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I SEE BY THE PAPERS

by Curtis Fuller



QUOTE OF THE MONTH

You can't quite grasp all of a man like Henry David Thoreau.

He could sit quietly on a log and confront a woodchuck, and pretty soon get it to give him its paw.

Or get a partridge chick to parade on his palm.

Or get the whisper of the forest to tell him that a fellow should be a part of it, and feel free, and think free—not the way everyone expected him to think.

Thoreau said it like this: "If a man does not keep pace with his companion, perhaps it is because he hears a different drummer . . . let him step to the music he hears."

—From an ad by the John Hancock Mutual Life Insurance Company

WE HAVE just read a carefully prepared report about the anatomy and probable evolution of a creature from another world! The physiologists and other scientists who have studied it make out that it is an animal wholly different from us and from other vertebrates, yet one which has solved, by somewhat similar means, many of the problems that we have solved in our evolutionary development!

It has been determined that it has a large brain and learns rapidly.

It has highly developed eyesight but is deaf.

It is bisexual—there are both males and females.

Its blood pigment is copper-based haemocyanin, not iron-based haemoglobin like ours, and does not contain red blood corpuscles. It is not nearly as efficient in carrying oxygen as our iron-based blood. And, incidentally, the creature's blood does not clot.

It has three hearts which parallel what our own circulatory system accomplishes. One heart pumps blood to the body, being the equivalent of our own left ventricle; the other two supply what is equivalent to our lungs, which our own right ventricle supplies.

The creature has no bony structure whatsoever. Yet in earlier stages of its evolution it appears to have been completely enclosed in a hard calcareous covering.

It has appendages but it seems to use them primarily to grasp and seize food.

It can move very rapidly using a form of jet propulsion.

It is completely oriented to a watery life. As a result it could never be competitive with terrestrial vertebrates.

Another reason these creatures never could compete with man is that there is no way they can pass along from one generation to the next what they have learned in the form of cultural information. Once the creature has given birth, it dies!



AMAZING CREATURES

I AM referring, of course, to cephalopods—squids, octopuses and cuttlefish—the largest, fastest and brainiest of all earth's invertebrate animals, according to Dr. Martin Wells, a senior lecturer in zoology at Cambridge University. Writing in *New Scientist*, Wells describes the cephalopods and their "other world" which is, of course, the oceans of the earth. His study of these unlikely animals, living in an environment so different from our own, suggests the likelihood that creatures from *Elsewhere* also may have solved many of their evolutionary problems in a manner different from but still parallel with our own.

As Wells points out, cephalopods are mollusks, a large phylum that includes creatures as diverse from them as snails, clams and oysters. The chambered nautilus is the survivor of one ancient line of cephalopods. Yet this "apparently unpromising evolutionary material" has solved, from a completely different beginning from such vertebrates as fish, many of the same physiological problems.

"Cephalopods and fish have evolved backup circulatory, excretory, digestive and nervous systems that are remarkably similar in function and sometimes even in their outward appearance. One has only to look an octopus in the eye to

realize how dramatic this convergence is," Wells writes.

This eye has a well-developed retina, a lens and muscles that alter the shape of the lens. In cross section the eye of a juvenile squid looks very much like a human eye. Wells calls it "a classic example of convergent evolution."



EFFICIENT CONSUMPTION

ALL ARE predators and they grow with great efficiency. Octopuses, which have been the most studied, convert more than half of what they eat into more octopus—this is far and away more conversion than the best-bred broiler chickens can accomplish. They use protein for growth, fuel and energy storage. In the latter part of their lives, just before they breed and die, they grow extremely fast.

Because the oxygen-carrying ability of their blood is so small—about a third that of vertebrates—they are unable to maintain continuous fast swimming as do many ocean fish; they cannot produce sufficient energy. Yet their jet propulsion gives them enormous short-range acceleration and maneuverability.

Wells says that J. D. Young, working in the marine biological laboratory at Naples, showed that octopuses perform at least as well as mammals in discrimination tests. Stuart Sutherland at the University of Sussex experimented in training octopuses to distinguish between a cross and a square. In evaluating their abilities to discriminate between various shapes, we should consider that they have visual abilities which remain undeveloped in vertebrates. They can detect the polarization of light either horizontally or vertically.

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What use they make of this ability is unknown, but Dr. Wells suggests that possibly "they are wearing built-in sunglasses."

We find these animals fascinating because they seem to represent the perfect starting point for understanding what extraterrestrials might be like. Extraterrestrials, of course, would be smarter, more aware, more everything, surely, than octopuses. Yet creatures relying on oxygen for energy might, like the cephalopod and us, have developed concurrent strategies to solve many or most of the problems of living. Studying cephalopods is important not only for this reason but because they may be the most numerous creatures in the sea. And, complains Wells, "In the case of the third pinnacle of animal evolution we are nearly always sadly ignorant."



MEET LORICIFERA

WHILE we're dealing with strange though familiar creatures, let us describe a discovery recently made, by Reinhardt Kristensen of the University of Copenhagen, of a whole new phylum of marine animals named Loricifers. A phylum is a primary division of the animal kingdom and only three new phyla have been discovered in this century. To give you an example of how different Loricifera (or any other phylum) is, note that all vertebrates—from man to fish—are considered to be a single *subphylum*.

Loricifera is tiny; the adult is less than half a millimeter long; but it is unique in many ways. If it were larger, it would classify as a certifiable monster.

The head has a haystacklike mass of appendages. The mouth cone and the

head can be withdrawn into a plated abdomen; then the appendages fold over them. The larvae are less than half as long as the adults and look a little like a telescope that has a propeller at one end. As a matter of fact, it is a propeller. It consists of two bladelike appendages attached to a ball and socket joint which rotate in all directions. At slow speed, Kristensen says, they are used as paddles but at fast speeds they are a blur like an airplane propeller at takeoff. The animals so far discovered live in tidal gravels and sand.



THE HUMAN VIEWPOINT

BESIDES their innate fascination, these exotic animal studies can have important applications for mankind. Jellyfish, for example, contain a protein that glows when calcium is present. This

protein is already being used to detect calcium changes in humans that may warn of cardiac problems or cancer.

From more than 500 marine species, from sponges to sharks, have come substances used in anticancer drugs. Researchers also are studying the blood of the horseshoe crab because it clots quickly when exposed to poisonous bacteria. Certain clams yield extracts that retard cancer in mice and a substance from sharks' livers increases human resistance to cancer.



NEANDERTHAL PROBLEM

WHILE the newspapers have carried stories for 100 years (it seems) about the discovery, *at last*, of "the missing link"—meaning, of course, that period in evolution when man's direct ancestors split off from the ancestors of

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the great apes—comparatively little public and even scientific attention has been paid, in our opinion, to a much more significant question: Who were the Neanderthals and what is their relationship to modern man?

The consensus has slowly developed that the Neanderthals were not displaced by modern Cro-Magnon-type men (with whom they could not compete because they didn't have the brains for it) but that Neanderthals are the direct ancestors of modern man. And this evolutionary breakthrough apparently took place only 30,000 to 40,000 years ago.

Our traditional picture of Neanderthal man was of a bent, shuffling, strong, slow-witted creature who finally gave up in despair at trying to withstand the pressures of our own fine-boned, fast and intelligent species. But a great deal of this folklore arose because of misunderstandings by the semitrained scientists who examined the skeleton of a deformed man excavated in the Neander Valley of western Germany more than a century ago. He was the first Neanderthal man to be recognized as a separate species.

Today the consensus is, according to C. Loring Brace of the Museum of Anthropology, University of Michigan, as stated in *Science Magazine*, that the term "Neanderthal" stands "for that grade in human evolution when modern brain size had been reached but before those reductions occurred that transformed Middle Pleistocene levels of skeletal robustness and muscularity into modern form."

But in case you weren't already confused, Brace adds, "What is not generally realized is that this view of

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Late Pleistocene human evolution has traditionally been rejected by the very specialists whose efforts have produced the evidence on which it is currently based."

* * *

ALL OF which reminds us that scientists Richard Leakey of the National Museums of Kenya and Alan Walker of John Hopkins announced last December 1 that they believe they have found the fossils of a possible "missing link" 17 million years old. *Sivapithecus* has orangutan characteristics but may have been a more generalized ancestral form that gave rise to all the apes and men that evolved later. This ties in with claims that man is closer to the orangutan than to the African apes.



DINOSAUR DESTRUCTION

THE WIDELY-publicized theory that the dinosaurs were wiped out because of a catastrophic meteorite impact is partially contradicted by the findings of University of Maryland scientists reported in the December 9, 1984, issue of *Science*. In the ash spewed from a Hawaiian volcano, they have found evidence to support the theory that volcanic eruptions and not a meteorite triggered the destruction of the dinosaurs 65 million years ago.

Whether created by meteorite impact or volcanic eruption, extensive dust clouds covered large areas of the earth, blocking out sunlight, destroying vegetation and leading to the demise of the dinosaurs. The Maryland researchers found the element iridium in the outflow from the Hawaiian volcano Kilauea and this is the clue that supporters of the

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

HOW TO WIN IN LIFE

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

IMMEDIATE RESULTS

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

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

THE ULTIMATE WITCHCRAFT RITUAL

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

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

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volcano theory have been looking for. Iridium is a rare heavy metallic element which appears in 65-million-year-old geologic formations, in layers of rock that date from about the age of reptiles. Iridium also exists in meteorites but its presence in the bowels of the earth gives weight to the volcanologists' theory about the extinction of the dinosaurs.



A RICH FIND

NEWSPAPER OF a rich find, "a new chapter in the history of life," was released by Associated Press in January 1984. A Florida tomato field has yielded the skeletal remains of llamas, camels, sloths, small horses, a condor with a 15-foot wingspan, a jaguar, timber wolves, bears and a dozen other kinds of animals.

Frank A. Garcia, an asbestos worker,

was digging in an old tomato field in June 1983 when he came upon bones of animals that roamed the earth two million years ago. Scientists herald the find as the richest in the eastern United States. Said to be about 20 miles south of Tampa, the exact location has not been revealed for fear of vandalism. Only a small portion of the site has been excavated but fossil experts believe it is especially significant because it dates back to the early Ice Age, between 1½ and two million years ago, when large parts of the record of the development of life were wiped out.

S. David Webb, paleontology curator of the Florida State Museum in Gainesville, called the site "simply amazing because of [its] richness and the completeness and number of the specimens."

When information on the discovery reached Washington, Dr. Clayton Ray,

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curator of paleobiology at the Smithsonian Institution, commented, "This is like finding a new chapter in the history of life. It will fill in a lot on a chapter that was weak."



WAS GALILEO A CROOK?

AT A TIME when Galileo, who proved that the planets circle the sun rather than the earth, is about to be officially forgiven for his offenses against the Roman Catholic Church, a respected science historian is accusing him of stealing the discovery from one of his students.

Dr. Richard S. Westfall, a faculty member of Indiana University, says that Galileo used the discovery more to please his patron, the Grand Duke of Tuscany, than to advance science. The planetary discovery was made possible by the invention of the telescope, of course, and Westfall says Galileo used it not so much to solve the riddle of planetary motion as to make astronomical observations that would please the powerful Medici family, according to an article by William J. Broad in the *New York Times*.

Westfall says that in December 1610 a former student, Benedetto Castelli, wrote to Galileo suggesting that if the planet Venus really revolved around the sun it would go through phases like those of our own moon, turning gradually from a crescent to a fully illuminated sphere. Six days later Galileo dashed off secret ciphers, including one to the Medicis, asserting that Venus has phases "which involve the outcome of the most important issue in astronomy." Defenders of Galileo, of course, deny this.

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FOR NEARLY 5000 years archaeologists have wondered how ancient Egyptians, a society without sophisticated machinery, hauled millions of blocks of stone from distant quarries, then stacked them into pyramids up to 40 stories high. It has been speculated that brute strength or a pulley system facilitated pyramid construction and even extraterrestrial creatures have been credited with the feat.

In the autumn of 1983, United Press International reported that a French industrial chemist has found the answer. To build the Great Pyramids of Giza, the ancient Egyptians poured their own synthetic stones one on top of another. Joseph Davidovits, the chemist, said a strand of hair gave him the clue.

"We have now studied the stones from a chemical and a microscopic

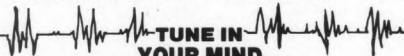
point of view," Davidovits told the *Miami Herald* last September, "and we have proof they are synthetic."

He said his tests on five small casing stones from the largest of the Great Pyramids found them to be composed of a limestone fossil-shell concrete. Encased in one of the stones he found an inch-long strand of human hair. It had to have fallen into the mixture when the pyramid was being poured and Davidovits said it proved his theory.



EARTH CHANGES

LAST OCTOBER two federal Agencies forecast a global warming to begin in the 1990's that will have serious and in some cases catastrophic effects on the people of the earth. Now, despite a few modifications, it looks as if it's going to happen.



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MASTER WORDS OF MYSTIC POWER

by Veronica Reade

Here is a revolutionary mind power concept that, once applied, can immediately solve your personal problems, and help gain your desires! Too good to be true? Not at all! The secret lies in the power of certain words that, once spoken in a certain manner, induce an immediate positive state of mind! It is like hypnosis . . . only much better! These easily pronounced English "Master Words" are simply miraculous in the effects they produce . . . and they work INSTANTANEOUSLY!

Whatever your problem — lack of confidence, lack of energy, lack of good health, lack of money — a Master Word can begin solving it as if by the simple press of a button! Master Words are not superstitious nonsense: they work, and are based upon the latest findings in psychology and paranormal research! The author, a hard-headed career woman, accidentally "stumbled on" the mystic power of "Master Words" at, of all occasions, a business board meeting! A student of Mental Science, she worked on her discovery, asked friends to try it out, consulted with psychologists and hypnotherapists, and found that in some strange, almost inexplicable way, Master Words worked for every one, no matter what their situation!

Miss Reade has now written this book which she says can be the answer to your prayers, now. It is NOT hypnotism — NOT witchcraft; its power can be used by anyone, any place, anywhere, any time. No rituals: just simple, immediate, practical results for problems that demand immediate action! In this unusual, inspiring book you will read about, according to the author:

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* GAIN FREEDOM FROM POVERTY AND BEGIN A NEW LIFE OF WEALTH AND OPPORTUNITY! Master Words can accomplish seeming "miracles", even in financial matters! You can be freed from the worry of trying to make ends meet, and get money flowing to you in a mysterious, wonderful way! You will be amazed!

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Since its inception FATE has reported the solemn warnings of climatologists and other scientists that such a catastrophe would or would not happen. To those who maintain that internal combustion engines and the continuous burning of fossil fuels by industry were creating serious hazards, other experts have responded that the carbon dioxide added by the burning of wood fuels always has far exceeded these modern sources. And, they have told us, three-fourths of that carbon dioxide was washed into the oceans anyway.

But now there is something of a consensus although the two federal agencies do not exactly agree in their appraisals.

First, the Environmental Protection Agency, according to a report by John Hoffman, director of strategic studies, warned, "We are trying to get people to realize that changes are coming sooner than they expected. Major changes will be here by the years 1990 to 2000, and we have to learn to live with them."

There will be a warming trend because of the buildup of carbon dioxide in the atmosphere. This trend "is both imminent and inevitable." Within the next century the world will have to learn to deal with major changes in climates, with disrupted food production, with shifting populations, with rising oceans that will cover present low shorelines.



SLIGHTLY DIFFERENT

THE INK had been dry on the above EPA report for three days when the National Academy of Sciences issued a much calmer although still serious

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analysis of the coming warm-up of the earth. The essence of the National Academy's conclusions is that the warming trend is "cause for concern" but that there is plenty of time to get ready for it.

George A. Keyworth III, President Reagan's science adviser, praised the National Academy's report and sharply criticized the EPA report as "unwarranted and unnecessarily alarmist." He emphasized that at present the Academy is not recommending any action other than "continued research on this issue."

While one might agree that the EPA report is alarmist, a study of both reports suggests that the major difference is only a matter of timing. The Academy is reluctant to proceed because, first, not enough is known about the long-range effects of the warming trend and second, it isn't sure what action ought to be taken.

So let's have a look at those things that are known.

The global warming is already under way and there is every indication that the oceans are rising because of the melting of the Antarctic ice cap. The Gulf of Mexico is a foot higher on Galveston Island than it was when the 1900 hurricane killed 6000 people there; there is also evidence that the island has been sinking. The shoreline of Cape Sable, the southwestern tip of the Florida mainland, has moved inland three-quarters of a mile since 1938. In southern Louisiana 40 square miles of Mississippi delta marshland is disappearing every year—partly because the silt-laden waters of the Mississippi River have been diverted. Thousands of tide measurements along the U. S. coast show the sea levels are about

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half-a-foot higher than they were during the Civil War.

The EPA expects these changes to accelerate and the oceans to rise 18 inches by the year 2000 and possibly as much as 12 feet by 2100. In addition to flooding the shorelines, EPA says, "under the best of conditions" Galveston can expect to suffer \$600 million in hurricane damage by 2075 and if the seawall is exposed to direct wave attack damages could reach \$2.4 billion. The intrusion of salt water into the aquifers is another serious problem. In Florida, where real estate worth billions lies in the path of major hurricanes, local planning is paying scant attention to these dangers.



BENEFITS AND CHANGES

AMONG the uncertainties the investigators face, the Academy said, are other "greenhouse gases" besides carbon dioxide which could add to the trend. These include chloro-fluorocarbons, nitrous oxide and the methane released from marine sediments. And yet the additional carbon dioxide itself might have a beneficial effect on agriculture by improving the efficiency of photosynthesis—by which plants nourish themselves.

It is expected that the benefits and damages of the changes will fall unequally on the world's populations. By the year 2000, with average temperatures increasing only one degree centigrade, the growing season in the northern part of the United States would be about 10 days longer. In the southerly farm belt drier conditions could decrease crop yields by five to 10 percent.



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A two degree warm-up could "severely affect" the Texas gulf, the Rio Grande, the upper and lower Colorado River regions, California and other western states. One projection shows a possible 50 percent reduction in water supplies.

Philip Shabecoff, reporting to the *New York Times* from Washington, says that "much irrigated farmland in these areas 'might have to be abandoned unless water could be imported from other regions with more abundant supplies.'

"Paul E. Waggoner, a member of the assessment committee, said in an interview that 'people in California will be drinking their water,' instead of using it for irrigated farming. On the other hand, the decline in irrigated agriculture in the West could be accompanied by a revival of farming in the Northeast."

Generally speaking the northern and northeastern parts of the United States will be benefited. They will be warmer and will notice the warmer weather changes more than will the southern states. By the turn of the century it is possible that the movement of populations into the Sun Belt states, particularly the southwest and west, will have begun to reverse itself.



THE STETSON HAUNT

IN A story in *The Repository* published in Canton, Ohio, Joe B. McKnight reports on a hatter's haunted house in Waynesville, a town near Cincinnati. According to Dennis Dalton, town historian and librarian, the house where John Stetson lived in the 1850's and 1860's before he started making his 10-gallon hats in Philadelphia is the "most ghostly" among two dozen or so

haunted houses in the town.

The house was built in the 1820's but got its name when Stetson became a household word. John Stetson lived there with his sister Louisa Stetson Larick, around the time of the Civil War.

"The first real sighting was the ghost of Louisa several years ago around Thanksgiving," Dalton said. "A neighbor stepped out to check the weather about 11:00 P.M. and saw a small dark-haired woman standing at the front door. He thought it was Marjorie Dodd, who ran an antique shop in the house—but she didn't work at night . . . Then as he watched she walked away from the door and dissolved into the wall."

Next Mrs. Dodd began having odd experiences in her shop. Mirrors would stay hung during the day but crash to

the floor during the night.

Dalton went on: "Then she hung an antique coffee box on the wall [to hold] a small china cup and a marble figurine . . . Next morning [the display] was in the middle of the floor, six feet or so from the wall. The box was broken but the cup and figurine were not."



THE VISITANTS

DALTON escorted a tour group through the house and among the visitors was a woman who claimed to be psychic. "She'd never been there but said there was a woman whose name began with 'L' at the kitchen stove crying. The psychic had never heard of Louisa Larick," Dalton said, adding that a woman named Lila Bonham had lived in the house at the turn of the century

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but the psychic didn't know her either.

About five years ago, according to Dalton, two elderly sisters who had grown up in Waynesville toured the Stetson house. "It was close to Christmas and Mrs. Dodd and I were sitting in the dining room when the two sisters came in. [After wandering around] they came back into the dining room where we were and one said, 'I just don't believe this house could be haunted. We've heard stories but I just don't believe there is anything to them.'

"She had hardly finished speaking when this milk glass dish with a lid fashioned like a chicken head came flying across the room . . . It hit the floor and part of it slid up to their feet . . . The only thing broken was . . . the chicken ornament." Dalton picked up the base of the dish and dropped it but it didn't break.

The most recent manifestation occurred October 14, 1983, about 3:45 A.M. Dalton said, "Pat Ellis, one of our police cadets, was making his rounds on foot." After testing the doors of the Stetson house, the policeman "can't say why but he looked up at the second floor and saw the face of a man looking out of an upstairs window." As he watched the face just faded away. Ellis later said it was the face of a man perhaps 40 years old who had a pronounced nose.

"That would have been about John Stetson's age and looks when he left here in the 1860's to open a hat shop," Dalton concluded.



ENGLAND'S LIVELY GHOSTS

WE REPORT—belatedly, because it happened in early 1983—that

bride-to-be Kate Taylor fled her honeymoon house near Doncaster, Yorkshire, after she was kissed by a ghost. The night she moved into the semidetached house with her fiancé Dave Siddons, Kate claims a ghostly figure of a man materialized in the kitchen and kissed her. And the couple, who planned to be married in February, quit the house in terror when the phantom reappeared and puckered up the next night. Their neighbor Marion Bartle said, "A widow who once lived in the house used to say her husband came back from the dead to visit her."

In a less modest location, a Victorian palace named Harlaxton Manor in Grantham, Lincolnshire, holds a special fascination for Peter Underwood, undisputed king of English ghost-hunters. In his autobiography *No Common Task* Underwood relates some of the ghoulish tales connected with Harlaxton, where he spent a night.

One such tale concerns a baby who tumbled into a fire and was burned to death. The story is probably apocryphal because there is no record of any child ever having lived at Harlaxton. But many visitors touring the manor say they have heard the screams of a baby.

Ghost-hunting and "haunted weekends" are popular in England, according to Underwood, who is president of a "ghost club" and who has spent 35 years delving into the supernatural. But it is not all fun. The owners of one of the most haunted sites in England, Borley Rectory in Essex, had to move when hordes of ghost-hunters invaded their property. They returned one night to find a group of young people occupying their front garden. One of them had a shotgun on his knees.

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Author reached Ciudad Perdida by helicopter which touched down on what seemed to be a flawless heliport in the middle of deep jungle. It was once a ceremonial terrace.

COLOMBIA'S LOST CITY

Massive urban complex once occupied by ecology-conscious Indians yields its secrets to new generation of anthropologists.

By Edith Darnhofer-Demar

*This article first appeared in *New Scientist*, London, the weekly review of science and technology.*

JULIO CESAR Sepulveda, a professional treasure hunter, just beat the anthropologists to a rich archaeological prize in 1975 when he found the stone terraces of Colombia's "Ciudad Perdida" (lost city). But the anthropologists were not far behind and with logistic support from the Colombian army they have begun to reveal details of an astonishingly advanced civilization, the culture of Tairona.

Archaeologists had previously thought that megalithic structures, stoneworks and carved stone cities had been built only by the Mayas, Incas and Aztecs. Now little doubt remains that Tairona surpassed these civilizations in structure, ecology and quality of life. And Ciudad Perdida was vast. Foundations of possibly 300 urban settlements can still be seen amid the vegetation. Before the arrival of the Spaniards, who ruthlessly

destroyed Tairona, these settlements could have housed at least a million inhabitants.

When I visited Ciudad Perdida, the helicopter touched down on what seemed to be a flawless heliport. A landing spot in the middle of deep jungle? A strong young Kogi Indian wearing long hair and a long white gown hurried to open the helicopter door and we disembarked. The heliport was the ceremonial terrace of Ciudad Perdida.

Amid tumbling waterfalls the city fans out over the surrounding hills. It rests on the face of a mountain some 900 to 1200 meters (3000 to 4000 feet) above sea level. I saw before me that day an extensive urban complex (almost two miles square) of stone terraces, retaining walls, steps, streets and an excellent

stone-lined drainage system. The mountain, which today is covered by thick vegetation, must once have carried a network of urban settlements on its rugged slopes.

Excavations so far reaffirm the records of Spanish chroniclers who witnessed the 16th-Century conquest of the Sierra Nevada of Santa Marta which today forms the border region between Colombia and Venezuela. The writings of Gonzalo Fernandez de Oviedo y Valdes, Fra Pedro Simon, Fra Pedro de Aguado and the poet-chronicler Juan de Castellanos describe the fabulous cities of Tairona—Pocigüica, Betoma, Taironaca and Bonda. When these chronicles were rediscovered during the 19th Century readers looked toward the Santa Marta region and saw only

Elaborate stone steps once linked the mountain settlements to the coast. Until the 1970's the jungle hid extensive network of terraces, walls, streets and excellent drainage system.





Another view of ceremonial center (now used as heliport) shows the stone terraces described by chroniclers who witnessed the Spanish conquest. The indigenous cities built on these terraces must have covered the entire Santa Marta range.

jungle and the descendants of the so-called Tairona culture: a few sparse tribes of introverted Indians living under primitive conditions. Were the chronicles myth rather than fact?

Actually the men who wrote of the conquest were a simple tough breed whose realism left little room for fantasy. They described in detail the indigenous cities built on terraces which must have covered the entire Santa Marta range. This civilization had achieved a high degree of urban devel-

opment but the Spaniards failed to understand its value. When the Indians rose in armed rebellion against the gold-greedy conquistadores and missionaries, the Spaniards destroyed them. And the chroniclers documented the destruction.

The Taironians didn't stand a chance against the Spanish forces; their culture disappeared in fire and smoke. Survivors were driven from their quiet terraced cities and the cascades surrounding Ciudad Perdida must have run red with blood. The atrocities of the

Spanish seem to have shaken the spirit of even the most hardened chroniclers. One of these, Juan de Castellanos, recorded with unaccustomed emotion the order given by Captain Pinol to "cut off the ears, noses and lips of all male prisoners." Those who survived the massacre disappeared in the thick moist jungle.

* * *

THE RESPONSIBILITY for studying this region has fallen to a young generation of Colombian anthropologists who are eagerly taking advantage of an opportunity given to them almost by chance. Change came to the Caribbean coast only during the 1960's when the busy town of Santa Marta began pushing its excess population upward into the neighboring hills. This turned out to be an ecological disaster. Settlers cut and burned jungle vegeta-

tion and planted corn, bananas and coffee on the slopes. Colonists farmed a particular spot for three or four years, then moved on up the mountain, leaving the scars of erosion behind them. By the mid-1970's this destruction could no longer be ignored.

The Colombian Institute of Natural Resources (INDERENA) took action. Alvaro Soto-Holguin, head of the anthropology department of the University of the Andes in Bogota, offered research funds to ecologists studying the life-style of today's Indian tribes in the Santa Marta mountains and particularly on the ways they protect their environment. Anthropologists hoped that the ecologically-sound indigenous communities would provide an alternative to the destructive practices of modern settlers.

The Santa Marta range also repre-

Kogi Indian walks today in one of the "towns" his forefathers built, wearing shoulder-length hair and floating white tunic as his forefathers did. A study of the shy, introverted Kogis published in 1903 was branded fantasy.



sented an archaeological challenge to Soto-Holguin who accepted the Spanish records as fact. Settlers working as treasure hunters to supplement their precarious livelihood had told Soto-Holguin of the tremendous archaeological potential of this area where a substantial number of gold figures, ceramic pots and urns had been found. While anthropologists and others within INDERENA prepared a comprehensive inventory of the region and made numerous pilot excavations at different altitudes, professional treasure hunters scoured the hills. Julio Cesar Sepulveda was one of these.

His discovery of Ciudad Perdida dazzled the country. Colombia, sometimes plagued by an inferiority complex because of its unattractive archaeological past, saw this as an opportunity to achieve the status of Mexico, Guatemala or Peru. And the country's young anthropologists, who had previously been thought of as second-rate, grasped the opportunity to achieve international recognition. Despite the high-quality goldwork produced by different Colombian Indian cultures, archaeological and anthropological activities had been left for decades in the hands of amateurs and dilettantes.

Not until 1941 did President Eduardo Santos contract with a French professor, Paul Rivet, to train a generation of students. Rivet's work was continued by the Austrian Gerardo Reichel-Dolmatoff who became a Colombian citizen in the 1940's and has since been an untiring advocate of national efforts in this field. With the creation of the Colombian Institute of Anthropology (ICAN) in 1952, the work was given a sound institutional base. Later, in 1963,

Reichel-Dolmatoff founded the first department for anthropological studies at the University de los Andes, Bogota's leading private university. The country's first generation of professional anthropologists received their degrees during the 1960's. Alvaro Soto-Holguin, one of Reichel-Dolmatoff's favorite students, was among this group.

Soto-Holguin introduced the concept of "national anthropology" aimed at controlling the country's archaeological and anthropological research material. In 1973, with the help of the Ministry of Education, he pushed through the famous and controversial "Resolution 626 Bis."

This piece of legislation establishes rules for foreign scientists who want to do fieldwork in Colombia and the anthropological establishment is still spitting bile over it. They must register with and submit research projects to Columbian authorities, agree to send copies of subsequent publications to ICAN, pay 30 percent of the overall costs to ICAN and agree to an embargo on the export of archaeological and anthropological materials. Such regulations are quite common for sites owned by Third World countries but the anthropological establishment cried out in protest. It saw its freedom to investigate being curtailed and staged a silent boycott against Colombian anthropology. At this juncture the "lost city" was found.

Had things been different, a North American foundation might have financed a team of first-rate specialists to take charge of excavations with Colombian professionals working as assistants. But given the new national orientation this was not possible. With

firm political backing Soto-Holguin chose to initiate work at Ciudad Perdida as an exclusively Colombian project, working with only partially-trained people and balancing out a shortage of resources with logistic support from the Colombian army. In short, Colombian professionals will train on the job, thereby overcoming the handicap of scientific underdevelopment.

Ciudad Perdida will therefore be cleared and restored in stages. Excavations are hampered by frequent interruptions and a constant shortage of funds. In 1980 the entire Santa Marta range was declared a national park and excavations were placed under the control of an autonomous research foundation created for this purpose. In a few years Ciudad Perdida will be opened to a carefully selected public who will arrive by helicopter for a guided tour designed as an ecological learning experience rather than an opportunity to examine an archaeological wonder. The objective will be to demonstrate the quality of life and civilized wisdom of people who inhabited this region before Columbus' time.

* * *

IN TERMS of stonework Ciudad Perdida does not equal Machu Picchu but from the standpoint of civilization and ecology it goes far beyond the achievements of the Incas. Within the Santa Marta mountains, Indian architects knew how to construct a spacious and humane urban system without damaging the environment. The steep slopes were carefully worked and flattened and the Indians built rounded terraces like hanging gardens. These supported huts made of bamboo, wood

and palm leaves which housed the city's inhabitants. Each had its own plot of land for growing vegetables on the same or a nearby terrace. Urban clusters or communities were linked by stone-paved streets which cut through the cornfields.

These "cities" must have covered a good portion of the Santa Marta range. Indians in the higher regions worked at textile weaving and growing corn while those on the lower levels, spread along the communication routes to the coast, traded in fish, salt and shells.

During the Indians' rebellion in 1599 the Spanish burned the huts and drove the inhabitants toward the coast. In their flight the Indians left behind their stone cooking utensils and tools. Being excavated today are the circular terraces, retaining walls, roads, canals and drainage systems whose technical perfection prevented erosion of the steep rain-sodden slopes.

Who built Ciudad Perdida? The few remaining survivors of the original Kogi, Arhuaco and Sanka tribes today inhabit separate geographical regions of the Santa Marta range. Several clues, among them the round stone-supported huts still used today, point to the Kogis and Arhuacos as the builders and inhabitants of the pre-Columbian "cities" of the region. Sometime after the Spanish conquest, French naturalists developed an interest in these shy, introverted Indians whose men wore shoulder-length hair and floating white tunics. One who studied them was Count Joseph de Brettes but his work on the Kogis, published in Paris in 1903, was considered a fantasy. Shortly before the Second World War a well-equipped American expedition appeared in the Santa Marta mountains but found

nothing of real interest. It was Reichel-Dolmatoff who provided the first reliable description of the Kogis after having lived among these mysterious people for three years from 1946 to 1949.

Today the Kogis and Arhuacos are taken somewhat more seriously because of their resistance to invading colonists and settlers. In keeping with Kogi philosophy, the Santa Marta mountains are a model of the cosmos which they know and are destined to protect. As chosen "older brothers" of mankind, the Kogis must preserve the fertility cycles and see that the sun rises each day, that the moon rotates on its axis and that the clouds and the rains appear as they should. These metaphysics-minded Indians maintain that God-given gifts such as agriculture, tools and culture (as well as "toys" like trains, ships, planes and helicopters) were given to the "younger brothers"—that is, to modern man. But we "younger brothers"—and this is also part of the Kogi philosophy—unfortunately do not know how to use these gifts and are destined to bring death and destruction down upon ourselves. As chosen people, the Kogis, who are strictly organized by male priests known as "mamas," are aware of the threat to our world and in their great wisdom resist all attempts at

modernization so that in the event of a worldwide disaster they will be able to start anew.

According to Kogi mythology, in the beginning there was only the sea, the great mother, dark, strong and fulfilling. The synthesis of the female beginning is *aluna* which means no one, nothing—only thought, memory and the pure spirit of what could be. Out of loyalty to the great mother the Kogis orient themselves strictly toward the future; they are not concerned with the past. Ciudad Perdida is to them nothing more than a series of inhabitable terraces like others found throughout the mountain region. These remains are part of the past, the legacy of their forefathers. They are to be respected but not torn away from the weeds of time.

The "mama" of the younger brothers, Alvaro Soto-Holguin, whose helicopter is a sort of time machine, has taken charge of the excavation. His workers bring to light one rounded terrace after another lined by carved stones which mark this most important of the pre-Columbian sacred mountains, an ecological Jerusalem whose excavation challenges the capacity of Colombia's "national anthropology." Ciudad Perdida may thus become the testing ground for the vitality of an autonomous Third World anthropology.



WITCH DOCTOR SEES REAGAN REELECTION

UNITED PRESS International reports from Guadalajara, Mexico, the 1984 predictions of Mexico's chief witch doctor or *brujo*: President Reagan will be reelected, a volcanic island will appear in the Gulf of California and the Falkland Islands will gain independence.

Antonio Vazquez Alba, president of the Association of White Witch Doctors, made the predictions when he announced the VII National Witch Doctors' Convention which was held March 2, 1984.

Mr. Grimes, THE FRIENDLY GHOST

Ghosts are not always sinister chain-rattling specters—ours probably saved my life.

By Willis N. Smith

CONTRARY TO popular opinion, call ghosts do not inhabit medieval castles in England or Scotland. Nor are they all bad guys whose sole purpose after life is to frighten people out of their wits. In fact our ghost "Mr. Grimes" might be described as a good guy, even if he was sometimes more than a little mischievous.

In 1971, when I first brought home the news that I was being transferred, in the middle of winter, from sunny California to Topeka, Kans., my wife Dorothy and 18-year-old son Don acted as if I were joking. "Sure, Dad, sure," said my son. "Oh, no, not that again," my wife added. I could hardly blame them. The rumor that I would be sent to Topeka had been floating around the office (I worked for the Santa Fe Railway Company) since before my son was born—but this time it was reality.

As the horrible truth finally dawned on them, I had to make a few minor concessions to keep everyone happy. First, to my wife, who is a lover of anything antique (me included), I agreed to satisfy her almost lifelong yearning

for an old two-story house. To me a house is just a place to hang my hat, sleep and eat; so I told her to go on ahead of me and grab any old two-story structure she liked. To my son, who is a native Californian, loves that state passionately and also loves to play pool, I agreed that if we could find a home with a room large enough, he could have a pool table of his own, which was something we had been unable to have in our California home because of inadequate floor space.

I was working day and night in California tying up loose ends when Dot and Don went to Topeka and found exactly the antique two-story house my spouse had always wanted.

When I first saw the "new" residence, I was delighted by the spacious front porch, the beautiful solid-oak entry hall and the attractive staircase leading to three large bedrooms, one of which was large enough to accommodate Don's pool table easily. Everyone was happy with the purchase. Even our dog Rowdy liked it. A roomy basement would be his quarters.

This house was located on Mulvane Street in one of the older but nicer

sections of Topeka. It was the type of home we could not possibly have afforded in California where real estate prices had reached an all-time high. We moved into it in December 1971.

My first inkling that there was something strange about this place came one night soon after our move when I went into the basement. Suddenly I felt an eerie cold tingling sensation going down my spine. I could feel a presence but could see nothing except the old gravity type of gas furnace. I decided to keep the experience to myself until Don later described the same sensation after the first time he went into the basement.

This was our first encounter with "Mr. Grimes," the name we gave our ghost. We had bought the house from Mrs. Thelma Grimes whose husband had died there.

Many years earlier Dot and I had decided to keep open minds concerning such things as ghosts. We figured that if we ever did have the good fortune to encounter one, we would not panic but would learn everything we could about the thing. As a matter of fact, I have never known Dot to panic about anything. If there is anything of which she is afraid, I have yet to learn what it is.

Our next experience with our unknown guest occurred about two months later. One evening as we were watching a rather dull television program, a beam of light about the size cast by a penlight started moving back and forth across the dining room as if someone had lost something and were searching for it. Thinking I might be hallucinating, I asked Dot, "Do you see what I see?"

She said, "Yes, I certainly do."

The light continued all the way across the dining room and then disappeared.

We first realized that our ghost might not be unfriendly on a stormy night late in 1974 when all the streets were flooded and gale-force winds were blowing. We were attempting to assemble a scrapbook and I was unsuccessfully trying to cut out pictures and articles with my pocketknife; one of our neighbors living at some distance away had borrowed our one and only pair of scissors. I said I wished I had a pair of scissors without having to go out after them.

All of a sudden there was a *kerplunk* and the scissors landed in the middle of the floor. No one but Mr. Grimes will ever know where he had them stashed.

On another occasion Mr. Grimes did me an even better turn. One day in the late summer of 1976 I was ascending a ladder for the purpose of repairing a concealed gutter which was permitting water to seep through the eaves. I was about 30 feet from the ground when, after I had carelessly attempted to do something with both hands, I lost my balance. For a terrified moment I thought I was going to fall and be seriously injured. As it happened, however, I felt myself being shoved back against the ladder. I could only conclude that Mr. Grimes had saved me.

The ghost had a playful side, too. One night Don and I were working on a model airplane in the basement when my son dropped his pocketknife behind the workbench on the floor. An extensive search failed to locate it. Several days later we found it clear on the other side of the basement some 50 feet from where it had been dropped.

A friend offered to secure the services of an exorcist whom he knew. But by

this time we had begun to enjoy our ghost and had no particular desire to force him to leave, so we turned the offer down.

I am now retired and we are back in sunny southern California. Apparently

Mr. Grimes decided not to make the move with us, electing to remain instead in the only place that is home to him. We hope the present occupants are enjoying our benign ghost as much as we did.



HEAP BIG MEDICINE MAN

A 595-POUND medicine man, a member of the Tuscarora tribe, finding that his weight hindered his participation in ceremonial dances, has turned to hypnosis to help him curb his appetite.

In a telephone interview from Drowning Creek Reservation near Maxton, N. C., the five-foot, four-inch Chief Wise Owl, aged 44, told Associated Press he had had a weight problem all his life.

He read about Garry and Herbert Brandt, a father-and-son team of psychologists who run Clinical Hypnosis Associates in Lincroft, N. J., and turned to them for help after acupuncture, diet pills and other

methods had failed to curb his appetite.

His first sessions in October 1983 seemed to do some good. His breakfast habits have changed. Instead of a 12-egg omelet and half a loaf of bread he began eating two boiled eggs and two apples. He said the key to changing eating habits is relaxation and that's the goal of the psychologists. They placed the Indian on a couch and had him listen to tapes of ocean and chime sounds.

"There is no magic in it. There's no voodoo. It's a very natural state of relaxation," said one of the Brandts, adding that their method once helped a 620-pound patient shed 300 pounds in five months.



INSPIRATION FROM THE SPIRIT WORLD

THE NATIONAL *Spiritualist*, in its June 1983 issue, assembled reports from authors who believed plots for stories and books were born full-fledged in a realm outside themselves.

Harriet Beecher Stowe (1811-1896) declared that she herself did not write the classic *Uncle Tom's Cabin* from her own mind; it came to her in a series of visions. She said she simply wrote the story as it unfolded before her.

Robert Louis Stevenson (1850-1894), one of the first secretaries of the Scottish Spiritualist Association, said that the plot for *Dr. Jekyll and Mr. Hyde* came to him in a dream.

George Bernard Shaw (1856-1950) asserted that *St. Joan* was written by

Joan herself, that as he wrote, Joan guided his hand. "The words came tumbling out at such a speed," he said, "that my pen rushed across the paper. I could barely write fast enough to put them down. My subjects come to me and then the play writes itself. The characters come and talk and define themselves and explain their business and there is your play for you."

In Shaw's preface to *Buoyant Billions*, he says: "When I take my pen or sit down to my typewriter, I am as much a medium as Douglas Home or as Job or John of Patmos. When I write a play, I do not foresee nor intend a page of it from one end to the other. The play writes itself."



PSYCHIC HEALER ON TRIAL

After Cutolo effected cures in many hospital cases, Italian establishment accused him of "professional abuse."

By Viviane Hewitt and Walter E. Baran

Nicola Cutolo works exclusively with his hands, placing them on affected areas of his ill patients. His healings through "pranotherapy" have made him famous throughout Italy.

NICOLA CUTOLO is a "pranotherapist" and clairvoyant who lives in Bari, a port city in southern Italy. His healings through pranotherapy (laying on of hands) have made him famous throughout Italy and earned him the sobriquet "Wizard of Bari." But they also led to a long-drawn-out court battle after an

establishment surgeon, Prof. Elio de Pergola, set up a series of experiments to test the effectiveness of pranotherapy. He arranged to have Cutolo work in Bari's sprawling De Venere Hospital from December 22, 1978, through March 1979. In that period, the healer effected immediate improvement and in some cases complete cures of a variety

of diseases ranging from infections and appendicitis to kidney cancer.

Italian medical authorities were not convinced. *Ordine dei Medici*, the country's equivalent of the American Medical Association, protested the use of a supernatural healer in a public hospital and demanded a full-scale inquiry. The medical establishment brought charges against de Pergola and Cutolo for "professional abuse." In Bari's main court, the Tribunale, the trial lasted almost 11 months, opening on October 13, 1979, and closing July 4, 1980.

During these months the defense presented affidavits from doctors and patients attesting to improvements in their conditions after the faith healer's intervention.

One was signed by Dr. Giuseppe Leone who was hospitalized with severe, incapacitating migraine headaches. He testified that after two treatments his pain vanished.

The most spectacular cure that came to light was the case of 60-year-old Fabio de Strobil, suffering from kidney cancer. Cutolo—who uses only the laying on of hands—treated de Strobil eight times and his pain disappeared. De Pergola testified that thereafter the cancer could be controlled by orthodox methods.

Housewife Anna Spadavecchia entered the hospital with acute appendicitis. After only one pranotherapy session with Cutolo, her pain and symptoms vanished and surgery was avoided.

A document signed by de Pergola and three respected physicians affirmed, "Nicola Cutolo, during his period at the De Venere Hospital in Bari, assisted in the recoveries of various hospital

patients, obtaining by his treatment excellent and in some cases immediate results."

Both faith healer Cutolo and Dr. de Pergola faced prison sentences if found guilty and the surgeon-professor's career was on the line—but the court ruled in their favor. In summing up in August 1980, presiding Judge Saverio Nunziante said:

"Cutolo cannot be held guilty of crime because the experiment was carried out under rigorous medical control, because he did not receive payment for his services and because he



Prof. Elio de Pergola (right), an established surgeon, set up a series of experiments to test the effectiveness of Cutolo's treatment. Shown here in corridor of Bari's De Venere Hospital, they worked together almost four months.

also provided a diploma issued by Italian pranotherapy clinics attesting to his abilities."

Despite the favorable verdict, de Pergola abandoned further experiments. He had planned to take Cutolo into the hospital laboratory to experiment with cancer cells in test tubes. While most of his colleagues at De Venere Hospital had collaborated in the earlier experiments, after the court case hospital authorities were reluctant to allow de Pergola to continue.

The surgeon confessed that he invited Cutolo to work with him at the hospital out of curiosity. "I wanted to see why these healers seemed to have such a good effect on patients," he said. "Cutolo's treatments principally had the effect of relieving pain and symptoms of illness. He treated a great variety

"But now I don't want to get involved in this kind of experiment anymore because the medical association gave me so much trouble. My career was in jeopardy. Nevertheless, I maintain that all phenomena must be studied. We can't just close our minds and refuse to study these things.

"The experiments with Cutolo [prove this]. In the beginning I had no conviction one way or the other. Now, after having seen [healings] with my own eyes, I believe there is a power given to a few and denied to others. But I also believe there is a physiological reason for the effectiveness of the laying on of hands."

De Pergola further suggested that Italian health authorities are lagging behind the rest of Europe by failing to investigate supernatural healing. He pointed out that the Universities of

Frankfurt, West Germany, and Liege, Belgium, now have facilities for the study of parapsychology.

* * *

EVEN WHILE the trial was in progress, Nicola Cutolo made headlines in another way: he helped the police locate a five-year-old girl whose parents had reported her missing. Pasquina Stramaglia had vanished from the courtyard of her grandparents' apartment block in Japigia, a suburb of Bari, sometime during the morning of May 17, 1979, probably enticed away by someone she knew.

Months went by and all efforts to find the child proved fruitless—until Cutolo told the police he had clairvoyantly "seen" the child's stone-covered body lying in a shallow hole in a corner of her grandparents' courtyard. He said the hole was filled and mounded over with small stones, adding that the child had been sexually assaulted and murdered. A police search on May 22, 1980, turned up the girl's body under a pile of stones in the place Cutolo had pinpointed. Bari police pathologist Dr. Massimo Colonna, after examining the child's body, affirmed that she had been sexually assaulted and strangled. The case remains unsolved; as recently as January 1984 a police spokesman said there were no new developments in the case.

The 50-year-old Cutolo, married and the father of three grown-up sons who are university students, realized he had special powers when he was 18 but at the time lacked the confidence to use them.

"When I did start using my gifts it was mainly as a clairvoyant. I helped people find lost valuables and assisted

in missing persons cases. In 1962 another clairvoyant advised me to try to use my powers to cure people. I've had an office for this purpose ever since. At first I practiced on my father and other family members. When I found that I could heal I started accepting patients. People from all over Italy come to me and I've had patients from other parts of Europe and the United States.

"I work exclusively with my hands. This is how pranotherapy works. I lay my hands on the affected area. But I can also cure at a distance. I can cure a headache over the telephone by laying my hands on my own head and concentrating.

"I remember fondly my first 'official' cure. A couple brought their five-year-old daughter to me. She was suffering from strange pains in the head and abdomen. Doctors could not tell what was wrong; endless tests had turned up nothing. I took her in my arms and laid my hands on the sore spots. Almost immediately the child said she no longer felt pain.

"But it can be a hard life. Lately I've been discouraged because I risked prison in the court case. Fortunately, it turned out well. Now I would just like to continue my experiments in peace."

If he does, it is not likely to be within the sacrosanct confines of an Italian hospital. The president of the *Ordine dei Medici*, Carlo de Pascale, described the de Pergola experiment as "silly."

"Using Cutolo in a hospital was a silly thing that should never have

happened," he said. "You can't allow a man who is not a trained doctor into a public hospital to treat patients."

Dr. de Pascale believes Cutolo's cures were in the patients' minds.

"I don't believe in 'miracle' cures. They are a psychological phenomenon—cures for diseases that do not exist. People who go to Cutolo suffer from imaginary illnesses."

He added that faith healers would never present any threat to the medical profession.

"If a person is really sick he goes to his own doctor. If all else fails he might pray. But no good can come from resorting to faith healing, certainly not medically. A person could lose precious time receiving this type of treatment when he should be in the care of a trained physician."

Cutolo has a different view; he believes the opposition he has met from the medical establishment is born of insecurity.

"They feel their dominance of the field may be threatened by any kind of new, effective treatment," he said. "Strangely, my first patient in the hospital experiment was Dr. Leone suffering chronic migraine headaches. He was skeptical and even rude to me in the beginning. But he agreed to my treatment because he was in such great pain. After the second treatment his pain went away and he has become my friend. Now he sends me new patients, his own who have not responded to orthodox treatments."





STALKING BIGFOOT IN OKLAHOMA

Something is haunting Nowata County: a hairy, two-legged, bad-tempered monster from the twilight zone.

By Bonnie Lake and Irwin Alpert

ON NOVEMBER 18, 1983, I received a call from a young man who claimed that the day before, he had discovered the body of a dead Bigfoot in a rural area of northeastern Oklahoma. When I politely expressed some reservations about the story, the caller, 15-year-old Tony Standeford, swore that he was telling the truth.

Tony said he had gotten my name from an Oklahoma newspaper reporter named Stan Morrison, whom I contacted soon afterwards. Morrison was skeptical of the story but said his own inquiries had convinced him that legitimate sightings of strange animals

were being made in Nowata County, where Tony lives. Like me, he thought the Bigfoot-body claim was worth looking into, just on the chance, however slight, that it might be true.

Morrison was unable to conduct the investigation himself, so I contacted two friends, Bonnie Lake and Irwin Alpert of Kansas City, and asked them if they could go down to the area as fast as possible and find out what was going on. They were kind enough to agree. Their report follows.—Jerome Clark.

IN NOWATA COUNTY in the northeast corner of Oklahoma, between

the Sandstone Hills on the west and the rugged Ozark Plateau to the east, mysterious things happen.

Lying in the heart of the Coo-wee-scoo-wee district of the Old Cherokee Nation, this territory has been a magnet to mining companies seeking its rich reserves of coal, oil, natural gas, lead, zinc, gravel, silicate and stone.

Nowata County is no less rich in its violent past, one involving warring Indians, tough-talking miners, cowboys, gunfighters and disappointed gold-seekers turning back from the dry stakes in Colorado in the mid-1800's. The Indian tribes have left a legacy not only in myth and legend and in the many sacred Indian burial sites that dot the area but in the names of towns: Watova, Talala, Lenapah, Nowata and Oologah—named for the Cherokee chief Oologah, meaning Dark Cloud.

Besides being the name of a town, Oologah also is the name of a deep, meandering lake built by the U.S. Army Corps of Engineers and completed in 1974. Oologah Lake, like the Everglades, has backwaters and gloomy sloughs where the skeletons of dead and dying trees jut skyward. The new lake, together with the extensive strip mining and quarrying, has dramatically changed the face of Nowata County and neighboring Rogers County.

While the towns in the area seem ordinary enough—with farm-equipment dealers, grain elevators, churches and the ever-present railroad—a number of rumors and reports in recent years indicate Nowata County has an eerie side.

The stories tell of Bigfootlike creatures, large cats resembling either black panthers or lions (neither native to the

area); horses and cattle are slain in mysterious ways and brilliant unidentified lights swoop low over remote swamps and fields.

On September 2, 1975, the *Coffeyville* [Kans.] *Journal* reported the sighting of a hairy "monsterlike beast" in the woods near the tiny town of Noxie, Okla., in northern Nowata County. Noxie residents Ken Tosh and Marion Parret, who shot at it with a .30-gauge shotgun, said the seven-to-eight-foot-tall creature looked humanlike with one exception: its eyes glowed in the dark.*

Margie Lee, who lives with her family

*See Jerome Clark's "Oklahoma Monsters Come in Pairs," December 1976 FATE.



Tony Standeford, 15, of Nowata, Okla., claims to have found the body of a dead Bigfoot—an allegation investigators have been unable to substantiate. Nonetheless many residents say they have seen creatures unknown to the area, such as giants and panthers.



LeRoy Phillips reports that he has seen Nowata County's Bigfoot on more than one occasion. Once, he says, the creature struck the Ford pickup camper he was driving, leaving a visible dent and scratch on the left rear.

on a farm just off Highway 169 six miles south of Nowata and two miles from Oologah Lake, says that between 1974 and 1979 she had multiple sightings of Bigfoot creatures and watched one of them for hours on more than one occasion, finally dubbing him "Big Boy." She described him as seven feet tall, with two-inch-long brown hair and a "face devoid of hair except where a man would have a beard

"He seemed to have no neck and his head rested on massive shoulders from which long, powerful arms hung nearly to his knees. He was a magnificently

built creature with a wide, deep chest, narrow hips and thick, muscular legs from which grew 18-inch-long, eight-inch-wide, hair-covered feet complete with toenails."

From her observations of the creatures—which reportedly were shot at on different occasions by then-Deputy Gilbert Gilmore of the Nowata County Sheriff's Department—Mrs. Lee comments, "I believe these are just animals who've been flooded out of their natural habitat by the Oologah Lake project. We never saw them here until the lake filled up."

A young woman whom we shall call Mary B.* recalls a harrowing incident which took place in 1980 when she was 17 years old. One night late that fall she and her boyfriend were parked near Double Creek Cove two miles south of Nowata and about four miles north of Margie Lee's farm. Suddenly, she says, "Off in the distance we heard dogs barking, kind of frenzied, like. Then we heard something running, something big, and after it had passed, it hit us that whatever it was only had two legs. You could tell by how it ran. It kind of freaked us out."

About that same time, she says, "Something heavy hit the car." She was terrified and the couple fled the scene in their vehicle. The blow from whatever hit her Camaro left a clear dent in the trunk, she says. The dent was still there the day the car was sold.

Still curious, she and her boyfriend went to the site the next morning and found "a footprint, very large. I wear a size seven and my foot would fit twice in that track, heel to toe." Her boy-

*Her real name is on file at the FATE office.

friend, she says, went out again and "they supposedly saw it again, just out of focus of the headlights. As I remember, they could just see its eyes."

To FATE reporters the 20-year-old nurse's aide revealed other disturbing events which began to take place after the Double Creek Cove encounter. For a period of three months or so Mary said something unknown "terrorized" her:

"I lived with my mother and when it was just me or me and my mother there, something would knock on the door and be gone when I opened it. Or the dog would start barking and someone—or something—would run across the pasture.

"Once I was looking in the mirror, putting on makeup or maybe brushing my hair, and I caught the reflection of someone walking in the kitchen. And I could hear it walking in my mother's bedroom, so I just left, went and got the chief of police. And all of this time the dog in the house never once barked, which I think is very unusual.

"For a long time there, whenever it was just my mother and me at home, there would be these scratchings on the screen or maybe bangings on the house, things like that. I thought maybe I had an enemy. I finally got to where I would carry a knife."

Before these and other events Mary maintains she had no real interest in Nowata's strange happenings. Now she is wary of publicity. After the "monster" of the Double Creek Cove incident, she and her boyfriend agreed to tell only a few trusted friends and her boyfriend's mother.

Only after some events were reported by a friend, 22-year-old LeRoy Phillips,

and two Nowata high school students, Timmy Woods, 14, and Tony Standeford, 15, did she decide finally "to sit down and talk about what happened to us at Double Creek."

* * *

LEROY PHILLIPS, a private first-class in the National Guard, is a sincere-sounding, plainspoken young man who, like many others in Nowata, worked in the oil fields when Nowata had its oil boom in the mid- and late-1970's. When that job ended, he worked for Acme Foundry in Coffeyville, Kans., and later for Neececo Steel in Claremore.

An avid outdoorsman—at least until last fall—he enjoyed hunting and camping in the woods, hills and ravines of the Nowata area.

The following sequence of events



Several of the Bigfoot sightings are supposed to have taken place in Double Creek Cove two miles south of Nowata. On at least two occasions creature is said to have attacked witnesses, hitting one on the head.

involving Phillips and the others was reconstructed from several lengthy taped interviews with LeRoy himself, Mary B., Opal Huffman (Tony's mother, who owns an insurance agency), Tony, and James Gaskell, 19, who temporarily shared Phillips' mobile home on the outskirts of Nowata in the fall of 1983.

The site of the first episode was about 3½ miles northeast of Nowata in Overcut Bottoms,* a dank, weed-choked slough and quarry area bounded by the Verdigris River and backed by a hill called Devil's Backbone. It is a place Phillips knows intimately. His parents, LeRoy, Sr., and Ruth, have lived many years on a 10-acre hilltop site that overlooks the Bottoms.

The younger Phillips says it is a place he has long associated with mystery. He especially recalls "a high-pitched scream, like a woman's scream," which he frequently heard coming up from the Bottoms in the spring, sometimes nightly. "It was about the same time that we had chickens and a turkey disappear many years ago," he says.

"I remember we couldn't find any trace of [the animal that screamed]. Whatever got to the chickens had to get over a fence that—well, it's still standing. I'd guess it's seven- or 7½-foot tall."

He also recalls that a neighbor who kept horses in the Overcut Bottoms area found three or four of his horses "ripped up—I don't know if you'd call them mutilated but from what the lady said they were tore up from the jawbone area down into the neck area."

It was in the Bottoms—"back in the boonies," as he calls it—that Phillips and the two teenagers, Standeford and Woods, heard what seemed to be a large animal in the brush one night in early to mid-October. Armed with two .22-caliber semiautomatic rifles and a .22-caliber pistol, they fired toward the noise but Phillips said he did not believe they hit anything.

Only a week later the three returned to the same place in Overcut Bottoms, "just doing a little shooting at a target we had set up in the weeds," Phillips says. "We kept hearing something, so we decided to take the truck [they had borrowed Tony's mother's 1967 green Ford pickup mounted with a camper] and get out of there."

But the adventure was not over.

About 150 yards up the rut-filled dirt road that leads out of Overcut Bottoms, LeRoy says, "I saw something up ahead in the truck's headlights. It was standing to the right side of the road and I saw it jump the road. My thought was that it was just a deer probably."

When the trio got even with that point in the road, Phillips claims, "something hit the truck—hard. You could feel it slide over in the back. It was a big bang, like backing up into a tree would sound." The vehicle reportedly retained a visible dent and scratch on the left rear from the Overcut Bottoms incident.

On November 5 another startling incident supposedly took place. Standeford had been riding a motorbike with LeRoy and Timmy between 9:30 and 10:00 P.M. in Double Creek Cove near the site of Mary B.'s encounter three years earlier. Ahead in his bike's headlight Standeford was shocked to see a "very tall gorillalike thing, with

*A 1972 U.S. Geological Survey map shows this location as "Overcup Bottoms." Residents of the area, however, call it "Overcut."

yellowish-tan hair long enough to blow in the wind."

The creature, which he first saw from about 140 feet away near a road leading down to the Double Creek Cove boat ramp, had its left arm wrapped around a telephone pole.

Tony says he rode his motorbike to within 30 feet of the apparition. The creature's face seen from this distance "resembled that of an old Negro, with the tiny white cracks," and it had "four fangs—two large ones coming down from the corner of the mouth and two little bitty ones."

Most striking were the eyes which, Standeford says, "glowed yellow-red, just like a demon's would." Seized with sudden terror, he "took off on my motorbike going 95 miles per hour," passing LeRoy and Timmy on another bike along the road back to Nowata.

Several persons who know Tony, among them Mary B., told us the 15-year-old has a vivid imagination. But Mary believes that that night Tony's fright was genuine. She says, "I was sitting in my kitchen painting my fingernails, I recall, when LeRoy and Timmy came over and said I'd better do something. There was something wrong with Tony. He had seen something that scared him."

Mary thinks Tony was "in some kind of shock He was white, really waxen. When he talked his voice was real flat, like he couldn't believe what had happened to him." She gave him a tranquilizer which seemed to help calm the youth.

On the next evening—a Sunday—Tony, LeRoy and Timmy called and talked for an hour with Stan Morrison, who had done some articles on mystery

creatures and paranormal phenomena for his weekly newspaper, the *Exposure*, in Okmulgee. Mrs. Huffman, who was there, said that all three seemed visibly upset—"scared to death, in my opinion."

By this time Phillips and Standeford had become so obsessed with their "monster hunt" that they were camping out and taking nighttime trail rides in the Double Creek Cove area. According to Phillips, just a few days later, during one of those Bigfoot stakeouts, they had their closest brush of all.

* * *

PHILLIPS SAYS that some of the searches were planned to find answers to earlier incidents, adding, "It seemed that after the first thing happened to me [in Overcut Bottoms], something in my head kept telling me to go back out there and see what was going on."

Initially he and Tony had planned to camp out in a clearing near Double Creek but sometime between 10:00 and 11:00 P.M. "Tony got scared and went home," Phillips says. "Tony told me he always got a feeling when the thing was around and it seems to me that he really does."

Before Tony left, Phillips had tried to cook a chicken but had burned it. He ate a little but threw most of the remains on some rocks behind the campfire.

The night was dark, "fixing to rain, with the only moonlight being what you get when the moon shines through the clouds." Most of the light was from the campfire which had begun to die down but which was still burning and smoldering.

He had lain back against a log and

was just about asleep, he reports, "when I heard the sound of those chicken bones breaking."

Peering past the campfire, Phillips saw the outline of "just this huge body," about seven feet tall without shoulders—"kinda like the Hunchback of Notre Dame would look but bigger." He doesn't recall much of a face—"I was stunned"—but he noticed that the eyes were yellowish-red and set back "like an old person's eyes." The eyes seemed to be reflecting from the campfire's light. He doesn't think they were self-luminous.

"I picked up my .22 and popped off a shot over its head," he says. "I didn't want to shoot it. I wasn't sure if it would come towards me or what." Surprisingly under the circumstances, Phillips then began to grab up the tent wires. "I wouldn't leave that tent there," he explains. "It cost too much money and I can't afford another one."

He had just grabbed a wire when he was hit with something on the back of his head. "Whatever it was, it felt hard, like a rock would. But to my way of thinking, if it had been a rock, it would have split my head open. It was like somebody doubled up their fist and hit you on the back of the head. It took me down to my knees."

Phillips leaped to his feet, hopped into the truck (Mrs. Huffman's Ford camper) and tore out of there, hitting, in his haste, a couple of small trees and a log. The impact, he says, "knocked the stabilizing rubbers out where it jerked the right wheel around."

Although never afraid of the woods before, Phillips says he's changed his habits: "I'm more cautious when I'm out there by myself. And I won't go out

there without something in my hands."

WHEN WE COMPARED taped interviews, we found many small details matched in the separate conversations we had had with the individuals involved. Tony's mother, for example, relates what happened when she drove over to pick up Tony's trailer the day after Phillips' encounter on Double Creek Cove:

"It had to be after I got off work, about 6:30 or 7:00 P.M. He [LeRoy] had a knot on his head. I can't say how he got it but what he told me was that the thing hit him on the head with a rock. It was a bump—like somebody had given him a good-sized lick on the back of the head.

"He wasn't laughing, I can tell you that. He was dead serious. I think if he'd been making up the story I'd have known it. I know LeRoy pretty well. Besides, what was there for him to gain in making up such a story?" Later she remarked, "I've waited and watched this thing and I've talked to all three boys. What I think is that they're seeing something out there."

Timmy Woods, the third figure in the monster pursuits of October and November, says that while he did not personally see the creature, "I heard it moving to the front of us, to the side of us and to the back of us" on different occasions.

Josephine Albert, who occasionally shares a ride to work in Chelsea, Okla., with Timmy's mother Opal Woods, says Mrs. Woods told her at one point that "the boys had seen something and that they thought it was a Bigfoot and that it ate a chicken or something." In her opinion, "If Timmy Woods told you

something, you can believe it."

But Mrs. Albert adds that Tony Standeford is inclined to exaggerate. Tony "definitely has a wild imagination," she says. "I've been in on some of his tall stories."

Mary B. tells how Tony grew increasingly obsessed with the monster mystery. After the Double Creek Cove incident, for example, she says that "each day Tony'd have a new little story to tell me."

One incident, supposed to have taken place around noon on November 17 in the Double Creek Cove area, involved what Tony reported to be a carcass or body of a large, dark-haired creature lying face down on a rocky bank not far from the shallow creek.

Tony claimed the form was "at least eight-feet-four" in length, lying with its head turned to the right, resting on its right arm which was bent at the elbow, supporting the head; the left arm lay at the left side. From his vantage point several dozen feet away he thought he could make out one eye; "it glowed red, like a taillight."

On the morning of Friday, November 18, the youth, acting on reporter Morrison's advice, called Jerome Clark of FATE to report the supposed finding. But when the two of us went to the site the next morning, we found nothing out of the ordinary; there were no tracks or evidence that something heavy had been dragged on the bank.

Mary B. told us that Tony had admitted to her that he had observed no such carcass. While Tony related full details of his sighting in late November, during a second series of interviews at Tony's home on December 3, Tony would say only that he had seen "some-

thing" but wasn't sure what it had been.

Perhaps significantly, some weeks earlier KOKI-TV in Tulsa had aired the movie *The Legend of Boggy Creek*, about a Bigfootlike creature reported in Arkansas. Tony, who said he'd seen the movie, at one point described a noise he had heard while alone at Double Creek as "just like it sounded in *The Legend of Boggy Creek*."

In his claim that peculiar events sometimes happen in the sloughs and woods around Nowata County, however, Tony Standeford is hardly alone. As Phillips puts it, "For a long time I didn't pay much attention to this stuff but it seems there's just a big square around Nowata where these things keep happening"

Among these "things" are the long-time rumors of a "half-man, half-ape" living in the area of Kester's Cove, about three miles from Nowata and the current site of what is known as the "Brown Cemetery." (The Cherokees at one time had black slaves who had their own graveyard; it was moved so that it would not be flooded by the waters of Oologah Lake.)

Other persistent mysteries include not only the tracks of large cats—four-toed and "large enough to put a shotgun shell in sideways"—but apparently reliable sightings of the cats themselves. Don Harrison, 56, of Nowata says he's seen plenty of evidence that "we've got two black panthers that live from Riley Bottom to Rabbit Ford" near Talala in Rogers County. Harrison claims to have shot at one when he was squirrel-hunting in Overcut Bottoms seven or eight years ago.

Wallace Brown, 73, a retired farmer, told us that one summer day in the late

1960's he, his wife Velma, Lawrence Corle and his mother, and Jasper and Edith Brown all saw a large black catlike creature walking through an alfalfa field.

"It was about noon and sunny," he says. "We could see it clearly. It was absolutely taller than the alfalfa, about as tall as an ordinary hound."



GODS WHO CONQUERED DEATH

By Ida M. Pardue

THE CHRISTIAN world annually celebrates the resurrection of Jesus Christ—but he was not the first to rise from the dead.

Two days after the death of Attis, the Phrygians' vegetation god, his tomb was empty. His great springtime festival began with mourning over his death and ended with wild rejoicing when he was "found." Attis was the Greeks' Adonis and he was worshiped by the Phoenicians, Sumerians and Babylonians as Tammuz, chief god of the harvest.

Odin, Scandinavia's ancient god of wisdom and agriculture, also conquered

There are also reports of sporadic UFO activity, "spook lights" and bizarre electrical phenomena.

The strange things reported in Nowata County raise profound questions about the nature of our world, but the answers to the questions, like the bizarre phenomena sincere individuals continue to report, elude us.

death. In a sacrificial act Odin hung himself from the branches of the tree of life which connects heaven, hell and earth. Then he simply dropped to the ground—reborn.

The Greek Dionysus, god of fertility and wine, arose and was renamed Zagreus and destined to be reborn every three years.

Osiris of the Egyptians, a god with a green face symbolizing his supreme importance as the source of everlasting life, was killed and resurrected in the image of his soul—a black bull.



ATTILA THE HEN DIES . . .

THE CHICKEN that attracted national publicity with its antics playing with a horse at Calder Racecourse in Miami has been killed in a stable accident, reports Associated Press. (See "Attila the Hen Rules Roost," February 1984 FATE.)

Attila's four-legged playmate apparently stepped on her, according to trainer Eddie Plesa, Sr. Groom Jesus Gonzalez looked into the stall of a horse named V. Retro on Sunday, October 1, 1983, and saw Attila crumpled in the corner with a broken neck. She died within half an hour.

"I never saw a chicken like him [sic]. He swallowed mice, he ate roaches, anything that moved. All the cats we've got, they're supposed to chase Attila, right? Uh-uh. Attila chased them," said Rafael Gonzalez, Plesa's assistant trainer and Jesus' brother.

"I knew I'd lose him sometime but I never believed I would lose him so soon. He escaped from a lot of dangers—from the snake, from the cats. But accidents happen. I know it wasn't deliberate. The horse liked Attila real well. Don't make him out to be a villain."

Attila was buried alongside the barn.

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.

WITCH'S GRAVE

By Michael Paul Henson

ONE OF the strangest occurrences of my life happened in north-central Kentucky on October 17, 1976. That month newspaper reporter Bryan Wooley of the *Louisville Courier-Journal* wrote a story about the only known execution of a witch in Kentucky. It had occurred in 1823 but he had been unable to find out where the remains of the witch were buried. So in his article he asked anyone who knew the location of her grave to contact him. At the time I read his story I had no idea when the woman had died or even what her name was.

A short time later I was hiking with four other men along a ridge above the Ohio River, in the area Wooley had written about, when we came upon the foundation of a house almost completely hidden in the woods. The others walked on but I decided to check the remains of this old dwelling. The usual debris of an abandoned country home was scattered about. I learned later no



Tincheor gravestone

one had lived on this old farm for 60 or 70 years. It was quiet and lonely; the only sounds were the cackling of hens in a distant farmyard, the far-off barking of a dog and the song of a meadowlark on the wind.

Standing there alone, I noticed an overgrown lane which led off down a small hill where it lost itself in the woods. Knowing the other men would wait for me farther on, I decided to follow this long-forgotten path.

I had walked several hundred yards

down the hill when I noticed a clump of wild rosebushes a short distance from the path. They seemed out of place here in the woods. Pushing my way toward them, I came upon a rough gravestone. It was lying flat on the ground almost covered with leaves and dirt, at the head of a slight depression such as a sunken old grave might make. The gravestone obviously had weathered many a season.

Cleaning away the debris, I saw that it had carved on it, in a beautiful script, the name Elizabeth Tincheor, 1799-1823. Directly beneath the name and dates were these words, "Suffer not a witch to live."

No roots of the rosebushes had grown under or around the old tombstone as would be normal in a thicket. Rather, it seemed the flowers were bent over it in an attempt to conceal the marker from prying eyes. I cannot explain what led me to it but I do recall noticing as I stood beside it that it was one of the most beautiful autumn days I had ever seen, October 17, 1976. Since Elizabeth Tincheor, age 24, had been laid to rest here and someone had planted the roses, 153 years had passed.

After photographing it, I pushed the rosebushes together, hiding it again from prying eyes.

Only after I returned home did I remember the story I had read a few days before about a witch having been executed in the area I had just visited. Calling the newspaper reporter, I asked him the witch's name, when she was executed and what her age had been.

He replied, "Elizabeth Tincheor, October 17, 1823. She was 24 years old."

Somehow I wasn't surprised.

The reporter was extremely anxious to learn the location of the grave so that he could do a follow-up story with photographs. But somehow I could not bring myself to tell him where it was. I guess I felt that while she lived Elizabeth Tincheor had known too much of life's bitterness and too little of its kindness. Her secret resting place among the wild roses remains safe with me.

After talking with the reporter, I realized I had come upon her grave exactly 153 years to the day after she was executed.—*Jeffersonville, Ind.*

UNCONSCIOUS CALL

By June Hasty Henderson

MY SON Frank was ill in 1964 but I didn't know how seriously. When I asked him to carry out the garbage his legs developed excruciating pain but if I said, "Let's go fishing," he felt fine. This went on for about two weeks. If he had to do something he didn't want to do, his legs hurt. If it was something he enjoyed he felt great.

Then his crying awoke me at two o'clock one morning. He wanted to go to the bathroom and needed help to get there. Now I could tell something was really wrong with his legs. My first thought was polio—and I fainted. When I came to, Frank was patiently waiting. I quickly helped him back to bed and when he was asleep I lay in my own bed waiting for 5:45 A.M. That was the time my mother Mary Hasty's alarm would go off in her home in Decatur, Ga. (We lived 20 miles away in Forest Park.)

Terribly frightened, I was unable to wait. I called Mother at five o'clock. She picked up the phone on the first

ring and said, "June, what's wrong?"

I was astonished when she used my name and I asked her how she knew it was I. She replied, "A little after two o'clock this morning I heard you calling, 'Mother! Mother!' from my bathroom. It was unmistakably your voice. I jumped up and ran to the bathroom and you weren't there. I've been lying here awake waiting for your call."

My mother had heard my call when I was unconscious in the bathroom of my own house.

As early as we could that day, Mother and I took Frank to our doctor in Forest Park. That's when I learned he had rheumatic fever.—*Atlanta, Ga.*

THE BLUE Y

By Sandra Burtch Dusseau

MY SISTER Lynda and I have always been very close and we have always lived near each other. In 1978 my husband Robert Dusseau bought us a beautiful home in Rockwood, Mich., some 13 miles from my sister's home in Southgate.

During the Christmas season that year my husband and I wanted to get the shopping done and the presents hid, so we took our four children to Aunt Lynda's for the evening. We were finishing up just when a snowstorm hit the area. We picked up the children and as we left, Lynda instructed us to call her as soon as we got home to let her know we had made it safely.

Traveling with four tired and crabby kids can be quite distracting, especially when you're traveling in a storm. By the time we got home, I was a nervous wreck. As soon as we got the children all tucked in, we fell into our own



Sisters Sandra and Lynda

bed. Bob and I were exhausted.

But I couldn't sleep. I kept tossing and turning even though I was so tired I felt as if I were in the twilight zone. Bob asked me what was wrong. I said that every time I closed my eyes, I would see a big Y and two red spots. I was too tired to try to figure out what they meant. I just wanted to go to sleep.

The image wouldn't go away, though. The Y was bright and flaming, almost like neon. After a while, for no apparent reason, I felt overwhelmed with sadness and fear. I began to cry.

Suddenly we heard a dreadful banging at our door. Bob and I raced through the house and I threw open the door. There was Lynda, tears streaming down her face. In a nearly hysterical voice she asked, "Why didn't you call me?"

In our exhaustion Bob and I had forgotten to call. Lynda had tried to phone us. She didn't know that although she could hear the ringing through the line, the phone was not ringing at our end. She thought we had not made it home.

After we all calmed down with some hot chocolate, she told us that after she'd called and called to no avail, she

tried to contact me through telepathy and drew a blank. This is what scared her most. She could never remember getting a blank before in all the years the two of us had shared our psychic abilities. She kept thinking about *why* I hadn't called and *why* I hadn't answered. She also thought about our taillights; if our car broke down, where were our taillights?

The taillights she was thinking of must have been the red spots I "saw" when I closed my eyes. The Y was the *why* Lynda was thinking. But why was the Y blue? Did the color reflect the mood she was feeling?

After a year we put the house up for sale. We bought another one right across the street from Lynda.—*Southgate, Mich.*

TAKING CARE OF BUSINESS

By Rebecca Boatright Chapman

IN NOVEMBER 1977 my brother Danny told me of a strange occurrence. He was a truck driver, hauling



Rebecca Chapman

cattle for Bill Henry Trucking of San Angelo, Tex., and one morning as he stopped to check his load, he happened to glance up toward the sky.

There he saw what appeared to be all of our family except for one member who was lying at the bottom of the group. He told me he thought that this was our older brother, who appeared to be dead because the rest of the family were very obviously in deep mourning.

Although Danny had barely begun his run, he was so shaken that he turned in for a rest then and there. He hoped he was just seeing things. He told all of us, including my mother, about the strange experience.

Danny was going through a divorce at the time and when he asked me to keep his prized "Top Gun" cigarette lighter he won in the service in Germany, I did not think much about it. That was on December 6, 1977. By December 7, the very next morning, he was dead, the victim of a truck accident.

Later on, as the family began to talk, we realized that Danny had come to all of us and given us some keepsake or told us of papers that we would need after he was dead. I have no idea how Danny recognized the figure as himself, despite what he told us. I am glad, though, that he managed to get his business all taken care of before he died. This way I have the single lasting memory of him before he left on that fatal run: a big hug, a kiss and his words as he was leaving my home for what would be the last time, "I love you, Becky!"—*Water Valley, Tex.*



MY PROOF OF SURVIVAL

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

ADA WAS WATCHING

By Helen Maryona Spitler

CHARLIE HOUSER tossed restlessly, a disturbed feeling gnawing at him. He had worked hard outdoors all that day and normally he would have fallen asleep instantly. But tonight sleep would not come.

It was early winter in 1947. Charlie's wife Ada, who was my mother, had passed on a few months before. As his stepdaughter I was keeping house for him in Mother's absence.

As he tried to sleep, Charlie remembered how Ada had loved their home. He remembered the evenings they had spent in the large living room, which was the center of activities and togetherness in the winter months. It was heated by a large coal-burning stove which kept the room pleasantly warm day and night. He had bought the stove in the early days of their marriage and had always taken special pride in keeping it in tip-top condition. It seemed almost like an old friend.

But during the past month he had

begun to worry about the stove. It was giving off a strange unpleasant odor or gas and he was suffering from headaches and nausea. Although he was sure the stove was responsible, he could find nothing wrong with it after checking it over.

During the years the stove had played an important part in the spring and fall housecleaning. Every spring Ada had insisted that the stove and the rug that covered the floor be stored away and a more attractive, nearly new rug be put



Helen Maryona Spitler

on the living room floor for the summer months. Then as winter came on, the summer rug was stored and the older, less attractive rug, along with the stove, was again moved into the living room for the winter. This was done because of the ashes and dust caused by the coal-burning stove.

He was greatly perturbed because he could not enjoy the only warm room in the house. These thoughts were running through his mind as he tossed and turned. But at last sleep came.

Sometime after midnight he was awakened by a soft touch and a voice gently calling his name. He sat up in bed and was startled to see Ada. She looked so real that it did not occur to him to feel doubt or fear. She looked as she often had at bedtime, clad in the long pink flannel nightgown she wore in winter, her long hair in a single braid down her back. Her face wore the anxious expression it was wont to wear when something did not seem quite right around her beloved home.

"Charlie," she said, "that stove is dangerous. Go downstairs right now and lift that grating at the back. There's an extra damper in there that none of you knew about. Reach down in there and turn it open. It has become flipped shut in the movings."

Charlie got out of bed and hurried downstairs to the living room. His eyes stung and he coughed at the unusually heavy concentration of the familiar gas, so he opened the heavy outside door to clear the air. He then went to the stove, lifted the grate at the back and reached far down into the opening. Sure enough, his hands found the closed damper and he quickly opened it.

Then reality struck him. How could

he have seen Ada? She had been dead for months! Yet he could not be dreaming—he *had* found the damper whose existence he had never suspected. He rushed back upstairs to his bedroom but Ada was gone.

The next morning the living room was completely free of the gaseous odor and the big stove glowed as friendly as ever.

When he asked me about it, I told him I had not known of the hidden damper. Neither, as it turned out, did any of the neighbor men who had helped move the heavy stove. Charlie was sure that in their life together Ada had not known of the extra damper because she had never mentioned it or, to his knowledge, ever checked it.

Charlie enjoyed the warmth of the glowing stove and often smiled in his feeling that Ada was close by and that she still watched over him.

Before another winter came, Charlie had gone to join her.—*Tiffin, Ohio.*

A TINY VOICE

By Susan A. Jahnke

I HAD KNOWN Geraldine Wilson since early childhood. We went to the same school on the north side of Chicago and even double-dated as young women. As the years went by, Geraldine had a lot of unhappiness, two failed marriages and a struggle to keep herself and her little daughter afloat. I married and moved to Michigan but we always kept in touch.

In the summer of 1967 we went to Chicago to visit relatives. I was anxious to see Geraldine, who had been seriously ill and had only recently been released from a sanitarium for treatment of nervous collapse. She was living in the North Shore suburb of Winnetka in a



Susan A. Jahnke

small apartment over a bank.

As we talked, I had the growing feeling Geraldine was somehow empty, not truly tangible, and when we said good-bye as we stood in the doorway, I knew in my heart I would never see her again.

One night shortly after our return to Royal Oak, Mich., I had trouble going to sleep. As I tossed and turned, a tiny voice in my head called my name twice, clearly and insistently. Although it was a familiar voice, I couldn't place it. I sat up and looked out the window. In the moonlight I could see everything and as I expected, no one was out there.

As I lay back in bed, the voice repeated my name. This time I turned on the light. That was the last time I heard it.

The next morning, August 31, I received a long-distance phone call from Geraldine's son-in-law Jim Markette. He gave me the sad news that my old friend had passed away during the night.

Now I knew beyond a doubt that the tiny voice had been Geraldine's last good-bye.—*Rochester, Mich.*

DEAD OR ALIVE?

By Ramona McGill

MY FATHER Samuel Mack Arnold writhed in pain as he slowly raised himself to a standing position. There was no way I could help him. I could not reach him because I was lying in bed half-awake in my own home in Starr, S. C., miles away. Father was in Strickland's Nursing Home in Greenville, S. C. And even stranger, I had not seen him for four years.

As I watched this vision unfold before my eyes I thought I must be dreaming. Yet I knew that I had bolted upright in my bed when the startling vision began. My eyes were open wide—I couldn't be dreaming!

I was not afraid. But I knew I had to do something to help my father. As I was considering what I might do, I was shocked to see a black shadowy form curling its way out of my father's body.

"Oh, God!" I screamed. "He's dying!" I was impressed with the sudden knowledge that I was observing my father's soul.

Somehow, I heard from within a voice warning me, "If he doesn't get out of this body, he will die." Thus, in order to help free him, I did the only thing I could do—I prayed.

Never in my life have I prayed like that. So intense was my prayer that I lost my own identity and consciousness of my surroundings and of time. I seemed part of the life that was trying to free itself from that wretched body. Then suddenly he was free! The shadowy form became the exact image of the body it had just left. And the body had vanished.

A man, who for some reason I thought was my grandfather Samuel

S. Arnold who had died in 1940 before I was born, seemed to appear out of nowhere. He placed his right hand on my father's shoulder and they both turned, walked a few steps, then simply vanished.

It was over and I was still awake. I kept telling myself it had been a dream but I never convinced myself. Nevertheless, I went back to sleep and slept rather well the rest of the night.

I was already up the next morning when my telephone rang. My aunt, my father's sister Katherine Arnold Smith, who never calls, was on the line. "Your father passed away last night" she said. Actually, Father had died at 5:35 that same morning, March 1, 1972.

Several weeks after the funeral I was discussing my father and his relatives with my mother. She had divorced my father in 1950, 22 years before he died, but she still possessed a faded photograph of my father's father. And he certainly was the man I had seen in my vision, the grandfather who had died before I was born!

I am not a person to allow a mystery to remain unsolved. But in this case, after 10 years of research and investigation into all manner of psychic, spiritual and mental studies, I think I will have to accept defeat. I cannot explain this.

The phrase that clings to my memory every time I think of this experience is one attributed to Jesus (Matthew 10:39): "He that findeth his life shall lose it: and he that loseth his life for my sake shall find it."— *Starr, S. C.*

WATCHBAND FOUND

By Rebecca Boatright Chapman

MY HUSBAND Lit has driven a truck for many years and has

acquired many things on his many runs. Prominent among these are items of jewelry, mostly turquoise. One of the prettiest is a watchband made of silver with coral and turquoise stones. I wear mine almost constantly and have done so for a long time. The only time I stopped wearing it, in the winter of 1982, was when my watch had broken. I took the band off the watch before I took the watch in for repair.

Somehow I managed to misplace the band. I was most upset. My husband, children, sister Julie and I looked everywhere for it. We practically tore the house apart but could not find it.

My husband left on a run and my sister decided to stay with me overnight. As we were sleeping, I dreamed that my brother Danny, who died in a truck wreck in 1977, walked over to one of the jewelry boxes in my bedroom and put something into it. I remember his beautiful smile, even the clothes he wore, down to the fact that his sleeves were rolled up.

The next morning I asked Julie if she had seen Danny the night before. She said she had not but she had heard his truck. (Many times we know he is near because we see the lights of his truck and we even hear the motor and the brakes go on.) When I told her about the dream, she went over to the shelf and took down the box I had seen Danny put the object in. We opened the box and there was the watchband! Yet we had completely emptied that box, as well as the others, and rearranged everything in it during the massive hunt. We couldn't possibly have missed it.

I know that wherever that band was, my big brother found it and brought it back to me.—*Water Valley, Tex.*

By J. Finley Hurley

“WEIRD,” “ghostly riddle” and “one of the most dramatic sea-mysteries of all time.” These are terms Walter A. Tompkins used to describe the loss of the schooner *J. C. Cousins* in his article “Was the *J. C. Cousins* Steered to Disaster?” (October 1955 FATE). His story of the shipwreck is enough to pull any dyed-in-the-wool Fortean to the edge of his chair. The “sea-mystery” has since appeared elsewhere: Vincent Gaddis included it in his *Invisible Horizons* (1965) and it is on its way to becoming one of the classic

were Capt. Alonzo (“Al”) Zeiber, a cook and two seamen. Captain Zeiber,* Tompkins wrote, was a skilled local pilot who knew every inch of the water. Also according to Tompkins, while crossing the bar and when at sea, the vessel was kept under constant observation by the U. S. Coast Guardsmen at Canby Lighthouse on the Washington shore.

The following day the *Cousins* was still offshore. Then, for no apparent reason, she suddenly changed course and headed straight toward land—with all sails set. As the schooner was seen sailing toward certain disaster, the Coast

PHONY MYSTERY OF THE **J. C. COUSINS**

*Factual review wrecks the story of
a shipwreck launched in these pages almost 20 years ago.*

enigmas of the sea—unless viewed in the light of fact.

Tompkins’ story begins in 1881 with the purchase of the *J. C. Cousins* in San Francisco by Welsh, Wood, Doig & Olson Company, a pilot service which planned to operate the schooner out of Astoria, Oreg., where competition among pilot services was intense.

On Saturday, October 6, 1883, the schooner sailed out of Astoria to cross the Columbia River bar, a dangerous stretch of water, and to await the arrival of a French barkentine from Saigon with a cargo of spices and ivory. Aboard

Guard began to assemble lifesaving equipment, surfboats and an ambulance. A doctor and nurses were called from Astoria to set up a hospital tent on the beach. All was ready when the *Cousins’* hull crunched into the sand at Clatsop Spit. Strangely, no boats were lowered and no one jumped overboard.

After the *Cousins* was aground, Coast Guardsmen put out in surfboats and boarded her. They found no one on board. The deserted schooner was in perfect condition and her “canvas-hooded” lifeboats still hung on their

*Zeiber is spelled *Beiber* in some sources.

davits. The galley stove was warm and potatoes had boiled dry in a pot. The logbook contained no clue to the crew's fate. The last entry in it—"in Captain Zeiber's familiar scrawl"—stated merely that all was well. The puzzled boarding party found no reason for the crew to have abandoned ship and no corpses were ever recovered.

The most popular theory to explain the mystery, Tompkins said, was that Zeiber had been bribed by a rival pilot service to wreck the *Cousins*. Then he had killed the three crewmen and, after throwing their weighted bodies overboard, made his escape in some unaccountable manner. Even so, the theory does not satisfy Tompkins. He goes on, "But how, asked the skeptics, could Zeiber have escaped in broad daylight, under the constant scrutiny of dozens of high-powered glasses on shore?" That was a conundrum because "it was unanimously agreed that human hands were at the wheel when the *Cousins* made her landward run." And of course the schooner's two boats were still on davits.

Surely a strange event, as related by Tompkins. But an examination of the original sources fails to support his article. It contains numerous outright fabrications and misleading inaccuracies, some of them vital to the "mystery." We must look into these.

First, where was the *Cousins* lost? At the mouth of the Columbia River, the bar, giant swells may rise as river and ocean meet. These are often 18 to 25 feet high and old-timers tell of some as high as 50 feet. Sailing ships of the last century sometimes waited as long as six weeks for a chance to cross the bar. Lt. Charles Wilkes, on the first U. S. survey

of the Columbia in 1841, explained why:

"Mere description can give little idea of the terrors of the bar of the Columbia: all who have seen it have spoken of the wildness of the scene and the incessant roar of the waters, representing it as one of the most fearful sights that can possibly meet the eye of the sailor." Wilkes' ship, the *U.S.S. Peacock*, ran aground there and was lost. Since then the bar has claimed well over 200 deep-water ships and many more smaller craft. The *Cousins* was simply one of many.

Thus it is easy to understand why Columbia River bar pilots are the elite pilots of the world and paid accordingly—but even they have occasionally lost ships. And Zeiber was neither a pilot nor a captain, as Tompkins reported; he was a boat-keeper. To say that "no riverman knew the Columbia's changing shoals more intimately than he" is clearly an improbable assertion.

Tompkins' next point is especially critical. "Through the following star-bright night," he said, "the *Cousins*—and this is vitally important in view of what was to happen on the morrow—was under the constant observation of U. S. Coast Guardsmen at Canby Lighthouse on the Washington shore." Without constant observation, of course, the mystery is feeble at best.

In actuality the *Cousins* was observed by the keeper of the Point Adams Lighthouse on the Oregon shore. He saw the schooner strike off Clatsop Spit at dusk on Saturday and swing off, apparently going toward Sand Island. When night fell it was too dark for him to see anything more. So much for the "star-bright night." Besides, why should the

Cousins have merited such close attention? At that time a large fleet of fishing vessels worked out of Astoria and numerous ships passed by. The sea was certainly not so barren that all eyes would remain riveted on the Cousins.

One other point deserves attention: The Coast Guard was not founded until 1915.

"All her sails were set," Tompkins said, when the *Cousins* came in. As a topsail schooner she could carry eight or nine, an enormous press of canvas for a vessel which is supposed to be merely waiting. In reality, the keeper of the Point Adams Lighthouse reported one sail was set and this information appeared in the *Daily Astorian* for October 9, 1882. And minutes after the schooner struck, Doig, Foard and Lidwell of the pilot service boarded her. Newspaper accounts of the time say nothing about a hospital tent or, of course, the Coast Guard.

According to Tompkins, the boarding party found the "lifeboats" hanging in their davits. The *Cousins* carried two boats; these were not lifeboats but boats that pilots used in boarding ships. Both of these were missing but on Monday, October 8, one of them washed ashore with its oars lashed. It appeared to have been washed overboard. The other boat was never found.

The boarding party also found the logbook with "Captain Zeiber's familiar scrawl," according to Tompkins. The logbook in the schooner would be clear evidence of some sudden disaster because if the schooner had been deliberately abandoned, the person in charge would have taken the ship's papers with him—and that is what happened. The ship's papers were

missing and this was reported by the *Oregonian*, a Portland newspaper, on October 8, 1883.*

Tompkins added a few somewhat sinister touches that call to mind other mystery ships with missing crews. The galley stove, for instance, was warm and potatoes had boiled dry in a pot. This is not surprising. The stoves in use then were fueled by coal or hardwood and burned continuously. A cold stove would have been strange in a recently-abandoned schooner.

But after all the other puzzles are dealt with, the problem remains: Who steered the *Cousins* to her doom? "It was unanimously agreed," Tompkins said, "that human hands were at the wheel when the *Cousins* made her landward run." That seems to prove that someone was on board up to the last minutes. Where did he go? Contrary to Tompkins, witnesses** said that the *Cousins* appeared deserted while at sea and before she made her "landward run." It would not be odd for a sailing vessel to fall off downwind if the helm were unattended—especially in the prevailing wind at the bar which blows toward shore.

Then what happened? The *Daily Astorian* reported that the schooner had run aground offshore earlier, probably on Saturday night as the Point Adams Lighthouse keeper reported. The crew then abandoned ship and took to the missing boat which was subsequently

*The missing ship's papers are also mentioned in *Maritime History of the Pacific Northwest* edited by E. W. Wright (Portland, Oreg., 1895).

**According to the Astoria newspaper, "On Sunday morning [the *Cousins*] was seen about two miles off the coast bearing toward land and apparently deserted." The sources, although unnamed, probably were the Point Adams Lighthouse keeper and Doig, Foard and Lidwell who boarded the vessel minutes after she struck. They must have observed the schooner drifting in.

lost. The schooner later broke free, as witnessed by the lighthouse keeper, and drifted at sea until the following day when she was seen, apparently deserted, two miles offshore. Later that day the wind blew her to shore where she struck Clatsop Spit 10 miles south of the Point Adams Lighthouse.

A vessel that runs aground where the seas are high may break up in an amazingly short time. The boat that washed ashore gave evidence that the *Cousins* had taken green water over her decks. If that happened, any crew would consider abandoning ship, although it is often the wrong thing to do. It is not uncommon for crews to abandon ships that survive when their "life-boats" do not. The disastrous storm that battered the yachts in the Fastnet Cup* race of 1979 illustrates this; most of the fatalities in that race occurred when crews abandoned yachts which survived without their crews.

Neither is it unusual for a grounded vessel to float free after it has been abandoned. On a single day—January 11, 1853—two inbound ships, the *Mindora* and the *I. Merrithew*, ran aground at the bar and were abandoned by their crews. Both ships later floated free, drifted at sea, then ran to shore where they were wrecked. Their crews survived; the crew of the *Cousins* did not. That seems to be the only difference between the loss of these two vessels and the loss of the *Cousins*.

The missing crewmen would arouse little wonder in a seafaring town such as Astoria. The bar has swallowed forever a number of sailors who abandoned ship there.

*The Fastnet Cup, a premier English yachting race, is held biennially between Plymouth and Fastnet Rock off southwestern Ireland.

Of course it is possible, although unlikely, that Zeiber was bribed by a rival pilot service to wreck the *Cousins*. And perhaps Zeiber killed his three companions, threw their weighted bodies overboard and escaped in the missing boat. We'll never know but a more mundane explanation will do.

So how did the "mystery" arise? Tompkins said the wreck made headlines across the country (although the story was carried on page three of the *Daily Astorian* for Tuesday, October 9, 1883). He did not identify his source but it could have been a newspaper published in another part of the country. Nineteenth-Century reporters were notorious sensation-mongers who freely embroidered stories and, if things were dull, cut them out of whole cloth. Their cavalier disregard for the truth haunts researchers to this day.

Tompkins said that the 1883 volume of the Astoria newspaper, certainly one of the most authoritative sources, was "unaccountably missing from files otherwise intact . . ." It's not missing now. The *Daily Astorian* reported the wreck as lamentable, not weird, and concluded: "It is believed that the four unfortunate men either took to one boat and were upset in the breakers or else were washed overboard sometime in the night."

Tompkins said that the Customs House may have had information on the wreck but it was burned in the fire of 1922 that destroyed Astoria. That would surprise Astorians. Although a fire occurred in 1922, only part of the business district burned. The Customs House was not in the destroyed area and a telephone call to the present one confirmed that it had escaped the fire.

Its old records were transferred to Auburn, Wash., some years ago.

Thus the "ghostly riddle" disintegrates. Apart from Tompkins' article, we have no evidence whatever of any

mystery about the wreck beyond the power of the sea or, perhaps, human negligence or cupidity. The sea has its genuine mysteries but the loss of the *J. C. Cousins* is not among them.



RUSSIA'S CRADLE OF CIVILIZATION

AFRICA AND Southern Asia must now share with Siberia their distinction as the birthplace of mankind, according to the Soviet news agency Tass. Scientists have found evidence that primitive people inhabited the tundras of Siberia 1.5 million years ago. Ancient hatchets made from quartzite resemble those made by prehistoric man living in the Olduvay Gorge in present-day Tanzania, Tass reports.



DWI LAW APPLIES

AVIDALIA, La., man was arrested for driving while intoxicated after the horse he was riding was hit by a car. The accident occurred on March 24, 1983, inside the Vidalia city limits. The police report noted that "Vehicle No. 2," which had been walking in the road without any kind of lighting, was killed in the collision. The horseman was treated at the hospital for minor injuries.

Under Louisiana law it is illegal to operate any movable vehicle, motorized or not, while under the influence of alcohol.



IF TREES HAVE GARLIC BREATH . . .

DEER DON'T like the smell of garlic and that's good news for trees—but some forests may get a little pungent. David I. Gustafson, a University of Washington researcher, has come up with a chemical treatment that causes tree seedlings to exude the same gas that gives garlic its rare odor. In early 1983 the scientist told UPI that such a chemical will keep strolling deer from snacking on trees.



THE KEY TO THE SOLAR SYSTEM

WASHINGTON University in St. Louis announced in early 1984 that it will use a \$2.5 million gift from the McDonnell Douglas Foundation to capture and study elusive "comet dust." Robert M. Walker, director of the university's McDonnell Center for Space Sciences, said that a new detector to collect the dust will be launched into space aboard the space shuttle.

"What makes this so-called comet dust so precious is that some of it may be unaltered material . . . left over from the beginning of the universe. In fact, it may predate the solar system," Walker said.

A SMASHING ENGLISH POLTERGEIST

This spirit's malignant antics may seem amusing but its 18-month, day-and-night harassment is no laughing matter.

By Enid Anthony

WHEN THE trouble started, old Mrs. Adams had been keeping house for her 50-year-old spinster-daughter Pauline for many years. They led a quiet existence occasionally highlighted by visits from friends and neighbors and especially Mrs. Adams' 17-year-old grandson Stephen Gordan. The two women were quite unprepared for the frightening occurrences that began in late 1979 and plagued them for 18 months, occurrences involving a mysterious force they could not understand and indeed, had never known to exist.

Their old two-story house in Reading, Berkshire, England, had a living room and dining room on the ground floor separated by a hall leading back to the kitchen and bathroom and a staircase mounting to the second-floor bedrooms.

Early every morning Pauline left to go to her full-time job with a flour company. Thereafter her mother routinely straightened up the house before making her daily shopping trip. One winter day, when she returned from shopping, she was astonished to find a couple of chairs tipped over and cabinet drawers in disarray. At first she was not unduly concerned. She is in her 80's and, foolish though it seemed,

momentarily considered that she might have absentmindedly left the rooms in that condition. Fearing ridicule, she told no one except Pauline.

Then, every day for weeks, returning from her shopping excursions, Mrs. Adams found the same mindless disorder. Gradually the pattern changed. Instead of open drawers and toppled chairs, she discovered furniture moved from one room to another. More frightening still, tables, lamps, a record player and other pieces of furniture were propelled through the air by some unseen force, then dropped to the floor or shattered against a wall. Some evenings, as Pauline and her mother watched helplessly, a television set or radio floated around the room, then quivered as if shaken by powerful unseen hands before falling in pieces to the floor. Through the kindness and generosity of neighbors television sets and radios were replaced several times but the gifts were short-lived as each was turned into debris by this malevolent force.

In the beginning the disturbances occurred in Mrs. Adams' absence but they soon began to involve the old woman and her daughter. The home invader seemed to have accumulated tremendous power and a fierce temperament. Often when the two women sat in

Mrs. Adams, in her 80's, was the only person hurt during the home invasion—which seems remarkable in view of the amount of crockery, glassware and furniture that was damaged. A pill bottle hit her head with such force that the wound required two stitches.



either of the downstairs rooms they were bombarded with china and glassware—although neither was ever seriously hurt. Nevertheless, eventually almost all of the crockery they possessed had been smashed. Sitting in the living room one evening, they heard noises in the dining room across the hall. When they dared to look, they saw a sideboard smashed to pieces. As the days passed, four

dining room chairs, the dining table and two armchairs got the same treatment.

Next came the power outages. When the television set or radio was plugged into a socket in one of the downstairs rooms, no power was forthcoming. If they moved the appliance into another room, it would work for a time until this circuit too lost power. Moving back to the first location, they might find the

power returned. But on occasion they suffered a total loss of electricity and had to sit in the dark, helplessly waiting for lights to come back on.

Mrs. Adams appealed to the Thames Valley Electricity Board and an electrician investigated to see whether the outside mains were faulty. The yard had to be dug up—and nothing was found to be wrong. When Mrs. Adams explained that the power usually went off at night the investigator sat with them all one evening. When the power went off and he could find no reason for it, he left the house just as puzzled as the occupants.

Hardly a day was free of disturbance. Once when Mrs. Adams went to the closet where she stored her ironing board, she found it missing and had to bring out a dilapidated old one. Then, ironing completed, she took the old board to the closet to find that the new one had been returned. Looking into the closet an hour later, she found the new one still there but the old one missing. It was nowhere in the house.

Then all the clocks in the house stopped. Frequent restarts were to no avail and eventually no clock was running. Ceiling lights swung merrily around. Bottles of milk were thrown at visitors and soap powder boxes danced in midair scattering their contents all over the floor and what remained of the furniture. One day while Mrs. Adams and Pauline watched, the living room door was flung open with such force that the doorknob made a hole through the wall. Later, contents of kitchen cupboards were invisibly removed; they reappeared lined up on the hall floor.

Mrs. Adams' grandson Stephen also suffered at the hands of the invader. On

occasion his bicycle, which he placed in the hall when he visited, glided around the lower rooms on its own. Once it attempted to sail up the stairs but the handlebars got jammed in the banister. On other visits the gears and other parts of the bike were damaged. Once he found the bicycle missing from the hall; it had been slung into the front garden.

Mrs. Adams and Pauline were constantly cleaning up the debris, constantly living in fear. The happenings were mystifying, exasperating and costly—and worse was to come. One day Mrs. Adams was sitting by the fireside and Stephen was standing near the living room door when suddenly, with alarming speed, his clothes flew off and disappeared—shoes and socks and everything except his pants. His grandmother gave him a blanket to wrap around himself and the pair waited anxiously, hoping a visitor would call whom they could ask to collect some clothes from Stephen's home.

Then Mrs. Adams had an idea.

"Well, Stephen," she said, "if 'it' has taken your clothes, perhaps 'it' can bring them back. Let's ask."

They did just that and it worked. The clothes appeared, item by item, over the top of the door.

Said Stephen, "I had to unbutton all the shirt buttons and unlace the shoes before I could put them on. They had disappeared all buttoned and laced up, just as I was wearing them."

While he was getting dressed, a thump was heard, then another and another. Six and a half pairs of Pauline's shoes, which had been missing for months, followed the return of Stephen's clothes. The shoes fell one by one over the half-open door—left shoe

first, then right. The 14th shoe is still missing—along with several other objects which had disappeared at varying intervals.

Stephen was involved in another eerie incident. A broom let itself out of the broom closet and waltzed around on its own. It entered the hall and charged at the letter box, the stick going right through the opening with such force that it shot a considerable distance down the front path and onto the pavement outside, narrowly missing a pedestrian. The head of the broom fell to the hall floor on collision with the door. Stephen dashed outside to retrieve the stick to which he fitted the head before returning the broom to its normal position in the closet.

To his astonishment the broom didn't stay there. The closet door opened; the broom emerged, waltzed around the room and again charged the front door, the stick speeding down the path toward the same pedestrian. Stephen was racing down the garden path to retrieve the stick when the man called out, "What game are you playing, young man? This is the second time you have thrown your stick at me."

The malevolent force was no laughing matter. Its activities had been restricted to the first floor until it found Pauline's money. She had been saving for a holiday and had hidden a roll of 70 pound notes in her dressing table drawer. One evening as she was passing the stairs on the way to the kitchen, she saw a trail of shredded currency coming from the second floor. She gathered up the remains but only 20 serial numbers could be identified; Barclay's Bank replaced only 20 of the pound notes. Stephen too lost money;

15 pound notes disappeared from his parka pocket.

* * *

SIX RADIOS and two television sets later, the local vicar from Greyfriars' Church, the Rev. Peter Downham, was called in to do an exorcism. He called more than once in October 1981 and whenever he was in the home everything was normal. After prayers in the most afflicted areas, the disturbances ceased temporarily—but inevitably resumed. It seemed no one could oust the invader.

It is not known exactly who, from among the many visitors who knew of the disturbances (the beleaguered mother and daughter finally had confided in friends and relatives), actually contacted the press. But one day reporter June Wilkinson and photographer Ian Pert from the *Reading Evening Post* turned up at the Adams home. Miss Wilkinson, who is in her 20's, admits she is a skeptic with no knowledge of psychic matters. When told there was more activity in the evening, she arranged to return. When she did, she was seated on one of the few remaining chairs drinking wine (from a mug, for no glassware or cups were left whole). She had to visit the toilet and to her alarm she saw a kettle of water pursuing her out of the living room and down the hallway. To her further horror and agitation the water spilled all over her.

Although Mr. Pert obtained some photographs and although Miss Wilkinson herself was the target of the home invader, nothing about the case was published in the newspaper—but it nevertheless became quite widely known.

Two of Mrs. Adams' friends, Harold Burton and his wife Helen, were extremely concerned for the old woman's safety. They knew that one day while in her garden Mrs. Adams had been hit on the head by a ferociously flung medicine tablet box. An ambulance from the Royal Berkshire Hospital had to be called and the medics treated her wound, taking two stitches. And the Burtons had their own experience with the mysterious force.

The number of the Adams house is "121." When the Burtons called on Mrs. Adams one day, they were surprised to see that a large plastic "3" (taken from the house number next door: "123") had been added to the Adams house number; it now read "1231." Burton decided to photograph this bit of evidence and as he was focusing his camera the plastic "3" jumped from the doorpost with great force, hitting him a nasty blow on the forehead.

It was Helen Burton who took steps to obtain psychic help to rid the Adams house of this frightening activity. She first appealed to a Spiritualist organization in London, then to a member of the Society for Psychical Research who lived in Purley. The former seemed quite disinterested and the latter felt he could not afford the 100-mile journey to Reading.

Not to be beaten, Helen next appealed to Mary Gordon who had been a ward sister at Cane Hill Hospital in Coulsdon. Mary is a born psychic who has practiced mediumship for more than 50 years. She was eager to help and called at the Adams house in the company of the Burtons.

After hearing about the disturbances

and walking through the house, Mary said she believed that the invader was an old man who had inhabited the house in his early life and who strongly objected to "new" occupants living there. Clairvoyantly she knew he had been a man of violent nature, a heavy drinker who each evening brought his friends home from their drinking bouts where they ended up throwing furniture around.

Despite the medium's remonstrances, placing a crucifix in the house and hanging a plaque bearing a prayer (both of which disappeared within a short time), the activity continued—no worse but certainly no better than it had been earlier.

A gas leak necessitated calling the Thames Valley Gas Board. The official who responded to the call could find no reason for the sudden leakage which later apparently sealed itself off.

On another occasion Stephen's sister Julie stepped down from the kitchen to find the bathroom flooded. The Thames Valley Water Board investigated but no reason for the flooding could be found; the roof and all piping were in good order.

The Burtons called one Saturday after they had finished their weekly shopping and after Helen had had an expensive hairdo. While they were drinking tea, unseen hands tipped over their shopping basket and flung a half-pound pack of butter at Helen. It hit her on the head and made a mess of her recent shampoo and set.

All of this activity took its toll. Out of deep concern for Mrs. Adams, Helen tried again to obtain help. She contacted a Psychic Rescue Group who operated from the Croydon National Spiritualist

Church. These people, truly "rescue workers," asked only to know the names of the persons involved and the town in which they lived, then promised to do what they could to help.

From that moment on, the villainous spirit lost its power. Just as suddenly as the disturbance began, so did it end.

Although bewildered by the 18 months of harassment and their sudden relief, Mrs. Adams and her daughter Pauline were once again living a quiet peaceful existence—albeit minus a lot of furnishings, 15 pounds of Stephen's

savings and all but 20 pounds of Pauline's holiday cache, and one right shoe.

Author's note: The women's respite lasted only a few months. Out of desperation, when the disturbances resumed, they moved to a new flat where they have since been trouble free. I believe that neither the medium Mary Gordon nor the Psychic Rescue Group effectively removed the entity from Mrs. Adams' house—but nothing is known of the experiences of its present residents.



EDDIE, IS THAT YOU?

IN NOVEMBER 1983 United Press International reported on a wrong number that had consequences more serious than frustration. In San Jose, Calif., Officer Jose Molina grew tired of listening to the pay telephone ringing in the Police Department lobby and left the information counter to answer it, simply saying, "Hello." The voice at the other end asked to speak to Eddie.

"Which Eddie?" Molina asked.

"You know," the voice replied, "Snow Eddie."

Because "snow" is slang for cocaine, Molina offered to take a message. The caller gave him a number, stressing that he had drugs that would interest Snow Eddie.

Molina turned over the message to a patrolman who dialed the number and made an appointment to buy some drugs. Simply dialing a wrong number led to the pusher's arrest.



RESEARCHERS EYE "SUPERANIMALS"

TOWARD THE end of 1983 the University of Pennsylvania applied for a patent on the possible commercial applications of an "enhanced growth" technology developed in a genetic research project. The new technique uses modified human genes to convince cells to grow and could lead to "super-animals," rabbits, sheep and dogs that are more than double their normal size.

Ralph L. Brinster, a professor of reproductive physiology at the university's School of Veterinary Medicine

who is carrying out the research project, said there have been no births yet of altered-gene animals larger than a mouse. According to Associated Press, however, the technique holds promise for such commercially valuable animals as cows, pigs and other farm animals.

Brinster said, "Farm animals produced by this technique are likely to be at least twice as big as normal animals," but whether such animals might be more profitable for farmers is still undetermined.

THE MEDIUM WHO

A debunker of the psychic meets his match when
an old woman in a remote Ohio village introduces him to the dead.

By **Rodger I. Anderson**

THERE IS no one better qualified for the task of unmasking chicanery, deception and illusion than the professional magician. No other professional group has shown itself more willing to lend its aid in exposing those who would gull the public with false claims to psychic power. From J. N. Maskelyne in the 19th Century to James "The Amazing" Randi today, magicians have demonstrated repeatedly that the most amazing feats of psychic skill may really be expertly staged conjuring tricks.

Unfortunately, the uncovering of so much fraud has in many cases turned the magician's healthy skepticism into an almost obsessional prejudice against the reality of psychic phenomena. Given the prevalence of this attitude among conjurers generally, it isn't easy to find a magician and expert in mediumistic fraud who is willing to admit that not all sensitives are charlatans or self-deluded fanatics.

Such, however, was the case when David Phelps Abbott attended a number of sittings with Elizabeth Blake, a trumpet medium living in an obscure village in southern Ohio. Abbott, an archskeptic regarding all things psychic and later author of a comprehensive work on mediumistic fakery, originally

heard of the case from Edward A. Parsons, a dealer in magician's tricks who first visited Mrs. Blake during the winter of 1904-05. Parsons, who had some 40 years' experience in conjuring, was baffled by the case. "I suppose this thing to be a trick," he wrote to Abbott, "but am entirely unable even to surmise how it could be done."

His curiosity aroused, Abbott wrote to Mrs. Blake's physician, Dr. L. V. Guthrie, who had been holding experimental sittings with the medium for several months. In their correspondence the doctor revealed himself to be a cautious experimenter who had his doubts about some of the physical phenomena produced by Mrs. Blake but who was wholly unable to account for the wonderful store of information communicated during the sittings, including proper names, dates and other particulars about persons entirely unknown to the medium. Guthrie thought the voices themselves might be a freak ability which somehow enabled Mrs. Blake to talk into the trumpet through her ear, but he was convinced that the information conveyed by this means was altogether beyond the medium's ability to obtain by normal means.

Guthrie told Abbott about a sitting he had attended in which his deceased father had unmistakably referred to

MYSTIFIED A MAGICIAN

an event that had happened nearly a quarter of a century earlier and about which Guthrie had told no one. On that occasion he had asked the voice speaking through the trumpet, "Do you remember the time you took me off to college?" When the voice answered in the affirmative, Guthrie asked, "When we walked toward the buildings, what was said to me by some of the students?" The answer was that they had yelled "rat" at him.

To be sure that he had not misunderstood the answer, Guthrie requested the voice to spell out the word. "R-a-t" was the reply.

The doctor asked where they had gone and what they had done after leaving the campus. "We went to a large grove near the college grounds and sat down on a hickory log," the communicator said. "You cried because I was going to leave and go home."

All of this, Guthrie wrote, was "wonderfully accurate." In the same letter in which he described this sitting, Guthrie stressed that if Abbott wanted to personally investigate the case he had best hurry because Mrs. Blake was old and infirm and "in that condition, even at her best, any attack of sickness may put an end to her earthly career."

Abbott decided to visit the medium in the company of Dr. James H. Hyslop, at the time one of the foremost psychical researchers in America. He also decided to take with him a cousin,

George W. Clawson, who would make the trip under the pseudonym of "C. E. Wilson." For evidential purposes he did not tell anyone, either Guthrie or Hyslop, of Clawson's identity; he indicated only that he might bring with him an unknown person under an assumed name.

From his home in Omaha, Abbott traveled by train to Kansas City, Clawson's place of residence, then on to Huntington, W. Va., where the two men arrived early on the morning of July 23, 1906. There they met Dr. Guthrie, in whose company they made the short trip to Bradrick, Ohio, a tiny farming community of perhaps a dozen cottages located on the north bank of the Ohio River. There Abbott and his companions were met by Mr. Blake, the medium's husband, who informed them that because of illness his wife could give no seances that day.

The men insisted on meeting her nonetheless and Mr. Blake relented. They found Mrs. Blake to be "a very pleasing though elderly and frail lady." After some discussion she finally consented to a brief sitting. The results were interesting but inconclusive because the "voices" through the trumpet were not terribly clear. The sitters did distinctly hear a number of names, however; all of them referred to persons Abbott knew.

Later that same day the men met with the medium in the company of Dr.

Hyslop who had meanwhile arrived from New York City. During the sitting a voice claiming to be Abbott's grandmother repeated the last words she had ever said to him, only substituting "over here" for "heaven." But the most amazing exchange occurred between the trumpet and Clawson. Raising the trumpet to his ear, he heard a voice whisper, "Daddy, I am here."

"Who are you?" asked Clawson.

"Georgia," replied the voice.

"Georgia? Georgia, is this really you?" Clawson asked excitedly.

"Yes, Daddy. Didn't you think I know my own name?"

Georgia was the name of Clawson's daughter who had died some years before. Wishing to be sure about the identity of the communicator, Clawson asked, "Where do we live, Georgia?"

"In Kansas City," the voice said.

Clawson asked, "Georgia, what is the name of your sweetheart to whom you were engaged?"

Unable to hear the reply, Clawson requested the voice to spell the name.

"A-r-c, Ark," responded the voice, spelling out the letters and then pronouncing the name.

"Give me his full name, Georgia," Clawson requested.

"Archimedes," the voice answered.

To prevent misunderstanding Clawson again asked Georgia to spell the name.

"A-r-c-h-i-m-e-d-e-s," the voice said.

"Where is Ark, Georgia?" Clawson asked.

"He is in New York," the voice responded, adding, "Daddy, I want to tell you something. Ark is going to marry another girl . . . but it's all right. He does not love her as he did me."

Clawson did not know if this was correct or not, but some weeks later he received a letter from his daughter's former fiancé, Archimedes Van Buren, announcing his approaching marriage.

The next day the voice calling itself Georgia volunteered a wealth of additional information, including her middle name "Chastine," the name of the woman with whom she had boarded while going to school, the full names of several friends in various places, and the names of three deceased grandparents, including one named Marquis which the voice pronounced "Marcus" exactly as the grandmother had done in life.

During this same sitting Abbott was also regaled with a number of evidential items. One voice introduced itself as "Grandma Abbott," giving the full name of her still-living husband and a request that he not be such a "doubting Thomas." She had frequently used this expression in reference to her husband while alive. The effect on Abbott was electric. "The memory of this remarkable experience," he wrote subsequently, "and the weird and dramatic effect of what on the surface appeared to be the voices of the dead talking to me and exhibiting an intimate knowledge of my family history, will remain with me through life."

When he wrote up an account of his experience for the *Omaha World-Herald*, Abbott emphatically stated that "the information which her voices furnished is entirely beyond the possibilities of any system of trickery." Later, however, Abbott adopted a more cautious tone regarding the case. "After the lapse of time and much consideration of the mystery," he wrote, "I find that I should much prefer . . . 'a

rational explanation.' I feel that I should remember the lesson that my own previous investigations have taught me But it surely does seem that if a rational explanation were possible one would find some evidences of it."

As he searched for this elusive "rational explanation," Abbott was forced to discard a number of "normal" possibilities. Regarding the origin of the voices themselves, he and Hyslop agreed that they were probably subvocally produced by the medium, but explaining the source of the information communicated by the voices was another matter entirely.

Perhaps the medium owed her success to the sitters who through a massive will to believe had simply heard in her inarticulate mumblings whatever they wished to hear. Admitting the possibility of this in certain instances, Abbott emphatically rejected the suggestion when applied to his and Clawson's experience. Not only were the voices sometimes strong and clear, capable of being heard and understood a considerable distance from the medium, but Abbott was careful not to "help" the voices by pronouncing aloud a name until he was completely certain that no misinterpretation was possible.

On one occasion, for example, a voice whispered, "This is Grandma Daily." Abbott was quite confident this was what the voice said, but to be positive he handed the trumpet to Clawson, who also heard the voice as "Grandma Daily." Later Abbott asked the same voice to tell him the name of his mother. "Sarah," answered the trumpet immediately. Although understanding the response, Abbott asked the voice to repeat the name, which it did even more

clearly than before. Still not satisfied, Abbott asked the medium if she understood the name, to which she replied, "Why, it sounds like Sary."

Another possible solution to the mystery was that Mrs. Blake had somehow come by the information normally, either by personal inquiry or by way of Dr. Guthrie. Abbott rejected both of these possibilities as preposterous given the circumstances of the case. Mrs. Blake only rarely had been more than 20 miles from Bradrick in her life, which hardly put her in a position to gather information personally about strangers living up to 1000 miles away. Nor was she financially able to hire anyone to conduct inquiries on her behalf, especially the kind of inquiries needed to collect information about persons living in distant and different states.

Even if we assume that Guthrie was in on the trick, that does not explain how Mrs. Blake could have known so much in advance about Clawson, whose identity had been carefully concealed from everyone prior to his actual arrival. Sometimes, moreover, the voices communicated facts that no one present knew at the time, such as when "Georgia" announced the engagement in New York of her former fiance. The possibility that such information could have been gathered so quickly from such far-flung places as Omaha, Kansas City and New York appeared to Abbott hardly less marvelous than actual communication with the dead.

Abbott considered the possibility that Mrs. Blake had access to a "Blue Book," a compilation of notes about sitters circulated among fraudulent mediums. This also seems extremely

doubtful for a number of reasons. First, there is no reliable evidence that anything resembling a national Blue Book ever existed, although smaller directories of a similar nature undoubtedly did exist in some of the larger metropolitan areas.

But even if Mrs. Blake had access to a number of these "pony" books, as they were sometimes called, much about her performance remains unaccountable. The information regarding Georgia's fiancé was too new to have gotten into any Blue Book owned by Mrs. Blake, nor is it clear how it might have done so considering that even Clawson was ignorant of the matter.

Still another reason for discounting the Blue Book theory is that Abbott, who was on very friendly terms with a number of fraudulent mediums, was satisfied that no information about himself had ever appeared in any Blue Book prior to the time of the investigation. He does not, unfortunately, provide all of the reasons for his confidence; all he says is that he is "critical enough to be certain on this point." From his remarks we might infer that he had actually inspected the Blue Book for Omaha. Elsewhere he mentions that a copy of that book had been confiscated by the police and the public had been invited to inspect its contents.

Also difficult to reconcile with the Blue Book theory is Hyslop's lack of success during the investigation. If anyone had figured prominently in any Blue Book of the period, it would have been Hyslop, who was well known in Spiritualist circles as a cautious but sympathetic investigator; yet his sittings with Mrs. Blake were almost uniformly

devoid of evidential interest. Even after Mrs. Blake became aware of Hyslop's identity (she recognized him from a picture that had appeared in a local newspaper), there were no positive results. She did not attempt to conceal the fact that she knew who he was, nor did she use it as a means of gaining information about the one sitter who could have done the most to advance her psychic career. Except for a couple of possibly significant items, Hyslop personally received nothing of interest even though he sometimes volunteered information to encourage the voices.

Like many other magicians who have made an avocation of exposing fake mediums, Abbott had never found a case that he could not explain. "All has been perfectly simple and commonplace as soon as I witnessed it," he wrote. After exposing countless charlatans in the psychic field, however, Abbott admitted the case of Mrs. Blake still baffled him. Flatly refusing to believe that he may have spoken with the dead—and only slightly less hostile to the theory of telepathy—Abbott ended his investigation with a frank confession of ignorance.

"What is my opinion?" he wrote. "It does not matter . . . I only know that far away, hundreds of miles over the hills on the banks of the Ohio River, there sits an elderly and frail woman in a chair, and kings could well afford to trade their powers for hers."

BIBLIOGRAPHICAL NOTE

Abbott wrote two accounts of his experiences with Mrs. Blake, one for the *Omaha World-Herald* in 1906, the other in a pamphlet entitled *The History of a Strange Case* (1908). This last was reprinted in Hyslop's "The Case of Mrs. Blake" (*Proceedings of the American*

Society for Psychical Research, 1913, vol. 7, pages 570-788), which also included the results of Hyslop's and Guthrie's investigations as well as

several others. An obituary of the medium by W. F. Prince appeared in the *Journal of the American Society for Psychical Research*, 1920, vol. 14, page 319.



BURGLAR LEAVES HOT TRAIL

NEW ORLEANS police didn't need bloodhounds to follow the trail left early Monday, November 7, 1983, by a suspect in a convenience store holdup. He was apprehended 25 minutes after the robbery.

Police said the suspect, 46-year-old Norman Lockett, facilitated his own arrest by:

(1) Backing up his car to the glass-fronted store and giving clerk Marvin Rushing a clear view of the license

plate and a chance to write down the number.

(2) Standing in clear focus before the store's video camera which showed him holding a gun on the clerk and forcing him to turn over money from the cash register.

(3) Taking a direct route to his home.

When police Sgt. Newell Smith stopped Lockett, a loaded .32 caliber revolver and \$24 taken in the holdup were found under his car seat.



PIGS HAVE HUMAN QUALITIES

IN ANATOMY and physiology—and sometimes, behavior—a pig is like a human being, say researchers at Iowa State University of Science and Technology. They have found the pig a nearly ideal research substitute for human beings.

The pig's skin is tender and the animal has little body hair. It tends to be sedentary, to overeat and to develop stomach ulcers, cardiovascular diseases, atherosclerosis and nutritional deficiencies. Small wonder. Among the foods pigs

like are pizza, beer and gooey desserts.

The Iowa researchers are feeding pigs meat to learn how dietary fat and protein affect the cholesterol mechanism and the pigs get daily snorts of water mixed with straight alcohol and a little sugar to determine the effect of booze on lungs and other organs.

The pigs are cooperative research subjects. According to Richard Engen, professor of veterinary physiology, "Pigs like to drink."



A LONG-LIVED COMPLAINT

WAGE GRIPES are not new but few are so old as one recorded nearly a century ago in a two-story farmhouse near Grants Pass, Oreg. After carpenters began dismantling the front porch to remodel it, H. F. Bartlett's complaint was found. Written in carpenter's pencil on a piece of siding, signed and dated October 17, 1886, the message reads: "Working on this house for \$1.50 a day. Pretty tough. Amen."

Michel Gauquelin's **TRUTH ABOUT ASTROLOGY**

French psychologist's study of cosmic influences on human behavior produces astonishing results which skeptics can't refute.

By D. Scott Rogo

BACK IN 1951 the noted French astronomer Paul Couderc wrote "if the stars are an important factor in the personality of each individual and played a part, *however small*, in the formation of bodily and spiritual character, along with all the thousands of other factors which shape his destiny . . . then it would be an incalculably valuable property. One could try to apply it for the good of humanity."

It seems certain that Dr. Couderc didn't really believe any such evidence would be forthcoming—but he was wrong. In the very year he wrote these words, a French psychologist finished the first phase of a project that would eventually prove that at least a particle of truth underlies the claims of astrology. Michel Gauquelin, the psychologist, has since published dozens of studies relating planetary positions to the careers and personalities of those born under their influence. His work has been replicated in continental Europe, in England and in the United States—often by scientists determined to prove him wrong. It is no understatement to suggest that the Sorbonne-trained researcher has almost single-handedly taken the basic concepts of astrology out of the quagmire of occultism and into the firm hands of science.

Probably Gauquelin's most notable discovery is the so-called Mars effect. Many years ago he began to catalog the exact hours of birth of persons of note and achievement. Fortunately for him birth certificates in France include this vital information and by 1951 Gauquelin had collected the birth times of 576 notable French physicians. When he charted the planetary positions and astrological houses at their times of birth, he learned that the doctors were born more often in the two hours after the rise and culmination of Mars and Saturn than mere chance could explain. They also tended to be born before the rise and culmination of Jupiter.

Intrigued, Gauquelin replicated his research using the birth times of sports champions for his data base. Here he found one of his strongest effects. The champions tended to be born specifically after the rise and culmination of Mars.

These early discoveries led Gauquelin to pursue what was soon to become his life's work: research into the inter-relationships between birth times, personality and career choices later in life. Since then he has collected strong statistical evidence that Mars predom-

Michel Gauquelin, who has been investigating astrological claims since 1951, believes there is a link between planets and personalities but says traditional astrology is incorrect.



inates in the birth charts of sports champions and exceptional military leaders. Jupiter tends to appear in the sectors representing that planet's rise and culmination in the charts of famous actors and politicians. Prominent scientists seem to be born under the influence of Saturn, while artists such as painters and musicians tend to be born when the moon is on the rise.

Gauquelin discusses these discoveries in his latest book, *Birthtimes*,* an eminently readable autobiographical account of how he made his discoveries and how the scientific community has responded to them. I had the good fortune to meet Gauquelin when he visited the Los Angeles area in October 1983. Having just read his book, I was eager to discuss the implications of his findings. We met in his Beverly Hills hotel room. I found him to be a charming, thoughtful and critical-minded man who clearly enjoys his work.

I was interested in learning how he became interested in astrology in the first place.

"As far as I know," he said, "I have always been interested in astrology. I don't know why. My father was interested in astrology, but just for fun. He was a dentist. I learned to calculate a chart but when I was 16 I began to wonder if maybe the whole subject was rubbish. So what could I do? I discovered some books by French astrologers who had tried to put astrology on a scientific and statistical basis. The first thing I did was try to replicate their work; I failed. I was still so interested that I tried many tests with the zodiac and other claims of astrology

but with no positive results. Then one day I decided to look into birth times."

Gauquelin didn't have to go any further. I knew from his book that he had collected the birth times of well-known French physicians. From them he discovered that the exact time of our births and various planetary configurations seem to correspond to our later career choices—especially if we end up excelling in them. On the surface this discovery may seem to validate the claims of popular astrology with its zodiacs, horoscopes and predictions. In fact, Gauquelin's research has done much to disprove our traditional concept of astrology.

"I am relatively far from popular astrology," he said. "If I am right in my research, I can say that there is something true in the *idea* of astrology. But the horoscopes they are using today are not valid."

Gauquelin should know because he has investigated extensively the question of whether zodiac signs have any relationship to personality. He even tested several French astrologers by providing each with the horoscopes for 20 subjects; half possessed one set of striking characteristics while the rest had opposite characteristics. The astrologers were asked to use their art to differentiate the two sets of horoscopes—an effort at which they failed miserably. "Astrologers regularly fail these tests," he writes in *Birthtimes*, "and are sometimes so disillusioned that they accuse me of rigging the cases."

But what Gauquelin *has* discovered is more complex and more challenging than anything most astrologers would ever dare to dream.

The real significance of Gauquelin's

*Hill and Wang, New York, N.Y., 1983, 204 pages, \$12.95.

work lies in his discovery that birth times seem linked to our basic personality development. This idea first came to Gauquelin when he found a hereditary factor in the time we "choose" to be born. Through computer analysis of the birth times of over 60,000 persons, Gauquelin and his wife Francoise discovered that we are often born when the planets are in the same configuration as they were when our parents were born. The effect is doubled if both of our parents were born under the same planetary influence. The effect disappears, however, if a child is born by cesarean or any other form of unnatural delivery.

This astounding finding led Gauquelin to conclude that planetary influences alone do not affect us but work in conjunction with several other factors. And this, in turn, led him to search for those similar underlying factors which might cause persons born under the influence of certain planets to excel in certain occupations later in life—which brought him right back to his home discipline of psychology.

Next he undertook the laborious task of searching through the biographies of the famous persons he had already studied and charting their known character traits. Then he correlated his data with a detailed list of possible character traits he had drawn up; this list consisted of dozens of adjectives which could describe a person's basic temperament. The next step in his project was to place people who had excelled in similar occupations into groups of opposites—i.e., he would group famous sports champions into those who were "strong-willed" and those described as "weak-willed." He

similarly compared actors described as "outgoing" to those who (according to their biographers) were introverted.

The results showed a significant difference existed between the two groups of data for each set of occupations. The strong-willed champions were more often born under the influence of Mars than were the weak-willed; outgoing actors were more likely than introverted actors to be born when Jupiter was positioned in key sectors of their charts. These discoveries even applied to writers. Those writers whom their biographers called "sensitive" were often born when the moon was on the rise or at its culmination.

Thus it appears that the correlation between planetary position and excellence in later career choice is not a direct one. Planetary configurations apparently indicate our basic temperaments, which in turn lead us to choose those careers in which these characteristics can work to our advantage. The planets do not actually dictate or directly influence our later career choices.

But what is truly bizarre is that these planetary correlations only seem related to superstars and not to ordinary persons or to those who have failed in life. Gauquelin has demonstrated this in a unique way.

In the 1960's he conducted an experiment in which 300 subjects at the Societe Francaise de Psychotechnique in Paris were asked to list the occupations to which they felt drawn. Their choices, which indicated their career predilections and their basic temperaments, did not relate at all to the planetary configurations at the times of their births. Gauquelin later asked the readers of his books to mail him subjective

evaluations of their own personalities along with their birth times. Subsequently he broke down the respondents into groups based on basic personality types such as extroversion vs. introversion, neuroticism vs. stability, and tough-mindedness vs. tender-mindedness. Once again he could find no interrelationships between their personality traits, birth times and planetary positions.

So what Gauquelin has discovered are predilections which mildly influence our personality development and not laws that predict how a child will turn out.

"If the birth is natural," Gauquelin told me, "we can assume that a baby born when Mars is rising has more *chance* of displaying some trait such as aggressiveness later in life. But this prediction should be mixed with many other factors such as education, luck, environment and so on."

When I asked just *why* only the superstars in their respective fields—and especially in sports—showed this planetary influence, Gauquelin responded cautiously, "I am glad you asked that because I think the Mars effect controversy emphasized this too much.* The better the champion is, the stronger the effect seems to be. But this does not mean that, on the other hand, there is no planetary influence at all for the others. It only means that the best of the best, the cream of the crop, more often display the model personality which is needed to become a great superstar

in sports. The same could be said of actors with Jupiter as well as scientists with Saturn."

Gauquelin continually emphasized that his data do not imply any sort of fatalism but constitute only one factor among many that help to shape someone's future personality. I suggested that perhaps his research suggests that a superstar in *any* field is produced only when a delicate balance between talent and personality (as reflected in his planetary configuration at birth) occurs.

"There are many things that mold a superstar," he said, "including talent and personality. But the point involved with planetary correlations only seems to be personality. So another person, say an otherwise ordinary athlete who does not display the Mars effect, could excel due to another factor. When I looked into the biographies of famous people, the Mars effect does not appear only for sports champions. It could apply to actors or to scientists or to writers. But the fact remains that *most* sports champions are born with Mars predominating. I think this effect is relatively strong. If you are looking just at character traits and comparing them with planetary positions at birth, the effect is very clear. But you can be successful in any profession with several types of temperament."

* * *

GAUQUELIN has done more than just collect and publish all these data. He also has sought to discover just why all these various correlations exist. It is obvious how personality could relate to an individual's future success in a particular professional field. Certainly an athlete is going to do better if he is aggressive than if he is placid,

*Gauquelin is referring to an experiment conducted by the Committee for the Scientific Investigation of Claims of the Paranormal, which attempted to replicate Gauquelin's work by comparing the rate of the "Mars effect" among sports champions to a control group born about the same place and time. The experiment upheld the French psychologist's work although CSICOP tried to hide this fact. A complete account of the fiasco appears in Dennis Rawlins' "TARBABY," October 1981 FATE.

just as a "sensitive" writer is going to have an edge over an insensitive one.

But why should we "choose" to be born under the specific influence of a certain planet and not another? And how could a distant celestial body be an indicator of our future personality? Gauquelin thinks he has at least some of the answers.

He writes in *Birthtimes* that he first thought the planetary positions may help dictate the time a baby enters the world. The child's sensitivity to the planetary position is probably inherited, he suggests, because babies tend to be born under the same planetary influences as were their parents. "The fetus at term," he says, "would be endowed with a 'planetary sensibility' which would stimulate its entry into the world at a given moment in the daily course of this or that planet, rather than at some other time. This planetary sensibility would be of genetic origin and the planet itself would not modify the organism of the newborn child. Instead, it would act as the 'trigger,' the 'activator' in parturition, while its position in the sky would simply reflect the psychobiological temperament of the child."

Gauquelin rejects, on scientific and mathematical grounds, the idea that the planets could directly affect a fetus or baby at birth. He has discovered, however, a complicating factor which bears on the explanatory models he has been developing. He had found earlier that the sun—unlike Mars, Jupiter, Saturn or the moon—does not have an effect on birth time or personality. But when he began to chart the history of solar disturbances over the last several years, he found a most unusual effect.

The hereditary similarities between the birth times of children and their parents increased on those days marked by solar geomagnetic disturbances. "The discovery of this 'facilitation' marks an important step in understanding the nature, if not the mechanism of the planetary effect," Gauquelin writes. "It also alters my explanatory model."

Luckily the French psychologist did not have to reject his original theory; he had only to modify it, taking his new discovery into account. Gauquelin now speculates that perhaps the sun acts like a sort of motor or generator with the solar field acting as a medium through which the energy passes. He suggests that the moon and those planets that are either too close to earth or of great mass may cause disturbances in this field. When especially strong, perhaps these can be felt by the unborn child, who is already genetically sensitive to these planetary disturbances—or to the perturbations of one specific planet. This idea could explain, Gauquelin says, why the more distant planets do not seem to exert an observable influence on our lives. They may be simply too far away or too small for their disturbances to exert any influence over us.

Gauquelin has suggested this rather complex explanation because he feels that the relationship between birth time and planetary position must rely on a causal, although not a direct, mechanism.

"If you take a metaphysical position," he told me, "you can say that these correlations have no causal effect and that it is all synchronicity or something like that. I think that we have to look for a causal effect first. If we fail, well"

He paused before going on.

"It should be clear," he said, "that as far as I am concerned the planet does not modify anything at the time of birth. It is just a trigger when the time of birth has arrived. According to his genetic temperament, the fetus could react more likely to the rising of one planet than another."

When I suggested that he was proposing a sort of genetically determined set of coincidences, Gauquelin disagreed. He said, "The idea is that when the baby is ready to be born, we cannot change the genes of the fetus. We have to take this into account. We cannot say, as the astrologers claim, that the planet adds something to the baby. We can just imagine that there is something—some signal from the planet—which could provoke or unsettle the labor and activate it. That's why I am also trying out some experiments with the onset of labor and not the time of birth."

These ideas have revolutionary implications for psychology in general. It may be, for instance, that our basic temperaments are inherited in some way from our parents—which would explain why we are sensitive to the same planetary influences and why certain planets have become associated, through history, with certain temperaments. Certain *birth times* in themselves are linked to basic temperaments.

This is perhaps why Prof. Hans Eysenck, the eminent University of London psychologist, has been taking such an interest in Gauquelin's work. Eysenck, who has replicated much of the Frenchman's research, has long championed the view that heredity is more important in personality develop-

ment than environment and Gauquelin's work may be pointing in that same direction. Gauquelin may also have explained, in part at least, why infants at birth seem endowed with their own individual personalities.

* * *

REFUSING TO rest on his laurels, Gauquelin is already looking toward the future. He plans to investigate the ways in which planetary influences affect ordinary persons. He began this study several years ago but got poor results. He now believes these tests failed because people are notoriously biased in their perceptions of themselves—as any psychologist will agree.

This time Gauquelin hopes to collect descriptions of persons based on how *other* persons who know them well describe them. When a consensus has been reached among these friends and he has collected several hundred such profiles, Gauquelin will once again sort them according to basic temperament and then see what the planets have predicted. He expects significant patterns to emerge. Forms for participating in this study are included in *Birthtimes*.

Meanwhile Gauquelin faces a problem he didn't have to worry about when he started his research over three decades ago. Ever since the 1950's, more and more women have opted for artificially-induced labor or cesarean section, which totally upsets the patterns he is looking for. It will also make it harder for him to collect his data in the future.

These issues were very much on his mind when I asked him to sum up the importance of his work.

"If I am right," he said, "it demonstrates that there is something right in the old ideas of astrology. So we have

to take into account that the universe may be a little bit astrological. For some people this conclusion may be the end of the end. But for me it's just a little thing to add to the knowledge of science. The most important thing should be the applications, the practical applications. Here I have to face another problem: the mechanization of

birth. If a birth remains natural, I think I have a very good practical tool for already predicting the basic temperament of the child. This is just what astrology has been claiming."

He smiled at this point and added a little aside: "I'm just speaking about the Gauquelin kind of astrology," he said, "not the whole of astrology."



HOW TO STEAL A PRICELESS TREASURE

UNITED PRESS International reports from Spain that thieves used sophisticated archaeological methods to steal a priceless Second-Century mosaic of the Roman god Bacchus from the site of the ancient Roman city of Italica, birthplace of Emperor Hadrian, six miles outside Seville. Using an archaeological technique, the thieves spread adhesive liquid plastic over the ceramic tiles, left it to dry for a half hour, then glued burlap to the plastic surface and rolled up the mosaic.



THE TWO-HEADED MUMMY

IN NOVEMBER 1983 the *New York Times* reported that two skulls were wrapped within the mummy of Lady Tashat, the daughter of the treasurer of the Temple of Amon in Egyptian Thebes. She lived sometime between 1085 and 710 B.C. X rays of her mummy, which is displayed at the Minneapolis Institute of Arts, show that the skeleton inside is terribly contorted. Her arm was broken, several ribs were smashed and, strangest of all, a second skull was placed between her legs. The second skull appears to be that of a grown man and it had been carefully embalmed and wrapped in layers of linen before it was placed with Lady Tashat.



JANUARY 13, 1984—A FRIDAY

THE *CHICAGO Tribune* reported that enough bad luck befell the members of the Canadian bobsled team to make even the most cynical person believe in the dangers of Friday, the 13th: "Four members of the team were injured in two separate crashes during training runs for the four-man World Cup race in Cervinia, Italy. The first sled was driven by Kirby Best from the 13th starting position and crashed as it reached Curve 13.

"The sled driven by Jim Carr had the 14th starting number on the first run but after Best's accident, it was moved to No. 13. Carr's crew also was forced to bail out at Curve 13."

Len Woolgar, publicity director for the team, told the *Tribune*: "Two sleds, in start No. 13, both crash on one of the most dangerous places on the course—Curve 13—on Friday, the 13th. Not that we are superstitious."



TELEPATHY

Across the Frozen Wastes

In a stunning ESP display a New York City psychic reads the thoughts of an explorer thousands of miles away.

By Martin Ebon

JUST ABOUT the last thing Harold Sherman could have expected the arctic explorer Sir Hubert Wilkins to wear on his way to Alaska was formal evening dress. Yet that was precisely the image Sherman received in his New York apartment while Sir Hubert was traveling northward. Every night

Sherman tuned in on Wilkins' thoughts and actions, thousands of miles away, and recorded his impressions. If he had followed conscious logic, he might have pictured the explorer in fur-lined boots or wearing a parka. But a tuxedo? Never!

As it turned out, on the night of



HAROLD SHERMAN, one of America's most respected psychics, is the author of many books on paranormal phenomena. A new edition of his classic *Thoughts Through Space* is available from the author at Highway 5, South, Mountain View, Ark. 72560, for \$13.50 postpaid.

SIR GEORGE HUBERT WILKINS who participated in ESP experiments with Harold Sherman was a native Australian and a pioneering explorer of both the north and south poles. He was knighted for his work in using airplanes for arctic research. He died in Massachusetts in 1958.



November 11, 1937, Sir Hubert Wilkins stopped over in Regina, in the Canadian province of Saskatchewan, where he attended the annual Armistice Ball, had afternoon tea with the provincial governor and dined with him at night. Sir Hubert's diaries read: "My appearance at this affair was made possible by the loan to me of evening dress. I hesitated about accepting it and gave it intensive thought. I did wear it, however." That same night, concentrating on Wilkins' thoughts, Sherman wrote, "You in company men in military attire—some women, evening dress—social occasion . . . important people present . . . much conversation . . . you appear to be in evening dress yourself."

This unlikely impression, beyond

coincidence, was just one of scores of hits recorded by Sherman in his nightly log, later confirmed by Wilkins in writing. In the history of psychic studies these tests, narrated by Sherman in his book *Thoughts Through Space* (1942), remain unique. Viewed from the perspective of modern parapsychology, the Sherman-Wilkins tests are a dramatic forerunner of today's experiments in remote viewing,* as carried out in the Radio Physics Laboratory of SRI International of Menlo Park, Calif., and at other study centers in the United States as well as in the Soviet Union, notably in the Armenian Republic.

Looking back on his work with Sir

*See Jeffrey Mishlove's "Remote Viewing Works—with Quirks," February and March 1980 FATE.



For 30 minutes three nights a week Harold Sherman recorded what he believed to be telepathic communications from Sir Hubert Wilkins. On November 11, 1937, he correctly discerned that Wilkins was at an Armistice observation in Winnipeg.

Hubert, Sherman calls it "something more than telepathy," or pure mind-to-mind communication. Neither can it be categorized as clairvoyance, the extrasensory perception of objects or objective events. The 85-year-old author-psyche remains reluctant, nearly half a century later, to draw dogmatic conclusions from his long-distance perceptions of the winter of 1937.

"All I can say," he remarks, "is that we felt we had a unique opportunity to provide scientists with carefully controlled data, combining planning with spontaneity and guarding against any leakage between us. If, in retrospect, this was useful pioneer work in what today is often called remote viewing, I am naturally very pleased."

In September 1983 a British television crew, representing Yorkshire Television, visited Sherman and his wife Martha in their home in the Ozark hills to film a documentary based on the Sherman-

Wilkins telepathy experiments. Adam Hart-Davis, the British TV producer, called the tests "the greatest experiment in mental telepathy of the century." Sherman notes that the shooting of his notebooks of the 1937-38 events gave him the first opportunity, after all these years, to relive his exciting work with Sir Hubert.

The events began with the disappearance of six Russian fliers on a transpolar flight from Moscow, by way of Alaska, to Oakland, Calif., in August 1937. Their plane never reached Fairbanks and the Russian government enlisted Sir Hubert's help in searching for possible survivors. The British explorer, long familiar with arctic conditions, undertook a succession of searches. Before his final departure Wilkins met with Sherman at New York's City Club on October 15.

The two men discussed ESP tests, then being pioneered by Dr. J. B.

Rhine, and Sir Hubert said he hoped to participate in such experiments. When Sherman suggested that Wilkins' forthcoming arctic journey might be ideal for telepathy tests, Sir Hubert quickly agreed. They established a *modus operandi* whereby Sherman would act as "receiver," with Wilkins the "sender." ESP isn't really that clear-cut a process, however; researchers do not know whether it follows the same pattern as radio transmissions, but the sender-receiver image provides a loose framework for experiments.

Sherman wisely cautioned Wilkins that the work would be full of pitfalls and subject to much critical scrutiny. He said, "What you or I might tell each other about inexplicable things that have happened to us, while interesting, proves nothing to science. Even our own friends have a right to be skeptical. We could have become the unwitting victims of our imagination, hallucination, self-delusion, a mirage, or any of a number of other physical causes not apparent at the time. But a long distance telepathic test of this character, continued over a definite period of months, if it achieved results, should command respectful attention and prove of scientific value."

The two agreed that Sherman would sit in his study on New York's Riverside Drive, from 11:30 P.M. to midnight, every Monday, Tuesday and Thursday, while Wilkins was to use the same time period to communicate details and images, including such specific figures as the latitude and longitude of his location. While Harold Sherman now regards their arrangements as relatively "primitive," today's researchers in remote viewing must deal with similar problems.



MARTIN EBON, whose books on a variety of subjects number more than 60, recently published a biography of the late Soviet leader Yuri Andropov, *The Andropov File*, and a book on government psi research, *Psychic Warfare: Threat or Illusion?*. The two works represent his two major areas of expertise: Soviet affairs and parapsychology.

Sherman wrote in *Thoughts Through Space*, which he coauthored with Wilkins, that it was a good thing he had no technical knowledge of planes and equipment and that he had never been to western Canada or Alaska. He said, "If I had ever been to the Far North, for example, this would have tended to excite my imagination, causing it, in many instances, to embroider the mental pictures coming through, adding elements to them not related to the actual impressions at all. This is called

'coloring,' where a genuine telepathic impression becomes fused, in reception, with thoughts already in one's head."

* * *

AS IT TURNED out, Sherman had to fight his own conscious mind all the way through the tests with Wilkins. Over and over again what appeared to be common sense and logic seemed to argue against the images he received. On the night of his incongruous impression that the arctic explorer was wearing formal evening dress, Sherman also wrote that he saw Sir Hubert in Winnipeg, "roped in an Armistice observation," paying "tribute to Canadian war dead," with "flowers dropped from plane."

This last impression was both a miss and a hit. Wilkins' party had flown over the cenotaph at Regina but "did not drop flowers," as Wilkins later noted. Sir Hubert had remarked to crew members on the plane, "Too bad we don't have a wreath of flowers to drop!" Also what Sherman believed to be either thoughts or a speech by Wilkins, dealing with the peaceful uses of aircraft, turned out to be the theme of a talk the explorer made at a farewell breakfast. Sherman had commented: "These thoughts running through your mind, if not actually uttered in Armistice address."

Another striking hit was Sherman's impression that a drawing, or "charcoal likeness," of Wilkins had appeared in Canadian papers and that this had pleased Sir Hubert. Other correct pieces of information related to the malfunctioning of equipment, such as a radio. Among oddities of this series of events was the fact that the *New York Times* had planned to keep in touch with the

Wilkins expedition by wireless, through the facilities managed by its chief radio operator, Reginald Iversen—but the radio communication with Wilkins was actually inferior to Sherman's telepathic contacts!

It is small wonder that today there is still speculation concerning the possible use of ESP in contacting submerged submarines. Present-day experimental efforts to undertake such essential transmissions by means of ELF (Extremely Low Frequency) radio waves yield only brief and sporadic results. Still, to duplicate—reliably and constantly—the kind of communication Sherman established with Wilkins has not been possible in shore-to-ship contacts between land bases and submarines.

Sherman emphasizes that he "never claimed 100-percent accuracy" in his work with Wilkins but points to the series of striking hits recorded during their unique experiments. Certainly nothing so striking as the Wilkins experiments has happened since. Here are Sherman's mental impressions recorded on the night of February 21, 1938, together with Wilkins' confirmations:

Sherman: Some one of the crew seems to have hurt leg during work on plane . . . someone else has skinned hand or finger.

Wilkins: Dyne had hands spotted with frost "burns" which blister or the skin is pulled right off when the hand is pulled away after being frozen to any metal.

Sherman: See great clouds of smoke or vapor about plane and hear uneven coughs of motors . . . Use made of part of damaged engine . . . see someone tinkering with it—removing parts.

Wilkins: With a wood stove going inside the "tent" over the motor, there are always clouds of steam and smoke on cold days.

Sherman: You have some wine with several friends who welcome you back to Aklavik . . . Your cold, which you mentioned in your letter to me, has given you a little trouble in your head and throat.

Wilkins: Some part of old engine fitted to new . . . They have had some liquor I brought with me. I don't have any. Cold really bad.

Sherman: You brought back to Aklavik several boxes of cigars.

Wilkins: One box of 100 cigars for Wilson.

Sherman: Someone has had a toothache—sore condition in mouth.

Wilkins: I had a tooth filled evening before I left Edmonton. Was still tender and jumped each time I trod heavily.

Each of the parallels between Sherman's impressions and Wilkins' experiences is unique. Of course Sherman's reference to a cold might be a possible extrapolation from Wilkins' letter. But the mention of cigars and of the toothache are, by everyday standards, truly beyond coincidence. The experimenters were actually lucky that the *New York Times* radio link with Wilkins was nearly nonexistent. Here is the text of the relevant affidavit:

"This is to certify that I, Reginald Iversen, radio operator for the *New York Times*, was in contact with Harold Sherman off and on during the period of his telepathic tests with Sir Hubert Wilkins. It had been thought that some of Sherman's impressions could be checked by shortwave with Wilkins and thus expedite the report on the tests but

In the late 1930's psychic Harold Sherman and explorer Sir Hubert Wilkins conducted one of the most dramatic ESP tests in history, involving the exchange of extra-sensory perceptions between Wilkins in the arctic and Sherman in New York City. Although widely publicized at the time, the experiment has been all but forgotten today. It has not received the recognition it deserves as a pioneering early demonstration of what has come to be known as "remote viewing." Recently FATE asked Martin Ebon to review the episode for modern readers who may never have heard of it.—*The Editors.*

magnetic and sunspot conditions were so bad during this entire time that I was unable to communicate with Sir Hubert Wilkins except on a comparatively few occasions . . . At no time during this period of six months did Harold Sherman ever seek such information as I might have known concerning Sir Hubert Wilkins and his activities in the far north. In fact, despite my skepticism, as it turned out, Sherman actually had a more accurate knowledge of what was happening to Wilkins in his search for the lost Russian flyers than I was able to gain in my ineffective attempts to keep in touch by shortwave radio."

After 2½ months of communications between Sherman and Wilkins, the *Times'* radio operator had become intrigued with the process—which must have seemed to him, as it does to some of today's communications researchers, to be akin to radio. He asked to look at the accumulated records and to observe Sherman's "reception" of

telepathic impulses. Consequently Mr. and Mrs. Iversen visited the Shermans' apartment one Monday evening.

"On this night of all nights," as Sherman recalled later, he received the strong telepathic impression that Wilkins was trying to communicate with Iversen at the *Times*' radio center. Sherman wrote down the following, addressed as always to Wilkins: "Think you would like to get some word through to Iversen if you could reach him before Thursday . . . wonder if this is on your mind tonight as you think of me . . . ?"

This impression struck Iversen as quite impossible because Wilkins knew the radio operator went off duty at the *Times* on Monday nights at seven o'clock, that his days off were Tuesday and Wednesday and that therefore he would not be at his shortwave receiver until the following Thursday. "He never tries to reach me during my off time," he told Sherman. The two men argued for a little while, Sherman insisting that he felt strongly that Wilkins was trying to get through to Iversen that night.

Iversen and his wife left for their home in Astoria, Long Island, around 2:00 A.M. Between 10:00 and 11:00 that same morning, the radio operator telephoned Sherman from the *Times* building. He had just arrived and found two radio messages from Wilkins, received by the night operator, who had tried to reach Iversen at home the previous evening. He asked Sherman to read back a message he had received telepathically. It said, "Installing of engine has been completed and testing of it carried out today."

Hearing this, Iversen shouted, "Correct! Listen to this radio message:

'Engine on plane mounted . . . won't be ready till Thursday.' " He also reminded Sherman that a few days earlier he had received the telepathic impression that Wilkins was requesting equipment. Sherman had recorded such a note a few days before, saying, "Kenyon seems to want more supplies or parts of equipment You have to delegate New York, through Iversen, to secure some pieces [of] equipment and rush through in relation to repair job on plane's motor . . . also in connection radio"

Iversen, in turn, read the second Wilkins message, which said, "Unless you already ordered, hold everything ref: Kenyon's radio receiver. He will probably not get until after return." These and other correlations prompted the radio operator to prepare the affidavit which said that Sherman's telepathic impressions had been more complete than his own radio reception which had been hampered by atmospheric conditions.

While Sherman believes that ESP potential exists in just about everyone, it should not be assumed that such heightened perception as he displayed in the Wilkins case can be achieved without risky side effects. The months of telepathic awareness took their toll and Sherman needed months to overcome the physical and mental strain. Nervous indigestion and a stomach ulcer (which led to a near-fatal hemorrhage) followed the experiment.

* * *

IN LATER YEARS, long after the experiments had been concluded, the two men found that they could still communicate, particularly if something happened to Wilkins and affected him

on a deep emotional level. To Sherman this proved that "feeling generates the power behind thought."

Wilkins, then employed by the United States military in research work, kept a permanent address in Washington, D.C., but was in the field most of the time. At one point when writing Wilkins from Chicago, Sherman felt impelled to add a postscript: "I see you surrounded by smoke and flame. You seem to be choking and coughing. I cannot account for this peculiar impression but feel you have had [a] narrow escape of some kind."

Weeks later, after Wilkins had returned to Washington, he found Sherman's letter awaiting him. He replied, "How odd that you received this impression! On that day and date, I was testing a new asbestos suit for the army. I was walking through a fire created by 500 gallons of high-test gasoline. In the midst of this fire, the suit sprang a leak and I almost suffocated before they could get me out."

Another time, when Sherman was writing Wilkins and concentrating on him, his mind picked up the impression that Wilkins had suffered a shoulder injury as well as an arm injury. Wilkins confirmed this impression by saying he had been in a bus returning to Washington when it swerved off the highway to avoid a head-on collision and turned

over in a river. He had given his seat to an elderly woman and had moved toward the back of the bus just before the crash occurred. She was drowned and two other passengers also were killed. Wilkins escaped with a broken collarbone and an injured arm.

At still another time, as he was writing Wilkins, Sherman said he felt a lame feeling in his chest which he associated with Wilkins. He wondered what it meant. Wilkins replied that he had been carrying a large watermelon on his Pennsylvania farm and had slipped and fallen, cracking several ribs.

Harold Sherman's experiences include hundreds of similar, although of course not always equally striking, incidents. Some are ESP contacts with the conscious thoughts and actions of others. But no simple categorizing is possible.

He believes, "We are still in the beginning stages of knowledge of the higher powers of mind. What we call extrasensory perception is operating in us all the time. We are constantly 'tuning-in' and 'out' of wrong and right conditions and thoughts in our minds. Our emotional reactions to external experiences are always determining our future.

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BOOKS

NEWS & REVIEWS

by Jerome Clark



BACK TO PASCAGOULA

ONE OF THE most celebrated UFO events of all time took place in Pascagoula, Miss., on October 11, 1973. Yet despite the massive publicity their story attracted, Charles Hickson and Calvin Parker reported what was in fact a fairly routine abduction claim, far less dramatic than many with which ufologists are familiar. (See, for example, Budd Hopkins' *Missing Time* [reviewed in January 1982 FATE] for some of the truly bizarre cases.)

If the Hickson-Parker case was undeserving of special attention, it is interesting in the way all abduction narratives are interesting; there is, after all, something inherently fascinating (not to mention frightening or, for that matter, perversely amusing) in the idea that alien beings can swoop down, snatch somebody, subject him to a medical examination and redeposit him on earth, there—as if he hadn't already suffered enough victimization—to face ridicule and character assassination from those who know he couldn't possibly be telling the truth.

Of course at this stage we have no way of knowing whether "abductions" are literally kidnappings staged by extraterrestrials or whether we are dealing with a strange new psychological phenomenon. We do know that those few psychologists who have investigated the question declare it is something completely outside their professional experience and there is nothing comparable to it in the psychological literature. The alien-kidnaping hypothesis, on the other hand, remains unproven, at best an intriguing possibility.

We do know that many persons who to all appearances are sincere and sane claim they

have been abducted. The phenomenon is worldwide in scope and the accounts are consistent in their essential details, no matter where or by whom they are told. Whether or not one "believes" in UFOs, we ought to recognize the abduction syndrome as a genuine mystery which deserves the attention of social scientists as much as ufologists.

UFO Contact at Pascagoula (Wendelle C. Stevens, Tucson, Ariz., 1983, 274 pages, \$14.95), by Charles Hickson and William Mendez, is a detailed account of what supposedly happened to Hickson and his friend Calvin Parker when a UFO interrupted their fishing and its robotlike occupants floated them into the craft. The book consists primarily of Mendez's account of his investigation with Hickson's occasional first-person interjections in which he relates things from his point of view. There also is a long section consisting of transcripts of hypnosis sessions in which the witnesses relive their experience. Nothing spectacular emerges, as it turns out; their testimony under hypnosis is like their conscious testimony, except slightly more detailed.

Pascagoula contains much that is new, including an account of Parker's emotional problems in the months and years following the event, revelations about two subsequent short telepathic "contacts" between Hickson and the UFO occupants (in the second instance the UFO was observed by members of Hickson's family) and a firm rebuttal to charges that the story was a hoax. Mendez also refutes the argument that passersby on a nearby bridge should have observed the UFO that supposedly abducted the two men.

This is surely the fullest account we will ever have of this much-publicized event and

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it is a welcome addition to the literature. It is, however, a less than perfect book. It is badly edited and confusingly organized and Mendez's speculations about extraterrestrials and their possible motives are not only naive but boring. I also wish he had written his book as an objective observer, not as a fierce Charlie Hickson partisan. He may well be right in arguing for Hickson's sincerity, but I think he would have better served his case by detaching himself a bit from it.

FORTEAN ANNIVERSARY

IN THIS COLUMN a few months ago I called *Fortean Times* "the finest Fortean journal in or out of existence." *Fortean Times* (96 Mansfield Rd., London NW3 2HX, England, \$12.00 for four quarterly issues) is a professionally-printed, well-edited, fact-packed compendium of anomaly reports from all over the world; it also publishes thoughtful, literate articles and essays on Fortean issues. Best of all, however, it is wonderfully funny; its editor, Robert J. M. Rickard, and its contributors possess a keen sense of the absurd and much of their humor is directed at themselves and at their fellow Forteans. And Hunt Emerson's strange and hilarious cartoons alone are worth the price of admission.

Fortean Times has just published its 41st issue, which happens also to be its 10th anniversary issue. To mark the occasion, Rickard contacted some of the world's leading Forteans—Bernard Heuvelmans, Michael Persinger, Loren Coleman, Leslie Shepard, Janet and Colin Bord, Ron Westrum, John Keel and others—and asked them to express their thoughts on Charles Fort and the phenomena with which his name is associated. The result is 20 marvelous essays on



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Fortean mysteries, history, research, theories and philosophy. One of the most interesting is Keel's "The Man Who Invented Flying Saucers," about Ray Palmer, who co-founded FATE and who was writing about flying saucers in the mid-1940's, before the late Kenneth Arnold's fabled sighting brought UFOs to the attention of the rest of the world. Keel grandiosely credits Palmer with "inventing a whole system of belief . . . a frame of reference . . . the magical world of . . . flying saucers."

I think it is more logical to conclude that it was sightings of UFOs, not the wild ideas of an obscure editor of whom only a relative handful of the world's inhabitants had ever heard, that created that system of belief and frame of reference. And if Palmer was so influential in shaping public attitudes about UFOs, why did not the public associate the objects with a hollow earth—the idea Palmer was promoting as editor of the pulp *Amazing Stories*—instead of extraterrestrial visitors? Still, Keel's article is a fascinating (although, my colleagues on FATE tell me, not strictly accurate) treatment of one of saucerdom's more colorful figures.

My own favorite essay is by the Bords, always among the most sensible of Forteanes, who take issue with pseudoscientific speculations, popular in some ufological circles, that seek to explain UFO events as "birth traumas" or exotic hallucinations caused by hypothetical electrical phenomena. "Perhaps the greatest attraction of these latest theories," they write, "is that they do not involve any exterior intelligence and are therefore nonthreatening and safe Any suggestion that humanity may have to contend with unearthly entities is reassuringly rejected and people are therefore free to continue undisturbed with their own mundane affairs." Noting that the evidence for these hypotheses is weak to nonexistent, the Bords point out that although the extraterrestrial hypothesis is far from proven, at least it isn't based on an extremely selective reading of the UFO evidence and a wholesale rejection of its most puzzling aspects.

There is much, much more in this 10th anniversary issue of *Fortean Times*, which I recommend to everyone who has an intelligent interest in the world's many mysteries. Let us hope that *Fortean Times* has a long, long life.



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About L. W. De Laurence

During his lifetime L. W. De Laurence achieved world-wide recognition as a teacher, author and publisher. His numerous and popular books on psychology, religion and the occult were translated into many foreign languages. Through his writings and the publishing firm which still bears his name, he did much to foster occult teachings.

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OTHER REVIEWS

BEYOND THE SPECTRUM by Cyril Permutt, Patrick Stephens, Cambridge, England, 1983, 185 pages, £ 9.95.

Psychic photography is probably the most controversial and disreputable phenomenon to come within parapsychology's purview. But you would never know it from Cyril Permutt's *Beyond the Spectrum*.

The worst offenses occur in the chapter on the early history of spirit photography. Although Permutt presents many photographs and cases, he has little to say about the dubious careers of the psychic photographers he is discussing. Typical are his comments on E. Buguet, a 19th-Century spirit photographer who was convicted of fraud in 1875. Permutt asserts that while Buguet (whose name he spells "Baguet," only one of a number of misspelled names in the text) admitted faking some of his photos, nonetheless many of his spirit extras were produced under conditions where fraud was impossible. Not true—Buguet confessed that he had *always* used double exposures to produce his results. He expressed amazement at the credulity of his former clients who testified in his behalf at the trial.

Permutt reproduces spirit photographs by such famous spirit photographers as Richard Boursnell, a Victorian practitioner of the art, and David Duguid, a Glasgow medium of the same period. We are not told that Boursnell was later exposed when it was discovered that he used the same spirit "extras" in many of

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the photos he produced for various clients. David Duguid was later caught red-handed in fraud.

Considering their shady history, how do you go about validating some of these early spirit photographs? Permutt does it by pointing out that the spirit extras on many of these early photographs were recognized by the photographers' sitters and clients as their own deceased friends and relatives. He overlooks the famous exposure of George Moss, a psychic photographer at the British College of Psychic Science in London, in the 1920's. Over 80 percent of his spirit extras had been recognized by his sitters—until he was caught cheating and admitted they *all* had been bogus.

Luckily, *Beyond the Spectrum* improves toward the end. Later chapters on the history and current status of thought photography and on attempts to photograph physical phenomena in the seance room are generally informative, although Permutt again takes a generous view of the controversial mediums he discusses. Probably the most valuable material concerns the mechanisms of psychic photography. Permutt devotes a chapter to

the types of cameras and brands of film currently available and suggests how they might be used in experiments with psychic photography.

Spectrum is illustrated with photographs that range from provocative to suggestive to dubious to preposterous. The worst of the lot is a series of photos taken of Keith Rhinehart's materializations and ectoplasmic productions. Permutt claims that the seances were held under fraud-proof conditions. They weren't. Anyone who has had to suffer through the films of the "experiments," as I did a few years ago, can tell you that no controls at all were employed during these seances, which were among the silliest I've ever seen.—D. Scott Rogo.

THE REBIRTH OF PAN by Jim Brandon, Firebird Press, Box 69, Dunlap, Ill. 61525, 1983, 288 pages, \$9.95, paperback.

Readers of Jim Brandon's *Weird America* (reviewed in June 1979 FATE) will be delighted to know that his second book is now available. In *The Rebirth of Pan* Brandon travels around the country with the

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reader, describing bizarre locations and strange incidents and fitting them into his special view of the world.

For those who have never been on an expedition in search of Bigfoot or a rock-climbing jaunt to find a long-forgotten stone fort, Brandon presents some wonderful passages that tell us what it's like to search for the unknown. For example, recounting his on-the-scene investigation of the famous "rambling rocks" in the great American desert, Brandon writes:

"Rocks scraped and hammered against the bottom of the car as the blacktop ended alongside Ubehebe Crater and the wheels dropped into two seeming bottomless ruts winding off to the southwest around Tin Mountain.

"Raindrops already had begun streaking across the windshield, doing little to reassure me that I was not embarked on a great fool's errand. Skies had been lowering since I folded my tent and stowed my gear at Stove Pipe Wells that morning, and now, 40 miles to the northwest and a half-mile above the Death Valley floor, I was driving right up to meet the January storm sweeping across northern California."

But *The Rebirth of Pan* is not just an entertaining Fortean travelogue, for Brandon carries the book to the limits of theoretical conjecture as he attempts to explain the patterns he has found painted on the landscape. Indeed, the strongest parts of the book are those in which Brandon delves into the forces that he believes are behind the Great Serpent Mound, underground water sources, weather systems and other phenomena of man and nature. Brandon reaches back into history, into pre-Christian times, and brings forth some intriguing ideas, most prominently the notion that an incredible earth force (Brandon calls it "Pan") does exist. Even readers unprepared to go that far will find his arguments and evidence thought-provoking.

Rebirth deserves an honored place in every Fortean's library.—Loren Coleman.

THE INTUITIVE EDGE by Philip Goldberg, J. P. Tarcher, Los Angeles, Calif., 1983, 241 pages, \$14.95.

The nascent science of intuition gets a good press from Philip Goldberg, a Los Angeles

writer and business consultant. Linking intuition with creative discovery and allying it with precognition, he wisely resists the impulse to confine it to the dictionary definition: "the act or faculty of knowing directly, without the use of rational processes." Most of us will prefer the definition by a 15-year-old girl: "Intuition is when you know something, but, like, where did it come from?"

Goldberg, who writes for the mainstream reader, makes little use of parapsychological studies which might have given a more solid base to his popular scientific approach. Yet his exposition of creative discovery and psychological supporting data does provide a valuable guide to the varieties of intuitive experience and hints on how we may court the creative muse.

Goldberg points out that the popular conception that intuition resides in the right brain is simplistic and false. The brain operates both halves in synchrony, with vital input from the forebrain and the reticular activating system at its base. Goldberg speculates, along with Karl Pribram, that the brain may be operating on a holographic principle which enables consciousness to

extend anywhere it wants.

On a practical level he presents exercises and practices that can prepare one for the intuitive experience: meditation (particularly TM), yoga postures and breathing, muscle relaxation, guided visualizations, and one I particularly liked in which you put yourself on the spot to come up with a yes or no in a visualization of a future decision.

Strangely, at least to me, Goldberg cautions against much reliance on dreams because they are difficult to interpret. Perhaps he has had little success himself in learning how to work with dreams. Yet he does cite some remarkable creative experiences that emerged through dreams.

All in all, *The Intuitive Edge* is a first-rate survey of what science knows about intuition and what it promises by way of future discovery.—Alan Vaughan.

VAMPIRES UNEARTHED by Martin V. Riccardo, Garland Publishing Co., New York, N.Y., 1983, 135 pages, \$19.00.

Martin Riccardo's *Vampires Unearthed*, a bibliography, is not concerned simply with

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books that have been written about vampires. It also deals with films, comic books, magazines, clubs and organizations. It has a special section on Dracula and Bram Stoker, his popularizer. There is material on Vlad Tepes, the real-life model for the fictional Dracula character, and on vampire fiction. Riccardo even has a small section on vampire bats.

Although several bibliographies have covered parts of the vampire field (Dracula, for example), Riccardo's is the first to encompass all aspects of vampires and vampirism. If you're looking for an overview and guide to the literature, *Vampires Unearthed* is the book you want. It is the second volume in a series of bibliographies on "The Mysterious, The Unexplained and The Supernatural." The first was George M. Eberhart's *Monsters* (reviewed in November 1983 FATE). Other volumes on UFOs, healing and aspects of parapsychology are scheduled to appear in the future.—Gordon Stein.

THE EVIDENCE FOR VISIONS OF THE VIRGIN MARY by Kevin McClure, Aquarian Press, Wellingborough, Northamptonshire, England, 1983, 158 pages, £ 2.50, paperback.

Too frequently we draw a line between those paranormal events to which science can properly direct its attention and the realm of the miraculous over which the Church exercises its hegemony. I find it refreshing when individuals look at so-called miracles with the insight not of a true believer but of an informed researcher in paranormal phenomena.

The Evidence for Visions of the Virgin Mary provides a survey of the more notable of the modern apparitions, from Catherine LaBoure's in 1830 to the present, and closes with an assessment of the cases. Kevin McClure, an English writer and editor of the Fortean journal *Common Ground*, searches for evidence of a paranormal force or intelligence in the visions and concludes that people encountering this unknown phenomenon tend to see what their culture has conditioned them to see.

I am sorry to say the book is a totally inadequate treatment of this most important subject. McClure seems unread in even the most basic literature of Marian studies, most

significantly Marina Warner's *Alone of All Her Sex* and the key surveys of the apparitions by William J. Walsh, Stephen Breen and Don Starkey. He knows nothing about the many apparitions prior to the Middle Ages and the role they have played in the development of Christianity from the definition of the Trinity to the foundation of the Dominicans and the emergence of the rosary.

McClure also ignores the role of the Church in the investigation of individual reports, especially those that lead to the appearance of a local cult of veneration. In so doing he deprives himself of the skill Church investigators developed in ferreting out frauds and distinguishing simple (and uninteresting) visions from truly "miraculous" (i.e., paranormal) events. These investigations record in detail the state of consciousness of visionaries (ecstasy, trance or whatever) and the persistence of their testimony through time in the face of periodic cross-examinations. Such information would have helped McClure understand the Church's rationale in accepting or rejecting specific claims.

Furthermore, he is unaware of the Catholic Church's role in the promotion of apparitions. During the 19th Century the Roman Catholic Church began to use the apparitions to build internal Church authority and papal power. Papal acceptance of a vision can make it famous. The fact that the single most spectacular apparition of this century occurred in Egypt at a Coptic church accounts for its lack of fame, despite the large body of material written about it. Rome is simply unenthusiastic about promoting a non-Catholic miracle.

McClure is unprepared to discuss visions of the Virgin Mary because he is unprepared to discuss visions in general. He offers no basis for his conclusions that (1) the visions are all essentially the same phenomenon and (2) they relate to UFO contactees and encounters with the little people. The accounts of Marian apparitions provide a vast untapped reservoir for research by parapsychologists and Fortean, but we will have to do much better than McClure has done in this book if we are to understand what these "miracles" are.—J. Gordon Melton.

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THE SPHINX AND THE RAINBOW by David Loye, Shambhala Publications, Boulder, Colo., 1983, 236 pages, \$8.95, paperback.

In *The Sphinx and the Rainbow*, a provocative book on the brain and its functions, David Loye takes the reader on a grand tour of past and present research into the human mind and its ability to plan effectively for the future. Among the fields he explores for relevant material are biology, neurology, psychology, optics, sociology, physics, philosophy, parapsychology and what he calls the "New Psychophysics," a hybrid science owing something to each of these disciplines but indebted mainly to physics and psychology. Ambitiously Dr. Loye attempts to weave all of this information into a unified theory of human cognition which would explain not only goal-directed thinking and behavior but even the greater mystery of precognition.

The theory of precognition outlined in the book, although stated in the fashionable terms of contemporary science, is in fact one of the oldest theories of which we have

record. Loye holds that nonprobabilistic prediction of the kind studied by parapsychologists occurs because the universe is not really serially ordered but is rather a vast, timeless whole which is already, in a sense, complete.

Like the DNA molecules in our bodies, we as fragments of this massive entity already hold within ourselves the pattern of the entire organism. The larger reality of which we are a minute part exists in the "eternal now," to which we have subliminal access through certain brain mechanisms. Precognition, then, is simply the conscious realization of what we already unconsciously "remember."

Exceptionally interesting is Loye's timely attempt to state this theory in terms of modern psychology and theoretical physics. He will not, I think, be judged successful by those most qualified to judge the matter—his argument is altogether too speculative to satisfy the exact requirements of scientific logic. Still, I recommend *The Sphinx and the Rainbow* as a stimulating exploration of the forecasting mind and its relationship to the larger world which it comprehends.—

Rodger I. Anderson.

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PARAPSYCHOLOGY'S SECOND CENTURY edited by Betty Shapin and Lisette Coly, Parapsychology Foundation, New York, N.Y., 1983, 156 pages, \$16.00.

For the past 32 years the Parapsychology Foundation has been sponsoring conferences which bring together parapsychologists from all over the world. Frequently nonparapsychologists have been invited in order to broaden perspectives. But the conference that met in London on August 13 and 14, 1982, was restricted to insiders from western Europe and nearly all were of the younger generation of parapsychologists.

The presentations in *Parapsychology's Second Century*, the proceedings of that conference, range from quite technical to wildly speculative. It is clear from their remarks that some of the participants were uncomfortable with the rambling, metaphysical papers. One of the assets of this series is that the discussions of the papers are included. This helps the reader understand the range of opinions.

The title of the conference was "Parapsychology's Second Century" and the paper

that came closest to this theme was by Serena Roney-Dougal on psi and science fiction. Of course one could argue with almost everything in her paper but I think it's time that researchers acknowledge this area of literature, which can provide a forum to explore implications and ethical issues of psi research. I hope Roney-Dougal or others will expand upon the subject.

In another worthwhile paper, on parapsychology in education, Kathleen Wilson discusses problems and methods in education below the college level. Her remarks inspired a lively discussion, including suggestions that it would be best to teach how to deal with uncertainty and ambiguity rather than with parapsychology.

The best paper, "Replicomania and the Pursuit of Meaning in Experimental Parapsychology," is by Carl Sargent. It apparently sparked some interest because the 1983 Parapsychology Foundation conference was devoted to repeatability in psi research.

I cannot say this is a highly important book; it isn't. But it is worth scanning and the sharp comments during the discussion periods make it fun to read.—George Hansen.

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THE DEMON IN THE GRAND

In the article titled "Phantom of the Opera House" (March 1984 FATE), I agree that an image appears in the background of the photo on page 60, but I do not agree with the author's choice of its location. It takes quite an imagination to define the one that is circled on the left side of the photo.

In the center of the wall, however, directly above the man's head, an image emerges clearly. What appears to be a light scone forms the mouth in a demonic face. Light reflecting on the scone gives the illusion of a single fang centered in an open mouth. This image is much more pronounced than the "ghost" in the circle.—*Ronald Burger, Sr., Hickory Hills, Ill.*

I don't see any figure or face whatever on the wall of the Grand Opera House no matter how long I stare at it! I see a vague whiteness but certainly no swirl and no dark figure. Perhaps the apparition shows in the original photograph and simply doesn't reproduce for printing.—*Joy Barish, Sharon, Mass.*

EXPERIENCE OF A LIFETIME

For some time I have been in correspondence with Brother S. V. Parmar, a distinguished gentleman who serves as secretary for the Divine Power Research and Service Society, a nonprofit metaphysical society in Bombay, India. The Society has worked extensively with psychics from all parts of the world to document their successes and to discover the source of their powers.

Now Brother Parmar wants to hear from persons who have had success as metaphysical healers. The healing methods used are not as important as results. The secretary is especially interested in American or Canadian healers who would be willing to travel to Bombay and stay six to 10 weeks—at the expense of the Society. Air fare, lodging in an Indian home or hotel, meals and all living expenses are to be paid by the Society. Any donations received by a healer would be shared with the Society as reimbursement for part of the expenses. (It should be noted that donations an aspiring healer might receive from an ill Indian would not be so generous as in America.)

I am appealing to bona fide healers to consider working with the Society. I have investigated it thoroughly and found it to be everything Brother Parmar claims. For more information, FATE readers may write directly to the Society about their healing histories, healing methods and personal histories, giving references and best available time for the trip. It could be the experience of a lifetime—an extended paid vacation in an exotic locale.

Write to: Brother S. V. Parmar, Divine Power Research and Service Society, 79 Meadows St., First Floor, Fort, Bombay 400 023, India.—*David St. Clair, Warren, Ohio.*

EIGHTH WONDER OF THE WORLD

When I read "Rome's Extraordinary Medium" (January 1984 FATE) I felt that author Paola Giovetti was less than sincere.

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Several parts of the story simply didn't ring true—but I'll point out only the most compelling discrepancy.

Here's an Italian author writing about an Italian psychic who in the course of an investigation verifies the existence of a book bindery which existed at the turn of the century near the Parthenon in Rome, the medium's hometown.

How was the Parthenon spirited away from the Acropolis in Athens, Greece? If we could get the secret to that, wouldn't it be great to have the Taj Mahal in the desert near Tucson, Ariz.?—*Jack Webb, Warsaw, Mo.*

THE PARABLE OF THE SHROUD

From cover to cover the Bible is written in parables. Reading these literally is foolish. Such words as God, Jesus, Christ, water, mountain, John and Peter are metaphors.

Christ is not a man. Christ is a concept: the other mind within man. The Shroud of Turin, even if it were genuine, covered a concept?—*Evan Teller, Mountain View, Mo.*

HO HUM

In "The Wrath of Philip J. Klass" (November 1983 FATE) Bruce Maccabee states that he has "exchanged well over 400 single-spaced pages of correspondence" with Klass on the famous New Zealand UFO sightings.

I am surprised that Maccabee would allow Klass to bait him into expending time, energy and money in futile correspondence.

During the two years that I worked on the Coyne helicopter case, Klass repeatedly tried to engage my attention with interminable, illogical and often hysterical diversions. Most remarkable was his suggestion (when he realized that his "meteor" explanation for the UFO was untenable) that Colonel Coyne and I take a helicopter up to 1500 feet and put it into a 4000 foot-per-minute dive!—*Jennie Zeidman, Columbus, Ohio.*

I have just finished the lengthy Bruce Maccabee-Philip J. Klass two-part exchange ("UFOs—Still Unexplained," [February-March 1984 FATE]). Ho hum. Iranian UFOs are as enlightening as bogus weeping madonnas and fake shrouds.

I do not disbelieve in unidentified flying objects. I have even seen some. But all I can say is that they were unidentified.

At Camden Military Academy, which I was told was an air base during World War II, I was walking at night on the unused runway and was terrified by the rapid approach of a red light. I supposed it was a plane about to land but it made no sound. The light passed directly over me and I could make out a dark bulk behind it. I thought then it was a meteor but it made a sharp turn without changing velocity and came to a dead stop at treetop height.

I had sick thoughts of extraterrestrials carrying me off as a specimen of earth creature and I dashed for home. When I told my wife about it she suggested that I had seen a helicopter. I know it was not a helicopter but I'll never know what it was. Nothing ever scared me as much or filled me with dread of the unknown and a psychic horror as well.

I firmly believe that UFOs exist but they are not material. They are probably psychic phenomena and this possibility should be explored. I suspect psychological or psychiatric explanations of UFOs are the only ones we shall ever have.—*Lee R. Gandee, West Columbia, S.C.*

Two or three times a year FATE goes through binges of UFO tongue-flapping. The bickering and name calling can be stopped once and for all if the next time a FATE staffer goes aboard a UFO, he simply brings back some souvenirs from the craft.—*John F. Johnson, Jonesboro, Tenn.*

As a professional engineer I have been aware since 1914 that space is inhabited. Such awareness resulted from my midsummer sighting in daylight of a gigantic UFO about a city block long and roughly 50 feet in height. UFO phenomena are undeniably real and unquestionably humanity is under observation and has been for a long time. Because of subsequent sightings and inter-related experiences, I now characterize the phenomena as "interdimensional" because of their psychic aspects. From personal experience I am certain that contact and communication have occurred, mostly psychic but perhaps physical as well.

My realization that many echelons must separate earthly humanity from any conceivable supreme deity prompts my belief that UFO entities are benevolent guardians. Fear of them is unwarranted. Moreover, contact

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with them is by UFO volition, not ours.—
Lloyd L. Arnold, Lakewood, Colo.

Various authors who write for FATE seem to doubt that extraterrestrial life exists, especially life of the high human type. How can anyone be so ignorant today—when we have such great works as *The Urantia Book* and *Oahspe* claiming differently? Considering all the evidence, how can anyone believe that the earth is the only place where human beings live?—*George Navarre, Spokane, Wash.*

The controversy continues. Are UFOs real? I have reason to believe they are because I have taken many pictures of them with both regular and Polaroid film. I am convinced that space is filled with life and creatures of all kinds. It is merely our lack of vision that keeps us from seeing them.

Our government must be convinced that UFOs are real because recently they have been forced to release thousands of documents pertaining to them. Under the Freedom of Information Act, any skeptic or disbeliever may write and ask for such documents.

Taking UFO pictures is an exciting hobby. On a nice clear day when there are no clouds or airplanes in the sky, I aim my Polaroid upward and just press the shutter. I am aware that some people do not get pictures and I wonder if I am successful because of something in my makeup—or do the space people project pictures for some and not for others?

My hobby is not only exciting but also important. "They" are out there and after doing a good bit of study I find that "they" are here for our benefit and to save this planet from self-destruction.—*Rozella Roberts, Santa Barbara, Calif.*

RATTY BEHAVIOR

D. Scott Rogo, in his book review column (March 1984 FATE), is much too easy on psychologists.

Psychology is an 18th-Century "science" that still preaches mind, emotion and will as hallucinations accompanying physical brain events. As a result psychologists have no models, laws, theories, hypotheses or conclusions. They have only statistical studies of rat behavior. Their books on psi are wildly

inaccurate and biased—like a sermon against the devil.—*B. Fox, Cleveland, Ohio.*

REVISION UNDER WAY

The Institute for the Study of American Religion has just begun to revise its major reference work, *The Encyclopedia of American Religions*. I ask the assistance of FATE readers in locating several groups whose addresses we do not know. We need information about the current status of:

Antioch Association of Metaphysical Science

Aquarian Fellowship Church
Bodha Society of America
Circle of Inner Truth
Church of the Four Leaf Clover
Church of the Gentle Brothers and Sisters
Church of Tzaddi
Church of Spiritual Freedoms
Margaret Laird Foundation
Metropolitan Spiritual Churches of Christ
Morse Fellowship
Order of the Black Ram
Progressive Spiritualist Church
Theocentric Foundation

We will appreciate any help FATE readers can give.—*J. Gordon Melton, The Institute for the Study of American Religion, Box 1311, Evanston, Ill. 60201.*

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I lived in a "haunted" house as a child and had several ESP experiences while I was growing up—and during my teens I was an avid reader of FATE.

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romantically involved; both of us were recovering from unfortunate love affairs.

In January 1972 my friend went to Texas to work while I remained in Los Angeles. We corresponded regularly and when we began to communicate by telephone, romance blossomed. Throughout all this I never mentioned ESP or my interest in FATE magazine.

One afternoon in a nearby store I noted a new issue of FATE on the magazine rack. On impulse I bought a copy. Back in my apartment I was inexplicably anxious to read the magazine and turned almost immediately to the astrology section which appeared in FATE at that time. I can't remember the exact wording of my Libra horoscope but in effect it predicted that I would soon marry someone from afar. I cut the small piece from the magazine and pasted it into my letter to my friend that night.

The next day I received a letter from him. Pasted onto his letter, which was postmarked the day before, was the same horoscope!

I phoned him immediately and learned that he also had picked up FATE on impulse, although he had never read the magazine before. He too had been drawn to the astrology section.

In the spring of 1984 we celebrated our 12th wedding anniversary.—*Jean O'Leary, Los Angeles, Calif.*

ANOTHER FIND

The article "124-Million-Year-Old-Monster" (February 1984 FATE) reminds me of a "tooth" found in Indiana.

My sister married Carl Enkoff of Montgomery, Ind., the owner of a small coal mine. In it they found a "tooth" about the size of a brick and they used it for a doorstep.—*Erma Bayer, Potosi, Mo.*

THE GIANT ARK

Several decades ago Karl Sundheim wrote a historical survey titled *The Romance of Exploration*. Although modernists may scoff at the idea, in this work the construction and operation of Noah's Ark were investigated and analyzed with uncommon objectivity. Indeed, the Old Testament was taken as literal historical fact and Sundheim considered the mighty vessel in the light of a precise, verbatim account in Genesis.

(Continued on page 127)

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REPORT FROM THE READERS

(Continued from page 118)

It was conjectured that the Ark was an immense basketwork craft, having long canes woven through the enormous cedar ribs that framed its skeleton. Rushes were supposedly plaited between the inner and outer cane hulls. The Koran asserts that it took a century to build the Ark.

Sundheim further conjectured that the Ark had three levels: the hold for storage of fresh water (to be available when the flood subsided); a floor for quadrupeds divided into stalls, storerooms for fodder for herbivores and living sheep for carnivores and human beings; and beneath the roof covering the uppermost deck, birds were caged.

The sheer size of the structure is staggering, even by contemporary standards. Sundheim notes, for example, that the ship would have been 512 feet long ("or two feet shorter than St. Paul's Cathedral"), 87 feet wide and 52 feet high. Its tonnage was 81,062. Of course, nothing of this magnitude had ever been seen before—or since, for that matter.—*William Dauenhauer, Willoughby, Ohio.*

GILGAMESH vs. BIBLE

We believe Evelyn Beth Feiring is somewhat confused in her appraisal of our ideas on "Ebla, The City the Bible Forgot" (April-May 1983 FATE). In her letter in your December 1983 issue, she writes that our "reading must have bypassed the discovery of records of Noah's Flood in both [Sumer and Ebla] digs."

Nonsense. Many cultures worldwide have their own flavored versions of a great flood, which, in Feiring's words, may suggest "a pat on the back for the Bible." We did not, as she suggests, overlook the mythically flavored *Gilgamesh Epic*. We see more evidence of credibility in the biblical version. For example, what would any human being do (even a Noah) but get drunk after such a mind-boggling flood?

One must separate exaggeration (as in the *Gilgamesh Epic*) from down-to-earth events. The original account of an event (for example, the biblical record of the Flood) is likely to be simpler and more matter-of-fact. Sumer and Ebla are long gone but such biblical entities as the Jews and Jerusalem are still here after 4000 years of history. The



Dr. Stephen Kaplan holds Sir Arthur Conan Doyle Award which he received October 21, 1983, during meeting of the Association to Advance Parapsychology and Healing Research (AAPHR) held in Cherry Hill, N.J.

Bible needs no support from fantasy-oriented "epics."—*Gilbert and Lorine Glenn, Sr., Knoxville, Tenn.*

SOLUTION TO THE MYSTERY

No one has yet answered (in your columns, at any rate) J. P. Bessor's request for an explanation of "mystery voices" captured on tape ("Report from the Readers," February 1984 FATE). These may be emanating from a citizens' band radio transmitter.

A CB enthusiast told me that his neighbor complained that conversations from a nearby shortwave transmitter mixed with music were coming from his expensive stereo.

In my own experience I have known short-

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wave walkie-talkies to resonate to broadcasts which they are not supposed to pick up. Thus I suggest that anyone plagued by mystery voices on tape might try using a powerful multichannel walkie-talkie to monitor what is going on in the CB realm.—*Clifton J. Noble, Huntington, Mass.*

REVENGE . . . AT LAST

Most religions do not hold with reincarnation but I believe in evolution, reincarnation and the law of karma. When one understands the interrelationship of these three laws, everyday problems of life are more easily solved. I think my recent experience with a poltergeist can be understood in this light.

When I was a boy eight years old I falsely accused a friend and more than a half-century later I am paying for it. I am now 71 years old and for about two months a poltergeist has plagued our home. During that time this entity has stolen some valuable books and important letters. I believe the poltergeist now visiting my home is the boy that I wronged.—*John M. Depue, Mustang, Okla.*

IS THE TIME AT HAND?

In 1932 Edgar Cayce predicted "upheavals in the interior of the earth" and "shifting . . . in the axis . . . from the Polaris center" would have catastrophic effects on the world in 1936.

While it comes very late, there is now evidence that his prophecy is coming true. According to the February 1984 issue of *Omni*, new scientific discoveries blame the changes in weather on changes in the earth's core:

"According to the scientists, magnetic fluctuations occurred deep in our planet's molten core around 1960. These, in turn, exerted a force on the earth's outer mantle 10 years later; the fluctuations slowed the earth's spin, much as a current flowing through a magnetic coil might slow the spin of an electric motor. According to researcher J. L. Le Mouél (University of Paris), his team's data provide the first solid evidence correlating weather with the earth's magnetic field."

Is it possible that the problems with the earth's core began in 1936, as Cayce indicated, but the scientific instruments did not detect any real changes until 1960?

Cayce also predicted the destruction of New York and Los Angeles along with most of North America and Western Europe. Perhaps the time is at hand.—*Michael Cohen, Bronx, N.Y.*

DOES ANYONE KNOW . . . ?

English author Kevin Desmond and I are writing a book on Cheiro, the most successful palmist of modern times. We would like to hear from anyone who knew him personally or who can supply photocopies of letters, news clippings—anything having to do with Cheiro—to make our book complete.—*Andrew Fitzherbert, G.P.O. Box 1945, Brisbane, Australia.*

We are forming a group to study the book *Oahspe* and we need information from others who are doing this. Surely there are *Oahspe* believers among FATE readers who can help us.—*Peter H. LaFrance, Shiloh Farms Community, Box 97, Sulphur Springs, Ark. 72768.*

To undertake serious, scientific study of the UFO phenomenon, we have formed the Greater Los Angeles UFO Study Group and we meet the first Thursday of every month in Granada Hills, Calif. There is no admission charge for the meetings.

Any FATE reader who would like to join us may telephone me (my telephone number is 1-213-366-2943) or write.—*Alexander Randis, 17067 Donmetz St., Granada Hills, Calif. 91344.*

Does anyone out there have any information on prehistoric or pterodactyl-like birds in the Lorraine, Oreg., area? I have talked to several persons who not only claim to have seen them but also say they are fairly common and well known to local residents.—*Steve Category, 949 E. 200 So. #10, Salt Lake City, Utah 84102.*



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