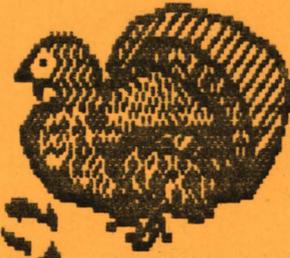




Ghost Trackers



Newsletter

Vol. 9 No. 3

October 1990

Happy

Halloween



GRS



GHOST TRACKERS NEWSLETTER

Ghost Trackers Newsletter is the official paranormal publication of the Ghost Research Society. The GRS was founded in 1980 by Martin V. Riccardo and the newsletter soon followed in 1982 and is published and edited by Dale D. Kaczmarek, President of the organization.

The Ghost Research Society is a membership organization devoted to collecting, analyzing and researching all forms of the paranormal with an emphasis on ghosts, hauntings, poltergeists and life after death. Different memberships are available for those wishing to become more actively involved.

Regular memberships are \$10.00 per year and includes three issues of the newsletter, GRS button, membership card, discounts to GRS sponsored events and tours, FREE photo analysis service, and discounts on new and used books. FREE finder service available, send wants. Sustaining memberships are \$15.00 per year and include the above and the opportunity of helping with ghost research and actually going on field expeditions and experiments, usually twice a year. Contributing membership is \$20.00 a year and includes the above plus a FREE newspaper clipping service for your particular area sent on an irregular basis. Multi-year, Patron and Lifetime memberships are also available. If interested in those, please reply via mail.

Back issues of most newsletters are available for \$4.00 per issue for members, \$5.00 for non-members sent via first-class mail. Write for FREE back issue list.

The GRS is always on the lookout for photographs, newspaper clippings, articles, personal encounters or interesting anecdotes for inclusion in the newsletter. You will receive full credit for anything published in the newsletter and that issue sent to you free. However, those wishing to have articles, photographs, etc. returned to them must include SASE with proper postage. All articles and stories become the possession of the GRS and cannot be reprinted without expressed written permission from the editor and author of the article. All articles and photographs are copyrighted.

Send all inquiries and subscriptions to: Ghost Research Society, c/o Dale D. Kaczmarek, PO Box 205, Oaklawn, Il., 60454-0205 or call (708)425-5163.

Editors Page:

There was a slight misprint in the last issue of the newsletter regarding the use of a desktop publisher and laser printer. Prior to going to press, we assumed that everything would be all set to use both of these devices but that wasn't the case. To date we have finally got the laser printer to work but need certain printer drivers to get it to operate with other publishing programs we currently own. We hope to have this resolved by the January 1991 issue. Until then, we will still produce this newsletter using Word Perfect and a dot matrix printer with 300 dpi (dots per inch) resolution. Sorry for the mixup!

Since the last issue we have added 12 new members and have received renewals from 6 established members. Thank you to all. Remember to make all checks payable to DALE KACZMAREK and not the Ghost Research Society. We may, in the future, apply for non-profit status but currently we don't have a GRS account set up. By making the checks payable to GRS instead of DALE KACZMAREK only costs me more to cash and therefore I actually receive less than the value of the check. We have been trying to keep the cost of the newsletter down and maintain the \$10 per year cost and one of the ways to help us out would be to be sure all checks are made payable to DALE KACZMAREK. Thank you! We have maintained this cost since 1982 when the newsletter first came out and I believe we're still the lowest around anywhere!!

Thanks to: Tom Perrott, Robert Emery, Jon Mullin, Martin Riccardo, and Chestina Stewart for the clippings they sent us! Also to, Richard Locke for the article "Life After Death: Fact or Myth?" and a pamphlet "Reply to the National Research Council Study on Parapsychology". My thanks also go out to the following people for their contributions. Tom Perrott for the book "Ghosts of Berry Pomeroy" and the cassette tapes on the same subject; Howard Heim for the psychic photographs, cassette tape of a recent skeptical lecture on ghosts and the open reel tape recorder he recently denoted to the GRS; Mike Shannon for his strange photographs from Bachelor's Grove Cemetery and Bob Barraco for his article which appears in this issue. Thanks for all the fine contributions and please keep them coming in.

We have our first Patron membership from Rosalie Pavon who has been a long-standing and loyal member of the GRS. Contributing members include: Kevin O'Brien, Sterling Eddings, Jr., Gerrie Paino, Mike Shannon and Julie Greenholdt. Sustaining members include: Tim Green, Howard Heim and Kristin Minturn and Active member Rochelle Zaszczurynski.

Remember to remain a Patron, Contributing or Sustaining Member of the GRS, you MUST renew as the above. That membership fee must be sent in every year to keep that status active.

The newsletter of the Quarter is Total Eclipse, edited by J. Taylor Block. This 10 page publication is chocked full of stories, advertisements, letters to the editor and book reviews. Other columns include Strange Happenings, trivia contests and much more. Subscriptions are \$12 and should be sent to: Total Eclipse, PO Box 1055, Suisun City, Ca. 94585.

GHOST RESEARCH SOCIETY

We have quite a number of Contributing and Sustaining Members currently within the Chicagoland area, the suburbs and downstate. However only a handful are taking full advantage of their membership and partaking in the field excursions that we offer at least twice a year. While we can't always plan these events when all can make it, we try to give everyone enough advanced notice where they could plan to come.

We have already had two field excursions this year where we traveled extensively and really had a great time. The first excursion was made to Starved Rock in downstate Illinois to try some infrared photography and investigations into the stories and reports of Indian ghosts associated with the area. Not only were the sounds of strange voices and Indian war-whoops heard, but on previous trips to the area, professional psychics actually clairvoyantly saw the ghosts of some of these Indians. While nothing was seen or photographed, we may have solved part of the mystery as to the strange voices.

It seems that a low trail very near to the Starved Rock memorial is where most people have heard the mumbled sounds of voices and conversations. It's most likely the sounds from the memorial that filter down from that area to the low trail and are trapped there due to the difference in temperature and humidity. However, it's quite an eerie phenomena anyway.

From there we traveled to Lithuanian Free Thinkers Cemetery in nearby Spring Valley where near the only upright mausoleum strange sightings have been reported. Grave robbing including the recent theft of the skull of Anton Massock may have triggered the events. The Massock tomb was built in the 1920's and holds the remains of three brothers who were wealthy butchers and bachelors.

Incidents include that of tall, thin, pale-faced individual which defied gunfire and kept walking towards a group of intrepid explorers one evening and a strange black mist which oozed out of one of the ventilation shafts of the mausoleum.

From there we went to Buffalo Rock Park to view some strange mounds in the shapes of animals and insects. They were called Indian effigy or Tumuli mounds but were actually manmade, bulldozed mounds.

Our second excursion brought us to I-57 and Flossmoor Road where Henry Brisbon, the I-57 killer, murdered two victims. Reports of apparitions desperately attempting to flag down cars is often reported.

Then we traveled to Watseka to try to get a look at the famous ghost light reported some lonely country roads. Even though we received a lot of help and directions from locals, I don't believe we actually saw the phenomena.

We also did some work at Maple Lake for a possible overnight outing there to perhaps view the ghost light there.

If you are interested in this type of field work and you aren't already Sustaining or Contributing status, you can upgrade your membership at anytime. However, to those who are, please respond to future outings when you receive notice of one!

THE SCREAMING SKULLS OF ENGLAND

By

Tom Perrott

I have used the word 'England' deliberately in the article, as skull legends seem to be more common in that part of the United Kingdom, than in Wales, Scotland or Northern Ireland.

I have often wondered why it was that so many of our Ghost legends were associated with the Human Head, or in many cases the 'Lack of It', as exemplified by the many stories of headless ladies, phantom coaches with headless horses and drivers, or with strange figures, whose sole means of identification are their grinning skulls with empty eye sockets, casting their sinister and lecherous leers upon all and sundry, from the innermost recesses of their monkish cowl.

It could well be that these stories are in fact long-forgotten memories, dating back to the dawning of our Island's history.

It is well-known to any student of the Celtic cultures, that the Celts hunted their enemies' heads, which they preserved and worshipped in their temples, believing this part of the human anatomy to be the seat of the soul and an emblem of fertility, divinity and prophetic knowledge.

The main theme running through the legends of the Screaming Skulls, would appear to be much the same. The skulls are usually to be found in private residences, and are relics of former owners. If they are at anytime removed or buried, the dwellings in which they lived are subjected to the most hideous screams, and dire misfortunes may fall upon the hapless residents, until the human appendages are eventually restored to the homes that they both knew and loved.

Not far away from the town of Bridport in Dorset, where I was born, more years ago than I care to remember, is the little Manor House of Bettiscombe, for many years occupied by the Pinney Family. As a result of supporting the wrong side in the Monmouth Rebellion, one of the Pinneys was exiled to the West Indies, where he was able to add considerably to the family's fortunes by running a very successful sugar plantation.

Eventually he was pardoned and returned to Bettiscombe, bringing with him a faithful negro slave. The slave found it difficult to adapt to this new environment and died, but not before extracting from his master the promise that he would be buried in his native Africa. Upon his demise this promise was disregarded and he was buried in the local Churchyard. As a result of this a host of calamities beset the family. Crops failed, stock died, and hideous screams emanated from the grave, until the skull was disinterred and returned to the Manor.

Some years ago I visited the Manor and then owner Michael Pinney showed me the skull and I was privileged to be allowed to dust with my handkerchief. I said to him how charming was the legend associated with the skull.

A few years ago carbon tests were carried out on the skull,

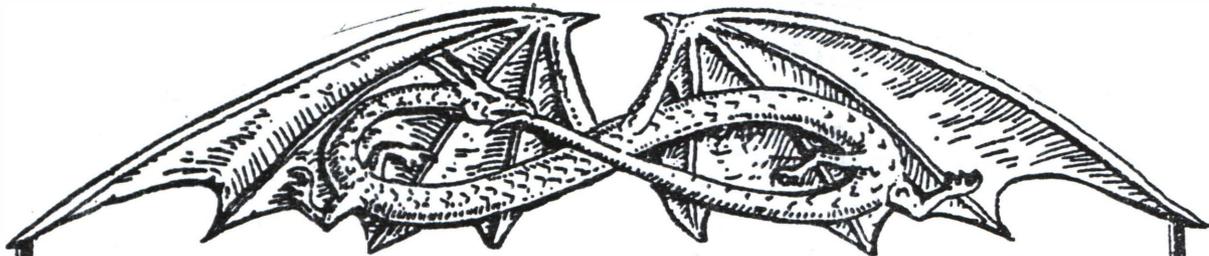
which revealed that it was not negroid, that it was female and that it was most likely to be over 1000 years old. It was probable that it had been found on the site of an ancient temple, dating back to the Bronze Age, which was situated in the Manor grounds.

Not very far from Bettiscombe, in the neighboring County of Somerset, reposes a little village with the mellifluous name of Chilton Cantelo, in which is to be found Higher Chilton Farm, which three hundred years ago was owned by one, Theophilus Brome. Although he is buried in the neighboring Church, his skull has always remained, as it were, within the bosom of his family, where it is to be seen to this day.

Time and space do not permit me to relate the stories of other skulls, scattered in other parts of the Country, but it is interesting to note, that all of them are revered as objects of luck and good fortune without whose presence, times would be calamitous. It is obvious that the custodians of these rather gruesome objects must feel that they do possess strange powers. It is a fact that in the 17th century the moss scraped from ancient skulls was used for the treatment of many nervous disorders.

It is strange how as with Screaming Skulls, certain elements still persist in the stories of England's Ghosts. For centuries we have heard stories of phantom coaches, monkish figures and spectral ladies of every hue imaginable, but 'Hush!' we must not enlarge upon them now, because they could well provide the material for future articles.

Tom Perrott
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THE GATE is your entrance into the world of the paranormal. Each issue contains intriguing factual articles and an assortment of scientific and occult related newsclippings from the United States and around the world. A sample copy of THE GATE can be obtained by sending \$1.25 to P.O. Box 43518, Richmond Heights, Ohio 44143. Please make your check payable to Beth Robbins.

THE "FATHER OF OREGON" COLLECTS ON AN OLD DEBT

By

Rosemary Ellen Guiley

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The most colorful figure in the pioneer history of Oregon State is Dr. John D. McLoughlin, a towering man with streaming white hair who died in 1857 at age 73. McLoughlin, a powerful and benevolent figure in the fur trade and the settlement of the Willamette Valley, was spurned by the very people he helped, and his accomplishments went unrecognized until after his death. His elegant home in Oregon City, a community just south of Portland in the Willamette Valley, is said to be haunted by his ghost. The adjacent historic house, once owned by Dr. Forbes Barclay, an associate of McLoughlin's, also is host to various haunting phenomena.

The manifestation of McLoughlin's ghost and accompanying phenomena began about 14 years with the arrival of Nancy Wilson as curator. She has a provocative theory why.

But first, it's helpful to know a little about McLoughlin and his legacy. A Canadian by birth, McLoughlin became a physician for Hudson's Bay Company. In 1821, he was sent to the Oregon Country to preside over the company's new headquarters at Fort Vancouver, across the Columbia River from Oregon (now Vancouver, Washington), and its activities.

However, the company never had clear title to the land it claimed, and when the fur trade dwindled and the wagon trains of American pioneer settlers moved in, McLoughlin saw the handwriting on the wall: British claims to the land were doomed. So, he began to aid the settlers, sending them south to the Willamette Valley and extending them generous credit for food and supplies. He rescued settlers who became stranded on treacherous portions of the Oregon Trail.

In 1829, McLoughlin founded Oregon City. He laid out the town himself and gave away more than 300 lots to settlers, churches, schools and organizations. In 1845, he placed the land in his name in exchange for \$20,000 paid to Hudson's Bay Company. He was forced to resign from the company in a power struggle, and so retired to his new home in Oregon City in 1846. He devoted himself to serving the growing community as coroner, physician, mayor and councilman.

The saltbox home was luxurious by local standards -- most of the pioneers lived in one-room log cabins at best -- and locals dubbed it "the house of many beds" because of McLoughlin's famous hospitality. The doctor also was renowned for his many loans to business enterprises and to individuals.

Even so, many in the community resented him because he was British, wealthy, a Catholic (in a Protestant town) and was married to a Chippewa Indian woman. And when the American government disputed his claim to the land, few were on his side.

In an effort to retain his title, McLoughlin became an

American citizen. Nonetheless, Congress stripped him of ownership, and as insult to injury affirmed the rights of others to land given them by McLoughlin. He was still bitter and disillusioned at the time of his death in 1857. His home was then used to board Chinese laborers and later became a bordello for a time before it was abandoned. In 1909 it was moved to another site, its present location on a hill overlooking the city. It was restored in the 1930s and opened to the public. In 1970, the graves of McLoughlin and his wife were moved to the new grounds.

Thus, McLoughlin might have had plenty of reasons to haunt his home. Yet no phenomena manifested for nearly 120 years, until Wilson appeared on the scene.

"I wasn't a ghost believer until things started happening," Wilson told me during my recent visit to the house. "We had something happening about once a week." Most of the phenomena have occurred when the house is closed to visitors.

One of Wilson's earliest and eeriest experiences was receiving a firm tap on her shoulder while she cleaned the upstairs one day. She turned around, but no one was in sight. The only person in the house was another employee, who was downstairs. It gave Wilson a fright.

The phenomena increased. Wilson and others on the staff began seeing a hulking shadow -- McLoughlin was six-foot-five -- walk in the upstairs hall and duck into McLoughlin's bedroom. Footsteps of heeled boots have sounded on the upstairs hall when no one is up there. When carpet was installed five years ago, the footsteps became muffled. The smell of pipe tobacco and brewed coffee have wafted about the dining room occasionally. Every year on September 3, the anniversary of McLoughlin's death, his portrait that hangs over the downstairs drawing room fireplace emits a strange glow as sunlight strikes it. Hanging prisms on candle lampshades have swayed unaccountably, without the aid of wind or vibration. One of the tour guides told me that one night as she was closing the home, she went into the drawing room where a pair of prised candle lamps were located and found the prisms of one shade swinging wildly while the prisms on the second shade remained still.

Other phenomena include a child's bed that mysteriously appears slept in when staff arrive to open up in the morning; a ladder-back rocker in one of the bedrooms that rocks by itself; tracks that resemble chicken feet trailed across a carpet vacuumed that night before; and the movement of objects, such as a button lost by a visitor which suddenly appeared rolling in the middle of another room. Once the cash register turned up ten dollars short -- Wilson later found the money in a drawer that had been locked. Wilson also has heard mysterious voices, including a woman weakly calling for help, and noises of phantom objects crashing to the floor.

The phenomena reached a peak of activity around 1981, when Wilson organized an exhibit of pioneer women's clothing inside the McLoughlin House. One of the dresses was Mrs. Barclay's wedding dress. The activity remained high during the entire length of the exhibit, with something happening daily.

For the past several years, the house has remained fairly quiet, though McLoughlin's presence is still felt. None of the staff have ever felt menaced by the ghost or sensed any negative energy in connection with the hauntings.

Wilson thinks her family history plays a role in activating the phenomena. After the hauntings began, she researched her past and found a link to McLoughlin. Among her ancestors is a family named Wells, pioneers who arrived in Oregon City in 1842. Less than one year later, Mr. Wells died, leaving behind his wife and children. McLoughlin gave them financial help. Mrs. Wells later married another man named Wells, but never paid back all of the money. At the time of McLoughlin's death, she still owed him \$43. "Maybe he came back to collect," Wilson mused with a smile.

Meanwhile, some ghostly things have happened at the Barclay House, though not to the same degree. A small red-haired boy has been seen on separate occasions, appearing so real that visitors ask who he is. One guide even called the police, thinking the boy to be lost or an intruder. A phantom black-and-white dog that leaves its paw prints on the carpet may be associated with the boy, Wilson speculates.

The Barclay House also has been haunted by "Uncle Sandy", the seaman brother of Forbes. In times past when the house was still used to shelter guests overnight, Uncle Sandy sometimes appeared beside his former bed, apparently to see who was sleeping there. Around the turn of the century, a woman who slept in Uncle Sandy's bed said she felt that a boy had died in the house, though there are no supporting records.

None of the phenomena have ever been scientifically investigated. I sensed a feeling on the part of the staff that investigation would somehow ruin the mystery. Wilson feels that McLoughlin's ghost knows she has his interests in heart, to preserve his home and foster his good reputation. Of all the loans he made during his life, perhaps the one to Mrs. Wells was the most astute.

Submitted by: Rosemary Ellen Guiley, PO Box 162, Rye, NY. 10580. Guiley is an author who specializes in the paranormal. Her most recent books are The Encyclopedia of Witches and Witchcraft (Facts On File), The Mystical Tarot (New American Library) and Tales of Reincarnation (Pocket Books). She is presently at work on The Encyclopedia of Ghosts and Spirits, to be published by Facts On File.



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HOBGOBLINS

By

Rev. Maria D'Andrea

Many people have heard of the Hobgoblin, and some as a child listened to stories of them on a negative level.

Childrens stories to keep them in line. Story telling for fun, but none the less scary.

Myths, tales and stories coming down the line through generations are retold so often and in varied ways, that at times it is forgotten that there was ever a truth that they were based upon.

Hobgoblins are nature spirits. They are also known as Goblins on a more familiar level. Able to be seen by some people. Such as psychics or people who are sensitive to the non-physical realms. Sometimes, you may be more open to your psychic levels.

These nature spirits are really fairies. However, fairies have numerous categories. Mainly due to people needing to label and identify in this manner to clarify for themselves.

The name Goblin is given to the spirits which are more mischievous.

These nature spirits are on a lower mentality level and thus are also unreasonable. If one is in your home area and you made contact, this is not a spirit you could explain your situation to and ask it to leave. You would need to make it a command for it to be of any effect.

Hobgoblins like to make contact and be seen when possible. (On a psychic/clairvoyant level.) This is due to the mischievous attitude and the spirit having fun and delight in causing surprise, unsettlement or chaos.

Sometimes these spirits are also known to be shape-shifters. Thus, they can appear on and off as animals or thieves, among other forms. These nature spirits are also known for their small, heavy set bodies and rough-looking countenance, or scary looks.

Although at times these Hobgoblins are dealing from negative aspects, they can just be minor trouble makers. All spirit is under our control. Being in the physical body, we all have free will over spirit.

Thus, any spirit that you may come into contact with and do NOT want around, you can control it having to leave. Simply state as a command that the spirit has to leave NOW. State that you are commanding this through the Power of God. (Buddha or whoever to you in Divine Power.)

Keep repeating this on and off until the spirit leaves. And it will, since it does not have control. YOU do.

When you hear myths or legends, you can look into them more and find the base cause or truth that it grew from. There are numerous nature spirits and the Hobgoblin is only one form of them. Think of them more as a mischievous fairy.

Rev. Maria D'Andrea, 52 Libby Av. Hicksville, NY. 11801.

ANATOMY OF APPARITIONS

By

Jon Mullin

Apparitions may generally be placed into one of four categories, which I will refer to as Type A, B, C and D.

Type A are "Apparitions of the living". There are two subgroups, 1. "spontaneous apparitions" and 2. "experimental apparitions."

These are situations in which a flesh and blood human agent, whether unintentionally (subgroup 1) or deliberately (subgroup 2) makes his/her presence seen, heard and/or felt by a particular recipient, via conscious or unconscious astral projection.

An example of a spontaneous or unintentional apparition of the living would be someone who, in a daydreamy, altered state of consciousness, concentrates fixedly on a friend or relative in another location. He goes into a light trance and receives mental impressions of the person in question. Let's say the time is 3 pm.

Later, the friend or relative reveals that at that exact time, he saw the agent, heard his voice or simply felt his presence nearby.

An example of deliberate or experimental apparition of the living would be someone who intentionally practices visualization exercises to project his consciousness into another location, to a particular individual.

Type B are "Crisis Apparitions". This is a situation in which a recognized apparition is seen, felt or heard at a time in which the person represented by the apparition is undergoing some crisis - often that of dying. Again this type of materialization is projected towards a specific individual. Most often, it happens within a few days prior to or after death of the person represented by the image. It is usually a one-time-only event.

Type C are "Post-Mortem Apparitions". In this instance, apparitions of the dead are involved. What differentiates Type C from Type B is that post-mortem apparitions are those which represent individuals who have been dead for a much longer time - years, decades or even centuries. Thus no connection with any crisis, such as serious illness or dying, can be supposed.

This is not a traditional "ghost" as it seems to concern itself with an individual, rather than haunting a location. This is to say that it's appearances are either minimal in frequency or are not confined to a specific location. Does this type of apparition suggest life after death? I leave it to the reader to decide.

Type D are "Ghosts". This, obviously, is the most famous type of apparition. A ghost is an apparition which confines itself to a specific location, "haunting" the area. It is not directed towards a specific individual, although some may perceive it while others, less psychically sensitive, may not. As with Type C, it is an image of someone now dead, but will not necessarily be someone known to the percipient.

There are two subgroups, two types of headings, 1. "Psychic Replay Hauntings" and 2. "Spirit-Entity Hauntings."

Psychic replay hauntings do not involve the presence of a spirit-consciousness at all. They are merely animated memory patterns. The theory is that an area can soak up the psychic vibrations of events which transpired there, especially if those events were of a highly-charged emotional nature, recording them in the electromagnetic ether - just as images and sounds are recorded on film.

Under suitable conditions, and with a suitable catalyst present - meaning an individual of a certain psychic and psychological makeup, a psychic switch is thrown. A piece of history is replayed. This would seem to explain hauntings in which a ghost mechanically repeats the same actions over and over, being totally oblivious to the presence of onlookers. This type of ghost doesn't interact with the living, because it can't. It's merely a psychically recorded image, possibly even complete with a "soundtrack".

Type 2 apparently involves the presence of a spirit-consciousness body. This type of ghost can and does interact with the living. It appears to have an intelligence, to be aware of the presence of the living. It is theorized that these are discarnates who are either trapped on the lower astral plane due to their level of awareness, or simply the spirits of people who don't want to let go of the physical plane and move on. Or maybe they are confused and disorientated, not realizing that they are dead. Maybe they panicked and attempted to attach themselves to their familiar surroundings. If so, it is their fears which are keeping them earthbound. They themselves are generating an energy which ties them to our world, and apparently their undesirable state of mind can translate into some equally undesirable experiences for those in their vicinity.

In the event of a genuine Type 2 haunting, what can free them from their entrapment is to let go of the past and of negative emotions that are holding them here.

Submitted by: Jon Mullin of Dallas, Texas.



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AN OLD NEW ENGLAND HAUNTING

By

HOD BARRACO

It was a dark and snowy night in Salem, Mass. when I met the bartender of a local pub called Major MacClishe's. I know that sounds like an old cliché, but it really was a dark and snowy night. The bartender's name was Bobby. We had a mutual friend who kept telling me about Bobby's house and how it was haunted.

It was then he told me of several episodes of sightings of an apparition and many other paranormal events. Bobby has lived in the three-story brick Federal at the corners of Essex and Warren Streets for twelve years now. He occupies the third floor apartment with two other roommates. Bobby said he has gone through many different roommates, and has lost a couple because of the ghost. He said there was one roommate in particular who had many hair-raising incidents that finally resulted in his moving out, and that he would like me to talk to him about the incidents but, he has not seen him in well over a month. Much to my astonishment not five minutes after he told me this, but who walks into the bar but the very same roommate, Mike.

Mike is a very large framed man with a muscular physique not the type to scare off easily. Bobby introduced us. Mike was very eager to tell me of his experiences after he found out that I was serious about ghosts, as he has undergone quite a bit of teasing from friends and family after telling them of his episodes with the ghost.

Mike began by telling me the layout of the apartment. They were living on the third floor of the house, what used to be an attic. There were three bedrooms in all. The entrance every one uses is out the kitchen door via a wooden staircase down the back of the house.

It all started on a Friday night. Everyone else (Bobby and other roommate) had just gone to work about nine thirty PM. Mike was off to bed as he would have to get up early in the morning as he is a commercial fisherman. He was dozing lightly for about half an hour. He then heard someone coming up the back stairway. The person reached the landing and started to stomp their feet as if kicking off snow or mud. It sounded like someone in heavy work boots. He then heard the heavy steps start through the kitchen door and on the linoleum flooring. Mike jumped up out of bed, his first thoughts were that someone had broken into the house to rob him. Then he thought it must be one of his friends playing a joke on him as they were making a lot of noise for a burglar. He would play along with them, he stood silent behind his door. He had a sword in his hand thinking he was going to have the last laugh on his joking friend. He heard the footsteps start down the hall towards his room. The steps paused for a couple seconds in front of his doorway. Mike could feel the weight of this person on the other side of the door making the floor boards shift and bow. The steps then continued their journey towards another room. He could hear the clomping

now trodding the carpet of the other room heading to the closet. Mike then followed in swift pursuit. Rushing into the room Mike found nothing there. He then dashed into the closet to find nothing but the clothes that were hanging there. It was then Mike first realized it was not a burglar or a joking friend he was about to do battle with, but a ghost.

Mike also told me of several different episodes where in the middle of the night he would be woken up out of a sound sleep by the presence of someone sitting on the edge of his bed. When he looked up to see who was there, there would only be an impression of someone sitting on the covers. One time he felt this presence on the bed, and when he tried to look up he could not lift his head or move any of his extremities. He felt like his entire body was being held down, and also he was unable to speak or utter a sound. (This sometimes happens when someone is in an activated dream state, but I have ruled this out as several other people in various times have also experienced this in the house.)

On his last encounter with the ghost, it started about the usual time 10:00 pm. Mike was getting ready for sleep when he noticed his door was ajar about four inches, he thought he had closed it earlier. He got up out of bed and closed it and clicked it shut this time. By the time he had gotten back to bed, the door was open again, about four inches. By this time he was getting angry. He shut the door again only this time he was going to watch it. Mike's hair stood on end as he saw the door knob make a full turn and popped open to it's usual four inches. He shut the door quickly, this time he was not going to watch. He scurried to bed. As he was getting into the bed, from the corner of his eye he could see the door knob make a complete turn and inch open. Mike didn't get any sleep that night, to say the least. And it was very soon he would move out.

This was the experiences of only one person in that household. Many others have had paranormal experiences in the house. As I said, there have been many room mates in that apartment, and all describing very much the same activities. Some are easily scared off. As for me, life in New England would not be complete without a resident ghost.

Submitted by: Bob Barraco, 5 Carpenter St., Salem, Ma. 01970

HE WHO SUPS WITH THE DEVIL

By

Maurice Schwalm

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Demons, like the poor, have always been with us. Both laymen and clergy have demythologized Western Scripture to the point that everything is taken as a symbol. It then becomes very difficult to arrange a simple thing like the blessing of a house subject to an invasion of malign entities. After all, how can you exorcise symbol? Therapy would seem the only recourse. Those who worry about the influence of priestly mumbo-jumbo worry in vain. They have long since abdicated in favor of the psychiatrists.

Perhaps the most sophisticated form of this argument is the suggestion that if evil spirits have a literal or existential quality, there should be a transcultural uniformity in visionary and artistic reporting of them. I would suggest that there is, allowing for differences in stylization and theological overlays. Sampling of the Larousse World Mythology and Parrinder's Religions of the World may give some inkling of this. A misused specific example of this would be Kuniyoshi's famous print of a man suddenly faced with an apparition of the fox goddess. If I were of the Kami clan, I might be sensitive to it, also. More apropos are representatives of the Kappa, a monkey-like creature associated with the rivers of Japan. It lives on the blood of the drowned. It is very like Western elementals in form and function.

Carlos Casteneda has noted that specific consciousness-altering drugs evoke specific gods. It is also possible that brain stem activity may evoke forms correlated to that level of evolution; the reptilian in contrast to the anthropomorphic forms associated with the neocortex. I have recently, but not for the first time, encountered such reptilian forms. There is a uniformity in self-representation and a power to produce both mental and physical effects that belies the suggestion that they are purely cultural constructs. Even the photographic evidence is uniform.

There is also a uniformity of circumstances under which they are encountered; they are found where there is a crisis of conscience or a complete abnegation of personal responsibility. Or, in traditional terms, among saints and sinners.

My recent encounter was in conjunction with the investigation of a possession case. Protective measures were taken but nevertheless many physical phenomena occurred in my own home, the least of which was a persistent knocking sound. This happened after the house had been blessed. Most disturbing was the realization that a troubled spirit stood at the center. He was so lacking in insight that I doubt if he knew that his own consciousness lay buried in the tail of a serpent. I doubt if he

saw that his new colleagues were of a subhuman order. He was more of this world than a sleepwalker. He was able to say "Why don't you get out of my life?" with great anguish. From his point of view, I was haunting him.

Submitted by: Maurice Schwalm
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States.

Strictly it does not come within the category of 'spectral research' but it does concern itself with strange mysteries in which we are all interested.

The author was a Chartered Accountant, who became absorbed in the study of paranormal matters. Together with a medium he carried out many investigations and he has also travelled extensively in many parts of the world.

In this book Len Farra in conjunction with the medium, with whom he had many sittings, attempts to prove that extra terrestrials must have visited this planet at least 5000 years ago. He has discovered many common factors in the ancient religions of the world, including the symbolic and mystical significance of the numeral 'seven'. Legends of seemingly divine beings appearing on this earth to give learning and instruction to its inhabitants, appear in countries as far apart as the Americas, the Middle East and the Gobi Desert.

The author categorically states that the indications of the many sources to be researched, which in all cases were found to be accurate, came from the utterances of the medium in a state of trance, who appeared to be taken over by the spirits of gurus and sages of many centuries past.

The extent of the author's research as exemplified by his detailed bibliography, would appear to have been immense and the results thus obtained seem to form a composite jig-saw puzzle from which very few parts appear to be missing.

Although to be perfectly honest I must say that as yet, in so far as I have been concerned, no evidence has yet presented itself to me personally to convince me of Human Survival after Death. I have met the medium in question, Gerry Sherrick, and I have nothing but praise and respect for his sincerity and his complete integrity. He is a typical East London Cockney cab-driver, exuding good humour and kindness, which is a characteristic of his kind and he has also helped me with investigations on many occasions.

This book is very well-printed and illustrated and in my opinion should be considered a 'must' for the library shelves of anyone who is interested in how once civilized life on this earth originally began.

Reviewed by: Tom Perrott

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PSI Review by Florence Trouche (Florence Trouche Enterprises, PO Box 4123, Santa Barbara, Ca. 93103, Subs. \$20.00 quarterly)

We now have a "Readers Digest" of the journals and conferences in the parapsychology field. This may prove a welcome addition to the shrinking pool of popular reporting in the field. Fate magazine now has a stated policy of emphasizing magical concepts, and the much more serious Parapsychology Review has ceased publication. The only recent trend that has seemed positive is that of Omni's "Anti Matter" feature which now prints UFO items by Jerome Clark of Fate magazine as well as cryptozoological items from Strange magazine. Both sources are presented without any anti-matter collisions!

A long-established popular parapsychology magazine now seems to be losing its place in the pool. I recently questioned an author's source in their "Letters to the Editor" column in regard to the authenticity of an Arthurian account in England prior to William of Malmesbury. They printed my letter minus my suggestion that, if it were a channeled source, it should be so identified. Also, my letter was printed with no reply from the author or editorial comment.

We can hope for more responsible coverage than that from PSI Review, based on issues #1 and #2. Most articles are presented in such a condensed, non-technical manner that they would be of use primarily to general readers. They are definitely not in competition with Rhea White's Abstracts. Also, the typeface is overly large. Contents of Volume 1 #2 include: "The Language Barrier in Parapsychology" by Carlos Alvarado (from the Journal of Parapsychology), "The Ghost with Two Guns and Three Graves" by Maurice Schwalm (from the Journal of Religion and Psychical Research) and 32 pages of coverage of the CSICOP conference in Washington, D.C. this spring. This approaches balanced reporting!

The Fall issue will feature extensive reporting of the "Parapsychology, Philosophy and Religion" conference sponsored by La Casa De Maria which is scheduled for August of 1990 and features many mainstream researchers. This publication should interest all who seek general information regarding parapsychology and its personalities.

I believe PSI Review could safely add Strange magazine, for all its "monster stories", to its "List of Recommended Journals" without turning the pool of popular reporting into a swamp.

Reviewed by: Maurice Schwalm.



**National
UFO
Museum**

In 1991 The National UFO Museum will open its doors in Reno, Nevada. Exhibits will be but a small part of the museum's "mission". It will be an archive and a repository of UFO data. It will be a bookstore and mail order outlet. It will be a data clearing house and resource center. It will publish its own original books, a regular newsletter for members of the "Friends of the Museum" association, and a annual calender of UFO history and coming events. Send \$2 (to cover the costs of postage and handling) to be placed on the museum's mailing and receive exciting updates on UFOs and UFOlogists around the world. **National UFO Museum, P. O. Box 20593, Sun Valley, NV 89433.**

OPINION POLLS

Jami Kennedy of Alton, Illinois writes, "Include more articles about local hauntings and try to include more photos if possible."

Howard Heim of Chicago, Illinois comments, "Maybe Chicago based investigations - reports on their field work. I'd be happy to help in investigating if you get shorthanded."

Robert Emery of Albany, New York says, "I would hope that you would spend more time on folklore (traditional tales "as Sir Walter Scott would say") and less on pseudo-scientific parapsychology. Otherwise, I find the newsletter very interesting. Thanks for your efforts."

Richard Friedmann of Medford, New York replies, "My only question regarding the newsletter is the length of the articles. Is there a maximum word requirement? The articles are good, but they are short. I have many stories I would like to share with other members. My only problem is cutting them down to fit the newsletter. How many words do you allow per article?"
(Editor: The minimum amount of words should be 300 or at least one page in length. I have no maximum amount and you should, therefore, not concern yourself with cutting down stories to fit the format. If the articles are extremely long (over 5 pages) I might split it up between two issues.)

D.J. Watkins of Lamarque, Texas wants, "More stories about ghosts, etc. that exist throughout the United States."

Editor: Starting in 1991, the long awaited columns on interviews with people in the occult field will begin and also I will be working on another column for the field excursions for the Sustaining members and above. I simplified it into the GRS page, but next year I'll write the column on all field experiments and group expeditions to haunted sites with the members. I hope to have some feedback from the attending members to include with the column.

UPCOMING EVENTS

Vampire Fan Forum for the fans of the vampire in fiction, film and fact. Saturday October 6th at 4:30 pm at the Advanced Hypnosis Center, 8909 W. Cermak Rd., North Riverside, Il. Admission is \$1 at the door. For further information, contact Martin Riccardo at 708-749-7697.

The Enigma of Ghost Lights is an intensive lecture seminar on those mysterious balls of lights which have plagued and mystified researchers and ordinary people for centuries. Learn the legends and facts surrounding this strange paranormal event with actual pictures and video tape from around the U.S. Personally lead by Dale Kaczmarek, President of the Ghost Research Society.

Saturday, September 29th, 1990 from 6:00 pm - 9:00 pm at the Advanced Hypnosis Center, 8909 W. Cermak Rd., North Riverside, Il. Fee is \$18 per person (\$13 for GRS members in good standing) Phone reservations are required and limited seating available. Call 708-425-5163 or 708-749-7697.

The Evidence for Spirit Photography. Ever wonder what a ghost looks like or how it would appear on film. This lecture goes into incredible detail with many slides, some that are true, authentic spirit photographs. Tips on how to take photographs yourself will also be discussed. Dale Kaczmarek of the Ghost Research Society will be the lecturer.

Friday, September 14th, 1990 from 7:00 pm - 9:00 pm at the Inner Eye Metaphysical Bookstore, 419 Crescent, Lombard, Il. Cost is \$12.00. Call for reservations at 708-691-8685.

Spirit Photography. Dale Kaczmarek of the Ghost Research Society will give a 2 hour talk with slides featuring his experiments with spirit realms and psychic photography.

Saturday, September 15th, 1990 from 2:00 pm - 4:00 pm at the House of Sagittarius Metaphysical Center, 5244 W. Irving Park Rd., Chicago, Illinois. Cost is \$20.00 per person and reservations are needed. Call Carol Franz at 312-545-0717. If no answer, leave your name and number on answering machine and your call will be returned.

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JOIN PSYCHIC/OCCULT Friendship Club! Meet others who share your interests in the world of Psychics, the Occult, UFOs and more. FREE monthly newsletter to members. Info - 50 cents. Gnostic Times, RD#1, B75-C(GR), Port Crane, NY. 13833.

Donations to Felix the fire dog-hero should be mailed to: Felix Memorial Fund, Company 25, 10705 Roberts Rd., Palos Hills, Il., 60465.

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The Journal of the International Fortean Organization - General Index, Issues 1-50 is now available. The culmination of many months of work, this General Index makes available the wealth of Fortean material that was published in the INFO Journal from 1967 to 1986. The majority of the INFO Journals covered can be obtained from INFO. Dealer inquiries are invited. 140 pages, softbound. List price \$12.50 plus \$2.50 postage and packing, US and foreign. Order from INFO, PO Box 367, Arlington, Va., 22210-0367.

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