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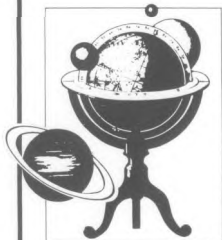
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ARTICLES AND STORIES

Seven Graves at Pella	Robert H. Smith	32
Visions That Paid Off	Jean Michael Moore	41
The Card Reader and the Killer	Clifford L. Linedecker	54
Truth in the Tea Leaves	Beryl Shill	57
The Man Who Survived Spontaneous Combustion	Larry E. Arnold	60
The Polaroid Phantom	Bob Dunham	66
The Human Brain: The Great Enigma, Part I	Michaelen Maher	69
Machine That Dowses Illness	Guy Lyon Playfair	78
The House That Dreams Built	E. B. Hughes	85
An All-Wet Ghost Story	Melvin Harris	88

FEATURES

I See by the Papers	Curtis Fuller	7
"Your Anima, He Tell Me..."	Henry E. Leabo	43
The Man Who Built a Fireproof House	Georgia Hardisty	48
True Mystic Experiences	The Readers	49
My Proof of Survival	The Readers	53
Monster Sighted	W. Ritchie Benedict	65
Letters Cross in the Mail		68
Before His Luck Ran Out		68
A Hint for Neglected Wives	Jesse Glass, Jr.	76
Strange to Say	Harold Helfer	77
Crime of the Week		84
When to Wed?	Ida M. Pardue	87
Books, News & Reviews	D. Scott Rogo	93
Report from the Readers	The Readers	113

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Associate Publisher		Advertising Production Manager	
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Consulting Editor	D. Scott Rogo	California only	Dorothy Rayser
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I SEE BY THE PAPERS

by Curtis Fuller



QUOTE OF THE MONTH

We have a right to ask: What is a skeptic? If skepticism implies a reluctance to believe a thing, it implies also a reluctance to believe in the contrary of that thing. A skeptic may not believe in reincarnation, but neither does he believe in the impossibility of reincarnation: if he does, then he has abandoned his skeptical position and has become as committed a believer as, on the opposite side, the man who believes in reincarnation. Of all the meanings offered by the Oxford Dictionary, none is in my opinion better than Sir Walter Raleigh's: "The Skeptic doth neither affirm, neither deny any position; but doubteth it."

— Hilary Evans
in *Common Ground*

WE ARE accustomed to think of devastating catastrophes which affect every creature on earth as something that happened only in the long ago. Lately the scientific literature has been full of controversies concerning the theories expressed by Walter Alvarez and others that collisions with giant meteors or asteroids in ages past may have caused the changes that define at least two ancient geological periods. The controversy does not involve whether the earth was struck by aste-

roids but whether, for example, asteroids caused such destruction as to extinguish the dinosaurs.

But while many of us concede that such catastrophes happened in the long ago, we give little thought to whether they could happen in the here and now. Obviously they could and can and apparently we could never know an asteroid was coming until the moment of impact. Of course space is huge and the earth is relatively small. But astronomers know of some 40 asteroids that cross earth's orbit and they further estimate there could be more than 1000.

Two such astronomical close encounters have occurred so far this year. Hans-Emil Schuster discovered a new asteroid on February 28 while looking through telescopes at the European Southern Observatory at La Silla, Chile. It has been designated 1982DV. It is about three kilometers in diameter and by April 12 had come within 22 million miles of earth. Comparatively bright, it was visible through amateur telescopes for about two months.

The same day Eleanor Helin at Palomar Observatory in California located a smaller and dimmer asteroid, 1982DB, which is about a kilometer in diameter. It came within 14 million miles of earth. Schuster's 1982DV is

always outside the earth's orbit and so would never come close to a collision but Helin's 1982DB crosses earth's path every 1.9 years.

Despite the 1000 or so earth-crossing asteroids the risk of collision is not large within the life span of any one of us, but it is substantial in geological time. The average time between collisions of earth and asteroids is estimated at half a million years.



END OF THE WORLD?

AS EINSTEIN said, time is a relative thing. Earth is calculated to be several billion years old — the estimates vary from time to time — and it is generally believed that it has several billion more years to go. Not so, according to British scientists Jim Lovelock and M. Whitfield who have predicted in an article in *Nature* that the world as we know it will end around 100 million years from now.

They observe that when the earth was young — say 4000 million years ago — the sun was cooler than it is now. At least that's according to standard astrophysical theory. Life was possible, however, because a heavy carbon dioxide concentration warmed the atmosphere. It ranged around 7000 parts per million at that time. As the sun progressively warmed, the carbon dioxide concentration gradually declined to the present day's 300 parts per million.

The sun continues to warm and once the carbon dioxide concentration gets below 150 parts per million there will not be enough to maintain photosynthesis. Hence plants will not continue to exist. And this time is estimated at around 100 million years from now.

Maybe we should start burning more coal after all!



CLOUD ON THE WEATHER

LAST JANUARY we had the "mystery cloud" — a large cloud of volcanic debris that appeared high in the stratosphere and puzzled observers because they couldn't determine its source. The "mystery cloud" was not a worry to climatologists, however, because it didn't seem large enough to affect earth so far below.

Late in April, however, another cloud — so far called the "monster cloud" — was first observed by satellite after the March 29 eruption of Chinchonal volcano in southeastern Mexico. American U-2 reconnaissance planes tried to reach it but could not climb high enough. It is expected to descend gradually.

The cloud is a monster indeed, stretching from Baja California across both Pacific and Indian Oceans to Saudi Arabia. It is at least two miles thick and the Associated Press reports that it may carry more volcanic debris than any cloud found in the northern hemisphere since the 1912 eruption of Mount Katmai in Alaska.

Atmospheric scientists fear that the "monster cloud," positioned 13 miles high and 13,000 miles long, may alter the earth's climate. It already has reduced sunlight over Hawaii. In conjunction with the "mystery cloud," the "monster cloud's" effects may be felt for five years, according to Kinsell Coulson, director of the Federal Mauna Loa Observatory at Hilo, Hawaii. And Brian Toon, an atmospheric scientist for NASA, said the cloud could cause a

Strange things happen? Not at all. Holistic health things happen when powerful occult forces work together to recreate harmony in the body of man; when intense energies are called into play by

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cooling effect in some places where it filters out sunlight and a greenhouse effect in other places because it could prevent the earth's heat from dissipating.



SAVE THE CASPIAN SEA

SINCE 1929 the Caspian Sea, which covers more than 139,000 square miles, has shrunk by more than 15,000 square miles and continues to lose 37 cubic kilometers of water each year. The Caspian has no link to any of the world's oceans and depends entirely on rain, underground waters and the flow from rivers to maintain it. The Soviets are much concerned about this continual drop in the water level of the huge sea.

The major problem appears to be the construction of two giant dams on the Volga River which have diverted to

irrigation much of the water that otherwise would flow into the Caspian — some 25 percent has been diverted to Central Asia and never reaches the Sea. The Sea has fallen nearly nine feet since 1930. This is a threat to the Sea's rich fisheries, shipping and its substantial tourist industry. Fish catches have already declined nearly 2½ times.

Almost 70 million people live in the Caspian Sea basin which covers more than half of the European part of the USSR and is a key part of the Soviet economy. Many schemes have been advanced to save the Caspian and at present the one being given primary consideration is a gigantic project to divert the waters of rivers which flow north into the Arctic Ocean and White Sea southward so they will flow into the Volga and eventually on to the Caspian Sea.

From Heaven to Earth

What are heaven and life after death really like? Learn from those who know best — the spirits of history's greatest psychics, mediums, and geniuses.

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As the title of the series — *From Heaven to Earth* — suggests, the purpose of these books is to explore the psychic planes of life and demonstrate that we need not be content with just an echo of great psychics and geniuses who have lived and died; their voices can literally be heard again. Moreover, they can help us become more familiar with the nature of life after death — and life here on earth, too. The books present many new ideas about psychic phenomena, mediumship, civilization, and the future of mankind — as well as plenty of good humor.

All 12 books are now in print and can be purchased as a set for \$27, postpaid. Individual interviews can be purchased for \$4 apiece, postpaid. Ohio residents, please add 5½% sales tax. Make checks or money orders payable to Ariel Press.

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SPIRITUAL PROTECTION AND HEALING

Psychic energy is coming to you from many sources and a great deal of it is often negative. This negative psychic energy can come from fellow workers and competitors, friends, relatives and relationships. It is often in the form of irrational anger, hate, envy, or fear, and is usually unconscious, but can also be consciously and deliberately directed at you.

Negative psychic energy from others can cause stress, tension, nervousness, weakness, sleeplessness, lack of confidence, poor health, aches and pains in your body, and can drain your energy.

It is no longer necessary for you to be a victim of other people's negative energy. The SPIRITUAL PROTECTION AND HEALING TAPE uses a form of deep hypnosis called spiritual hypnosis to place a protective barrier around you which not only prevents negative energy from reaching you but actually transmutes negative energy into positive energy and adds it to your own supply. In addition it prevents others from taking your energy, breaks all aka cords connected to negative sources of influence, places a cloud of healing energy around you, and attunes you to all the loving, healing, successful forces of the universe. The effects of the tape are post-hypnotic so that if listened to once a day they are continuous.

This tape represents a breakthrough in psychic protection and healing and was developed over a period of thirteen years. It combines the knowledge and techniques of white magic, and hypnosis. The effect of the tape is powerful and dramatic and causes the user to be more centered, balanced, healthy and in control of her or his own energy regardless of the psychic environment. Its positive benefits are equal to or greater than any of the popular seminars, mind control trainings or meditation programs which cost a great deal more.



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FAULTY TESTS

ACCORDING TO Harvard Prof. Stephen Jay Gould, one of the most important and saddest examples of racial prejudice in the United States grew out of the intelligence tests developed by psychologist Robert M. Yerkes for use by the U.S. Army in World War I. Mental testing was in its infancy; psychologists didn't know how to define intelligence and were yearning for scientific recognition of their young profession when Yerkes and his group applied their tests.

In his book *The Mismeasure of Man*, Gould describes how psychologists fumbled in ignorance and came up with arbitrary questions based upon education and white middle-class culture. The tests did not take into account lack of education or consider the communication problems of newly arrived immigrants in the United States. Naturally, it confirmed the "superiority" of the people who Yerkes "knew" were superior anyway. As a result whole national groups were discriminated against in the immigration quotas of the 1920's, by industry and by schools. Yerkes ignored results that showed that average test scores of foreign-born recruits increased with their years of residence in America.

This disaster, initially promising to give psychologists scientific status, contaminated much of their research for years and is still damaging their image.



PSYCHOLOGY A SCIENCE?

IS THE situation much better today? Nicholas Wade, a science writer who was formerly on the staff of *Science* and now writes for the *New York Times*,

(Advertisement)

WINNING WITH WITCHCRAFT

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

HOW TO WIN IN LIFE

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

IMMEDIATE RESULTS

Immediately you have finished reading my book you can begin casting magic witchcraft spells to obtain whatever you desire. And you don't have to worry about trying to obtain difficult to get herbs or special equipment, almost all of the rituals I give involve very little or no paraphernalia, and what things you may have to get can be purchased very easily and inexpensively. For twenty years I have been "winning the game of life" through witchcraft. With my book you can start doing the very same this minute you have read it. With simple witchcraft spells and rituals I show how you can make any member of the opposite sex desire you immediately, compel a reluctant lover to marry you, stop the romantic interest of someone you would rather be without. With witchcraft you can forget about being a loser in love, in money, or anything else. By using witchcraft I show how you can actually take control of the "forces of chance" and make everything you touch seemingly turn to gold. You will be able to play a bingo game, place a bet, enter any contest, and know that you will win. You can have any man or woman you want, or any luxury you choose. With witchcraft these things become automatic when you use the appropriate spells or rituals to obtain them. I can say all this with absolute confidence for this has been my experience from practising witchcraft. I have benefited handsomely from witchcraft and I only seek the pleasure of sharing my knowledge with you. Witchcraft, I believe, should not be the jealously guarded secret of a selfish few, but should be made available to all who seek a better and more fulfilling life.

WHAT WITCHCRAFT CAN BRING YOU

In my book you read about:

- Winning the admiration and respect of people. Stop them exploiting and using you.
- Using witchcraft to promote your self interests at all times, without harming the interests of others.
- Commanding things to happen through powerful spells and invocations. With witchcraft you don't have to grovel or pray to God for help.
- Magic witchcraft spells that quickly make you more self-assertive, confident, and sought after by the opposite sex.
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- How to use The Witchcraft Circle to break disease and ill health and regain perfect well being.

THE SECRET SCIENCE OF NATURE

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

THE ULTIMATE WITCHCRAFT RITUAL

The very part of my book I have saved for what I consider to be the ultimate witchcraft ritual, at least in material terms; a ritual that unleashes a tremendous torrent of opportunity, riches and good fortune. I consider this ritual to be little short of sensational, but I will be frank with you. I have only ever used it once. It worked so well that I just couldn't handle all the good things that came from it. I am not one of these people who can handle immediate, or even gradual, wealth. But if you are one of those people who believe they can then you should try this ritual. It could change your life!

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

To order your copy of Miss Williams' book "Winning With Witchcraft" send \$14.95, made payable to Finbar International, to: Finbar International, 18 Turtel Road., Folkestone, Kent, England. Send your own personal check or money order. Price includes express air mail; delivery guaranteed within 14 days. We have been shipping books worldwide since 1946; you can order from us with complete confidence. Readers in England send six English pounds.

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explored this question in a recent editorial.

Wade referred to an article in the May issue of *Psychology Today* which reported on how 11 of the "best minds in the field" described what each believes to be "the most significant work in psychology over the last decade and a half."

"The results are astonishing," reports Wade; "it would seem there has been none."

The 11 "best minds" don't agree on much of anything. "Stanley Milgram of the City University of New York hails the teaching of sign language to apes as an enduring achievement. But another contributor, Ulric Neisser of Cornell, cites as important the evident *failure* to teach sign language to apes."

B.F. Skinner praises his own highly touted work while two of the 11 "laud the escape from Skinnerian psychology as the major achievement of the period." While several of the 11 mention their own findings, no other "best minds" mention any of them except to criticize.

"Each trumpet blows his own tune, which makes for a conspicuous absence of harmony. Almost the only achievement hailed by more than one contributor is the discovery of endorphins, the brain's natural painkillers. This is certainly an interesting development, but the credit belongs to pharmacologists and physiologists; psychology had little to do with it."

Wade believes that this failure of the psychologists to agree on almost anything "evinces a serious problem in their academic discipline . . . Can psychology be taken seriously as science if even its leading practitioners cannot agree on its leading advances?"

Wade then contrasts the situation of psychology unfavorably with that of parapsychology. He might have noted, but doesn't, that psychologists are extraordinarily hostile toward parapsychology.

"The essence of science lies in its method, not in substance," he says. "Parapsychologists bring rigorous scientific standards to their study of the occult, and rightly consider themselves scientists, as may any who follow the scientific method. Yet mature sciences possess another dimension — a certain level of agreement as to what has been accomplished and what constitutes a fruitful research program. Parapsychology, by this criterion, is an infant science. Psychology, one might say, is still prepubescent."



WORLD WONDERS

ON FATE magazine we go about with our mouths open as we consider all the strange and wonderful things in the world, especially the new discoveries.

One must consider many new claims with tongue in cheek, however, such as the discovery in Kenya of a "monkey-man." According to UPI "a wild man who acts like a monkey but looks like a human" was found early in May on the shores of Lake Victoria. A Dr. Paul Maundu is quoted as saying the creature certainly is human but he acts like a monkey — even eating bananas without peeling them. "John" sleeps on his haunches, does not speak any known language, eats meat and shuns vegetables.

It sounds very much as if "John" is a mentally retarded adult abandoned by his clan, village or family but the idea of



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"wild men" and "wolf children" persists in our culture which explains why metropolitan papers publish such recurrent junk.

* * *

A resplendent golden-crested bird has been rediscovered in New Guinea after being thought extinct. The yellow-fronted gardener bowerbird had been known only by three adult male skins sold in 1859 to the Tring Museum by a plume merchant. A dozen expeditions unsuccessfully searched remote areas of New Guinea for the bird. Now Jared Diamond of the department of physiology of the University of California Medical School, Los Angeles, has discovered and studied the beautiful bird in the Foja Mountains of West New Guinea.

Perhaps the rediscovery of this bowerbird is not as wonderful as the bowerbird itself. To court the female, the male bowerbird constructs an elaborate bower. It is a stick tower on a platform rimmed with moss and decorated with separate piles of fruit of three different colors. Writing in *Science* for April 23, 1982, Diamond describes the bowers as the most elaborate structures built by birds. There are several varieties of bowerbirds and their structures include walled avenues, huts three to six feet in diameter, stick towers several yards high, "carefully laid out lawns and moss platforms with parapets. They are decorated with colored objects and at least six species use a tool to paint the bower."

The newly discovered species builds its bowers centered on a sapling or tree fern 18 to 80 inches tall. Sticks about seven inches long "were piled about the sapling or fern, forming a tower 0.5 to

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Nostradamus wrote his prophecies mostly for the last of the 20th century so that some people could heed his warnings—but to prevent their destruction he couched them in codes, one of the keys to which is astrology: for he indicates the planetary positions marking the events he predicts.

Many of the prophecies seemed fantastic... until now! He foresees reformation of the Catholic Church with rejection of its wealth, ostentation & complex rituals; the discovery of ancient Christian writings that will bring about a "New Age" Christianity—yet he also foresees widespread persecutions of Christians, and the assassination of a Pope in Feb. 1984.

He foresees the fall of Israel, and the key factor in the future wars as Arab vs. Jew, and then race against race. He foresees bacteriological warfare leading to widespread famine, wars fought from space stations, Geneva destroyed by nuclear blast, and New York reduced to ashes in a single hour!

The years 1983-2023 will be marked by earthquakes & volcanic disasters; a great comet comes close to Earth bringing terrible climatic changes and radiation; a huge meteor causes wide-spread fires in March 1996.

HOW TO USE THIS BOOK

BUT THERE IS HOPE, too, in these

prophecies: Europe will be united, there will be a new universal language, early Christian teachings will be restored, and the feminine aspect of Deity recognized. There will then be peace for 1,000 years as promised in Revelations. YES, there is hope that man can learn from his mistakes, and from these prophecies—that his understanding of them will bring about a "translation" of their worst effects into lesser dimensions.

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1.2m high. A circular moss platform 1m in diameter and with a raised rim was constructed about the base of the sapling or fern and the adjacent ground was cleared of debris. On the platform were piles of blue, green and yellow fruit. Each color was in a separate pile far from the other two piles. . . . These large structures were the work of a bird weighing about 120g (4.2 ounces)."

* * *

Before we leave New Guinea let's talk about the 7100-foot mountain there called Mount Fubilan. Bechtel, one of the largest engineering firms in the world, states that Mount Fubilan contains an estimated one billion tons of copper capped with gold ore worth an estimated \$800 million.

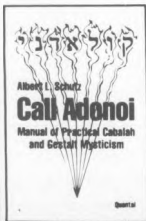
Bechtel and an associate company, Morris-Knudsen, already have begun an enormous construction project to recover these metals. The project will take 10 years and involve shipping 250,000 tons of equipment and material from Port Moresby 250 miles across the

Gulf of Papua and then barging it 500 miles up the Fly River to Kiunga. Thereafter trucks will haul it through the jungle and up to the 6000-foot level of Mount Fubilan where rainfall averages 300 to 500 inches a year. The gold will be mined first and Bechtel hopes that by the time copper mining begins in 1986 the gold will have financed the project.



GENUINE SEA MONSTER

OLD SAILORS' stories of giant Octopi or squids or the Scandinavian "krakens" may be only somewhat exaggerated. It is refreshing to have such a respectable publication as *Scientific American* devote a major article to "The Giant Squid." The introductory subhead to the article by Clyde F. E. Roper and Kenneth J. Boss points out that this huge deep-sea creature is so seldom seen dead or alive that its reputation is mythical. Indeed, despite many sailors' reports, its existence was never really credited until the crew of a French



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warship sighted one in 1861 and managed to haul in part of it.

In 1980, say authors Roper and Boss, a specimen of "medium size" — about 30 feet long — was stranded on Plum Island in Massachusetts. It is being studied at the Smithsonian Institution.

Much about this creature must be conjecture. No living specimen has ever been available for study. Most of our knowledge comes from strandings where the squid was dead or dying, from rare captures by fishermen in which the creature soon died or from portions removed from the stomachs of toothed whales which feed on them. Nevertheless, Roper and Boss believe they now are able to describe in some detail the giant squid's external appearance and its internal anatomy.

Giant squids can be at least 60 feet long. Whether they are ever much longer no one can say for sure. They can weigh at least 1000 pounds. The head, which may reach more than a yard in length, is connected to the body by a "neck bearing a circumferential collar or sheath with a dorsal locking cartilage." The giant squid has eight arms and two very long thin muscular tentacles. The arms may be only 10 feet long and each bears two rows of suckers. The two longer tentacles can reach a length of more than 30 feet and have a club-shaped terminus which has four rows of finely toothed suckers.

The body is cone-shaped with a short stout tail extending beyond the fins. The fins probably serve as stabilizers and are not used for propulsion. The squid propels itself by expelling water through a funnel located behind its head. Its head is highly mobile and can be turned to move the animal in any

direction. Little is known about what the squid eats. Its eyes are enormous; they can be 10 inches in diameter — larger than an automobile headlamp.

All in all, the giant squid, like other members of the squid family, is a marvelous creature. If squids and octopi did not exist but were imagined for another world by some science fiction writer, no one would find them believable.

Squids are among numerous animals in the seas; there are many members of the family. But how big this largest member of the family can get and whether it accounts for the sea legends about monsters larger than 60 feet remains unknown. Roper and Boss say only that the animal "can be as much as 60 feet long" but that limitation appears to be based on the fact that no remains

of larger squids have been found. It has been thought that the size of the sucker scars on the whales that feed upon squid could be extrapolated to mean squid grow much larger since whale scars are up to eight inches in diameter, whereas the largest suckers of recovered squids are little more than two inches in diameter. However, Roper and Boss maintain that because the scar grows as the whale grows this is an unreliable indication.



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30°C. always produce females and at 34 degrees to 36 degrees the eggs always produce males. At 32°C. one test produced 85 females and 13 males. The sex of the animal seems to be irreversibly fixed during the second and third weeks of incubation. The significance of all this remains unclear.



LIFE FROM SPACE

CONVENTIONAL biologists have been quick to attack the theories of Sir Fred Hoyle and Prof. Chandra Wickramasinghe, the British scientists who contend primitive living cells "seeded" the earth early in its history. Hoyle and Wickramasinghe believe that the "seeds" that began life on earth came from comets. Hoyle's book *Lifecloud* cites a number of reasons why he feels that life must have originated elsewhere. For example, the wavelengths of light that chlorophyll can use most efficiently are not in the most concentrated part of the sun's spectrum.

Now comes Nobel prizewinning molecular biologist Sir Francis Crick who also believes that life did not originate on earth. But Crick takes a position much farther out than Hoyle's and Wickramasinghe's. His new book *Life Itself: Its Origin and Nature* proposes that life on earth was deliberately planted by a mission sent from a superior civilization in space.

Like Hoyle and Wickramasinghe, Crick offers special reasons why it would be difficult for life to have started here. Crick and Leslie Orgel once published a paper in *Icarus* explaining that they were disturbed by the fact that molybdenum is necessary for certain enzymes to function but is extremely scarce on

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earth. How could life begin in such an environment? they ask. They answer that life must have begun on a planet rich in such metal.

And Crick, the man who was a key figure in unraveling the mystery of the double helix of the gene, finds it difficult to believe that a self-replicating system could develop spontaneously from atomic matter. Crick accepts the notion that the earth was a primordial ocean of organic matter before life began but he believes it remained sterile until inoculated by a germ of life from somewhere else.

Prof. Cyril Ponnampereuma, director of the Laboratory of Chemical Evolution at the University of Maryland, disagrees. Reviewing Crick's book in *New Scientist* Ponnampereuma writes, "The aiming of a package of microbes to the right spot on the earth at the right time in its history may be a more unlikely possibility than the appearance of the phenomena of replication and transcription."

As for Francis Crick, he admits that his wife describes his book as science fiction. Crick himself doesn't think it is. He has the same advantage that a tenured professor has; he can say what he believes without fear.



NDEs

TIME magazine uses its own account of a deathbed vision to introduce Claudia Wallis' review of a new book on near-death experiences by Dr. Michael Sabom, a cardiologist at Atlanta VA Medical Center and assistant professor of medicine at Emory University. The book, published by Harper & Row, is *Recollections of*



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William L. Brian II is an engineer who has worked in a writing and editing capacity in private industry. He received B.S. and M.S. degrees in Nuclear Engineering.

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Sabom was particularly impressed by how real these experiences had been to the patients— "realer than here," one patient said. They remembered no physical pain and experienced feelings of tranquility.

Sabom has considered a number of scientific explanations for these experiences and rejected them. He found religious differences between these patients didn't matter; whether they were churchgoers or atheists, college graduates or high school dropouts was not significant. The only differences he observed were that the women were more likely to remember seeing persons they held dear.

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The author doesn't believe these experiences are triggered by drugs naturally released by the body to ease the pain of dying; he says the patients' memories of the external events surrounding their "dying" were much too sharp for that. They often recalled exactly what had happened to them in the emergency room — the positions of the physicians in the room, the number of electrical shocks they were given, the reading on the monitor and so on. He even ran a control study and found that longtime heart patients who had not had near-death experiences did not have this total recall ability.

Claudia Wallis quotes Sabom as saying, "Personally, I believe in life after death. But I do not believe the work I have done proves life after death." He believes it does show that dying brings about "a splitting apart of the non-physical part of our being from the physical part." The nature of the non-physical part still remains the great mystery.



COINCIDENCE AT WORK

• Motorists Jane Spindler, 29, and Helen Will, 70, of Wausau, Wis., collided at an intersection in downtown Wausau one day last February. The police pocketed their paperwork on the minor crash and Jane and Helen drove off in different directions — only to collide again a block away at another intersection. Neither woman was injured in either accident.

• Robert Vaughn of Kalamazoo, Mich., was driving along a country road last Halloween evening remembering that, exactly one year before, his car had struck and killed a deer at that very

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spot. "Before I had that thought out of my mind," he said, "I had hit another one."

- Galaxies are generally thought to be fairly evenly distributed in space. But now observers at Kitt Peak National Observatory and other observatories have discovered a vast hole in space that ought to contain about 200 galaxies but has only one-tenth that many. Astronomers are puzzled.

- Truffles are prized culinary delicacies which grow underground. In Europe, where the art of truffle hunting (and eating) far exceeds that in the United States, muzzled sows are used to find

and dig out the truffles. (The muzzles are used so the pigs won't eat the truffles before the hunters can get to them.) European researchers have discovered that sows hunt the truffles because the fungi contain a steroid with the same musklike scent that is synthesized by the sex glands of the boar. The scent is transferred to the boar's saliva and apparently stimulates the females during mating.

- A scientific study shows that adopted children more frequently follow their biological relatives' pattern of mental illness than that of their adoptive families.

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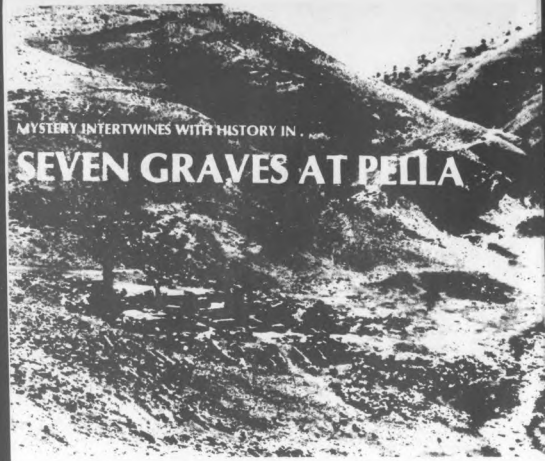
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SEVEN GRAVES AT PELLA

Fallen columns and building stones surround part of the ruins of Pella near the city's great spring. In the Civic Complex (center) some columns have been reset.

By Robert H. Smith

FOR CENTURIES Pella was a rich bustling city on the fringes of the great Arabian desert, part of a network of caravan towns through which flowed the merchandise of Antioch, the myrrh of Yemen, the linen of Egypt and the wine of Canaan. The babble of a dozen tongues, from guttural Semitic languages to melodious Greek, was heard in Pella's streets.

All that is gone today. In its place a great silent mound a quarter of a mile long rises 100 feet above a fertile little

valley where a bountiful spring gushes forth. The spring, the lifeblood of the community, has been there since Pella became a city in the long-distant past.

Pella is not entirely deserted now. In the winter Bedouin families often camp near the spring to escape the rigors of life on Transjordan's cold windy plateau. These nomadic visitors to Tabaqat Fahl (as Pella is called today) hardly realize that they are camping amid the tumbled stones of Roman temples, streets and fountains, or that beneath the visible rubble lie still more ancient ruins that may go back to that remote time when nomadic peoples first began



A tent made of black goat hair fabric shelters Bedouin family living near Pella's ruins. Younger members wear western clothes and the father owns a portable radio.

remained: Just above the skeleton the excavators earlier had cut through a thick layer of soil which contained millions of bones of tiny animals, mostly rodents. I assumed that these must be mouse or rat bones, but how did so many get densely packed into this layer? Could the creatures have fallen into the cistern and drowned? Hardly, for there was no longer any water in the cistern when they died.

I also toyed for a time with a more dramatic possibility: plague. In the Seventh Century the bubonic plague frequently swept across the Near East.

Had the inhabitants of Pella, trying desperately to control the epidemic, gathered up and buried every dead and dying rat they could find? It was easy to picture the despair and frenzy of the citizens as the epidemic intensified. But my speculations proved hasty.

I sent samples of the tiny bones to the Smithsonian Institution in Washington asking for identification. Some weeks later the reply came. The bones were not those of rats at all but predominantly a species of wild gerbil, and their concentration in the cistern was the result of owl predation.

As the cistern fell into disuse, owls began to nest in its vaulted ceiling. While resting the owls regurgitated (as owls must) balls of fur and bones from their slain prey. It would not have taken many years for a few of these voracious birds to litter the ground with gerbil remains!

This burial is but one of several found at Pella which have special interest. Each in its own way has an element of mystery and — most important to archaeologists — each contributes something to our knowledge of the history of the site.

* * *

WE HAVE learned much about Pella since the College of Wooster first began to dig in the ancient city in 1967.* Our fieldwork was interrupted by the Arab-Israeli War that year and not until 12 years later were we able to resume operations, this time with the University of Sydney, Australia, as a partner.

The Joint Expedition had its first season in 1979. Our Australian colleagues were in the field in January and February; then, beginning in mid-March, our Wooster team excavated for two months. The same arrangement was followed in 1980 and is expected to continue in future seasons. Funding for the Wooster work has come through major grants from the National Geographic Society and the National Endowment for the Humanities.

With the cooperation of the Department of Antiquities of Jordan we constructed a permanent concrete field headquarters atop Pella's central

mound. It consists of nine large rooms for sleeping and working and even has such amenities as flush toilets and hot showers. With this fine camp we are much less vulnerable to the weather than we otherwise would be.

And weather we sometimes have! During the winter of 1980 rain frequently interrupted the Australian team's work in the field. Digging in the spring the Wooster team seldom had rain but experienced more than one *khamisin*, a hot gale from the southwest that sometimes went on for hours, rattling windows and laying a thick layer of dust over everything. Such minor annoyances must be endured for the



Male skeleton found on ledge in West Church cistern was interred about A.D. 650 — on its side, facing Mecca.

* See "Pella Through the Ages" by Robert H. Smith, October 1979 FATE.



Well-preserved skeleton is that of a young woman buried in medieval times. She had to be slim; her tomb is a disused Byzantine drainage channel just 15 inches wide.

sake of learning more about Pella's buried past.

Let me describe some of the other tombs which have not only given us information but also posed mysteries. In one tomb discovered in the spring of 1979 two skeletons were interred in a sarcophagus where we might have expected only one. The stone coffin was found in a rock-cut tomb chamber used about the Second Century A.D. during Pella's Roman period.

Tombs at this time generally were intended for family use which sometimes continued for generations. Typically they consisted of an almost square central chamber with a door in one wall and burial slots cut into the other three walls. In this tomb the twice-used sarcophagus stood in the only place where there was space for it, the central chamber.

It was no easy task to remove the gabled cover from the receptacle. Half a dozen workmen tugged and strained with a crowbar for long minutes before the massive lid finally slid off. I marveled that the ancient workmen of Pella had been able to move the sarcophagus to this place, 50 feet up an incredibly

steep slope and through a narrow doorway. But move it they did.

Peering inside, I was pleased to see an undisturbed skeleton. No tomb robber had rifled this burial. Then my eyes fell on something poignant and fascinating. On top of the rib cage lay a heap of delicate little leaves, undisturbed since they were placed there. They had dried to a warm coppery brown; every vein in



Roman-style arch forms ceiling of east entrance to theater where irregular rock (arrow) proved to be human skull.

them could be seen. They were far better preserved than most of the bones—which fell into powder when they were touched. When the burial had been sketched and photographed, I carefully removed the bunches of leaves for identification and further study. (So far no one has been able to identify them botanically.)

Only when the skeleton itself was being removed could we see the second skeleton beneath it. It was not uncommon for space to be at a premium in a family tomb of this kind, but when room was needed for a new interment the bones of an earlier burial were usually piled up against the wall or gathered and stored in a special container about 18 inches long. Indeed, in an adjoining tomb of the same period we found fragments of just such a wooden bone box.

The users of this tomb obviously preferred to handle matters in a simpler manner, but whether it was a desire not to disturb the first burial or sheer indifference that prompted the double interment we cannot say. How often the archaeologist wishes he could call back the ancient people to explain what they have left behind!

Another strange burial was found in the theater, a building which has been under excavation since 1979. It was constructed in the First Century A.D., perhaps not long after the time narrated in the Gospel of St. Mark when Jesus walked in the region of the Decapolis. The theater is situated at the southeast corner of Pella's great mound, almost down in the valley into which the city's powerful spring flowed. I suspect that it may have been perilously close to the creek bed so that water could be diverted



Cooking pot from a tomb of Pella's Roman period contained the bones of a newborn infant. Two of the tiny bone fragments lie in front of the vessel.

into the orchestra for aquatic performances.

This structure probably continued to be used as a theater until Byzantine times—around the Fourth or Fifth Century of our era—but then was converted to some more ordinary purpose, as numerous poorly-constructed walls of the later date attest. About A.D. 600 that use ceased, too, and the building quickly filled with debris which included tens of thousands of pottery fragments of about the Sixth Century.

As the theater filled with rubble, the level of the little valley beside it also rose. Probably the old Roman drainage canals beneath the valley clogged, and as a result the valley silted up at least three yards deep and the lower portion of the theater was buried. Most crucially, the water table in the valley rose at the same time the silt accumulated. The significance of that development will soon be apparent.

Toward the end of our 1980 season we discovered the top of the eastern

entrance tunnel leading into the theater. In due course we exposed the uppermost stones of the round Roman-style arch that formed the ceiling of the tunnel. At first it seemed that the tunnel would be found entirely filled with silt, but then a small lump of earth fell away and we could see that the upper part of the arch was clear of debris.

As soon as a large enough opening had been made I wriggled into the narrow space, holding a pressure lamp to light my way. The silt dropped off sharply inside the tunnel and soon I had room to crouch without bumping my head. Ahead I could see a rising slope of silt which came from the other end of the tunnel, the overall length of which was about 29 feet. I sat near the center of the tunnel, where I had the most headroom, and looked around. The floor lay, I estimated, about two yards beneath this fill. Around me all I could see were the well-cut curving stones of the vault and the rubbly silt.

The air was damp and soon I noticed that my feet were beginning to feel wet. Then I became aware of the faint sound of trickling water. Sure enough, a tiny rivulet was coming out of the silt and forming a shallow pool. Since the level of the pool was not rising, the water obviously was draining off through the soil. I was at the water-table level.

Momentarily my hopes that we could excavate this entrance and the theater's stage and orchestra as well faded. One cannot dig through three yards of mud with water continually flowing in!*

As I squatted in the gloom, seeing

things that no eye had seen for more than 1000 years, I noticed an irregular rounded rock about five inches in diameter lying half-submerged in the little pool of water near my feet. Not until our staff geologist joined me a few moments later and pointed meaningfully toward the "rock" did I realize it was a human skull.

My curiosity was piqued. How did it happen that a human skull lay atop this silt? It was time for our physical anthropologist to take charge. This expert made a measured plan of the tunnel and on it fixed the position of the skull. Then he probed into the puddle and found more bones. When he had finished charting the position of each bone he was able to report that the bones were not randomly distributed but formed an articulated skeleton.

The sequence of events was therefore basically clear. After the theater was abandoned and the entrance had mostly silted up, someone saw the fill — protected by the vaulting above — as an excellent place to bury the dead. He did not reckon on groundwater percolating through the soil.

The only artifacts found with the interment were half a dozen small simple beads. These suggested that the skeleton was that of a female but the bones were so deteriorated that little could be learned from them. The archaeological context provides a date of A.D. 750 or later for the burial.

So far only this one burial has been removed from the theater entrance. When our diggers remove the upper debris clogging the passageway they may find other interments. And when it is eventually possible to excavate the soil below the water table, new discov-

* Later I was to become somewhat more optimistic about the possibility of lowering the water table in the valley and pumping water out of our excavation area. But that is another story and its end is not yet in sight.

eries may be in store for us such as statuary, dedicatory inscriptions or graffiti scratched on the walls by ancient playgoers.

* * *

THE LATEST burial in date that we have found at Pella is located north of the theater and just outside a colonnaded courtyard that gave access to a Roman temple. Comparison with other burials suggests that the interment may have been made as late as the Mamluk period, around the 12th to 13th Centuries A.D. Not far away we found broken pottery of that period which had been left by squatters who lived amid the ruins.

This burial — the skeleton of a young female — was found when excavators were cleaning a Byzantine drain. The girl had been buried wearing her jewelry which consisted of several heavy bronze bracelets and a few beads. Fragments of her garment (or perhaps a simple shroud) still adhered to one of the green-corroded bracelets. The burial followed Islamic practice; the body lay on its right side, facing Mecca.

Like the burials in the reservoir and in the theater passageway, this interment was improvised. In this case the survivors had utilized a narrow plaster-lined drainage channel which lay directly beneath the paving of a room alongside the courtyard. They did not have to fear a sudden torrent of water in the channel, for the buildings in this complex had long since fallen into disuse and many of their stones had been carted away.

The cause of the young woman's death is a mystery that probably never will be solved. The skeleton showed healthy bones and strong teeth and we

can be sure that she was not overweight, for her corpse had been fitted into a space scarcely a foot wide.

Occasionally an archaeologist will find everything connected with a burial except the most essential component: the body. This was the case with a Late Bronze Age tomb complex which we excavated at Pella in 1967. Almost directly in front of the entrance to Tomb No. 1, which contained more than a hundred objects put there in the 16th Century B.C., we discovered an egg-shaped cist made of hard, unfired, reddish clay. The upper part of it had been broken away but the remaining lower portion retained its original shape. Inside we might have expected to find a skeleton with extremities flexed in fetal position. Instead, we found only a few bones and fragments of pottery of the Late Bronze Age. Perhaps the cist had indeed once held a body. If so, its contents may have been scattered when the cist was broken or possibly eroded away.

As if to compensate for this loss, the other Canaanite tombs we found that season were rich in skeletal material and objects of everyday life. From them we learn that Pella participated in the Canaanite culture of Palestine and Transjordan with all its sophistication and material abundance.

Of all the burials I have seen at Pella, the most poignant is that of an infant we found during the 1979 season. While excavating a tomb of the Roman period we discovered a cooking pot lying on the chamber floor. It was shattered but held together by earth which had accumulated inside it.

The excavator brought the vessel to our field headquarters and I gave

instructions that it be washed before it was registered. A short time later our registrar came back with the report that in the hardened mass of soil she had found some small bones and the shells of two hen's eggs! Like the pot, the eggs were cracked but held together by earth.

The few bones that were recovered were those of a prematurely born infant. It was not uncommon for parents to bury a dead infant in a jar but I had not previously seen a cooking pot used for that purpose. (In our 1980 season we found a newborn infant buried in a broken Canaanite wine jar.)

Who knows what purpose the hen's eggs were intended to serve? Certainly they were not there because they just happened to be in the cooking pot at the time it was selected to hold the dead infant. Since in more than one of the world's religions eggs have been regarded as symbols of life and even resurrection of the dead, I am inclined to think that they were placed with the infant as an expression of the parents' hope that the child might live in some afterlife. But there is no evidence that these parents were Christians — although Christianity came to Pella in the First Century A.D.

Finally, the important tomb of *Johannes* was discovered during the 1967 season. Typical of tombs of the Byzantine period, it consisted of a central chamber flanked by burial niches carved into the walls. Rock-cut, like most Pella tombs, it was entered through a short passage and sealed by a massive stone door which pivoted on sockets cut into the large stone threshold and lintel.

The inscription carved above the door gives this tomb its special importance. Written in uppercase Greek letters, it reads, "Tomb belonging to *Johannes*, son of *Theodorichos*, and to another *Johannes*, dedicated soldiers, by origin coming from regions of the Arab nation. Made in the time of the 15th indiction, year 584." This date on our modern calendar is A.D. 521-22.

The two men named *Johannes* (a unique variation of the name *Johannes* or *John*) were soldiers who had special rank in the Byzantine army as protectors and emissaries of the emperor himself. They came from the highlands of Transjordan east of Pella. This much we learn from the inscription and it is useful historical information about Pella in Byzantine times.

Just as noteworthy is what we do not know about this text. Why should a tomb have double ownership? Why is the name of the second *Johannes*' father not given? What ethnic or geographical region was intended by the designation "Arab nation"?

This tomb typifies our work at Pella and archaeological work almost anywhere. From our excavations we learn a great deal, but with every discovery that increases our knowledge of our site's history come fresh questions. The excavator functions much like the detective in a mystery story, except that archaeologists are dealing with real life. We cannot be so sure as fictional detectives are that we have the information we need to resolve all uncertainties, for sometimes a few essential pieces of a puzzle have been lost forever.



VISIONS THAT PAID OFF

Was the preacher's dream
of a gold strike precognitive or
born of wishful thinking?

By Jean Michael Moore

THE REV. Floyd Davis, a combination farmer and circuit-riding preacher of Spokane Falls, Wash., was a hard-working, dedicated man but not a prosperous one. His small farm was unproductive and his small religious congregations were made up of equally unprosperous members. Although he enjoyed preaching and would have enjoyed farming had his land been more fertile, he did wonder at times how it would feel to find himself suddenly rich.

In 1885, when news concerning the gold rush to Eagle and Pritchard Creeks in the Coeur d'Alene Mountains made headlines in newspapers all over the northwest, Davis yearned to join the stampede which, if blessed by fate, might lead him to a golden treasure.

One evening he went to bed thinking about the great Jackass Bonanza (later known as the Bunker Hill and Sullivan Mines) supposedly discovered by a

burro. According to the story, a runaway burro belonging to a prospector named N. S. Kellogg of Murray, Idaho, kicked up a piece of rich silver-lead ore.

"If only such a streak of luck could come to me," Davis prayed as he fell asleep.

That night the preacher had a strange dream: he saw himself tramping through gulches and over mountains accompanied by a burro. After wandering through wilderness for many miles he came to a narrow gulch where he saw three fallen trees lying directly across the trail. A short distance farther on, the gulch forked and the dreamer decided to take the right branch — and he came upon a fabulously rich placer region.

At this point Davis awakened. The dream was so realistic he awakened his wife Martha to tell her about it. Was it a good omen, he wondered, or simply the combination of exhausting daytime work and a mind full of wishful thinking? His wife advised him to go back to sleep.

The next night, however, the dream was repeated and again Davis awakened his wife to tell her about it.

"Don't be so foolish as to worry over a silly dream," she told him. "Get some rest so that you can face reality and hard work in the morning."

When the dream recurred the third night, Davis could no longer disregard it; he accepted it as a message from a higher power and decided to do something about it.

He confided in a neighbor, Harrison Everett, and revealed his decision to search for the fortune he had envisioned. To his surprise, Everett asked to accompany him. Another neighbor, Samuel Laird, agreed to grubstake the fortune-seekers.

The Reverend Davis and his partner set out in early 1886 and traveled on foot from Spokane Falls to Murray, Idaho. While on the way to the Old De Smet Mission, where Davis and his partner began the last stage of their journey to the dream gulch, the preacher told Everett that in his dreams he had seen a tall stranger near the spot where they were to begin work and he was to ask him to become a partner in their search for gold.

From the time they left the mission, Davis claimed to be familiar with every landmark; he said he had seen them all in his dreams. Eventually they came to the gulch, the three fallen trees, the fork to the right and finally a huge quartz boulder where they ran into a man who gave his name as William Ray. Invited to join as a third partner, the stranger gratefully accepted.

The three men started to work and within a week, from a hole about 10 feet deep, they panned coarse gold with an approximate value of \$2000. They continued to dig and each panning was richer than the one before. They continued digging and panning until the ground froze and they were forced to discontinue their work until spring.

In the meantime, when nothing was

heard of the Reverend Davis, friends in Murray wondered if he had died in the wilderness. No one knew where he had gone and it was impossible to check his travels. Also no one knew that he had discarded his ministerial frock coat and black hat in favor of the more appropriate miner's clothing and heavy boots.

About the time Davis had been given up for dead, a typical prospector with long shaggy hair and a heavy dark beard walked up Murray's main street leading a heavily-burdened burro. The man went directly to the courthouse and asked for the register of mining claims. Pointing at the map, he said, "That's it. That's my Dream Gulch claim!" His voice identified him as the Rev. Floyd Davis.

From the courthouse the prospector went to the bank where he displayed a large canvas bag and asked the cashier to weigh the gold it contained. The cashier did so and said, "You've got \$3210 in gold here, Mr. Davis, a good cleanup." The miner assured the cashier that he would be bringing in more gold soon.

The news of the gold strike spread fast and Davis was besieged with questions concerning the location of the strike. The editor of the *San Francisco Sun* asked to print his success story but Davis told him it was too fantastic to be believed. The editor persisted until the preacher finally described how his three dreams had caused him to wander until he found the location seen in his visions.

Davis paid off the mortgage on his home and in the spring he and his partners, accompanied by several more men who hoped to share in their luck, returned to Dream Gulch. They took out more gold from their claim while

neighboring claims produced next to nothing.

The miners returned to Murray in late fall. Davis deposited his cleanup in the bank, then sold his claim for \$10,000. His fortune at that time was estimated to be about \$30,000, a sizable amount in those days.

By the end of four years, the Davis claim had yielded \$1,000,000 in placer gold and was destined to yield five times that amount before it gave out.

Davis' partners Harrison Everett and William Ray also made their fortunes but Davis did not enjoy his for long. After he sold his claim he went to Port-

land, Oreg., and then disappeared. Nothing was heard of him until February 1887 when an editorial in the *San Francisco Sun* stated that the body of the Reverend Davis, who had disappeared from Portland two months earlier, had been found in Los Angeles. His death was believed to have been suicide. An investigation determined that he had lost his money and appeared to be depressed before his disappearance.

There can be no doubt of the authenticity of the visions that paid off. Dream Gulch and the marks of Davis' digging remained for any doubting Thomas to see.



"YOUR ANIMA, HE TELL ME. . ."

By Henry E. Leabo

WORKING as a chemist in various parts of the world I have experienced many strange things but the strangest occurred 14,000 feet up in the mountains of Peru.

One afternoon the mining engineer handed me a bag of 30 or 40 ore samples and told me it was important that sample No. 17 be tested first. He was going to be away until the next afternoon and wanted a report ready on his return.

My native assistant Pedro, a Cholo Indian, had gone home, a mile across the mesa, and I intended to leave a note for him, asking him to start the test in the morning. But I forgot about it.

The next morning I rowed out to Lake Pun Run to shoot ducks. About

three miles out I remembered the sample and started back pronto, against a strong wind. It was late when I got to the laboratory. Pedro was there and I told him about the sample.

"She feenish, senior," he replied and handed me the result.

"But Pedro," I gasped, "how did you know it was the hurry-up sample?"

"Your *anima*, he coming in and telling me."

I was bewildered. When I told the mining engineer about it he laughed.

"These *animas* are routine stuff with some Cholos. Literally *anima* means 'soul' but with them it has a meaning all its own. I don't understand it. I'm merely an engineer."

And I'm merely a chemist.



THE CARD READER

One woman's terrifying brush with Gacy never made headlines.

She foresaw — too late — that tragedy befell his "boyfriends."

By Clifford L. Linedecker

THE SENSE of malignancy and danger surrounding John Wayne Gacy, Jr., was so overwhelming that an hour after meeting him, psychic Florence Branson stopped her car at curbside, got out and vomited. She was appalled and sickened by the evil the cards disclosed when she gave him a reading at a house party.

One week before the arrest of the suburban Chicago contractor during an investigation that ultimately led to his conviction as a mass murderer, the card reader had warned that Gacy was surrounded by sinister portents which spelled tragedy and death to young men. By that time it was too late to help more than 30 youths who had been tortured and murdered and many others who had been sexually abused but whose lives were spared by the sadistic killer.

Mrs. Branson's terrifying brush with Gacy was not recorded in the thousands of words produced by the print and electronic news media. But by the time he was apprehended by police, she had



Florence Branson is known for amazing insight and accuracy in card reading.

confronted the party hostess, Marilyn Campbell,* with the firm statement that he was a sadistic homosexual. Further, Mrs. Branson had to appeal to a friend who is a psychologist and experienced psychic investigator for help in dispelling the negative vibrations she had picked up from him.

A onetime Iowa farm girl who traveled to Chicago during World War II, married and was widowed after 18 years, Mrs. Branson taught herself to

*This is a pseudonym. During taped interviews with the author, both the hostess and her husband confirmed Florence Branson's distress and impressions of Gacy after the reading. Their names are on file in FATE's editorial offices.

AND THE KILLER



Wide World Photo

John Wayne Gacy, Jr., stood trial for sex-related killings of 33 men and boys.

make a living as a card reader and psychic. Dropping the "n" from "Florence" she adopted "Flor-ecce" as her professional name. Working one or two nights a week in a popular Italian restaurant-lounge on Chicago's northwest side, in her home and at house parties, she gradually developed a local reputation for amazing perception and accuracy in her readings.

Christmas tree lights were already twinkling in the windows of the neatly kept single-story brick homes in Norwood Park Township just outside Chicago's northwest city limits when Flor-

ecce arrived at the Campbell home. It was December 2, 1978, and she was to have the most agonizing and frightening experience of her life.

Flor-ecce had previously read several times for the hostess and readily agreed when she was asked to read for about a dozen people at the party. Seated at a wooden card table in a small room used as a study, she had completed seven or eight readings for guests when the door opened and a big-bellied stranger walked in. His blue-black jowls and soft cheeks slumped wearily into a double chin. He was John Wayne Gacy.

Flor-ecce sensed his chilling aura. The electromagnetic force field around his body was filled with danger, anger and violence. Her apprehension intensified when she half-stood and leaned forward to shake his hand. She had just time to brush his fingers and feel their moistness before he pulled his hand away. He muttered his name as he stared at her, unblinking, then eased himself warily into a straight-backed chair on the other side of the table.

"It was a horrible feeling. I just felt heavy air all around me and I was afraid of the man," Flor-ecce recalls.

She works with a 24-card euchre deck which she hands to her client to shuffle. Gacy quickly riffled them three times, then slapped them back on the table, still not taking his eyes away from her. His blocky hands were huge and powerful with stubby, fat fingers and nails trimmed or bitten to the quick. On one

of his little fingers Flor-ee noticed a tiny crescent scar.

Although not a palmist, Flor-ee studies hands closely. Their shape and condition can provide valuable clues to the personality, occupation and emotional state of her client.

At her direction, Gacy cut the deck, lifting the top cards with thumb and forefinger of his right hand, and dropped two stacks next to those he had left untouched. Now Flor-ee began turning the cards face up. Working from the left she arranged them one at a time into three tiers of four cards each.

As she flipped the cards she discussed their significance, drawing on her psychic impressions as well as the pattern forming on the tabletop. Her discomfort increased as the ace of hearts appeared on the table surrounded by jacks which in turn were separated by spades. Most disturbing was the inverted ace of spades, a certain indicator of danger or tragedy. To Flor-ee's trained eye and psychically attuned mind, the jacks represented young men grouped around the house card; they were surrounded by darkness.

"You have boyfriends," she ventured, half-questioningly.

Gacy never moved, changed expression or lifted his hamlike hands from his knees.

"You mean friends — people I drink with?" he asked.

"No, I mean young men you have a — different interest in. You're attracted to them romantically."

"That's just something I fantasize about," he murmured. "It's one of those things you wonder about sometimes."

His unblinking eyes remained locked on Flor-ee. She felt his responses were

defensive, as if he were engaged in a contest with her. He was curious, yet jealous of his privacy.

When she asked him about a woman in his house, he denied that any woman lived or regularly visited there. Then he conceded that a woman occasionally cleaned his house and asked if Flor-ee thought he could "make out" with the cleaning lady. The reader recognized his question as a ploy aimed at convincing her that he was heterosexual.

Flor-ee couldn't tune out the malignant message of the cards or her own psychic impressions warning of danger to young men who were somehow connected with Gacy. She had to get him out of the room. She hurried through the reading, trying to avoid looking at him.

The colors of his aura were terrifying. Near his trunk the aura was a murky orchid and his arms seemed to be emitting jagged bright-red flames. The only positive color was yellow which surrounded his head. Flor-ee recognized the violet, or purple, as an indication of close contact with the spirit world. The jagged red flames indicated that his arms engaged in violence. The yellow around his head was incongruously soothing and Flor-ee took it to mean that whatever was troubling him was nearing resolution.

When Gacy finally walked from the room, the reader was trembling. She gathered up the cards, slipped them into an empty box and took a new deck from her purse. She finished the rest of the readings mechanically, fighting the nausea swelling within her.

Marilyn, the hostess, was the last person to enter the room for a reading and she remonstrated when Flor-ee told

her that Gacy was a violent and dangerous man. Marilyn said that her husband Joe often worked with Gacy as a subcontractor and they had been friends for years. She insisted that they had never witnessed any threatening or violent behavior on Gacy's part. Nevertheless, Flor-ee told her that she had kept information from him because she feared for her own safety.

Flor-ee had been so sickened and frightened by her encounter she could hardly stagger to her car. After nausea forced her to stop en route, she finally reached her home and fell into bed. Her head was aching, her stomach hurt and she was dizzy. After two nights of troubled sleep, nightmares and gruesome visions of blood and dead bodies she was exhausted and called on her friend Dr. Evelyn Paglini for help.

A graduate of Northwestern University with a doctorate in psychology, Dr. Paglini remembers their conversation:

"She told me that she was constantly bothered with the faces of young boys in distress. She couldn't get it off her mind and was very upset over the whole thing. She picked up such fantastically negative vibrations from him after the reading, she couldn't shake them. There was a feeling of absolute evil about him and she was terrified by his aura."

Dr. Paglini recommended some meditative techniques but even after beginning the meditations Flor-ee continued to have horrifying visions of Gacy and a slender young man standing in a graveyard. Only gradually did the meditations and Dr. Paglini's solicitous counseling begin to soothe Flor-ee and enable her to sleep.

While the card reader was recovering from the effects of her brush with the

hulking contractor, police in nearby Des Plaines also were developing uneasy feelings about him. Witnesses had placed him near 15-year-old Robert Piest on the night the boy disappeared, nine days after the party in Norwood Park. Robert had walked outside the pharmacy where he worked to talk with a contractor about a higher-paying job and never returned. The contractor was believed to be Gacy.

A few days after Robert's disappearance Marilyn Campbell telephoned Flor-ee to say that Gacy wanted an appointment for a more comprehensive reading. Gacy had told her police were harassing him and he wanted advice.

Flor-ee was horrified and alarmed at what Gacy might do if he came to her home. She was afraid she might nervously blurt out the real message of the cards — which identified him as a violent homosexual child molester or killer. The reader firmly rejected the request and stipulated that Gacy was not to be given her address or the name of the restaurant where she gave readings.

Gacy continued his efforts to contact her for a reading but his time was growing short. Police were applying pressure on him; everywhere he went a policeman followed. Officers made no effort to cover their presence but took special care to make sure he knew they were watching him.

Gacy's little dog, a Lhasa apso named Patches, had become uncomfortable in the house and constantly whined and huddled near the doors. When Gacy realized that he was likely to be arrested at any time, he took his pet to a neighbor. The first time the neighbor opened the door after Gacy left, Patches darted outside. The dog was never seen again.

On December 21 Marilyn walked into the restaurant where Flor-eece was working and asked for a reading. She said that police had been questioning her husband and he was worried about being drawn deeper into Gacy's problems. Flor-eece dealt the cards, then advised Marilyn to beware of Gacy. He was shady and dishonest and had an obsession that had entangled him in his current predicament. His troubles would continue to grow.

Earlier that day, Des Plaines police had obtained their second warrant to search Gacy's house and surrounding property. They confronted him with accusations that he was holding the missing Robert Piest against his will or was otherwise connected with the disappearance. Gacy's denials were unconvincing.

Late that day an investigator lowered himself through a trapdoor into a crawl space under the contractor's ranch-style home. The crawl space was filled with the odor of death. By the time the ashen-faced policeman wriggled out of the crawl space, he had uncovered a clump of human hair and the skeletal remains of at least one person. Several

suspicious looking mounds remained to be investigated.

The crawl space under Gacy's home was a charnel house: the remains of 29 boys and young men were eventually pulled from beneath the floors, the patio and the garage. Four other bodies, including that of Robert Piest, were recovered from the Des Plaines River and its tributaries.

Dozens of other youths, eventually located by police, told of being brutalized and tortured by the burly killer-sex pervert. Gacy's neighbors, friends and others who had met him socially were horrified and shocked. They couldn't believe that the affable cherub who had posed for photos with Chicago Mayor Michael Bilandic and the nation's First Lady, Rosalyn Carter, could be a cold-blooded mass murderer.

But Florence Branson, who had read cards for him, believed it. John Wayne Gacy, Jr., carried the odor and the aura of the grave with him wherever he went and a 24-card euchre deck had exposed his secret.

Flor-eece put away the cards she had used for Gacy. They would never be used again.



THE MAN WHO BUILT A FIREPROOF HOUSE

By Georgia Hardisty

FEAR OF fire led Fred Sharby, owner of a chain of theaters in Massachusetts, New Hampshire and Vermont, to build a completely fireproof house for his family in Keene, N.H. The house was built with steel girders, a stucco exterior, a plaster interior, tile floors and iron doors. The oil furnace was encased in cement and the house even had a fire alarm — and

these were unusual in 1939.

On November 28, 1942, Fred Sharby, his wife Hortense and son Fred, Jr., went to a football game in Boston. After the game they went to dinner at a Boston nightclub, the Coconut Grove. Fire-fearful Fred Sharby and his son Fred, Jr., were among the 493 persons who died that night in the tragic Coconut Grove fire.

— TRUE —

MYSTIC EXPERIENCES

FATE will pay \$10.00 for each true experience published. Stories should be less than 300 words and typed double-spaced on one side of the paper. They may be sent to the TIME Editor, FATE Magazine, 500 Hyacinth Pl., Highland Park, Ill. 60035. They must be signed by the author and address must be shown. Manuscripts will not be returned unless accompanied by stamped self-addressed envelope.

TRAGEDY TIMES THREE

By Nancy A. La France

RELAXING to rest my eyes one afternoon in July 1979, I was startled by a hideous face zooming toward me through the blackness of my closed eyelids. Slightly unsettled, I opened my eyes and looked around the room. Then, calling myself silly, I tried to relax again. As soon as I closed my eyes the gargoyle face zoomed in again. It had the hideous features of a childhood devil image — leathery black skin, red glowing eyes and saliva dripping from its gaping mouth. A feeling of impending tragedy came over me and the number three loomed in my mind.

For the next few hours I analyzed my premonition and the next day I cautioned my brother George La France to be careful at work. I wrote a note to my daughter Tina's day-care teacher to keep a watchful eye on her; she was to have her first swimming lesson. Last, I called my fiance David Darling who was employed as a K-9 officer.

Within the next 36 hours the following events took place:

(1) At 2:30 on a glorious sunny afternoon while walking near my West Palm Beach, Fla., home, I was outrageously attacked by a tall black man while my daughter stood not five feet away. Her screams of terror must have frightened him and in his rush to escape he threw me to the ground. My head hit the concrete sidewalk and although I was dizzy and badly shaken I recovered quickly.



Nancy A. La France

(2) At 8:30 that evening a speeding car struck my fiancé a glancing blow on his right side. He was not badly hurt and later took on another assignment with his K-9 attack dog, a Belgian shepherd named Styx.

(3) At 3:30 the next morning David began to feel nauseous and to suffer excruciating abdominal pain. Remembering my warning and now frightened by the chain of events, he decided not to brave it out. After calling for assistance, he locked himself in his car with his companion Styx.

The next hour was crucial, for as David waited for help his appendix burst and he fell into unconsciousness. It took 45 minutes to get his prone body out of the car. In the hospital he was taken immediately into the operating room for surgery.

When I entered David's room the next morning, he opened his eyes and said, "You saved my life. You told me something would happen and if it wasn't for you I'd be dead." — *West Palm Beach, Fla.*

MANNA

By Cecil W. Beasley

IN 1954 the lumber mill in northern California where I was employed was closed down because of a strike. I felt fortunate because a friend had directed me to a temporary job building a raft for a lumber broker on Lake Almanor 30 miles from where I lived.

I drove to the lake each day and as I was returning home one evening I was following another car when a flurry of paper money filled the air and blew off the side of the road. I stopped the car and picked up five one-dollar bills lying beside the roadway.

The car ahead of me had turned into a store in Westwood, Calif., a short distance up the highway, so I drove there, went into a store, found the young lady driver of the car and tried to give her the money which I thought had blown from her vehicle. She denied it was hers and said she was driving her father's car. I obtained her lakeside address so that I could return the five dollars to her father on my way to work in the morning.

When I called on the father the next day, he also said the money didn't belong to him and he urged me to keep it. The temptation to do so was great because we had no income — there were no strike benefits or unemployment pay and until my friend's recommendation there had been no work for several weeks.

As I reflected on the situation during the day, I thought there might be some kind of identifying paper at the scene of the treasure. On my way home that evening I stopped at the place but all I could find were two more one-dollar bills. I was puzzled at the find because the ground there was clean of everything but pine needles.

The unexpected and mysterious money provided my family with food for a week and I always have thought of it as manna from heaven. — *Red Bluff, Calif.*

LIGHT BRIGHT TREE

By Carole R. Bede

IT WAS a warm sunny day in early spring. I was wearing jeans and a sweater as I walked across a field of soft green grass toward a large ancient tree.

At the same time I was sitting in a classroom wearing a parochial school

uniform. It was a cold and snowy day in late January 1979.

The altered state of consciousness that I experienced was the result of tentative reaches into the world of psychic phenomena that were supervised by one of my instructors, Sister Marie. She had taught our class simple meditation techniques to be used for sleep, study or relaxation. Now this experiment in altered states was the most unusual attempt that we had made. But strangely, at no time once the journey began was any one of us frightened.

Sister Marie led us into this other world but once we were there the majority of the class drifted away and lost contact with Sister Marie's voice and instructions.

I walked toward the large tree and when I got close to it I could see the outline of a door in the trunk. I must have opened the door, or it opened for me, because the next thing I remember is being inside the tree.

The inside of the tree was dark, with just light enough for me to see my way. It smelled mossy and green, like a garden after the rain. It was cool with the coolness of a cellar, or perhaps the coolness of the forest where no light or heat penetrates.

Steps led down into the ground under the tree. I stepped down them very carefully; the stairs were winding and the light was dimmer there.

At the base of the stairs was another door with an elaborate doorknob carved to look like a rose in full bloom. I turned the knob and entered a chamber.

My memories of what happened next are fragmentary. There were people in white robes much like those described in the Book of Revelation; I remember



Carole R. Bede

one man in particular who was white-haired and although his face was unlined he had an air of great age and wisdom. He wore a circular gold medallion on a heavy gold braided chain which I did not see well enough to identify. And I remember a Light — warm, very bright — which came from an unseen source at the opposite end of the chamber.

The Light with its warmth and brightness came toward me and I felt filled with goodness and joy. I was literally walking on air as I moved toward the Light. And then I was part of the Light and it was part of me.

Before I could realize what was happening I was outside the tree feeling disoriented and confused. And the bell was ringing and the class was over.

I have experienced other altered states of consciousness but I have never been able to return to that place or to find that Light again. — *Philadelphia, Pa.*

TALKING TO ANTS

By Sebi Breci

"MY GOD! Look at the ants all over my floor!" I exclaimed to my wife. "It's like a wall-to-wall ant rug!"

I don't know why, in 1966, the black ants decided to come into our house and infest our kitchen floor. But there were thousands of them.

Chlordane spray was legal as an insecticide 16 years ago, so I filled a can with a dilute mixture and sprayed a blanket of my own right over the ants. I also crawled under the house and sprayed the water pipe leading from the ground into the kitchen, since many ants were climbing it into the house. I gave the crawl space under the house a good soaking with the chemical, sprayed the patio, the concrete steps and the back door.

The chemical has a strong odor so my family and I decided to leave the house for the afternoon, hoping that by the time we returned that night we would find a kitchen full of dead ants.

But when we did get home one look into the kitchen showed us the chlordane spray had been ineffective.

"What shall we do?" I asked my wife. "It doesn't seem to work. Maybe we had better check with an exterminator. Maybe they've got something stronger." My wife agreed and we decided I would have to call them.

While my wife was tucking our sons into bed I went downstairs to the kitchen to take one last look. The ants were still swarming all over the floor. Strangely enough, that is where they stayed. Not one ant had climbed up on the kitchen table, the counters, refrigerator or other appliances. While I was pondering our predicament a thought suddenly struck me. Why not ask them to go away?

It seemed a ridiculous idea but I convinced myself I had nothing to lose. I moved to the center of the kitchen floor

and squatted down — probably to make sure the ants could hear me. Clearing my throat I spoke in a voice slightly above a whisper; I didn't want my wife to hear me.

"Now, look here, you ants. God made you just like he made me. God's spirit is in you; otherwise you wouldn't have life. Now, as God's creatures you must learn that this house is for me and my family. You ants have your own abode and way of life. My family and I do not come and invade your home, do we?"

"Now, I am asking that you please leave this house and go back to your anthills or wherever you live. My family and I will appreciate it if you leave as soon as possible — right now preferably. Thank you for listening."

I went to bed thinking, "How ridiculous!"

The next day was a beautiful Sunday, a spring morning. I took my time getting out of bed. I was not anxious to cope with our problem. But when I did go downstairs I found there was not a single ant in the kitchen. I hurriedly checked every corner. I went outdoors and checked the patio and back door area. There were no ants anywhere. It was unbelievable! The ants had disappeared!

I ran upstairs, pulled my wife out of bed and towed her downstairs. "Look. Take a close look," I commanded. "Do you see any ants? They are gone, gone, gone. . . ."

Our excitement awakened the children who came downstairs and joined in the jubilation.

We kept watch on our kitchen for days afterwards but the ants never returned — not once in the 13 years we

lived in that house on Apache Road in Westminister, Calif.

Did those thousands of black ants actually hear and understand my words?

All I can say is that they were asked to leave and they left — for good. I have no explanation for this. — *Council Bluffs, Iowa.*



MY PROOF OF SURVIVAL

FATE will pay \$10.00 for each story published in this department. Stories must deal with an actual experience proving spirit survival. They should be less than 300 words and typed double-spaced on one side of the paper. They may be mailed to: FATE Survival Editor, 500 Hyacinth Pl., Highland Park, Ill. 60035. Manuscripts must show author's name and address and include a stamped self-addressed return envelope.

PAPA'S PLACE

By Donna Smith

I WAS raised in the country—six miles southwest of Cache, Okla.—on the land that my great-grandfather Isaac Mahaffey had lived on. That land has a lot of special memories for my family. My grandma Wilene D. Long was born there and my great-grandfather, whom we called Papa Mahaffey, died there in 1954.

When I was small I heard stories about how Papa worked and loved the land. Everyone said he could grow a garden like none they had ever seen. But my favorite story was one my cousin Raymond Alexander told me. He said that in the late 1950's he saw Papa's spirit out by the old cellar. He said Papa was just standing there and

then disappeared. I used to think my cousin was fibbing but not anymore. I too have seen Papa.

One night in June 1976 I was sewing in the little house which is the kitchen added on over the cellar. Suddenly I felt as if someone were staring at me so I looked up and out through the big



Donna Smith

window in front of me. A tall thin man in overalls stood there staring at me. As soon as I realized this the man disappeared! I ran into the main house to tell someone but everyone was asleep. The next day I went to Grandma Long and when I described the man, she said he was Papa.

After several years I had forgotten about seeing Papa—until my brother Matt Sailors and his friend Jeff Dodd told me about an incident that had scared them in January 1979. They were sitting in the little house when they became aware of someone watching them. Looking out the window they saw a tall thin man staring at them. After a second or two the man vanished. They ran outside, not scared until they reached the window and realized there were no tracks in the mud. It had been raining and there should have been tracks. After they described the man I knew it was Papa.

Matt saw Papa again in April 1979. I guess he will always watch over the land he loved. — *Wichita Falls, Tex.*

HE DIDN'T KNOW!

By Trudy Weddington

MY SISTER Stacia Duncan had dated Edmund Blackburn who was killed in Vietnam on February 10, 1972. He was in love with her but she was only fond of him. His body was returned to Tulsa, Okla., and she attended his funeral. As she was driving home afterwards, Edmund appeared in the backseat of her car. She was so shocked she almost drove off the road.

Several days later Stacia was alone watching TV when all the books on the shelf above the set tumbled to the floor. Far from calmly she picked them

up and replaced them on the shelf only to have the books come crashing down again.

She went to bed that night almost afraid to close her eyes. Sure enough, Edmund appeared at the foot of her bed, holding out his arms and smiling.

"I love you," he said. "Please come with me!" Stacia pulled the covers up to her eyes and watched as he faded out.

Frightening events continued to happen for the next four months until Stacia thought she was going to lose her mind. She wanted me to hold a seance to exorcise the spirit but I felt this should be a last resort. Although we aren't Catholic I suggested she see a priest. He advised her to take the small gold cross Edmund had given her and bury it in his grave at midnight. Very frightened, Stacia followed his directions, then went home to bed. The next morning the cross was back on her nightstand.

The following night we held the seance. Edmund appeared and again begged Stacia to join him. He seemed confused when she wouldn't. It took us about 45 minutes to make him understand that he was dead and had to move on without her. His end had come so violently and suddenly that he hadn't realized he was dead. — *Tulsa, Okla.*

DAD'S ELDERLY FRIEND

By Dorothy Olsen Barkhimer

IN MY parapsychology class in Ormond Beach, Fla., we were studying reincarnation and life after death in the summer of 1980. Thoroughly fascinated by these studies, I found myself unfolding some of the mysteries

we had discussed in class to my 88-year-old father Edwin Olsen, an enlightened, philosophically-minded man but yet determined that he was always right. He listened with polite interest, then said with finality, "When you're dead, you're dead."

Just then the phone rang. Our neighbor Lulu Markham told us sadly that her husband Fred had died the night before—at 2:15 A.M. July 24. He had been taken to a nursing home one day earlier and Lulu and granddaughter Gail Buskey were at his bedside, having been told he would not be with them much longer. Her grandfather's mumbling and a sudden change of expression on his face caused Gail to lean close to hear his almost incoherent words. With outstretched arms as if answering an unseen person, he called out impatiently, "I'm coming, Lena, I'm coming," Lena, Fred's sister, had been dead for 40 years.

When I relayed all this news to Dad, he seemed lost in thought for a time, then said, "Perhaps there *is* something to this." His elderly friend's last words altered my father's lifetime skepticism.
— Ormond Beach, Fla.

I EXPECT HIM

By Terry G. Conner

AS A BOY growing up in central Illinois I spent a good part of the summers visiting my grandparents, George and Alice Embrey, in Niantic, Ill. I would help Grandpa with odd jobs around the house and we often went on fishing trips. Grandpa and I didn't talk much but I felt that we understood one another. For hours we would work or fish next to one another without a word. I would see him

watching me and wondering what I was thinking.

Grandpa had raised 10 children on a meager salary. He had no special interests or hobbies. He didn't talk about his life or his feelings and he seldom questioned me. I sensed a feeling of loneliness and despair, a feeling of having accomplished little during his life. Twice he talked to me about his past and on one occasion I remember riding in the car with him when he tried to talk to me about a problem he was facing. He became confused and stopped talking. That was the last time we were together.

In 1970, after a long bout with cancer, my grandfather died. I felt he had left something unsaid or some unfinished business and that someday he would return. Something had been bothering him for most of his life and he would come back to make amends.

I was in college when he died. For several years I stayed with my grandmother when I went home. At night when the lights were out I sensed my grandfather's presence. I could feel him standing in the same spot each night, looking at me. And I knew he wanted to tell me something. My feeling kept me awake for hours and I would have nightmares when I finally dropped off to sleep.

I told Grandmother that I wasn't going to stay overnight again, that I sensed Grandpa in the house at night, watching me. I told her that it frightened me. I did not want to meet my grandfather's spirit.

Grandmother said that many times at night she also sensed Grandpa in the house; she felt as if he were watching over her. Grandpa had lived in that

house 45 years and had died there. She seemed not to blame me for not wanting to stay.

But on a cold, rainy November night in 1972 or 1973 my grandfather taught me not be afraid.

I had been playing cards with an aunt and uncle in Illiopolis, Ill., until about 11 o'clock. Rain was coming down in torrents as I drove along the country road to Grandmother's. I hadn't planned to stay with her but my aunt and uncle already had overnight guests and I was forced either to go to a motel or to drive the 10 miles to Grandmother's.

The car windows kept steaming up and I could see barely 10 feet in front of me. Neither the air conditioner nor the defroster would work. Rolling down the window only let the rain in. Finally I pulled over to the side of the road to wait for the rain to stop.

My mind started to wander. I thought of my grandfather being buried only four miles away on the hill in the cemetery, where one can stand and see for miles across the fields. I envisioned my grandfather standing on that hill, watching me. I panicked and started the car. The rain hadn't slackened off and I still couldn't see. Desperately I tried wiping the window with an old shirt.

Suddenly a coldness came over the car. The steering wheel felt icy. A chill crept up my back and circled my neck and head and my eyes filled with tears. I knew my grandfather was in the car with me. Now, somehow, the car was easing down the road. Now, I wanted to jump out.

Instead, I stopped the car and

shifted into reverse. I didn't know why. Someone or something else now controlled me and the car. I didn't want to back up but I was doing it. When I turned to look out of the back window I saw that the passenger side of the car was filled with fog or haze. It was not in the shape of a person but filled the seat and moved in a circular motion.

Why was I backing up? I had been almost there! But for three miles I backed the car to the next crossroad and headed south to Highway 36; there I turned east to Niantic, taking a longer route. The haze continued to swirl in the seat. As I approached the house the haze disappeared.

The lights were off and Grandmother was asleep. I jumped into bed with all my clothes on and lay wide-awake until dawn. Waiting. Then I dozed off.

I woke about seven. Grandmother had breakfast ready and a neighbor had come over for coffee. During our conversation she casually mentioned that a bridge just north of town had washed out during the storm. I had been less than a mile away from that bridge when the haze had entered my car and I had started to back up.

Grandfather hadn't said anything to me and he hadn't appeared in human form. I believe that night was not the right time for him to appear but he sensed that I needed help in getting safely to Grandmother's.

The fear I felt about meeting him is no longer with me because I know he saved my life. I do fear the anxiety he kept locked up inside himself all those years. I pray it is something I can deal with when he finally tells me. — *Muncie, Ind.*

TRUTH IN THE TEA LEAVES

It seemed like a harmless game — until Mrs. Rolfe saw tragedy close at hand.

By Beryl Shill

IT WAS the year 1909, the last but one in the brief reign of King Edward VII, a time when everyone knew his proper place in society. Large houses had a full complement of servants, from the cook and her underlings to the butler and his minions. The parlormaid and kitchen maids wore print morning dresses and neat white cotton caps with streamers on their high-piled hair.

This story begins in late September when the first leaves had begun to fall and dusk closed in perceptibly earlier every day. At the house of Charles Hale Jessop, a prosperous solicitor in Cheltenham, Gloucestershire, two servant girls and their chaperone were seated at tea in the basement kitchen. The room was comfortably warmed by an enormous black range which was used for all the cooking. Gas jets had been lighted, giving a yellowish light and making sustained hissing sounds.

Mrs. Rolfe, the chaperone, had once been the Jessops' housekeeper but now only came to stay with the maids when the master and mistress were absent. In the highly moral atmosphere of those



All her life Lucy Ireland would remember Mrs. Rolfe's dire prediction of the "funeral of someone dear to you."

days, it would have been unthinkable for respectable young women to be left unchaperoned. Mrs. Rolfe was there to protect the girls' fair name and to be answerable for their conduct. Rose Glover and Lucy Ireland, the servant girls, knew how lucky they were that Mrs. Rolfe was no dragon but a sensible homely woman, kindly disposed toward her charges.

While the chaperone was in residence she encouraged the girls to go walking or shopping together, although this was not usually allowed. She also insisted that their young men should be asked in and introduced. The girls knew that, although the Jessops were aware of their young men, too-frequent visits were frowned on. For this reason, the two lively maids looked forward to the last weeks of September when Mr. and Mrs. Jessop went to Doncaster for the races.

Mr. Jessop was known for his liberal-ity and food was not stinted. On this particular evening the three women lingered over the remains of a substantial tea. A portion of good Genoa fruitcake stood on a glass cake stand and cups of tea were poured, steaming hot, from a big brown teapot. Lucy, the cook, was accustomed to producing three hot meals daily and now enjoyed the glorious freedom from an evening's work. Washing up could be left for as long as they wished; the girls had an hour or more to be young and silly.

Setting down her empty cup, Rose broke the dreamy quiet.

"Tell the tea leaves, Mrs. Rolfe. There's a dear," she begged. "We know you can — you did it last year. I want to know when Fred and me'll be married — or if I'm to meet a handsome stranger!"

"If you like — although I don't think there's anything to it," Mrs. Rolfe said, smiling indulgently. Rose was already swirling the dregs in her rosebud cup for the third time. She inverted it on the saucer, happy to have gotten her wish.

"Mine first," she insisted.

Mrs. Rolfe obliged, cheerfully reeling off some nonsense featuring romantic

meetings and wedding bells. Lucy looked on with an air of detached amusement — but when it came her turn she churned the dregs in her cup and offered it to be read.

Mrs. Rolfe took the cup in her hands and looked long and hard at the clustered tea leaves. The girls waited, Rose impatiently and Lucy surprised that the patter of platitudes was not forthcoming. At last Mrs. Rolfe raised her head and looked straight in Lucy's clear blue eyes.

"I don't like the look of your cup, Lucy," she said. "I don't like it at all."

"Why, what's in it, Mrs. Rolfe?"

The girls leaned forward to scan the tea leaves for themselves, although they were unable to interpret what they saw. Mrs. Rolfe seemed scarcely aware of them.

"I don't like the look of your cup, Lucy," she repeated. "There's a funeral in it and a long procession, the funeral of someone very near and dear to you."

Rose gasped but Lucy said nothing. Mrs. Rolfe's gaze was downcast now and the silence held only the hissing of the overhead jets. Finally Lucy said brightly, "Is that all then? No handsome husband — no money?"

The chaperone shook her head. She seemed withdrawn and suddenly the readings were strangely disappointing.

"Well, I'm going to clear the table," Lucy said, gathering up the plates. Later, while they were washing up together, Rose said, "You're a cool one, Lucy. I'd be that scared if it was me."

Lucy rinsed her soda-reddened hands and shrugged, reluctant to discuss the reading. But much later, as she lay in bed in her attic room at the very top of the Victorian house, the chaperone's

words ran insistently through her head: "a funeral. . . a long procession. . . someone very dear." In the dark of an autumn night she could no longer dismiss the words and their awesome implication. Thoughts of her mother and brother in Painswick in the Cotswolds and a sister far away in Canada kept her from sleep until the small hours.

Surprisingly enough, Mrs. Rolfe told the girls' fortunes again on the two following nights and each time Lucy's cup showed the funeral with the long procession.

On the second night they were all startled by the pistol-shot cracking of glass. Their eyes flew to the patterned globe over the gas mantle but that was intact.

"Look!" Rose cried. "The cake stand! It's broken in half."

They stared in amazement. The portion of fruitcake stood untouched on the glass compote but a wide crack had split the stand in two, right across its width and down the stem. It looked as if it had been cut with a knife.

"Whatever will the missus say?" Lucy asked anxiously.

Mrs. Rolfe was quick to reassure her. "Don't worry. I think it could be fixed, for it's a clean break. I'll tell her. After all, no one touched it and no one can be blamed."

"There must have been a crack in it," practical Lucy said calmly. "I'd better put the cake away before it gets dry." The plate was also put away and no more was said.

Mr. and Mrs. Jessop came home and the servants' busy lives went on as usual. They said good-bye to Mrs. Rolfe with sincere regret.

Exactly three weeks later a telegram came for Mrs. Jessop. Lucy took it from the telegraph boy and a cold feeling came over her as she handed it to her mistress. She watched Mrs. Jessop's eyebrows rise as she read the wire.

Aloud, Lucy said, "That telegram concerns me."

"How did you know?"

"I just did," Lucy said simply. "Something has happened at home."

"Your mother asks me to let you come home at once," her mistress said. "Your brother Dick has met with an accident."

"He's dead," Lucy said bleakly.

And she was right, although she never understood how she knew. Her brother Richard Ireland, a regular driver of the horse-drawn bus that plied daily between Painswick and the nearest country town, had been helping to put the vehicle in its shed for the night when it had run sharply down a wet incline, pinning him against a wall.

In a few days' time there was a funeral and a long procession, so long that many people couldn't get into the church but stood, desolate, in the wet grass of the churchyard. Dick had been much loved in his native village.

When Lucy returned to her post, wearing deep mourning, she told her mistress about Mrs. Rolfe's teacup reading. Then she remembered the cake stand. Mrs. Jessop shivered as she turned away. "I couldn't fancy using it," she said, "however well it's mended. We'll throw it away."

These events took place 70 years ago. Lucy, my mother, lived to be 99 and she remembered all her life the macabre prophecy that tragically came true.

THE MAN WHO SURVIVED SPONTANEOUS COMBUSTION

One night he went to sleep. When he awoke four days later, his body was horribly — and inexplicably — burned.

By Larry E. Arnold

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Jack Angel had never heard of spontaneous human combustion before the fabled "hell's fire" struck him and sent him to hospital where doctors amputated part of his arm.

JACK ANGEL is a remarkable man. He holds no athletic records, is not among the world's rich or powerful and does not possess the glamorous traits society esteems. He is remarkable in his own way.

In the fall of 1974, 66-year-old Angel was a self-made man. He was earning \$70,000 annually as a clothing salesman. Excellent health allowed him to

play tennis vigorously and to attend his beautiful young German wife between the frequent sales trips he made in the motorhome he had converted into a traveling showroom.

On Tuesday, November 12, he had arranged to meet one of his regular buyers at the Ramada Inn in Savannah, Ga. "But on the way down I ran into some trouble with a state trooper,"

Angel recalled, chuckling, "and that made me about an hour late."

He missed his client and because the motel was hosting a convention his room was gone too. Such inconveniences are common to traveling salesmen and Angel wasn't worried. He parked in the Ramada Inn's lot and called his wife to let her know he'd be spending the night in his motorhome, then tipped the desk clerk \$5.00 "just in case she'd call and need me for something."

Pushing aside the racks of clothing samples hanging in his mobile showroom, Angel sheeted the sofa cushions for a bed, undressed to his underwear and donned a nightshirt and pajama bottoms. His last thought before sleep came was that it was a nice evening although cool for November.

From that moment on his life became a nightmare.

Around noon on November 16 — four days later — Angel awoke.

His right hand was charred black on both sides, from the wrist to his fingers. "It was just burned, blistered," Angel recalled. "And I had this big explosion in my chest. It left a hell of a hole. I was burned down here on my legs and between my groin, down on my ankle and up and down my back. In spots!"

Strangely, he felt no pain.

Angel rose and showered, then put on the pair of pants and shirt that he had laid beside his bed four days earlier — his clothing had not been touched by the mysterious fire — and began the 300-yard walk across the parking lot to the Inn's lobby.

"I was staggering like I was drunk. At least that's what they told me," he said, recalling comments made by employees

in the motel's cocktail lounge. "I sat down at one of the tables. A girl asked me what I wanted. I said a scotch. I'm not a drinker but I thought that would help me."

The waitress immediately noticed her customer's blackened hand.

"Yeah, looks like I got burned,"



ABOUT THE AUTHOR

LARRY E. ARNOLD was educated as an engineer but turned to paranormal research after becoming fascinated with the world's unexplained phenomena, among them spontaneous human combustion. In 1976 he founded ParaScience International (1025 Miller Lane, Harrisburg, Pa. 17110) to encourage investigation into mysteries overlooked by conventional science. He is the author of *The Parapsychological Impact of the Accident at Three Mile Island* (reviewed in May 1981 FATE), writes regularly for FATE, *Fortean Times* and *Pursuit* and has appeared several times on ABC television's *That's Incredible!*

Angel muttered, still only half-conscious of his injuries and insensitive to any pain.

The scotch was served but never drunk. Angel suddenly felt ill and staggered down the hallway toward the public restrooms. On the way he collapsed in the arms of a motel employee.

"The next thing I knew," Angel said, "I woke up in the hospital. And there's some doctor, maybe an intern, he's there with a pair of tweezers pulling skin off my arm. I tried to talk to him, but I couldn't make sense. And he was trying to ask me who I was. I couldn't even tell him my name! I guess I was in total shock."

The physicians seemed shocked too. Sweating profusely, he lay on his back several hours as a succession of doctors carefully examined his charred hand and the 3x4-centimeter cavity in his right chest. One doctor, Angel distinctly remembered, "explained to me I wasn't burned externally, I was burned internally. And he called it a burn."

After about 12 hours the patient with the baffling burns abruptly regained full consciousness. Angel could talk — and he felt "excruciating pain."

"It just didn't make sense to me," Angel said. "So I started asking questions. I couldn't get any answers from these people at the hospital."

Thinking the solution to his suffering would be found in his motorhome, he asked his wife to examine it thoroughly — particularly for any electrical faults.

"She couldn't find a thing, not a thing," he said. "Like an electrical socket, if it exploded it'd have a black flame where the blackness came out. There wasn't anything like that in the bus!

There wasn't anywhere that you could find [burn] spots on the clothing. There was no evidence of any fire in that bus."

Nor was there evidence of tampering with the motorhome or of robbery or foul play. To all appearances Jack Angel had been asleep and alone when the mysterious fire struck.

Perplexed by his injuries and dissatisfied with his treatment, Angel insisted on being transferred to a Veterans' Administration hospital known for its burn-treatment facilities. But the mystery only deepened.

"Mr. Angel presented himself to the hospital with a severe burn injury of the hand and minor injury of the chest wall," said Dr. David Fern, one of the attending physicians. "This was a third-degree burn which damaged the skin severely and most of the underlying muscle of the hand, causing a total anaesthetic hand." The ulnar nerve was "completely destroyed," Dr. Fern found, and the median nerve showed "questionable viability."

The burning that caused necrosis in Angel's hand continued up the inside of his right forearm. In addition to the chest cavity wounds, of which there were several, the medical examination discovered second-degree burns on the right side of his scrotum.

"What they were interested in was how it happened," Angel noted. "I couldn't tell them how it happened. I had no memory of what really happened." But he did remember the diagnosis of his doctors: "They treated me for an *internal* burn."

Although burns and blisters covered many areas of his body, medical attention focused on the charred hand. Yet despite surgical treatment and antibio-

tics it failed to respond. The hand became totally nonviable and septic. Angel faced a decision: either undergo many months of painful skin grafting and reconstructive surgery which would leave him with only a cosmetic (useless) hand or consent to amputation.

In early January 1975 an amputation of the burned hand below the elbow was performed. Amazingly rapid healing commenced and in less than two weeks Angel was discharged from the hospital.

But the questions remained. What had caused the terrible fire that blackened both sides of Angel's right hand and burned up the inside of his right arm, creating explosionlike wounds in his chest — yet failed to singe his pajamas, the sheets on which he lay, or the dozens of garments hanging all around him?

"The description of the burn and the findings in surgery are very typical of an electric-type injury," Dr. Fern reported. "This generates a high-powered heat source because of the resistance of the skin and the underlying tissue."

Where — and what — could this predicted high-energy source be?

* * *

HEARING OF the amputee's plight, the partners of a Georgia law firm known for its expertise and success in liability litigation contacted Angel. Thomas L. Clark and William C. Bowman,* who shared nearly a quarter-century's experience in pursuing and winning large personal injury insurance claims, thought they had another winner.

Certainly a malfunction in the motor-

home had caused Angel's injuries, they told him. The attorneys said they would handle the case on a contingency fee basis. The client risked nothing and stood to gain a great deal when the manufacturer was found guilty.

Angel agreed. "We engaged in litigation right away," Bowman said. They sought \$3,000,000 in damages.

Speaking of his new client, Bowman said, "My first impression was that he somehow, in making [clothing] manufacturer's displays, put screws or metal articles into some wiring. But that proved not to be the case."

Perhaps the camper had been hit by lightning which then was conducted through the motorhome's chassis to the body of its occupant. But examination of meteorological records at the local airport revealed no reports of lightning storms in the vicinity at the time in question.

The legal team considered a different source of electrical energy outside the vehicle. "There were power lines above the parking lot," Clark said. Thinking the motorhome had been improperly grounded and its roof-mounted equipment had touched these lines, the lawyers consulted an electrical engineering firm. "But the engineer went down there and looked at the scene," Clark recalled, "and there was no way that they could have come in contact or arced."

Having eliminated all reasonable external sources for the fire, the investigators shifted their attention to the motorhome's interior.

The law firm hired one of Georgia's top science engineering and technology laboratories to inspect the motorhome to establish the cause of Angel's injuries. Just five weeks after being parked

*Pseudonyms are used at the request of the attorneys involved.

at the Ramada Inn lot on that fateful Tuesday in November 1974, the vehicle was moved to the laboratory for testing.

Electrical test instruments evaluated the vehicle's Onan generator and AC wiring and uncovered no problems. Further inspection failed to locate discoloration or other physical evidence which might have been left by the heat that burned Angel's body.

The researchers turned to the only remaining suspected source of heat in the vehicle: its hot water plumbing system. The maintenance man at the motel, claiming "the burns appeared to be the result of scalding by water," theorized Angel had been sprayed with hot water when loosening his radiator cap. But the vehicle's cap was tightly in place.

When they checked inside the motorhome, investigators found no ruptured pipes which could have showered steaming water on its slumbering occupant either. Since they did discover a slipped drive belt on the hot water pump, the engineers speculated that Angel had arisen Wednesday morning to take a shower and found only cold water. Going outside into the cool air wearing only a nightshirt and pajama bottoms, he removed the water heater's metal cover and opened the safety valve — only to be scalded by a jet of pressurized hot water. After being burned, the report concluded, Angel then reentered the motorhome and "for some unexplained medical reason lost consciousness."

With the trial date set, the plaintiff's counsel sought to develop a watertight case against the defendant whose design allegedly had not been so watertight. Instead leaks developed in the counsel's own case.

For example, the engineering firm admitted its scenario could not be verified but claimed its theory was "consistent with the physical evidence found in the motorhome."

But was it consistent with the other evidence? Did the physical and psychological evidence from the victim himself support the engineers' conclusion?

"It's not unusual for a man to suffer severe pain and have an absolute loss of memory," Attorney Bowman said. "We tracked that theory. We sent Angel to a noted psychologist and put him under hypnosis. Not once but three times." Each attempt revealed nothing.

If the engineers were right, Angel would have had to remove a metal plate covering access to the water heater and its safety valve. Surely he would not have remounted it after being severely scalded, so the plate should have been ajar or lying on the parking lot. It wasn't.

Most disquieting of all were the burns themselves. "They told me that somehow I had been burned by steam!" said Angel, throwing back his shortened arm in exasperation. "Well, steam again is an outside burn. And I wasn't burned outside. I was burned internally. The thing didn't make sense!"

"It was driving us crazy trying to find out what happened," Clark remembered.

The lawyers' conclusion was unanimous. To quote Clark: "We just could not place the approximate cause. . . . We never could come up with enough to really keep us in court."

Consequently after 2½ years of hard work Angel's attorneys withdrew the case from the court's docket just one week before coming to trial.

IN FICTION Sherlock Holmes tells Dr. Watson that when all other possibilities are eliminated, what's left, however improbable, must be the answer. The same logic applies to real-world mysteries.

In this case the evidence points to the only remaining explanation: spontaneous human combustion (SHC).

That a human being can self-ignite and be burned from within by a fire that usually fails to kindle surrounding combustibles has long been (if you'll pardon the expression) a hotly-debated issue. Scientific consensus to the contrary, unbiased assessment of several historical incidents recorded in the medical literature — sometimes submitted by the doctors involved — strongly favors the reality of human fireballs.*

The medical determination that burns were "internal" and the failure of precision engineering studies to provide a legally defensible external cause indi-

cate that Jack Angel not only experienced SHC but — unlike the overwhelming majority of victims — survived to tell the tale.

Angel, whose predicament has confounded medical,** legal and investigative professionals, remained haunted for years by his horrifying experience. "I really don't know what the hell happened to me," he kept telling inquiring friends.

Recently, though, Angel has come to terms with the mysterious incident that significantly altered his life yet stopped short of fatally transforming him into a fireball. "The only explanation is that I was a victim of spontaneous human combustion," he has said.

"I don't understand the whole damned thing. I don't know anything about human combustion theories. But something has to cause it, doesn't it?"

*A statement in *Omni* (December 1981) quoting Dr. Fern as saying Angel "was obviously a victim of spontaneous combustion [because there] is no other plausible explanation" is untrue, according to a personal communication from Fern to me. The doctor refused to make any causal determination about what for him was a unique case.

*See my article "The Flaming Fate of Dr. Bentley," April 1977 FATE.



MONSTER SIGHTED

By W. Ritchie Benedict

A TEAM of divers hunting the Quebec version of the Loch Ness monster photographed a large unidentified creature in Lac Pohenegamook, a lake 120 miles east of Quebec City and some 30 miles from the south shore of the St. Lawrence River.

Bob Murray, a professional diver, reported, "The object was swimming in the center of the lake. It was black and making quite a wake. There were no boats around and it wasn't a fish. It's over 25 feet long and almost 10 feet wide."

The sighting followed 10 days of intensive searching in July 1977 during which the team of divers used sonar detection equipment and once recorded the creature swimming 25 feet beneath their boat. The three-man team also spotted large sturgeon in the lake but diver Dow McPhee said, "They were nowhere near the size of the creature we saw."

Over the last 60 years local residents have reported dozens of sightings of the Lac Pohenegamook monster.

THE POLAROID PHANTOM

Does the camera see more than the eye? A Boston woman's startling photographs show an unseen specter.

By Bob Dunham

A SUPERPHOTOGRAPHER, using special equipment and development techniques, can fake almost anything he wants to — so cleverly that only an expert can detect his tampering with the negatives. Linda Lowell of Boston, Mass., however, is a 64-year-old widow whose photographic expertise is limited to pointing a Polaroid "One Step" and pressing the little red button.

So that she might do just that, her son-in-law Bud Johnson gave her an

instant camera for Christmas in 1980. She didn't get around to using it until February but then, after reading the simple directions for loading the camera, she decided to take some shots of Willy, her mongrel mutt.

It was a cold day and she had been cautioned to keep the camera and film warm and she had done so. Nevertheless, the results of her first three attempts were so frightening that she readily admits it will be some time before she

Photograph A: First of Mrs. Lowell's Polaroid pictures shows back of large bluish-white figure wearing shroud.



Photograph B: Ghost in front of dog-house blocks view of Mrs. Lowell's dog Willy, intended subject of picture.



takes any more snapshots. In fact, she was reluctant to talk about the three exposures because they show a clear image of a ghostly figure in a white gown and hood.

The Polaroid One Step is probably the simplest camera on the market to operate. Focusing, light exposure and timing are all automatically adjusted. All the user has to do is frame the subject in the viewer.

When Mrs. Lowell saw her first results she put the camera back in its box, called her son-in-law and asked him to come over to try to explain what had appeared on the film.

Bud was equally puzzled but not quite as spooked as his mother-in-law. He took the camera back to the shop where he had purchased it and asked the proprietor to check the camera for possible malfunctioning. Since some film remained in the camera they went outside and shot half a dozen photos — dark, light, close up and long shots — and all of them were perfect.

"Sorry, Bud, far as I can see there's nothing wrong with this camera," the owner said.

"Then how the hell can you explain those first three shots? I mean, do you see what I see in them?" Bud asked.

"If she was shooting pictures of her dog and framing them right, there's no logical explanation for that ghostlike figure on the film. However, I have heard of and seen some examples of 'ghost photography.' This happens when a person takes a photo of someone or something and when the film is developed there's another person in the picture although the photographer swears it wasn't in the frame when he snapped the shutter. Some so-called

experts claim that a ghost may be radiating some type of energy that the human eye cannot see but that the chemical processes in the film can detect. Perhaps this is what happened in this case. Frankly, I just don't know."

Bud took the camera back to his mother-in-law and tried to explain what the camera shop owner had said but she would have "none of that nonsense." And she hasn't touched the camera since.

Because Bud didn't want the three shots and his mother-in-law had said, "Burn 'em!" the owner of the camera shop kept them. When he learned that I often wrote about psychic phenomena and the occult he gave the pictures to me and related the story behind them.

I studied them carefully and made out a few details:

In Photograph A, Mrs. Lowell's dog appears in the lower left corner and just above his tail there seems to be a 10-pointed "star" (burgundy red in the

Photograph C: Supposed to be a shot of dog in yard, this picture instead depicts a bizarre supernatural scene.



Polaroid shot). But the bluish-white ghost dominates the frame.

Mrs. Lowell was taking a photo of Willy in front of his doghouse in Photograph B. Part of the doghouse shows but the ghost has blanked out the dog completely.

Photograph C was supposed to be a shot of the dog sitting in the corner of Mrs. Lowell's yard.

Again, the dog is not visible.

I sent the shots to the Polaroid factory and received the following reply: "We are sorry but we do not offer any explanations or conclusions in cases like this. However, under separate cover we are sending you an SX-70 replacement film."

Thus the mystery of the Polaroid phantom remains just that — a mystery.



LETTERS CROSS IN THE MAIL

BASIL Rathbone was one of many Hollywood stars who own up to having psychic experiences. He called these "one of life's most intriguing, most completely desirable mysteries."

One of his experiences occurred in 1917 when he was sitting alone in a French hospital. He had been wounded in the Argonne.

"It was July 7 at 12:45 in the afternoon," he related. "I suddenly broke into tears. Why I did so I could not understand. Then an uncontrollable

impulse forced me to sit down at once and write a letter to my brother who was in the front-line trench 20 miles away."

Rathbone's tears and sudden impulse to communicate with his brother were later explained. His brother had been killed at exactly 12:45 as he was writing a letter to Rathbone.

"He was in the act of writing to me," Rathbone continues, "when he was killed by shellfire. Later I received his unfinished letter."



BEFORE HIS LUCK RAN OUT

IGNACE Paderewski, the world-renowned pianist and statesman was not a gambler. He had neither the time nor the inclination for games of chance. But one day in Monte Carlo he felt an irresistible desire to play roulette.

"I had a distinct premonition that luck was running my way. I went to the roulette table and won 17 times in succession! The next morning I awoke with the same compelling hunch. I returned to the tables and won 38 times."

Confirmed gamblers were appalled

that he would place no more than small bets — especially on the third day when he won 34 times. The casino patrons decided he had a "system" and tried to place their money on his numbers but he always waited until the last minute to place his bet so no one knew what number he was going to play.

"On the fourth day I awoke with the presentiment that my luck had run out," he said. He wanted to test the validity of his new hunch and went into the casino and placed a few francs. He lost.

THE HUMAN BRAIN: THE GREAT ENIGMA

Part I

If certain neurological connections are severed, half of your brain may not know what the other half is doing.

By Michaelen Maher

A MAJOR obstacle to man's ultimate understanding of the universe is his impoverished understanding of his own mental processes. In a continuing effort to fathom the basic nature of reality, man has polished his analytical and verbal skills to exquisite refinement. This has allowed him to conceptualize much in the physical world and has enabled him to articulate his insights with great clarity. It would seem, however, that when man attempts to conceptualize his own consciousness he winds up peculiarly tongue-tied. The very brain which confronts the outer world so efficiently stammers incoherently when looking upon itself.

Even the most simple conscious experience is, in our present state of knowledge, shrouded in impenetrable mystery. We seem to take for granted what Sir John Eccles, the Nobel prizewinning laureate, has called "... the wonder of conscious experience." Imagine, for example, that we are sitting at the

beach enjoying the hot sun. Our nostrils eagerly drink in the smell of the sea while the distant cries of gulls reverberate in the lazy sky. A faint taste of salt is in the air and our fingers trail idly through the sand while our toes burrow comfortably into its dense warmth. Keeping a vague eye out for distant sailboats along the horizon, we daydream about potential future outcomes to dilemmas already in the past. Each of us has his own unique inner dialogue.

It would take many volumes to describe what we presume to know of the physical, psychological and neural events attending such an experience. Enigmatic phenomena such as perspective, dimensionality, color, brightness, real and apparent motion, auditory, gustatory and tactile sensibilities, thermal radiation, vestibular sensation and so on all enter into our immediate perception by way of coded neural impulses in the brain. But no amount of describing explains the quintessence of consciousness itself, which is both dynamic and whimsical and arises in some totally

unknown manner. "We should not pretend that consciousness is not a mystery," Eccles has warned.

Yet man proceeds, purposefully and with commitment, toward a clarification of the truth of all that is — including his own inner being. And in this slowly evolving saga of scientific aspiration he is occasionally aided by the vagaries of chance, of fortune and misfortune, which often serve up inexplicable phenomena for his curiosity to feed on. As he digests and assimilates these odd events, man sometimes achieves, with the blessings of hindsight, a composite perspective which would have been impossible otherwise. Such an anomalous occurrence was the bizarre life history of Phineas Gage.

Phineas P. Gage was a vigorous, healthy young man who had scarcely been ill a day in his life. He was said to be intelligent and even "shrewd" in his duties as foreman of the construction crew on the Vermont Rutland & Burlington Railroad. On an extremely hot day in 1848 (September 13 to be exact) Gage found himself routinely preparing an explosive charge prior to blasting rock for a new section of the line. Wrongly supposing that his assistant already had poured sand down over the powder in the hole, Gage dropped the head of his iron upon the powder as usual, to "tamp it in." The iron struck sparks upon the rock and the resulting explosion blew Gage's 13-pound tamping iron clean through the top of his head.

Blown over backwards, Gage fell down convulsing in the extremities for several seconds. Within a few moments, however, he sat up and was able to speak. His men, with whom he was a

great favorite, carried him to an oxcart, where he rode erect for the bumpy $\frac{3}{4}$ -mile journey to an inn in the neighboring village. The hotel owner later said that when Gage arrived he seemed perfectly conscious of what was passing around him and "... walked up from the cart into the piazza ... with but little assistance." A doctor was quickly summoned and arrived to find Gage "sitting on the lowest step with his feet in the road, with his elbows on his knees, holding his head between his hands and spitting blood." When asked what was the matter, Gage raised his hat with one hand, showing the hole in the top of head. He was helped upstairs to an unused section of the hotel and made comfortable on some hastily piled mattresses. No one believed he would live, except Gage himself, who told the doctor to hurry and fix him up because he had to be back to work in a couple of days.

His men looked for his tamping iron and found it, covered with brains and blood, several rods behind the site of the explosion. They washed it in a nearby brook and returned it along with the rest of his tools. The three-foot-seven-inch long iron rod was quite unlike any other. It had been custom tapered for Gage by a local blacksmith to a point $\frac{1}{4}$ -inch in diameter "to suit the fancy of the owner." The pointed end had entered through his left cheek, leaving a hole so small that the doctor originally believed the iron had gone in through the roof of his mouth. Its trajectory sent it out through the forward part of his skull just to the right of the central axis.

After ejecting considerable brain matter both from his mouth and from

the hole in his skull, Gage fell into a delirious fever which lasted for weeks. During this period the attending physician passed his finger through the hole all the way down to the base of the brain in an attempt to excise some of the gangrenous material. Despite the hopelessness of his condition, the fever eventually subsided and Gage began to recover. He was a cantankerous patient, proving remarkably strong and difficult to hold down. Scarcely eight weeks after the accident his doctor arrived one day to learn that Gage, against all protests, had gone down to the village in the pouring rain without so much as an overcoat. A local shopkeeper reported that he had been in and, after making some purchases, had counted out his change with his customary exactitude.

Although Gage lived on to make medical history, his mental faculties underwent some specific changes which have proved to be characteristic of modern mental patients who have had portions of their frontal lobes destroyed or excised. During his convalescence he was sent to his mother's house some distance away and the changes in his personality became increasingly evident. He would often get into senseless quarrels without provocation and although he made elaborate plans for the future he showed little interest in carrying them out. He was fitful, irreverent and prone to use the grossest profanity, which previously had not been his custom. His character change prompted his doctor to remark that the equilibrium or balance between his intellectual faculties and his animal propensities seemed to have been destroyed. The railroad declined to reemploy him and he spent the winter doing odd jobs and

hanging around the village as a querulous ne'er-do-well.

In the spring the Harvard medical establishment offered him an all-expenses-paid trip to Boston. But as soon as the conferences were over Gage spent his time soliciting change outside the Boston Museum, proudly exhibiting his tamping iron which was to be his constant companion. Eventually he joined the Barnum and Bailey Circus in New York and then went on to South America seeking employment as a stable-boy. It is said that ultimately he became a professional geek biting off the heads of chickens for the amusement of paying customers. Many years later he surfaced in San Francisco where his mother had gone to live. He was ill and exhausted and plagued by increasingly frequent epileptic seizures. His condition deteriorated and he died in 1861, undoubtedly from medical complications related to his injury of 13 years before.

Phineas Gage is not the only unfortunate individual to contribute to our understanding of the brain. Every war has left its brain-damaged victims on the doorsteps of neurologists. Accidents too add to the clinical population, as do tumors and congenital defects. It is important to recognize that until recently most of our information about the living brain was gleaned from brains that hardly could be said to be in normal working order. This fact has not been lost on neurologists who continue to caution, in their published reports, against generalizing the results from brain-damaged patients to the normal population.

But a start must be made somewhere and empirical observation always has been the cornerstone of scientific in-

quiry. In fact, the earliest observers of the human brain may have been our prehistoric ancestors who poked curiously about with their clubs under the broken skulls of vanquished adversaries. Perhaps they noticed that the outer layer of the brain is separated into two nearly symmetrical halves and that significant fissures or cracks seem to divide up each half into different sections or lobes. Each lobe contains brain tissue which is folded over upon itself, forming convolutions in a seeming effort to fit itself neatly inside the skull cavity.

Many millennia have passed and we now know that each of the four lobes (on each side) processes very different forms of mental activity. The frontal lobes initiate movement and are involved in developing plans or programs for the future. Just behind them the *parietal*, or upper side lobes, process incoming sensation from the outside world. The *temporal lobes* below them are implicated in the processing of hearing (as one might suspect from their position just above the ears). And the *occipital*, or least vulnerable rear lobes, are the processors of vision — perhaps the caveman's most critical sense in his savage struggle for survival.

We also know that each side of the brain has direct neural connections to the opposite side of the body. This interesting fact was noticed by the early Greeks who wrote in the Hellenic Corpus (circa 400 B.C.) that wounds on one side of the head produce spasms on the opposite side of the body.

Practically speaking, this "contralateral processing" means that when you decide to wiggle your left toe, a neural chain reaction is set in motion. It begins at the rear of the right frontal lobe in the

cortex, or outer brain layer, just under the skull. The specific site is tucked down in the valley which separates the two hemispheres, just at the edge of the crack which divides the frontal and parietal lobes. Each neuron, or brain cell, activates a subsequent neuron and the neuronal messenger service travels quickly down through the right brain, crossing over to the left side at its base. The nerve pathway then continues down the left side of the spinal column, connecting (or synapsing, as it's called) at the base of the spine with other neurons that stretch all the way down to your left toe. After it wiggles the resulting sensation makes a similar journey back up the spinal column by way of a different set of neurons. This pathway again crosses over to the right side of the brain but when it reaches the right cortex it terminates in a slightly different place from where the original scheme began. This time its home is in the parietal lobe, just across the crack from the place where the chain reaction started off. The outgoing motor pathways travel down the forward part of the spinal column while the incoming or feed-back sensory pathways travel up the back of the spinal column. It is only when neural impulses achieve translation in the cortex that you actually *feel* your toe wiggle. The brain is doing the feeling, not your toe.

Once it was recognized that the brain is organized in an efficient if highly complex fashion, it set men wondering. Was it possible that brain areas in the left hemisphere were significantly different in some of the types of information they handled from their mirror-image counterparts on the right? Maudsley in 1889 put it this way, "Is the brain,

which is notably double in structure, a double organ, 'seeming part but yet a union in partition?' Or is it a seeming whole made up actually of two organs? Have we, in fact, two brains as we have two eyes, two lungs, two kidneys? Or have we one brain as we have one body, built up of two similar halves?"

The idea that each half-brain might function idiosyncratically was a new idea and for a lot of functions it was obviously untrue. That is, the brain behaved in a truly symmetrical way — each side handling information related to the opposite side of the body. Here and there, however, an isolated observation suggested that mere symmetry was not the fundamental design of the human nervous system, although it accounted well enough for the facts in creatures lower on the phylogenetic scale.

As early as 1836, for example, Marcel Dax had noted the coincidence between speech defects and lesions (or ruptures) in the left half of the brain. Similar lesions in the right brain did not seem to induce speech disorders at all. The idea that specific brain areas might be responsible for different functions took hold. Gall and his disciple Spurzheim came up with an imaginative scheme called phrenology, which presumed not only that different mental abilities were located in different parts of the brain but also that an excess of any given personality trait could be revealed by measuring the bulge on the head corresponding to the area where that trait was believed to reside. The bigger the bulge the more of that trait the person was said to have. Brain locations for a great many skills and personality quirks were carefully mapped out by Gall and Spurzheim and we can assume that

their contemporaries had a lot of fun with this idea — merrily measuring the bumps on the heads of prospective spouses and the like.

But it was Broca, in 1861, who launched the modern study of the lateralization of brain function with his famous report on a speech-impaired patient. Broca suspected that a tumor on the left side of the brain was responsible for his patient's condition, which continued to worsen until the patient died. After obtaining the family's permission, Broca autopsied the malfunctioning brain. He found the tumor just where he had expected it to be, that is, in the rear third of the lower convolution of the left frontal lobe. This has become known as Broca's area and is said to be the area "localized" for motor (expressive) speech. Broca's report created a major sensation in the medical world and speculation began in earnest about how different brain areas might relate to different cognitive functions. A decade later Wernicke localized speech comprehension in the upper rear of the left temporal lobe and by 1874 a female patient's cortex had been stimulated in specific areas to see what the effect would be (a prelude to the modern electrical stimulation studies of Wilder Penfield). Regrettably, the woman died soon afterward, unleashing a storm of controversy over the ethical issues involved. But enthusiasm for the new science was not to be subdued and by 1890 scientists had formed a mutual autopsy society in Paris to study each other's posthumous brains.

The importance of speech, unique among human functions, led to a general belief, in the ensuing years, that the left hemisphere must be the "seat" of the

mind, since verbal processing seemed to be located there. An extremist position held speech processes to be synonymous with thought itself. For example, J. B. Watson, the father of behaviorist psychology, once stated, "Thoughts are merely motor habits in the larynx." By this he seemed to imply that without subvocalized speech, no thought occurs at all. Those of us who sometimes find it difficult to put our thoughts into words might not agree with his idea. But as so often happens in science, a breakthrough in understanding is accompanied by a helter-skelter rush of enthusiasm which leads to an overgeneralization or overestimation of the significance of the new precept. Scientists, like most other humans, are not immune to the dangers of "premature closure" when it comes to their cherished theories. And so it was with our understanding of the brain. The right hemisphere was deemed the dummy "minor" hemisphere and largely ignored.

Since most humans are right-handed (85 to 95 percent depending on the estimate) and since the left brain exercised control over the right side of the body, it seemed plausible that the left hemisphere had evolved in the evolutionary by-process to be the predominant control center for the mind (or, if you were not a mentalist, for the neuronal artifacts called thoughts). It was shown that hand preferences exist in lower creatures but not across species. Rats, for example, favor the use of one limb but are about equally divided between right and left paw preferences. In left-handed humans it was seen that only about half (or perhaps five percent of all humans) have speech centers located in the opposite or right hemi-

sphere. In scientific terms this number is barely significant.

Many enigmas remained, such as: what was the purpose or function of the corpus callosum, a giant fiber tract of over 200 million neurons which interconnected the left and right hemispheres? As late as the 1940's it was generally felt that the callosum, or "great cerebral commissure," served no practical purpose and could be severed or destroyed without apparent consequence. Some novel experiments on the cat by Ronald Myers and Roger Sperry at the University of Chicago laid this false idea to rest and gave birth to the split-brain paradigm, which has immeasurably enriched our understanding of human cognition. Myers had developed a surgical procedure for splitting the optic chiasm in the cat, thereby allowing information presented to the right eye to be exclusively projected to the right hemisphere and vice versa.

The optical system in cats, as well as in man, is neurologically wired so that information coming from the left field (or area to the left of the spot where the eyes are focused) is processed in the right hemisphere, while information from the right field is processed in the left hemisphere. This is because light travels in a straight line and thus light from the right field falls upon the left halves of the retinas of the eyes. The retinas are the innermost coats running around the back part of the eyeballs. Here light is translated by neurochemical processes into information and sent to the brain for processing. The left half of the left retina has connections which lead straight back, by way of the optic nerve, to the left occipital lobe, while the left half of the right retina has con-

nections which cross over at the optic chiasma and wind up also in the left occipital lobe. The right halves of the retinas receive light from the left field of space, which triggers these hemiretinas to send their information, in a similar way, back to the occipital lobe of the right hemisphere.

When the optic chiasm in the cat was severed, each eye still had connections straight back to its own occipital lobe but no longer had connections which crossed over to the other hemisphere's occipital lobe. After surgery Myers and Sperry soon noticed that a cat trained on a task with the use of a single eye (and thus presumably a single hemisphere) could still perform the task when that eye was covered up and only the untrained eye was used in performance. This meant that information was somehow getting from the trained hemisphere over to the untrained one. Myers and Sperry correctly intuited that the corpus callosum must be leaking or carrying information from one side of the brain to the other. So, still using cats, they severed both the optic chiasm and the corpus callosum and were able to demonstrate that now discriminations taught to one half of the brain left the other half-brain naive.

In 1960 Joe Bogen proposed that if the human callosum were similarly split it would prevent the spread of epileptic seizures from one hemisphere to the other. Patients with intractable seizures became candidates for this operation, after which they were eagerly studied to determine what the cognitive deficits, if any, might be.

Splitting the human callosum did not, of course, interfere with the hemiretina crossover of visual information

at the optic chiasm. Each eye continued to receive visual information from the left and right fields and to send it to the right and left hemisphere respectively. However, by holding the eyes on a central fixation point and restricting visual input to one field or the other, access to such information by the opposite hemispheres could be manipulated. A tachistoscope, a viewer which flashes a picture to the eye so quickly that it can't be consciously registered, was used to make sure subjects didn't have time to move their eyes around during the stimulus presentation. Shifting the focus into the left or right field would have shifted the relative positions of the retinas and, of course, would have defeated the experimental manipulation, because then both hemispheres could gain access to the information which had been presented.

A dramatic effect of the split-brain operation was that now information shown in the left field (going only to the right hemisphere) could not be verbally described by patients since it had no way of crossing over through the callosum and gaining access to the speech mechanisms in the left hemisphere. Thus a patient who was shown an object in the left field was unable to describe what he had seen or even to comment on the fact that he had seen anything at all. However, if he was asked to retrieve the same object, sight unseen, from a series of items with his left hand, he could pick it out correctly. If asked to say what he now had in his left hand he still would maintain that he didn't know. His talking brain had no way of getting information about what was in his left hand. But his nonverbal brain clearly knew and could successfully act

on such information which was available in the left brain field.

The situation grew even more com-

plex as further experiments were done.

(This is Part I of a two-part article.)



A HINT FOR NEGLECTED WIVES

By Jesse Glass, Jr.

IT IS relatively rare to find a detailed account of practical witchcraft in a 19th-Century American newspaper but in the morgue of the *Milwaukee Sentinel* I came across this item in the July 24, 1872, issue:

"Writing in the *Advocate of Green Bay, Wis.*, a lady describes what she has witnessed of modern 'witchcraft' and confesses her mystification thereby. Adjoining her home property was the humble house and garden plot of a poor English family; [she became] interested in this family, upon whom the surrounding farmer folk were inclined to look down. A daughter . . . who had contracted a union with some fellow of the baser sort and [was] virtually abandoned by him after the birth of a child attracted her particular attention and sympathy. Making overtures for acquaintance with the girl who walked much in the garden plot with her infant, the lady was presently the confidant of her story. . . . Her worthless husband, while under command of the law to provide a certain monthly allowance of money for mother and child, really yielded obedience in the matter only under compulsion of a 'magic spell.'

"The man worked as gardener in an infirmary some two miles away and when the girl wished to compel a visit from him it was her custom to pin a large living toad to the ground by means of an iron skewer, repeating over and over a rhymed incantation to the effect that the cruelly tortured reptile, at the price of its own deliverance, must give the [erring] husband 'neither rest nor sleep' until he should 'come and speak' to the utterer of the spell.

"The horrified lady's discovery of the

poor impaled toad wriggling under an inverted flowerpot was what particularly [gave credence to] the young wife's explanation.

"It's four weeks since he came last and I have to do this to bring him at all," said the girl. 'The toad has been here two days and nights now and tonight Tom will have to come in spite of himself. If you don't believe it, keep me with you in your own house until he does come and then listen in the garden to what he says to me.'

"Her hearer was curious enough to accept this proposition and tells the result as follows: A few minutes after 10 o'clock in the night a neighbor's dog commenced barking violently, whereat the younger woman said quietly, 'There he is,' and went out of the house and across the lawn to her father's gate. The narrator, listening, heard her say, 'I've brought you, Tom, because I must have some money to keep the child. If you'd keep it paid, as you ought, I'd never trouble you.'

"The man, whose voice indicated both rage and fear, cursed her for bewitching him. 'What is it you do, you she-fiend? I haven't been able to sleep a wink for two nights . . . and had to come over the infirmary walls to come here tonight. Something seemed to drag me and I know you've been practicing some of your accursed witcheries on me.'

"His wife told him it was no matter what she had done; she needed and must have the money and he knew that he would not be able to rest or sleep again until he paid it. And pay it he did, though with many bitter curses, and. . . the girl liberated the reptile."

by Harold Helfer

STRANGE TO SAY

The town of Edmond, Kans., has two churches. The minister of the Christian Church is Richard Brook and the minister of the United Methodist Church is Richard Brooks.

Carleton MacKay of Berlin, N.H., has no problem remembering the names of his sisters-in-law. All three are named Sheila.

On her way to put flowers on her grandfather's grave Mrs. Barbara Dexter of Sterling, Conn., saw a turtle crossing the road. Knowing her grandfather used to carve his initials on turtles' shells, she stopped to look. Carved on the shell were the year "1951" and "J. B.," her grandfather's initials.

For 24 years Patricia Gunter had wondered what her father was like and whether he was still living. Her mother always had spoken highly of him although the couple had separated shortly after Patricia was born. Now a Pentagon tour guide, Patricia couldn't resist asking about the background of a Gunter family who had signed up for the tour.

"Are you from Philadelphia?" she asked. "My father was from there and

I've lost track of him."

The astonished Gunter family said they were related to Herman Gunter and yes, he did have a gap in his front teeth (as described by Patricia's mother) and he was now in his 60's.

Several phone calls later Patricia found herself reunited with her father at his little farmhouse in Quantico, Md.

The *London Sun* reports that in England a Miss Trollop was married and became Mrs. Freebody. A Mr. Cutmore is a hairdresser; a Mr. Bacon is a pig farmer; Mrs. Jelly is a cooking teacher and Father Pagan is a priest.

Triplets are born once in 81,000 births but it happened twice in one day at Michael Reese Hospital in Chicago. What's more, a hospital spokesperson said the two sets of triplets were born "almost simultaneously." Kenneth and Leah Rawson became the parents of two girls and a boy and Thomas and Jane Cooper had three girls.

At the St. Elizabeth Medical Center in Covington, Ky., three sisters became mothers on the same day. Karen Hibbard, Kathy Dandy and Cheryl McIntosh all gave birth to baby boys.

MACHINE THAT DOWSES ILLNESS

Has science found a way
to record the energy cast off
by the aura?

By Guy Lyon Playfair

Photos (c) Harry Oldfield and Glen Rein

IN A small room on the seventh floor of London's Charing Cross Hospital Medical School, Harry Oldfield picks up what looks like a cigar tube encased in plastic and points it at the back of a science writer's neck as if about to shoot him. Oldfield switches on a machine and looks closely at the wave pattern that appears on his portable oscilloscope. Then he begins to move his tube around the writer's body, switching it rapidly from left shoulder to right shoulder, then passing it down the arms. The wave pattern on the screen does not change until the probe passes the right elbow when the amplitude of the wave suddenly dips.

"Have you injured this elbow lately?" Oldfield asks.

"Yes," the journalist replies, "in a road accident a few months ago."

Oldfield nods. He had guessed as much — or rather, his oscilloscope had told him.

He asks another spectator to step

forward and soon tells her that there is a difference between her legs. Not only do the wave patterns vary but the digital counter on his machine shows a sharp drop in frequency count every time the probe points at her right knee. Oldfield is not surprised to hear that the woman is indeed recovering from a knee injury.

Intrigued, other spectators ask to be given Oldfield's "radio dowsing" treatment. One, a multiple sclerosis victim, wheels his chair into position and watches with professional interest as wildly distorted patterns appear on the oscilloscope screen. He is a medical doctor whose brain is fully active despite the deterioration of his body.

While this is going on, a speaker in a conference hall on another floor of the Medical School is talking about the new diagnostic method. Dr. Malcolm Carruthers, director of clinical laboratory services at the Maudsley Hospital in South London, is addressing the late autumn 1980 conference organized by Health for the New Age, a London-based trust involved in holistic healing. His topic is "New Approaches to Cancer."

"Here we may have an extremely useful diagnostic method," he says, referring to Harry Oldfield's machine. He reminds the audience that no existing form of diagnosis is perfect. Electro-



Using "Audio Camera" in nutrition experiment Harry Oldfield took pictures of olive oil (left) and margarine at the same time. In common with other "whole" foods olive oil shows vigorous electrical activity suggesting higher nutritional content.

cardiograms, for instance, are often interpreted "with the kind of panache applied to reading palms." And just as early X-ray techniques evolved into the wonders of computerized thermography, Dr. Carruthers suggests that Oldfield's method may develop into an equally useful tool.

Dr. Carruthers is not the only medical man to have been impressed by the discoveries of this exuberant young researcher who is still in his 20's. In less than a year, Oldfield has demonstrated his invention, which he calls the Audio Camera, before the Royal Society of Medicine and several individual doctors in London, the Association for

Research and Enlightenment clinic in Phoenix, Ariz., and the Centro Medico del Mar in Tijuana, Mexico. Researchers in other fields, chiefly nutrition, have also shown keen interest and a major British food company has already bought an Oldfield machine.

Harry Oldfield's Audio Camera belongs to a new generation of devices known as Kirlian cameras, named for the Soviet electrician Semyon Kirlian who revived and popularized a form of high-frequency photography pioneered years ago by Hyppolite Baraduc in France and Nikola Tesla in the United States.

It depends basically on generating a



When photographed together, Swiss Muesli cereal mix (left) and a widely-advertised breakfast food displayed strikingly different results, with the latter giving off zero radiation which suggests, some researchers theorize, zero nutritional content.

high-voltage field in which brightly-colored halos or coronas become visible (by a process of stimulated emission of light) around whatever object, living or dead, is placed in the field. The fact that the coronas around fingertips resemble the auras clairvoyants have claimed to see for centuries has aroused popular imagination. Has science at last succeeded in recording man's "energy body"?

The Audio Camera takes not only photographs but also "sound pictures," as its name implies. These are made by beaming sound or radio-frequency waves at the subject and recording the harmonic resonances on such standard equipment as oscilloscopes or tape or pen recorders. With his Audio Camera Oldfield believes he can take a "body print" analogous to, but far more complete than, the common fingerprint.

Skeptics invariably ask, what exactly

is he recording? Oldfield is working on the assumption that he is recording the interactions between the reference field of his camera and the reflected field of the object under study. If the object is a human body, he believes he is recording what might be called the "energy body." Using his cigar-tube probe, which he calls his "radio cannon," he has scanned hundreds of men and women and has noticed time and again that striking differences in wave patterns turn up when radio waves are beamed at a damaged part of the body.

This discovery comes at a time when Kirlian photography has fallen into disrepute, becoming what one science writer has called "a gimmick for exciting interest at psychic sideshows," at least in the Western world. However, information from the Soviet Union and eastern Europe, although fragmentary, indicates that the method is far more

advanced there. In Alma-Ata (in Kazakhstan, USSR) Kirlian's close collaborator and mentor Dr. V. M. Inyushin is convinced after many years of experimentation that he is studying man's "counterpart energy body," a body formed of what he calls bioplasma. In Bucharest, Romania, Ivan Florin Dumitrescu, a medical doctor and physicist, has developed the Kirlian method into an entirely new technique which he calls *electronography*.*

Harry Oldfield, a science teacher at the Roman Catholic St. Edmund's School in Hammersmith, West London, became interested in Kirlian photography after reading Sheila Ostrander and Lynn Schroeder's book *Psychic Discoveries Behind the Iron Curtain*. As a biologist he was particularly intrigued by the so-called phantom leaf effect: the contention that you can chop off a piece of a leaf just before photographing it and still record its original outline. This is supposedly provided by the plant's energy body.

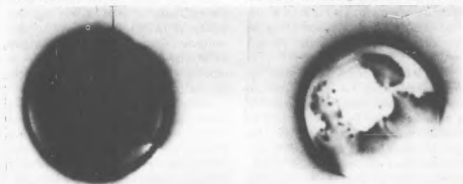
With his fellow teacher Ian McGib-

bon, Oldfield assembled a machine he thought was an improvement on previous Kirlian cameras. He used modern micro-chip technology to obtain a completely stable timing circuit, thus insuring fixed voltage and frequency and guaranteeing that any variations in photographs were due to the behavior of the sample and not to the apparatus.

The phantom leaf effect had eluded scores of Western researchers and when a way of producing it fraudulently was discovered, many scientists lost interest in it completely. Even Hernani G. Andrade in Brazil, one of the West's earliest Kirlian researchers, had failed to repeat his accidental 1972 phantom. Yet for Oldfield, it was a case of beginner's luck. Almost at once he began to get repeatable phantom effects but he was intrigued to discover that he got them only if he actually destroyed the cutaway portion by burning it. Merely cutting it off was not enough.

Then he tried a more ambitious experiment. He stripped a dandelion leaf down to the bare stem. He put the leaf fragments to death by burning and clicked his timing switch. When he

* See "Paranormal Healing in Russia" by Scott Hill in the August 1981 issue of *FATE*.



Sample of healthy tissue (left) shows even and regular "aura." The cancerous tissue reveals a disorganized "aura" which gives off greatly increased electrical energy.

developed the picture he was amazed to find he had recorded a *total* phantom, which could only be the energy pattern of the original leaf.

Pupils at St. Edmund's School were soon enjoying science classes as never before. Oldfield's teenaged boys and girls were fascinated by the sight of their glowing fingertips and immediately put together an entry for a young scientist contest sponsored by the BBC. School authorities were less impressed, however, and when Oldfield, an active and dedicated Christian, found he was suspected of corrupting the youngsters with psychical research, magic or worse, he felt obliged to resign at the end of the 1980 school year.

* * *

THE STORY might have ended there with the Audio Camera unknown outside the St. Edmund's classroom — but then retired British Army officer Marcus McCausland came on the scene. A trustee of Health for the New Age with an active interest in original research into nutrition and health, McCausland put Oldfield in touch with Glen Rein, a young American biochemist then working for his Ph.D. at a hospital near St. Edmund's, and asked the pair to produce some slides for his lectures.

Rein was already familiar with the various known types of luminescence in living matter and knew that when placed in high-frequency fields they could be stimulated to produce more light. He had also seen photographs taken by Dr. Thelma Moss in Los Angeles, Calif., showing the difference between the "auras" of the tail of a healthy rat and that of an animal with cancer. The former was even and regular, the latter

totally disorganized. Moreover, Rein recalled that studies of tumor-infected plants had revealed definite proof that electronic events could occur — and could be observed — before the resulting physical event, i.e., the tumor. If this held true for plants, why not for human beings?

Working on the smallest of budgets, money coming from McCausland and out of his own pocket, Rein raced back and forth across London on his motor scooter collecting samples of cancer tissue and healthy tissue from nearby parts of the same patients. He put the two samples, identical in weight and moisture content, into identical plastic dishes and placed these side by side on a sheet of color photographic paper. On developing the paper he found that the cancerous tissue sample showed greatly increased electrical activity over the normal sample.

Harry Oldfield then pointed his radio cannon at the two samples and found readings for tumors consistently higher than controls. After studying a large number of paired samples and using a "reference field" of resonance from normal tissue of between one and two kilocycles (KHz), he soon found that cancerous tissue registered anything up to 30 KHz on his digital counter — as much as 15 times more than the control sample.

Oldfield and Rein then took a series of photographs of paired samples of several popular food items — white and whole-grain bread, fresh olive oil and margarine, lard and butter, Muesli breakfast cereal and a variety of supermarket products that claim to give a healthy start to the day. Without exception, the "whole" foods displayed vig-

orous electrical activity while the super-market products glimmered feebly or remained totally invisible!

Despite his youthful enthusiasm, Oldfield avoids making unprovable claims. Neither he nor anybody else can yet be sure *what* he is recording with his Audio Camera. But the unmistakable fact is that he has repeatedly demonstrated that alterations in energy states can be monitored and recorded. He is already working on modifications and improvements that should make his camera of more value to other researchers willing to undertake large-scale programs.

These are exactly what Marcus McCausland is determined someone should undertake — and soon. In October 1980, a few days before his own London conference, he attended the Cancer Dialogue '80 in New York. For him the high point of this meeting was an address by 87-year-old Albert Szent-Györgyi, discoverer of Vitamin C, Nobel prizewinner and prime mover of the multidisciplinary National Foundation for Cancer Research in Woods Hole, Mass. This is the headquarters of a "laboratory without walls" made up of 34 institutions in the United States and Europe.

Szent-Györgyi insisted that we should be trying to find out *why* cancer occurs rather than trying to demolish it once it has manifested.

"We can control only what we understand," he said. To find the cause of cancer he believes we should look *below* the molecule, the building block of the cell, and pay attention to the electrons and nuclei that make up these molecules.

"Present-day biology," he said, "is a

molecular biology which has stopped at the molecular level. But there is no reason for Nature to stop there!" He went on to say that the *electronic* processes in cancerous growth need study.

When he heard these words Marcus McCausland nearly jumped out of his seat. This was precisely what Rein and Oldfield were doing, at his suggestion, back in London. To add to his excitement he learned that Dr. Ivan Florin Dumitrescu, probably the world's most experienced researcher in the field of energy-body exploration, had left his native Romania and was now living in western Europe and looking for a place where he could continue his work.

Few Western scientists had beaten a path to Dr. Dumitrescu's door in Bucharest but those who had, like Dr. Thelma Moss and Roman Catholic priest-scientist Andreas Resch of Austria, had been highly impressed. At least one visitor, a California physician named Dr. Sapse, had been more than impressed. As reported in Thelma Moss' book *The Body Electric* (J. P. Tarcher, 1979) he got the surprise of his life when he was told, after Dumitrescu had taken electrophotographs of his body, that he was recovering from an attack of colitis but still had a problem with his gallbladder. This was correct but unknown to anyone except Dr. Sapse and his physician. Dumitrescu, in a few minutes, had successfully diagnosed both a past and a present ailment.

Moreover, Dumitrescu showed that he apparently can predict *future* body disorders. Examining Dr. Resch in the presence of Thelma Moss, he told him he had an incipient duodenal ulcer. Resch denied any discomfort in his duodenum but when Dr. Moss met him

later at a Tokyo conference he admitted that he was suffering from precisely the painful problem that Dumitrescu had mentioned!

Can disease now be diagnosed, perhaps even prevented, before any physical symptom appears, merely by studying the electric fields that may organize our cells? The prospect is an exciting one but it is too early to say. More research certainly seems justified but the problems faced by veterans like Szent-Györgyi and newcomers like Oldfield and Rein are formidable.

First, there is the problem of money. Even Szent-Györgyi, despite his eminence, has repeatedly failed to raise funds from official sources and has had to appeal directly to the American public for support.

Another serious problem is the very nature of multidisciplinary research involving specialists in many fields. To understand the interactions of man's electrical energy body with his electromagnetic environment requires the joint efforts of anatomists, chemists, mathematicians, physicists and maybe astronomers and geologists as well. Szent-Györgyi feels that the universe might be the creation of a master of all the sci-

ences, and if no single man can unite them all in his mind the only solution is "to unite all the men who know these sciences." This is what he has done — linking the 34 members of his "laboratory without walls" into a single global research group.

Nature must be studied as a whole and where better to begin than at the submolecular level where the building blocks of life, the cells, are formed? The difficulty is that this strange submolecular world cannot be directly observed. It can only be interpreted through the new science of quantum or wave mechanics, a field that is not easy even for scientists to grasp and relate to their own specialties.

It well could be, however, that Harry Oldfield's simple and inexpensive apparatus has enabled us, if not to observe submolecular energies directly, at least to study the way the overall energy field behaves and above all to make it clear that man does have an energy body — as mystics have long claimed. It is one thing for mystics — or mathematicians — to speculate and theorize but quite a different matter to watch dials, charts and photographic material actually recording the body's signals.



CRIME OF THE WEEK

A WOMAN who thought she saw herself on television robbing a gas station confessed to the crime, according to Shreveport, La., police.

Bond was set at \$10,000 on August 17, 1981, for Wanda Faye Dennis, aged 20, and she was held at the Caddo Parish jail.

The robbery was committed July 31 and reenacted August 9 by city police as part of a regular "Crime of the Week" feature intended to help police solve difficult crimes.

"She evidently thought we caught her in the act," said Det. Mike Campbell.

THE HOUSE THAT DREAMS BUILT

Is it possible to enter someone else's dream?

Do many dreamers' dreams take place *in the same location*?

By E. B. Hughes

WHERE DO dreams take place?

Mine were always set in one of three general environments: first, those familiar to me from some experience in waking life; second, those that were wholly unfamiliar; and third, those that combined elements of the two, merging the familiar with the unfamiliar. I naturally assumed that other people had comparable sets of dream environments and that each person's were uniquely his own; the familiar based on the individual's store of experience, the others on a synthesis of these experiences.

But I learned otherwise when one night I entered my husband Andrew's nightmare.

I was experiencing a fairly commonplace dream — mild, not particularly interesting, set in a familiar locale — when in the dream I felt a sudden sense of urgency and danger. Then the scene shifted radically. I found myself in a completely different and unfamiliar locale. In another room in the new locale (which I sensed to be on a lower floor and on the other side of the building) was something terrifyingly evil. My husband, who had not been in my origi-

nal dream, was moaning as I had sometimes heard him moan in nightmares.

The menacing person or thing was a palpable threat which must be destroyed or at least driven off, although there seemed no prospect of physical encounter; the threat, while physically painful, was more fundamental than that. I felt that if something wasn't done immediately, all would be lost. Frightened as I was, I resolved to do something to *try* to drive off the threat.

So I spoke the one brief exorcism-like sentence I know, putting all my emotion into it. As soon as I completed the sentence, I heard a mind-shattering explosion coming from the corner of the building where I had located the source of the evil, and amid the fire and light and noise a cleansing wind blew away all the danger and fear and urgency.

Suddenly I was back in my original mild dream, exhausted and shaken. My original dream proceeded as it had before I was called away.

I could think of no explanation for what I seemed to have experienced. I had never had a dream of that character

before. Unlikely as it seemed, it was as if I had entered one of my husband's nightmares.

The next morning I asked him if he had dreamed the night before. He said he had had a nightmare of increasing intensity, a terrifyingly evil threat that he couldn't define more closely than "someone or something." Just as it was becoming unbearable, something like an explosion occurred and the threat was gone. Then the dream changed to something more calming and normal.

I asked him to describe the locale of his dream. He described precisely what I had seen when I was wrenched out of my dream and dropped into a nightmare. Only then did I tell him of my unusual experience.

That uncanny experience, never repeated, sensitized me to the possibility that dreams might not be such private affairs as I had thought, but it took a more striking occurrence to make me suspect that something even stranger might be going on.

In the past seven to 10 years I have had recurring dreams set in two houses. When I first dreamed them, they were unfamiliar to me — they were not houses I knew in my waking life — but after having several dreams set in each I have come to know them fairly well. Imagine my surprise, then, when my husband, relating an anecdote from his childhood, described in detail a house his family had once occupied (and which he had not previously mentioned to me) and it matched exactly one of the houses I had come to know through dreams. Because the dreams in that house tended to be nightmares of a sort, I was impressed with his account of bad times and misfortunes he and his family

had suffered while living there.

But I was in for an even greater shock. One day as my sister-in-law Mary Galloway was telling me about an unusual dream, I recognized the setting as the second house with which I had become familiar through dreams. I asked if she had ever encountered such a house outside her dreams (she had not), then asked her to describe it in greater detail.

The house is quite large and seems to be connected to an adjacent house by one or two unlikely routes. It has a character all its own and is unlikely to be confused with any other house. Mary described sections of the house I knew well and other sections I hadn't visited. Without providing any clues to the answer, I asked her if she knew what the back of the house was like. She was able to describe in recognizable detail a large enough portion of the part of the house I knew to make it absolutely certain that we were dreaming in the same house — one neither of us had encountered in waking life.

Once the identification was certain, I told her I too knew the house through dreams, specifying details in areas we both had visited to prove I wasn't just claiming familiarity and filling in some of the geography of the house in areas she hadn't visited.

Since then we tell each other about any dreams we have in "The House" (as we call it) and extend each other's knowledge of the place to include our own latest discoveries. Since some rooms of the house are well known to us both, we have only to name a common starting point and we go easily from there. Although our "visits" to the house have been less frequent since we identi-

fied the place, we have considered mapping it for future reference.

All this leads to some interesting speculations. If there are dream locales that a large number of people visit, do such places have some reality independent of the individual dreamer? And if dreamers can participate in others' dreams and can be introduced to new locales in that way, what does this say about human consciousness? Are we truly as private and independent as we like to think?

About the time of my sixth visit to "The House" I entered rooms which I recognized from the episode in which I had entered my husband's nightmare. One room corresponded to the presumed location of the threatening force

I had sensed and destroyed. Weirdly enough, the room was charred and smoke-blackened as if by a large explosion. This was disconcerting but it was almost more so when in the course of a return to the room some dreams later I observed evidence that it was being cleaned up and repaired!

I have always visited "The House" alone (in normal dreams and nightmares) and I have always gotten the impression of a transitory population: visitors like me, people "camping" in some of the more separate rooms, and people staying there for a day or two. But someone is repairing the place and someone lives there. Who? The answer to that question alone would be interesting.



WHEN TO WED?

By Ida M. Pardue

TRYING TO pick a suitable day to get married must have driven altar-bound Romans crazy. A good third of the ancient Roman year was taboo for one reason or another.

Couples foolish enough to wed during the first half of March, dedicated as it was to Mars, god of war, could expect a Mars-influenced relationship — stormy and quarrelsome.

Unlucky days were the Ides (the 15th of March, May, July and October) and the 13th of all other months. No better were the Kalends (first of each month) and the Nones (ninth day before the Ides).

The entire month of May had to be

scratched, for Maia, the Roman earth-goddess who gave the month her name, was not favorable to marital happiness. And besides the unlucky days May held in common with other months, the temples were closed on the ninth, 11th and 13th for the feast of the dead when the lemures (spirits of the unburied dead) stalked the earth.

The dead also came out three other days in the year — August 24, October 5 and November 8 — when the sealed entrance to the lower world was opened.

The Scottish people have a saying that echoes the Roman avoidance of May nuptials: "Marry in May, rue for aye."





Old engraving shows *H.M.S. Camperdown* ramming *H.M.S. Victoria*; 358 lives were lost. Admiral Tryon and Staff-Commander Harding Smith are standing on chart house roof.

AN ALL-WET GHOST STORY

Tale of ship's curse and admiral's return from death
collides with truth and sinks from lack of documentation.

By Melvin Harris

ON THE MORNING of June 22, 1893, *H.M.S. Victoria* was the proud and formidable flagship of the British Mediterranean fleet. But by the afternoon she lay on the seabed, cleft and shattered. And 358 of her crew, including Vice-Admiral Sir George Tryon, were dead.

The *Victoria* disaster was one of the most curious episodes in British naval history. No natural calamity hit her and no enemy brought her down. Neither was it an accident in the true sense, for she was rammed by her sister ship *H.M.S. Camperdown* — rammed as a direct result of orders given by Admiral Tryon himself!

When the fatal orders were given the fleet was steaming in two parallel columns, five ships in one, six in the other. The five were led by *H.M.S. Camperdown* commanded by Rear-Admiral Markham. The other column was headed by Admiral Tryon's *Victoria*. They were a mere six cables (1200 yards) apart. And at that close distance they were ordered to turn *inwards* and reverse direction before anchoring.

The order was monstrously ill-considered. The turning circles of the iron-



Vice-Admiral Sir George Tryon's strange lapse caused disaster and loss of life.

clads were huge — 800 yards easily. So the maneuver meant that the warships would be set on an inevitable collision course since they were meant to turn simultaneously. The danger was at once apparent to Admiral Markham who queried the signaled orders. But they

were repeated. Then Markham, blindly trusting that Tryon had some master-plan hidden up his gold-braided sleeve, acquiesced. The *Camperdown* swung inward.

The *Victoria* began its turn at the same time. The two giants steamed toward each other as if they were foes bent on using the vicious steel rams on their bows. No one took evasive action. Admiral Markham still trusted that his chief would prove to be a tactical genius.

But aboard the *Victoria* Captain Bourke, growing apprehensive, spoke to the vice-admiral and warned of the danger. Yet Tryon remained dumb, almost as if he were locked in a trance. And the ship relentlessly turned on its collision course. The captain then urgently asked for permission to go astern at full speed. But Tryon still remained transfixed and silent. The question was repeated again and again until finally the admiral answered with one word: "Yes."

Yet by then it was far too late to save the flagship. Although the *Camperdown* had reversed its screws, she still drove forward to smash into the *Victoria*'s bows with her ram. Behind the ram was the weight of the ship's 10,600 tons, so the flagship's armor plate was pathetically weak protection. It was caved in and split open by sheer brute force — and the sea poured in.

The end was horrific. The engineers were trapped at their posts and many of those who managed to struggle into the sea were chopped to pieces by the furiously revolving propellers. Sir George, who made no attempt to save himself, went down with his ship. With his death went all chance of knowing what he really had in mind.

Some claim that Tryon was supernaturally doomed, that his mind was unhinged by the remorseless working out of a curse. The most recent writer to offer this explanation is Richard Winer, author of several books on the Bermuda Triangle.

In *From the Devil's Triangle to the Devil's Jaw*, Winer takes 10 pages to tell the story and spices it with the claim that "there is a 'mummy's curse' and it originated, or began to unfold, on the shores of the Mediterranean." According to Winer, hundreds of Syrian Arabs had waited and watched for the British fleet to be hit by this curse. Apparently they had been alerted a week before by a local fakir who "prophesied that Allah was determined to visit the vessels of the infidels."

Winer then relates the amazing tale of Sir George Tryon's last London appearance. It took place at a late morning tea party organized by Lady Tryon at her Eaton Square home. "The majority of the guests were wives of the Royal Navy's leading commanders," Winer writes. "About noon, Admiral Tryon was seen walking down the stairs and across the drawing room. The Admiral was attired in his full-dress uniform but appeared to be oblivious to the guests in his home." But this wasn't a case of male-chauvinist rudeness. There was no trance involved either. That solid-looking admiral was nothing but a specter — since at that very moment the physical Sir George was some thousands of miles away on the doomed *Victoria*. The party was held on that fateful June 22.

This story in various forms has been cited by such authors as Peter Underwood, Christina Hole, Richard Hough,

Raymond Lamont Brown, Kenneth S. Allan, Will Eisner and Ian Fellowes-Gordon. James Wentworth Day has described it as "one of the best authenticated ghost stories in living London history."

The tale, however, is fictitious. A careful comparison of the different versions shows that the story has the same mythical quality as the Lord Dufferin tale (see "The Making of a Myth," May 1981 FATE). The various accounts contradict each other even in the most basic details.

One account has it that the admiral walked through the reception room at Eaton Square before disappearing. Another states that he walked through the "crowded ballroom" in full view of some 300 guests. Yet another claims that he appeared at a party in the drawing room, at the exact time of his death, 3:40 in the afternoon. But the most detailed account gives the time of his appearance as 11:30 in the evening — some eight hours *after* his death.

According to this last account (by Ian Fellowes-Gordon) Sir George entered through the east door of the ballroom, walked across the ballroom floor and exited through the west door. Some 50 or so guests recognized the admiral and some even spoke to him. But he didn't reply; he just walked in, walked through and walked out.

All of the earlier accounts agree, however, that Lady Tryon herself saw nothing of the apparition. The claim that she did is Richard Winer's own special variation.

* * *

THESE disagreements are significant enough. But even more significant is the total absence of contemporary ref-

erences or witnesses, despite two claims to the contrary. One is provided by Fellowes-Gordon who quotes from an alleged eyewitness:

Months later Sir Jasper Hoad was to explain what had happened. And his account, verified by every other guest present in the ballroom at eleven twenty-five that evening, would go down in history. "I had to summon up a bit of courage to ask Clementina if she'd seen what I'd seen. But I did. And she let me have it.

"I don't know what *you* saw, Jasper. I only had the sensation of watching as all my guests ridiculously moved heads like mechanical toys, from one side to the other. I saw nothing else, not a thing. Yet it seems that they imagined they were seeing something' . . .

"But Clementina,' I said to her, 'it was George.' That's what I said to her, and she said, 'Don't be ridiculous, Jasper, George is at the far end of the Mediterranean. If he'd got back, on some sudden leave, well then obviously, I'd have seen him too.'

"Clementina, my dear. I only hope and pray that this means nothing sad and — supernatural. But I assure you that every man and woman in that ballroom saw your husband walk in the east door and out the west. He turned and smiled at everyone — including you, my dear — but he didn't stop. And when he got to the west door, well, he just vanished."

Now a meaty quote like that looks mighty impressive. Unfortunately, when I spoke with Fellowes-Gordon, he hadn't the remotest idea where it came from! Nonetheless, a check of the Peer-

age lists for 1893 and after showed that *there never was* a "Sir Jasper Hoad." So the "testimony" of a man who never existed counts as nothing but the rankest fiction.

The second lead appeared in Will Eisner's *Spirit Casebook of True Haunted Houses and Ghosts*, the most bizarre account of the Tryon case in print. This time Sir George shows up in the library of his London house in "Bristol Square" (there is no such place) where guests found him standing behind his desk. His eyes were riveted on "his globe, his finger pointing to Tripoli . . . on the Mediterranean. They greeted him. He nodded absently . . . trancelike in his movements." They told the glad news to Lady Tryon but when she reached the library it was empty — except for a still-moist fingerprint on the globe. And "most startling of all [was] a damp footprint — the Admiral's size on the floor."

Bizarre as it is, this version at least lists its source. It says, "This account appeared in the August 1893 issue of *The Review of Reviews*."

This reference, however, turned out to be bogus. The account in that issue of *The Review of Reviews* is nothing but a straightforward report of the collision at sea, with no mention of the ghostly portent in London. What's more, there is no mention of the event in *any* issue of the *Review* from 1893 to 1895. And that in itself is most revealing. The *Review's* editor was W. T. Stead, an ardent spiritualist who went out of his way to collect and print any good story that had a supernatural slant. In fact, his Christmas 1892 issues were crammed full of "true ghost stories." Among them is one that turns out to be the genesis of the

oft-told Tryon legend.

Entitled "A Ghost in a Ball-Room," it tells how a Mr. W. walked through and out of a ballroom without speaking to any of the people present. On the following morning the witnesses learned that Mr. W. had been found drowned. And "his watch had stopped at 10:15," the exact time at which he had been seen in the ballroom.

So the tale of the drowned ballroom guest was circulating at least six months *before* the *Victoria's* end. But that end was so spectacular and puzzling that it simply invited speculation and fantasy. It also gave a new slant to an old story, and the shadowy Mr. W. became the beefy and arrogant Sir George, complete with wet boots.

But how about that curse? Does *that* stand up to scrutiny? No. As Admiral Colomb testified, Sir George acted "with a strong and frequently-expressed impatience of all mathematical calculations and mechanical certainties." He also had a mathematical blind spot. Occasionally he confused the radius of a ship's turning circle with its diameter. This confusion had almost led to a disaster some three years earlier when he had signaled precisely the same fatal maneuver during the 1890 naval exercises off Plymouth. Fortunately Rear-Admiral Tracey refused to comply and Tryon eventually canceled the orders.

Tryon may well have been in something of a "trance state." He was ill at the time, plagued by a painful ulcer on the leg which refused to heal. The medicine and painkillers he was using were more than probably laced with laudanum and opium derivatives — enough to slow anyone's reflexes and double-glaze the eyeballs!

BOOKS

NEWS & REVIEWS

by D. Scott Rogo



TOMORROW TODAY

PRECOGNITION is probably the thorniest issue in parapsychology. It just doesn't make any sense. It is easy to believe that telepathy is the result of some sort of radiation-communication between two minds or that clairvoyance is caused by the mind's picking up resonances from objects or distant events. But can you actually see into the future? FATE readers who puzzle over the riddle of precognition will be happy to know that two fascinating books on the subject have recently appeared.

The more provocative of the two is Jule Eisenbud's *Paranormal Foreknowledge* (Human Sciences Press, New York, N.Y., 1982, 312 pages, no price listed). This book won't appeal to everyone. No exercise in breezy reading, it takes an intricate parapsychological, psychoanalytical and philosophical look at the "problems and perplexities" of precognition, to quote the book's subtitle.

Eisenbud's case material is drawn almost exclusively from his own psychiatric practice and the precognitive dreams of his patients. The book is not meant to be a general introduction to precognition but is a study of the psychodynamics of the phenomenon. For this reason his case material is selective. Probably more than any other researcher, Eisenbud realizes that precognitive events are not random or accidental peeks into the future. They contain messages and meanings for the persons concerned. Eisenbud contends that a precognitive dream usually has a deeply personal, if sometimes symbolic, meaning for the dreamer and possibly for other persons in his life. The author therefore devotes much of his book to translating the symbolic language of such dreams.

If one were to dream about a future airplane crash, for instance, the name of the pilot may turn out to be the same as the dreamer's hated father. The message may also extend to the therapist. (He may have been mentally planning a vacation on the same airline, thus symbolically abandoning the patient the way his father did.) The dream may even relate to another of the therapist's patients who might also share the pilot's name and who is seen as a rival for the therapist's attention.

Of course this approach has some problems. It is often post hoc. Sometimes Eisenbud seems to reach for the personal correspondences that connect his patients' dreams, their personal lives and his own affairs. It's like asking two strangers to figure out how much they have in common. Inevitably they will have *some* things in common. Although Eisenbud's Sherlock Holmes approach to his patient's psychic dreams is interesting and unusual, it is hard to determine how big a role simple coincidence plays in the matter.

Paranormal Foreknowledge also advances a theory intended to explain precognition. Eisenbud is tied to the concept of causality at all times; so he rejects everything from predestination to Jung's notion of meaningful coincidence to backward time flow as explanations for the phenomenon. Instead he argues that we actually *fulfill* our dreams through the use of ESP and psychokinesis. We use these powers to gain information about distant places and occurrences and then influence people or events to fulfill our dreams and our psychological needs.

To apply this theory to the dream outlined above, Eisenbud would argue that the patient telepathically and clairvoyantly learned

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about the plane's flight, the name of the captain, the therapist's secret trip and his other patient. The patient thereupon used PK to make the plane crash, saying to himself on an unconscious level, "I'll prove I hate my father by displacing my aggression onto someone with the same name and at the same time warn my therapist he'd better not desert me like Dad did. He'd better start paying more attention to me than to the other patient, too."

Precognitive dreams reveal, then, our exploitive nature and nothing very transcendental about the human psyche!

Eisenbud realizes that this type of theory cannot explain all cases of precognition; specifically it cannot explain predicted events that come to pass after their dreamer's deaths. So he allows for an X-factor which may represent a true precognitive ability, but he downplays this aspect of the phenomenon. This X-factor certainly is needed since a purely psychodynamic or "superpsi" theory for precognition is clearly inadequate. An unqualified version of Eisenbud's theory cannot explain the impersonal predictions of natural disasters or even many laboratory data. What Eisenbud has shown is that there exists a kind of phenomenon in which a group of people related to one another by a common bond (such as a therapist) can interact with one another.

But there is an irony in all this that Eisenbud doesn't seem to appreciate. He outlines his psychodynamic theory in order to counter the unacceptable (to him) concept of determinism — i.e., that we lack free will. Yet his theory implies that our behavior is determined by the needs, mental influences and PK of those around us and also of people we may not even know. So to avoid the implication of determinism Eisenbud has postulated a form of determinism of his own!

Paranormal Foreknowledge is the kind of book you will think about for a long time. You may not like Eisenbud's ideas but you will not forget them.

Alan Vaughan deals with the same subject in more popular fashion. In *The Edge of Tomorrow* (Coward, McCann, Geoghegan, New York, N.Y., 1982, 220 pages, \$13.95) the former editor of *Psychic* magazine offers his readers not only a psychic autobiography describing how he developed his own prophetic gifts but a do-it-yourself book sub-

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IN 1957 THE U.S. GOV'T. CONFISCATED AND BURNED ALL BOOKS, DEVICES AND RESEARCH DEALING WITH RADIONICS! WHY? HERE ARE THE FACTS

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Because thought too, is composed of a wave frequency, it can be superimposed or modulated with the signal of the atom! A radionic device was thus devised that tunes to the frequency of the sample put into it, then acting as a focal point for the thought of the operator, modulates this sample frequency and broadcasts it. For example, if a sample from an insect infected area is put into the Box, and the device is tuned to this frequency, the operator can insert a tiny amount of poison or insecticide-concentrate, and the resulting signal thus broadcast will cause the insects to either leave the area being treated or drop dead on the spot! The astounding thing is --it seems to work!

Experiments conducted at prestigious centers worldwide - including the University of Pennsylvania, Duke and Columbia University, The Soviet Academy of Sciences - even Dow Chemical, were not only successful, but some of them went far beyond theory into practical application.

In Europe and the Iron Curtain countries where Radionics was allowed to flourish unhindered, such huge strides were made that in England alone, the medical aspects were so phenomenal that an entirely 'new' branch of medicine is now successfully operating under the licensing and blessing of the British government!

Here in the U.S. work has again been resumed and organizations founded by well known people, such as the famous physicist Wehrner Von Braun and the astronaut Edgar Mitchell, were quickly formed to investigate this fantastic discovery.

Some of the results of all of this has appeared in the form of devices that are used to treat huge tracts of farmland for insect irradiation - one that was used to monitor the health of the Apollo astronauts without Nasa's knowledge (and which received the information faster than the space center did)! - even a 'Black Box' that was reportedly used to receive mysterious radio signals from deep space!

Almost every day new and amazing applications are being found for this truly mind boggling discovery. And all of it from a simple to construct 'little Black Box'! And it really is simple. As a matter of fact, if looks aren't important, the average person, with no prior knowledge of electronics, could put one together in a few hours and with only about \$30 worth of parts!

Obviously there isn't enough room here to explain in detail all of the fantastic aspects of radionics and the marvels it can accomplish, so we've put together a 116 pg. book entitled, 'The Black Box and Other Psychic Generators' which not only explains how radionics works and shows you step by step how to assemble one of these devices both cheaply and easily, but also reveals startling government experiments with photos of the past - how researchers have already controlled atoms with thought alone! - and many more surprising facts and accomplishments that never made the news/paper headlines.

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titled "How to See and Foretell Your Future."

Vaughan, like Eisenbud, focuses on dreams. Most of Vaughan's own precognitions (many verified by the Central Premonitions Registry in New York) have come in dreams and he has gradually learned how to nurture his gift. He explains, often with great insight, how the future manifests in these nocturnal fantasies and how various strategies can encourage and make use of precognitive dreaming. Vaughan, knowing that dreams are a private language, suggests alternative methods of programming them and learning to distinguish precognitive dreams from ordinary ones. He doesn't offer mere formulas — which raises this book above most of the genre. All in all, *Edge* is written with commendable sophistication.

What is Vaughan's own record as a prophet? The book shows that he has been wrong as many times as he has been right. Vaughan neither hides nor apologizes for this fact but points out that, when one is working with something so capricious as psychic ability, the miracle is that *anything* comes true. In any case, the fact remains that Vaughan has indeed made some impressively accurate predictions.

Edge ends with the author's rosy view of the future in which everyone develops psychic ability, consciousness technology is taught in the schools and we overcome those nasty old Russians who have been trying to use psychic power for no good.

These are the standard clichés about a psychic utopia and it is doubtful that such a world will ever come to be. All through recorded history man has been trying to harness psychic power. Only a few great mystics, yogis and psychics have succeeded. No breakthroughs appear imminent on the parapsychological horizon either, so this part of Vaughan's book might best have been titled "Tomorrow Will Never Come."

OTHER REVIEWS

PROJECT IDENTIFICATION by Harley D. Rutledge, Prentice-Hall, Inc., Englewood Cliffs, N.J., 1981, 256 pages, \$10.95.

For several years Harley Rutledge has been the "mystery man" of ufology. Occasional newspaper clippings reported that Dr. Rutledge, chairman of the psychics depart-

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ment of Southeast Missouri State University, was in charge of a group study of local UFO sightings — not other people's, as is the case in mainstream UFO research, but the group's own.

In *Project Identification* Rutledge, a mystery man no longer, details his research work which began with a 1973 Missouri flap and ended in 1980. Subtitled his book "The First Scientific Field Study of UFO Phenomena," Rutledge tells us how he used college-educated observers and a battery of scientific instruments to sight 178 (!) alleged UFOs.

Rutledge placed 45 of those UFOs into Class A ("incredible" UFOs) and the rest in Class B (mundane but still unidentifiable objects). But virtually all of the sightings, A or B, were of what J. Allen Hynek has called "nocturnal lights," distant lights or light configurations seen against a dark sky. Only 12 were observed in full daylight. Two of these, a floating "bullet" and an edge-on disc, were seen briefly by Rutledge alone under casual circumstances. Indeed the sightings people outside Project Identification reported are far more interesting than Rutledge's borderline UFO claims.

This doesn't mean necessarily that Rutledge's night lights weren't real UFOs; but it does mean that a "scientific field study" is obligated to devise the means necessary to draw the distinction between true anomalies and mere airplane lights. To do that one doesn't need massive funding (the project did receive some from a local newspaper), just routine triangulation to determine height, flight path and speed, followed by direct inquiries to the local Federal Aviation Administration — while the event is in progress (delayed inquiries are futile) — for confirmation that planes aren't in the area.

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But despite 1919 man-hours, project members established triangulation so seldom that the number of instances can be counted on one hand. When triangulation was accomplished, the resulting speeds of the observed objects seemed consistent with aircraft capabilities. The text further suggests that project members rarely contacted local aircraft services to find out whether or not they were observing airplanes. Instead the investigators used distressingly subjective criteria (especially since this was supposed to be a "scientific" study) for making judgments on what they were seeing. If the observers couldn't see the aircraft lights and colors FAA regulations require or if they couldn't hear any motor noise, then the object became a UFO.

Yet hundreds of "UFO" reports submitted to me when I worked as chief investigator for the Center for UFO Studies proved that different aircraft lighting configurations and viewing angles produce a wide variety of appearances. Most of the witnesses who described advertising planes as "UFOs" to CUFOs reported hearing no noise although the aircraft in question fly only 1500 feet above the ground. Finally, Rutledge and the others freely introduce subjective guesses of distance (e.g., "10 miles") into equations to produce startling — and perhaps wildly erroneous — acceleration rates and speeds.

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used in the investigation — the telescopes, cameras, portable radar gear, electromagnetic analyzers, high-frequency sound detectors, spectroscopic cameras and more? It turns out that only the cameras were used with any regularity; yet not one of the 45 Class A UFOs was photographed! The portable radar and sound detectors weren't deployed. Things like EM analyzers and spectroscopic gear were used rarely and not in any standardized fashion.

Once the EM analyzer intercepted a strange radio signal — 10 minutes after a light left the area. Once, we are told, a color spectrum of a light was captured on film — and that's *all* we're told. Sometimes the reader is asked to be amazed at photographs that show double streaks unseen by the eye during a prolonged time-exposure — even though the camera was hand-held on Rutledge's lap! Other cameras on tripods didn't confirm the effect.

The book concludes with the recitation of elementary statistics about the "UFOs" seen by the project. Whereas one expects significant insights from a physicist who has directly studied UFOs, instead Rutledge gives us loose speculation adopted from 77 books and articles written by others, mostly well-known ufologists.

Rutledge ascribes intelligence and purpose to the UFOs. After the first sighting that "exhilarated" him, he became convinced that many of the lights he observed were responding to him when he waved his hands, turned on a flashlight or reached for binoculars or a camera; at times even his personal presence was sufficient to make the lights veer away or extinguish themselves — even when they appeared to be miles away. In other words, the UFOs ignored the hundreds

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of other people who might have been watching and singled out Rutledge for special treatment. Some of the UFOs, he says, actually impersonated stars or planes in order to fool him. Skeptics who contend that it's more likely the other way around — that stars and planes were impersonating UFOs — are simply reinforcing their own biases, Rutledge claims.

Project Identification doesn't identify anything. How could it? The mode of observation, more like an amateur "UFO skywatch" than a "first scientific field study," was ill-equipped to produce significant, unambiguous results. Maybe simple forms of UFOs were staging a show for Rutledge, but we will never know for sure. After all, as Rutledge himself acknowledges, 40 of his "UFOs" may have been nothing but plane lights. — *Allan Hendry.*

REINCARNATION by David Christie-Murray, David & Charles, North Pomfret, Vt., 1982, 287 pages, \$26.50.

In *Reincarnation* David Christie-Murray has provided us with a concise yet thorough survey of modern reincarnation beliefs. He reviews the major evidences and arguments for reincarnation, from remembered past lives to Edgar Cayce to hypnotic regression to the psychical research of Ian Stevenson. He summarizes the evidence at the end (pointing out the significant nonparanormal alternative explanations) and closes with some suggestions for a "nontheistic religion" of reincarnation.

While an excellent work on the whole, the book is flawed in places by the author's reliance on poor source material. For example, the chapter on Western history rehearses unfounded tales about reincarnation in the early Church. Nothing in the writings of such Church fathers as Justin Martyr, Jerome or Augustine suggests they believed in reincarnation and Origin's denunciations of the belief (which he held briefly as a teenager) are the strongest in the early Christian literature.

Also the section on Cayce is weak, in part due to Christie-Murray's inability to examine firsthand the Edgar Cayce Foundation's records; he relied instead on misleading, uncritical treatments in paperback books.

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cultural fact of life, namely that reincarnation as a symbol and a set of beliefs (which may include belief in karma) has become a detached doctrine and now floats freely in our society. For example, many Christians accept reincarnation even though Christian theology generally denies its existence. There also are people with no particular theistic beliefs who are reincarnationists. So Christie-Murray feels justified in advocating a theology based solely on belief in reincarnation.

If you believe in reincarnation, you will be further persuaded by this book. If you remain an unbeliever, at least you will have a much better understanding of what you are rejecting. — *J. Gordon Melton.*

INTRUSIONS by Hilary Evans, Routledge & Kegan Paul, Boston, Mass., 1982, 206 pages, \$12.95, paperback.

"The phenomena are there, lying broadcast over the surface of history. . . . Look behind the pages of official history, in personal memoirs, legal documents, and popular narratives and books of anecdote, and you will find that there never was a time when these things were not reported just as abundantly as now."

So wrote William James in 1897. The "phenomena" to which he referred are what we today call paranormal occurrences. In *Intrusions* (subtitled "Society and the Paranormal") British writer Hilary Evans examines the way in which human beings throughout their history have dealt with — or not

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dealt with — a variety of bizarre, unwelcome phenomena that have intruded into their affairs.

The reader learns that people's (or at least Western people's) attitudes have remained remarkably consistent over the centuries. In the Middle Ages psychics were called witches and burned at the stake. In the 20th Century they are called frauds and banned from the pages of scientific journals. Medieval clerics held proponents of the paranormal to be in league with Satan. Today's establishmentarians hold them to be in league with destructive, irrational forces that would undo civilization.

In short, reason and moderation have never been much in evidence in the long history of mankind's interaction with the unknown. Evans notes wryly that early 19th-Century debunkers of hypnotism considered the practice "no better than witchcraft in a new guise. To admit it would be to return to the Dark Ages. . . ."

But human beings are not solely responsible for the confusion that always has surrounded the paranormal. As James wrote in a moment of exasperation, "I confess that at times I have been tempted to believe that the Creator has eternally intended this department of nature to remain *baffling*, to prompt our curiosities and hopes and suspicions all in equal measure, so that, although ghosts and clairvoyances, and raps and messages from spirits, are always seeming to exist and can never be fully explained away, they also can never be susceptible of full corroboration."

Evans has chosen a fascinating subject to write about, but *Intrusions* reads less like a book than a long, rather superficial magazine article. So ambitious a topic demands a considerably more comprehensive treatment than it gets here.

But whatever its limitations, *Intrusions* is enjoyable light reading. Evans, who possesses a gift for choosing just the right anecdote and the precisely appropriate quotation, also has a fine sense of ironic humor. We can only admire someone who has resurrected for us these grimly amusing observations from an 1851 book by surgeon Herbert Mayo:

"A new truth has to encounter three normal stages of opposition. In the first, it is denounced as an imposture; in the second —

that is, when it is beginning to force itself into notice — it is cursorily examined, and plausibly explained away; in the third . . . it is decried as useless, and hostile to religion. And when it is fully admitted, it passes only under a protest that it has been perfectly known for ages — a proceeding intended to make the new truth ashamed of itself, and wish it had never been born." — *Jerome Clark*.

AUTOBIOGRAPHY: JOURNEY EAST, JOURNEY WEST (Volume I, 1907-1937) by Mircea Eliade, Harper & Row, New York, N.Y., 1981, 335 pages, \$17.95.

I am convinced that at the core of even the most scholarly involvement with the mystical is a life-changing individual experience. *Autobiography: Journey East, Journey West* provides insight into the early events that prompted Mircea Eliade — who today is the Sewell L. Avery Distinguished Professor of the History of Religion at the University of Chicago — to pursue religious mysticism into its most elusive dimensions.

Eliade has achieved scholarly prestige as well as becoming something of a cult figure. His teaching and writings have taken him from his native Romania to Paris and now to Chicago. His international reputation is unique; but he is well-established enough — and old enough — to be frank even about the excesses, errors and false paths of his early years.

During the first third of this century Romania's capital city, Bucharest, was in cultural and political turmoil. Eliade lived a life of varied experiences. It is startling to discover that the author of such weighty works as *The Sacred and the Profane*, *From Primitives to Zen* and *Myth and Reality* was a prolific writer of novels and short stories, the center of literary scandals and honors.

Young Mircea early mastered French and Italian. At the age of 21 he spent three months in Rome — days at the university library, evenings roaming the city, nights writing. Among the books he read was *A History of Indian Philosophy* by the mystic Surendranath Dasgupta. The author acknowledged the financial support of the Maharaja of Kassimbazar, a prominent sponsor of Bengali culture and education.

Eliade promptly wrote to the Maharaja

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suggesting that he underwrite a study period in India. The following August, Eliade received a letter from the Maharaja who urged the young man to spend not two but five years in India "to be able to learn Sanskrit and penetrate the mysteries of Indian philosophy." The whole unlikely scenario became reality although the Maharaja did run out of money after a while.

The overwrought young man eventually stumbled — and stumbled badly. After a study period in Calcutta, Eliade joined Dasgupta in the Himalayan village of Bhawani-pore. There he was thrown with Dasgupta's daughter Maitreyi. He writes, "Despite all the hesitations and resistances, despite all that could separate Indian sensibility and culture from an Occidental one, despite all the clumsiness, brashness and boldness, love grew and was fulfilled as it was destined to be." He had betrayed Dasgupta's trust and was forced to leave.

Eliade's next stop was a Himalayan monastery. There followed new submersions into Sanskrit, Tantric yoga, six months of a hermit's life, a continuation of classical studies under Swami Shivananda, long researches in Vedanta philosophy. And then abruptly, he returned to Romania to enter military service.

The author is less than candid only in dealing with the period that followed his ouster from the Himalayan paradise, when he writes that he became "deluded by hallucinations" and foolishly "enchanted by mirages." Did he, shamanlike, pass through a period of detachment from reality?

By the time he was 30, Eliade had lived the equivalent of several lifetimes of love, research, teaching and writing. Small wonder this is only the first of several autobiographical volumes. — *Martin Ebon.*

ALSO NOTABLE

MAGIC, WITCHCRAFT, AND PAGANISM IN AMERICA by J. Gordon Melton, Garland Publishing, Inc., New York, N.Y., 1982, 231 pages, \$38.00.

Melton has compiled a needed bibliography of writings on a "still largely secret and underground movement" and added to it his own informed commentary. An essential work for anyone interested in the subject.



REPORT FROM THE READERS

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

EVIDENCE FOR MIRACLES

In "Natuza Evolo Works Miracles" (May 1982 FATE) D. Scott Rogo writes: "There certainly seems to be a large body of evidence documenting Natuza's role as a modern-day miracle worker."

The "large body of evidence" Rogo mentions seems to consist of one small book written by an Italian professor, Valerio Marinelli. What is known of Marinelli's ability as a psychical researcher?

A letter from one of his Italian colleagues, a psychical researcher whose work appears in professional psi journals, has this to say about Rogo's sole source:

"Marinelli has perhaps been the first who has undertaken a more serious study [of Natuza]. Even he, however, had to rely on the testimony of people who witnessed the phenomena and could not conduct any investigations directly on Natuza, who refuses being investigated. There is the problem that all of his informants are sort of religious devotees who consider Natuza as a saint and her feats as divine miracles. What is worse, Marinelli himself is such a devotee. Marinelli assured me that his religious convictions have not biased his research; I am ready to trust him, but of course it would have been preferable if he did not consider Natuza as an envoy of God."

There is a familiar pattern here which is seen throughout the history of psychical research: the reporting of psychic events, based on meager or suspect data, by individuals who seem to be not completely emo-

tionally removed from the event. The problems in the Natuza affair are compounded because the telling of the "miraculous feats" filters through not only the possibly religious contamination of the parties who witnessed the "miracles" but also the investigator of the case as well.

The man who is assessing Professor Marinelli's integrity is an individual established as one who approaches psychic phenomena cautiously. He is also about 3000 miles closer to the source than Rogo is. Admittedly, one person's opinion of Professor Marinelli does not constitute a "large body of evidence." However, in a letter to me, Professor Marinelli states: "During my studies on Natuza I have found my faith in Jesus Christ that I had lost before, and now I think that science never will reach by herself the ultimate truth, which has been done, as revelation, to all men, not to scientists particularly, from our Lord Jesus."

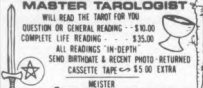
Further, as Rogo must know, Marinelli concludes his book with a quote of the Fatima Angel: "Oh God, I adore you, love you, bless you and thank you, for those who do not adore you, love you, bless you and thank you." And Marinelli's signature line is, "May God reign!"

Such information suggests that Marinelli's investigation was possibly conducted with a strong bias. Until the time when Professor Marinelli's discussion of Natuza is independently verified (possibly by better investigative methods) the information supplied may be enough to give pause to the

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contention that Natuzza is performing miracles. — *Philip Paul, San Antonio, Tex.*

A NATURAL WAY

In the June 1982 issue of FATE, an article entitled "World's Oldest Astrological Record" by David Christopher Lane contains some misinformation about the teachings of ECKANKAR. [The author wrote: "It is of interest . . . that the Radhasoami movement has been the basis for several popular religious groups in America including . . . Eckankar . . ."] I would like to clarify the origin of ECKANKAR and the ECK Masters.

ECKANKAR, as a way of life, is a natural way back to god. It embraces the purest of teachings dating back to the beginning of time. Traces of this spiritual teaching can be found as far back as the Nacaal records. ECKANKAR, ECK and EK appear in the temple carvings of Greece, the priestly scrolls of Egypt, the Sanskrit scriptures of India and the Pali texts of Tibet and China.

The ECK Masters of the Vairagi Order, also traceable throughout history, have always been present on this planet to serve as way-showers for those wishing to obtain Self-Realization. Sri Paul Twitchell was the 971st Living ECK Master and brought these ancient teachings to light in the modern world through his numerous manuscripts on ECKANKAR.

Nowhere in the ECK teachings is there denial of the validity of other paths or teachings. ECKANKAR is available for those who freely choose to follow its principles. It offers spiritual techniques for proving to oneself that there is survival after death and that one may experience the heavenly worlds during this lifetime. It provides a method for the individual to demonstrate by his own volition total awareness, the awareness of God. — *Joanne E. Spall, Menlo Park, Calif.*

"GROSS DISSERVICE"

The "Update" column in the May 1982 issue of FATE has been called to my attention and I must say that you do your readers a gross disservice in printing such remarks as those under the heading, "Investigators Doubt [Regusterses'] Dinosaur Report."

Since we are the only Americans who have ever been to Lac Tele or have gone into the Congo Basin jungle, I am hard pressed to

comprehend the source for the "valid" data employed by Mackal and Greenwell in arriving at their conclusions. I would also think that a publisher and editor would notice Mackal's meaning: "I believe that something exists . . . but only if I see it."

We do not consider ourselves a bunch of crazies, dashing haphazardly around in search of any number of mysterious creatures. We have undertaken and successfully executed a well-planned and methodical scientific investigation. The results are being published by the California Institute of Technology and the report will be available through its Munger Library.

Nevertheless, I am certainly impressed by the techniques employed by Mackal to extract footprints from below the water. [Jerome Clark writes: "Mackal's . . . search in the swampy Ubangi-Congo basin . . . uncovered mysterious footprints . . ."] The scientific world anxiously awaits the disclosure of his techniques. Such an accomplishment, it seems to me, would certainly be worthy of recognition by the Nobel Prize Committee. —*Herman Regusters, South Pasadena, Calif.*

CATALOGUE OF ERRORS

In "The Man Who Reads Phonograph Records" by Alex Evans (June 1982 FATE) I find that you have accepted a remarkably inaccurate account of an event involving me — again. It is doubtless agreeable to you to have me misrepresented as a careless, prejudiced investigator but the article errs in these respects:

(1) Dr. Lintgen did not identify records "sometimes from as much as 15 feet away" when tested by Carrow.

(2) I was not a "disbelieving reader" as Evans claims. I did not see Holland's *New York Times* piece until after I had tested Lintgen which I did at the direct request of *Time* magazine.

(3) When *Time* called and asked my opinion, I said that I had none since I did not know Lintgen nor had I any knowledge of his abilities. I did say, however, that I thought it possible he could perform as claimed, since the information was contained in the visible record grooves and might be translated with enough practice. But I doubted the claim, since I did not at that time know the limitations imposed on it.

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(4) I am certainly no "foe of all paranormal and exotic claims." I am a foe of unwarranted claims.

(5) Leon Jaroff, anything-but-anonymous editor of *Discover's* "Skeptical Eye" column, was not aware of the Lintgen claim until I called to inform him that *Time* was asking me to look into the matter.

(6) It is not true that "Randi and *Discover* strongly suspected that [Lintgen] was [a charlatan]." This is a false and presumptuous statement without any vestige of evidence to back it.

(7) I did not in any way "disregard Lintgen's instructions" by introducing recordings outside his announced limits. These served — very effectively — as controls and should have been detected as falling outside his field. He identified them thus and therefore they served their purpose. He was specifically informed before the test that control items might be included and he agreed to be tested under those conditions.

(8) I did not buy the two control recordings; they were either borrowed or from my collection.

Dr. Arthur Lintgen did indeed "flabbergast" me. He has a most unusual and fascinating ability, arrived at through much practice and dedication. He responded to my request for a test with enthusiasm (a different attitude from that exhibited by "psychics") because he knew he could do what he claimed. I was pleasantly surprised and elated that he satisfied my doubts. — *James Randi, Rumson, N. J.*

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I hear that small oil companies all over the country are going out of business because exploration costs so much.

I would like to help save these small oil companies by using my phenomenal dowsing skills to locate oil from a map. Sounds incredible — but it can be done. — *N. N. Wheeler, Dallas, Tex.*

THAT PHONY CURSE

Last summer I was teaching a high school world history class and the subject one day was ancient Egypt. I planned to show three filmstrips.

I ran the one on the Nile Valley and before showing the second, on King Tutankhamen, I mentioned the so-called curse and com-

mented on how ridiculous it was. Trying to thread the filmstrip I ran into major problems. I even made a fresh cut on the edge of the film and in fact tore the filmstrip trying to thread the projector.

My students were roaring.

I gave up on the second filmstrip and threaded the third, on the Valley of the Kings, without difficulty. We never did get to see the one on King Tut. — *Stan Allison, Warren, Mich.*

ANOTHER VOICE

In "Tiahuanaco: City of the Dead" (June 1982 FATE) I was a little surprised that Robert E. Stewart did not mention George Hunt Williamson, archaeologist, author and lecturer, who made several trips to Tiahuanaco before Stewart was born.

In Cleveland, Ohio, many years ago I attended one of Williamson's lectures entitled "The City That Existed Before the Moon." He claimed that he could read the Tiahuanacan hieroglyphics; they recorded another moon revolving around the earth. It got out of orbit, approached the earth and finally exploded so close that it caused a cataclysm which inundated the city which was then a thriving seaport metropolis. An upheaval thousands of years later thrust it to its present location. Marine incrustations still cling to the ancient piers, Williamson said. — *George N. Heflick, Ocala, Fla.*

In "Bolivia's City of the Dead" author Stewart asks, "What happened in the 13th Century to empty the magnificent city of its inhabitants so abruptly?"

Could it have been in the 14th Century? Frank Edwards, in his book *Stranger Than Science*, says that the Black Death of 1347,



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preceded by a comet, struck the whole earth at the same time. — *Harry F. Rohmer, Mobile, Ala.*

"ROBUST AND SPUNKY . . ."

I must comment on "Sad Word on Laetrile" ("I See by the Papers," June 1982 FATE).

Advocates worked long and hard to get a government study of Laetrile but the resulting tests were as biased as anything I have ever seen. Even hard-nosed advocates admit that Laetrile is at best only slightly effective in treating a person who has been damaged not only by cancer but by the devastating (and cancer-causing) effects of radiation and/or chemotherapy.

The patients in the Laetrile study had been given up as dead by the orthodox medicos (who had begun their treatments when the patients were relatively healthy). After all hope was gone Laetrile was used and because it could not combat all the destruction it was declared a failure. Why wasn't Laetrile tested on a cross-section of willing patients from among newly-discovered cancer victims not yet treated by orthodox methods?

The controversy continues. For my part, I'm happy that I chose Laetrile three years ago. My oncologist (who does not believe in Laetrile) reports I am "well, robust and spunky." — *Dolores Tamas, Rockville, Md.*

I was disappointed to read Curtis Fuller's comments on Laetrile. He seems to agree with what in my opinion is one of the biggest scandals in the history of medicine: the downgrading of Laetrile when many people have sworn it has helped them.

After massive cancer surgery I flatly refused the torment of chemotherapy. I told the physicians who were badgering me, "If I have three months to live, six months or whatever, I don't want to spend that time vomiting."

As one wag with a morbid sense of humor put it, "Far better to die of conventional medical treatment than to be cured by a quack." — *Mary Roe, Winchester, Ind.*

IN MIND AND HEART

In a letter in "Report from the Readers" (June 1982 FATE) Mrs. H. K. Miller gyrates from agnosticism to ambiguity! She writes, (Continued on page 128)

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REPORT FROM THE READERS

(Continued from page 120)

"The Ark [of the Covenant] is not lost. It is exactly where it is supposed to be . . . in the Holy City." But where, for heaven's sake, is the Holy City? How can a gold-overlaid acacia wood box and stone tablets be stationed in extraterrestrial space?

Hebrews 8:10 explains where the Ark's content now is or will be:

"I will put my laws into their mind, and write them in their hearts . . ." In the hearts of the people! — *Evolyn Beth Feiring, Long Beach Calif.*

HELP FOR THE ASKING

From time to time FATE prints letters from readers who are having a problem with an unwanted ghost or spirit and ask help in getting rid of it.

This problem is worldwide. I have lived in the Orient for a long time and it exists here. We have a simple effective way of getting rid of unwanted entities.

The first step is to acquire a small statue of Buddha in a novelty store or an Oriental gift shop. Such statues come in all sizes, some with incense burners. Treat the statue as you would any religious icon — with respect.

Place it in a prominent place in the home and then in all sincerity say, "Beloved Buddha, please remove all noisy and evil spirits from this house."

Help is available just for the asking. Buddha answers prayers. — *David E. Dodgson, Cebu, Philippines.*

HEARING THINGS

Does clairaudience relate only to voices? To my knowledge I have never been clairaudient when fully awake but I have heard unexpected sounds when I am nearly asleep. I haven't heard voices — just loud noises that always jolt me fully awake with heart pounding.

On one occasion I heard a glass crash to the floor; another time I heard a box of metal parts drop from about two feet from the floor. I was recently jolted awake by the sound of a loud electrical current buzzing in my head.

I hope FATE readers can give me some insight as to the nature of these sounds. Are other persons experiencing these senseless split-second noises? — *Sgt. Corliss A. Sinclair, P.O. Box 737, Andrews AFB, Md. 20331.*

THINGS WE NEED . . .

I am an author currently working on an encyclopaedic book which will contain information, photographs and drawings concerning UFOs, Men in Black encounters, abductions, sightings and especially government cover-up of evidence, the Bermuda and other devil's triangles, pyramid power and the occult.

I am hoping to hear from FATE readers with personal experiences in these areas, particularly any who have seen or heard about a "strange-looking object" which they were told to "forget about."

Photographs, evidence, photocopies of newspaper articles or documents or anything that I can use in this reference book will be appreciated. — *T. Taylor, P. O. Box 1213, Birmingham, Mich. 48010.*

* * *

I have a snake bracelet which has a head made of metal with two red stones for eyes and one blue diamond-shaped stone on the nose. Imitation pearls are set in the body, large at the head and smaller at the tail. There are 15 sapphires along the nose.

I have read somewhere that such a snake bracelet has occult significance. Can any FATE reader enlighten me? — *Viola Ward, Rt. 5, Box 864, Astoria, Oreg. 97103.*

Scientists in this area have asked me to help in putting to use the various methods and inventions of the genius Nikola Tesla. To use my psychic abilities to this end, I need information on his background, habits, inventions and books. I will be happy to pay for any of his books or manuscripts which I do not now have in my library. — *The Rev. Joanna Byers, 115 Utah, N. E. #3, P. O. Box 926, Tijeras, N. Mex. 87059.*

In research I have been conducting since 1973, I have discovered the character side of biorhythm. Any FATE reader interested in receiving a free newsletter on this subject may have it by sending me a long self-addressed stamped envelope. — *Irene Hamlen Stephenson, P. O. Box 892, Chatsworth, Calif. 91311.*

Since I was a child I have had dreams and memories of life on another planet. I fit the criteria for Steiger's Star People.

In my early teens I had a UFO encounter and met the same race of beings of which I am a part. A plethora of paranormal events have filled my life ever since. Because of the reincarnation overtones UFO researchers shun me and because of the UFO involvement reincarnationists won't deal with me.

I want to hear from other Star People, for I believe that a small group of us are here for a special reason. I am only interested in those who are genuine. It is vital at this time that we regroup; our safety is at stake. — *Barbara Finney, Rt. 3, Box 864, Monroe, N. C. 28110.*

A STATISTICAL MATTER

In my letter in "Report from the Readers" (January 1982 FATE) titled "Mother Earth's Expanding Girth" my statistics failed me. I wrote, "The daily weight gain of our planet has been estimated at more than 1000 pounds of heavenly material every day. This means that Mother Earth is putting on weight at the rate of 365,000 tons a year." If the latter figure is correct, clearly the daily weight gain is 1000 tons, not pounds. — *Georgia Hardisty, Dana Point, Calif.*

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∞ Hallucinations are supposed to be mere illusions, figments of the imagination. Russian researchers disagree — they're *filming* hallucinations.

∞ His friends said Franck Fontaine had vanished in a luminous cloud. A week later he reappeared with a message for earth from extraterrestrial beings. Hilary Evans takes a close look at Europe's most spectacular UFO incident.

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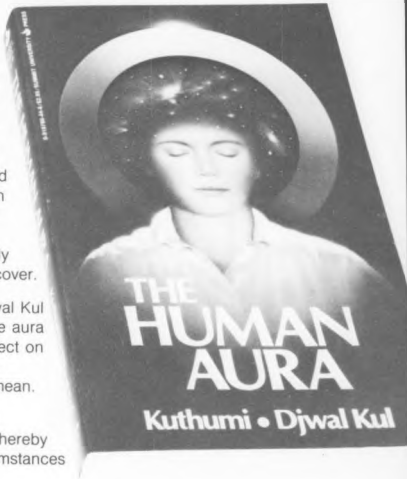
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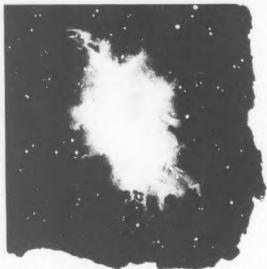
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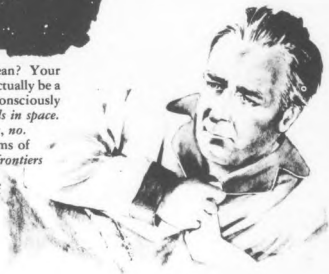
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