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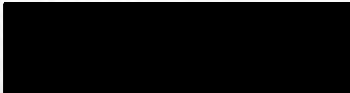
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CREATIVE VISUALISATION:

How to Make It Work For You

by Jolene Anderson

Almost all books on the subject of visualisation have one thing in common: they don't work. Try as one may nothing happens for the reader, and it is usually difficult to get the "mental pictures" to occur in the first place. We are now proud to announce the availability of a book that, at long last, demonstrates a totally PRACTICAL and realistic approach to the subject. Visualisation, says the author, usually fails because of the rigidity of the process expounded by its proponents. She dismisses such rigidity in her book, and demonstrates, simply, how Creative Visualisation can be a totally exciting, stimulating and individually unique experience. When visualisation becomes orientated towards the visualiser's needs, says Miss Anderson, controlled mental pictures begin flowing easily.

But what is so important about Creative Visualisation in the first place? The answer is simple: visualisation is the most essential aspect of all occult and personal-psychology; without it you cannot progress in any phase of these subjects. However, you do not have to be an occult student to benefit from its application: anyone can use it, and as a result gain virtually anything that is desired in life.

Creative Visualisation, correctly employed, definitely WORKS, declares Miss Anderson. What doesn't work is the usual vague and general instruction on the subject found in most books. Here in this book are PRACTICAL... WORKABLE methods of making visualisation effective. These methods and techniques are geared to the individual needs and preferences of the reader. Instead of being an arduous affair visualisation becomes, thanks to these techniques, an exciting and fun-filled experience. You will look forward to visualising rather than treating it as a difficult necessity. Never, will you think, that visualisation could be like this! But "like this" it is: with the author's guidance you can become superbly proficient in its use within days or weeks! Here are some of the points you can read about in this book:

- HOW TO GET CLEAR MENTAL IMAGES OF YOUR GOAL - IMMEDIATELY!
- HOW TO GIVE INSTANT POSITIVE IMPACT TO YOUR MENTAL PICTURES
- HOW TO GET YOUR VISUALISATION TO WORK QUICKLY AND POSITIVELY FOR YOU!
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Some readers reading this ad may still be unsure of what exactly is "Creative Visualisation". Simply defined, it is the elementary art of mentally picturing something you want in life in the belief that by so doing you will gain it. This is the basic message of all "positive thinking" books. It is not witchcraft: only simple psychology. The only trouble is that visualising, as simple as it sounds, is usually not quite so easy to do. Saying "visualise" is usually easier to say than to do. This exciting new book makes it easier to do than say! However, visualisation shouldn't be just the special preoccupation of a few people - IT SHOULD BE UNDERSTOOD AND USED BY EVERYONE WHO CARES ABOUT THEIR FUTURE HAPPINESS AND WELFARE!

There are some astonishing revelations in this book that no thinking person should refuse to consider. Never, in the history of man, has it been so important, as it is now, to understand and use the powers of mind for protection and self-preservation. And for those who think that Creative Visualisation is an insignificant matter, not of scientific value or import in daily affairs, the author shows how you can positively prove the power of visualisation to change your circumstances within one week! Yes - you can test this power - and get a positively ascertainable answer within seven days! The Creative Visualisation in this book is demonstrable - and can be positively tried and tested! Miss Anderson does not claim that all and sundry wishes can be fulfilled through this power. She says that money, love, gambling, health goals can be achieved, but only on condition that the reader understands the basic usage of the power. She examines case histories of people who failed to obtain their desires with visualisation, outlining exactly where they went wrong. She guides the reader, like a close friend rather than a teacher, through avoiding the pitfalls and disappointments so that the reader will obtain only success, rather than failure, with visualisation.

This book is above all else, PRACTICAL - not the "pie-in-the-sky" stuff of other books. No person interested in mind power should be without a copy, and anyone interested in seeking a relatively quick way of achieving his heart's desires should not waste a moment in ordering this invaluable book.

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FATE

Vol. 36
No. 4
Issue 397

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FATE MAGAZINE, 500 HYACINTH PL., HIGHLAND PARK, ILL. 60035. Phone (312) 433-4550

Publisher Curtis Fuller
Associate Publisher
and Editor..... Mary Margaret Fuller
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Advertising Director Chester S. Geier
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FATE (ISSN 0014-8778) (USPS 501-470) is published monthly by CLARK PUBLISHING COMPANY, 500 Hyacinth Place, Highland Park, Illinois 60035. Second-class postage paid at Highland Park, Illinois, and additional entry offices. We do not accept responsibility for the return of unsolicited manuscripts, photographs or artwork. Subscriptions: \$12.00 a year (add \$3.00 a year postage for Canadian subscriptions, \$4.00 a year for foreign subscriptions). Address correspondence regarding subscriptions and address changes to FATE Subscriptions, 170 Future Way, Marion, Ohio 43302. Please notify Marion, Ohio, office of change of address 30 days in advance, giving both old and new addresses and Zip Code. Copyright ©1983, CLARK PUBLISHING CO.

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I SEE BY THE PAPERS

by Curtis Fuller



QUOTE OF THE MONTH

New thoughts mean new treacheries . . .

—Arnold Brecht

NOW THAT genetic engineering is increasingly possible and available it becomes clear that its ethics is a far more serious and basic problem than its technology.

To what extent can and should the heredity of human beings be changed? Is man a sacred being, created by God, who should not be tampered with? Or can the whole project be excused on the assumption that just as God created man He created the means to change him? Would changed beings have a soul? Would they be descendants of Adam? Will genetic engineers create an inferior race of domestic humanoid slaves just smart enough to do routine, inferior tasks? Conversely will they produce a race of superior creatures that can far outdistance their creators mentally? Physically? Or both?

Will these "new" people be human?

Those of you who saw, a few months ago, photographs of the giant mouse whose heredity had been altered by the addition of genetic material from rats know these are not idle questions. Rats

today, people tomorrow!

Indeed, it seems possible that the perfection of genetic engineering could have a greater impact on the world we know than the invention of the atomic bomb.



HUMAN + ANIMAL?

THESE ARE reasons why religious groups in 1980 called for a federal commission to study the problems of gene-splicing and determine whether genetic science was raising a fundamental danger to human values, social norms or ethical principles.

Last November, Alexander M. Capron, executive director of the commission, told a House Science and Technology Subcommittee that his panel had found no such dangers in the "gene-splicing now being planned or undertaken." Nevertheless, Capron expressed concern that despite the existence of generally accepted guidelines prepared by a committee at the National Institutes of Health, "no one is exercising adequate controls."

"Especially close scrutiny is appropriate for any procedures that would create inheritable genetic changes or that are aimed at enhancing normal



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people, as opposed to remedying genetic defects," the presidential commission's report said.

"The prospect of creating an actual being with partially human characteristics (and presumably some animal characteristics) offends a deeply held taboo," Capron warned. "There is, however, no legal or regulatory prohibition of such a step."

The panel urged that scrutiny be undertaken by Congress, the Executive Branch, scientific and academic experts, industrial and commercial groups, lawyers, religious leaders and members of the public.



ON BEING HUMAN

AT PRESENT the Recombinant DNA Advisory Committee of the National Institutes of Health has issued guidelines for government-sponsored laboratory research to which researchers have agreed to adhere.

One man who did not adhere to these guidelines is Martin Cline, M. D., professor of medical oncology at the University of California School of Medicine in Los Angeles. In July 1980 Dr. Cline attempted gene-transplant treatment on two women who had a severe blood disorder called thalassemia. Thalassemia is caused by defective single genes functioning abnormally in the bone marrow. The treatment was not successful and although the women survived, Cline was severely criticized by colleagues for conducting experiments with human subjects prematurely. His federal grants were withdrawn as a result.

Cline defended himself on the grounds that although it seemed highly

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unlikely his treatment would help the two women, they were not harmed either. He believes that the dangers of introducing genetic material into the bone marrow or into liver cells probably are not greater than the dangers involved in the use of many new drugs. He points out that the women are still alive, with the same limited life expectancy they had before.

Cline believes ethics committees should monitor such work but expresses concern that this could delay help for seriously ill persons. He feels that innovative treatments that may help persons who are desperately ill with an overwhelming disease should not be delayed. If diseases such as cancer, heart disease and diabetes could be eliminated forever through genetic engineering, "Would we grasp the opportunity?" Cline asks.

Nonetheless, ethical issues on other aspects of genetic techniques continue to dominate the government committee's concerns. One involves the possibility of hybridizing humans with animals. The other is the possibility of attempts to create "perfect" human beings.

Cline doubts that governments can control such experiments. If genetic engineering is hindered in the United States, he says, "research will continue in Germany or Japan Despite any number of regulations and restraints imposed by contemporary society, man will eventually alter his own heredity and thereby increase his control over his environment and destiny."

This is all very well, but we still must ask ourselves, "Will he then be human?"

BIG HYPNOSIS DEBATE

THERE'S increasing controversy both in the United States and in the United Kingdom about police use of hypnosis in trying to unlock the memories of witnesses in criminal cases. The issue has been rather precisely drawn by the International Society of Hypnosis which warns that "hypnosis can facilitate the creation of pseudo memories or fantasies that are accepted as real by subject and hypnotist alike . . . there is no known way of distinguishing with certainty between actual recall and pseudo memories except by independent verification."

Robert Hanley, covering the pretrial hearings in the \$1.6 million Brink's robbery and triple slaying for the *New York Times*, has defined the problem in the United States. In this case four nationally known authorities on hypnosis disagree on what Hanley says is the central question:

"Does hypnosis change memories from repositories of pure recall into unreliable, unfathomable blends of fact and figment?"

Since 1980 the highest courts in California, Arizona, Minnesota and New Jersey and an appellate court in New York state, among others, "have thrown out hypnotically induced testimony from the victims of rapes or assaults. Suspects identified through hypnosis in these cases have gone free," Hanley writes.

Dr. Martin T. Orne, a professor of psychiatry at the University of Pennsylvania, has taken the lead in questioning the use of hypnosis in criminal investigations. He says that "recollections created under hypnosis are not accurate." They become true-life

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memories and hypnotized subjects under test could not distinguish between the two.

Another distinguished witness is Dr. Theodore X. Barber, who has spent nearly 30 years researching hypnosis. "There are no studies that say a hypnotized witness will give distorted testimony on cross-examination," he stated. "To say hypnosis messed up this case is just so far out."

Hypnosis has been used by police in Great Britain for 20 years "to improve the memory of witnesses." But how widely it is used is not known.



FANTASY-PRONE

OUT OF Barber's years of studies has come another fascinating report written with Sheryl C. Wilson of Cushing Hospital, Framingham, Mass., on fantasy-prone personalities. Theodore X. Barber is a research psychologist and practicing therapist and further expansion of his and Wilson's theories may have a profound influence on future parapsychological research.

Beginning with a group of 27 women whom Barber and Wilson identify as "excellent hypnotic subjects" and comparing them with 25 women who were "non-excellent" subjects, the two authors conclude that perhaps four percent of the normal population consists of "fantasy-prone personalities" who live a make-believe life so deep and complete that it is "more real than real." They are identified by the fact that nearly all of them are excellent hypnotic subjects.

The discovery of these "fantasy-prone personalities" grew out of Barber's studies in hypnotism. They show that "there exists a small group

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of individuals (possibly four percent of the population) who fantasize a large part of the time, who typically 'see,' 'hear,' 'smell,' 'touch' and fully experience what they fantasize Their extensive and deep involvement in fantasy seems to be their basic characteristic and their other major talents—their ability to hallucinate voluntarily, their superb hypnotic performances, their vivid memories of their life experiences and their talents as psychics or sensitives—seem to derive from or grow out of their profound fantasy life."



CLOSET FANTASIZERS

AS CHILDREN, the fantasy-prone subjects lived in a make-believe world much or most of the time. All who played with dolls and toy animals (80 percent) believed they were alive, had feelings and had unique personalities. In contrast, the non-fantasizers pretended their dolls and stuffed animals were alive but usually only when they were playing with them.

As children, the fantasizers believed in fairies, leprechauns, elves, guardian angels and other such magical beings. One woman told Barber and Wilson how as a child she spent hours watching in fascination the little people who lived in her grandmother's cactus garden while adults insisted they were not there. With few exceptions, these beliefs did not end with childhood; as adults the fantasizers either still believe in them or are not sure they do not exist.

More than half of the fantasizers played and interacted with imaginary companions and say "they clearly saw, heard and felt them in the same way they perceived living people and

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animals." They would see themselves as the actual characters in a book. A few had God or Jesus as an imaginary companion. With only two exceptions the fantasy-prone subjects "would pretend during childhood that they were someone else such as an orphan, a princess, an animal, a bird or a fairytale character such as Cinderella or Snow White." They became so absorbed in their roles that they believed they actually became the characters they were modeling.

One girl who pretended to be a "princess" was accused of lying to her school friends when she took them to her "castle" which actually was a middle-class home. "She was shocked that they could not see the castle since it was real to her. Her secretiveness derives from that moment."

It is the shock that follows the explosion of their fantasies that apparently causes most of these people to become "closet fantasizers." And this may explain why this apparently widespread phenomenon has gone unnoticed for so long. Books have been written about the fantasy lives of individuals but no one had any notion how widespread the syndrome is until Barber and Wilson published their research.

The fantasizers consider fantasizing as central to their lives. They spend large amounts of time fantasizing. "Each subject has a secret fantasy life which she has typically revealed to no one Their extensive, vivid fantasizing has become their carefully guarded secret—typically even their husbands, children and closest friends are unaware of it. Ninety-two percent of the fantasy-prone subjects estimate they spend more than half of their time fantasizing!"

In conversation, they "see," "hear,"



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"smell" and "feel" what is being described. Taking a shower may be experienced as standing in a waterfall in the Caribbean. Before falling asleep at night they may fantasize a complete scenario which they describe "as better than most television shows or motion pictures." In short, they create for themselves another world at least as real to them as our ordinary world.



THEY SEE GHOSTS

THESE FINDINGS are important when we evaluate psychic and other unconventional claims. Some fantasizers appear to reexperience the feelings of being in their baby bodies. Some report illnesses or physical symptoms created by their fantasies. (The question, of course, arises: if they can create illnesses, can they create healing?) Sixty percent of those asked reported they have had false pregnancies at least once, with typical symptoms—breast changes, abdominal enlargement, morning sickness, stoppage of menstruation and "fetal" movements.

Ninety-two percent of the fantasy-prone subjects believe they are psychic and report "numerous" telepathic and precognitive experiences. Almost all of them describe out-of-body experiences and two of them had these in connection with "near-death experiences." Half of the fantasizers are automatic writers and feel that someone has used them to write a poem, a song or a message. Six have had religious visions which were the most memorable experiences of their lives.

More than two-thirds feel they have the ability to heal. Nearly three-fourths have had encounters with apparitions.

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Some experience visual imagery while their eyes are open—during the hypnagogic state between sleeping and wakefulness. All the fantasizers who reported clearly seeing solid apparitions reported visual hypnagogic imagery.

The authors state: "We believe that research which probes much more intensively into the relationships among these variables will go far towards explaining what kinds of individuals report perceiving ghosts or apparitions and

what conditions are most conducive to such experiences."



TESTING CLAIMS

THIS SURVEY covers only women. It needs to be repeated with male subjects. Now that there appears to be a way to identify such fantasy-prone, psychic-inclined persons (by the simple fact that they are excellent hypnotic subjects) perhaps the work of para-

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psychologists may be made easier. On the other hand, skeptics are certain to cry that Barber and Wilson, by identifying such persons, strip them of their mystery and lay them open to being called hallucinated charlatans.

We don't think so.

While some of the characteristics of sensitives now seem to be better defined, Barber and Wilson did not research their psychic claims, except peripherally.

One subject reported that a "Christlike person" warned her that she was going to be kidnaped and advised her exactly how to behave so she would not be harmed. She was soon afterward kidnaped for sexual purposes and she followed the instructions she had received in her hallucination literally. She was released unharmed and unmolested.

"One seriously claims to have consistently predicted the Kentucky Derby winners for the past 10 years" but hasn't cashed in on the knowledge because she believed it would be inappropriate.

One professional singer declined a request to sing at the funeral of a man unknown to her but on hanging up the phone was moved to change her mind. She "automatically" wrote the words and music of a song and then returned the call to accept the request to sing. She was deeply convinced it was important for her to do so and after the funeral the widow expressed her gratitude for the song, saying that until hearing it her daughter had been unable to accept and mourn her father's death.

These narrative accounts would seem to support the veridicality of psychic claims.

It seems clear, as Barber and Wilson

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state, their findings have "wide implications for all of psychology."



DEAD OR ALIVE?

RONALD E. DeWolf, son of L. Ron Hubbard who founded the Church of Scientology, has petitioned the Superior Court in Riverside, Calif., to name him trustee of the religion's holdings on the grounds that his father is no longer alive.

"I think he's dead or incompetent," DeWolf told the Associated Press. "I've known for years that the person writing me and other members of my family, and sending presents, was not L. Ron Hubbard."

Mr. DeWolf changed his name when he left his father's church in 1959. Now 48 years old, he manages an apartment building in Carson City, Nev. He contends in his petition that officials of the church have concealed Hubbard's death in order to maintain control of his assets. "The only way he can contest all of this is to show up physically in court," DeWolf says. Hubbard would be 71 this year and his last known residences, according to his son, were one in Dunedin, Fla., and three in California.

Frizell Clegg, speaking for the church's headquarters in Los Angeles, called DeWolf's petition "crazy." "As far as the church is concerned he's alive," Clegg says. "I've not seen him personally. His writings are pretty much what I'm going on."

Mary Sue Hubbard, Mr. Hubbard's third wife, has not seen him since 1979 but is "comfortably supported" by Hubbard. She has filed a notice to try to stop her stepson's petition.

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by Veronica Reade

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CHILLY FORECAST

BY THE TIME you read this you will know whether the 1982-83 winter has been unusually cold. If the predictions of two Chinese researchers are correct we are in for a return of the "Little Ice Age" of the 17th Century and extremely cold winters that will continue for several decades. Dr. John Gribbin, a British writer-scientist, has reported on the studies of Ren Zhenqiu of the Peking Academy of Meteorological Science and Li Zhisen of the Peking Astronomical Observatory, and this is his conclusion.

According to Zhenqiu and Zhisen the original "Little Ice Age" coincided with a series of unusual planetary groupings; the same pattern, known as a synod, was repeated again on November 2, 1982. The Chinese have the advantage of historical records which trace climatic

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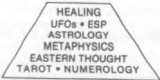
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conditions back 3000 years. They have compared these records with the changing positions of the planets and have found that periods of extremely cold weather are related to planetary alignments. "The key alignment," writes Gribbin, "is when the Earth is on one side of the Sun and all the other planets are grouped in a tight arc on the other side."

When such an alignment has occurred in the winter and where historical records give the climate, each of the eight synods meeting the above criteria has been followed by several decades of unusually severe weather in China. A study of oxygen isotopes from the Greenland ice cap tells us that the cold was worldwide. Gribbin believes that the alignment of planets described by the Chinese must be within an angle of 70° on the reverse side of the sun from earth.

Climatologists are skeptical of these claims. But Ren and Li are predicting as many as 50 years of severe cold, although they temper their forecast to "two decades of cold winter and freezing disaster."

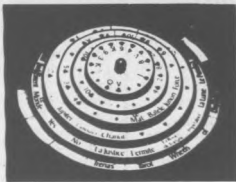
Working against this chilly forecast is the increasing quantity of carbon dioxide pouring into our atmosphere which has caused some climatologists to predict a global warming. Perhaps the synod effect and the greenhouse effect will offset each other. But as Gribbin says, the test of a scientific theory is its predictive power.



ROMANS IN BRAZIL

THE MOST sensational archaeological find of our times may be the discovery of Roman artifacts in a bay

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near Rio de Janeiro, Brazil. This find was made public by Robert Marx, a well-known underwater archaeologist, early in October 1982.

According to a report from the *New York Times*, the find was originally made six years ago by Roberto Teixeira, a diver, who led Marx to the spot. At the time of his original discovery, Teixeira recovered two complete amphoras, Marx reports.

Because such a discovery contradicts nearly everything that modern archaeologists believe about early European contacts with the Americas, the *Times* has gone to the trouble of confirming that Marx is a "leading underwater archaeologist" and a "well-known specialist in underwater archaeology." The *Times* also states that Dr. Harold E. Edgerton of the Massachusetts Institute of Technology, a pioneer in underwater photography, has worked extensively with Marx.

The discovery is on the bottom of Guanadara Bay, 15 miles from Rio de Janeiro, and consists of "a large accumulation of amphoras, or tall jars, of the type carried by Roman ships in the Second Century B.C."

Robert Marx believes that the amphoras came from the wreck of a Roman ship that reached Brazil 17 centuries before the discovery of that region by Portuguese navigators in 1500. Amphoras were used on all Mediterranean ships of that era to carry wine, oil, water and grain on long voyages.

Recovery of the amphoras should give us a positive date but the question is: when can a formal expedition be launched? Portuguese authorities apparently believe that positive identification of the site would force them to

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rewrite history and forego the claim that their navigator Pedro Alvares Cabral discovered Brazil. Marx says the Portuguese are trying to keep Brazil from issuing a permit to excavate the shipwreck that he believes is buried in the bay. The Italians should now intervene to bring contrary pressure!



UNWRAPPING A MUMMY

IT LOOKED like a publicity stunt, carried out with flourishes by a "team of 13 white-robed scientists" before an amphitheater audience of 800 persons who watched as a 700-year-old Peruvian mummy was carefully unwrapped.

Before the unwrapping the burial bundle was believed to contain the remains of a pre-Incan chieftain because X rays had revealed objects which appeared to be valuable. But as

hundreds of yards of woolen cloth and wads of cotton were unwound from the bundle the skeletal remains of a 2½-year-old child finally appeared. A jewel was affixed to its forehead and a sling was bound around its head. Included in the bundle were a silver ingot, two small whistles, seashells, a mother-of-pearl necklace and several small carved figures, including one of a two-headed snake.

The mummy had been discovered before in a dig near Lima, Peru.

Despite the showmanship which accompanied the unwrapping, it was supervised by qualified scientists, including Peruvian archaeologist Dr. Arturo Jimenez.

"That little child was well thought of," remarked Dr. William Bass, head of the anthropology department of the University of Tennessee.

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LARGEST MAYA CITY?

THE PERIOD of A.D. 250 to A.D. 900 has been thought to represent the highest development and flowering of the Maya culture. Now an older city is gradually emerging from the Guatemalan jungle only five miles from the present Mexican border. It is the El Mirador site, which seems to have existed 300 to 500 years earlier than previously discovered Mayan cities and to have been at its peak from 300 B.C. to 100 B.C.

Dr. Ray Matheny, a Brigham Young University archaeologist and leader of the El Mirador dig, says that archaeologists are beginning to believe it may be the largest Maya city yet discovered. Among the structures so far unearthed at El Mirador are a 1000-foot acropolis, a huge stone temple, a ceremonial plaza, causeways, pyramids and homes that apparently belonged to the elite. One pottery fragment bears what may be the earliest known example of Maya writing; it is inscribed with the symbol meaning "lord." It was discovered at the west side of El Tigre, an 18-story pyramid and "magnificent temple adorned with stucco sculptures."

Excavation at the site was to proceed during the winter of 1982-83. "We're overwhelmed by the physical size of the place," says Dr. Matheny.

**HERCULANEUM**

IT ALWAYS has been known that the smaller Roman city of Herculaneum was destroyed in the eruption of Mount Vesuvius at the same time Pompeii was destroyed but it had been assumed that its residents escaped to safety. Not so. In November 1982 it was announced

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that two years of excavations had uncovered 80 human skeletons of persons who appear to have died almost instantly in the searing heat.

This is especially important because for the first time we will have a picture of the life and health of the average Roman citizen of that period. A race to preserve the bones by dipping them in an acrylic-resin solution is under way and eventually scientists believe they will know the occupations of the victims, what they ate and their diseases.

Haraldur Sigurdson, a volcanologist at the University of Rhode Island, has pieced together the story of what happened when Vesuvius erupted in A.D. 79. The explosion of August 24 sent a column of ash and pumice 12 miles high and winds carried it southeast where it gradually buried Pompeii but caused less immediate damage to Herculaneum. The following day the wind switched slightly and the huge column collapsed, showering Herculaneum with ashes, pumice and hot gases. Sigurdson believes that it probably took less than five minutes to asphyxiate, burn or smash its victims.



DEALING IN HEARTS

WHEN THE National Heart, Lung, and Blood Institute undertook to spend \$115 million in a 10-year study of the causes of heart disease, it designed the study to show whether, and to what extent, men who reduce their blood pressure, cholesterol and cigarette smoking — three major factors in heart disease — would live longer.

To the researchers' amazement the results are inconclusive. Altogether 12,866 middle-aged men, considered at

high risk for heart disease, were randomly divided into two groups. Each man had at least one of the three risk factors. Members of one group were referred to their own doctors for medical treatment. Members of the other group were regarded as a "special intervention" group and were extensively counseled — to help them stop smoking, lose weight and change their diets to lower blood cholesterol.

After 10 years both groups had the same mortality rates. There were indications that reduction of smoking and cholesterol were beneficial but that reducing blood pressure was not.

Now the researchers wonder whether the drugs used in treating high blood pressure may be toxic in high doses.



COMMON WONDER DRUG

IF THERE is such a thing as a "wonder drug" that drug is aspirin. These days aspirin is produced synthetically as acetylsalicylic acid, but as plain salicylic acid it has been used as a medicine since ancient times when it was produced from willow bark, meadowsweet, dropwort and other plants.

In addition to alleviating human aches, pains and inflammations aspirin has been used for decades to keep cut flowers fresh. Now it develops aspirin does more than keep cut flowers fresh; it helps make them more resistant to drought, helps halt tobacco mosaic disease and perhaps helps plants fight viral infections. And even if the plants are healthy and strong aspirin will help them form flower and leaf buds; it will stimulate leaf growth and cell production.

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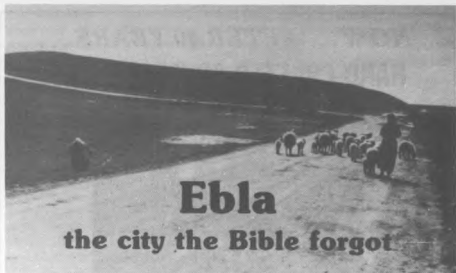
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Ebla

the city the Bible forgot

Tell Mardikh is a series of mounds which form an enormous elliptical doughnut.

Part I

By Arnold L. Kent

A great culture fell from history many centuries before scribes began to write the Old Testament.

THE DISCOVERY of ancient Ebla, a culture unknown before the late 1960's, has forced historians to revise long-held concepts of the birth of civilization in the Middle East. The equal of her contemporaries, Egypt and Mesopotamia, Ebla dominated the northwestern corner of the Fertile Crescent during the Early Bronze Age, a time when scholars had believed that region was only a crossroads for marching armies and migrant hunters. Ebla reached its height about 2400 B.C.,

a century or so after the Great Pyramid of Giza was built. Her domain included all of Syria and portions of Mesopotamia, Anatolia (Turkey) and Iran and her influence over many of the area's vital trade routes gave her power that stretched far beyond her borders.

Grave robbers were the first to dig at Tell Mardikh, the modern name for the Ebla site, but their pickings must have been slim. Archaeologists have found few graves and still do not know what the people of Ebla did with their dead.

Tell Mardikh drew the attention of modern archaeologists during the 1904-1905 season when a Princeton University expedition paid a short visit. Twenty-two years later the American archaeologist, W. F. Albright, must have gazed at the site of ancient Ebla when he visited nearby Tell Afis. Tell Mardikh's profile dominates the horizon.

Houses in modern village reflect building styles probably unchanged in essential design since the dawn of history. Beehive-shaped mud brick domes efficiently repel cold winter rains and blistering summer heat.



The next visitor to the site was H. Inghold who headed the Carlsberg Foundation Expedition to Hama. He made a side trip north to Tell Mardikh where he unearthed Early Bronze Age pottery but he evidently did not consider these finds important enough to report to the world.

These early visits made little impact on the scientific world and Tell Mardikh remained almost unknown until 1964 when an Italian expedition began to dig

there. It was led by Dr. Paolo Matthiae, Director of the University of Rome's Institute of Near East Studies and Chief of the Italian Archaeological Mission in Syria. When digging started Ebla was little more than a legendary place mentioned in scattered documents from the Third and Second Millennia B. C. But in 1968 a mutilated basalt bust was unearthed; it bore Akkadian inscriptions referring to an Eblaite king. Dr. Matthiae then officially declared Tell



View to the southeast from photographer's tower shows grid by which archaeologists systematize Ebla excavations.



Outer mounds are earthen ramparts constructed in a circular pattern and intersected by city gates. Diggers have uncovered south-westerly gate and cross-section of wall-like ridge.

Mardikh to be the site of ancient Ebla.

Inhabitants of many ancient cities were loath to abandon the land and abundant water supplies which had attracted settlers in the first place. When a city was destroyed by war or other disaster, that generation of citizens or the next usually rebuilt right over it. As centuries passed, city after city grew one upon the other and the layers formed an artificial hill called a "tell." Thus the deeper an archaeologist digs into one of

these tells the further back into history he goes.

So it is with Tell Mardikh which lies 30 miles south of Aleppo just off the main road to Damascus. Before serious digging began in 1964 the surface of Tell Mardikh appeared from a distance to be smooth and rounded. But certain irregularities suggested that the hill concealed something worthwhile. And indeed, the ruins of Ebla are as impressive as any in antiquity.

Archaeologists have determined that this flight of stairs in Royal Palace G leads from courtyard to ruler's quarters.



Mud brick wall of palace is hidden in enormous tell and revealed only by painstaking excavation and cleaning.



The tell, more than half a mile long and somewhat less than that in width, has two levels: The Acropolis and the Lower City. The latter, forming a ring around the Acropolis, is 13 feet above the plain and the Acropolis rises another 40 feet. Irregularly terraced slopes connect the Acropolis and the Lower City on three sides. Diggers found a deep well which still held water and evidence of a 50-foot-high city wall with four gates. A ridge encircling the tell shows where the ancient city wall may have stood; in some places it may have been 130 feet thick.

The oldest known building in Ebla was erected on the Acropolis sometime between 2400 and 2250 B.C. This is "Royal Palace G" and here archaeologists made one of the most astonishing finds in modern times: the Royal Archives.

The people of Ebla spoke Eblaite, the oldest known Semitic language, and they recorded their accounts, their history and their day-to-day life on thousands upon thousands of clay tablets kept in the Royal Archives. It

took six years of digging to uncover the first of these texts. A few scattered clay tablets came to light during work on Royal Palace G and diggers concentrated on that area for still another season before they finally unearthed Ebla's archives, one of the largest collections of tablets ever found in the Middle East.

Royal Palace G consists of a city square (called the Court of Audience), the facade of the court, a tower with a ceremonial stairway, a monumental gateway, a small portion of a structure known as the Guard House, and part of the Administrative Quarters. The Court of Audience was colonnaded on at least two sides and had two mud brick facades. Within the palace were cisterns and wells to provide water for people who lived and worked near this city square.

Another structure, a temple, has been unearthed. Standing on the Acropolis near the palace, it was built during the last two centuries of Ebla's greatness—2000 to 1800 B.C. Large limestone blocks were used to build the temple and it had terraces, courtyards



These are remains of early tripartite shrine, the temple of Eshtar who was Ebla's Venus and later became the Greek Astarte.

and anterooms lined with stone conglomerate covered with a light grey plaster. Part of one courtyard contained many narrow winding passageways. A few homes still stand nearby, houses with small doorways leading to two or more rooms.

* * *

ANCIENT EBLA lay on the edge of the biblical world about halfway between the Euphrates River and the Mediterranean Sea. In the Fertile Crescent, a paradise wrapped around the wilderness of central Syria, the climate is cool and wet. Warm spring days and cool nights encouraged the early settlers to establish permanent homes and begin cultivating the bountiful land. Wild barley grew in abundance, as did at least two strains of wheat. Early man moved through the area thousands of years ago and found the living easy. The hunter-gatherers flourished and agriculture began about 8000 B.C.

Ancient Syrians enjoyed a wide variety of foods. They had the same game and wild cereals that first lured man to the area. By 5000 B.C. farmers

were domesticating the wild animals of the Fertile Crescent and when pigs, sheep, cattle and goats are always on hand men need not hunt; life became even easier.

The milking of animals began in southwestern Asia and no doubt the people of Ebla milked goats long before the practice spread to other parts of the world. A staple in the Eblaite's diet was cracked unpolished grain boiled in milk, a mixture rich in natural minerals and vitamins. Even the beer they drank was rich in yeasty nutrients. (It must have been a favorite drink; one of the city's beers was shamelessly labeled "Ebla Beer.")

The Eblaite's used oxen and onagers (Asiatic asses) as beasts of burden. The horse was being broken to harness in the Middle East about the time Ebla began her descent into oblivion and the camel would not be domesticated for centuries to come.

Cool weather forced the people of Ebla to wear wool along with the linen that was common throughout the Middle East. Men and women dressed

somewhat alike in tunics, which looked surprisingly like modern dresses, supported by a single strap over one shoulder. Young boys wore waist-high wraparounds which hung well above the knees. Men's footwear consisted of sandals while women and young boys wore short soft leather boots. Given these similarities to modern wear, an Eblaite would not stand out on a 20th-Century American street: men wore well-trimmed beards and hair to the nape of the neck. Women's hair fell below their shoulders and sometimes was controlled with headbands.

The people dressed in bright colors, scarlet and gold, and decorated their clothing with fringe and tassels. Textiles made in Ebla were among the best of the age; they helped to give the kingdom a strong position in the international marketplace.

Religion made strong demands upon the Eblaites. They made daily sacrifices of animals, food and drink to various fertility deities and mother goddesses. Royalty and other wealthy citizens

surrendered gold and silver objects in sacrifice.

Ebla had many deities. A major god was Dagan, probably a god of vegetation. His origin is lost in prehistory but he may have arisen in the Euphrates River cities of Terqu and Tuttul. Eshtar was Ebla's Venus, goddess of love and procreation, later to become the Greek Astarte. Other Eblaite gods were Sipish, probably a sun-god; Rasap, a god of the atmosphere, war, pestilence and the underworld; and Ada, a northern Syrian storm god who may have been the son of Dagan. Damu, another Syrian god, was not mentioned in the archives but during Ebla's last years members of royal families bore his name.

The people of Ebla enjoyed a primitive form of democracy some 19 centuries before the Greeks "invented" it. The Eblaite kings did not rule by family lineage or divine right; they were elected by a council of city elders from a select circle of aristocrats. At the time of his coronation each king was anointed in the biblical manner but that

Great numbers of clay tablets accumulated in Royal Archives. This one bears Third Millennium B.C. Sumerian-Akkadian script. (Photo courtesy Director, Aleppo Museum, Department of Antiquities, Syrian Arab Republic)



is about all he had in common with the ancient kings.

The Eblaite king was totally accountable and accessible to the people. This philosophy was so deeply ingrained in Eblaite thinking that the roads passing through the four city gates led right up to the Royal Palace. The palace was not walled; instead, a great hall (the Court of Audience) was provided for citizens and travelers to air grievances before the king.

The elders who elected the king also charged him with certain responsibilities. Among these was the welfare of widows and orphans in particular and of poor people in general. Should a king prove derelict in his duties, the elders simply held another election.

Unlike most kings, deposed Eblaite monarchs survived the loss of the throne in style. They retained their royal titles together with a sizable income (even as American presidents do). One king, Ebrium, was elected four times and reigned for 28 years.

Eblaite kings evidently had a number of wives and one is said to have had 38 sons. The eldest son usually ran internal affairs for his father and acted as co-regent when necessary. The second-born son handled foreign affairs and other sons might serve as viceroys for outlying towns. And Ebla's queens also were important in state affairs.

Women in general were probably more emancipated during Ebla's prime than after her decline. They could own land and other property and could use, sell or bequeath it as they wished. They could take legal action independently of the men in their lives and could even bring suit against their husbands if they felt they had cause. Women also

pursued the highest professions in Ebla; they could be doctors and scribes.

Like many governments, Ebla's kingdom was alive with bureaucrats. The king ruled from the top, delegating duties to 100 superintendents. They in turn passed on the king's orders to 210 assistants who controlled the thousands of people who served the city. As Ebla prospered and became a megalopolis, even by today's standards, the tasks that kept the royal government humming occupied more than 11,700 people. Thirty thousand people lived within the city walls and a quarter million more lived in the suburbs, among farmlands and satellite towns clustered nearby. In exchange for a share of Ebla's prosperity and security the population paid tribute in grain, livestock and other farm products.

* * *

THE ROYAL Archives were divided into categories according to governmental administration. We probably owe this vast treasure to the cumbersome bureaucracy that ruled Ebla. The town officials apparently wanted everything in writing and they used the scribes to bind the regime into one smoothly functioning machine.

Ebla's scribes owed their success to the economy which quickly expanded beyond agriculture and hunting. Easily accessible veins of pure copper encouraged the people of Syria to become skilled metalworkers. Their skills improved as the centuries crept by and the Early Bronze Age evolved. Ebla was born during this "industrial revolution" and watched the birth throes of both civilization and history. The kingdom prospered and became a strong influence over the newly developing avenues of

EBLA SLIDES: A set of 40 color slides showing views of the ancient city of Ebla and excavations with a nine-page visual guide has been prepared by archaeologist James E. Jennings. FATE readers may obtain a set by sending \$25.00 to: Research Mediagraphics, 300 Stanley Road, Winfield, Ill. 60190.

commerce. Wealth flowed into her coffers, engendered by overland caravans and Euphrates River traffic.

International merchandising brought big business to the kingdom and a need for keeping accurate records. Writing remained just a convenient form of bookkeeping until some unknown genius realized that this new tool could serve other purposes. Then the written word rose from the marketplace to control people and their world. Writing came to serve as a weapon in time of war and a means of recording current events. Thus history was born.

Cuneiform writing was a relatively new art when the people of Ebla first became interested in it. They learned the wedge-shaped writing from their neighbors in Sumer and may have been influenced by the scribes of Kish, the seat of pre-Sargonic Akkad. Whatever the case, the Eblaite scribes learned their lessons well. They adapted cuneiform characters to express their spoken words. No one knows the real name of their language; we call it Eblaite.

Clay tablets accumulated in the Royal Archives in great numbers as the years passed. Eblaite scribes were fluent in the Sumerian and Eblaite languages and interspersed words from both throughout their writings. At first this made decipherment difficult for modern scholars—until the ruins yielded yet another sensational treasure: Ebla's bilingual dictionaries.

More than 100 Ebla texts bear lists of Sumerian and Eblaite words written side by side. These dictionaries not only made it relatively easy to decipher the Eblaite language but also gave scholars a better understanding of Sumerian. Some of the lists are so complete that they include verbal conjugation. Many of them are duplicates, as if the scribes were mass-producing their own Rosetta stones.

The amazingly extensive archives, several times the number of tablets ever before found in one tell, disclosed a wealth of information. References to more than 5000 geographical and political names give proof that the ancient world was more densely populated than had previously been believed. Two of the places mentioned, Damascus and Antioch, are named in the Bible in much later times. Some of the texts give detailed accounts of deliveries to royal and religious leaders of Ebla and to other parts of the Near East. Seagoing ships blended Ebla's activities with those of other great kingdoms of the time.

It is no wonder that the scribes of Ebla held the highest office of all craftsmen; they were often the equal of generals. Ancient kings were generally illiterate. They often maintained a personal pool of scribes on whom they depended to maintain communications with the government bureaucracy, with the private citizens of the kingdom and

with tribute-paying dominions. Equally important, scribes put treaties in writing for all to see. This gave the king a more secure position in foreign affairs.

The scribes took care of business, history and other human needs. They served as messengers between man and the spirit world. The scribes conveyed the needs of the people to the gods of Ebla and thus stood between them and ever-threatening doom.

It is evident from the quality of Ebla's texts that writing was practiced in Syria long before 2500 B.C. Ebla boasted a writing academy for scribes, the earliest such school known outside Sumer. The school's records were so complete that one scribe's career can be traced from his first class to his arrival at the top of Eblaite society. He rose in stature to become "the one who knows tablets."

All this newfound technology and prosperity left plenty of free time for art and music. Artworks found in Ebla include a painted jug, the figure of a bull with a human face covered with gold leaf and a bas-relief scene carved in a limestone basin. Elsewhere in the eastern Mediterranean area, the people of 3000 to 2000 B.C. worked metal, stone and terra-cotta into figurines.

Some of the best sculpture comes from the Temple of Ishtar at Mari, a city that was under Eblaite influence for much of her existence.

Art and literature came early to the people of Syria and so did music. Ancient Syrian craftsmen manufactured flutes and lutes. One lyre found in Syria dates from 4600 B.C., 22 centuries before Ebla reached her glory. The oldest known musical score, written in Hurrian cuneiform, comes from Syria. The Hurrians were a Semitic people who appeared after Ebla had lost her greatness but they undoubtedly inherited part of their culture from her.

Important as the scribes were to Ebla's quality of life, prosperity and power, they were not the only skilled craftsmen of the kingdom. Eblaite artisans were equally at home working with timber, metal and precious stones. Their pottery and furniture were of extremely high quality. Supporting the entire Eblaite complex were the farmers whose crops included grain, grapes, cattle and other agricultural products in great variety.

Ebla was a proud, thriving city 2500 years before Christ was born.

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



DOGHOUSE DESTROYED DESPITE DOG

By Gladys L. Walker

A DOG who reports her own doghouse on fire is something else. Breana, a Labrador-Brittany spaniel mix, in Waterloo, Iowa, did just that. In January 1982 about 1:00 A. M. her owner was awakened by the doorbell. Seeing the fire he called the fire department who saved the garage but Breana's house was destroyed.

A three-month-old puppy was sharing Breana's digs and because of the extremely cold weather a heat lamp had been placed in the doghouse. The puppy must have knocked it over.

Breana went to the back door and by jumping up to the doorbell rang it at least six times—although she had never before been known to do it.

DO ANIMALS THINK?

Scientists studying the behavior of wild creatures have begun to suspect that "dumb animals" may be a lot smarter than we think.

By Charles H. Metcalf

DR. DONALD R. Griffin, professor at Rockefeller University and a student of bat sonar, is bothered by the fact that scientists are not seriously looking into the question of whether animals think. He feels, according to a report published in the *San Diego Union* for May 2, 1982, that in the flight of bees and bats, in the warning cries of East African vervet monkeys, and in the patience of dolphins caught in tuna nets there are messages which should tell us something, but we are not listening.

Griffin's views go beyond the apathy of some other naturalists and beyond the stern philosophy of behaviorists who say that animal activity can be controlled and predicted so why bother to ask whether animals think?

"The most prominent feature of the whole field is how little we know, how we can't make any statement with total assurance," he says.

"As a biologist, it's always seemed to me that because brains and central nervous systems are so similar, it was more likely than not that other species would have some of these subjective experiences and thoughts and feelings."

Griffin says animal behavior seems to suggest that there is something going on in the minds of animals that has great,

if sometimes simple, logic. Of the dances of the honeybee, he says, "They have some elements of human language to a greater degree than other animal systems we know about." When they return from scouting missions, honeybees perform a figure-eight dance inside the hive that tells the other bees the distance and direction of the flowers they have visited in relation to gravity and the sun. If the hive is hungry and the nectar has a high sugar concentration, the dances are vigorous, the wagging movement is greater and the other bees appear to be more stimulated. But the dance is only part of the message, part of a whole system that includes sharing odors, sharing nectar, nuzzling and palpating each other with their antennae.

Another fascinating aspect in the life of a hive involves swarming. When the queen takes half of the hive with her to new quarters how have these new quarters been selected?

The hive sends out scouts who look for cavities in trees or rocks or some other appropriate shelter. In the first few hours 20 bees may dance around these possible locations like busy real estate agents trying to convince a buzzing family of the advantages of moving to

their specific find. One dancer may be convinced by the dance of another that her find is more attractive. So she gets the "road map" from another dancing bee and goes to look at that real estate listing. When she comes back, if she is convinced, she will begin dancing the same dance as the first bee. Gradually, more and more bees dance the same dance and after two or three days the whole group flies off to its preselected new home.

"So all three items of distance, direction and quality are expressed in these dances," says Griffin.

Griffin's own area of research is with bats, which find their food and their roosts by sonar—echoes of their own voices.

Recently researchers have discovered a quirk in the primitive mentality of bats. When bats become familiar with their surroundings, they rely on memory and disregard their sonar. When researchers rearranged a laboratory room the bats had used for some time, the bats fared badly. The researchers put obstacles where none had been before and the bats ignored the warnings of their own echoes and crashed into the barriers.

When researchers removed the roosts the bats were accustomed to, the bats nevertheless flew to the roosts, landed where the roosts had been and went crashing to the floor. Thereafter, shakily, they went back to relying on sonar. If it doesn't show anything else, this does show that bats learn the hard way.

Calls of alarm in the animal world, except for expressing fear, tell us little about an animal's thought processes. However, a group of researchers have now ascertained, through carefully

controlled experiments in the field, that an East African monkey not only alerts his fellows to danger, but tells them what the danger is. The researchers have separated the alarm cries of the vervet monkey into three types, each evoking a different response from the other monkeys.

One call warns of a large mammalian predator such as a leopard, and the monkeys respond by climbing into trees. Another warns of predatory birds, such as the martial eagle, and the monkeys look up and dash into dense foliage. A third cry warns of dangerous snakes like the python, and on hearing this call the monkeys stand up on their hind legs and scour the ground from their taller stance.

Griffin calls this learned behavior. For instance, infant monkeys give the eagle alarm when they see a butterfly or a falling leaf but by adulthood they have learned to restrict the particular alarm only to certain predatory birds. They do not even use this alarm for vultures, for vultures do not attack them.

Such communication bears a resemblance to human language in that it refers to external objects and events, and it instructs other monkeys as to the proper precaution.

"Scientists did not believe that sort of thing was very likely," Griffin says. "In fact, there probably will still be some skepticism The prevailing view was that monkeys communicate only their emotional state, that they do not communicate specific information."

When it comes to the animals who live with people as pets, there is even less available information than there is on their wild brethren. Domestic cats and dogs show many signs of commu-

nicating with us and with each other, Griffin says, but "it's very difficult to tell just what is going on. The cat goes to the door and scratches when it wants out or to the refrigerator when it is hungry They all seem to be communicating on a commonsense basis."

But there is not much there to convince the hard-line behaviorist. If some dog somewhere managed to tell another dog some way that its master would whack it on the nose if it soiled the carpet, that would be a good test of thoughtful communication. Another proof of animal thought could come from the chimpanzees who have learned sign language. If a signing chimp could make you understand in the afternoon what it had seen before lunch, Griffin says, that would be fairly telling evidence.

But on a strictly empirical basis, there is evidence that might convince the layman, if not the scientist. Karen Pryor, author of *Lads Before the Wind*, has detailed her observations of dolphins. She went to sea with tuna captains who snare dolphins in their nets and are required to set them free. The

dolphins, Pryor concluded, have had the experience before and have learned from it.

When they first sight the tuna boats they try to be inconspicuous; they do not blow or splash. If that does not work, they try to stay on the right side of the boats, since the cranes and gears that lower and raise the nets are on the left side. If, despite all this, they are caught, they have learned to stay patiently in the middle of the net and when the tuna captain reverses the engines to allow a bow in part of the net they race for the opening, leaving the dumber fish behind. They then exhibit a kind of exhilaration, leaping from the water with glee.

Descartes proved his existence with the phrase, "I think, therefore I am."

It is much more difficult to prove the existence of thought in creatures that cannot express thoughts.

It is tantalizing to think that the horse high-stepping around the harness track is wondering why she left the gate a favorite and that the other creatures on this earth are companionable with their own kind. But that would be putting Descartes before the horse.



THE MANHATTAN HOAX

TEXTBOOKS tell us that Peter Minuit bought Manhattan Island from the Indians in 1626 for \$24, the greatest real estate bargain ever. But those Indians came out ahead because the island wasn't theirs to begin with. Minuit paid the wrong tribe.

Minuit, director-general of the Dutch colony of New Netherland, purchased Manhattan from the Canarsee Indians who were native to Brooklyn. After pocketing the proceeds—60 guilders' worth of beads, needles, fabric, buttons

and fishhooks—the Canarsees departed. Only later did Minuit learn that he had been swindled. Most of Manhattan belonged to the Weckquaesgeeks. Angered at being left out of the deal, these Indians warred with the Dutch sporadically for years. In the interests of peace the Dutch finally paid them for Manhattan too.

For business acumen, however, the Canarsees had nothing on the Raritan Indians who sold nearby Staten Island six times.

House of the

Our ghost accepted us and we accepted him even if he didn't like my messes or approve of my smoking. A minor pest, we thought—until he saved my life.

By Gordon St. Thomas

HAVE YOU ever walked into an empty room and felt that someone left just as you entered? Perhaps you sensed a slight movement, a gentle stirring of air or a curtain settling almost imperceptibly to rest. We knew that feeling almost from the first day we moved into our house in Nogales, Ariz., in early 1942.

At the time I was a United States Immigration Officer and had been transferred from the Canadian border (Port Huron, Mich.). Nogales was a busy place when we arrived. Houses weren't easy to come by, especially rental houses. When the real estate agent told us one was available, my wife Sarah and I were more than interested; we were desperate for a place to live.

Atop a hill just beyond the west end of town, the long, low, one-story house commanded a view of Nogales and the surrounding countryside. To the west the desert stretched to the mountains on the horizon. To the south the panorama of the Mexican desert unfolded. To the east and southeast, the twin towns of Nogales, Ariz., and Nogales across the border in Sonoma, Mexico, were separated only by a fence which ran a

short distance in each direction out of town.

As the agent showed us through the house, his voice took on a note of pride.

"It's quite a landmark," he said. "Only place like it left in town. It used to be the bachelor officers' quarters of an army post when Geronimo was kicking up a fuss in these parts."

Geronimo! That did it. For \$50 a month we could live in a piece of history. We signed the lease and moved in.

The house was laid out with military precision. It faced east and from the roofed porch across its front we looked out over Nogales. Behind the porch on the south side was a long dining room with windows all along its 30-foot length looking toward Mexico. The living room in the center of the house boasted a stone fireplace built against the inside west wall. Behind it lay the kitchen where an old wood range shared the fireplace chimney. Along the north side of the house were three bedrooms laid out one behind the other. The front one was large, apparently intended for a senior officer. The other two were large enough only for a bed, chair and chest of drawers. A solitary light bulb with its pull-chain hung from the ceiling in each bedroom.

Tidy Ghost

Almost from the first day we had the sense of another presence in the house. At first it was just a feeling — that someone had just left a room we were entering. Then other things began to happen — little things you might think you had done yourself. But you knew you hadn't.

When I came in at night I'd toss my hat on a chair only to find it hanging on a hook behind the door a few minutes later. I'd leave a book open on the dining room table and return to find it replaced on the bookshelf against the wall. And our unseen cotenant had strong negative feelings about cigarettes. If I left a pack anywhere I'd return to find it in the wastebasket or garbage receptacle. Sometimes this and his penchant for orderliness annoyed me.

Once, though, he was helpful. Inadvertently I left the gas on full blast while I went to shave. When I remembered it I dashed madly for the kitchen only to find the gas turned down and the coffee perking gently. Usually these things happened while I was alone in the house but there were incidents when Sarah and the children — Barbara, 5½, and Eric, three — were at home. They invariably denied responsibility.

As the months passed we grew to accept the reality that a subtle presence was sharing the house with us and our unseen cotenant seemed to accept us as part of the establishment. We never felt particularly threatened. He didn't bother us and apparently we didn't



GORDON ST. THOMAS lives in Seattle. An editor and a writer, he is interested in the ancient Hebrew Kaballah and medieval alchemical concepts.

bother him, except for my occasional untidiness. (I always thought of the presence as "him." After all, the place had been a bachelor officers' quarters in the days before women arrived on the military scene.)

With the arrival of summer the weather turned unbelievably hot. And summer in Nogales is the time you find tarantulas, centipedes, scorpions and rattlesnakes everywhere and anywhere. You keep your beds away from the walls and you shake out clothes and shoes before you put them on. And you don't reach blindly into dark places.

I was thankful for once to be on the swing shift, for the air cooled down some by midnight. To avoid waking the rest of the family when I got home after midnight I took over the back bedroom. I would come through the back door and climb into bed without disturbing anyone.

Even at one o'clock in the morning a blanket or even a top sheet was too much. On one particular night I tossed my clothes on a chair, reached for my pajamas, then tossed them aside too. The bare hint of a breeze stirred the air but it was still hot. I settled into bed and gradually began to drift into sleep. Suddenly someone grabbed my foot and shook it so hard that I automatically sat up. My first thought was that Sarah had heard me and wanted to talk. I pulled the light chain but no one was there.

Curious, I walked into my son's room. He was asleep. In the living room the dog looked up from the sofa and wagged his tail. I didn't have to go into the front bedroom. The deep even breathing I heard from the doorway told me that

Sarah and Barbara were sound asleep. I returned to my room, thoroughly puzzled.

Then, as I reached up to pull the light chain, I saw it. On the ceiling directly over my bed was a scorpion, the small brown variety, more dangerous than its larger black relative. I knew its sting was painful and that it had been known to cause death if it hit in the right spot. As the temperature gradually drops at night, a scorpion senses heat emanating from a human body below and drops down seeking warmth.

After I had killed the scorpion and settled back into bed, I spoke to our unseen cotenant for the first and only time, muttering a low "thank you." I have no doubt that he warned me that night by roughly shaking my foot.

We stayed in the Nogales house until February 1944 when I joined the navy. I was never again annoyed by our cotenant's penchant for tidiness. We're all entitled to our little peculiarities. Besides, you try not to offend a voluntary guardian.



RATS SEEK PASSAGE

By Sheila Makris

A STRANGE episode of loyalty and devotion unfolded in a quiet moonlit Virginia harbor, an example of unusual animal behavior described by the Rev. Walter Cotton in his diary of a voyage to California in the naval vessel *Constellation*. The tale was retold in the *Richmond Daily Dispatch* for January 24, 1857.

While the crew was fitting the man-of-war for sea at Norfolk, Cotton observed two rats coming aboard through a porthole. They entered across a plank which led from the ship to the wharf. In bright moonlight he noticed

that "the foremost was leading the other by a straw, one end of which each held in his mouth."

After capturing both animals, Cotton made the surprising discovery that the rat being led was blind. He surmised, "His faithful friend was trying to get him on board where he would have comfortable quarters during a three years' cruise."

The would-be stowaways were not permitted to remain as passengers but to reward faithful friendship they were disembarked on the wharf instead of suffering the usual fate of trapped rats.

TRUE

MYSTIC EXPERIENCES

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

A MISGUIDED PREMONITION

By Charlotte Richards

I HAVE had several forebodings of impending disaster which I have been unable to relate to any real event. But in one instance, a premonition I interpreted to mean that my husband was in danger saved me from serious injury instead.

On a warm evening in July 1980 Fred decided to mow the lawn after dinner. As I washed the dishes I could hear the mower cutting its noisy way back and forth. After I finished the dishes I decided to go into the bathroom to bathe my perspiring face.

The sink in the bathroom is directly under a heavy frosted glass window. As I ran water into the sink, a sudden uneasy feeling gripped me. Closing my eyes briefly I saw a frightening vision of blood and a dark room which seemed to be a hospital room. I was almost paralyzed by an overwhelming fear. Fred was going to have an accident with the lawn mower!

Before I could throw open the win-

dow and scream a warning, a strange thing happened. An inner voice said clearly, "Step away from the window." Obeying almost instinctively, I hastily backed into the shelter of the bedroom doorway. At that instant the window broke with a loud crash. I watched in horror as a murderous shower of glass slivers flew across the room.

The blade of the mower had hit a rock and hurled it against the window. Had I been standing in front of the window I almost surely would have been blinded.



Charlotte Richards

The premonition which I thought involved Fred had saved me instead. — *Tacoma, Wash.*

THE PAST LIVES ON

By Mary-Jo Burles

THIS April morning in 1957 I awoke early on our ranch north of the small village of Cowley, Alberta, in western Canada. It was about four o'clock and I lay in a cold sweat, my heart pounding. I knew that in my dream I had been screaming in anguish. And even after I reached out and touched my husband and found him warm and alive beside me, the terror of the dream stayed with me. I lay there silently remembering and reassuring myself that it has been nothing but a nightmare.

I had first come to the foothills of the Rocky Mountains from the flatlands of Manitoba a few years earlier and had felt an instant affinity with the rolling landscape. I taught at a small country school before marrying Robert Burles, a local rancher, and making my permanent home here.

In my dream we had been living in a square white house. There was a large kitchen-living area with an open hearth in the kitchen end of the room; the bedrooms were separated from that room by curtains across their doorways. A rosebush grew just outside the door and the small yard was enclosed by a white picket fence; there was a swinging gate almost in the center of this front fence.

There were not many similarities to the place where we really lived. Ours was a log house, had no rosebushes and no picket fence, but there is a creek behind the house which is heavily treed.

In the dream we had been having supper when a small group of men — about six — arrived on horseback. As I remember it now, they were dressed in trousers made of a coarse material and most of them wore grey shirts which looked homespun. They were bare-headed except for one who wore a dirty grey cap with a peaked brim.

We had not heard them approach. We were still seated at the table, my husband, our three children and I, when the door was flung open. Two of the men came in. Through the open doorway I could see their horses tied to the pickets; several men standing beside them were talking and laughing.

My husband got up from the table, his white shirt unbuttoned at the collar and his long sleeves rolled up toward his elbows. The two men grasped him by his arms, upsetting his chair as he struggled to free himself. The children stayed in their places, wide-eyed.

They forced my husband outside. I tried to follow, pleading with them, but one of the men who had been standing beside the fence walked to the house and blocked the door, ordering me to stay where I was. He closed the door but I knew that he was standing guard just outside.

Through the window I could see them marching my husband toward the woodlot behind the house, all but the one guarding us trailing after them.

A few moments later we heard the shot. The men returned to the house, mounted their horses and rode off. The one with the cap looked back toward the house and touched his hand to his cap, smiling as he did so.

I left the children in the house and found my husband's body. I knelt

beside it and began to wail.

At this point I awoke and lay there telling myself that such a thing couldn't possibly happen here, that there was no cause for my alarm. But it had been a terrifying, unsettling experience and it haunted me for some time. Then I gradually forgot it.

Until last summer! My mother handed me a large sheaf of papers of family history. Her parents, my grandparents, had come from the States to Canada in 1905 when she was a small child. Their ancestors had lived in the United States since before the American Revolution.

I set the papers aside until I had more time and this past winter I went through them. The following story, written by my Grandfather Singleton, was among them.

I have no conscious memory of ever having heard this story before and neither do my brother and sister. But here is the story in Grandfather's own words:

"There is no parallel in history where strife stirred the bitter emotions to the lust for blood, and the finest sentiments of the heart were smothered by the primitive instincts to kill, as in the rebellion of the United States when the South seceded from the North; when Father with hot passion disowned his sons, and brothers fought each other. Homes were pillaged and burned, and neighbors sought to rob and destroy each other.

"Such were the conditions when Sherman made his memorable march to the sea, foraging for food through a country almost devastated by war. These were the conditions when the army reached Knoxville, Tenn., where the soldiers boldly entered a house and

demanding food, but were abruptly challenged by a woman and commanded to halt. 'I will kill the first man who enters that door. We looked for, longed and prayed for your protection; we have suffered the tortures of hell because we sympathized with the North. Our stock was driven off; our clothes and food confiscated; my husband killed in cold blood for his convictions. Now you come to take the last remnant! As sure as there is a God in Heaven, I will shoot the first man who enters that door.'

"That woman was my aunt Susan Bryant."

His story ended there. He, my Grandfather Singleton, had died a month or two before my dream but of course I made no connection until reading this story. Then I phoned my mother in Florida and she said, after thinking for a few minutes, that she could remember hearing the story as a child, that Susan Bryant was my grandfather's aunt, and that they had had relatives living near the Cumberland Gap.

My grandfather died realizing that we knew very little of our American heritage. Is it possible that he reached back to tell me? — Cowley, *Alta., Canada.*

TIME DID RUN OUT

By Linda Marczek

ONE NIGHT about five years ago I had a strange dream. I dreamed that I was standing just inside the doorway of what looked like a very small bus station or train depot. Whatever it was, it was obvious that it couldn't handle a large crowd because the entire place consisted of one rectangular-shaped room, sparsely furnished with two long benches placed end to end in the center

of the room and a row of lockers against one wall.

To my surprise, there, all alone on one of the benches, sat my Uncle Bill Brower (my mother's brother). He was unaware of my presence; all his attention was focused on a pocket watch that he was holding almost lovingly between his hands. It was the biggest watch I had ever seen and I wondered where my uncle had gotten it and why he was holding it like that. I searched his face for some kind of an explanation but found none. His face was expressionless and his eyes were glazed like the eyes of a very ill person. This both frightened and confused me but what was even more confusing was that I thought his lips were moving ever so slightly. Surely, I thought, he isn't talking to a watch!

Anxious to solve the mystery, I left my position in the doorway and walked toward the bench. As I walked I could hear the heels of my shoes clicking loudly on the tile floor but not once did my uncle look up or give any indication that he was aware of my presence. He just continued to stare at the watch.

I was halfway across the room when suddenly I heard something. I stopped to listen. It was then that I knew that I'd been right all along. My uncle was talking to the watch and I was now close enough to hear his every word. Over and over again in a monotonous tone of voice he was saying, "Time is running out. Time is running out. Time is running out." He repeated this sentence several more times before I woke up.

The next morning I told my husband David about my strange dream but I never told anyone else. One week later I wished I had because time did run out

for my uncle. He was killed in an automobile accident.

Uncle Bill was 54 years old when he died from head injuries received in a one-car accident at 8:45 P.M. Saturday, September 26, 1977, on Route 26 outside Ava, N.Y. His wife Vera, 51, luckily escaped with only neck and face lacerations. His car skidded sideways out of control on wet pavement and struck a utility pole.

Perhaps had I told my Aunt Vera, Bill's wife, or one of his 12 children, I could have prevented the accident.

Or maybe the dream was a glimpse of a future I couldn't have changed. —
Munnsville, N.Y.

DREAM DUET

By Jeannette Cranston

LATELY I have been intrigued by the idea that dreams have meaning in our lives. I was perplexed, therefore, by a dream I had.

In my dream my husband and I had returned home one afternoon. Going to our backyard, I was shocked to see our son Kevin, as the golden-haired three-year-old he once was, floating facedown in the pool. I rushed to him, plucked him out of the water and began to give him mouth to mouth resuscitation. He stirred in my arms; he was alive! I awoke trembling and elated. But a nagging question lingered, "Why had I left this child alone?"

That afternoon Kevin, now an adult living in another city, telephoned me. "You are always so interested in dreams, Mom," he said. "I thought you might like to hear mine of last night.

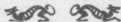
"I was going to India with you and Dad. When we arrived, however, you suddenly left me alone. A Hindu priest

appeared and told me I must pass a test. I must float facedown in the Ganges River to its end. For some reason I agreed. I started to float only to realize to my horror that the river was filled with snakes. I was panic-stricken. Then I noticed that the snakes were shying away from me. Someone was on my back fighting them off . . . you,

Mom. I floated the rest of the way without harm."

As I listened to Kevin's dream I was speechless. Finally, I told him my own dream.

"What did it mean?" we asked each other. Same characters, same action, dreamed the same night. A coincidence? I think not.—*Stamford, Conn.*



MY PROOF OF SURVIVAL

HAUNTED GUEST ROOM

By Richard Senate

I WAS visiting friends in March 1980 when I heard that one of the rooms in their house in Ventura, Calif., was haunted. I asked if I could spend the night in that room, to see for myself if it was inhabited by a ghostly presence. They agreed at once and made up the old bed. The room was small, located at the rear of the house and had been occupied by my friend's father. His father had died in the room, in the very bed I would be using.

I eventually went to bed and started to read a book on English history. I had closed the bedroom door but now, out of the corner of my eye, I saw the door slowly opening. Looking directly at the door I saw it was, in fact, still closed. I put its seeming movement down to a

trick of the eye and continued to read. Again I thought I saw the door move but again looked up to find it was tightly closed. I finally put out the light and fell into a deep sleep.

I don't know how long I had slept when I suddenly was jolted awake by a



Richard Senate

blast of icy air. I was totally awake and fumbling to put on the light when I saw the door slowly open. This time it was no trick of my eyes; the door I had closed was opening. Beyond the now open door, in the hallway, stood the figure of an elderly balding man. He was visible only from the waist up, wearing a long-sleeved shirt and slowly moving or swaying from side to side. The vision faded as I switched on the light. Glancing at the clock I saw it was 3:47 A.M.

I could not go back to sleep and spent the rest of the night sitting down in the living room reading my book. The next morning I told my host and hostess of my experiences. They produced a photograph of Bill's father which matched the vision I had seen in the hallway. They also told me Bill's father always had slept with the door open and that he had died at exactly 3:47 A.M. I did not spend a second night in that room.

The family has gotten rid of the bed and repapered the room. They use it as a guest room and, except that the door still comes open of its own accord once in a while, the room seems no longer to be disturbed. They also hung a cross on the wall and it seems to have helped.—*Ventura, Calif.*

LOVING ME

By Lera Rae

IT HAD BEEN more than a year since my mother Kellie Pipes was killed in an automobile accident. My thoughts were about her as I washed the breakfast dishes. My mind retraced the trauma of having been called, of rushing to the hospital emergency room and of seeing her lying unconscious. As I stood beside

her I had prayed to God to take her, for I sensed she was badly injured. This was confirmed when the aide got her ready to be taken to the intensive care unit and they let me see her again. She was covered with a sparkling clean yellow sheet and when the aide accidentally flipped up one corner of it I saw that Mother was lying in a pool of her own blood.

Two hours later and right after my brother arrived, she passed away without regaining consciousness. This was on May 7, 1963.

I deliberately willed myself to pass over the subsequent events, the funeral, the necessity of going through her house and effects—all of the tasks one has to do when a loved one dies. But at last it was done and now, as I finished the dishes, I found myself remembering how my world had come crashing down when I had been forced to move my dancing school from its downtown location to the suburbs.

How awful, I thought; I simply cannot make the move. But God knew what I needed. He had helped me find this interesting 100-year-old house in Kettering, Ohio, which gave me ample space for my school as well as a lovely apartment upstairs for living quarters.

Fighting back tears, I walked into the large living room and then through the whole apartment. As I admired the airiness of the high-ceilinged rooms I reveled in the beauty of the furniture, much of which had belonged to my mother. I thought, "Oh, how I wish Mother could see my home and the school now. She would be pleased, I'm sure; it is so much better than the other place downtown. She always wanted me to have a pretty living area."

My tears started again as I felt

complete desolation and loneliness. Then I heard a sound which seemed to come from the back stairway. I stood very still and listened and could not believe what my ears told me—my beloved mother's voice was calling my name.

I went down the hall and there at the foot of the stairway I saw Mother. She was wearing a white polka-dot dress and matching wide-brimmed hat, both of which I had seen her wear many times.

She smiled at me and somehow I knew she was telling me she was happy over my move and pleased with both the studio and my apartment. I held out my arms to her and started down the steps but suddenly she was gone.

The memory of this vivid experience has helped me many times. I had been consumed with guilt, feeling I had not done all I could have done for her. Now, after seeing her, I felt instead a deep, quiet peace.

I know Mother came back to assure me I have nothing to fear, that everything will be fine, that my future is bright. Her smile told me she is happy.

Although time has passed since that day in August 1964 when Mother returned I can close my eyes and still see her clearly, standing there smiling at me and loving me.—*Fairfield Bay, Ark.*

SCENT OF THE ROSE

By Sue Heron Wollam

IN THE EVENING of June 7, 1980, my husband Paul and I were attending a wedding reception in the American Legion Hall in Chicago Heights, Ill. In the middle of a congenial conversation Paul dropped dead. I have had nursing training and although I

knew he was dead I applied cardiac massage until the paramedics arrived. His death was a catastrophic shock. He had never looked or felt better and three weeks earlier he had received a degree in business administration and was planning to take advanced courses in summer school.

Then, on July 11, my 19-year-old son Donald went camping near Braidwood, Ill. The next day he went swimming in the quarry nearby and drowned.

Having lost my husband and my son within the span of a few weeks, I sank into a deep depression which gradually leveled off to apathy and listlessness.

Paul had loved roses and was very proud of the rose garden he had planted alongside our garage. It included both expensive rosebushes purchased from an exclusive nursery and wild roses growing in profusion from one single cutting from my parents' rosebush. In the years following Paul's death I neglected the rose garden and a massive tangle of weeds staked a claim.

On the morning of June 7, 1982, I halfheartedly looked out the back window at the former rose garden. To my astonishment I saw one gorgeous big red rose which had determinedly forced its way through the thick weeds. I rushed out to the backyard and saw other roses making a gallant effort to push their way up.

I bent over and cupped the big red rose in my hands. It trembled slightly, almost like a small animal, and I smelled its strange fragrance. It was not the scent of a rose; it was the distinctive aroma of my husband's shaving lotion.

Tears coursed down my cheeks, for this was not an ordinary rose. Paul had come back to tell me that people, like

the greenery of the earth, never die.

I started clearing away the weeds immediately. I know that Paul wants me to take care of his rose garden, for he gave me that message in the scent of one lovely trembling red rose.—*Park Forest, Ill.*

GOING HOME SUNDAY

By Jacqueline Roberts

THAT MONDAY morning, November 2, 1981, my friend and co-worker Dot Langley came into the Greenville County Health Department with a quick step and a smile.

"Sam's better!" she announced to all of us. "Last night he wanted to watch TV and was even able to keep some food down."

Her good spirits cheered us for she had been through a harrowing four weeks since her husband was operated on for cancer. In intensive care for three weeks, surviving several crises, he was at last moved to his hospital room and in the past week had seemed to be improving.

On Wednesday when she visited him on her lunch hour he appeared almost joyful. "I'm going home Sunday," he told her.

Surprised, she said jokingly, "The doctor may not let you. We'll have to see."

The next day, Thursday, looking very worried, she reported that he seemed to be hallucinating. The night before while she sat with him, he urged her to open his door wider; someone was trying to come in.

"There's no one there," she soothed him. "It's just people in the hall you hear." Later he turned away from her and spoke in a low voice to the other side of his bed, as if someone were standing there.

"Who are you talking to, Sam? I'm on this side of the bed."

He shook his head and managed a weak smile as he turned back to her. Her fingers closed around his frail hand and soon he fell asleep.

Friday, when Dot's son John tried to feed his father, Sam pushed the spoon away. "Don't you know I'm going home Sunday? I don't need anything to eat," he said.

After that his condition deteriorated rapidly and on Sunday morning at 11 o'clock he died. Someone had come for him and he had indeed "gone home."

—*Greenville, S. C.*



INVITATION ARRIVES TOO LATE

HILDA Murphy of White Plains, N. Y., got a postcard in the mail on Tuesday, November 2, 1982—an invitation to spend the weekend in Middletown. Nothing unusual about that—except that the card took nearly 52½ years to travel some 30 miles. It was postmarked May 6, 1930.

The picture postcard showing a war monument was addressed to Mrs.

Murphy's mother-in-law Hilda from her Swedish immigrant mother.

"Come up here Sunday to stay a few days with Pauline," it read.

Mrs. Murphy said she doesn't know if her mother-in-law ever made the trip but she would have loved to have seen the old postcard which was delivered in near perfect condition. The elder Hilda Murphy died in 1969.

WHEEL OF FORTUNE

by Paul Steiner

Among today's best-selling posters is one titled *The Jelly Bean Kid* showing Ronald Reagan in cowboy duds. The president of the firm that printed it — in red, white and blue — happens to be named Jimmy Carter.

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On July 23, 1973, Harry Dee, a law student on a camping trip, was struck by lightning. After his miraculous recovery in a Nova Scotia hospital, Dee began to compose songs. He now performs with his own "Lightnin' Harry Dee Band," and makes recordings. Seven years later to the day — July 23, 1980 — lightning struck Dee's Brooklyn, N. Y., home. Despite some electrical damage to the house, Dee escaped again.

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When lightning struck a nearby house a yellow singing canary in Reading, Pa., almost died of fright and didn't sing again for months. Then Anthony B. Monde, a local accordionist, tried an experiment. He played love ballads near the bird and after half an hour it resumed its singing.

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Among the masterpieces stolen from the Gallery of Modern Art in Milan, Italy, was Cezanne's painting *Thieves and a Donkey*.

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A young Canadian radio announcer and inventor devised a new type of stopwatch for use in radio and television. He went to New York to try to sell his invention to Fletcher Markle, producer of the famous show *Studio One*, but failed to make a sale. Instead Markle hired him for an important role in a forthcoming production of 1984. From there the young man went to Hollywood to shoot *The Silver Chalice* and Loren Greene was on his way to stardom.

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Whenever French journalists Bernard Cabanes, aged 41, and Bernard Cabanes, aged 51, met they swapped stories of mistaken identity, some humorous, others more serious. The younger man became a victim of France's bloodiest journalism-labor dispute in decades when a bomb intended for his older namesake exploded in the doorway of his suburban Paris apartment injuring him fatally.

•

When the family Cadillac refused to start, a pregnant Virginia woman began her trip to the hospital in a Volkswagen instead. Her baby daughter was born en route — and thus qualified for the \$50 savings bond traditionally given by the auto manufacturer to babies born in Volkswagens.

**America's Water Monsters:
The New Evidence**

The woman stared in astonishment as a creature from a prehistoric age rose from beneath the water.

By Jerome Clark

THE FIRST known sighting of an unusual animal in Lake Champlain was made, appropriately enough, by that lake's namesake, the great French explorer Samuel de Champlain, who reported seeing something "serpent-like" and "about 20 feet long and as thick as a barrel, with a head that resembled that of a horse."

That was in July 1609. In the centuries that followed numerous other persons have said they too saw a mysterious creature in the enormous lake; Lake Champlain is over 100 miles long and 13 miles across at its widest point. Covering 436 square miles along the borders of New York, Vermont and Quebec, it has an average depth of 64 feet and a maximum one of 400 feet. It is the largest North American lake not classified as one of the Great Lakes. It has more than enough room, some people say, to house a whole family of monsters.

Believing a creature like "Champ" (as the monster has come to be called) exists and proving it are, of course, two different matters. The 170 reports Champ investigator Joseph Zarzynski has collected are more or less consistent

in their descriptions, but skeptics have argued that eyewitness reports are not enough since even sincere, well-meaning people can be fooled into thinking a log, an otter or a diving bird is a large animal unknown to science. Such arguments have long been used to discredit sightings of alleged lake monsters elsewhere in the world. As a result the debate over the reality or unreality of such creatures was stalemated long ago.

But this may be about to change, thanks to a series of events that began in early July 1977 when Anthony and Sandra Mansi of Groton, Conn., were vacationing in Vermont. They had driven past Saint Albans Bay in the northwest corner of the state and were somewhere near the Canadian border when they decided to stop and let their two small children (actually children from Sandra's first marriage) play in the water.

They parked their car and walked 100 to 200 feet across a field, then descended a six-foot bank to the waterline. As the children waded near the shore, Mansi went back to the car to retrieve his sunglasses and a camera.

Some moments later Mrs. Mansi noticed bubbles in the water about 150 feet away. She thought a diver was about to surface. She was wrong. She found herself gaping in astonishment at a huge animal with a small head, long neck and humped back. It looked like a monster from a prehistoric age. The creature was moving its head right and left.

By this time Anthony Mansi had returned and he too watched the thing with mounting alarm. "Let's get out of here!" he shouted.

He and Sandra called the children

Experts who have studied Sandra Mansi's picture of monster in Lake Champlain believe it depicts animal unknown to science. (Copyright Sandra Mansi; used by permission of Liaison Photo Agency.)

(who, unaware of what was happening in the water behind them, never saw the creature) and Anthony tossed the camera to Sandra. "Take a picture!" he suggested. She shot one picture before the animal sank—it did not dive—under the water.

The sighting had lasted between two and four minutes.

The Mansis had the picture developed and were pleased to see how well it turned out, but fearing ridicule, they were reluctant to show it to anyone. They put it in a family album and misplaced the negative. Eventually Mrs. Mansi confided the story to friends at work and showed them the photograph. Duly impressed, these friends started telling other people and by 1980 the story got to Zarzynski, an upstate New York social studies teacher who has spent most of his adult life investigating reports of unknown animals in Lake Champlain. Zarzynski contacted the Mansis and got them to cooperate in a study of what seemed a remarkable piece of scientific evidence for Champ's existence.

Zarzynski sought the opinions of scientists who might be able to identify the "object" (the neutral term investigators would use) in the photograph. Vermont state naturalist Charles Johnson declared it resembled no known animal in the lake. George Zug, Chairman of the Department of Vertebrate Zoology at the Smithsonian Institution's National Museum of Natural History, said it resembled no known animal *anywhere*. But biologist Roy Mackal noted its similarity to the world's most celebrated unknown animal: the Loch Ness monster.

Dr. Mackal is vice-president of the

International Society of Cryptozoology*, formed in January 1982 when a group of biologists and paleontologists met at the Smithsonian to discuss ways to investigate persistent reports of "hidden" animals such as lake monsters, sea serpents and Bigfoot which have been the subject of popular speculation but little scientific inquiry.

Mackal sent the photograph to ISC secretary J. Richard Greenwell, who was then employed at the University of Arizona. Greenwell and B. Roy Frieden of the university's Optical Sciences Center began a careful analysis of the picture.

Dr. Frieden determined that the photograph was not a montage; in other words, it had not been doctored by someone's pasting the image of Champ over a photograph of the lake. Furthermore, he concluded, the wave patterns around the object purporting to be Champ suggested vertical rather than horizontal disturbance, which meant that the "object" had come up from under the surface instead of moving along the surface as would be the case if it were an artificial device being pulled by a rope.

But Frieden and Greenwell were not about to jump to conclusions. They took the picture to nearby Kitt Peak National Observatory and had a black-and-white transparency made from the original color print. Using a sophisticated image-enhancement technique, the scientists were able to obtain an extraordinarily detailed view of the image. Unfortunately they still could not see any features on the object's head, which was heavily in shadow. They found no evidence of a

*Box 43070, Tucson, Ariz. 85733.

hoax but at the same time they could not establish with certainty that the object was a living animal.

Frieden was troubled by the presence of a brownish streak in the original print. Maybe it was a sandbar, he suggested. And if it was, maybe the picture was a hoax—the hoaxer could have waded out from shore and launched a monster-model from the sandbar. Mackal, on the other hand, took a more positive view. He pointed out that witnesses to the Loch Ness monster frequently have reported seeing it as it waded in shallow water, perhaps waiting for fish runs.

How big was the object? *That* is the question. A large size would lessen the likelihood of a hoax, because a huge model would be difficult and expensive to construct, transport and float. (If that were the case, then the Mansi would have to be the perpetrators, not the victims, of a hoax because they firmly insist that the thing they saw looked, moved and acted like an animal.) The photograph, unfortunately, provides no clear points of reference—it does not, for example, show precisely where the shoreline begins, which would have helped investigators determine the dimensions of the object and its distance from the observers. The distance of the object from the photographer was a major issue—after all, something that appeared that large from a distance of 150 feet would have to be of pretty respectable proportions—but the information needed to resolve this question simply wasn't immediately available.

There was another method of determining the object's approximate size: the length of the waves around it. University of British Columbia ocean-

ographer Paul H. LeBlond, a leading authority on waves and also a member of ISC's Board of Directors, agreed to conduct the analysis.

In his report, released in the fall of 1982, Dr. LeBlond explains, "The appearance of the sea surface is often described in terms of the characteristics of the waves. A scale which relates wave properties to wind speed is the familiar Beaufort scale, which assigns a Beaufort number and a range of wind speeds to different sea states. The conditions corresponding to Beaufort Number 3, for a range of wind speeds between 12-19 km/hour [$7\frac{1}{2}$ - $11\frac{1}{4}$ mph], consist of 'large wavelets, crests begin to break; scattered whitecaps.' These are the conditions observed on the Mansi photograph."

Using a formula that relates the speed of the wind and the distance of the open water over which the wind blows to wave properties, LeBlond estimated the waves to be between five and 12 meters (16 and 39 feet) in length. When he compared the "unknown object" (Champ) with the waves in its vicinity, he discovered that it occupied $1\frac{1}{2}$ to two wavelengths. Therefore, he concluded, *the part of the object that was above water could not be less than 7.5 meters (24 feet) or more than 24 meters (78 feet) long*. In short, the object was enormous.

While it is impossible to prove that the Mansi photograph is *not* a hoax, so far there is no reason to believe it is a hoax and considerable reason to believe it is not. If the object was a model we would expect it to be relatively small and we would expect its motion on the water to be that of a device being pulled by a rope; in other words, it would be moving horizontally across the lake

SECRET PROPHECY OF FATIMA REVEALED!

THE VISIONS

Six visions are associated with the Miracle at Fatima. The first vision was on May 13, 1917 and involved three little children—Francisco, Jacinta and Lucy, who reported seeing lightning on a cloudless day and a globe of light which settled amidst the branches of an old oak tree. Little by little a light appeared to develop in the center of the globe and the figure of a beautiful young woman appeared surrounded in iridescent radiance. The woman spoke to the children. She said, "Do not be afraid, I will not harm you." The lady told them to return to the same spot on the same day of each month and that eventually she would perform miracles and make her presence known to the faithful.

The children suffered numerous persecutions. Their own parents called them liars. The church said the apparition was Satan's handy work, while the government actually threw them in jail and threatened to boil them alive in a vat of oil, if they didn't confess to making up the entire episode. The trio kept to their original story and the crowds grew in hopes of being blessed by Jesus' mother. They came on crutches or were carried in the arms of loved ones. Many miracles were subsequently performed and the spot has since become a shrine.

earth itself changed colors. First it was cast in a sort of red shadow, then orange, yellow, green, blue, indigo and violet. As the sun plunged toward the ground it shimmered violently. The crowd screamed. Some thought it was the end of the world. Thousands fell to their knees in terror. Others went prone, pleading with God to have mercy. The weird display continued for 10 minutes. Finally, the sun halted its devastating approach and started to climb again to its normal position in the sky. The ground dried up immediately. This is generally thought to be the greatest miracle of modern times witnessed by thousands of believers and former skeptics alike. This miracle defies science and it has never been explained—IT NEVER WILL BE!

AN EERIE COINCIDENCE

The coincidence was startling. Just after 5 P.M. on May 13, 1981, Pope John Paul II was shot while riding in a white jeep through St. Peter's Square. It was just after 5 p.m. on May 13, 1917, that the three children while tending sheep saw the Virgin Mary for the first time.

The Pope was still in the hospital recovering from the Turkish radical's bullet when he decided to go to the Basilica of our Lady of Fatima to give thanks to the Blessed Mother for



During the course of her appearance, the "woman in white," gave the children three prophecies. One prediction involved the end of the first world war. The second concerned itself with World War II, and the rise of Russia as a global threat. A third prophecy was given but it was decided that it was too traumatic to be revealed and instead of being released, the prophecy was placed in a sealed envelope and handed over to the Bishop of Portugal for safekeeping until it was to be opened in 1960 in the presence of the Pope. 1960 came and went without any disclosure from the Vatican, but those who were present at the opening of the envelope say the Pope's face turned white and he felt sickly after reading the contents of the third prophecy of Fatima. To this day the church has never disclosed the final message of the Blessed Mother. Many feel the prophecy deals with Armageddon, but the truth may even be more shocking. What is not generally known is that Lucy (who later became a nun) has continued up to this day to have prophetic visions the contents of which are also utterly startling.

Secret wounds was the result of the intervention of the Virgin. In December 1981 he told an audience. "I have seen the extraordinary maternal protection that showed itself to be more powerful than the homicidal bullets."

The Pope's devotion to Mary is unabashed and certainly no secret. His feelings for Mary have been fervent even when he was Bishop of Krakow, Poland. At that time he had an "M" for Mary embroidered on his robes. Now that he is the Pope, his blue-and-white shield bears the same letter and his personal motto is "Totus tuus sum Maria," which is Latin for "Mary, I am all yours."

PHOTOGRAPHIC PROOF

The Middle Ages is generally considered the golden age of the cult of Mary. However, there are many theologians, historians and sociologists who don't agree. One of them is a minister from Washington, N.J. who says: "We have wars, threats of war, cults, drugs, and a thousand other problems. People are looking frantically for help, and in Mary, they find it." The minister is convinced that the 20th Century is the age of Mary. Another who feels the same way is a specialist in the history of Christianity at a university in Pennsylvania. "This is the most active age of devotion to the Virgin...The interest has been building for the past 150 years with more and more reports of Mary in more and more places." This book discusses many of these apparitions in detail and actually published AUTHENTIC photos of the Virgin Mary as snapped by the eye of the camera in several locations over the last few years.



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PHENOMENA OF THE FALLING SUN

As 70,000 stood in stunned silence on October 13, 1917 at Fatima, the sun seemed to leave its orbit and come crashing toward earth. It had been raining heavily before the Virgin's promised appearance at noon but suddenly, the rain stopped and many witnesses reported that the sun started to spin in much the same way that a firecracker pin wheel spins. It gave off fiery fingers of light that extended across the sky. The

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surface. Instead, as we would expect if we were dealing with a genuine aquatic animal, the Mansi photograph shows a huge object that has risen from *under* the water. If this is a hoax, the hoaxers—presumably the Mansis—went to a great deal of trouble and expended a sizeable amount of cash to pull it off. (LeBlond's analysis, by the way, revealed that the "brownish streak" was probably a reflection on the water; it was definitely not a sandbar, as Frieden had theorized when he suggested that perhaps hoaxers had launched a monster-model from one.)

If Sandra Mansi did help perpetrate a difficult, expensive hoax, why did she take only *one* photograph? And why did she hide it for well over three years before allowing investigators to examine it?

The scientists who are studying the picture are working on the assumption that it is what it seems to be: a strikingly clear color photograph of America's best-known lake monster. Even the most skeptical scientist participating in the investigation, biologist Forrest Wood of the U.S. Navy's Naval Ocean Systems Center, now believes the picture depicts a large unknown animal.

What kind of animal is Champ? Because so little is known about it, theories are in short supply. The only firm conclusion investigators have come to is that, whatever Champ is, it is probably the same kind of beast witnesses have reported at Loch Ness in Scotland, at Lake Okanagan in Canada and at numerous other lakes around the world. Roy Mackal is convinced the animals are zeuglodon, primitive serpentlike whales that supposedly have been extinct for 20 million years.

Others, such as J. Richard Greenwell, take a more radical view: that the creatures may be aquatic dinosaurs of the plesiosaur type.

But these are just speculations and they will remain nothing more until scientists have a body, not just a picture, at their disposal. But would-be fortune hunters who think of going to Lake Champlain to bag Champ with a harpoon or high-powered rifle should be aware that since November 1980 the Port Henry, N.Y., city council has made it illegal to "harm or harass" Champ in the waters of Bulwagga Bay, the area of the lake that borders the town from the east. And in April 1982 the Vermont House of Representatives passed a resolution urging that Champ "be protected from any willful act resulting in death, injury or harassment."

Meanwhile sightings of the creature continue. In May 1982 six bowlers from Moriah, N.Y., reported seeing a 25-foot-long animal with reptilian humps on its back. On July 19 Claude Van Kleeck, camping with friends on a beach at Port Henry, saw a "blackish gray" object in the water. "As thick as an oil drum," it appeared to be about 50 feet long. When it got within 300 feet of shore, Van Kleeck snapped a picture of it with an expensive 35mm camera with a telephoto lens. Unfortunately the photograph developed blank because the film failed to advance inside the camera.

* * *

IF CHAMP has become America's most famous lake monster, Chessie—the Chesapeake Bay monster—may be about to offer some serious competition for the title. In early July 1982 a reported sighting of the creature

received widespread attention in newspapers and on television network news broadcasts. The cause of the excitement was the fact that one of the witnesses had videotaped the creature's appearance.

At 7:00 P.M. on May 31, 1982, Robert and Karen Frew were entertaining guests outside their home which overlooks the bay at Love Point, at the mouth of the Chester River. Love Point, on the northern tip of Kent Island, is across the bay from Annapolis, Md.

When first spotted, the creature was about 200 feet from shore, in calm, shallow water about five feet deep. Frew watched it through binoculars for a few minutes before securing his video camera and focusing on the mysterious animal, which submerged and reappeared several times during the sighting. The closest the creature came was within 100 feet of shore and within 50 feet of some boys who were playing on a pile of submerged rocks. Although the Frews and their guests shouted to alert the boys (their cries and all other comments made during the event are recorded on the videotape), the boys never heard them and so (like the Mansi children) never saw the animal. Frew thinks it is just as well. "If they'd seen it at eye level," he says, "there would have been mass panic."

Witnesses estimated the animal to be 30 to 35 feet long but slightly less than a foot in diameter. Much of it remained under water, but as it surfaced repeatedly, more and more of it became visible. Frew says, "The first time up, we saw its head and about four feet [of back]. The next time about 12 feet, the next time about 20." The visible part of the back seemed to have humps. Its

head was shaped like a football, only "a little more round." Observers could not make out features such as eyes, ears or mouth. It was the odd shape of the head more than anything else that led Frew to reject the idea that the animal was some kind of snake.

In fact, the thing didn't look like anything the Frews had ever seen before and they had observed a variety of animals, including sea turtles, sharks and otters, in the bay. But this was something else.

On August 20, 1982, seven scientists from the Smithsonian, along with representatives of the National Aquarium and Maryland's Department of Natural Resources, met at the Smithsonian to view and discuss the Frew videotape. In a subsequent report describing the group's conclusions, zoologist George Zug wrote, "All the viewers of the tape came away with a strong impression of an animate object We could not identify the object These sightings are not isolated phenomena, for they have been reported regularly for the past several years."

Among the other sightings was one made in 1981 by a Mrs. Pennington, who took 35mm color photographs of an unknown animal or animals she saw while taking an early morning walk along the banks of the Choptank River, which flows into Chesapeake Bay from eastern Maryland. She saw, in Zug's words, "three angular objects swimming in a straight line and producing a single strong wake. The shape of [the] angular objects was certainly similar to the 'head' in the Frew videotape; however, Mrs. Pennington believes that the three objects were the above-water

parts of a single object. We could neither confirm nor deny this assumption nor were we able to identify the object(s). The distinct and strong wake [in the pictures] does show that the object was moving and moving at a fair rate of speed."

The Frew and Pennington reports are consistent with others made by Chessie witnesses. A more or less typical sighting took place in June 1980, when G. F. Green III and his family saw "some kind of serpent" with "three or four humps." The Greens, who were water-skiing in the bay at the time, said the creature—about 25 feet long—was swimming smoothly and rapidly. "Every now and then you'd see the head pop up," Green said. "But when we'd get close to it, it would suddenly sink down and disappear."

* * *

REPORTS OF "monsters" in American lakes and rivers go back a long way. The earliest accounts are

preserved in Indian legends. European explorers and white settlers in this country also told of seeing large, unidentified aquatic creatures. But few persons and even fewer scientists believed them.

Nonetheless the reports continued—and now growing numbers of scientists are paying serious attention to them. The initial investigations of the International Society of Cryptozoology show there is excellent reason to take seriously the proposition that such creatures exist.

Lake monsters are not the only unknown animals ISC scientists have studied, however. Other scientists associated with the organization have investigated two recent reports of Bigfoot and have uncovered the best evidence to date for the reality of the controversial apelike creature that reputedly inhabits the forests of the Pacific Northwest. This will be the subject of an article in a future issue of FATE.



WHO WILL DEFY THE TEN COMMANDMENTS?

THE NEW Mexico Civil Liberties Union seeks to remove Ten Commandments plaques from classrooms in Los Lunas and needs a plaintiff to institute the action.

State Superintendent of Schools Leonard DeLayo ordered that the plaques be taken down several months ago. He was backed by a recent attorney general's opinion stating that displaying the commandments "raises the issue of separation of church and state."

However, Los Lunas schools superintendent A. H. Ruybalid said the plaques will remain in the classrooms unless he receives a court order for their removal.

"We have a lawsuit ready to go, if we ever get a plaintiff," said Grace Williams, director of the state's Civil Liberties Union. She added that parents and teachers have complained about the plaques but none has been willing to act as plaintiff.

James Thurber's letter to a friend

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West Cornwall
Connecticut
December 26, 1952

Mr. Wainwright Evans*
New City
Rockland County, New York

Dear Mr. Evans:

I don't know what made you think that my great friend Nugent is psychic or touched by the unexplainable. This makes you as wrong as a Duke dice girl trying to throw thirteen.**

My mother, who is eighty-seven, and I have always taken mental telepathy in our stride and we regard it as far less remarkable than television, the trans-Atlantic cable, or even the telephone. Most of our achievements in this field of mental phenomena have been trivial, such as my saying to my first wife, as our train pulled out of South Norwalk, "Norman Klein just got on this train about three coaches up," and my mother's saying, at an 1898 party, "Sam Pancake will be about to ring the doorbell when I reach the front porch." Norman Klein was on the train all right, for the first time in maybe ten years,

since it wasn't his regular road, and Pancake had his finger on the doorbell. The remarkable thing about him was his name and the fact that he was known to be out of town at the time. "Came back suddenly and heard about the party," he said.

Mamma and I have done literally hundreds of things like this, and we used to put on our exhibition of parlor telepathy almost without a miss when she was younger. Everybody thought it was a trick. I would spread twenty-five different objects on the floor and think of one of them, and she would pick it out. We were not visible to each other at the time, nor did we speak.

It used to be nothing for me to say to my brother, as I did one day, ten blocks from the State House in Columbus, Ohio, "Ray Jackson is in the rotunda." He would bet a couple of bucks, being too smart to wager a fortune. Well, Jackson was there all right that day, a Columbus photographer then about forty-five, who said to us, "I've never been in this rotunda before and I just decided to come in and see what it's like. I suppose I've gone through the State House grounds two thousand times without thinking of entering the building."

The only valuable piece of communication that I have experienced in this

*Coauthor (with Ben B. Lindsey) of *The Companionate Marriage*, Darby Books, 1980, and *The Revolt of Modern Youth*, University of Washington Press, 1973.

**An allusion to the Duke University psychokinesis experiments.

line hit me one morning in 1900 when I was six years old. I was playing about six blocks from home with some kids when I realized that my four-year-old brother was in some kind of danger. I ran all the way home to find that he had set his bed on fire by playing with a buggy whip and dangling the lash in a lighted gas grate. I mention this incident in *The Thurber Album*, leaving out the psychic factor. My mother got him off the bed before the flames reached him. He had been asleep and the heat had given him a sense of danger. At such times he always thought of me because he lisped and talked funny and I was the only one who could understand him. As simple as that.

I got one of Dr. Rhine's books a few years ago, but it's full of charts and diagrams and too damned technical.

My four-year-old brother, Robert, now fifty-six, must have had a wonder-

ful sending set when he was a child. One Sunday my mother jumped to her feet while sitting with her own mother and sister in the sewing room of my grandmother's house, crying, "Robert has been hurt!" It turned out he had been run over by a milk wagon four blocks away at that very moment. He was six years old then. My father entered the house carrying him about five minutes later. He was not badly hurt. I was in the house, but I didn't get that message at all. Even odder, my mother was downstairs at the moment her youngest son was about to burn up and she didn't know it until I dashed into the house and told her.

Makes you stop and think, doesn't it, Evans? Merry Christmas and a Happy New Year.

Sincerely yours,
James Thurber



ARGENTINE FLAG OVER CALIFORNIA

LONG BEFORE its invasion of the Falkland Islands, Argentina captured what is now Monterey, Calif.

After declaring its independence in 1816, Argentina cast about for other Spanish-American colonies to join its campaign against Spanish imperialism. On November 20, 1818, two captains of Argentine ships — French privateer Hippolyte de Bouchard of the 38-gun *Argentina* and Englishman Peter Cornery commanding the smaller *Santa Rosa* — dropped anchor opposite the

Spanish garrison at Monterey. There they commanded the Spanish colonial governor, Pablo Vicente de Sola, to surrender. With barely 100 men, eight small field guns and little ammunition, the governor couldn't match the Argentine forces which numbered 360. After a brief engagement, de Sola abandoned the garrison.

The foreign invaders hoisted the Argentine colors, looted the town, set it aflame and departed, never to return.



By John V. Haggard

SINCE CHILDHOOD I have known that dreams may be premonitory. I was seven years old in the summer of 1912 when tragedy befell the family of Don Luis Torralba de Linares, a wealthy hacendado (landowner), and it happened on the very night he had a dream of death in his Santa Calendaria hacienda some 150 miles west of Lampasos.

My family was living in Lampasos, a small mining village about 50 miles south of the Rio Grande, where my father had been sent to supervise a coal

I learned the lurid details of the suicide and its cause from members of Don Luis' family who also told me his terrible dream. He dreamed that he was standing near a corral watching some of his cowboys having an amateur bullfight. The bull was black, young and strong, with long sharp horns. The cowboys would approach the animal, waving red blankets, and dash away in panic whenever the bull looked in their direction. The spectators, some standing outside the corral and some sitting on the rail, were laughing at the cowboys' unprofessional passes and taunting them. Whenever the bull pawed the ground and feinted, the men fled in

DON LUIS' DEATH DREAM

His nightmare was horrifying—but it didn't hold a candle to the tragedy that occurred that same night.

mining operation. One Monday morning a rumor flew through the town that "El Chino," a young Chinese merchant, had committed suicide in the village jail the night before. Along with a group of my peers, I hurried to the jail, a small square adobe building with an iron-barred single door, and we squirmed through the crowd. Morning sunlight was flooding into the single room and El Chino's body lay on the floor. I saw—or thought I saw—a pool of dried blood near his face. Scared and shivering, we raced back to our homes to receive the scolding we deserved.

terror, leaving the blankets behind them.

In the dream Don Luis saw his beautiful 16-year-old daughter Carmelita perched on the rail, her legs hanging down inside the corral. When one of the young cowboys standing near her waved his blanket at the bull, the bull charged with blinding speed. The man dropped the blanket and vaulted over the fence and the bull crashed against the timbers with such violence that Carmelita fell inside the corral. Like lightning the bull plunged a horn into her chest and threw her over the

fence. Quickly the spectators ran to her aid, supporting her and trying to stem the flow of blood. By the time Don Luis reached her side she was dead.

Don Luis felt someone slapping his face and woke up. His wife Maria asked, "What is the matter, Luis?"

"Oh! What is it? Why did you slap me?"

"You were groaning and squirming. I thought you were having a nightmare."

Don Luis wasn't listening to her. He arose quickly and asked, "When was the last time we heard from Carmelita?"

"Only two weeks ago," his wife replied.

"She must be in trouble," he said quietly.

"What kind of trouble? You know she's perfectly safe with the Hernandez family in Lampasos. What could have happened to her?"

"Go tell Pedro to harness the best team and get the coach ready for a long trip. We're going to Lampasos—now!"

The sun was rising above the horizon as Pedro urged the horses to a fast gallop—but he suddenly slowed them down and peered into the distance.

"Rider coming up fast!" he yelled back to Don Luis.

The dust-covered rider approached the coach and said, "Dona Manuela Hernandez told me to ride to your hacienda as fast as I could to tell you that Carmelita was shot to death last night. That is all I know."

"I told you there was something wrong," Don Luis said to his wife. Then, to the driver, "Hurry up, Pedro!"

In Lampasos the grief-stricken parents heard the full story. Carmelita

ABOUT THE AUTHOR

JOHN V. HAGGARD, who holds a Ph. D. in American history from the University of Texas, is the author of several technical and historical books written for such periodicals as *Theater Arts Monthly*, *Southwestern Historical Quarterly* and *Law and Order*.

He served in the U. S. Army Signal Corps, Military Intelligence, as a civilian historian for the U. S. Army Quartermaster Corps and as Public Affairs Officer for the Defense Personnel Support Center in Philadelphia until his retirement in 1973.

had been visiting the only general merchandise store in the village so regularly that people said she had been on "too friendly" terms with El Chino, the Chinese proprietor. On Sunday afternoon, just hours before her death and before Don Luis' dream, Carmelita and her friend Lolita Hernandez went for a stroll and stopped at the store to visit with the young Chinese, who was sitting on the porch. Carmelita chose that time to tell the young man that she could not see him again, that she could never be engaged or married to him because her parents would object to her association with someone who was not in her social class. Only Lolita knew the content of this conversation, although other villagers saw the three young people talking.

That evening about 10 o'clock El Chino went to the Hernandez house and asked to see Carmelita. When she came through the door he fired a shot through her heart, then shot himself in the temple. Dona Manuela immediately dispatched the rider with the sad news for Carmelita's parents and the town police removed El Chino's body to the jail

where I saw it Monday morning.

Don Luis' premonitory dream is mystery enough but even stranger was the disappearance of the Chinese man's body. Tuesday morning it was gone although the lock on the jail door had not been tampered with and there was no evidence that anyone had entered the jail. The policeman on guard maintained that nothing untoward had happened all though the night.

I know of the disappearance of El Chino's body only from villagers' talk—and there was plenty of that.

Some said that angry villagers bribed the police and took the body to burn it in a nearby pasture. Others held that the Torralba family bribed the police and took the body to the hacienda to make a funeral pyre. Most outrageous of all, some villagers claimed that evil spirits in the form of enormous bats dragged out the body and flew away with it to some unspeakable destination!

All of this may have been only talk but Don Luis' premonitory dream was fact and it has remained vivid in my memory all these years.



NOTHING NEW ABOUT INFLATION

THE 20th CENTURY may have perfected inflation but it didn't invent it. The earliest record of inflation comes from the beginning of the 16th Century in Germany and Austria, according to *Encyclopaedia Americana*. At that time the peasants were so frustrated by their inability to pay increased prices that they took to the streets begging for food and money.

The violence culminated in the Peasant Wars of 1524-1526.

More than 300 years later inflation in the south during the Civil War sent the price of a head of cabbage to \$1.25, a pair of boots to \$200 and a barrel of flour to \$275. By war's end the barrel of flour cost \$1000. At the same time a Confederate soldier was supposed to be paid \$18 a month.



CHINESE COLA CHALLENGES THE REAL THING

COCA-COLA set up a bottling plant in Peking in 1981 and a year later the Chinese claim to have produced a "Cola of the Heavens" which not only tastes like The Real Thing but also has medicinal value.

In April 1982 the *People's Daily* quoted a researcher at the China Medicinal Herb Company as saying the Chinese herbal cola is "similar in taste

and color to Coca-Cola and also has disease-preventive, therapeutic and nutritious qualities."

The chief ingredient of the Chinese cola is an herb derived from a variety of Chinese peony, *Paeonia lactiflora*. Its curative values are said to include the prevention of blood clots and it is supposed to be good for liver function and to increase resistance to infection.



SAM LENTINE, BLIND HEALER

Brilliant young scientist marshals his psychic energy to diagnose and treat a wide variety of physical afflictions.



Sam suffered a radiation burn when he was treated for cancer of the eyes as a baby. He is surrounded by his daughters Celeste and Margaret and his wife Mary Ellen.

By Arthur Myers

A YOUNG man named Sam Lentine who lives in Troy, N.Y., is both a psychic and a physicist, not such an unlikely combination in these times when hard science and parapsychology are moving toward an uneasy union. Lentine, who has been totally blind since his first year of life, uses his

psychic abilities to diagnose and heal illness.

Lentine holds a bachelor's degree from Canisius College (Buffalo, N.Y.) where he majored in physics and minored in mathematics and philosophy. He earned a master's degree in natural sciences from Rensselaer Polytechnic Institute and a master's in physics education from Niagara University. He is currently working toward a



Students learn techniques of diagnosis and healing at meetings held in Sam's Troy, N.Y., home. Here they're practicing the techniques on Mary Rose Hassett (seated).

doctorate in biophysics at Rensselaer while teaching physics to freshmen and sophomores. For his doctoral thesis he is working with Prof. Kenneth Miller on the design of an antitumor drug or agent.

"We're applying both physics and chemistry," Sam explains. "One of the building blocks of all living things is DNA and it looks like a ladder. We're trying to design a molecule [shaped] so that it will fit between the rungs and disrupt the cancer cells. We hope it will be a basis for a different type of therapy, one that will disrupt the cancer but take virtually none of the other cells. We design this theoretically, we make a model of it and we test it with a computer. Then if it works we will write a

recipe for synthesizing such a drug. It's exciting work."

Sam is also executive secretary of an organization called the United States Psychotronics Association, a national group of physicists, chemists and psychics.

"We are interested," Sam says, "in studying subtle energies [such as psychic energy] and their relationship to instrumentation; hence the term psychotronics. One of the things we are investigating and have almost perfected is the effect of psychotronic instrumentation on cancer. We know it is possible to design an instrument that will tune in specifically to cancer cells. Therefore you can broadcast to the cancer cells without harming any healthy cells. If we can

perfect a way to focus so that only the cancer cells are hit, it can revolutionize cancer treatment."

* * *

I FIRST met Sam Lentine about three years ago when I was writing a children's book for Random House titled *Kids Do Amazing Things*. As I was nearing the end of the book my editor suggested that I try to work in a handicapped kid and possibly something about ESP. In Sam I found a combination of the two and wrote a chapter on him as a child. Although blind he was able to ride a bicycle and play ball; he could sense objects.

Sam was born and brought up in Niagara Falls and his parents did not treat him as a handicapped child. He grew into the active ebullient person he is today. At the New York State School for the Blind in Batavia, N.Y., he organized a prizewinning band. He plays the saxophone, the bass clarinet and keyboard instruments. In college he became expert in wrestling and judo. He mentions that his opponents didn't know he could "see" them.

"I'd paw around as though I didn't know where they were. Then," he laughs, "when they got close I'd grab 'em."

When Sam was quite young he was aware that he could tell psychically if a person were healthy.

"I could tell that something didn't look right or feel right around a person," he says. "I didn't know what an aura was — I didn't know the word aura — but I could sense it." (The aura is a light or an energy field that supposedly surrounds all things, animate and inanimate. Its colors, strength and other properties are believed to reflect

health, emotion and other aspects of the object whether it is a human being or a rock.)

"I was getting all kinds of concepts of manipulating energies with the mind when I was a kid," Sam says. "I had no way of verifying that these energies were really there until I took a course at the Human Dimension Institute in Buffalo which is now Damon College. A healer named Malcolm Besant came there to teach. He began to discuss certain concepts, saw that I already knew them and took me under his wing.

"At that time I was diagnosing people by reading auras. I could tell where an abnormality was but I didn't know enough physiology and anatomy to be able to describe particular organs. This was about 10 years ago. Then I took physiology and anatomy courses — some of them here at RPI as part of my doctoral work. Some of my knowledge I got from books* and some I got from talking to doctors. One of these was Dr. John Grimaldi of Buffalo, a urologist. When we conferred on cases he would have me look at a patient whose condition he knew, just to see what I perceived. He would attempt to pin me down in my diagnoses, asking specific questions to force me to develop my ability. About 10 years ago I began to work with doctors in the western New York area."

Interviewed recently, Dr. Grimaldi said, "I felt Sam definitely had psychic powers. At that time when I would question him about certain things he seemed to be very intuitive. He couldn't tell you in medical terms but he could

*Sighted people read medical books to Sam but many are in Braille. He also uses an Opticon, a new instrument that enables a blind person to read print.

tell you something was wrong with the kidney or in the blood. I remember him well and I was very impressed with him."

"As I began learning more anatomy and physiology," Sam relates, "these things became very clear. I started seeing the actual organs. Many times I could identify certain chemical imbalances. At times I couldn't get it as clear as others but I was about 90 percent accurate."

"I wondered if this could be taught to others so I began teaching the techniques. I got involved with a study group in Niagara Falls, many of whom had studied Silva Mind Control, and we started from there. I took them further."

"When I came to Rensselaer a few years ago I wanted to do something similar. Through the Edgar Cayce Foundation in Virginia Beach, Va., I got a list of study groups. It turned out that these people were very interested in learning healing and diagnostic techniques."

Sam has several groups meeting at RPI facilities and at his home and he also works with a number of physicians. One local doctor, when asked for an interview, declined, saying, "I'm very wary of any publicity about Sam because I'm aware it's much too easy for this to become a sensational thing. He has to use the utmost discrimination in what he does, and I do too in my connection with him. It's a professional thing between Sam and me and I don't like to see it get into the newspapers."

Another physician, Dr. Thomas Couch of Albany, took a more open attitude.

"I've worked with Sam on well over a dozen cases," Dr. Couch said. "They were potentially explosive situations and

his diagnoses were astoundingly accurate. He calls on me to refer people to specialists; a layman seldom has direct access to a specialist. Sam has been pretty much right in what he describes in more or less lay terms. Usually what he seems to detect are vague energy patterns, hot or cold spots which seem to translate into what a scanner might pick up.

"In one case he picked up an abdominal aorta aneurism which was about to rupture. He told me about it and I sent the patient to a cardiovascular specialist who performed successful surgery.

"Another time he picked up an inhibition of an energy pattern and what I translated it into was some sort of clot. Surgery revealed there was in fact a clot in one of the carotid arteries.

"Sam picked up quite a few situations where there was danger of ruptures and these were successfully treated by surgery."

* * *

MARY Abrams of Buffalo is a newswoman whose son David, now 11 years old, had suffered severe headaches since infancy. Doctors said his problem was emotional.

"They didn't want to perform tests," Mrs. Abrams says. "I took a class in parapsychology from Sam and I took David to him. Sam said he saw something soft and recommended a surgeon in Albany who at first thought the problem was a brain tumor. Sam said he didn't think it was a tumor because it looked to him like a bubble. An angiogram revealed an aneurysm, a weakening of a blood vessel."

David underwent an operation and now is free of headaches.

Many persons involved with Sam and his groups say that he and the groups can do more than diagnose; they can also heal psychically. One of these is Achsa Meagher of Dilltown, Pa.

"I came to Sam's house in such pain that I couldn't stand it any longer," Mrs. Meagher says. "It was in the lower part of my back. My son had to help me into the house. When I came out it dawned on me all of a sudden that I had no pain. That was in August 1979 and to this day I haven't had the pain.

"I had been doctoring for weeks. I went to specialists but got no relief. I had a back operation in 1960. The incision, which was perfectly straight up and down, went crooked. The pain started and I couldn't put my right leg down straight. The specialist said there was nothing he could do; he left me no hope. My friend Mary Pompeo, a psychic in Erie, Pa., knew about Sam and sent me to him."

Speaking of this case, Sam says, "There were problems with disks. It looked like there was a lot of degeneration going on. I never make promises to people when I'm working on them. I can't because I just don't know what's going to happen. Achsa was one in whom I felt immediate results. I don't know how it happened; it just did. I could feel her receptivity and her good response. Probably what I did helped to reduce the inflammation and caused the disks to reverse their degeneration. It's a healing process. I become a channel and allow the healing energies to come in and do the work."

Mrs. Meagher tells of another experience she had with Sam, this time involving one of his groups.

"I was having a problem: when I

stood up I would rock sideways. The doctor did all kinds of tests. He listened to the arteries in my neck and told me I had a blockage on the right side which was causing me to walk crooked.

"I told this to Sam and one night he had me lie down in my Pennsylvania home and the group, in Troy, performed psychic surgery on my neck long-distance. I fell into a sound sleep for two hours. When I got up I had a little black and blue mark on my neck. I had an appointment with the doctor the next day and I asked him to check the blockage again.

"He checked and then said, 'Why did I tell you that you had a blockage?' He got my chart and saw that he had noted that. Then he said, 'Well, there's nothing wrong now; it's perfectly all right.' And I haven't had the problem since."

Mrs. Meagher also talks about her son Michael, a 33-year-old bulldozer operator. He had an egg-sized growth on his rectum. "He wouldn't go near a doctor," she says, "because of what had happened to me. One night Sam and his group did some long-distance surgery and the lump went down to about the size of a pea and then totally disappeared overnight. My son's coloring came back; he had had the coloring of a cancer patient."

Another of Sam's enthusiastic fans is Doris Calamaras of Poestenkill, N.Y.

"I had phlebitis as a result of childbirth," she reports, "painful blood clots in my legs. I couldn't walk and it hurt to stand. All the doctors could say was to stay off my feet or to take aspirin.

"Sam told me to go home and relax on the couch. I went to sleep and slept through the afternoon. When I woke up

I felt an itching, a tingling in my legs. And that was the last of my problems — a year and a half ago. Sam had sent me mental healing.”

Doris’ brother-in-law, George Calamaras, Jr., is active in Sam’s healing group. Speaking of his experiences, he says, “At first, when he would tell us what we were going to do, we were skeptical. But as time went on we found it worked. You attempt to put your mind into a state so that you can draw the sick person’s consciousness into your own. You try to sense his emotions, every aspect of the person. It’s a spiritual experience as you attempt to tune in. Initially it’s difficult to pick up things but it becomes easier. You become more and more proficient; you sense when things are out of balance or wrong. In the group each person complements the others. Under Sam’s supervision, we send healing. All we have is the patient’s name, approximate age and the town in which he or she is living.”

Calamaras tells of an 18-month-old child whom the group worked on. “He had uncontrollable diarrhea, alternating with constipation. He was losing weight and doctors couldn’t seem to help. We determined that the child had a blockage in the small intestine. Through our efforts, through our will, we were able to move it. One person could sense a pear shape, another a sharp feeling, another brownish matter. We felt it

wasn’t a tumor or a chemical imbalance. We could feel a knot in the intestine. We projected healing and willed the blockage to move out of there. We were told the following week that the night we worked the baby started sleeping and the diarrhea stopped and it hadn’t started up again.”

Sam hopes to start a “wholistic” healing center in Rensselaer County. George Calamaras, Sr., has made available some 250 acres for the project.

Sam says, “I’m trying to come up with plans and funding to use not only the standard medical techniques but some of the more innovative ones. I feel that my expertise in drug design will come in handy. We will have M.D.’s and people who have degrees in counseling. We want nutritionists and people who are expert in herbology. I have a nucleus of people who would be an integral part of the staff — chemists and physicians. We will use some of the psychic and spiritual healing techniques that we have been successfully using as a group.

“My main concern is that we don’t go kooky. By that I mean that there is a tendency for persons in the holistic movement to regard vitamins or herbs as cure-alls. While I think they are important and have a place in healing, I think we must view medicine from a total point of view. So I’m not spelling it ‘holistic’. I’m spelling it ‘wholistic’ — for the whole person.”

UNPLEASANT COINCIDENCE

IN HAMILTON, Bermuda, Erskine Lawrence Ebbin was struck and killed by a taxi. It was the same vehicle with the same driver and the same passenger that had killed Erskine’s brother Neville the year before. Both brothers were riding the same bicycle and both died at age 17.—*Paul Steiner.*

British Spiritualists Foresaw . . .

"Peace in Our Time"

Dramatic failure of 1938 prophecies had equally dramatic effect on postwar Spiritualism and once-infallible spirit guides.

By Kevin McClure

FORTUNE smiled on Spiritualism in England in the period between the two world wars. The bereavements of World War I provided it ready support and the religion did not fail those who sought its help. Guides of individuals and home circles became powerful and important figures—although their role and function were different from those I have observed since I became involved in Spiritualism in 1969. Today a guide will seldom make a public statement that is more than purely philosophical. But in the 1930's guides' pronouncements were specific and wide-ranging, not above politics and world affairs, and what they had to say received excellent publicity.

At that time Spiritualism had two full-scale weekly newspapers with wide public sale. *Psychic News* and *Two Worlds* are still published today, of course, although under different editors. In the pre-World War II years, the two publications shared a willingness to feature specific prophecies made by spirit guides and an overwhelming concern with and fear of war.

"For some years now I have told you there will be no war in your country and

I repeat there will be no war," declared White Hawk in a trance address at Queen's Hall, London. So ran the lead story in *Psychic News* on March 3, 1938, while the Germans were massing on the Austrian frontier for their march on Vienna. White Hawk was the guide of Kathleen Barkel, one of Spiritualism's greatest mental and physical mediums.

On January 1, 1939, when it may still have been possible to believe that the intentions of Hitler and Mussolini were not wholly evil, *Psychic News* published two heartwarming messages. The first came from Frank Blake who at the time of his death in March 1941 held the highest office in organized Spiritualism: President of the Spiritualists' National Union. He said, "In the darkened skies, filled with the clouds of war, even now may be seen a rift through which the light of Peace is dimly shedding its rays. That rift will spread during the coming year and the radiant light will shine upon a world bathed in the glories of Peace before the year 1939 has passed."

The second came from Red Cloud, the guide of Estelle Roberts who has been called the world's most famous medium. On September 30, 1938,

Neville Chamberlain (whose appeasement policy seems to be reflected in the Spiritualist guides' prophecies) went off privately with Hitler in Munich to sign the Anglo-German Declaration which insured "peace in our time"; the two countries would "never . . . go to war with one another again." Red Cloud, it was said, had correctly forecast that this crisis of September 1938 would pass.

According to *Psychic News*, "He made his prophecy of the Crisis, with a reminder of his message given during the black weeks of September that there would be no war."

Probably the most famous of all guides is Silver Birch who communicated through the home circle in which *Psychic News* editor Maurice Barbanell sat for most of his life. In that newspaper on January 14, 1939, Silver Birch is quoted as making an unequivocal statement. The article runs in part: "Silver Birch then uttered his prophecy about dictators. 'In all the hours of darkness, when it seemed that there was no hope, no glimmer in the sky, we said to you that we who see through the eyes of the spirit were quite confident that there would be no war and that the clouds would lift . . .'"

While Spiritualists took comfort from these words, secret intelligence reports suggested that Hitler was planning to invade the Low Countries and attack Great Britain. That same month—January 1939—Hitler decided to give priority to constructing a large fleet.

On March 15, 1939, Germany invaded Czechoslovakia. Prague was occupied and the country dismembered. On the last day of the month Britain extended a unilateral guarantee to Poland in the

event of German aggression. On April 7, 1939, Good Friday, Italian troops invaded Albania and on April 28 Hitler canceled the Anglo-German Naval Agreement of 1935 and the German-Polish nonaggression pact of 1934.

* * *

THE EDITORIAL in *Two Worlds* for May 5, 1939, presumably written by editor Ernest W. Oaten, a gifted medium himself and a pioneering Spiritualist, was titled "We Want Peace." He wrote, "We have not the slightest doubt that people in the spirit world are doing their best to influence the world in favour of peace. There are no warlike elements over there."

Yet on May 22 Germany and Italy signed the "Pact of Steel" and asked Japan to join the Axis. Increasingly the British public was convinced that appeasement had failed and that war was inevitable. Nonetheless, guides and mediums all over the country echoed the message of the certainty of peace.

It is probably the voice of the ever-confident Maurice Barbanell speaking in the July 22 *Psychic News*: "I am confident there is no possibility of error when the prophecy is so unanimous. From every well-known guide and from home circles all over the world there has come the assurance that never again will England be involved in war. While individual spirits are fallible when dealing with lesser issues, I refuse to believe in the possibility of a mistake in this particular instance."

The same issue features another piece probably by the same author: "Only by seeing what is ahead can the spirit guides say what is to come. They do not invent prophecies . . . Because guides have extended vision and live in a world one

stage nearer the realm of causes, they can accurately predict what is to come Nearly is not good enough in prophecy. *Psychic News* has always placed reliance on the guides who stand behind Spiritualism. They have never failed to prove their claims, and they say they 'foresee a period of peace'—not 50 percent peace and 50 percent war."

I suspect that the forthrightness of these statements has much to do with *Psychic News*' unwillingness to publish firsthand prophecy today. If Maurice Barbanell was the author, then the pronouncements of Silver Birch, his own guide, must have influenced the content. Yet his strident tone seems relatively reasonable compared to what was appearing elsewhere at about the time Britain, France and Russia signed a mutual assistance pact.

Two Worlds for August 18, 1939, carries the headline: "World Peace Not To Be Broken—Will There Be a World Peace Pact?" Beneath it, the commentator styled "The Londoner" says, "Spiritualists are in a large measure fully convinced there will be No Great World War. This fact has been given from our platforms during the last 12 months by scores of mediums; but there are still the fearful, not only around us but among us I make no apology for giving readers three most reassuring messages which I have heard given from our platforms within the last month."

Two of these messages are simple and prophetic—and wrong. But the other, seen through the jaundiced eye of the historian, can only be regarded as absurd:

"I am in a large hall. There is a long table in the centre and seated round are representatives of all nations. I see our

Prime Minister (Mr. Neville Chamberlain) in the chair; a large Golden Cross is above his head. A document lies on the table in front of him, and one by one each member present comes forward and signs. It is a peace pact. The Prime Minister fades away and in his seat appears the radiant form of Jesus, a golden crown upon his head. On either side appear the spirit forms of Buddha and Confucius representing the East. Then Jesus, followed by Buddha and Confucius, walked through the lines of the representatives of the nations, while high up in the hall appeared an angel choir singing the *Hallelujah Chorus*. Interpretation: World Peace Pact, signed with love for the whole world."

The Londoner's column in the same issue contained this authoritative news item: "There will be no world war, Lord Northcliffe* told Londoner at a seance on Wednesday last. 'The efforts you are making on your side of life in getting yourselves into a state of preparedness have greatly helped us on this side. I restate emphatically, *there will be no great world war.*'"

This was mid-August 1939, a few days before von Ribbentrop and Molotov shocked Western Europe and the world by signing the Russo-German nonaggression pact. August 26 had been the target date for the German invasion of Poland but Hitler found Mussolini (not for the last time) insufficiently prepared. The order to begin the invasion was finally given on the last day of the month and German troops went into Poland in the early hours of September 1.

Two Worlds for that date (although it had presumably gone to press two or

*Viscount Northcliffe (Alfred Harmsworth) was an English publisher and politician who died in 1922.

three days earlier) sounded a rare note of caution in its editorial: "The realm of prophecy is always an uncertain realm. It does not follow that because the spirit world envisages the continuance of peace, that this will follow automatically. Spirit people make mistakes, for they are but human beings gazing upon the scene from a higher vantage point. But the thousands of messages which have come through the veil in the last few months have been almost unanimous in the opinion that despite the clouds in the sky, peace will be maintained."

In the same paper, Frank T. Blake, on the Spiritualists' National Union news page, continued in the more common vein of reckless optimism. Ignoring all the pressures of common sense and exhibiting a certain self-importance, he affirmed: "Winter is coming. It will be a winter without war. We have, therefore, to prepare a Peace Programme. Spiritualism played a great and truly national part in giving comfort and hope to those who were bereaved in the Great War. Spiritualism—although perhaps unrecognised by the authorities—has played an equally great and national part in keeping the peace during the last few years of international unrest. Our winter programme should be one of extensive propaganda. The spread of Spiritualism means the assuring of peace. Spiritualism is the greatest and most powerful peace movement in the world."

The lead story in *Psychic News* for September 2, 1939, the day before war was declared, presents the rashest, most utterly mistaken appraisal of the peace prophecies. Among quotes from Silver Birch, "Mr. Jackson" (a stand-in for

Silver Birch when he was out of communication for two months), the late Earl Haig,* and Red Cloud, the writer, whom we presume to be editor Barbanell, states:

"As prophesied by the spirit guides, England will not be involved in war."

"Mr. Jackson" is reported as saying, "I am asked to stress all that had been said before. There is no need for fear, only for perfect calm. War does not come to your world. Be calm, confident and resolute, for all that has been prophesied from our side of life will be fulfilled."

Earl Haig apparently communicated on August 23: "The present crisis will be over within 14 days—that is, the mental danger. The physical danger is over now."

The article ended, "Long before the present crisis arose, the spirit world prophesied it and the guides have foretold the fate of Europe. Just as past events have proved their predictions to be correct, so too will the future vindicate what they have foretold."

* * *

AN IN-DEPTH study of human reactions to the imminence of war is beyond my scope but I have little doubt that as the war clouds gathered, Spiritualist guides played only a minimal part in the genesis of the peace prophecies. Human desire and need for peace created a trickle of predictions that peace would indeed continue, a trickle that became a torrent after the success of the September 1938 prophecies ("peace in our time") and the interest of the specialized media.

I suspect that the decline of Spiritu-

*Earl Douglas Haig was a British field marshal who died in 1928.

alism that has occurred over the past 40 years can be traced to this one series of incidents above all others. Yet it is natural to want to believe in national and individual safety. It is understandable that mediums who remembered the First World War would not wish to countenance a second. But in this case, believing did not make it so.

Until the outbreak of war the two weekly Spiritualist papers had followed much the same line, both in content and in editorial. Now they diverged sharply.

Initially *Two Worlds* almost ignored both the prophecies and their failure. Then it moved on to explanations and plain old-fashioned excuses such as misinterpretation and poor communication. The prophecies were said to be a tactic devised by the guides to *secure* peace, prophecy was not really an important part of Spiritualism, Spiritualists were far too credulous and the prophecies had been *too public*. Worse, and even less reasonably, obscure prophecies from obscure guides were exhumed and printed to prove that there had been clear predictions of conflict after all; it just happened that the *Two Worlds* editor had not chosen to publish them.

Although *Psychic News* did print some of this gaggle of excuses, it says much for the integrity and determination of editor Maurice Barbanell that within three days of the outbreak of war he faced up to the failures. This note of reason and honesty appeared on the front page of *Psychic News* for September 9, 1939:

"Spiritualists are facing their blackest week . . . a time when their faith . . . is being strained to the uttermost limits of human endurance.

"For many months, nearly all the great guides made two definite prophecies: 'There will be no major war in Europe' and 'England will not be involved in war.'

"The second prediction has been shattered. It would be possible to equivocate by saying that this land of ours has not been invaded or bombed at the time these words are written. That is not our intention. Neither do we think that prophecy should be so distorted . . .

"No word has yet come to us from the spirit guides whose predictions we unhesitatingly printed . . . They would be the first to declare that they are not infallible . . . They were wrong in regard to [England's involvement] in war.

"Every person has the right to place his own construction on what reliance is to be placed on spirit prophecy. But is it right to condemn the spirit guides without a hearing? It may be that in the days to come many of us will have to remould part of our philosophy. The belief in the spirit world's ability to forecast [which we have had] may have to be abandoned.

"Our advice is: do not be rash. It is very easy to destroy. It is very hard to rebuild. Mediumship is a fact that has withstood endless challenges for over 90 years. Survival has been proved thousands of time and there is abundant testimony to spirit healing . . . There will be many debates as to who has failed, the spirit guides or earthly beings . . .

"Whatever the future holds in store . . . let us remember our loyalty must be to truth and truth alone. Then we cannot fail."

The dramatic failure of the peace prophecies had an equally dramatic

effect on Spiritualism as a whole. Had it not been for their failure, we might still have the markedly different form of Spiritualism prevalent in the pre-World War II years. Now we rarely see physical phenomena; we seldom hear predictions; and mediumship is most often based on a more or less direct

relationship between the medium and the deceased.

Today Spiritualist guides seldom do more than pass on philosophy and advice. Few persons would think of believing in their infallibility and fewer still could present any evidence to support such a belief.



A TRUE STORY . . .

ACCORDING to the Associated Press, the cashier in Police Judge Herbert Kester's court in Hamilton, Mont., accepted a \$22 bill in payment of a fine. A 26-year-old man, now free on his recognizance, admitted passing the \$22 bill which Police Chief Jon Willette said was made by doctoring a \$20 bill.

If the \$22 bill wasn't enough to make the cashier wonder, consider this: It bore a picture of a cigar-smoking man wearing a panama hat and it was countersigned by "U.S. Treasurer Alaska Jack."

Counterfeiting is a federal offense. A Secret Service agent from Great Falls was called in.



ASTROLOGER GETS IN TROUBLE

By W. Ritchie Benedict

IN A country where astrological forecasts are taken seriously, the government of India was not amused when a seer predicted that Prime Minister Indira Gandhi would be either assassinated or accidentally killed in December 1981. Astrologer Ratnanand Shastri, whose prediction appeared in an obscure Hindu newspaper, was picked up for questioning by special intelligence police. The government's concern was not surprising; astrological predictions are a factor in most major business and political decisions in India.

Even Indira Gandhi, who always denies it, reportedly consults astrologers before making any major move. Political allies say that she even delayed her swearing in to a day her Hindu astrologer called auspicious.

The hold that astrology has on Indians is such that a government servant postponed signing a rental agreement on the advice of an

astrologer and a young woman setting off for graduate school in the United States changed her departure date because of an astrologer's forecast.

Shastri's prediction of Gandhi's death, however, went beyond the bounds for normal astrological forecasts. P. Venkatasubbaiah, the minister of state for home affairs, told the Indian Parliament: "Mrs. Gandhi is not only the Prime Minister but one of the outstanding leaders of our nation. Some attempts are being made to harm her person and create anarchy and confusion in the country."

Venkatasubbaiah went on to read a prepared statement concerning astrologer Shastri's activities. Amid loud protests from the opposition, the minister called Shastri "a staunch supporter" of H. N. Bahuguna who, according to an earlier Shastri prediction, would become prime minister if Gandhi should die.

CHILDREN WHO SEE WITH THEIR EYES SHUT

Unskilled in booklore and deficient in conventional training two Texas farm children were uniquely proficient in a mysterious kind of telepathy, clairvoyance, mind reading—or something . . .

By Mary Whatley Clarke

In photo of family of Mr. and Mrs. J. M. Shrum of Mineral Wells, the gifted Belle stands at the right and James in the center. The boy was first to show his unusual power but Belle also could see with her eyes shut.



PROBABLY no oracle of Delphi in ancient Greece could boast a greater psychic gift than that possessed by two uneducated farm children born to Mr. and Mrs. J. M. Shrum of Mineral Wells, Tex., before the turn of the century. Where the typical oracle went into a trance and uttered strange messages, the Shrum children put their hands over their eyes and "saw things." They accepted their strange gift as if it were as natural as eating or sleeping.

I first learned of the children when I read about them in the files of the *Palo Pinto County Star*, the first and oldest newspaper in my native county of Palo Pinto, Texas. I had bought the paper from its original editor, James C. Son, who wished to retire after founding the paper in 1876 and operating it over half a century. Looking through the issues before filing them, I discovered a number of articles about the Shrum children. One such article, published in the March 15, 1895, issue, read as follows:

Master James and little Belle Shrum, known as the Shrum children, accompanied by their father and by Reverend W. D. Robinson, were in Palo Pinto this week and gave an exhibition of their strange power to read and see things in the past or describe things many miles away. These interesting children are now on a tour of the country exhibiting their wonderful gift.

Wanting to know more, I went over to the courthouse and asked Sheriff Gilbert Abernathy, a pioneer citizen of the county, if he could tell me anything about them. He said the Shrum family lived in Mineral Wells, a health-resort town on the east side of the county.

The following day I drove to Mineral Wells and interviewed the children's



MARY WHATLEY CLARKE, a native of Palo Pinto, Tex., has eight books to her credit, all of them reflecting her lifelong interest in Texas history.

Mrs. Clarke entered the field of journalism when she inherited the Norwood Press in Manitoba after the death of her first husband, newspaperman James C. Dunbar. After returning to Texas she worked on newspapers in Mineral Wells and Breckenridge and thereafter for 10 years she owned and operated the *Palo Pinto Star*. She was the first and only woman to serve as president of the West Texas Press Association.

In 1941 she married Joe A. Clarke and moved to Fort Worth where he was associated with the Fort Worth National Bank. Since his death in 1971 Mrs. Clarke has continued to write books and feature articles about her native state.

mother. From her I learned that there were 10 children in the family; all had been born naturally except Jim and Belle, who came into the world "with a veil* over the face." The attending doctor declared they would be gifted with second sight. Mrs. Shrum remembered the prediction but as she watched the children over the next years, she saw no evidence that there was anything out of the ordinary about them.

But then a strange thing happened when Jim was about nine years old. The family lived in Comanche County,

Texas, and Shrum had gone to Brownwood in the wagon for supplies, promising to be home by nightfall. When darkness fell and he did not return, Mrs. Shrum became uneasy. What if he had been held up and robbed by a highwayman? Maybe he had been murdered.

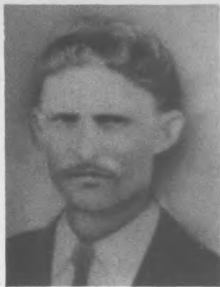
It was a cold winter night and mother and children sat huddled together in front of the fireplace, anxiously waiting for Pa to come home. Mrs. Shrum noticed Jim rubbing his eyes and asked him if they hurt. "No, Ma," he said, "but I can see the whole world, towns and windmills."

Immediately Mrs. Shrum recalled

*Caul, a portion of the membrane that surrounds a fetus and sometimes covers its head at birth.



When asked why she had not told her parents she could see with her eyes shut, Belle said simply, "I thought everyone could." She is shown at the age of about 14 at left and in 1901, right, when she married Dallas Shannon O'Neal. Public appearances with Jim preceded her marriage but the children never became a commercial success.



Dallas Shannon O'Neal became Belle's husband in 1901 when she was 19 years old. The couple had eight children before Belle died at the age of 43.

what the old doctor had said. She asked Jim if he could see his father.

Putting his hands over his eyes for a few minutes, he said, "Yes, I see Pa. He is camped on a creek and cooking over a fire and has just fed Brit on the ground."

"You're joking now," his mother said. "Your pa would never feed his favorite horse on the ground."

"Ask Pa when he comes home," Jim replied.

Shrum returned safely the next morning explaining that he had been delayed in town and had camped on the creek overnight.

"Why did you feed Brit on the ground?" his wife asked. Surprised by the question, her husband said the horse had tried to get some feed in the back of the wagon and had torn the new

wagon sheet. Annoyed, he had thrown the feed on the ground.

"How did you know I had fed Brit on the ground?" he wanted to know. His wife told him the odd story of Jim's vision.

Later that day Shrum decided to test his son. After hiding his purse under an old horse collar in the barn, he told Jim that he had lost it. Jim rubbed his eyes and then remarked, "You didn't lose your purse, Pa. You hid it in the barn." Dashing to the shed he lifted the horse collar, picked up the purse and brought it to his father.

Both parents realized that Jim had some kind of unusual power and they wondered if their other children had it too. They called everyone into the house and asked if anyone else could see with his eyes shut. "I can," said six-year-old Belle.

When her father and mother asked why she had not told them this before, she said simply, "I thought everyone could."

Still amazed and a little worried about these strange developments, the parents tested Jim and Belle again. They gathered jewelry and pieces of silver and put them in a pitcher. Then Shrum took the pitcher to a spring some distance from their home, dug a hole and buried the container. Upon his return he and his wife summoned Jim and Belle separately, told them an object had been hidden and asked what it was and where it was. After a few minutes with their hands to their eyes Jim and Belle said their father had buried a pitcher containing jewelry and silver in a hole down by the spring. Jim and Belle ran to the spring, found the hole and brought the pitcher back.



Jim Shrum (shown at left in his teens and at right in early 20's) later became a farmer in Oklahoma. He outlived his sister Belle and his power continued throughout his life. He used it to help friends and neighbors during the state's first oil boom, telling them whether or not oil would be found on their land.

Soon afterwards the neighbors began to whisper about the Shrum children's strange talents. The Shrums moved to Johnson County, warning the children not to talk about how Jim and Belle could see things with their eyes shut.

On one occasion when Shrum was away on business Mrs. Shrum took her children to Alvarado, where her brother and his family lived, to attend a revival meeting. During the evening service Mrs. Shrum put the youngest children on a pallet in a wagon where they could sleep, but later nine-year-old John Shrum was awakened by the loud gospel singing. Dazed, he sat up in the wagon just in time to see another wagon being driven off. Thinking he was being left behind, he jumped down and ran after it.

When Mrs. Shrum emerged from the

meeting, she was alarmed to find little John missing. Frantic with worry, she took Belle by the hand and walked a short distance from the crowd. "Belle, can you tell me where Johnny is?" she asked.

Putting her hands to her eyes, Belle said, "Ma, Johnny went in yonder direction asqualling after a wagon."

"Where is he now?"

"He's in a house fast asleep," Belle said. She assured her mother she could find the place.

Mrs. Shrum and her brother drove into Burleson, the nearest town, and when they passed a certain house Belle told them that Johnny was inside, fast asleep. Mrs. Shrum knocked on the door and called her son's name. Owners of the house answered her knock, explained that they had found the little

boy crying along the road, picked him up and later put him to bed, certain he would be found in the morning.

* * *

BECAUSE SHRUM was a tenant farmer who found work wherever he could the Shrums moved every few years. When they lived in Eastland County, Mrs. Shrum told Dr. Gilbert of Ranger about her children one night when both were sitting up with a sick neighbor.

Fascinated, the doctor later visited the Shrums' home. While there he asked Jim to describe the medical college in Louisville, Kans., where he had studied medicine. Jim asked for a pencil and paper and showed the doctor where the windows and doors were in the building, where the trees were on the grounds and where the walks were; the building, he said, was three stories high. The description was exact.

Dr. Gilbert's father, a physician himself, practiced medicine in Dallas. With their parents' consent he took Belle and Jim to Dallas to see the state fair and to be examined by the city's medical board. The *Dallas Morning News* carried this story on November 8, 1894:

Ranger, Eastland County, contains a couple of diminutive prodigies. They are brother and sister aged respectively 12 and 14 years. Their name is Shrum and their father is a farmer. They have enjoyed meager scholastic advantages and for the most part occupied themselves about the cotton field of their father. But although unskilled in book lore and deficient in conventional training they are singularly proficient in a species of telepathy, clairvoyance or something, the manifestation of which has given rise to much curious speculation.

The children were here to view the fair and were guests of Dr. Gilbert of Oakcliff. The doctor soon became aware of their peculiar

qualities and had them perform feats of the telepathic order which he described as little short of the miraculous. Let the doctor tell his experience in his own words:

"The children . . . were brought here by my son from Eastland to see the fair. In personal appearance they are not at all extraordinary. Aside from their own singular tendency they possess nothing that would be called precocious. But in mind reading they can give pointers to many who have made a business of it. I will cite some remarkable instances and you can think what you please. Having been informed of what they had done in that way I immediately subjected them to a practical test. I hid a silver dollar in a remote part of the house and then told them I had lost something that I would like to recover. The little boy then, I thought, acted very curiously. He seemed dazed and stood up, pressing his hands over his eyeballs. He repeated this action several times, lifted his head, and without faltering a moment, marched directly toward the concealed article which he brought to me in great triumph . . .

"The children are much given to the performance of such prodigies in their home in Ranger. They have been known to herald the approach of a visitor and to give a detailed account of his experiences on the road. For instance my son met the children one day in their home and they remarked that he had left something behind. It was a correct surmise. My son had unhitched his horse from the buggy and had left it under a great oak tree. The unhitching of the horse, its position under the tree, the character of the surrounding country and other attendant circumstances were accurately detailed by these two singular children."

The strangest part about it all is the fact that they do not resort to physical contact in order to expedite their search for hidden articles. They wholly dispense with this feature which was practiced by Bishop and other professional celebrities. What these children accomplish is destitute of the remotest semblance of legerdemain. There is no apparent effort, no spasmodic straining, no contortion of the face or twisting of the body. There are no gyrations of any sort. They are not conscious of the mysterious power they possess. It would require a good deal of study and speculation to account for

their psychic manifestations. The children are not diseased in any way, have natural development and have light and cheerful dispositions. Whether it is a species of clairvoyance, telepathy or mind reading I cannot say."

After their trip to the state fair the Shrum children began to perform in a small way before the public. As they grew older, they traveled to distant towns in Texas and later to the states of Tennessee, Colorado and Arizona. During their visit to Colorado in 1897 people were feverishly hunting for gold along the banks of Cripple Creek. Seeing the children perform, some miners got an idea. They asked the children to accompany them on a walk through the rough country along the creek. In less than an hour Belle and Jim located a rich vein of gold. The elated miners paid them \$4000, the most money they ever made from their "seeing powers."

Inexperienced in showmanship and lacking the necessary professional and financial backing, Belle and Jim never became a great commercial success. As

they grew older they practiced their power less, although at times people still called on them to "see things" for them.

At 19 Belle married Shan O'Neal and the couple had eight children. With the passing years Belle's health declined and she died at 43.

Jim, who later became a farmer in Oklahoma, outlived his sister. He used his power to help friends and neighbors during the state's first oil boom, telling them whether or not oil could be found on their land. He was once asked to look over two tracts of land to see if there was oil below. Geologists had chosen one tract and Jim had chosen the other. Interested investors drilled without success on the plot the geologists had chosen. Another group of investors drilled on the plot Jim had chosen and struck oil.

Mrs. Shrum told me she never understood Belle and Jim's unusual gift. She was neither proud of it nor ashamed of it. She accepted it and believed they could "see things" because they both had been born with veils over their faces.



A DARLING COINCIDENCE

DEBRA Darling of Lynnwood, Wash., who was born February 2, 1952, won \$1000 in the *Seattle Post-Intelligencer's* birthday game but Debra Darling of Lynnwood who was born February 2, 1952, didn't win anything.

It all started when Debra Darling called the newspaper and said she was listed as a winner in the Birthday Game. She said it was odd because she hadn't entered the contest.

Newspaper personnel got out the

winning form and found that the lucky person was Debra Darling, a resident of Lynnwood, who was born February 2, 1952.

"That's my name and my birth date and I live in Lynnwood," said the Darling on the phone. "But I didn't enter the contest."

It turned out that there are two Debra Darlings in Lynnwood, both born on the same day, and neither knew of the other's existence.

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MY AMAZING STORY

A year ago Leah had a problem—constant bad luck! I had tried everything to change it—tarot, jellies, charms, astrologers, good luck charms, success courses—you name it! Then a strange thing happened that practically changed my life overnight.

I was on vacation in India. One evening I was hiking up a steep slope of the Himalayas toward Badrinath, when I suddenly smelled a strange, heady, fragrant fragrance. Turning toward the forest, I saw a long-haired, almost naked, black man sitting beside a cave. He was gracefully waving a burning stick, as if he had just finished the incense. As I approached he smiled and said, "I've been expecting you."

"Me?" I asked surprised.
Yes, I see that you've been experiencing a great deal of trouble, and I want to help change your luck.

How do you know?
I know everything about you. There was a long, eerie silence. Then he said, "This is a GOVINDA FORTUNE STICK. It's made of rare herbs, roots, bark, roots, and flowers from a very secret formula handed down for centuries by great sages. All you do is light it, wave it, and whatever you want is yours!"

Then he whispered the secret formula into my ear and told me where in India I could get the sticks made. As I was about to leave, he waved his GOVINDA FORTUNE STICK, recited a spell, and said, "Here, this stick is for you!"

I was amazed, again! Because, right before me, he materialized the most gorgeous gold ring with a diamond setting—out of thin air—and then put it on my finger!

As that point, I thought it was just a stick with some cheap cosmetic jewelry. You can imagine my surprise when I found out the ring was real. Still skeptical, I went to the place he told me to go—in New Delhi—to get some GOVINDA FORTUNE STICKS made up. I actually didn't believe that they would work for me, but what the heck, it didn't hurt to give them a try.

MY LUCK STARTS TO CHANGE

■ I soon returned to the U.S. with my GOVINDA FORTUNE STICKS. As the time I was on debt to the tune of \$728 and was just about broke. The collection agency started calling me daily. So I burned a GOVINDA FORTUNE STICK and begged, "Please end my debt!" Three days later I found an \$800 check in my mailbox—the letters ticket that my girl friend purchased for me was a

winner! I could hardly believe it!

■ Two weeks passed and I came down with a bad case of the flu. I lit a GOVINDA FORTUNE STICK and asked for a quick healing. The next morning I woke up without a single symptom—in perfect health! I didn't know what to believe now!

■ Then a month later I lost control of my car and accidentally hit a store window. The owner immediately asked for \$5,000 damages. So I burned a GOVINDA FORTUNE STICK and prayed, "Please, help me get out of this mess!" The next day the store owner withdrew his complaint and a friend of mine fixed my car without charge!

What would you believe now? I was almost tempted to stop doubting.

■ Around the same time, I had been working at an job for a year without a pay raise. One day I went to work, but both times he turned me down. Then I lit a GOVINDA FORTUNE STICK and pleaded, "Please, get me a salary raise!" The very next day, at 9:30 A.M., my boss approached me and said, "I'm making you manager of the Customer Services department—and your salary is doubled!"

Now I was prospering! THE GOVINDA FORTUNE STICK worked! Therefore I had another batch of sticks made—to give to all my relatives, friends and acquaintances, so that they too could reap the same harvest of good luck.

STAGGERING RESULTS THEY REPORT!

Finds Lost Stuff!—After my friend Mary used THE GOVINDA FORTUNE STICK, she located her long-lost son a few thousand miles away—and made him come back!

Gets Perfect Mate!—Then there was my cousin Carol—a total failure in love and marriage. Finally, she asked THE GOVINDA FORTUNE STICK to get her a mate. In two months she met and happily married a young, handsome, charming owner!

Wife Stops Cheating!—And my buddy Sal—he was his wife's enemy. But with another man, then, when he asked THE GOVINDA FORTUNE STICK for quick help. A few hours later his wife begged his forgiveness and promised to stand by him forever!

Alcoholic Cured!—Martha E.'s husband was a chronic drunkard, but after she burned a GOVINDA FORTUNE STICK he never touched another drink!

Yes, you cannot just believe what you make your wish—whether for wealth, love, or health—the Universal Power of THE GOVINDA FORTUNE STICK will make it come true—without the slightest effort on your part!

MORE WONDERS!

PROOF!—Ted F. reports that before he took that ill-fated flight, he burned a GOVINDA FORTUNE STICK and prayed, "Get me to my destination safely!" The plane crashed, many people died, but Ted walked out of the plane without even a scratch!

PROOF!—Ed H. was just a small-time singer that after he lit a GOVINDA FORTUNE STICK he made it right to the top!

PROOF!—Betty I. used THE GOVINDA FORTUNE STICK to protect herself from physical harm. One night a sex maniac tried to molest her, but when he looked into her piercing eyes, he lost his nerve and ran screaming into the night!

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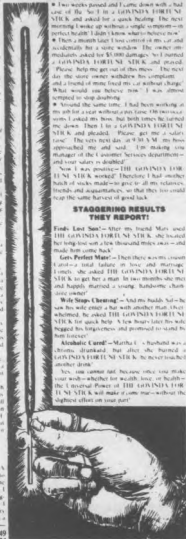
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by Jerome Clark



TERROR IN THE NIGHT

THE VICTIM wakes up unable to move. As he lies there helpless, he hears footsteps and sees a horrifying form. An invisible force presses on his chest and the terrified victim thinks he is going to die. At last he is able to shake his paralysis and the eerie attack ends.

Chances are you have never heard of an incident like this—unless it has happened to you. And if it has happened to you, you are not alone. There is reason to believe that one American in every six has had an experience of this kind. But victims seldom report such “supernatural assaults” because they fear that they will not be believed or that they are losing their minds. The experience is so little discussed in our culture that there is not even a name for it.

But in other cultures the same experience is the subject of rich folk tradition. Newfoundlanders, for example, call it the “Old Hag,” “The Hags” or “Hagging.” The word “Hag” referred (at least when it was first used in connection with these experiences) to “witch”—witches have traditionally been conceived of as ugly old women—and a victim of haggings was thought to be hag- or witch-ridden. In fact the most common expression for the experience in English is “riding.”

Interestingly enough the original name is one with which we are all familiar: nightmare. Nightmare, which to us means simply “bad dream,” once had a far more specific definition; it referred to an incubus or succubus which came in the night to put a crushing weight on a victim’s chest.

The Old Hag is the subject of a major new book, *The Terror That Comes in the Night*

by David J. Hufford (University of Pennsylvania Press, Philadelphia, Pa., 1982, 278 pages, \$25.00). Dr. Hufford, an associate professor of behavioral science at the Pennsylvania State College of Medicine, uses the phenomenon to address a question that is central to the continuing controversy over the validity of paranormal claims: Do persons reporting firsthand encounters with “supernatural” forces know what they are talking about?

As FATE readers are well aware, reports of paranormal experiences are not rare. In fact, according to various polls taken on the subject, most people believe they have had such experiences. But the scientists, scholars and opinion-makers who tell the rest of us what to believe reject such testimony out of hand, “explaining” it as the result of perceptual errors, faulty memories, lies, psychotic episodes and hallucinations shaped by ideas in the claimants’ cultural environment.

After an in-depth examination of Old Hag accounts both in cultures in which such beliefs are widely known and in others (ours, for example) in which they are all but unknown, Hufford finds descriptions of the core experience, by those who say they have had it, to be strikingly consistent wherever they occur. Such events are *not* culturally determined; “recognizable Old Hag attacks of great complexity can and do occur in the absence of explicit models,” Hufford writes.

He then considers psychologists’ attempts to account for the phenomenon and finds them hopelessly muddled. Of one famous psychoanalytic study Hufford says that “one can hardly distinguish the experiences themselves from their interpretations. The lack of scientific precision attributed to

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popular thought is found here in academic disguise." The consistent unwillingness of psychologists and other professionals to listen to those persons who have had these experiences has led them to make wild, unfounded speculations without empirical foundation. "The subject of supernatural belief somehow leads to a lot of forgetting about what constitutes serious scholarship," Hufford remarks.

"It was just such a rejection of untutored observation that delayed for so long the 'scientific' discovery of giant squid, gorillas, meteors and any number of other wild and wonderful (but apparently unlikely) facts of this world," he says. "In those cases, *post hoc* scientific rationalization was used to explain how people came to believe in such things. Seasoned fishermen were said to mistake floating trees with large root systems for huge animals attacking their boats; farmers were said to have overlooked iron-bearing rocks in the midst of their fields until they were pointed out by lightning; and in this case [the Old Hag experience] 'children and savages' were said to have difficulty knowing when they were awake and when they were asleep"—even though the victims, people of all ages, cultures and educational levels, insist they were not "dreaming," that they were fully conscious when they heard and saw weird things.

Hufford argues it is high time we take seriously "an experience with stable contents which is widespread, dramatic, realistic and bizarre" which has been reported repeatedly "by large numbers of our fellow humans."

Of course the Old Hag is not the only experience that can be described in this way. Hufford does not hesitate to consider the implications of his Old Hag research for other claims involving strange phenomena. He writes, "I think that the present study has amply demonstrated that at least some apparently fantastic beliefs are in fact empirically grounded." Unfortunately most scholars have seemed more interested in explaining troublesome claims "out of existence" than in investigating them. The further they remove themselves from the data (the accounts of those who have had the experiences), the more exotic, facile and irrelevant their theories become. Hufford bluntly calls this practice "careless thinking retroactively applied with little regard for evidence."

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An empirically-based, "experience-centered" approach such as the one Hufford uses would show that events like the Old Hag are believed in because they really happen; they are not simply imagined by people who are so stupid, crazy or credulous that they cannot tell the difference between a popular superstition and a personal experience. Inquirers would learn not to confuse "folk explanation" (for example the notion that witches are responsible for Old Hag attacks) with "folk observation" (which, as Hufford demonstrates, can be quite accurate, consistent and scientifically valuable).

Referring to the controversy over near-death experiences, he says, "The writings pro and con . . . exemplify the effect of a common metaphysical red herring Almost all editorializing and much of the research have focused on the question of whether these experiences constitute evidence of life after death. Those who oppose such a belief rush to provide alternate explanations that rarely fit the data currently available. Those who advance the experiences as evidence for the belief in life after death tend to dissipate energy that might be better spent in actual research than on counterarguments about life after death. As a result, very few have focused on a thoroughly empirical study of the experience itself to discover its distribution and frequency, its relationship to other experiences . . . and its phenomenology. These are eminently researchable questions, and they do not require any particular metaphysical position."

Hufford emphasizes that he is arguing neither for nor against the existence of paranormal phenomena. He is, however, advancing an argument with revolutionary implications: that rational persons are accurately reporting experiences that at least *seem* to be paranormal and that those who have attempted to explain away such accounts have not made their case or even understood what they are trying to explain. In consequence scholars have failed to come to grips with a major part of human experience. Hufford quotes sociologist Andrew Greeley who remarks in astonishment, "Almost a fifth of the American population reports frequent paranormal experiences, a finding that dazzles our social science colleagues as it does us. How could such an extraordinary phenomenon be overlooked

for so long? Better yet, why has it been overlooked for so long?"

Can the Old Hag experience be explained in nonparanormal terms? Drawing on the findings of sleep research, Hufford concludes that the "state in which this experience occurs is probably best described as sleep paralysis with a particular kind of hypnagogic hallucination." In other words, science can explain how someone could wake from sleep, be unable to move and have a frightening experience. But it cannot explain the strange fact that the *contents* of the experience are consistent no matter to whom or in what cultural environment they occur. This mystery cannot be solved, Hufford says, "on the basis of current knowledge."

Fascinating, original and convincing, *The Terror That Comes in the Night* is one of the most significant books on the paranormal to appear in years. It is destined, I am convinced, to become a classic.

OF STRESS AND SAUCERS

FLYING SAUCERS—*Magic in the Skies* (Schenkman Publishing Company, Inc., Cambridge, Mass., 1982, 265 pages, \$19.95) is the kind of book David Hufford had in mind when he complained of psychologists who make "facile assumptions about cultural processes" when they try to explain away odd experiences. Author Otto Billig, a professor of clinical psychiatry at Vanderbilt University School of Medicine, revives the tired idea—for which no empirical evidence has yet been shown to exist—that UFO sightings are caused by social stress.

After a highly selective retelling of world history and current events, Billig blandly tells us that people need to believe in superbeings from outer space because the world is a nerve-wracking place and these beings offer us peace and comfort, and so people imagine they see UFOs. If there isn't a specific local, national or international crisis to which he

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can point as the cause of a sighting outbreak, Billig claims "vague, poorly-defined crises" and free-floating anxieties are responsible. This "theory" is itself so vague and poorly-defined that it can be—and is—applied to almost anything. In fact, "crisis" seems to mean whatever Billig wants it to mean.

Like other writers who have used similar arguments, Billig doesn't bother to prove that any connection exists in the real world between the popularity of fallout shelters 20 years ago and the apparent decline in UFO sightings during the same period. He simply declares there is a connection and lets it go at that. Nor does he bother to justify with actual evidence his assertion that a dispute between government agents and militant Indians in South Dakota helped spark a UFO wave in several southern states.

A serious case for the role of stress in UFO reporting would have to be based on empirical evidence, not speculative guesswork disguised as scientific fact. That evidence would have to establish that news reports of distant events routinely cause normal persons to lose their sense of reality and experience vivid hallucinations, even though such distant events otherwise have no discernible effect on these individuals' well-being. We would also have to be shown, of course, why the often-considerable stress of day-to-day living (occasioned by the only events most of us care about: those in our immediate experience) does not customarily lead to such dramatic consequences.

We also have to be shown that stress-related hallucinations do in fact take the form of UFOs. The evidence, moreover, has to explain the content of these UFO hallucinations—fleeting glimpses of lights in the sky or terrifying encounters with gnomelike humanoids—which, Billig to the contrary, neither provide us comfort nor make much sense even symbolically.

Flying Saucers—Magic in the Skies is a pointless book which probably would never have been published if it had not been for the author's academic credentials. Unfortunately, in preparing this woefully misguided, unscientific attempt to lay the UFO mystery to rest, Billig seems to have forgotten the lessons of his academic training. Too bad. A good book could be written on the psychological aspects of the UFO question, but this one certainly isn't it.

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OTHER REVIEWS

THE SECULARIZATION OF THE SOUL
by John J. Cerullo, Institute for the Study
of Human Issues, Philadelphia, Pa.,
1982, 194 pages, \$18.50.

Ten years ago very little descriptive material on psychical research or parapsychology existed. But that has changed dramatically in recent years with the appearance of a number of bibliographies and reference works. Psychical research collections in university libraries have expanded and growing numbers of historians have found the paranormal a subject of significant cultural interest. It is also appropriate in the year of the Society for Psychical Research's 100th anniversary that a history of the SPR's first generation should be produced.

In *The Secularization of the Soul* John J. Cerullo, a specialist in European history, seeks to identify the underlying rationale that led the SPR's founders to embark upon their quest and the reason for the failure of that quest. Along the way Cerullo uncovers much of the interpersonal conflict within the SPR (which was in fact made up of a fairly small

group of researchers) and explains why the society eventually broke with the Spiritualists.

Psychical research responded to one aspect of the spiritual crisis that gripped the West in the last century. In the Protestant countries especially the culture was becoming highly secularized and science challenged religion as the controlling intellectual force. For Protestants the religious life was focused in the self, i.e., the soul. Psychical research became the search for a self that was both scientifically credible and religiously significant. This formulation of the self created by psychical research, and primarily by F.W.H. Myers, Cerullo terms the "secular soul," a mysterious inner part of the individual, a spiritual other which was nevertheless an operating part of our earthly bodies.

The secular soul accomplished a number of tasks. It gave some basis to traditional religious affirmations, although not enough to satisfy Spiritualists. It was scientifically satisfying, at least to a number of turn-of-the-century scientists. It explained a wide range of psychic phenomena.

Cerullo suggests that the secular soul might have become the accepted scientific view of



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the self if Sigmund Freud's depth psychology had not come along and Freud's concept of the "unconscious" had not proven more satisfying to Western intellectuals.

I am not sure Cerullo is correct but he has certainly given us an impressive, thoughtful evaluation of the era of psychical research before J. B. Rhine appeared and parapsychology came into being. Cerullo knows his material and he knows how to tell an exciting story about an episode in intellectual history whose significance we are only now beginning to appreciate.—J. Gordon Melton.

TREASURES OF THE LOST RACES by Rene Noorbergen, Bobbs-Merrill, New York, N.Y., 1982, 189 pages, \$13.95.

Much of the content of *Treasures of the Lost Races* can be found in the *National Geographic* (usually accompanied by far better illustrations than those included here) and in a wide variety of popular science magazines now on the newsstands. What sets *Treasures* apart from the more conventional archaeological presentations is Rene Noorbergen's fundamental (in the literal sense) conviction that the antediluvian period—the era before the Noachian Flood of the Bible—was marked by a civilization whose achievements were considerably in advance of ours.

Such speculations are great fun but to date proof has been lacking and it is futile to look for any in the pages of this book.

Treasures ranges over digs and findings in the Americas, Europe and China. Noorbergen retells the now-familiar tale of the discovery of the life-sized terra-cotta "army" set to guard the tomb of Emperor Chi'n Shi Haung Ti some 2000 years ago.

Noorbergen is at his best telling about his

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Quantum theory has shown that all matter is simply pure energy 'vibrating' at a particular frequency. If you likened it to a radio, then an atom of iron might be at 560 on the dial, while an atom of copper was at 1150.

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 infested 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 Wernher Von Braun and the astronaut Edgar Mitchell, were quickly formed to investigate this fantastic discovery.

Some of the results of all of this have appeared in the form of devices that are used to treat huge tracts of farmland for insect eradication—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 newspaper headlines.

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own amateur archaeological expeditions to the Holy Land. He thinks he may know where the legendary Ark of the Covenant is hidden. Not too long after his futile attempt to open a hidden cave, however, he heard another tale that places the sacred relic in Ethiopia, the result of a secret agreement between Solomon and the bastard son he had by the Queen of Sheba.

We learn of a few OOPARTS (out-of-place artifacts) whose existence, Noorbergen implies, has to do with that marvelous antediluvian civilization. But as intriguing as some OOPARTS are (and Noorbergen omits the truly fascinating ones), the usual circumstances of their finding preclude any serious consideration of their being proof of that vanished civilization. Indeed, the origins of his OOPARTS seem clearly to be on this side of that fabled flood.

He tells, for example, of a small brass pot, found in Missouri a number of years ago, whose metal is allegedly a composition not used for over a thousand years. He wonders how it got there, having been made, experts surmise, in the hinterlands of Russia. I see no particular mystery. What a tourist may bring home can well be discarded a generation or two later by unappreciative heirs. Noorbergen claims the discovery of another OOPART was "verified by organizations in the Soviet Union, the United States, Britain, France and Germany" but he cites no scientific journal in which such verification can be found.

In sum, Noorbergen has given us a plodding bit of archaeological journalism unconvincingly hyped here and there by reference to a past for whose reality there is no clear or persuasive evidence. You miss nothing by ignoring this book.—*George W. Earley.*

TIME-SLIP by Johanness von Buttlar, Sidgwick and Jackson, London, England, 1982, 192 pages, \$11.95.

German language books on the paranormal rarely find their way into English but *Time-Slip* by Johanness von Buttlar, a German science writer, is one of the exceptions, probably because it sold over 100,000 copies in its original edition. It is a curiously mixed book full of good ideas badly handled.

Von Buttlar believes that our concept of time, space and reality is wrong and that

dreams are everyday proof of this simple fact. He contends that the distortion of time and space in dreams (including precognitive dreams) indicates that our normal consensus reality is merely an arbitrary construction we accept out of convenience. He argues further that dreams and altered states of consciousness in general give us access to subjective worlds that might be just as valid as consensus reality and might even impinge on it.

These are all interesting (although hardly novel) speculations but von Buttlar marshals less than impressive evidence and logic in his effort to support them. Chapters on UFOs, evolution and psychobiology appear but we are never told how these subjects relate to the author's major argument, although von Buttlar does suggest that UFOs may be visitors from our own future. (He bases this view on the famous airship wave of 1896-97, during which the UFOs looked like yet-to-be-developed dirigibles.)

What is even worse is that the author continually draws on questionable cases, including some exposed hoaxes and others known to have pedestrian explanations. Once again we are stuck with the Bermuda Triangle disappearance of Flight 19 (which simply flew in the wrong direction and perished in an ocean storm); the fatal "UFO" encounter of Captain Mantell (who chased a secret Skyhook balloon) and the mysterious disappearances of Oliver Lerch and the 14th Norfolk Regiment (neither event ever happened).

Von Buttlar is a serious writer and he does include some genuinely interesting information on recent developments in the behavioral and physical sciences. But *Time-Slip* is essentially a potboiler of the sort that was once popular in this country but has since—to no one's great loss—disappeared from the American book market.—*D. Scott Rogo.*

THE REGARDIE TAPES by Israel Regardie, Falcon Press, 3660 N. Third St., Phoenix, Ariz. 85012, 1982, six cassette tapes, \$49.95.

Francis Israel Regardie, the grand old man of magick, was studying the occult before most of us were born. For a short time in the 1920's he was Aleister Crowley's secretary and in the 1930's he penned four classic texts of Western magick: *A Garden of*

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Pomegranates, The Tree of Life, The Middle Pillar and The Philosopher's Stone, all must reading for serious occultists.

During the 1970's most of Regardie's books and articles were reprinted but for many years he produced little if any new material. Now within the last few years those long-anticipated new writings have begun to appear in quantity. First came Regardie's book on ritual in 1980, the first of several books published in England. More recently, Falcon Press, a new occult publisher in Phoenix, not only has started to issue new items but has announced the return of the older works in fresh editions.

The first of the new items to appear is *The Regardie Tapes*, a set of cassettes in which Regardie takes the occult pupil through the basic rituals and practices of magick: the ritual of the pentagram, the middle pillar and basic breathing, among others. While the tapes are expensive, beginning students will find them eminently worthwhile, especially if they are not part of a group which can guide them in their initial work.

Falcon Press has promised to provide more material by Regardie as well as new editions

of his older material and books by other occult and magick authors. That's certainly something to look forward to.—*J. Gordon Melton.*

ALSO NOTABLE

ALL IN THE MIND by Ian Wilson, Doubleday & Company, Inc., Garden City, N.Y., 1982, 268 pages, \$15.95.

This restrained, fair-minded survey of the evidence for reincarnation should be read by everyone interested in the subject. Wilson, a skeptic, argues that "past-life recall" is the product of little-understood psychological phenomena such as multiple personality and cryptomnesia rather than of true memories of earlier existences. He admits, however, that some aspects of the mystery are not easily explained. In his review of the British edition (titled *Mind Out of Time?*) in June 1982 FATE, D. Scott Rogo criticized Wilson's grasp of the relevant psychological issues. Wilson responded with a letter published in FATE's October issue.

ALSO RECEIVED

THE SIX THOUSAND YEAR-OLD SPACE SUIT by Vaughn M. Greene, 548 Elm Ave., San Bruno, Calif. 94066, 1982, 112 pages, \$5.95, paperback.

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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.

HIP OR HYPE?

"Found: The Lost Mayan Quarries" by Mack Reynolds and Peter Olwyler (January 1983 FATE) raises several questions because of its inconsistency with facts published in *Gemstones of North America* by John Sinkankas (Van Nostrand Co., 1959). The principal problem with the Reynolds-Olwyler article is that the source of Mayan jade has not been a mystery since Robert Leslie's 1952 discovery. Sinkankas writes: "Speculations about the origin of jadeite . . . were largely laid to rest when quantities of jadeite were found in place in the valley of the Rio Grande Motagua in south-central Guatemala." I find it difficult to reconcile the foregoing with the authors' statement: "When the Ridingers announced the discovery of the lost Mayan jadeite quarries, the scientific world laughed." I can only suggest that the scientific world might well laugh at a solution to a mystery that was solved 30 years ago.

The article portrays Leslie as amateurish and his discovery as casual and implies that he and the scientific world didn't realize what he had found. Moreover, the authors mention only his discovery of a boulder, as if that were all. Compare that with what Sinkankas writes: "Finally, in 1952, after considerable research and exploration in the field, Robert Leslie found jadeite in place near Manzanal. The trail led from an almost spherical boulder found in a plowed field upon the Finca Trujillo . . . to an archaeological site about two kilometers west . . . near the village of Manzanal . . . Exploration near the

village revealed jadeite in place in an outcropping directly above the village and about one kilometer distant by trail." He notes that the outcrop was 400 square feet in area and that a 15-pound sample (called "a small part" in the FATE article) was authenticated by the U. S. National Museum.

What are we to make of all this? If there was something new about the Ridinger discovery, what was it? And if it was new and important, where in the scientific literature was it announced? Is this a case of rediscovery of the wheel or is it advertising hype for someone's jade business?—*Michael T. Shoemaker, Alexandria, Va.*

TUT, TUT, TUT

I believe Martha Cates and Frank J. Wingfield ("Report from the Readers," January 1983 FATE) are mistaken about Harriet Waggy who wrote "I'm Glad He's Dead" in the October 1982 issue.

The first part of the second paragraph and the entire third paragraph indicate that Waggy was reliving the experience as she wrote of it and the story ends the same day as the funeral. Kids often misunderstand death. An elementary schoolchild, fearing punishment over the loss of a dime, might feel the thief deserved to die.—*Karen Sue Smith, Newark, Ohio.*

BEATING A DEAD HORSE

In "I See by the Papers" (January 1983 FATE) Curtis Fuller refers to the movie *Amityville II: The Possession*.



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I, a parapsychologist, and my organization, the Parapsychology Institute of America, proved the "Amityville horror" was a hoax in 1976 and since then have continued to tell the public about it.

Fuller mentions that journalists Rick Moran and Ed Lowe proved our position to be correct several years later. We in the field of parapsychology cleaned up this hoax before the outsiders.—*Stephen Kaplan, Elmhurst, N. Y.*

MINNESOTA PUMA

In the December 1982 issue of **FATE**, Curtis Fuller writes of a Massachusetts family's encounter with a puma. My wife and I had a similar encounter in November 1974.

I must mention first that I am an avid hunter and fisherman. I have spent considerable time in the wilderness, often spending nights alone without tent or sleeping bag.

We left Duluth about 9:30 P. M. and headed down Hwy. 23 southwest toward Minneapolis, crossing the St. Louis River, the Duluth city limits. Approximately 1000 yards beyond the river we both spotted an animal crossing the roadway from right to left. I noticed the long tail and immediately recognized the beast as a puma. It was in sight only four or five seconds before disappearing along the roadside.

The next day I called the Bell Museum of Natural History in Minneapolis and asked if pumas ranged into northern Minnesota. I was told that it was highly unlikely. I explained that I had seen one but because I am not an authority my sighting was not registered.

I have no doubt that the animal we saw was a puma.—*W. S. MacDonald, Blaine, Minn.*

SIMPLE ANSWER

In the excellent article "Can Science Create Life?" (January 1983 **FATE**) author Paul B. Thompson wonders about the true origins of the *Acari*.

The answer is so simple that as usual formal education and complicated theories obscure it. All mobile species on earth come from eggs. Mother Earth carries countless eggs awaiting the proper hatching environment. Electricity is only one form of hatching medium.

If our present environment should change drastically, new suitable species would

promptly hatch. Science has never created so much as a blade of grass and never will.—*A.H. Fry, Perris, Calif.*

The British scientist Andrew Crosse's creation of new life reminded me of a mystery I encountered in the spring of 1982.

I sharpened an artist's pencil and some of the shavings dropped into a dish of water. I thought nothing of it at the time, intending to change the water later. I neglected to do this, however, and the next day the black pencil shavings were a million little black worms wriggling around—believe it or not!—*Mrs. L. O. Parker, Loveland, Ohio.*

DENIAL CONTRADICTED

When the United States government officials were asked if they knew anything about what UFOs may be, they denied any knowledge and also denied any connection with UFO research.

Yesterday I received a Patent Office report that seems to contradict the government's position. The report is titled "Ionized Boundary Layer Fluid Pumping System" and it may be obtained from the Patent and Trademark Office, U. S. Department of Commerce, Washington, D. C. 20231. The report concerns a propulsion system for a spacecraft patented by Gilman A. Hill under Patent No. 3,095,163. On the second page of the description of the device there is specific mention of a "flying saucer" and sheets numbered eight through 10 carry pictures of visual aspects of the device which resembles the saucer.

As a director of the American Rocketry Association I was able to get several reports on federal space projects, including rocket propulsion systems for such devices.—*Clyde T. Hanback, Washington, D. C.*

"PROVE ME IF YOU CAN"

In a publication respected for exploring the world's mysteries I was shocked to read Curtis Fuller's item "Explaining CEIIs?" in the January 1982 issue of *FATE*.

In essence what he is saying is that according to the laws of probability and plain ole common sense, the chance of humanoid entities' evolving on another planet or anywhere else is an unequivocal zilch. He says that as a result of this skeptical stance *FATE* has published only a minimum of informa-

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tion on close encounter claims, adding, "We felt that the publication of such reports implied acceptance of the extraterrestrial hypothesis." That has to be the most irresponsible, biased statement I've ever heard.

On a subject as complex and elusive as UFOs, no one who considers himself objective and scientific in methodology can discount any single aspect, no matter how implausible it may seem. To do so is like spinning a web of darkness over the foundation that has been laid by dedicated researchers, thereby giving the skeptical scientific community and debunkers fuel to add to their fire by showing the inner chaos that UFO researchers so arduously bring upon themselves.

I'm sure that the majority of ufologists and concerned persons, of whom I am one, feel that to publish humanoid cases does not in any way imply a belief in or acceptance of the extraterrestrial hypothesis. Undeniably the UFO phenomenon is part of our world and it is our responsibility to pursue an answer. For years UFOs have successfully played the "catch and prove me if you can" game with our planet. It's understandable they have presented frustration and puzzlement to researchers whose meticulous investigations often wind up at what seem to be dead ends. We must not become discouraged, for it is only when our efforts stop that the battle is lost. —*Raphael Butler, St. Louis, Mo.*

PRO AND CON

D. Scott Rogo's review of Colin Wilson's *Poltergeist!* (January 1983 **FATE**) is emotionally biased. True, the book has its faults but it is also stimulating and full of fascinating information.

The basic complaint seems to be that Wilson's arguments oppose the cause Rogo espouses. He criticizes Wilson for devoting a chapter to the existence of elves and fairies. Since Wilson is arguing for the existence of disembodied entities, isn't a chapter of evidence that such entities exist fully justified?

Rogo declares that no thoughtful researcher would make the baseless and arbitrary claim that the human mind does not possess the PK ability to produce poltergeist displays. But there is enormous evidence that this is not the case. Major PK displays are confined to

poltergeists, possession cases and spiritualistic seances, all purporting to be the work of outside entities. No laboratory PK test has ever manifested more than a fraction of such power.

Wilson suggests that poltergeist entities can be summoned and he points to Brazil as a place where this happens. Rogo says this is purely a coincidence, since Brazilians are always putting curses on one another. Personally, if I were in Brazil and someone cursed me and I suffered a poltergeist outbreak, I wouldn't believe it to be coincidence, no matter how many curses were being exchanged by my neighbors.

Finally, Rogo's list of "mangled facts" seems trivial. "Catholic" for Lutheran and "psychiatrist" for psychoanalyst are hardly major blunders.—*Andrew Fitzherbert, Toronto, Ont., Canada.*

D. Scott Rogo states that the source of the poltergeist is a "rebellion of the unconscious mind." There are some objections to this.

(1) All of us, including animals, have unconscious minds and inhibitions. Why are not poltergeist phenomena commonly observed in zoos, prisons, asylums and schools?

(2) Poltergeist phenomena may occur in locked rooms with no "mind" around.—*B. Fox, Cleveland, Ohio.*

UNEARTHLY PHENOMENON

At 6:30 P. M. on November 17, 1982, I was returning home from my insurance office. It had not been dark for long and the sky appeared clear as I entered the first street of the apartment complex where I live. To my right in the sky I noticed a large white solid disk descending to about 300 feet above



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one of the apartment buildings. It appeared to be as large as the apartment rooftop. My first thought was that the object was going to crash but it suddenly came to a complete stop, hovered over the rooftop for a few seconds, then quickly accelerated southward. In all my life I have never seen an aircraft with such speed and mobility.

Arriving in my apartment I decided not to mention the unexplainable object to my wife Jackie. She frightens easily when it comes to such matters as UFOs. At 7:00 P. M. after she left for work I turned on the radio to hear an announcer reporting mysterious earth tremors which occurred along the South Jersey coast about four o'clock that afternoon.

All along the coast the local police received calls from residents curious about the tremors but the National Earthquake Information Service in Golden, Colo., did not record them. Was there any connection between my UFO sighting and the unexplained tremors occurring less than 30 miles from my home? I telephoned the Millville, N. J., airport to ask if anyone had reported anything unusual. The man who answered abruptly answered no. Only two flights had taken off from the small airport early that morning.

I still wasn't satisfied. I telephoned the Air Reserve Station just north of the area where the tremors had been reported and was given a telephone number of a UFO center in North Jersey. But the woman who answered at that number told me I had reached a toy company.

That's the end of it, I thought. I could do nothing more to find out if what I saw was a real UFO.

At 1:30 A. M. I began to worry about why my wife was late returning from work. She arrived 20 minutes later and walked in, not saying a word. I sensed something was wrong. She told me I wasn't going to believe what she had just seen.

"For the last 10 minutes," Jackie said, "I've been watching a large bright object hovering over a tree about a mile from our apartment. For the first time in my life I wasn't frightened. I stopped the car and got out and stood almost frozen watching the huge object until it quickly flew away to the east. It was silver-white in color with no windows or entrance that I could see."

(Continued on page 126)

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REPORT FROM THE READERS

(Continued from page 118)

I quickly told Jackie what I had experienced early that evening. "I didn't want to tell you at first," I said, "for fear of frightening you."

Jackie replied that she was not frightened. As I had, she experienced a brief moment of peace in witnessing such an unearthly phenomenon.—*Dennis Ambrose, Vineland, N. J.*

THE TRUTH IS . . .

Clifford Wilson's *Crash Go the Chariots*, which Kim L. Neidigh quoted in "Report from the Readers" (November 1982 FATE), opened our eyes to new aspects in our research into the interpretation of ancient texts.

Dr. Wilson suggested that the Ark of the Covenant was overlaid with gold only on the outside and so rules out the possibility that the Ark could have been a condenser. Exodus 25:11 reads: "And you shall overlay it with pure gold, within and without." This biblical statement breaks down Wilson's attempted alternative; he misquoted the Bible.

Subsequently we tested other researchers' ways of quoting Bible verses and we were appalled at the abuse of the scriptures. Many people quote Bible verses totally out of con-

text to support their individual theories. For instance, Erich von Daniken claimed there were giants in ancient Canaan, misfits created allegedly through experimentation performed by visitors from other worlds. He quoted Numbers 13:33: "And there we saw the giants . . . which come of the giants" but overlooked the preceding verse (32) which states this was an "evil report" (false account) brought by spies from Canaan to Moses and the Israelites. Numbers 14:36-38 deals with the punishment of the liars. In other words, the giants never existed except in the lies of the spies.

Profound research must be based on original sources; one cannot afford to rely on the theories or interpretations of others. If we let the Good Book speak for itself, its content is most revealing.

In the same issue George Shaw referred to the four rings for the carrying poles and says that fasteners, such as bolts or rivets, would have eliminated condenser action.

The rings that were attached "to its sides" were not placed onto the vertical sides of the Ark, as is commonly believed, for the following reasons: The Ark had considerable weight; it was 45 inches long, 27 inches wide and 27 inches high. On its top were the two cherubim, statues of solid gold, and all corners (seams) were molded with solid gold within and without about three inches in thickness. If bolts or rivets had been used to fasten the four rings to the vertical sides of the Ark, its transport would have been accident-prone. Within a few days' journey the bolts would have cut ever deeper holes into the Ark, weakening its structure.

The rings were attached to the gold molding underneath the Ark, two on each side. The poles were put through these and the Ark actually rested on the poles during transport.

If the Ark is to be brought to light in our time, as Jeremiah has predicted, it is vitally important that we try to understand the nature of its power so that none will come to harm in its presence.—*Karola Kautz, Society for the Interpretation of Ancient Texts, 14899-107A Avenue, Ste. 74, Surrey, B. C. V3R 1V1, Canada.*

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What cheap and exploitive garbage this stuff is! Surely such crude materialism as these books advocate is not what we should be immersing ourselves in, misusing our minds for the petty purpose of gaining worldly wealth.—Robert S. Smith, *Vancouver, B. C., Canada*.

PARANORMAL WOUNDS

One morning in November 1982, after taking a shower, I looked down at my left thigh and saw what looked like a two-inch razor cut oozing fresh blood. I wiped away the blood and saw three small hairline cuts with scabs forming. I did not feel any pain nor could I imagine that I had brushed up against something sharp. As I wiped away a little more blood the cuts vanished and healed in less than two minutes.

Sitting down at the breakfast table 10 minutes later, I felt something sticky on my right inner thigh. I was astonished to find an ugly two-inch gash bleeding profusely. Taking a tissue to wipe away the blood, I found a strange wound pattern on my skin—thin lines shaped like the ends of two paperclips and about that size. But, amazingly, as I wiped them, the wounds began to disappear and in two minutes had instantly healed, leaving no indication that anything had disturbed the skin.

My wife, who had seen both wounds, agreed with me that this must be a psychic manifestation. But in 15 years of investigating psychic phenomena I had never seen anything like it. A related phenomenon would be stigmata but those wounds bleed for long periods and do not instantly heal.

Can FATE readers share with me their experiences with paranormal wounds and instant healings?—Alan Vaughan, *Box R., Malibu, Calif. 90265*.

MOTHER HAD HER SAY

January 1982 brought some mighty cold and windy days, especially in central Illinois, and on January 21, when my mother died, our friends from Taylorville 50 miles away were unable to come to the visitation because

of the icy roads and blowing snow. Also my brother in Sequim, Wash., couldn't attend because he had just had back surgery.

In the funeral home we talked it over and decided we would take pictures of Mother and send them to our brother—although we knew that if Mother had any say she wouldn't approve of this. After everyone had left except the family and a couple of Mother's closest friends, I asked my sister Pat to take pictures of some of the flowers and a couple of pictures of Mother.

When the roll of film was developed we found a very strange thing. All of the pictures turned out fine—except two of Mother. Even in death she had her say.—Clarence A. Snyder, *Metamora, Ill.*

INVESTIGATING OUR WORLD

I wonder if FATE readers can verify or support from their own experience a phenomenon I came across while doing research for my upcoming book *Disabled? Now What?* I have found that disabled persons seem to have more psychic ability than the average person. Just as blind persons get increased sensitivity in their remaining senses, disabled persons seem to get greater psychic ability—as if nature were helping them to compensate.

I will try to answer readers who include a stamped envelope.—Kenneth Willoughby, *Box 317, Fairacres, N. Mex. 88033*.

* * *

My wife and I are doing research for a book on the various types of deaths of individuals involved in metaphysics. Many of these persons should have been able to avoid the pitfalls of illness but have not, for various reasons. We are interested in these reasons and their connection with certain chakras.

My wife is a professional clairvoyant and teacher who at one time suffered from cancer. She was able to overcome this ailment along with several other problems. We believe that others too have done this and that important concepts will derive from the correlation of such experiences.

We are asking for clippings, books, stories or any information concerning persons involved in metaphysics who have died or have been able to cure their ailments.—Michael Palmer, *115 Utah, N.E. #3, P. O. Box 926, Tijeras, N. Mex. 87059*.

In a letter titled "UBOs on the Moon?" (August 1982 FATE) Francis G. Graham mentions a book I have been looking for: *Our Mysterious Spaceship Moon* by Don Wilson. I would also like to have the other books Graham mentions: *The Moon, Outpost of the Gods* by Jean Sendy and *Somebody Else Is on the Moon* by George H. Leonard.

Perhaps a FATE reader can sell me one or all of these books or tell me where to obtain them.—*Teresa R. Dirks, P. O. Box 306, The Dalles, Oreg. 97058.*

In my study of psychic phenomena I have observed that predictions and premonitions lie within landmasses and rarely cross large watery areas. If any FATE readers know of oceangoing phenomena, I would like to hear the details.—*James E. Whalley, 72 Church St., Warrington, Cheshire, England.*

I find some of the ads in your magazine hard to believe. I have had "readings" and consulted psychics several times and yet none of their "predictions" have come true. I would like to hear from people who have had readings they found to be sound. I would like to hear about a psychic who is genuine.—*Aubrey L. Robinson, 1711 Coronado Place, Oxnard, Calif. 93030.*

I am seeking a current address for John Carre and his organization, The House of Mankind (or The House of Light). I am compiling an exhaustive bibliography on the Baha'i faith and I wish to learn about Carre's connection with it. I will appreciate any information regarding Carre, his organization and any available publications.—*Joel Bjorling, R. R. 2, Gilson, Ill. 61436.*

Recently I read about a fascinating field of occult science known as "cold-reading," the art of revealing a person's past, present and future. I am interested in obtaining information on the subject but it seems to be scarce. Some books on this "cold-reading" were written by one Robert A. Nelson and distributed by Nelson Enterprises some time ago but I can't find a current address.

Any addresses, leads, sources of information, authors and books which FATE readers can provide would be greatly appreciated.—*Thomas C. Hampton, 2323 Saunders Station Rd., Monroeville, Pa. 15146.*

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