androgynous. The feminine

attributes are represented by the fruits, and the tri-lobed leaves suggest the masculine force. I have a 50-year-old fig tree that still bears abundantly each year.

The wands of priests and magicians are as ancient as mythology itself, there being references to them in Chaldean and Egyptian records. *Hazel* was one of the main plants used for wands and for royal scepters. It is found as such in Hebrew, Greco-Roman and Nordic mythology. In Scandinavia it was sacred to Thor and a protection against lightning. Forked branches of "Witch" *Hazel* are also favored by water dowzers. I am a dowser, as is my son and my granddaughter, the gift being passed from mother to son and father to daughter.

*Ivy* was sacred to Bacchus, the god of wine and revelry. It was also thought to have diverse powers which might prove unreliable if not handled with great care and knowledge. Ground ivy, used in conjunction with certain juices and herbs, was believed to cause a deep, trance-like sleep—but if used, one must also know the antidote.

*Mistletoe* was considered to be the great "all healer." The Druids believed it to have fallen from heaven. When they cut it from a tree, it had to be done with a golden sickle and caught in a cloth—it was not allowed to touch the

ground, for it was considered sacred. Today it is generally regarded as a symbol of love and purity, hence the custom of kissing beneath a sprig of this plant.

*Elder*, as with many plants, was associated with the Devil. In many lands there are tales of an elder mother, elder spirits or Witches who both inhabit the bush and *are* the bush. Consequently, if a branch is cut from an elder, blood may spurt from it.

The *Oak* was the sacred tree of the Druids, their name meaning "oak men." They believed that their god lived in this massive tree. The oak was always associated with the most powerful gods such as Zeus, Thor or Jupiter. In later centuries the ancient sacredness of the oak left a deep-seated fear of damaging or cutting them down.

A *Palm* tree is regarded as powerful because it is self-renewing and never changes its leaves. Because of its incredible durability, it has often been used as a symbol for martyrdom. It also aids in rejuvenation and symbolizes the very matrix of life itself.

Particularly favored by the Chinese, the *Peach* tree is an emblem of marriage and symbolizes abundance.

*Pines* are the eternal symbol of life and immortality. They are regarded as very soothing trees to be near. The ancients also wor-

shipped pines as a symbol of fire because of their resemblance to a spiral of flame.

The *Mountain Ash* or *Rowan* is regarded as one of the trees most protective against evil, especially in the temperate countries of the north, where it is most abundant. It is also reputed to have been one of the sacred trees of the Druids because it is so often found in and near ancient stone circles. Rowans have been considered protective in many situations with branches set by house doors, used as walking sticks and often placed in stables.

Tree friendships are very precious things. John Muir, explorer and naturalist, while among his beloved trees of the Yosemite Valley, wrote:

"To learn how they live and behave in pure wildness, to see them in their varying aspects through the seasons and weather, rejoicing in the great storms, putting forth their new leaves and flowers, when all the streams are in flood, and the birds singing, and, sending away their seeds in the thoughtful Indian summer, when all the landscape is glowing in deep, calm enthusiasm—for this you must love them and live with them, as free from schemes and care and time as the trees themselves."



# THE RELUCTANT EXORCIST

The founder of the pioneering Emmanuel Movement, the beginning of public health services in America, knew that physical ailments could be caused in the spiritual realm.

Could he use exorcism to save the lives of people in need?

By D. Scott Rogo

**D**r. Elwood Worcester is best remembered today for his social activism in Boston, where he pioneered public health service in the United States. But he was also deeply concerned with our spiritual nature, both as an Episcopal priest and as a reluctant exorcist.

Elwood Worcester was born in 1862 in the small community of Massilon, Ohio. His parents were loving, educated, and relatively wealthy. His father taught the future clergyman both Latin and Greek, and young Elwood was ready to go to Rochester University in 1875...at the ripe age of 13! He never studied there, however—his father's finances

suddenly reversed and the broken man died five years later.

Elwood moved to the East Coast and worked in the freight office of the New York Central Railway, but never felt fulfilled and constantly yearned for a more scholarly career. It was here that he had his first religious revelation. While working in the office one day, the wall before him suddenly radiated a bright yellow light. Then a voice spoke to him and requested that he make a commitment of faith to God. The young man didn't know what to make of the experience, so right after receiving this message he rushed off to speak with a local minister who

urged him to trust in the revelation.

Worcester then engaged in a strict course of self-education, and when his family's fortunes improved, he was prepared to enter Columbia University. He graduated with a baccalaureate in 1886. He studied theology at General Theological Seminary in New York and explored philosophy and psychology at the University of Leipzig, where he received his doctorate in 1889. He returned to the U.S. and was ordained an Episcopal priest in 1891.

After his first assignment in Brooklyn, he was transferred to Pennsylvania where he served as chaplain while teaching psychology, religion and philosophy at Lehigh University in Bethlehem. It was during this period that Dr. Worcester's life's work became clear. He came to realize that some bodily sicknesses were actually sicknesses of the soul. This discovery led him to propose that even bodily symptoms could be treated by suggestion,

prayer, spiritual guidance and psychological re-education. He also believed that research and therapy into this possibility could prove the reality of the soul. "It seemed certain to me," he wrote, "that a non-existing thing could not suffer or be sick."

The young clergyman/psychologist left Lehigh University in 1896 to take up ministerial work at St. Stephen's Church in



Dr. Elwood Worcester

From a painting by Pollack-Offendorff.

Philadelphia. There he became close friends with Dr. S. Weir Mitchell (1829-1914), an expert on nervous disorders and a famous writer and poet. Dr. Mitchell was a parishioner at St. Stephen's, and he shared his minister's suspicions concerning the soul. They often spoke of combining religious practices with sound medical treatment, but nothing came of it initially.

This revolutionary project was realized in 1904 when Dr. Worcester became the rector of Emmanuel Church in Boston. There he launched the now famous and socially progressive Emmanuel Movement. The ideal

behind the movement was to minister to the general public both with religion and science.

Their first enterprise was the formation of a tuberculosis class in 1905, which was devoted to public health education (and which was eventually taken over by the Commonwealth of Massachusetts). They later expanded their work to people suffering from nervous, psychological and what were then called "moral" diseases—conditions where people felt compelled to practice what society at that time considered moral or social evils. Treatment consisted of education in personal hygiene, medical intervention when necessary, pastoral counseling and prayer. Soon the movement was sponsoring wide-ranging health conferences and was deeply involved with Boston's medical community.

The Emmanuel Movement survived Worcester's pastorship and earthly life. Other civic organizations became interested in the benefits of public health education. One immediate result was that the institutional treatment of the insane improved markedly. The Emmanuel Movement represents an important chapter in the history of this country's religious and psychological heritage, and it was Dr. Worcester's everlasting gift to Boston.

## AN INTRODUCTION TO SPIRIT OBSESSION

It was during these exciting and busy years that Worcester first met Prof. James Hyslop, the founder of the American Society for Psychical Research. Hyslop often stopped by the rectory of Emmanuel Church and eagerly attended their frequent health conferences, and a close friendship soon developed between the two men. It was Prof. Hyslop who first introduced Worcester to the field of psychical research. Working with the spiritually and mentally ill would bring his colleague into contact with psychic phenomena, he warned, and this included spirit possession. Dr. Worcester was certainly open to this possibility since he was a devout Christian. But his immediate focus was more with treating people suffering from phobias, nervous disorders, sleep problems and depression. The conceivable reality of possession existed solely as a theoretical potentiality.

Eventually though, the clergyman did come to appreciate Prof. Hyslop's wisdom. When he co-authored the famous book *Mind, Body and Spirit* in the early 1930s, Dr. Worcester openly confirmed the existence of the possession syndrome. He also admitted that with the assistance of both Prof. Hyslop and later Dr. Titus



Bull—a well-known New York neurologist—he had worked with several such cases.

"I have treated successfully ten patients who had been diagnosed by competent alienists as suffering from what is vaguely designated paranoia," wrote Dr. Worcester in the book. "These cases were not taken at random. In each of them we had at the outset evidence which pointed toward the probability of Spirit Possession."

We don't possess records of these cases, but we do know something concerning them. Most of them were ordinary people who liked to dabble in the occult—i.e., from operating Ouija boards, to practicing automatic writing, to participating in Spiritualist meetings. Spiritual emergencies and possession in the ten cases resulted from these practices.

"It took me ten years to bring myself to entertain this hypothesis," Worcester wrote in 1932, "and I accepted it as possible only on evidence I could not resist."

Worcester left two case summaries. He was solely interested in implementing cures, and he wasn't too concerned with conducting scientific research. The first case involved a cure he executed with the help of Prof. Hyslop.

The patient was a married woman whose problems came from her infatuation with Spiritualism, which had prompted her

to attend several of the sect's services and meetings. Without undergoing any proper supervision, she later tried sitting for automatic writing herself. Her husband disapproved of the practice, confiscated her writing materials and command-



**Prof. James H. Hyslop**  
He first alerted Elwood Worcester to the existence of spirit obsession.

ed her to desist from the experiments. Soon the woman was hearing voices speaking into her mind which her husband, unfortunately, couldn't banish. The frustrated gentleman finally took his wife to a physician whose opinion was that she was suffering from classic paranoia. His advice was to institutionalize her. The lady was devastated by the

diagnosis and recommendation and begged to see Dr. Worcester, even though she had never met him. She had heard of him through his spiritual and social work, and the couple drove immediately to Emmanuel Church where Dr. Worcester was confronted with the case. When the woman's husband completed the story behind their visit, he challenged the clergyman—he was skeptical that the minister could help, but permitted him to work with his wife for two weeks.

Luckily for both the lady and Dr. Worcester, Prof. Hyslop was paying a visit to the rectory that same day, and the clergyman decided to recruit the researcher's help. Prof. Hyslop complied by taking the possessed woman to the residence of a medium where the troubled woman was invited to participate in a sitting.

The session probably saved the woman from being committed. Dr. Worcester records that:

Dr. Hyslop was always most kind and generous in cases of suffering. He gladly laid aside his own important work and devoted himself to the case of this woman with the result that the obsessing personality was discovered during the first sitting. The case did

not require two weeks. At the end of nine days the voices had ceased to trouble her and she was able to resume her usual occupations. Both Dr. Hyslop and I explained to her the danger to which she had exposed herself, and we strictly commanded her to indulge no more in automatic writing.

### THE SECOND CASE

Dr. Worcester's second case involved a 52-year-old woman, the wife of a grocer. She was uneducated and originally immigrated to the United States from Ireland. She was addicted to morphine, and when Worcester first met her she was taking the drug intravenously every day. The clergyman was very pessimistic about curing her. He believed that drug addiction should be treated by both medical and moral education, and the only treatments then in vogue were purely medical.

During their first meeting the poor woman begged the clergyman to treat her personally. Dr. Worcester was moved by the woman's situation and consented. His therapeutic tools were primarily psychological and included prayer, suggestion, encouragement and friendship. He also outlined a program whereby his client progressively reduced her

daily morphine intake. By the end of the month Dr. Worcester had cured her physical dependence. The woman's weight increased, her color improved and her personality became chipper.

The woman often had experienced wild morphine-related hallucinations while using the drug, so seeing that the case was seemingly cured, Worcester encouraged his patient to describe them in writing. She was reluctant, but the rector pressed her. This was a tragic mistake, and when the minister next saw the woman, she looked dreadful.

"She seemed dull and apathetic," records Dr. Worcester, "and what puzzled me most was that her right arm was paralyzed and hung as if attached by wires to her shoulder."

Dr. Worcester immediately concluded that she was again injecting morphine, but the frightened woman denied the charge emphatically.

"She affirmed that she had not used morphine or any other drug," recounted the minister, "but that the old hallucinations, for which during the latter part of my treatment she had become practically free, had returned with fearful intensity and that they tormented her night and day."

These experiences had returned

while the woman was writing her descriptions for the clergyman. The paralysis had resulted from the task, too. Dr. Worcester was extremely disappointed by these complications and began seeing his patient every day to give her further therapy. He treated her principally with hypnosis, and it was during these sessions that the rector began suspecting the existence of a spiritual factor behind his patient's problems. It seemed that the woman kept seeing a malicious figure during her trances. The phantom looked vaguely familiar to her and usually appeared carrying a syringe, all the while exhorting the woman to return to her former practices. Worcester immediately responded to this crisis in the therapy by combating the phantom's influence with everything from hypnotic suggestion to prayer. But nothing seemed to work. That the patient was being lost to spirit possession seemed likely, and this prospect was reinforced when raps began breaking out in her presence. Dr. Worcester heard them in his own office, where they seemed to emanate from his desk during a critical session in the woman's treatment.

This was a surprising development in the case, and it gave Dr. Worcester the idea for his next try at curing his patient. He was

meeting a young psychic later that morning, and she was now in his waiting room, scheduled to meet with him within the hour. Being familiar with Prof.

**While his patient consistently spoke with a thick Irish brogue, her voice now changed radically and she brought through a communicator who spoke crisply without any accent whatsoever.**

Hyslop's research on possession, Dr Worcester decided to use the psychic for an impromptu experiment. He invited the young lady into his office but refrained from introducing his patient to her. He then asked her to sit comfortably in a chair and requested her to pass into trance. The psychic willingly complied and soon began speaking:

"Dr. Worcester, this is not your fault," the psychic (or her first communicator) stated. "You could not have anticipated what it would cost this poor woman to write these statements. When she tells you that she has not touched morphine, she is telling you the truth."

"If it is not my fault, whose fault is it?" the minister asked.

The psychic's reply was rather cryptic. "It is Harris' fault."

When these words were spoken, Dr. Worcester's patient rose from her chair without provocation, lifted her unparalyzed (left) arm and screamed. Dr. Worcester tried to silence her, but the incident, in all likelihood, disturbed the delicate psychic conditions in his office. The

psychic passed back from trance within moments and then left the room.

Dr. Worcester could see that his patient was shaken and seemed prepared to enter into trance herself. It certainly must have been a bizarre situation, and the clergyman responded by seating her comfortably and instructing her to succumb to the inclination. But he probably wasn't ready for the subsequent events. While his patient consistently spoke with a thick Irish brogue, her voice now changed radically and she brought through a communicator who spoke crisply without any accent whatsoever.

"This is Dr. Theodore Parker,"

the entity explained. "I have taken a great interest in your efforts to help this poor woman whom I knew years ago. For a time you succeeded well, but you have not been succeeding so well lately, have you?"

"No, Dr. Parker," the minister replied, "and I should like to have your help and advice."

"I have come to give them to you. You did well in your treatment of the morphine habit because you knew what you were dealing with, but you have not known what you were doing since. This woman stopped taking morphine when she told you she had done so. All her life she has been a medium, although she has not known it. When you asked her to write out her visions and to relate the most painful experiences of her life, she became so affected that in that time she passed into trance. While in trance, the spirit of Dr. Harris entered into her and he has been raging within her like a wild bull every since, and in order to prove his power over her he deprived her of the use of her right arm, *which I now restore.*"

When the purported Dr. Parker finished his speech, the patient was able to lift her previously paralyzed limb. Then the reverend resumed his conversation with the communicator.

"Who is this Harris about whom I am hearing so much?" he asked. But the communicator was reluctant to answer, saying only that "I should prefer to have your patient tell you herself, later."

Dr. Worcester pressed the matter. "Will you tell me what is to become of this case and what I am to do further?"

"You have already done all in your power. Now it is my case. I have taken charge of Harris and he will trouble you no longer. You will find that this woman is well and needs no further treatment."

The patient emerged from her trance, surprised to see that her paralysis was gone. Dr. Worcester was still fascinated by the role the mysterious "Dr. Harris" was playing in her problem, however, and asked if she recognized the name.

The patient's reaction was almost violent. Dr. Harris was her former physician. He used morphine recreationally and died from the practice. He took delight in sharing his drug-taking ways with his patients, and the woman's own problems originally resulted from her relationship with the doctor.

Whatever the truth behind this story, the events that took place in Dr. Worcester's office that day were curative. From that morn-

ing forward the patient's symptoms disappeared, and she left his office completely cured.

### THE SAD CASE OF DORIS FISCHER

By the time he wrote up this case, Dr. Worcester had become even more deeply involved in psychical research. In 1925 he helped to found the Boston Society for Psychic Research and recruited Dr. W.

Franklin Prince (Hyslop's former assistant) to take charge of the organization's research. Prince had become well-known for his extensive writings on Doris Fischer, a young woman plagued by multiple personalities. Worcester,

however, felt that part of Doris' problem was spirit obsession. He had the doleful opportunity to investigate the possibility when Dr. Prince—who had legally adopted the young Doris—died in 1934.

When Dr. Prince died, Dr. Worcester was in New Brunswick, Canada, where he operated a retreat for his mental patients.

His work with them was critical, and he simply couldn't rush back to Boston nor offer his support and comfort to Prince's daughter to whom he was very attached. Doris Fischer was still living with her foster father and taking care of his domestic life when his death came, and his passing was a considerable blow to her. Despite her previous cure, her mental health was far from per-



**Doris Fischer**  
Worcester treated her for  
spirit obsession.

fect and—still in Canada—Dr. Worcester was secretly worried for her sanity. He was concerned that the current crisis would completely break Doris' fragile personality.

Dr. Worcester wasn't able to return to Boston until the following

October, and by this time his worst suspicions were quite apparent. He found Doris distraught, and it seemed that her sanity was disintegrating. She refused any comfort for her loss and preferred to live sunk in depression with her little cocker spaniel in her father's bungalow near the coast at Hingham Bay. Worcester visited her there often.

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Worcester's first goal was to keep Doris under close supervision, so he usually invited her to spend part of each week with his family in Boston. Each time he visited her at Hingham Bay, though, the clergyman tried to place her in a light trance in hopes of establishing contact with her psychological guardian, Sleeping Margaret, an "entity" that Prince had never integrated into Doris' personality since she seemed benign. But each time Doris passed into trance, she would start producing written scripts. These messages purported to come from a series of discarnate entities intent on destroying Doris' sanity.

Worcester took these claims at face value since he believed in spirit obsession. He even recognized the identity of the fourth possessing entity, who "gave the name of an evilly disposed man whose deportation from America for sexual crimes on young girls Dr. Prince had obtained many years [prior]." Dr. Worcester tried unsuccessfully to deliver Doris from her tormentors, and he later sadly reported:

I was not interested in verifying the statements of these wretches who appeared regularly week after week. My concern was to banish them, if possible, before they overthrew the

reason of my patient. Their nature was essentially evil, cruel, and perverse, and from my experience with such obsessing personalities I was convinced that they would soon reduce Doris' inner life to a condition worse than it was when Dr. Prince began his work with her. During this period which lasted nearly three months, the progressive deterioration of Doris' mind was perceptible from week to week. To my suggestions, commands, and entreaties that they depart, they replied with mockery and derision (all in automatic writing). Finding me unmoved by their threats, they began to take more active measures to destroy what remained of Doris. For one week she had a series of ghastly nightmares of suicide through poison, hanging, stabbing, shooting, and drowning. The next week she dreamed of similar forms of death inflicted on me. The third week had such revolting sexual visions that, after experiencing a few of them, Doris refused to go to bed and tried to keep herself awake for five nights. All these nocturnal horrors



occurred while Doris was entirely alone in her bungalow by the sea.

In addition to all these assaults on Doris' sanity these personalities, presences, nonentities, what you will, made repeated attempts to keep her from me by the infliction of painful physical symptoms. As the time approached for her to come to me in Boston, she would be incapacitated by headache, or by nausea, vertigo, and other afflictions of which I have kept a careful record.

The ultimate crisis came on New Year's Day of 1935. Doris was expected to join the Worcester family for an early dinner but never arrived. They heard nothing from her for several days and finally discovered that her house was deserted and she was missing.

A week later, Dr. Worcester received a surprising letter from Doris. She obviously no longer remembered who he was, but she had uttered his name while recovering from an episode of delirium in a local hospital. She couldn't recall, though, any of the events leading to her breakdown, and her physician suggested that she make contact with Dr. Worcester.



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Worcester made arrangements to bring Doris to his rectory. It was soon clear that she was disoriented. She didn't recognize the Worcesters, her little cocker spaniel, her surroundings, or even her foster father when Worcester produced a photograph of him.

The minister figured out a strategy he thought would cure Doris. He realized that if she could enter a trance he could contact her subconscious by way of Sleeping Margaret's perennial presence. This personality would know what to do, he thought.

The plan made perfect sense, but Doris was reluctant to follow such strange advice—especially from what seemed to her a complete stranger! But after endless pleas, Doris consented to try the experiment. She simply lay down, relaxed her mind and body, and soon seemed to become unconscious. Sleeping Margaret quickly emerged and explained the problem.

The personality said that Doris had been looking forward to her New Year's dinner with his family and called a friend to chauffeur her. The young man was delayed, and Doris' outrage over the incident exacerbated her chronic depression. She responded by poisoning herself with strychnine and morphine. Her friend found her unconscious and writhing on the floor. He

quickly drove her to a hospital.

It was clear to Dr. Worcester that while Doris had survived the ordeal physically, her psychological condition was still grave. During the following weeks he tried to help her using hypnosis, and gradually her memories returned. He also tried to treat her severe depression, and his therapeutic interventions worked additional wonders.

Doris' recovery proved temporary, however, and her previous problems and dissociative episodes returned. Her mental state became so bad that she was institutionalized. Doris (Fischer) Prince spent her remaining life incarcerated in a mental hospital. Dr. Worcester died in 1940.

The death of Dr. Worcester marked the end of an era in psychological research. Psychic research was becoming an experimental science concerned more with ESP than with survival. Despite their diligent work, neither Prof. Hyslop nor his disciples ever succeeded in proving the reality of the soul's survival. Later parapsychologists lost interest. There were more practical projects based on the laboratory research at Duke University where Dr. J.B. Rhine was proving that psychic phenomena could be explored experimentally and systematically.



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# MY PROOF OF SURVIVAL

*by the Readers*

## THE SWEET SMELL OF SOLACE

By Terri Quillen

My dad was an eccentric, irrepressible old cuss, who was loved by all he met and known immediately by his "trademark" tweed mac and his choking cheap cologne.

His love of cheap cologne was always the subject of friendly teasing—he'd be greeted with commentary ranging from "What did you do, take a bath in the stuff?" to "Good gosh, man, you smell like a two-bit hooker!" Dad was always ready with some clever one-liner or some funny story.

His jokes and stories came to an end, however, when he suffered a massive stroke and passed away in May of 1989.

Much as Dad (his name, on file with the FATE offices, has been withheld by request) would have wanted, people were joking

about him and sharing happy remembrances at his viewing, and remarking about the trademark tweed mac of his which lay at the foot of the casket. Lots of Dad's friends could be overheard saying the usual things like "He looks good." I found the opportunity to joke with my Mom, husband and one of Dad's friends about the absence of Dad's cheap cologne.

I said, "He may look good, but he doesn't *smell* right. This place doesn't reek of cheap cologne!" My Mom and husband (names on file with FATE) dared me to get a bottle of his favorite cologne and put it in the casket next to his cap.

I couldn't do it. It just seemed too irreverent. I thought I was saying my final good-bye to Dad and his cheap cologne.

As I helped my mother go through Dad's things, she insisted that I take a bottle of the stuff

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along with one of Dad's suits to be tailored for my husband. We packed the bottle up securely and hung the suit in our car. My husband and I then headed off on the cross-country drive to our home in Indiana.

We stopped in Zanesville, Ohio, for a meal at one of Dad's favorite diners. When we returned to our car, we were gagged by the overpowering smell of Dad's cologne. Unpacking everything, we found that the bottle of cologne that we had safely packed was now shattered. My husband attributed this to an explosion from the heat in the car.

I couldn't explain it, nor could I explain how the bottle, which had been packed in the rear of the car, got to the middle seat—still wrapped in several layers of paper—and shattered. The smashed bottle was found directly beneath Dad's suit that we were bringing home. Now it really reeked of his cologne. We took the suit to the dry cleaners, but the smell isn't out of it yet.

Just about the time I was ready to disregard any possible significance to this incident, the smell of cheap cologne surfaced again. This time on our four-year-old son.

While working in the basement, my husband and I started

*Continued on page 94*

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*Continued from page 91*

to smell the cheap scent just as our son strolled in.

I turned to my husband and asked, "Honey, do you smell something?"

"Yeah, like your Dad's cologne."

I moved closer to my son and realized that he reeked of it, just as my father used to stink of it. I immediately demanded to know where he got the cologne. Our son replied, "Pop-Pop," his pet name for my father! He began to giggle and didn't say any more.

I searched the house to find where my son might have stashed a bottle of the cheap cologne. It was nowhere to be found.

Exhausted following the search, I plopped into our big easy chair in the den and picked up my embroidery. The smell filled the entire room. I called my husband and son in, and they smelled it, too. I thought to myself, "Okay, Pop, I know you're here." The smell dissipated.

The smell of cheap cologne has filled various rooms of our house several times since. Often it is when we are thinking of Dad. Once, while I was scrubbing the kitchen floor, my thoughts drifted back to my childhood. I suddenly smelled the onerous odor. I mumbled a simple "I love you, Pop," and the scent wafted away.

I'm sure that Dad lives on

somewhere, is free from agony and pain, and is free to check in from time to time. I know that he communicates via the smell of his cheap cologne so there will be no doubt for us that it *truly is* him. After all, what other spirit would be tasteless enough to wear that scent? It could *only* be an eccentric old cuss like Dad. And one who still has a sense of humor.—*Indianapolis, IN*



## A FOGGY DREAM

By Sandra L. Cobb

About 25 years ago I was hospitalized frequently for a difficult pregnancy. On one occasion—the night before my release from the hospital—I dreamed that an old childhood friend, Henry Ehman, came to visit me. His body was surrounded by a thick fog. I immediately tried to touch his hand, but he pulled away and began to run through a strangely lighted, but foggy, atmosphere. No matter what I did, he always managed to elude my grasp. Finally, he turned and said, "It is no use. I have gone where you cannot go." Then he turned away and left.

I went after him, crying, "You are not dead," but he disappeared forever from view.

The next day was the 13th of January 1961. I returned home from the hospital and told my husband of the dream. He assured me that it was just a dream.



But I have had psychic dreams all of my life. I worried for a long time about my friend, but finally dismissed it.

In February I called my mother who lives in West Virginia. During the conversation she said, "There is something I should tell you, but I'll wait till you're stronger." I couldn't coax her into telling me what it was.

Finally, I said, "Mom, I know already. Henry is dead."



Sandra L. Cobb

For several moments she was silent, obviously collecting her thoughts. She wanted to know who my informant was. When I told her about the dream, she confided to me that Henry had died in a tragic accident on the 12th of January, the night his spirit came from the hazy planes of dreamland to wish me farewell.—Glen Burnie, MD



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# TRUE MYSTIC EXPERIENCES



*by the Readers*

## WEDDING DATE WITH DESTINY

By Carla Wall

On July 14, 1983, Ron Wall went to see a psychic to pacify his friend, Martha Bowling. He'd been divorced a few years, and his life was still topsy-turvy. He'd been seeking his friend's advice, and they joked back and forth about wishing they knew what the future held.

"Wait a minute," Martha said, rummaging through her purse. "Here's the number of a good psychic. She lives nearby. She's good. I went to her once."

She pushed the paper towards him, noticing the skeptical look on his face. "Just try it. It can't hurt," she said.

"Sure," he answered. He pocketed the piece of paper and promptly forgot about it.

Several days later, while rummaging through his jacket, he

came upon the crumpled piece of paper. Something made him call and make an appointment. And when he went to see the psychic, she gave him an answer to his most bothersome question:

"Will I ever get my family back together?"

"No," said the psychic, "but you will have a happy future, and you will stay close to your children. I see you meeting someone who will knock your socks off. You will marry her this year, before fall."

Ron shook his head in disbelief as he left. It was crazy. He hadn't even met anyone yet that matched the description, and fall was a matter of weeks away. He passed off the incident as an "experience" and left it at that.

Nevertheless, the psychic's words came true, even with his unbelief. Ron and I met the first week of August. We were mar-

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ried weeks later, and have been together happily now for six years. He also has a close relationship with his children and grandchildren.



Ron and Carla Wall

He often tells me about that day when he talked with a stranger and how she knew more about what was in store for him than he did. He smiles mischievously when he adds that there's one question he asked and got an answer to that he's not going to tell me about until it happens. He says it's a date with destiny. I hope we're going to win the lottery.—*Somerville, OH.*



### FACE(ING) FACTS

By Ralph Fasiolo

It was August of 1986. I was researching my family tree in Colloredo di Prato, a small vil-

lage in northeastern Italy. An aunt, Ida Fasiolo, was providing me with accommodations in a house that was over 100 years old.

One night, as I lay awake in bed reading my research notes, I noticed something strange on the ceiling directly above me. The cracks formed what looked like profiles of two young boys facing away from each other. After about ten minutes of staring at the odd formation, I was interrupted by the window shutters suddenly slamming shut.

Since it was a particularly hot and humid night, I got up and opened the shutters. As I did so, the bedroom door slammed shut. The next instant, the bedroom light went out.

Nervously, I made my way to the door. Before I could reach it, however, a loud crashing sound from behind startled me. I didn't look back. Instinctively, I ran out into the hallway.

I returned to the bedroom with my skeptical aunt and a trusty flashlight. We discovered that my bed had collapsed.

"It was too old," declared my aunt in a reassuring voice.

"But what about the black-out?" I protested.

"A local short circuit, not uncommon," she said. "And nothing out of the ordinary with the shutters and the door, either,"

she continued. "A gust of wind caused the shutters to close, and your reopening them coincided with another gust that slammed the door shut."

At this point I dared not mention the faces on the ceiling for fear of further embarrassment. Leaving aside the timing of each occurrence, my aunt's explanations sounded so plausible that I dismissed the faces as nothing more than an optical illusion similar to lifelike shapes we sometimes perceive in clouds.



Ralph Fasiolo

I didn't give the matter much more thought until two days later when, while conducting more research on my family tree, I learned that twin baby boys had died just hours following their birth in 1884—in the very same room where I was staying.—*Montreal, Canada.*



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## THE LIFE-SAVING VOICE

By Joyce Impola

One winter night in 1970, I was driving alone on icy streets from a weekly meeting to my home in Amarillo, Texas. I followed my customary route home, driving north on McMasters Street. As usual, I planned to turn east on 8th Street.

Suddenly, a voice told me not to take my usual route and to turn at 3rd Street instead. Was this a warning that my normal way would be too dangerous? The intersection of McMasters and 8th was located at the bottom of a hill and prone to accidents in bad weather.

I reminded myself that my husband Eddie had cautioned me about my wild imagination. I was being foolish in listening to a voice. When I got to the intersection of McMasters and 3rd Street, I wanted to heed the voice, but I remembered what Eddie repeatedly had told me—the voice wasn't my intuition, it was my imagination.

I continued cautiously along McMasters toward 8th. The car I drove was a Gremlin, a small car with little weight in the rear. Snow was falling and I was having trouble seeing the road in front of me.

At the top of the hill, one block from 8th, the Gremlin began to

slide dangerously downward to the intersection of McMasters and 8th. There was no way to stop the car. But halfway down the hill, the car stopped by itself!



Joyce Impola

I was scared half to death and didn't know what to do. How did the car stop sliding by itself halfway down an icy hill? I wiped the inside of the windshield to see better. At the foot of the hill was a three-car accident. My car would have made it four!

The voice told me to back the car up the hill. This time I didn't hesitate or ask how or why. I backed the Gremlin up the hill and turned back to 3rd Street. Once on 3rd it was safe driving all the way home.—Amarillo, TX.



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# REPORT FROM THE READERS



*by the Readers*

## CLARIFICATION

In clarification, the point of my recently published letter in FATE was not "Avoiding Confrontation." Rather, it was "Stand up for your rights or you will lose them." I also stated that there are many high-level people who sincerely believe in a traditional Creator as well as inner-growth experiences.—*The Bennu, Salem OH.*



## KABALISTIC ASTROLOGY

Perhaps a FATE reader can help me find a computer program on astrology following the information of Jewish Kabala as given in Reuven Shomroni's book, *Ancient Astrological Secrets of the Jews Revealed*, or Jeane Dixon's book, *Yesterday, Today and Forever*. Each zodiac sign is divided into nine divisions and I want to research this method of astrology.—*Dr. Ron Reid, Ph.D., P.O. Box 177, Flagler Beach, FL 32036.*



## UNSOLVED MYSTERIES

I am writing in response to the *Unsolved Mysteries* program about the Sasquatch sightings in the Pike's Peak area. After seeing the program I attempted to find an address that I could write to so that I may attempt to warn the residents there not to panic and get gun-happy. The reason I was going to do this is because I am a researching cryptozoologist, and the information I've gathered concerning Sasquatches leads me to believe that the creatures that have been sighted were children. I reached this conclusion on the basis that the adults usually are between seven and ten feet tall. The sightings in the Pike's Peak area were of one just over six feet and the other under six feet.

Adults are seldom known to attack, but if someone happens to get trigger-happy and shoots one of these children, the adults may very well attack. If that should happen, then watch out, because

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with creatures as powerful as Sasquatches in a rage, there is no stopping them.

Also, by the way, I must agree with David Robbins in his "More on Colorado Bigfoot" (FATE, August 1989) letter. UFO sightings and Sasquatch sightings do often coincide with each other.—*William M. Cook III, Jacksonville, FL.*



I think I can shed some light on the points raised by R.M. Muoio in "Disturbing Discrepancies" (FATE, June 1989) regarding the differences between the Bigfoot report in the November 1988 FATE and the TV show *Unsolved Mysteries*. I have been in contact with Mr. Masias of Colorado, as well as the producers and research assistants of the program.

Basically, the TV show did not report everything. They have a "ratings-point" viewpoint, not a scientific one. They play for shock value and audience share. I think Mr. Muoio may not have realized this.

What is interesting about the break-in near Mr. Masias's house was that not only did quite a number of hairs get recovered but also a *blood sample* was obtained, making this the second blood and hair recovery in 14 years.

As far as Mr. Muoio's comment



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on not encountering anomalistic happenings at Bigfoot sightings, I must assume that his research into sightings has been through media reports which tend to filter out any such items. If he gets into direct investigations, he will encounter such anomalies and the discrepancies will end.—*Erik Beckjord, Malibu, CA.*



### ALIEN CONTACT

When I received the June issue of FATE, I decided I would renew my subscription. Up to that point I was not going to do so. I have been a FATE reader since its inception, but became sorely disappointed with it of late because of its total psychic nature.

I have been a UFO researcher since 1954 and the head of many local saucer groups. I worked with George Adamski, and while he is considered a crackpot by some, I have met the people he speaks of in *Inside the Space Ships*.

I am aware of them living amongst us on this planet, trying to help Earthmen to help themselves before we blow ourselves up or get killed from an over-polluted atmosphere—and they ask for no credit as they quietly go about their business.

I would like to see some more articles on Adamski.—*Connie Grzych, Novi, MI.*



### VELIKOVSKY? NO!

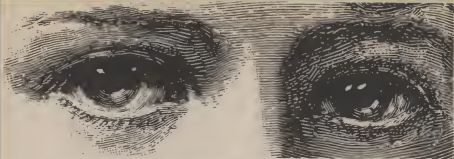
Alice Miller's letter defending Velikovsky's use of myth (*Report From The Readers*, April 1989) amounts to nothing more than hand waving and denying what is obvious to any objective reader. Gifted though Velikovsky was as a psychoanalyst, his use of myth, in retrospect, was simplistic and naive. His interpretations of myth are totally unsupported by relevant physical evidence for the supposed recent, world-shattering devastations described in *Worlds in Collision*.

All one needs to disprove Velikovsky is a logical mind. If, as myths state, the Sun literally stood still, the oceans the world over would have overrun the continents. There is no evidence of such flooding.

If, as Velikovsky stated, the 40 years of worldwide darkness after the Exodus were caused by debris deposited in the Earth's atmosphere from a near collision with a large comet he identifies as Venus, evidence should be plentiful and obvious. There is no sign of it.

Velikovsky claimed Worzel ash as evidence for his cometary dust, even though it was shown to be planetary in origin, limited in extent, and far older than Velikovsky stated.

None of the foregoing is new to Mrs. Miller, for all of it has



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been discussed in the now-defunct Velikovsky journal *Kronos*, of which she was a subscriber.

In the letter after hers, Kemper McCue regrets that "Velikovsky is not still alive to respond to new generations of critics" of his "Ages in Chaos" series of books. However, even when alive Velikovsky did not respond forthrightly to valid criticisms. To be sure, he handily disposed of what was easily refuted. But instead of confronting incisive criticism, he either responded with evasion, obfuscation, or nit-picking, ignored it, or deferred it to surrogates.—*Leroy Ellenberger, St. Louis, MO.*

*Note: The writer was formerly Senior Editor of Kronos.*



**WHAT I'D LIKE**

I have been a reader of FATE for half my life and a subscriber for the last two years. In all honesty, I had decided not to renew my subscription a few months ago because I felt the magazine had become boring and predictable. Too many of the articles were concerned with occurrences of 20 or more years ago, and frankly I found the focus of the majority of the issues was subjects that are no longer a major interest of mine.

On seeing that Llewellyn had become the publisher of FATE I

immediately decided upon renewal. I became familiar with Llewellyn through the publication *New Times* and have ordered several books from same.

I have already observed changes in the magazine, and I hope to see more changes in the near future. I would personally like to see more articles on Wicca, Women's Spirituality, The Goddess, Tarot, Runes, Numerology, Astrology, and Dream work.

Hopefully you will be able to get authors of the quality of Diane Stein, Ellen Cannon Reed and Starhawk to make contributions in their areas of expertise.—*Linda Carol Wolfe, Quinlan, TX.*

*Editor's Note: FATE is for all readers, and we intend to have the best articles on a variety of topics from famous and qualified authors.*



#### A LITTLE LOGIC

I am one of your earliest subscribers to FATE. I do not have a dozen letters after my name, but I do have an open mind and think that a little logic would explain many things.

Many believe that the so-called runways and landing fields in Nasca were used for the landing of alien spacecraft. Why did they need runways? They were made by people dragging various things to and from the spacecraft.

*Continued on page 124*

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# BOOK REVIEWS



## GHOSTS ON THE RANGE

By Debra Munn

Pruett Publishing, Boulder, CO.  
Softcover, 1989, 200 pp., \$12.95

I've always been attracted to the alluring quality of true ghost tales. But when the tales center around the American West—and the disembodied spirits of Indians, plains settlers and other Westerners—the child within me can't help but become lost in the magic that only the West can evoke.

*Ghosts on the Range* contains a good assortment of ghost tales of the past and present. The author gathered the stories from library research, personal interviews and the files of western historical societies. Most of the stories contain the actual names of the people involved, which I feel adds to the credibility of the stories. That old *Dragnet* line about the names being changed "to protect the innocent" may work well on television, but I like ghost tales as real as possible!

One story discusses the Byron

school, long plagued by spirits who would leave lights on all night, peck away in the typing class, or heave and pull in the weight room. Various stories such as this are backed by the stories of opinion leaders and decades' worth of other witnesses.

There are some other stories that are a bit harder to accept—mainly because of the lack of witnesses—but they are interesting nonetheless. One example is the story of a traveler who gave a ride to his hitchhiking *Doppelganger*, or physical double. He let his double drive his jeep through an impassable canyon trail during a treacherous blizzard, making it home in one piece without a witness to support the whole trip. I had to stretch my imagination a bit to see this as something other than hypothermia, but maybe I'm being a bit too skeptical.

Other stories discuss haunted cemeteries, curses of Indian burial grounds, dozens of strange occurrences at Fort Laramie, houses continually up for sale because no one can bear their

eerie happenings, phantom lights, the ghost of Chief Black Foot, etc. There are 34 tales in all, as well as an appendix for additional reading. The photographs in the center are, regrettably, not of the ghosts but of their haunts.

The Cowboy State may not be as populous as other areas of the U.S., and it certainly doesn't have as many Gothic mansions, but there are plenty of strange things going on there, and Debra Munn has done a good job of compiling them here. I'll give this one my vote for the Best Western Ghost Stories since Earl Murray's *Ghosts of the Old West*. —*Steve Deger*

## OTHER BOOKS OF INTEREST

**THE DREAMER'S WORKBOOK**  
By Nerys Dee, Aquarian Press, Wellingborough, Northamptonshire, England. Paperback, 1989, 240 pp., \$12.95

I have been keeping dream journals and studying my dreams for over 15 years. I have read many books on the subject and was skeptical about finding anything new in yet another book on dreams. I was wrong.

This workbook is fascinating in its coverage of a wide variety of subjects connected with dreams: dream types (lucid, symbolic, literal, precognitive, etc.), famous dreams and dreamers, exercises to help in remembering and analyzing dreams,

and explanations of the signs, symbols and archetypes and experiences within dreams.

I found myself particularly captivated by the huge array of actual dream samples included in the book. Dee provides examples of nightmares, romantic dreams, animal dreams, dreams of everyday situations, dreams of being lost, etc. Each short dream sample has an interpretation by the author. Included is a dream dictionary giving the traditional symbolic meanings to hundreds of dream images, although it is very British in orientation.

Dream interpretations are personal things, private messages to yourself. You are the best person to interpret them. This workbook explains how to keep a dream diary, study your dreams, and "program" yourself to dream the answers to your most troublesome questions, the latter helping me overcome a particularly difficult work-related problem.—*Terry Buske*



**SYDNEY OMARR'S BOOK OF WINNING NUMBERS FOR 1990**  
By Sydney Omarr, Signet, New York, NY. Paperback, 1989, 253 pp., \$4.95

Heaven or the stars forbid that anyone take this book without a coarse grain of salt. Sydney's disclaimer is pretty smooth: "If you intelligently apply information provided here, I would be willing to wager that you will have a better chance of picking winners than otherwise."

This book is a year's day-by-day listing of hot numbers, number com-

*Continued on page 112*

# VENTURE BOOKSHOP



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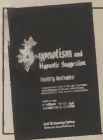
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**E. Virgil Neal and Charles S. Clark, editors**  
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### TALES OF REINCARNATION

By Rosemary Ellen Guiley, Pocket Books, NY. Paperback, 1989, 271 pp., \$4.50

Overview. I really can't think of a better word to describe this book. Even though it is filled with information, it still barely scratches the surface of reincarnation.

Even so, as an introduction and overview, this book is excellent. Naturally, the author points out that most reincarnation beliefs today come from Hindu and Buddhist thought. This seems natural due to the feeling of many that Western traditions, too often despiritualized, have failed. The result is that many have turned to the East for their spiritual answers. But Guiley also discusses the little-known Western traditions that include reincarnation, including those of early Christians and mystical Jews.

What I liked most about the book was the discussion of the ways in which people experience past lives. Described here are spontaneous recall—in dreams, sudden memories and déjà vu experiences, and induced recall of past lives—via hypnosis, meditation, and by other methods. A large bibliography is also included.

The main thing I didn't like about the book is that it was too short. —*Bea Murphey*



### HYPNOTISM AND HYPNOTIC SUGGESTION

Edited by E. Virgil Neal and Charles S. Clark, Lindsay Publications, Bradley IL. Paperback, 1987, 259 pp., \$8.95

This book was originally published in 1900. It is a collection of articles, some by leading scientists and physicians from leading universities, on the possibilities of hypnotism, suggestion, and similar phenomena.

Over the past century, hypnotism has been pushed into a corner; it can help people break bad habits, it has some impact in certain fields of psychology, but that's about it. One hundred years ago, people still looked at hypnosis with a sense of wonder and exploration. Thus, in this book you will read about the usual things that hypnosis is "allowed" to do today, and what few people are experimenting with today.

For example, there is a discussion of animal hypnosis by Robert Yerkes of Harvard. No, not the method described by Mesmer, but how to hypnotize animals, including crayfish and chickens. One writer explains

how to control people against their will (complete with rather quaint woodcuts), but the information is rather dubious. Other topics include using hypnosis to induce psychic trances, to treat numerous physical diseases, and to improve memory. Also discussed are the history of hypnosis (up to 1900, of course), the meaning of hypnosis, and numerous methods for hypnotizing yourself and others.

For anyone who is interested in the subject, this is more than just a historical footnote. It reminds us that science should ever be experimental and that there may be more to hypnosis than we know.—*Cal Higari*



### THE DIVINATION HANDBOOK

By Crawford Q. Kennedy,  
Signet, New York, NY. Paper-  
back, 1990, 218 pp., \$4.50

I always dread looking into relatively small books with all-inclusive titles. In an attempt to cover a wide variety of topics, they give up depth, insight, and value.

If you are looking for everything ever printed about every form of divination available, you won't find it here. There is little depth. In fact, this

book is not much more than an introduction to a wide variety of different forms of divination.

And there is its value.

Any person is capable of developing the ability to see into the future to a greater or lesser extent. It has been my experience that the more a person enjoys a particular system of divination, the more successful he or she will be. Thus, this book allows you to investigate numerous systems of divination and learn which one works best for you.

The methods include everything from Biblical Divination (technically known as bibliomancy, you simply ask a question and open the Bible, or any other book, to any page and look at some spot on the page for your answer) to my favorite, the mystical Tarot cards. Other divination methods described include the use of candles, coffee grounds, crystal gazing, dice, dreams, fire, herbs, keys, and the *I Ching*. There are many more.

The title may be overstated, and the book is lacking in depth, but it does give an excellent introduction to a wide variety of divinatory techniques and should not be ignored.

—*Al Constant*



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## THE GIRL WITH THE GREEN FACE

*By Peggy Hughley*

I remember my mother telling me about a girl friend of hers whose face turned green. I thought she was making the story up until I heard almost the same story from our family doctor.

It was a strange disease called *chlorosis* and was believed to be a form of anemia caused by iron deficiency. It hit epidemic proportions in the U.S. and Europe from 1880 to 1900 and usually afflicted females around the onset of puberty.

The girls would have a greenish complexion and their faces would become puffy. This discoloration sometimes would spread to other parts of the body. The girls would become irritable and depressed.

Girls with the disease would eat chalk off the blackboard in school and roasted coffee beans. They would also prefer sour and spiced food and reject meat and vegetables.

In 1901, one hospital had reported 200 chlorosis patients. By 1914 it was less than 20. By the 1920s chlorosis had virtually disappeared as mysteriously as it had appeared.

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*Continued from page 107*

The Shroud of Turin never was a shroud. It was originally used to cover an upright clay model of Christ prior to making a casting or carving a statue. To keep the clay figure from drying out, the artist would cover it with a damp cloth. All clays contain chemicals that would leave a stain of some sort on the cloth.

Many years ago, when a modelmaker worked with a holy figure or a bell to be used in a house of worship, a few drops of blood were added to the clay or molten metal. This was done to impart a soul into it and is the source of the bloodstains on the cloth.

Let's look for the statue that was made from the clay model. It should not be too difficult to find as we know the approximate age of the cloth.—*Benjamin Mardit, Peekskill, NY.*



**MORE ON BIGFOOT**

Jon Erik Beckjord's fascinating article on *Bigfoot's Weird Blood*

(FATE, August 1989) demonstrated the extreme difficulties faced by researchers who attempt to conclusively prove the existence of creatures in the cryptozoological realm, or even contribute positive scientific evidence indicating such creatures might exist.

The root problem isn't the dedication or relative expertise of any lay researcher doggedly pursuing every report and tidbit of information—the root problem lies in the collective attitude of the Scientific Establishment. Imagine a bust of a human head sculpted from granite, wearing earmuffs, blinders, and with tape over the mouth, and you have a symbolic representation of the mind-set of the Scientific Establishment toward such subjects as Sasquatch, UFOs, Nessie, Lizard Men, and Space Brothers.

Admittedly, a healthy skeptical attitude promotes objectivity in scientific research, but the skepticism, if not controlled by common sense and guided by wisdom, results in a most unhealthy attribute—stupidity.

While any and all efforts to add to our knowledge of cryptozoological creatures are definitely helpful and should be continued, only a live specimen that the Scientific Establishment can touch, prod, cuddle, and poke with their needles will satisfy them as to the creature's existence

and generate adequate funds to study the creatures in-depth.

Then, and only then, will the Scientific Establishment step boldly forward and say, "We knew it was there all along."—*David Robbins, Rogue River, OR.*



### THE BEYONDER

Do any FATE readers know what a Beyonder is?

About six years ago I received a letter from Texas telling me that the writer had finally been able to trace me down. Further, that to verify this, I was to answer a questionnaire that listed nine personal questions. One of these I remember was, "Did I have an extra rib in my rib cage and an extra vertebra in my lower spine?"

I do, and I could also answer a definite yes to all of the other questions but one.

Since then, I have received letters from three other sources telling me the same thing. I haven't answered them.

I contacted a reliable source I trust concerning this to ask for an explanation of a Beyonder. My contact had never heard of it, either.

Naturally, these messages came with demands to be paid for further information. That alone gives me pause for thought.—*Jo Kendall, Moab, UT.*



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## ANOTHER T.G.

We purchased our present home about three years ago. On occasion I have awakened at night and felt that someone was watching me.

In July, my wife inadvertently sucked a pen she had been using into the vacuum cleaner. She saw it disappear into the hose. But there was nothing in the hose, and the bag with debris in it, although carefully examined, contained no pen.

We joked that some spirit must

have apported the pen away, and finally we forgot about it. Later that month, I read about T.G. (FATE, July 1989), short for The Ghost. I thought the story was interesting and read it aloud to my wife. Toward the end of the story I said, "Let's try an experiment." I said aloud, "T.G., bring it back," just as the person in the story had done.

As I finished reading the story, a voice seemed to say, "Look on the table." I did and saw a pen lying there. I took it into the other room where my wife now was reading.

I showed it to her and she asked, "Where did you find it?" I showed her exactly where I had found it, and she said that when she had looked on the table—and very carefully at that—the pen was not there.

It seems that we have our own T.G.—Carl Poland, Virginia Beach, VA.



## LIGHT AND MEDICINE

I was interested in your report on light (*I See By The Papers*, September 1989). It has been a side issue in the practice of medicine.

It was believed in the Middle Ages that red light, or some form of red, was a cure for smallpox. When Louis XIV fell ill with it, red draperies were hung in his room.

Red has been called "biological



darkness." Years ago in New Orleans, a prisoner in a dungeon had smallpox, and it was observed that he not only got well, but was not pock-marked. The good results were attributed to darkness.

Early in this century a form of blue light was used in the treatment of tuberculosis. Doctors made up a solution of copper sulfate in a flask and directed sunlight through it onto the patient.

Ultraviolet light is also said to have bad effects on the skin. I do not have any data on this, but as I recall it can initiate skin cancer.

Since there is such a hue and cry about "all natural," it seems that different forms of light on the human body would warrant more than passing studies.—*Mary Jane Knisely, Orlando, FL.*



#### CIA AND THE SPACE PEOPLE

Jerome Clark's column on "The CIA and the Space People" (*UFO Reporter*, September 1989) provides some necessary de-mystification to one of the hoariest legends in ufology. So why does Clark add some mist of his own towards the article's end? He manages to discuss both the book and film *UFOs: Past, Present and Future* without naming the individual responsible for them. Clark was similarly coy in his influential *Crashed Disc* series, in which he assigned this same individual a fairly transparent pseudonym.

Look, there's no big secret here. Anybody who has seen the book or film in question will know that they were produced by Robert Emenegger. For some reason, he has become one of those individuals in ufology whose name must not be spoken. The other is Air Force Captain John Grace, who distributes some wild and woolly UFO speculation under the outlandish *noms des plumes*, Valdamar Valerian and O.H. Krill. Even in private conversation, some UFO aficionados refer to Grace as "a certain person."

This sort of thing is ridiculous. The UFO field is enigmatic enough, and while the aura of mystery is part of the subject's enchantment, we ought not be so enchanted by this aura as to create a puzzle where one need not exist.—*Martin Cannon, Canoga Park, CA.*

*Jerome Clark responds:* I certainly agree with Mr. Cannon that we should uncover and reveal all we can about UFOs. In the "Crashed Disc" series I did not use Emenegger's name because I did not think I had permission to do so. He wrote to me later saying it would have been okay. In my recent column, limited by space considerations, I simply felt it was more important to include other information. I was not trying to hide anything.



# THINGS TO COME



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