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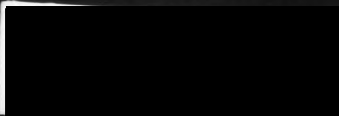
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Vol. 37
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Issue 414

ARTICLES AND STORIES

The Mysteries of Poverty Point, Part I	Jim Miles	36
A Clouded Mirror	Ruth Elizabeth Bennett	45
Investigating a Poltergeist	D. Scott Rogo	57
Photographing the Poltergeist	Fred Shannon	62
Roman Emperors Against the Gods	Harry E. Wedeck	69
Change Your Handwriting, <i>Change Your Life</i>	Clifford L. Linedecker	72
The Muroc Discs	Bruce Maccabee	79
In a Beautiful Somewhere	Sunny Barber	83
A Psychiatrist's View of Exorcism	M. Scott Peck	87
Snake Girl	Michael T. Shoemaker	97

FEATURES

I See by the Papers	Curtis Fuller	7
The Case of Casimir's Curse	Joseph W. Zarzynski	48
True Mystic Experiences	The Readers	49
My Proof of Survival	The Readers	53
The Smartest Insects	Charles H. Metcalf	56
"Never to Grow Again . . ."	Priscilla Smith Botti	68
Birds Banned Bridge	George W. Earley	71
The Terrible Aspergantis	Tom R. Kovach	78
Oh . . . Go Milk a Mouse!		96
King Tut's Curse Hits Lloyd's		96
Books, News & Reviews	D. Scott Rogo	99
Report from the Readers	The Readers	111

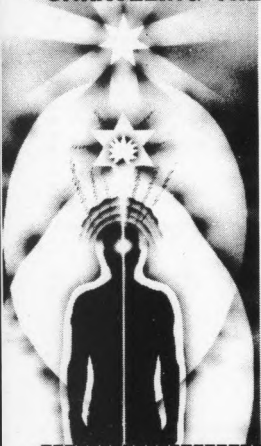
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Publisher	Curtis Fuller	Advertising Director	Chester S. Geier
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and Editor	Mary Margaret Fuller	& Classified Advertising	Diane Torres
Managing Editor	Betty Lou White	Display Advertising Representatives:	
Associate Editor	Jerome Clark	FATE Office	Lois D. Silvers
Consulting Editor	D. Scott Rogo	California only	Dorothy Rayser
Circulation Manager	Cecelia Tossi	Los Angeles Phone:	(213) 837-5797

NOTICE TO AUTHORS: Articles unaccompanied by return postage will be discarded.

FATE (ISSN 0014-8776) (USPS 501-470) is published monthly by CLARK PUBLISHING COMPANY, 500 Hyacinth Place, Highland Park, Illinois 60035. Second-class postage paid at Highland Park, Illinois, and additional entry offices. We do not accept responsibility for the return of unsolicited manuscripts, photographs or artwork. Subscriptions: \$12.00 a year (add \$3.00 a year postage for Canadian subscriptions, \$4.00 a year for foreign subscriptions). Address correspondence regarding subscriptions and address changes to FATE Subscriptions, 170 Future Way, Marion, Ohio 43302. Please notify Marion, Ohio, office of change of address 30 days in advance, giving both old and new addresses and Zip Code. Copyright© 1984, CLARK PUBLISHING CO.

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I SEE BY THE PAPERS

by Curtis Fuller



QUOTE OF THE MONTH

We have educated ourselves into a world from which wonder, and the fear and dread and splendour and freedom of wonder have been banished . . . while people want to wonder at something the whole spirit of our time is not to let them do it.

Quoted by Louis Lasagna
from the *Deptford Trilogy*

LOUIS Lasagna, a professor of pharmacology and medicine at the University of Rochester School of Medicine, recently devoted two pages in the May-June 1984 issue of *The Sciences* primarily to a discussion of the *Skeptical Inquirer*.

"Let Magic Cast Its Spell" is the title of Lasagna's article in which he describes the *Inquirer's* attacks, particularly on Peter Phillips and Margaret Mead. He takes particular exception to the opinion of John W. Patterson, a professor of materials science and engineering at Iowa State University. Patterson, he says, "lashes out at teachers and students who espouse *pseudoscience*, arguing that a university owes it to society not to further *unfounded notions*." (Underlining is ours.)

But what is "pseudoscience" and

what are "unfounded notions"? To some they seem to be anything not yet discovered or known. Would Patterson's strictures put an end to research into "unfounded notions"?

Lasagna quotes Patterson as saying: "I suggest that every professor should reserve the right to fail any student in his class, no matter what the grade record indicates, whenever basic misunderstandings of a certain magnitude are discovered. Moreover, I would propose retracting grades and possibly even degrees if such gross misunderstandings are publicly espoused after passing the course and after being graduated."

Lasagna comments, "One can almost smell the fiery autos-de-fe* of Torquemada and the Spanish Inquisition."



TO MISS A MIRACLE

LASAGNA points out that some of the *Inquirer's* own readers object to its militancy. One complains of authors "patting themselves on the back for another incident of pseudoscience debunked, generally written in a tone of such intellectual snobbery my spine crawled . . . Believe me, I'm no

*The ceremony accompanying the pronouncement of judgment by the Inquisition and followed by the execution of sentence by the secular authorities.

offended true believer; I'm an offended skeptic."

Another correspondent warned that closed-minded skepticism can be as dogmatic as the things it opposes and added: "True, the canons (of modern science) square with the normal world we are familiar with but so did Newtonian physics before Einstein and Ptolemaic astronomy before Galileo."

How should skeptics behave toward claims that seem unbelievable? Lasagna believes that scientists "should aim at a golden mean between credulity and blind scorn, a position of interested inquisitiveness, of expectant agnosticism. They may hope that some astonishing claim is true, while demanding proof. To believe without questioning or to dismiss without investigating is to comport one's self unscientifically."

He concludes, "I'd rather err occasionally than miss a real live miracle."



VOODOO GAP?

JACK Anderson, the syndicated newspaper columnist and Washington commentator, is of two minds about whether the U.S. armed services are researching parapsychology for military purposes. His answer, "Well, yes and no," makes this clear. From debunking the entire idea, Anderson's attitude has changed to a grudging admission that maybe ESP works after all, at least part of the time, and maybe research is going on. He still refers to it, however, as "voodoo."

It is with some amazement we read in his column of April 24 that despite impressive achievements, "sources told my associates Dale Van Atta and Joseph

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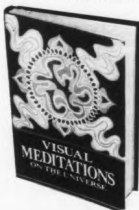
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Spear that the psychics' success rate is only about 70 percent." A notable failure, he says, was their inability to pinpoint the place where Italian Red Brigade terrorists were holding Brig. Gen. James Dozier prisoner in January 1982. Anderson says they "did not come close."

The most promising work has been "remote viewing," according to Anderson, "the claimed ability of some psychics to describe scenes thousands of miles away."

Harold Puthoff and Russell Targ, then with SRI International at Menlo Park, Calif., conducted experiments that successfully breached military security, Anderson reports.

One psychic was given the latitude and longitude of a remote location and told to project his mind there. He reportedly described an airfield and gave complete details including the presence of gantry* and crane. The site, unknown to the psychic, was an ultrasecret Soviet nuclear testing area at Semipalatinsk, Kazakhstan, but there was no gantry or crane there, the CIA reported. However, the next set of satellite photos of the airfield did show gantry and crane—their presence had been unknown to U.S. intelligence agencies.

In another test the CIA knew that a Soviet "Backfire" bomber had crashed somewhere in Africa. "So one of Project Grill Flame's remote viewers was asked to locate the downed bomber. He gave the CIA the location within several miles."

Despite Anderson's longtime skepticism, his own evidence suggests that our armed forces are indeed sponsoring psychical research.

*In this case a platform made to carry a traveling crane.

WINNING WITH WITCHCRAFT

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

HOW TO WIN IN LIFE

I do not in my book bog the reader down with the theory or history of witchcraft. That can be found in other books. No, my work is an "action" book, one of practice rather than speculation. In it I show you how to win in life with witchcraft. There are two sides, or dimensions, to witchcraft: the religious, spiritual dimension, and the dynamic "active" dimension, i.e. that of deliberately manipulating events and circumstances for one's ends. My book is about this second, exciting dimension. But before I continue let me tell you something about myself. My name is Jean Williams, and for the last twenty years I have been actively practising witchcraft in the pursuit of securing personal objectives. I am a perfectly ordinary woman, not possessing special psychic powers of any kind. Neither am I particularly bright or good looking. I mention these points because I want to show you that 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

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In my book you read about:

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The very end and 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 believe they can then you should try this ritual. It could change your life!

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

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"I had a hypothesis that this was a new mind control weapon that could

entrain a human being's EEG. Bob Beck and I designed an experiment and conclusively proved that the Soviet transmission could indeed entrain the human brain and thereby induce behavioral modification.

"I reported this finding to the intelligence community in the U.S. (March 13, 1977, to Hon. Pierre E. Trudeau, President Carter and Hon. Margaret Thatcher). A CIA Commission of Inquiry reported to President Carter that there was no substance to our findings.

"Today, five years later, all of our findings have been confirmed by various agencies of the U.S. government. However, they went one step beyond our findings and proved that a certain ELF frequency (classified) will cause cancer. (A note adds, 'U.S. Navy confirms that

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Soviet ELF signals are indeed psychoactive and can cause mental depression at 6.66 Hz and at 11 Hz can lead to manic and riotous behavior in humans.) I have repeated these experiments and found this to be true."



DISCOVERING THE ARK

ARE THE Soviets protesting Mount Ararat expeditions in search of Noah's Ark because they think the members are really CIA agents spying on the USSR from the mountaintop? Not at all, says Dr. Howard Davis, president of Artesian Christian College in Artesia, N. Mex., who has served as archaeologist on the expeditions.

The real reason, says Davis, is, "They don't want it [the Ark] to be found." He told the Associated Press that discovery of the Ark would support the Bible and Western religion and would cause "a great impact on the unbelieving world."

Davis' team has made annual expeditions to Ararat since 1980. "We think we've pinpointed it fairly closely," he told reporters. They will return to search for the Ark in August. From satellite pictures showing a "boat-shaped object" on the mountain and other observations Davis figures the Ark is in a canyon beneath a mile-long and half-mile-wide ice pack. He believes the discovery is getting closer.

"When the Lord is ready, it will be found," he says.



THOSE LIGHTS AGAIN

TO OUR amazement the March issue of *Science 84* carries a brief article on the Marfa lights—mysterious lights

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that cavort over the rangeland south
and east of Marfa, Tex. Under the
general heading of "Mysteries," Derral
Mulholland asks, "What Are Those
Lights?"

Mulholland's brief article is important
because *Science 84* is published for
popular consumption by the prestigious
American Association for the Advance-
ment of Science. And the story's
appearance in *Science 84* may indicate
a quasi-scientific interest in this partic-
ular phenomenon. The only quarrel we
have with it is that Mulholland seems
to think such mysterious lights are
unique to the Marfa area.

The lights can be seen nearly any
night over Mitchell Flat south of Marfa
from U.S. 90. They bounce, zigzag,
hover, divide. In every way they seem
to behave like the mystery lights on
Brown Mountain in North Carolina and
other lights elsewhere. They were even
chased by World War II flyers from
Marfa Air Base. Needless to say, none
were caught! Now here is a first-rate
mystery that science has resolutely
ignored for reasons we never have
understood. Perhaps the very idea of
the existence of such lights is more
than a conservative Establishment is
comfortable with.

Mulholland discusses four theories
that could explain them, omitting any
suggestion that the lights might be
paranormal:

(1) Phosphorescent minerals, which
glow for a time even after the ultraviolet
light source that makes them glow is
gone.

Answer: Geologists report no phos-
phor deposits in the area.

(2) Methane gas escaping from the
ground which is alleged to produce eerie



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lights "probably from spontaneous combustion."

Answer: Methane gas is supposed to form from rotting vegetation in swampy areas. There are no swamps in this area of West Texas.

(3) St. Elmo's fire, an electrostatic phenomenon.

Answer: If so, why would this one isolated patch of rangeland alone generate such lights when they aren't reported from neighboring areas?

(4) Automobile headlamps whose light is carried long distances by atmospheric "tunneling" effects.

Answer: South and east of Marfa is empty country. In addition, the lights were first reported in 1883.

Kurt Laughlin, superintendent of nearby McDonald Observatory, said: "I hope we never find out what the Marfa lights are. Some things in our lives need to remain mysteries."



MENDEL'S FRAUD

LATELY, perhaps because so much fraud has been exposed in modern scientific research, historians of science have gathered enough courage to suggest that even the giants of yesterday were guilty of fraudulent research. No less a demigod than Sir Isaac Newton has been accused. Recently, and not for the first time, the finger of guilt has been pointed at Gregor Mendel, the Catholic monk who developed the basic laws of inheritance.

Mendel established his theories by growing peas in his monastery garden and counting the variations produced by crossbreeding. Modern statisticians say that there is only one chance in 30,000 that Mendel's results could have been



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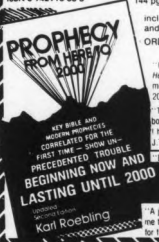
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"Miracle of Lourdes, Ruth Cranston, McGraw-Hill

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as perfect as he reported.

Modern scientists, seeking to apologize for Mendel, suggest that his methods of classifying the peas were so subjective as to be unscientific. For example, Robert S. Root-Bernstein, a biochemist, asked 50 undergraduate biology students to classify kernels of maize as to whether they were purple or yellow, wrinkled or smooth. He found that the students could not agree on the classification of six percent of the kernels. He suggests that Mendel classified his peas and then reassigned the indeterminate peas to fit his theories. Root-Bernstein believes this is what happened and that it explains the variances between Mendel's theory and his data.

Fraudulently arrived at or not, no one today doubts the validity of Mendel's theory.



PERPETUAL MOTION?

MANY TIMES each year someone claims to have invented a perpetual motion machine. So frequently is this claim made that the U.S. Patent Office has one examiner who specializes in such machines. His name is Donovan Duggan and he recently rejected the patent application of Joseph Westley Newman, a self-educated Mississippian who is in the process of suing the Patent Office to force it to grant him a patent on what is certainly a perpetual motion machine—if his claims are true. Newman himself says his device was not meant to create perpetual motion but converts mass to energy in an efficient manner. The lawsuit is expected to be heard in June 1984.

Witnesses for Newman may include

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by Veronica Reade

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Roger Hastings, a solid-state physicist for the Sperry Univac Company in Minneapolis, who believes that the motor runs with more than 100 percent efficiency. Other persons who have seen the machine run include Gerald Miller, a mechanical engineer and electrical industry consultant of California, who says, "I saw things I cannot explain in conventional terms."

Karl Carlson and Donald Fitzgerald, two electrical engineers from Mississippi State University, tested one of Newman's devices a year ago and found that the motor kept breaking down every few minutes and it was not possible to read the output end of the cycle. A normal electric motor may be 80 percent efficient; based on their most favorable readings, Carlson and Fitzgerald found Newman's machine only between 55 and 76 percent efficient. They found it

impossible to measure the mechanical energy lost in the machine, however, and said only that the engine was very efficient considering its "obviously crude configuration," according to Eliot Marshall in *Science*.

Meanwhile, in the Patent Office, Donovan Duggan stated that he would not allow the patent no matter how much supportive evidence was submitted. He said that his office never tested the Newman motor and refused to observe oscilloscope readings of its output and input.

But, as Eliot Marshall observed, Newman "will get his day in court."



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This is the 10th in a series of 30 essays by Dr. Leichtman and Mr. Japikse called *The Life of Spirit*—a collection of essays on the nature of the inner dimensions of human life. Other essays already in print include "The Spiritual Person," "Defeating Evil and Sin," "Psychic Dimensions of the Life of Spirit," "Treasures of Spirit," and "The Trials of Initiation."

A copy of *The Role Death Plays in Life* or any single title in *The Life of Spirit* costs \$2.50 postpaid. A subscription to all 30 essays in *The Life of Spirit* costs \$40. New essays are sent to subscribers as published, every two months. In Ohio, add 5½% sales tax.

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to perform but there are other ways of saving energy.

We have word from England that a device costing less than \$100 can cut emissions, reduce fuel consumption and prolong the engine life of internal combustion engines. It is called the "Gerfarator" and turns the disadvantage of exhaust gas aspiration into an advantage, according to *New Scientist*. The Gerfarator has a one-way valve that lets negative pressure waves pass it. When the valve is open fresh air is sucked into the exhaust manifold, improving combustion. In addition the device condenses the moisture from the exhaust gases. When the moisture pulled in with the air from outside the engine hits the exhaust manifold, it turns into superheated steam, entering the cylinder with the air and adding power at the same time it causes lower emissions.



ASSESSING THE PINEAL

THE "pineal body," sometimes called the "pineal gland," is a tiny structure near the center of the brain weighing less than 1/100 of an ounce. For centuries, perhaps thousands of years, it has been part of mystical folklore. The pineal is about a quarter of an inch long, white or pinkish gray, and shaped like a pine cone, from which it gets its name. It is part of the brain of mammalian embryos but becomes functionally separate as the embryos develop.

It is this separateness that may have given rise to the mystical ideas surrounding the pineal body. Eastern mystics thought of it as "the third eye," capable of seeing psychically. Other theorists as late as Rene Descartes, the

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17th-Century philosopher, thought the pineal body was the seat of the soul.

Oddly enough, the speculation that the pineal body is a third eye is relevant in some species such as frogs. Here the pineal is directly sensitive to light and seems to function as an actual "third eye." But according to Harold M. Schmeck, Jr., in the *New York Times*, the pineal body in mammals has no light sensitivity.

Whether it serves any other purpose in mammals is unknown but new evidence, according to Schmeck, indicates that the pineal body is important in adolescent sex changes. The pineal secretes a hormone called melatonin which inhibits sexual development. By producing melatonin in early childhood the pineal body keeps the reproductive system quiet. But as melatonin production wanes, the sex hormones begin to

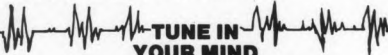
flourish and the child matures sexually. So far as is known the pineal gland is the body's only source of melatonin. It is also believed that the pineal is part of the complex system that governs sleep.



REDUCE BLOOD PRESSURE?

WE CANNOT resist reporting the following novel method of reducing blood pressure described in the September 1983 issue of the Soviet English-language journal *Sputnik*. The method is proposed by researchers from the Medical Institute of the Ural city of Perm. The original report appeared in *Meditsinskaya Gazeta*.

The treatment is simple: "A netlike metal cap made by a special formula is placed on the patient's head. The cap's function can be likened to that of a lightning rod."



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"Thought I would write you a short note to tell you about the LUCKY NUMBERS you sent me. I played it on August 12, 1983 in the state lottery. It came in straight. I played it \$1.00 straight and 50¢ boxed. I won \$5104.00. I want to thank you very much for sending me those LUCKY NUMBERS. I've enclosed a copy of the W2 form for you to see as proof. Thank you again.

Lucille Forrester, Conn.

And Lucille isn't the only one winning the big bucks. Here is what a few other people have written:

"I used my LUCKY NUMBERS playing the Lotto. I had 5 out of 6 numbers and won \$1,188.00. I am confident my future numbers will be just as lucky for me. Thank you, Gela."

Veronica Losky, Penna.

"On the third day after I got my LUCKY NUMBERS, the four digit came out straight. It paid \$2,088.00. I'm so excited, I'll probably be writing you again since I have 27 Lucky Days to go."

Joe Cucarese, OH

"I used my LUCKY NUMBERS on Bingo. I won \$1,000.00. It's a great feeling to be a winner. Thank you, Gela, so much."

Nancy Johnson, CA

"I am writing you about my winnings this week. I hit the numbers 2246 for \$1.00 straight and \$1.00 boxed and I received \$5,416.00 for the \$2.00 bet."

Caroline Knowles, MI

These are just a few of the hundreds of true testimonials that are on file for anyone to see. Gela has nothing to hide. She has helped thousands of people from all over the world use the full power of their own LUCKY NUMBERS. It's just a matter of time before someone uses the power of Numerology to win over **One Million Dollars**. New York State alone has had over 100 people win the lottery for at least one million dollars a piece!

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to normal functions, and the level of arterial pressure registers a drop."



MEDICAL RESEARCH

● After a 10-year study the National Heart, Lung and Blood Institute has concluded that reducing blood cholesterol definitely reduces the risk of heart disease. In general, the investigators have concluded that a one percent reduction in cholesterol concentration in the blood translates into a two percent reduction in heart disease risk. The preferred way to reduce blood cholesterol is to restrict fats in one's diet. For those who cannot reduce their cholesterol levels enough by diet, the drug cholestyramine or a similar drug is recommended.

● Experiments with rabbits at the University of California at San Fran-

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Jackie's Horoscope says her only possible fate was wealth and fame



by Tom Kennedy

Jackie Onassis, possibly the most famous woman alive today. On July 28, 1929, she entered this world as all of us do, a helpless little baby. But Jackie was not destined to be an ordinary individual. Astrologers examining her Natal Horoscope clearly agree, her only possible fate would be wealth and fame. Now at age 54 this prediction has become more than true. Let's take a look at her natal chart and see why.

Jackie's Cancer lays in the cusp of her eighth house. This indicates that she will marry a man connected with water. Her first husband, the late President Kennedy, was a PT boat captain in World War II and also enjoyed sailing. And of course her second husband, Aristotle Onassis was a superwealthy shipping magnate.

Her Sagittarian rising sign shows that she prefers foreign countries and people. Her late husband, Aristotle, was Greek. And Jackie is known for her jet-setting image.

Finally, the planets Jupiter and Venus symbolize money. The fact that these two planets fall in her seventh house, the house of partners, indicates that she will have a wealthy husband. John Kennedy and Aristotle were both wealthy.

ASTROLOGY AFFECTS US ALL

Did you know your horoscope could mean the difference between happiness or sorrow; between success or failure?

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Now if you had a choice, would you choose to 1) go through the room blindfolded or, 2) go through the room with your eyes open and with written instructions on which places and people to visit or avoid?

Of course all of us would pick the second choice in a case such as this. Isn't it ridiculous, then that we would choose to go through life, the same situation, blindfolded! Even when there is a means to go through life with a map and our eyes wide open! The means provided is Astrology. The map is our astrological horoscope.

Few people realize that the majority of famous people used Natal Horoscopes to discover and cultivate their talents and thus gain success and riches. Nearly all successful people use astrologers — politicians, movie stars, business men, doctors and lawyers. Many famous scientists were astrologers themselves, such as Sir Isaac Newton, Carl Jung and Sigmund Freud. Famous business tycoon, J. P. Morgan used astrology to achieve his wealth.

He did not make a financial move without consulting his astrologer. Astrology helped the allies win World War II by predicting the enemies moves. Astrology was used to find and keep a successful marriage of Grace Kelly and Prince Rainier.

These rich and famous people are no different than you and me, except for one thing. They weren't forced to use the general astrology carried in paperbacks. They could afford to pay a professional astrologer hundreds of dollars to cast their horoscopes from their exact time and place of birth. Now you, too, can have your personal Natal Horoscope cast from your exact time and place of birth.

The American Astrological Association, the world's largest known astrological society, is conducting astrological research. They need your birth information for this project. If you send them your birth data, they'll cast your horoscope on their gigantic 370 — 145 IBM computer for research purposes.

Your personal Natal Horoscope will consist of 9 pages and 3,000 words. Your horoscope will analyze your sun sign, moon sign, rising sign, and planets according to your exact time and place of birth. Your horoscope will analyze your strengths and weaknesses. It will tell you how to take full advantage of your talents and show you how to overcome your weaknesses. Your horoscope will discuss your love life, tell you who you should be sexually compatible with and outline your marriage potentials. It will also cover your marital and child relationships along with your health, your career opportunities, and finances.

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cisco have resulted in discovery of a mysterious body chemical that speeds the healing process and triggers the growth of new blood cells and blood vessels. If the material can be isolated in humans and synthesized, it is expected to have enormous value in helping burn victims, speeding healing after surgery and helping heart attack patients develop new coronary blood vessels, according to Dr. Thomas K. Hunt who led the research.

● There is increasing evidence that aluminum can accumulate in the brain and cause several kinds of dementia, including Alzheimer's disease. In addition to cooking utensils, sources of aluminum include a number of antacids, buffered aspirins, douches, hemorrhoidal applications, sliced processed cheeses, pancake mixes, frozen dough, pickled cucumbers and self-rising flours.

● An experimental laser treatment that may replace bypass surgery for clogged arteries in the heart and legs has successfully burned away cholesterol blockages in the leg of a 62-year-old man at Stanford University Medical Center according to *Science News*. Much more work needs to be done before the procedure can be generally available.

● Currently women outlive men by about 7.5 years. Studies in Erie County, Pennsylvania, conclude that "virtually all the increase in the difference between male and female longevity since 1930 is attributable to the effects of cigarette smoking." When the figures for violent deaths, which are more frequent among males, are removed, the life expectancies of male and female smokers so far in the study are almost identical.

● Ultrasound signals are enabling University of Chicago surgeons to watch

on a television screen as they locate brain cysts and tumors that once would have been inoperable.

● Use your sense of smell in diagnosing disease, advises Dr. Leon Smith of St. Michael's Medical Center in New Jersey. He says he can smell a diabetic with gangrene from 10 paces and declares that many doctors miss the diagnosis because they don't get close enough to the patient to smell the trouble. In the British journal *The Lancet* Smith wrote that typhoid makes the skin smell like freshly-baked brown bread; yellow fever smells like a butcher shop; gangrene smells like rotten apples. A patient's breath also can betray disorders ranging from diabetes to liver failure.

● Four cases of human leprosy in Victoria County, Texas, are blamed on armadillos. Dr. Gary Cox, a Victoria

dermatologist, says medical research done in Galveston indicates that leprosy is carried by five percent of all armadillos in south Texas. Leprosy is not very contagious and probably only five percent of the population is susceptible.

● Cockroaches have been used by Asian folk medicine practitioners for centuries to treat cirrhosis and other ailments. Now Japanese researchers are testing an extract made from cockroaches to see if it can indeed prevent cirrhosis of the liver. Experiments to date show it can prevent cirrhosis in laboratory mice injected with a chemical that causes liver damage.

● According to the *New York Times*, medical scientists are deeply concerned about the ethics of an apparently effective method of treating some human illnesses—particularly illnesses of the brain and central nervous system.

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● Alcoholism may be a disease related to one's inherited genes, according to Harvard University scientists. In the blood of alcoholic men they have found a substance that does not exist in the blood of social drinkers, which suggests their blood may use different ways of breaking down ethanol, the intoxicating ingredient in drinks.



LIVING MERMAIDS?

THOSE OF YOU who read Roy Wagner's article in the August 1983 issue of FATE ("The *Ri*—Mermen and Mermaids?") will be interested to know that a follow-up investigation sponsored by the International Society of Cryptozoology resulted in several sightings of the animal, which native witnesses describe as fishlike on the bottom half and man- or monkeylike on the top half. Members of the expedition included Wagner (a University of Virginia anthropologist), J. Richard Greenwell and two other persons.

The animals, said to live off the coast of New Ireland province in Papua New Guinea, are called *ri* by some natives and *ilkai* by others. They claim the creatures' arms are "fused" to their upper torso and they use their "hands" as flippers.

The expedition's sightings occurred on July 5, 1983, from separate locations on Elizabeth Bay. The first sighting was made by Gale Raymond, who spotted an animal which natives identified as being an *ilkai*. Although Raymond watched it for 20 minutes, he was unable to see either its head or its tail.

Half an hour later Greenwell and Wagner were alerted by native boys that an *ilkai* was approaching. They saw a "dark and slender" animal which surfaced every 10 minutes with a sharp roll. While Wagner remained on shore, Greenwell and a native boarded a boat and approached the animal, which was continuing to dive and resurface. At no time did the witnesses see its head but they were able to observe its tail, "which had definite mammalian flukes," according to the expedition's report in *Cryptozoology*. Greenwell snapped several pictures of the rapidly-moving animal.

On their return, expedition members took their report and pictures to a number of prominent marine biologists, none of whom could identify the animal. The most obvious candidate—a dugong (otherwise known as the "sea cow")—was ruled out because the behavior of the supposed *ilkai* was significantly different from dugong behavior. Nonetheless, expedition members, who do not believe in "mermaids," think the creature is most likely a so-far-uncatalogued member of the zoological order Cetacea, which includes dugongs as well as such known marine mammals as whales, dolphins and porpoises.



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Diagram of normal aura based on sketch by Walter J. Kilner, M.D.

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The Mysteries of Poverty Point

Thousands of years before the mound builders, *someone* built extensive earthworks on the oldest, largest Indian site in America.

Part I

By Jim Miles

Photos pages 38 and 39 courtesy
Dr. Clarence H. Webb, *The Poverty Point
Culture*, Louisiana State University
School of Geoscience
Aerial photograph (facing page)
courtesy Mississippi River Commission,
U. S. Army Corps of Engineers

FOR nearly 200 years, farmers in northern Louisiana harvested peculiar artifacts from their fields. Their plows continually turned up two distinct forms: curiously shaped baked clay balls and tiny sharply chipped flints which had obviously seen extensive use. Most families in this poor region, fittingly named Poverty Point, had extensive collections of these objects.

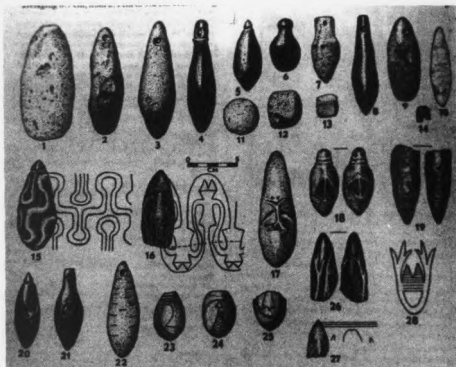
Near the area of the greatest concentration of artifacts were several enormous tree-covered hills which everyone assumed were natural features of the landscape until 1873 when S. H. Lockett, surveying Indian mounds for the Smithsonian Institution, visited the site. He was interested in Poverty Point because of the thousands of artifacts found in such a small area and it was he who recognized the remarkable symmetry of the great hills and pronounced them artificial. Among these were three of the largest Indian mounds in America.

B. D. Moore made the first extensive examination of the mounds in 1913 and his study was published by the Academy of Natural Science. He described several mounds, identified a broad plaza which probably had been used for public gatherings and ceremonies and described the baked clay objects and microflints. He especially noted that no trace of pottery had been found and its absence indicated a culture of great antiquity. Yet preceramic peoples were not known to have constructed such monumental mounds.

The largest one, designated Mound A, is an incredible 70 feet high and 680 by 690 feet along its nearly square sides. It is terraced, its top is broad and flat and a ramp rises to its summit. Although greatly eroded, the level top, terraces and ramp suggest a ceremonial site—although no confirming evidence has been found. A mile away is a smaller mound of the same type named

Mosaic of aerial photos pieced together by U. S. Army Corps of Engineers reveals the great bird-shaped octagon and its head mound. The purpose of the six concentric ridges built more than 3800 years ago may never be understood.





Plummets shaped like pears, eggs, teardrops or torpedoes and often decorated with incised lines depicting human or animal life all have grooves or holes and were clearly utilitarian. Connected with strings and thrown to snare birds on the wing, they are similar to snares used by modern Eskimos and South American Indians.

Motley Mound, 51 feet high, 560 feet long and 400 feet wide. Nearby are two smaller conical mounds, designated Mound B and Jackson Mound.

In 1928 archaeologist Gerald Fowke cut trenches across an area where most of the artifacts had been found, supposedly a village site. He found a "nest" of 51 stone plummets buried together, a large stone vessel and an extensive layer of refuse which included 2200 steatite fragments from broken bowls. This indicated that while the mysterious Poverty Point people preceded the pottery-makers, they

had carved stone bowls—a prelude to making ceramics.

In 1944 Clarence Webb* identified the source of the stone: the steatite had come from the southern Appalachians of northern Alabama or Georgia, some 500 miles away from Poverty Point. This presented another mystery. Had there been a prehistoric trade network in prepottery times, perhaps 4000 years ago? No archaeologist had ever enter-

*Dr. Clarence H. Webb is author of *The Poverty Point Culture* which is Volume 12 of the series *Geoscience and Man* issued by the School of Geoscience, Louisiana State University, Baton Rouge, 1977.

tained that idea—but more astounding mysteries were to follow.

In 1952 archaeologist James A. Ford was using a new tool of his craft. At the cartographic laboratory of the Mississippi River Commission, U.S. Army Corps of Engineers in Vicksburg, Miss., he was studying aerial photographs of the Mississippi Valley, hoping to detect archaeological features which are invisible on the ground but which stand out when seen from above. Scanning a high-altitude picture of the Poverty Point area, he made a discovery that amazed the scientific world. Just east of Mound A he found six long, low,

artificial, concentric ridges. This immense complex of mounds formed five-eighths of a perfect octagon. Tremendously excited by this discovery, Ford and other archaeologists immediately went to Poverty Point to examine the ridges more closely.

The ridges were so large that they had never been noticed from the ground. For many years farmers had cultivated them without suspecting they were artificial. A local road even cut through them twice; it meandered through six low ridges and a short distance farther on it passed across six more low hills. (See aerial photo.) The enormous ridges

Poverty Point women made a wide variety of baked clay objects which were used in cooking. They may have been heated first, then put into a skin bag containing meat and vegetables; their heat boiled the food. Or the balls may have been heated in a fire pit until only coals remained; then food wrapped in damp leaves was placed in the pit to be cooked by heat of the balls.



extend east from Mound A and end at the banks of Bayou Macon a half mile away. Ford believed that the configuration once had been a complete octagon but water erosion over the centuries had destroyed three-eighths of its eastern side.

To build each ridge, earth had been piled to a height of six feet. The distance between the ridges was 168 feet. Aisles between sections of the octagonal ridges led to the center of the configuration, as in an amphitheater. The outer ridge measures three-quarters of a mile in length and the inner measures 1950 feet. The combined length of all the ridges is a staggering 11 miles.

Close scrutiny revealed that the ridges were built higher on the southern end where the terrain is lower so that all their top surfaces would be level. No artifacts were found in the bottom four feet of the ridges but the top two or three feet contained an accumulation of residential garbage. Postholes of various sizes were found to the west but no placement pattern indicated they had supported a structure.

Even more astonishing, the Poverty Point mounds and octagon had been built rapidly and without interruption "according to an integrated plan," Clarence Webb wrote. This is significant because most American mounds were constructed over a long period of time, one layer of earth laid over another, usually to cover burials.

How could such a large work force have been assembled as early as 2000 B.C. and where did the geometric knowledge, plan and organization originate? These unanswerable questions were raised by the discovery of the octagonal ridges.

Further study convinced Ford of the "geometric accuracy of the construction and the solar orientation of the village and mounds." The platform and ramp of Mound A were oriented within seven degrees of due east; the Motley Mound was within seven degrees of due south; and the crest of the oval Mound A runs north-south, the crest of Motley Mound east-west.

Ford also suggested that Mound A and the Motley Mound were meant to be giant effigies of birds. The long oval mounds were bodies and wings and the large mounds served as heads while the platforms extending to the village represented tails. They were connected to the octagonal earthworks by a large sloped ramp.

Ford also found that this ramp had a special orientation. From the top of the largest mound a line down the ramp points directly to the rising sun on the equinoxes, March 21 and September 21. Presumably this orientation had ceremonial or calendric significance.

"If one stands on the crest of the mound, he gathers an inescapable suggestion that it is depicting a large bird with outspread wings and spread tail," wrote William G. Hagg, Professor of Anthropology at Louisiana State University.

A third bird-shaped mound was formed by the Lower Jackson Mound. It is like the first two in every respect except that it has no tail. This gives the site bird-shaped mounds and ramps on the north, south and west but the absence of a fourth bird-mound on the east disrupts the symmetry of the site. Scholars believe a fourth one once existed but has been washed away by the waters of Bayou Macon.

SINCE THE time of these momentous discoveries numerous archaeological expeditions have tried to answer the many nagging questions about the origin and purpose of the Poverty Point culture. In 1953 Ford made a four-inch bore through Mound A and proved positively that it was artificial; artifacts and refuse were recovered from 60 feet down. At the same time a profile cut across Motley Mound revealed artificial fill, impressions of baskets and pieces of the ever-present baked clay balls. Sponsored by the American Museum of Natural History, Ford's 1953 excavations were the most extensive yet undertaken. The following year Ford and Webb issued a comprehensive report on the site.

Archaeologists had already determined that dwellings had occupied the ridges and designated this area "the village." At randomly selected sites on the ridges, 10 trenches were cut, including several that extended completely across a ridge and the intervening ditch. Domestic refuse, cooking pits and hearths, cooking utensils and scattered postholes were found throughout the top two feet of each ridge. This indicated extensive occupation of the ridgetops. However, the postholes again were not arranged in a way that suggested that posts supported dwellings the ancient Poverty Point inhabitants might have lived in.

Trenches also were cut across the platform, ramp and terraces of Mound A but nothing was found. Conspicuously absent were evidences of a temple or public building which archaeologists had expected to find, for they still believed that ceremonies of some type must have been held on this huge central mound.

Excavations within conical Mound B provided more satisfying results. A trench 10 feet deep was cut by backhoe from east to west across its southern half and another trench was dug through its flank to the pre-mound level. Nothing significant was found in the mound but beneath it Ford discovered a circular pit of ashes containing 32 baked clay balls and deposits of ashes and charred bone, including fragments of a human femur. The mound had three different floor levels four feet apart, but little refuse and no indications of structures were discovered. The final level consisted of 100 basketloads of dirt which still bore imprints of weaving. The small amount of material found here led Ford to believe that Mound A had been used as a crematorium. The basket imprints also told archaeologists that the mounds had been built by people lugging basketloads of earth (an average of 50 pounds per basket) to the mound. The estimated 20 million basketloads of dirt in the mounds represent five million man-hours of labor. Webb described the Poverty Point mounds as a "great commemorative engineering feat."

During the late 1960's and early 1970's Webb dug a series of pits in an effort to establish a pottery sequence at Poverty Point but he was unsuccessful. Pottery was found only in the top foot of soil, never down at the Poverty Point culture level which was two to three feet below the surface and indicated by numerous hearths, ovens, baked clay balls, steatite sherds and some caches of projectile points and copper beads.

No traces of houses, temples or mortuary buildings and no burial grounds have been found in the mounds

and ridges. Therefore, in 1968 archaeologists were excited to come upon what seemed to be the remains of a single house. It was 14 feet in diameter and the floor was coated with clay. A shallow pit below the floor contained burned cane.

Another mystery concerns the absence of human remains. Perhaps the humidity, large amounts of rainfall and the acidity of the soil dissolved all skeletal material—or perhaps, as Webb and Ford suggest, the dead were cremated. One cache of fine artifacts suggested burial offerings. The excavation produced a double row of 40 copper beads, plummets and fine projectile points. But if a body was buried with these artifacts, it had completely disintegrated.

* * *

THE ENVIRONMENT of Poverty Point is one clue to the unique development of this early urban society. It is located among highland oak and hickory forests, along a major river valley system with lakes, swamps and the Gulf of Mexico nearby. The summers are hot and the winters mild with up to 50 inches of rainfall annually. This ecology provided abundant food—nuts, roots, berries, turkeys, pigeons, oysters, alligators, fish, deer, beaver, squirrel, rabbit, clams, otter, raccoon, cranes, turtles and muskrats. Each year the Mississippi River attracted millions of migratory waterfowl; wild rice, cane, palmetto and persimmons were available for gathering. There is no positive proof of agricultural activity at Poverty Point but some evidence (certain tools) lends credence to this idea. The area is remarkably fertile and kept that way by periodic floods.

This abundance of natural resources would have enabled an early people to discontinue their migratory way of life and establish a settled domestic existence. With idle time and a surplus of food would come more sophisticated ideas of social and political organization, artistic expression and religion.

But did these ideas originate with the native inhabitants of Poverty Point or were they imported? Archaeologists turned to the wealth of artifacts in an attempt to learn the answer.

The first question was: What were the millions of baked clay balls used for? More than 120,000 of these have been found, frequently as many as 30 in a single fire pit. It is estimated that 24 million were fashioned during Poverty Point's history.

The archaeologists soon determined that they had been used for cooking—in two ways. Shaped and air-dried, the balls were baked in fire. For cooking, they were dumped into a skin bag containing a stew of meat and vegetables; their heat boiled the food. Alternatively, the balls were heated in a fire pit until only coals remained. Then food wrapped in damp leaves was placed in the pit with the red-hot balls on top. Experimentation proved that a meal could be cooked by this method in two hours.

Primitive people all over the world cooked in this manner but they used rocks. Northern Louisiana lacks stone suitable for cooking. Sandstone in the area can be used to make everyday tools but it would not withstand heat as well as the clay balls. These could be used as many as 10 times before they cracked.

At some point, bored with making simple round balls, the ancient workers

started to form them into basic geometric forms—cylinders, ellipses, rectangles, cubes, cones, pyramids, barrels and rare mushrooms. Several shaped like tops were obviously toys. Archaeologists have determined that only women and children made the objects because fingerprints impressed in the clay were too small to have been made by male hands.

Next scholars turned their attention to Poverty Point's microflint industry which produced probably millions of distinctive tools. Made from quartz or chert pebbles, they were struck off as long slender blades with sharp edges which could be used as all-purpose tools—drills, saws and groovers. These artifacts showed signs of great wear.

The numerous projectile points, of 12 different types, indicate extensive hunting. Made of flint imported from Tennessee, Oklahoma and Ohio, these range in size from large spear points to small darts. Many are finely chipped and polished, showing signs of expert craftsmanship, and many had been resharpened. Also in evidence were numerous atlatl weights; these are heavy stones with holes in their centers which are used to throw spears with greater force, distance and accuracy. (Bows and arrows were not used by this culture; they came much later.)

Also important were heavy stone bolas made of polished hematite or magnetite imported from Missouri and Arkansas; 35 have been found. They are shaped like pears, eggs, teardrops or torpedoes and often decorated with incised lines depicting humans, owls, deer and serpent forms, sometimes with reversed images on the opposite sides. They are "beautiful, symmetrical,"

Webb wrote. All have grooves or holes and were clearly utilitarian; several were connected with strings and thrown like a net to snare flying birds. Webb saw modern Eskimos using a similar snare: the ingenious weapon is whirled overhead, then released to wrap around the target. South American Indians also use them to capture animals by entwining their legs, thus rendering the animals immobile.

Other artifacts from Poverty Point include 40 polished stone pipes, 30 bannerstones, a number of boat-shaped ornaments and beads made from rolled sheet copper.

Certain stone tools suggest agricultural uses—chipped celts, adzes and large hoes. These were highly polished and show signs of repeated sharpening. Also found were milling stones, far too many for use only with the few grains gathered in the wild. Where did the idea of agriculture and the skills for growing crops originate? The mounds themselves provide evidence of agriculture. Their alignment with the equinoxes indicates they marked the seasons, so important to an agricultural society.

Many steatite vessels were found at Poverty Point. Introduced about 1200 B.C., barely preceding pottery, they were no doubt used as cooking pots. Almost 5000 fragments of stone vessels, half of them found in one cache west of Mound A, represent several hundred bowls. Probably thousands were made and used over the years at Poverty Point but they are not unique. They have been found in many archaic sites in the southeast and in large shell mounds on the Atlantic and Gulf coasts. Mineralogical study by Alden B. Carpenter of the University of Missouri confirmed that

the steatite came from the southern Appalachians of northeast Alabama and northwest Georgia.

The bowls were generally bathtub-shaped and shallow with flat bases. At one Poverty Point site 10 complete bowls were found. Most of these were plain but some were decorated with incised lines. The outsides of others were marked with gouges and their insides polished smooth.

Ceramics were imported into the area about 1100 B.C.; then the ancients began to make pottery. Most of it was plain, soft and poorly done.

Baked clay balls and loads of earth deposited on the mounds retain impressions of woven baskets made of loosely woven thin strips of split cane. Also found on the floor of Mound B were impressions of solid containers, probably skins.

This ancient people also worked in bone, antler and teeth (including human) although none of these survived Poverty Point's climate. They were preserved in the waters of Bayou Macon, however, and dredging of the bayou turned up projectile points, tubes, pins and ornaments made of these materials. Doubtless other perishable goods did not survive the humid acid environment—furs, hides, salt,

wood, shell and fabrics—but surely canoes were used on the rivers. One found in a Lakeland, Fla., bog dated to 1100 B.C.

Webb divided the Poverty Point artifacts into five groups, roughly according to gender usage or social class:

(1) "Women's everyday culinary activity"—balls, fire pits, etc.

(2) Microflint, "a specialized function."

(3) "Domestic utility tools"—chipped and ground stone implements probably used by both men and women.

(4) Men's implements for hunting, fishing and fowling—projectile points, plummets, atlatl weights and bolas.

(5) Ceremonial ornaments denoting social status and specialized manufacturing.

Webb made two significant discoveries. Ninety percent of the cooking was done in the eastern section which is closest to a water supply. The area is densely sown with baked clay balls, stone vessels, pits and hearths. This had to be the living area even if no evidence of dwellings has been found. Second, he concluded, from the concentration of artifacts, that the microflint industry had been concentrated on ridges three and four to the southwest; everything else was evenly distributed around the site.

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



MAN IN THE NEW WORLD

THE DISCOVERY of a settlement in southern Chile which flourished 13,000 years ago may change the way anthropologists think about civilization in the western hemisphere, according to a *Chicago Tribune* report dated April 1, 1984. The site, about 800 miles south of Santiago and 18 miles inland from the Pacific Ocean, appears to have been a planned community with a complex economy. Tom Dillehay, a University of Kentucky researcher, points out that such ancient complex communities have been found in the Old World but it is unusual to find one in the New World where man is thought to have arrived less than 20,000 years ago.

The Future in . . . A CLOUDED MIRROR

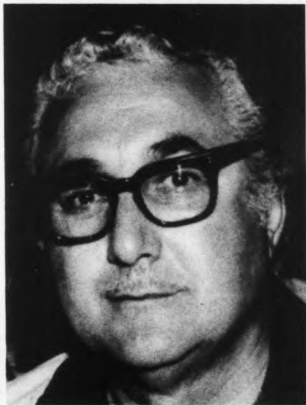
"Cross the gypsy's palm with silver and the secrets known only
to a few shall be known to you . . ." even if some are best kept hidden.

By Ruth Elizabeth Bennett

I WAS born in Wellingborough, Northamptonshire, England, in November 1936, and when I was less than a month old my mother Margaret West had a vision that stretched far into the future. Standing before a mirror

with me in her arms, she noticed a small cloudlike mass forming above her shoulder. She stepped forward so that she could more closely examine the reflection emerging in the mirror.

The cloud began to reveal a man's face—silver-white curls framed a lofty



Marc Bennett, whom author married in 1962, told her he had always known his wife would be English and much younger than he. His is the face her mother saw in her vision in the mirror.

brow, eyes penetrating yet smiling, a humorous mouth. A smile appeared on his face and Mother returned the smile. Many years later she told me that my eyes were open and that I was holding out my arms not to her but to the man in the mirror. As she watched in amazement, the man's head inclined toward her infant daughter; the vision gradually faded away.

A shiver ran down her spine but her feeling was not fear; it was wonder and awe. Who was the man in the mirror? What connection did he have with her baby daughter? And what was the meaning of the child's obviously happy acceptance of the silver-haired stranger?

Mother tucked me into my crib and tiptoed from the room. In the living room she seated herself in the old rocker and picked up her embroidery, a rose-patterned tablecloth she had started early in her pregnancy. As she stitched she pondered the man in the mirror. Should she tell her skeptical husband about it? Would he believe her?

"I won't tell James," she thought firmly. "I'll visit the gypsy encampment and find someone who can let me know if I dreamed the whole thing." Her decision made, Mother continued her embroidery until the sky darkened.

The next day dawned bright and clear and as soon as my father left for work (he was a painter and decorator), Mother set out for the gypsy encampment. She had left me in my cradle with old Mrs. Potts from three houses down the lane. Mother was in luck that morning. Another neighbor, Harry Moss, was going to market and his old gray horse and newly painted cart drew up beside her.

"And where are you off to, lass?" he asked.

Mother smiled and answered, "I'm going to visit the gypsies and have my fortune told."

"Are you now? And why are you wanting to know the future? Believe me, it's better not to know and let come what may."

Then with a change of tone, he said, "Hop up. It isn't far to the gypsies. I pass their camp on my way. Don't know why we have them around here. Robbin' honest folk of their livelihood, they are."

He helped Mother into the cart and giddapped the horse. As they started, Mother said, "I think you are wrong about the gypsies. They don't do any harm; they just have a bad name."

"Harrumph!" was her driver's only reply. He was silent until they neared the row of brightly colored caravans, the gypsy encampment. He stopped the cart and Mother sprang to the ground, thanked him and waved good-bye. A huge fire was burning in the encampment and around it several gypsy children played. As Mother walked toward the fire, one grubby little urchin approached her.

"Hello, lady," she said. "Have you come for your fortune?" Mother nodded and asked, "Where do I have to go?" The little girl brushed stringy black hair out of her eyes and pointed to a caravan at the farthest end of the row.

"That's Maddie's caravan," the child said. "I'll go and tell her you're here."

But a figure had already appeared at the door, a woman stooped with age, her gray hair hanging down her back and a few wispy curls straying from

beneath her red kerchief.

"So you want Maddie to tell your fortune," she cackled. "You may not want to know when I've told you. Some things are best kept hidden."

Mother stepped toward the crone saying, "Yes, I do want to know."

"Then come with me, my pretty, and cross the gypsy's palm with silver, and the secrets known only to a few shall be known to you."

Mother placed a sixpence on the grimy outstretched hand. The old woman took the silver coin between her teeth and bit down on it before putting it in a pocket of her voluminous skirt. Then, muttering to herself, she led the way inside the caravan.

She beckoned Mother to a rickety table and picked up from the floor a large crystal ball and placed it on the table. Peering into its depths, she began, "So it's not for yourself you come to seek what's in store. You come for another." Mother nodded and the gypsy went on, "I see water. Someone is going across the water. Not you, my dear, or your husband. A child of yours—a daughter." Her voice took on a singsong tone. "The name begins with B? No, I see it now—an R. The letters seem to be making a name—Rose? No. Ruth?" She looked at Mother, who nodded.

"Now I see an older man. His hair is silvery. He is talking to your daughter. Now she is older and the silver-haired man is with her. There are children, a girl, three boys." The old woman straightened, mopping her forehead with a corner of her apron. Again she peered into the globe. "I see water. It is Ruth who will go across the water. Your daughter will travel to another

country and she will meet and marry an older man. They will have children and she will be happy."

Mother leaned forward. "Will I meet this man with silver hair? Will I see my daughter's children?" Looking into her crystal ball again, the gypsy said, "Yes. Again I see water. Someone is going across the sea. It is you, my dear, you and your husband. I see you with Ruth's children. You will meet her husband, the silver-haired one. Now he fades from the picture. Ruth and her children . . ." The gypsy stopped abruptly. "I can't tell you any more. The pictures have gone."

"Thank you," my mother whispered. There was no reply. The old woman still sat at the table, her head bowed. Mother started for the door, then turned back. She laid a small dried yellow rose on the gypsy seer's table. It was a flower she had picked in the summer and pressed. She did not know why she had taken the flower from her dressing table that morning and placed it in the pocket of her dress. Then she crossed to the door and carefully walked down the caravan steps to start the long walk home. Her head whirled as she pondered what the gypsy had revealed.

This was the story my mother told me of the events in November 1936, the month and year of my birth. And the gypsy's prophecies all came true.

In August 1961 I emigrated to the United States. On New Year's Eve 1962 at a party, I saw the man with silver hair whom I seemed always to have known I would marry. His faint figure had appeared in my dreams—an older man with silvery hair—and I would say, "Wait for me. I am growing up for you." Sometimes the man held out to

me a flower, a yellow rose. Now, in real life, he crossed the room and swept me into a dance, introducing himself as Marc Bennett. After a whirlwind courtship, we were married in New York where we had two children, a daughter and a son. Three years later we moved to Ohio where our second son was born and in November 1968 we moved to Dallas and the following October our last son was born—the three sons and a daughter the gypsy had prophesied.

Marc told me that he had always known his wife would come from England, she would be much younger than he and we would have four children.

Years later, in December 1980, my mother and father came "over the water" to visit us and met Marc for the first time. Now all of the gypsy's prophecies had come true. But one thing she had not told my mother—that

September 21, 1981, would be the worst day of my life.

A police officer came to the door late that evening with the dreadful news that my beloved Marc had died while away from home on a business trip.

Later that terrible night I sat alone in the bedroom, holding a picture of my silver-haired husband. From out of nowhere came the words of the gypsy: "Now he fades from the picture. Ruth and her children" Then the old woman had said, "I can't tell you any more. The pictures have gone."

And why couldn't she see any more? There were no more pictures because Marc had gone from this life. The gypsy seeress so long ago had known that I would be left alone. And that was what she had not told my mother. Only the gypsy knew of Marc's death. I was glad that neither he nor I had had such advance notice.



THE CASE OF CASIMIR'S CURSE

By Joseph W. Zarzynski

CARDINAL Karol Wojtyla of Cracow, now Pope John Paul II, a decade ago authorized the opening of the ancient tomb of King Casimir IV so that his remains could be examined by scientists. After inspecting the Polish king, whose body had been housed in a tomb in Wawel Castle for some 500 years, at least 10 eminent scientists, researchers and historians died mysteriously. Inevitably the phenomenon became known as Casimir's curse but in mid-1983 a Polish historian exploded it.

In a book titled *Curses, Germs and Scientists*, Zbigniew Swiech pinned the blame for the Casimir deaths on a 500-year-old microbe trapped in the tomb. He describes the research by Prof. Boleslaw Smyk, a Cracow microbiologist, who uncovered a particularly

virulent microbe. One scientist died of a heart attack soon after visiting the tomb and others died of strokes or cancer.

Medical researchers were baffled by the suspicious deaths until they coordinated the discovery of the microbe with an exact description of each victim's state of health. These correlations dissolved the curse hypothesis. The microbe is said to attack its victim's weakest organ.

Roger Boyes, a *London Times* Warsaw correspondent, was suspicious, however. He writes: "In my own search for a microbiologist who could confirm independently that microbes could live for hundreds of years and still be aggressive, I found that the scientists were all on holiday, in meetings or ill."

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.

LEAVING THE BATTLE

By Herbert Lehmann

FOR A long time afterward I told no one except my wife of my strange experience. I suppose I was fearful of being ridiculed by my friends. Later on I told my children. It is only recently that I have read accounts of the same type of experience in tabloids and other publications. I read these articles with special interest because in October 1944, atop a ridge on the island of Peleliu in the South Pacific, the same puzzling thing happened to me.

It was late in the campaign to capture the Palau Islands and the First Marine Division, of which I was a member, was winding up a bloody struggle for the hills of rugged Peleliu. I was a radio operator with a forward observer team from the Third Battalion, Eleventh Marines, and we were attached to a rifle company of the Seventh Marine Regiment for the purpose of calling for and correcting artillery fire if needed.

By now the remaining Japanese troops had been compressed into a small

but deadly pocket of resistance in the craggy hills just north of the airstrip. We were positioned on one side of a steep ridge, so precipitous that we had to cut niches into its sides in order to keep from falling or sliding down. The Japanese troops were on the other side and, for the moment at least, neither force claimed the pinnacle of this rocky mass, which was 10 or 12 feet across. It was a "no-man's-land" for the time



Herbert Lehmann

being. Suddenly, we were alerted by a nearby unit that the Japanese were scrambling toward the top and we didn't need any lengthy discussions about what would happen to us if we let them reach it first.

"We're all dead if they get up there first," the company commander of the rifle company shouted. I started climbing for the peak along with a wireman named Willie. He and I—albeit reluctantly—reached the top first. With my heart hammering, I gripped my carbine and waited for an enemy soldier to appear. All the time I was thinking, *I wish I had a bayonet on this thing*. I called out to the forward observer, a lieutenant, to destroy the radio just in case but he didn't hear me. There was automatic fire directed across our prone bodies and hand grenades, both Japanese and American, were falling and exploding on both sides of us, some within 10 feet. I thought to myself, *There's no way I can live through this*, and at that instant my strange experience began.

All sound faded until everything sounded as if it were coming from far away. It was as if my head were under water and there were slight popping noises up above the surface. I also seemed to be floating, looking down at my body from a position above it. And there came to me a distinct impression of soft music. It was like a choir's singing, although I could never describe the exact sound or tune.

I remember that I was not frightened, a condition that was remarkable considering all the noise and confusion around me. I recall that I felt concern over my mother's grief which I knew would come to her on learning that I

had been killed in action.

Then—just as suddenly—I was back in the real world, on the ground, in the fury of a battle which seemed to be subsiding.

More marines had reached the top and the firepower of the marines across the ravine, combined with our own, had discouraged the Japanese; they had fallen back. We spent a rather harrowing night rolling hand grenades down on the enemy troops below but the danger of being overrun had diminished and we were relieved by another company the next day.

Ever since then I have lived with the enigma: *What happened to me for those brief moments? Was it a purely physical encounter or was it spiritual? Could death have been stayed at the last minute for some reason?*

I really don't know but I do not scoff when I read similar occurrences. I believe firmly in life after death and maybe—for an instant—I was given a preview of what to expect when we draw those final breaths. For that and other reasons I will not be afraid.—*Euclid, Ohio.*

CONFUSED IDENTITY

By Colleen Parker

IN JUNE 1969 I was in my last week of pregnancy and feeling quite ill. I found myself taking many afternoon naps.

On one Sunday, after dinner, I had to lie down. I was feeling so very uncomfortable. I hadn't been asleep long when I awoke, terrified. I had seen my little sister Jennifer Mager, age three, drowning in the in-ground swimming pool in my parents' backyard in Batavia, N.Y. Had it been a dream or

had it already happened? was my frantic thought. But it was so real that I found myself driving hysterically to my parents' home, about a mile from my own house.

Rushing into the backyard, I pulled my sister from the water and stood hugging and kissing her—to the utter amazement of everyone present. My face was white as snow and I could not stop sobbing.

My mother finally got the story out of me and I felt very foolish when I realized I'd had only a "too real dream."

My daughter Tammy Lynn was born on June 13, 1969. The resemblance between my sister Jennifer and my daughter at the same ages was quite remarkable. And this perhaps accounts for my earlier confusion in the dream. Because it was two years later, in June 1971, that my dream became reality. My daughter fell into the pool and was drowning in exactly the way it had happened in my dream. She was saved by my quick-thinking cousin Nancy Swift.

In my dream I had seen only the drowning child's face and could not have known I was looking at the face of my unborn child.

The dream of the drowning had left me shattered but the day my parents were baby-sitting and almost saw my dream come true was an experience we will all remember.—*Hancock, Md.*

THE BECKONING VOICE

By Sarah Emma Swann
As told to Anne Swann

MY memory still lingers on the rainy, dreary night when my husband, Anne's grandfather, Walter Swann, sat by a flickering fire telling



Anne Swann

Anne of his narrow escape from death. Years have passed and Walter died an old man but his brief experience with near-death haunts me.

In his early years Walter was a coal miner. Living in the South during the '20's and working in the mines was a grueling, distressing existence. They did what they called drift mining. The mines were entered at a level angle due to the many sloping hills surrounding the mining site. But the mine shaft led to deeper, darker caverns of narrow corridors. Being confined in such an oppressive environment seemed the worst aspect of the job to Walter. So each day at lunch break he would quietly slip from the suffocation of stale acrid air and sit outside the mine entrance.

One day in early spring of 1927 Walter began his excursion to his special lunch escape. Unfortunately, as he discovered, it was raining, just a light misty shower but too wet to sit outside in. Disappointed, he slowly turned and selected a comfortable spot just inside the doorway. At least he could see and smell the freshness of the spring shower as he enjoyed his lunch.

He opened the battered lunch box and reached for his familiar home-cooked meal, as he listened to the hushed whisper of rain falling amid the echoing noises drifting up from the mine corridors. Suddenly he had an eerie feeling inside him; he felt the stir of vague inner fear. He became aware that the rain had ceased; the abrasive corridor noises had retreated into a distant murmur; he was engulfed in an awesome silence. Time seemed suspended. Then unbelievably, he heard a distinct voice call his name, "Walter, Walter!"

He was surprised and, thinking someone was calling to him from outdoors, he felt compelled to step out. Once outside he looked around in bewilderment for although the voice had been so clear and real there was no one to be found.

Standing with his back to the mine, he felt greatly confused. And at that precise moment he heard the tearing, crashing sound of rock falling inside the mine. He turned abruptly and there, in the exact spot where he had sat, was a huge chunk of rock flattening his uneaten lunch.

The mysterious beckoning voice had saved Walter's young life and given him many more years on earth.—*Cullman, Ala.*

THE TURNING POINT

By Doris Ullman Barbuto

IN AUGUST 1954 I stretched out a hot summer day much longer than good sense would have advised.

Early that morning, on our farm near Brookings, S. Dak., my three young children and I had picked a great quantity of sweet corn. My task was to get all that corn ready and canned in

the pressure cooker the same day it was picked. It took far into the night. I couldn't stop before the job was finished and each load in the pressure cooker required 85 minutes of close watching. It was well into the wee hours when I put in the last load. I was nearly unconscious with fatigue but I stayed close to the stove until the end of the cooking time. Then I turned the gas burner to "off" and went to bed.

The next thing I knew I was part of the way downstairs. My feet were moving down the steps but my brain didn't know why. I went straight to the kitchen and arrived at the moment the pressure cooker started its piercing shriek. The burner was on *high*!

Whatever unseen force brought me downstairs, I was able to turn off the stove in time to avoid an explosion. If I had waited for the danger signal to awaken me, I surely would have arrived to *face* an explosion. I was ashamed of my carelessness and told no one about my experience at the time.

A few days later I visited my sister Ruth Lofgren in Brookings. She told me about terrible nightmares she had had that week. A pressure cooker control showed "caution" and it disturbed her so much she awoke. When she went back to sleep she had the same terrifying dream a second time. Again she awakened, wondering what her dream could mean. Then I told her what I had experienced while she was dreaming!

I believe the experience was a turning point in my life. Soon afterward I resumed my education and took up a 25-year teaching career. Those useful years must have been scheduled in my future and somebody up there saved me for them.—*Minneapolis, Minn.*

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.

GRANNY'S AT WORK

By Alan E. Moyer

OVER THE past year, my wife Linda and I have come to feel the presence of another "being" in our household—besides our seven-year-old daughter and 20-month-old Ryan. Particularly as our son has gotten older, we've sensed this entity playing an ever-increasing part in our lives. We have come to believe it is the spirit of my wife's mother Bertha Kaufman who died when Linda was an infant.

The presence has manifested in several ways, the most comforting being the sound of lullabies emanating from the nursery. It happens most frequently when the baby is having trouble sleeping because of teething pain or some other discomfort. Often, when we hear that he is restless, we'll be just about to go upstairs to investigate when we hear the soft lullaby sound. We've come to know that given just a minute or two our son will be quiet and go back to sleep. We've become reasonably comfortable with all this; after all, it's as if we have a resident

baby-sitter. And the experiences, while unusual, have not been unpleasant.

The most unexpected thing, however, occurred on a Saturday in March 1984. We had spent the day with my family in north-central Pennsylvania and were returning to our home near Lancaster late that night. I was anxious to get home and admittedly my foot was heavier on the gas pedal than usual. We were traveling about 65 miles an hour between Harrisburg and Lancaster along Route 283, a broad four-lane



Ryan Moyer

interstate. On a small rise I accelerated to pass a truck but the engine did not respond. In fact, I had the pedal to the floor and watched the speedometer needle drop back to 50.

For two miles I drove that way—the accelerator to the floor, the car moving only about 50 miles an hour. I was searching my limited knowledge of the internal combustion engine, trying to determine the cause of the problem, when I noticed a state police vehicle on the side of the road. After another quarter mile we passed a second trooper. I realized they were operating a time-distance speed trap. Still traveling at a respectable 52 miles an hour, we passed the third patrol car—the “chase” car.

We drove on for another half mile or so and suddenly the engine came to life. The surge of power was great enough to waken our daughter who was asleep in the backseat. Lifting my foot from the accelerator and settling down at a speed of about 60, I could only conclude that “Granny” was at work again. She had saved me about \$95.00 in fines and costs!—*Strasburg, Pa.*

THE VALIDITY OF NDEs

By Charles A. Fair

WE MUST all wonder about the validity of near-death experiences which appear to enable some individuals to glimpse a world beyond as they approach clinical death. But my experience at the time of my grandmother's death in 1949 removes all doubt.

Speaking about my grandmother Molly Fair, the doctor said, “There doesn't appear to be a weakening of any particular organ of the body. Instead, it's a gradual weakening of all the organs.”



Charles A. Fair

The passing of time proved him correct. Grandmother's strength continued to diminish and members of our family took turns sitting in the bedroom with her at night. During one of those nights I witnessed my grandmother's conversation with a realm beyond our earthly existence.

It happened one night when her brother and I were in her bedroom in our Liberty, Ky., farmhouse. We thought she was asleep but suddenly she began to speak. She clapped her hands and said joyfully, “Oh, Jesus! Take me home. Take us all home together.”

“She's talking in her sleep,” my great-uncle remarked.

The next morning she called all the family to her bedside and said, “I have an apology to make. Last night I prayed that we would all go home together. I was wrong. You all have your lives to live and mine is just about over.”

“We all love you, Mother Fair,” said my mother Noma. “Just try to get well.”

A few days later she said to my mother, “Noma, can't you see Charley?

He looks so good and is in the prettiest place." Charley was her son, my father, who had preceded her in death by seven years.

Similar evidence of the validity of the near-death experience involved the family who lived on the neighboring farm. Our neighbor's wife Ziporah Witt was bedfast. One day while I sat by her bed, she said, "Charles, I have been to the prettiest place and have heard some beautiful music. The people all seemed so happy. It might be a sign that I'm not going to get well."

A few days later she died.—*Dayton, Ohio.*

ATTIC OCCUPANT

By Evelyn Thor

WHEN WE moved into our house in Calumet City, Ill., in May 1976, our old cat Shelly persistently sat at the attic door in the kitchen. If we opened the door she would hop up the stairs and sit on the dusty boxes left by the previous owners. (We would have cleaned out the attic but it was a major job which we kept putting off.)

One night when the cat didn't come down, I took a flashlight and went up the narrow stairs. She was sitting contentedly atop an old chest of drawers. I drew closer to see what she was looking at and to my utter surprise, saw an old woman rummaging through one of the boxes. I could see the loose flesh on her upper arms, as if she had been a heavy woman who had lost a lot of weight. Her gray hair was pulled back in a bun and her lined face was expressionless. I clearly saw her cotton print dress and front apron but she seemed unaware that I was there.

I fled down the stairs, through the



Shelly

kitchen and into the living room where my family was watching TV. After hearing my unbelievable story they returned to the attic with me. Our cat came out of the shadows to meet us but the woman was gone. We looked at the dusty windows for evidence of her entry but they were locked and obviously undisturbed.

Difficult as it was, we cleaned out the attic the following day. That evening Shelly was at the door again. We opened it and followed her up but the attic was empty. She continued to sit at the attic door until the end of the week and then she died. She was 13 years old.

None of us goes into the attic anymore, although we are sure there is no one there. Well, almost sure.—*Calumet City, Ill.*

SO FAR AWAY, YET NEAR

By Shirley Napoli

MY GRANDMOTHER Maude Scott was like a mother to me. When she died on August 19, 1970, she was 63 years old and I was only 15. I was devastated. Her death haunted me constantly.



Shirley Napoli

One dark night a few months later, my future mother-in-law, Irene Shore, was driving me home through the streets of Rome, Ohio, and we had to pass my grandparents' home. When we reached it, I saw Grandma standing in the middle of the road; I recognized her wool coat and scarf. In a split second she vanished.

Two years later—in November 1972—Grandma came to me in a dream. She told me she was not dead and would always be with me. I awoke when I felt the mattress shift and opened my eyes to see Grandma walk past me and disappear through the doorway. That night I knew it was time to accept her

death. Now, many years later, I often feel she is watching over me—from far away, yet near.—*Rome, Ohio.*

SPIRIT WITH A SUITCASE

By Lucy Torigian

IN THE 1940's my uncle Avedis Torigian who was in his 80's lived with us in Highland Park, Mich., but when my brothers came home after World War II, we did not have room for him. Uncle Avedis therefore moved to a nearby rooming house but continued to bring his dirty clothes for us to wash. He carried them in a suitcase.

One Saturday in August 1946, we were sitting on the porch and I saw Uncle Avedis coming down the street with his suitcase. I told my mother to put another plate on the table so he could have dinner with us. We went in the house to do that and when we were outside again Uncle Avedis was no longer in sight. I thought that was strange because I had seen him so clearly.

The next day the police came to tell us that Uncle Avedis had been found dead in bed about the time I had seen him walking toward our house with his suitcase.—*Highland Park, Mich.*



THE SMARTEST INSECTS

By Charles H. Metcalf

BEES MAY be the insects best suited for space travel, according to the results of a space shuttle test designed by a high school student.

Todd Nelson of Rose Creek, Minn., suggested checking various insects' reactions to weightlessness and as a result astronauts on a *Columbia* flight

took along containers of bees, moths and flies.

The flies spent the flight clinging to the walls of their compartment while the moths buzzed crazily about theirs. Only the bees stopped beating their wings; they floated lazily through the entire journey.

By D. Scott Rogo

WHEN W. G. ROLL arrived in Columbus, Ohio, on March 11, 1984, he didn't know what to expect. As the project director for the Psychical Research Foundation in Chapel Hill, N.C., he has become this country's leading authority on poltergeists. On this occasion Roll came to Ohio at the direct invitation of Joan Resch, in whose home unusual things were occurring.

The events that led to Roll's investigation began on March 3, when the

But when they called in an electrical contractor to find the source of the problem, he found nothing wrong. In fact the repairman, Bruce Claggett, ended up just as puzzled as everyone else. "I was up there three hours," he told reporters, "and the lights were just turning themselves on all over the place."

The Resches changed their minds about the cause of the problem when the disturbances started focusing on their 14-year-old adopted daughter Tina who was repeatedly struck by the flying objects. On March 4 the Resches invited

INVESTIGATING A POLTERGEIST

Under attack by inexplicable forces, a beleaguered family calls on a scientist to stop a siege of paranormal terror.

lights in the Resch household started going on and off. The television and radio seemed to take on lives of their own as well. Then furniture and knick-knacks in the house began overturning and flying about. Although Joan and John Resch were startled by and concerned about the strange events befalling them, neither they nor any of their six children believed in ghosts. They assumed some sort of power malfunction in the house was responsible for the disturbances.

three Mormon elders into their house (one of the Resches' sons is a Mormon). They prayed for the poltergeist to leave but their efforts only aggravated the poltergeist.

Desperate for help, the Resches turned to the news media for an explanation. When reporters from the *Columbus Dispatch* arrived at the house, they too witnessed the manifestations. Luckily one of the reporters, Mike Harden, knew of W. G. Roll's work on similar cases and urged Mrs.

Resch to call him immediately.

Roll, who spent a week at the house, is just now finishing his investigation and report on the case. When we tracked him down in Atlanta in May, he told us that in the course of his investigation he directly witnessed some of the poltergeist activity. Although the poltergeist made a hasty retreat when he and his assistant first arrived on the scene, Roll said it had made a noisy return by the end of the week. The most impressive series of incidents occurred on Thursday, March 15, when the investigator observed a brief flurry of activity. The most striking incidents he witnessed took place when he and Tina were alone on the second floor of the house.

"Things began happening upstairs," he recalls, "so I got very close to Tina and was with her for a period of time up there. I had my tape recorder running to keep an accurate account of what took place. Something fell in the bathroom [adjoining the master bedroom]—I think it was a bar of soap—and we walked into the bathroom from the bedroom. Then as we walked out of the bathroom and were by the door, a picture on the wall to our left fell to the floor. It was right next to us and we saw it fall to the ground."

The incident upset Tina because the picture was one of her mother's favorites. Fortunately it wasn't broken, even though it had ripped its nail from the wall. The ever-resourceful investigator merely suggested that they nail it back up again and even volunteered to tackle the task. That's when the poltergeist began acting up again.

"I was keeping Tina under close watch throughout this period," Roll

says. "So when I hammered in the nail, she was standing right next to me and I was very aware of her exact position and what she was doing—which was just watching what I was doing. Before I proceeded, I placed my tape recorder on the dresser, which was behind us and to our left. As I was hammering in the nail, we heard a sound like something falling to the floor. We turned around and found that my tape recorder was on the ground."

The machine had moved about nine feet from its original position and Roll could see no way that Tina could have so much as touched it. But he was in for more surprises.

"I had been putting the nail in the wall with a pair of tongs I had found on the dresser," he says, "and I put them back down where the recorder had been. We were examining the tape recorder when there was a sound from the other side of the room. When we examined that area, we found the pair of tongs lying on the floor behind the bed. They had moved five or six feet from their position on the dresser."

Predictably, cries of fraud and hoax were soon being made about the case. Three representatives of the Buffalo-based Committee for the Scientific Investigation of Claims of the Paranormal showed up at the Resch home on March 13 while Roll was still investigating. One of the callers was magician-debunker James ("The Amazing") Randi who had already publicly attacked the case. The CSICOP investigators became even more skeptical when the Resches refused to allow Randi into their home. They had no objection to the other men, both scientists, but they would have nothing

A NOTE FROM THE PUBLISHER

The accompanying two articles on the Columbus poltergeist report one of the best-documented cases in recent years. Nevertheless, the self-appointed critics of parapsychology immediately launched an attack upon the reality of the events described here.

On May 29 I attended a session of the American Association for the Advancement of Science in New York City on "The Edges of Science." During this session I heard James Randi, the omnipresent magician/critic and spokesman for the Committee for the Scientific Investigation of Claims of the Paranormal (CSICOP), attack the case on several counts. Randi's criticism seemed plausible to me, as it must have to the approximately 300 persons attending the session.

On my return to my office the following day, however, I read the accompanying articles for the first time and I found the facts varied, as usual, from Randi's version of them. Since this case is important, I would like to make the following corrections for the benefit of those persons who heard Randi talk.

(1) Randi criticized the case before he ever arrived in Columbus or conducted any investigation. This approach is typical of the "scientific investigation" CSICOP, which Randi represented, claims as its middle name.

(2) After he arrived in Columbus, Randi was never allowed inside the Resch house.

(3) Randi went to the offices of the *Columbus Dispatch* and obtained contact prints of all the negatives that photographer Fred Shannon had made. Randi observed that there were three negatives showing telephones in the air and he assumed that Shannon therefore had faked the pictures by having Tina throw the telephone for him to photograph. Shannon's article describes how

and why there are three photographs.

(4) Randi mocked W. G. Roll's description of his pounding the picture nail back into the wall and at the same time being able to keep a close watch on Tina. Yet Roll's account seems perfectly reasonable to me.

(5) It is true that Tina has admitted to being responsible for some of the less-impressive activity. Randi would dismiss the entire case on this basis. Yet the reports of a number of responsible witnesses seem incontrovertible. For their reports to be fraudulent they would have to be in collusion with Tina. These witnesses include Roll, the distinguished parapsychologist who heads the Psychical Research Foundation and who in the past has investigated and debunked fraudulent poltergeist cases. Roll lived with the Resches for a week; Randi, the critic, never entered the house.

(6) As I write this, the disturbances seem to have ceased. If they were deliberately caused by Tina to draw attention to herself because of her personal psychological needs, why have they stopped?

(7) The house's electrical system at times kept switching on and off. Bruce Claggett, the electrician, could find no cause for this strange disorder. How could Tina have caused it? Randi in his AAAS talk did not refer to this, nor did he mention any of the other supportive evidence.

(8) Randi stated that one photograph shows Tina moving a love seat with her toe. Fred Shannon, who took the pictures, denies this.

(9) In his critique Randi failed to explain the roaring sound that sometimes accompanied the flying objects.

What it ultimately comes down to is whether one believes the witnesses who were there or the would-be witness who wasn't.—Curtis Fuller.

to do with Randi. The entire team decided to withdraw and subsequently

issued several negative statements about the case.

"We've had a circus," Mrs. Resch told the press. "Now we have a magic show."

More serious allegations of fraud came from several reporters who saw Tina deliberately knock over a lamp. Oddly, though, even they were inclined to downplay the significance of the incident in light of the impressive evidence already supporting the case. Mrs. Resch later explained that the sensation-seeking reporters were virtually holding Tina captive in the house. The teenager threw a lamp just so that their demand for manifestations would be satisfied and they would leave.

But Roll thinks that some additional but limited fraud was probably involved as well. "It is certain that Tina threw a lamp down on one occasion," he says. "That's obvious. She told me that she did the same thing on two other occasions. So there's no doubt that there were some fraudulent occurrences."

Nevertheless Roll notes that it is not uncommon for children in poltergeist-ridden homes to get into the act by engaging in just this sort of mischief-making. The occurrence of occasional fraud does not necessarily discredit entire cases, however.

"I can only say that when I was present, I couldn't find any ordinary explanation for the incidents I witnessed," Roll remarks. "In my opinion it is very unlikely that they were caused normally. And of course there were a number of other witnesses we interviewed in Columbus who had seen things under conditions where no family members could have caused them."

* * *

LATER THAT MONTH Roll took Tina back to North Carolina where

he and other parapsychologists conducted computer-based ESP and PK tests with her. The results of these experiments had not been thoroughly analyzed at the time we spoke with Roll, who nonetheless observes that "nothing very striking" took place during them. The trip to North Carolina also gave Tina a chance to escape the glare of publicity and at Roll's suggestion she underwent counseling to help her deal with the ordeal she was facing.

During Tina's stay at Roll's home in Durham, Roll says, "There were some PK incidents in my home and at the home of one of the counselors." He found one specific display of object-throwing particularly impressive.

"Again I had a close watch over Tina," he says. "She was about five or six feet away from me and there was a small table behind her and to the right. There was a candlestick and candle on the table, and as I was talking to her, there was a crashing sound behind her. The candle had moved out of the candleholder about nine feet, hitting the wall behind her. The table was in my view but I didn't see the candle take off. The movement appeared to be very fast."

Roll also noted that Tina was not in physical contact with the table and had made no suspicious movements directly before the incident.

"There was no way she could have caused the event normally," Roll declares.

The cause of the Columbus poltergeist is still something of a mystery. Poltergeists in general tend to focus on disturbed children who are suppressing hostility and aggression. The poltergeist acts as a sort of safety valve for these

pent-up emotions. But this is only a partial explanation for the phenomenon.

Roll has recently uncovered considerable evidence that poltergeist agents tend to suffer from disturbances of the central nervous system. This has led him to conclude that these dramatic paranormal outbreaks result from a combination of neurological and psychological elements. During the active phases of the Columbus case the media made much of Tina's unsuccessful effort to locate her natural mother (even though she was quite happy with the Resches who had adopted her when she was only a year old). But Roll thinks this matter is irrelevant to the case. Roll saw no evidence Tina was overly disturbed by her failure to find her mother—but he did find evidence of other hostilities.

Before the episode began in March, the Resches had taken Tina out of public school because she was having trouble getting along with her peers. She apparently was unpopular with her classmates and was also having difficulty with one of her teachers. Consequently she was being tutored at home, where she was cut off from recreation with other teenagers.

Roll certainly does not believe that this frustration is the entire answer to the mystery. He is now analyzing the results of the psychological and medical examinations he and his colleagues conducted during Tina's stay in Durham. More clues about the nature and cause of the poltergeist may surface.

Whatever the cause of the original disturbances, time has healed the wounds. There were only sporadic psychokinetic activities in the Resch home after Tina's return. The poltergeist now seems to have vanished.



WILLIAM G. ROLL was born in 1926 in Bremen, Germany, where his father was American vice-consul. He did his graduate work at Holte Gymnasium in Denmark and at the University of California, Berkeley. He graduated from the latter in 1949, with majors in philosophy and psychology. After a year's graduate work in sociology he went to Oxford University for a program of theoretical and experimental research in parapsychology under Prof. H. H. Price. In 1957 Dr. J. B. Rhine invited Roll to join the staff of the Parapsychology Laboratory at Duke University and in 1961 he was appointed project director of the Psychical Research Foundation in North Carolina.

He has investigated mediums and psychics, out-of-body and mystical experiences, and cases of poltergeists and hauntings. He is author or editor of 12 books.

Roll, who holds an M. Litt. degree from Oxford, is past or present editor of four parapsychological periodicals. He is founder and former president of the Parapsychological Association.

PHOTOGRAPHING THE POLTERGEIST

As it went on its merry rampage, the "force" wouldn't let its picture be taken—until a photographer outsmarted it.

By Fred Shannon

ON MARCH 5, 1984, at 11:30 A.M., I got a call from *Columbus Dispatch* columnist Mike Harden. He was phoning from the home of John and Joan Resch who live on the north side of Columbus, Ohio, in a two-story frame stucco house in a pleasant area of the city. Mike asked me to come to the house as soon as I could. I was about to embark on one of the most bizarre assignments I've ever been on in my 30-year career as a press photographer for the *Columbus Dispatch*.

On the way up to the Resches' place I felt uneasy, even a little frightened, about what I would find there. During our phone conversation Mike had told me that some awfully bizarre things were happening in the house. I would soon learn how right he was.

Mike met me at the front door, took me into the kitchen and introduced me to the family. I talked with Joan, John and Tina, the Resches' 14-year-old daughter, on whom the strange events seemed to center.

After introductions were over, the family showed me the dining room, where I was told the "force"—as the Resches called it—had been especially

active. They also told me, somewhat to my relief, that this force did not seem to attack anybody but Tina. In other words, the various household objects the force was hurling were directed only at her. This, I was to learn later, was not entirely true.

In the dining room the Resches pointed to the chandelier. The chandelier had suffered damage from flying wine glasses as well as from various other objects which the force had ripped off the wall and thrown at it. The force had destroyed all but one of a dozen long-stemmed wineglasses the Resches kept in the dining room. The last glass stood on top of a little portable bar in the corner.

We spent three or four minutes examining the damage and discussing it. The elder Resches went off into the kitchen, which adjoins the dining room, and left Mike and me with Tina. Shortly afterwards the three of us who remained also headed toward the kitchen. We were just entering it when we heard a crashing sound. "Oh-oh," the Resches said, "there goes the last wineglass."

We raced back into the room and found in the corner what remained of the wineglass. It had crashed against the wall in the opposite corner of the

room from where it had stood. I took a picture of Tina standing by the chandelier and holding what remained of that wineglass.

Again we left the room and again the force chose that moment to act up. Along with the recently-departed wineglass we had noted the presence on the bar of a dozen metal coasters. Now the force took six of these and hurled them against the wall near where the glass had crashed. They made a tremendous clatter.

At last we got into the kitchen with-

out being interrupted. The Resches told me many things had happened there. For example, when Tina opened the refrigerator door, they said, all hell would break loose. Eggs would fly out and burst on the ceiling. A stick of butter had sailed out, hit the cabinet doors and lodged itself between the two doors. Then, instead of sliding down the cabinet wall, the butter moved upward toward the ceiling.

The Resches next took me to the living room. They said a large overstuffed dining room chair had chased



A terrified Tina Resch, victim of repeated poltergeist attacks, recoils as phone inexplicably shoots across her lap. A few minutes earlier she had been struck by the instrument. (Photograph courtesy of *Columbus Dispatch*.)

Tina out of that room before hitting the wall and knocking a picture down. So I decided to take a photograph of that chair and the picture, the whole frame of which was still intact although the glass was shattered. I had Tina pose next to the chair. I asked her to hold the picture and tilt it down just a little bit so that I could see it.

At that instant, as I shot the picture and the flash popped, I heard a loud crash. Tina claimed something knocked the picture out of her hand. My immediate thought was that she had simply dropped it, even though the crash was so loud that it scared me. But then I noticed that she still had a corner of the picture in her hand. It was as if the force had delivered a karate chop to the picture, leaving only an edge of it for Tina to hold while the rest was severed and hurled to the floor. This was the first of many encounters I would have with the force.

Frustrated and nervous, Tina sat down on a couch in the family room on the other side of the kitchen. As Mike and I turned from her to go back into the kitchen, we heard a booming sound and I swung around and immediately snapped a picture. What I caught was Tina covering her head. The lamp on the stand next to her had crashed to the floor.

Since my eye was not on her, I can't say positively that she didn't knock it over herself. Still, I feel pretty confident that she did not. I had swung around so rapidly that I don't see how she would have had time to knock over the lamp and so completely cover up her head. She was covering her head because she had been attacked so many times by various objects. She was a

badly frightened girl and her fear never left her all during the time these things were going on. At this point I had been in the house for 15 minutes.

Tina sat down on the arm of a chair across the room from the couch (see sketch of family room). I was standing in the doorway near a love seat with my back to the kitchen. Suddenly that love seat began to move toward Tina. It pivoted on one leg and advanced in her direction about 18 inches.

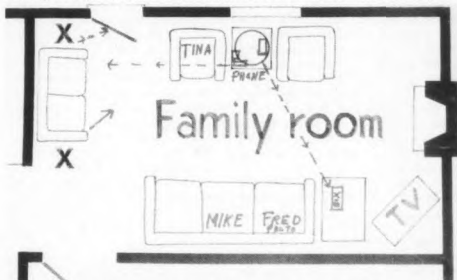
I immediately snapped a picture of Tina's shocked expression but I knew the photo wouldn't mean much to someone who wasn't there, as I was, to see what had happened. Anybody who chose to think that way could say it was just a setup. So I was looking for other things to happen. I didn't have long to wait.

Mike and I sat down on the couch and Tina positioned herself on the love seat. On the floor in front of her was a colorful afghan which the Resches had told us once rose off the floor and landed on Tina, covering her up. Within a very short time of Tina's sitting down, we saw precisely that same event take place. I took a picture of Tina with the afghan over her.

All three of us went into the kitchen, leaving the family room unoccupied. We were talking with the Resches when suddenly we heard a crashing noise. It sounded almost as if a cannon had gone off—it had that much force. What happened, we quickly learned, was that a heavy bronze candlestick, which had been on the floor immediately to the left of the love seat and near the back door (which opens into the family room), had taken flight that short distance and crashed into the door. That door, which



Floor plan of Resch home shows rooms where poltergeist antics occurred. Most events took place in dining room, kitchen and family room. Although skeptics claim Tina was throwing the objects, some incidents happened while Tina was in another room.



"X's" mark locations of two candlesticks before poltergeist hurled them elsewhere. Arrow in front of love seat indicates direction of movement toward Tina. Other arrows show paths of phone across Tina's lap and Kleenex box across room.

is made of metal, was hit with such impact that the holder left two dents in it.

The Resches had taken to placing things like candlesticks on the floor because objects hung on the wall would fly off, usually in Tina's direction. Once a wrought-iron clock about 18 inches in diameter shot off the wall and struck Tina in the back of the head, leaving her with a lump.

Not long afterwards a second, identical candlestick took flight. This one was situated on the other side of the love seat, near the entrance to the kitchen. Tina was sitting in her chair in the family room and Mike and I were watching her from the couch across the room. None of us was anywhere near the holder but suddenly it took off. It all happened so fast and the thing moved with such unbelievable velocity that I didn't even see it. Only Tina, from her position in the chair, could follow its trajectory. She said the holder flew about four or five feet into the kitchen before making a 90-degree turn and shooting down the hallway.

I may not have seen it but I sure heard it. As the candlestick flew, it—or the force that propelled it—made a roaring sound, an incredible noise that sounded like something from a locomotive. It shocked all of us.

Tina later told us that when the holder was flying through the air, it was tumbling end over end about two or three feet off the floor.

When we recovered from our astonishment, we got to our feet and went into the hallway. The first thing we saw—Tina directed our attention to it—was a single-wire hanging lamp in the entrance of the doorway. The lamp

was swinging back and forth about 50 degrees, apparently from the wind left by the passage of the force. It was swinging as if it were in a hurricane.

This was only one of a number of strange events that happened as Mike and I sat in the family room with Tina. Most of these involved the telephones that were located on a stand immediately to Tina's left as she sat in her chair.* On at least seven occasions one or the other of the phones flew in Tina's direction. The first two times they hit her on the left side and fell to her side on the couch. The second time this happened, when Tina tried to pick it up, she claimed she couldn't. For about five seconds the phone seemed "frozen" to the chair.

The other times, the phone flew over Tina's lap in the direction of the love seat.

These incidents occurred unexpectedly, usually some minutes apart, but when they happened, they took only a fraction of a second. Because I never knew when a flight would occur and because the phone would always move with great velocity, I had a very hard time getting a satisfactory photograph. I sat for 20 minutes with the camera up to my eye and nothing happened.

But when I put my camera down from my face so that I wasn't immediately ready to take a picture, just like that—bingo!—the phone went flying through the air. So I got to thinking that maybe this was more than some blind

*When the force first acted up, it caused all kinds of electrical problems. Along with the other problems the phone in the family room was malfunctioning. So the Resches bought a cheap second phone and installed it next to the sturdier original phone. Both sat on the stand between the two chairs in the family room. The phone that I photographed flying across Tina's lap was the recently-purchased one.

force; maybe it was something that was aware of my presence, aware that I wanted to record *its* presence. Maybe I would have to trick it in order to get what I wanted. I thought, "Okay, you want to play games? I'll play games with you."

So I proceeded with my strategy. I brought the camera to my eye. I had everything all set. With my finger on the trigger I stared at Tina for about five minutes. Then, without ever taking my eye off her, I brought the camera slowly down to my waistline. It was still pointed in her direction and my finger was on the shutter, but I let my head turn slowly toward the kitchen, where the Resches were talking with some visitors. I was waiting for something to move, all the while pretending that my attention was elsewhere. If Tina had so much as sneezed, I would have popped the shutter.

A few seconds later I saw a white blur out of the corner of my eye. By the time I pressed my finger down on the shutter, the phone, streaking through the air like a bullet, had sailed all the way across the chair. The resulting photograph captured not only the flying object but the frightened expression on Tina's face as she reeled back to keep from being hit.

In all I was able to get three photographs of the phone in flight. But this was the one that got all the attention. The day after it appeared in *The Dispatch*, Associated Press picked it up and it made front pages all over the world.

One thing I want to emphasize: I am *damned* sure she did not throw those phones. From what Mike and I observed, I would say she couldn't

possibly have thrown them—absolutely no way. We were sitting in a well-lighted room; we were looking right at her. When one of us was looking away for a moment, the other had his eyes on Tina all the time. Of course, as I've already noted, there were some things that took flight while she was nowhere near them—the candlesticks, for example.

The one incident in which I witnessed an object's being hurled at somebody besides Tina took place a few minutes after I took the picture that was to get all the attention. A Franklin County Children Services caseworker and an associate arrived at the house on business. As the caseworker sat down on the love seat, I warned her, "Lady, I wouldn't sit there if I were you." She was right in the path of the flying phone.

She obviously didn't take me very seriously—from her remarks it was clear she thought the whole thing was a big joke—but, apparently just to humor me, she began to move over to a new position on the love seat. As she was starting to sit down, the phone shot through the air and landed on the cushion. If she'd been sitting where she had intended to sit before I urged her to move, the phone would have landed in her lap.

The incident startled her enough so that she stopped making light of the force. She and her co-worker attended to their business and got out of there as fast as they could.

A little while later Mike, Tina and I were standing in the middle of the room when a Kleenex box sitting on the same table as the phones took flight. The box was no more than 18 or 20 inches from

my right leg. It went zip, just like a bullet, past me and landed on a lamp table to the immediate right of the sofa. (See sketch of family room.) When it hit that table, it didn't move or skid, despite the speed it had traveled to get there; it stopped as if it had landed in glue.

That was the last activity I witnessed in the family room. I decided at that point that I wanted to take some pictures in the kitchen, perhaps one that showed Tina opening the refrigerator door and things flying out, as I was told had happened in previous days. In fact, there was still quite a mess remaining in the kitchen from all this and John Resch was busy cleaning much of the time Mike and I were in the house.

Tina waited in the kitchen as I set up my camera in the corner by the table, directly across the room from the refrigerator. I stayed low so that I wouldn't get hit by flying food. That proved an unnecessary precaution, however, because nothing happened,

perhaps because the force was conscious of my presence and camera.

After we had Tina open the refrigerator door three times and nothing happened, all of us began to relax. Tina made herself a sandwich and Mike and I decided it was time to leave. I had been there for 3½ hours.

While we were packing up, Tina headed toward the living room. As she went through the doorway, we heard that loud roaring sound we had heard when the candlestick flew. A metal floor lamp about five feet high tumbled over and an overstuffed captain's chair was turned upside down, its legs pointing toward the ceiling.

Mike and I did not see this happen; we only heard it. I suppose it is possible that Tina could have knocked the lamp and the chair over without our seeing her, but I don't think this is what happened. Mike and I took this incident to be the force's way of telling us good-bye.



"NEVER TO GROW AGAIN . . ."

By Priscilla Smith Botti

ACCORDING to an old song, "the clock stopped, never to run again, when the old man died." Would a cherry tree just stop—like the clock? If not, what would cause a young, healthy, fruit-bearing tree to die suddenly?

My mother Mabel B. Smith planted a cherry tree outside her bedroom in 1952 and each summer for years it bore luscious red cherries. Then, in the spring of 1960, when she was taken ill, she watched it blossom and by early June,

she saw it loaded with tiny green cherries. But on June 10, 1960, she died.

Three days later, the day of her funeral, I stared in bewilderment at the ground covered with green cherries, the tree's branches drooping and its leaves falling off. A few days later the cherry tree was dead.

No tree expert could explain this. Why did it die? I'm sure I'll never know—any more than I'll ever know why "the clock stopped . . . when the old man died."



ROMAN EMPERORS AGAINST THE GODS



Along with common men, the high and mighty rulers of Rome delved into occultism to control fate, the future and their foes.

By Harry E. Wedeck

IN ANCIENT Rome the occult arts played an important role in the private and public affairs of the people, in the life-styles of poets and actors, farmers and traders, writers and fishermen and slaves. As the Roman Empire came to dominate the known world, belief in thaumaturgy, sorcery, astrology, divination, philters and enchantments spread to the upper levels of Roman society. Finally, it reached the emperors themselves.

When a supreme ruler began to probe the arcane mysteries, he might by virtue of his rank assume the mantle of the powerful experienced occultist capable of producing terrifying phenomena by demonic means.

Possibly Nero was the emperor most interested in sorcery. He was taught by Tyridates, king of Armenia, who was himself an adept. With his mentor Nero attended mystic feasts, rituals and initiations, determined to achieve control over the invisible forces. Emperor Didius Julianus, who ruled in A.D. 193, was a soothsayer skilled

in magic, incantations and spells. Caracalla, whose brief reign lasted from A.D. 211 to 217, had such a passion for magic that every kind of sorcerer appeared at his court for daily sessions.

The Roman emperors, anxious to maintain their security, consulted astrologers to learn what lay ahead, especially if they suspected conspiracies were afoot. Among the rulers knowledgeable about astrology were Augustus, Vespasian, Domitian and Titus, all of whom reigned in the First Century A.D., and Marcus Aurelius who reigned from A.D. 161 to 180. Vespasian, in fact, had two astrologers—Seleucus and Barbillus—attached to his court.

Emperor Julianus, later Julian the Apostate, reigned from A.D. 332 to 363. He figures prominently in a collection called *The Lives of Thirty Roman Emperors*, a set of parchment scrolls produced between the Third and Fourth Centuries A.D. Julianus was educated as a Christian but became known as Julian the Apostate when he renounced Christianity and embraced pagan beliefs and practices. Julian sought the aid of magicians to mitigate the people's

hatred of him and to hold military forces in check. To these ends, the Emperor and his sorcerers made live animal sacrifices and performed rituals dedicated to such pagan deities as Hecate, Pluto and Persephone, all associated in Greek mythology with the underworld.

Second-Century Roman historian Suetonius recorded that Emperor Tiberius cast his own horoscope, hoping to forestall any subversive attempts against his person. He so feared for his life that throughout his reign from A.D. 14 to 37, anyone suspected of divination adverse to the ruler was instantly executed and soothsayers were forbidden to hold secret consultations. He succeeded in scotching at least one conspiracy and executing its leader Sejanus.

It sometimes happened that the higher-ups themselves fell victim to magic. According to the First-Century historian Tacitus, a curse had been laid on the Roman general Germanicus Caesar who died mysteriously at the age of 34 in A.D. 19. A singular discovery fostered the belief that his death was due to magical devices. A collection of human bones and amulets was found in Germanicus' domicile along with plates of lead engraved with his name, fragments of putrid human flesh and magic verses and incantations which, according to popular opinion, were so potent as to consign the souls of the living to the infernal gods.

Emperor Caligula, who reigned from A.D. 37 to 41, also was believed to be the victim of a demonic agency. Suetonius relates that he was driven mad by a love potion which his own wife Caesonia administered. According to

another account, however, Caligula went insane after a serious illness. Whatever the agency, Caligula's madness is not in doubt. He was the cruel and tyrannical emperor who made his horse a consul.

* * *

FROM THE material that has come down to us from ancient Rome, it is possible to extrapolate the imperial setting in which these occult practices took place. The vast palace chamber where the secret rituals are in preparation is shadowed, dimly lighted by oil lamps on marble tables. Acrid fumes rising from braziers swirl toward the ceiling.

In one corner a bearded Greek astrologer casts a horoscope which the Emperor himself will later oversee. Another elder interprets a dream for a court official. Enchanters, thaumaturgists and diviners, all members of the occult guilds, move around the chamber, some shaping wax images of potential rivals, others filling vials with magic potions, still others gathering entrails, animal skins, human nails and wolves' snouts with which to concoct some lethal prescription for the Emperor's enemies. In his occult practices the Emperor has many willing collaborators.

An air of grim expectancy hangs over all. And behold! The Emperor himself appears in majestic robes adorned with secret symbols and wonder-working amulets. Quietly but with imperial assurance the Emperor calls on the assembled practitioners to attend him in silence. Now raising his voice, he beseeches, threatens and commands, by virtue of his occult skills, invoking the all-powerful dark divinities and the

spirits of the dead. He begs for their revelations—for his ears alone. Now the awesome gods are presumed to be in the presence of his imperial figure.

The occult governed the daily lives of ancient Romans. They were constantly, fearfully involved in finding ways to pacify malignant spirits or to win favor and personal advantages. And the ways were endless.

The common man consulted a wrinkled hag sitting in a narrow alley in the shade of the Circus or behind a temple. Among her jars are philters to bring disease upon your neighbor, a potion to regain your master's love and a medicine to cure your child's illness. She has amulets fashioned of wood or metal and remedies for disease, fever and poisoning, and incantations, spells and curses to kill your enemy.

"Ah!" she exclaims. "Here is wax

or wool or clay. Make your enemy's image, pierce it, and you will be avenged. Or I have the rhombus, the magic wheel. Write your incantation on this scrap of papyrus. I'll fasten it to the wheel and spin it around. Then you'll get your wish."

Thus the old hag plied her trade and the populace flocked to her. Rome seethed with occult mysteries. Cicero wrote on divination and Vergil on the underworld and the afterlife. And the philosopher-satirist Apuleius described magic adventures and horrifying transformations.

And the emperors themselves? Their occult practices were directed against foreign enemies or conspirators who plotted against their imperial majesty, or intended to gain favor from the reluctant gods, and ultimately to reach identity with the gods.



BIRDS BANNED BRIDGE

By George W. Earley

AFTER A 100-foot section of Connecticut's Mianus River Bridge collapsed on June 28, 1983, killing three people and injuring three others, many persons professed to have had fears about the safety of the bridge. It made "funny noises," some said, but no one—especially the state bridge inspectors—claimed to have forecast its fall. It appears, however, that a small bird—or rather some thousands of small birds—may have recognized what people overlooked.

According to a *Hartford Courant* article, the Greenwich Audubon Society, which takes an area bird census each December, noted in 1979 that the starling population around the Mianus River Bridge had dropped dramatically.

The population of *Sturnus vulgaris*

(the formal name for the pesky, gregarious starlings) was estimated as high as 120,000 in the 1972 census. By 1978 it had dropped to 52,000; a year later it was down to 12,000; six hardy inhabitants were counted in 1980 and they were gone the next year. The 1982 bird count found the bridge untenanted.

While acknowledging that "any explanation would have to be conjecture," National Audubon Society regional vice-president Marshall Case observed, "Starlings have superior instincts. They pick up things long before the human ear does. They may have felt the vibrations before people were able to."

In the aftermath of the Mianus River Bridge collapse, engineers said it could have been prevented if weaknesses had been spotted in time.

Change Your Handwriting *Change Your Life*

Can poor penmanship habits turn you into a criminal? Handwriting expert believes you are how you write.

By Clifford L. Linedecker

AFTER STUDYING the handwriting of some of the nation's most notorious criminals, graphoanalyst Richard J. Stoller, Ph.D., has become convinced that antisocial behavior is often built into their personalities by poor penmanship habits.

Dr. Stoller bases his conclusions on a careful analysis of handwriting samples I obtained and provided him. He has concluded that the penmanship of such notorious criminals as Charles Manson disciple Lynette Fromme, mass murderer John Wayne Gacy, Jr., and others is filled with glaring clues to dangerous personality traits that are immediately obvious to any trained graphoanalyst.

He believes that Manson Family member Sandra Good could be helped by psychographic therapy, which alters an individual's character traits by changing his writing style. Psychographic therapy eliminates flaws in the manner letters are formed and replaces them with penmanship designed to strengthen positive personality traits.

The handwriting of Fromme and Gacy, however, discloses so many flaws indicating deep-seated personality disturbances that Stoller says it is doubtful these persons' behavior could

be significantly improved by any kind of therapy.

The retired Milwaukee junior high school principal believes that thousands of criminals may have developed or reinforced their negative character traits during routine classroom penmanship exercises when they were small children.

Only reading occupies more of a child's time in school than handwriting, and the way children learn to write can work subtle psychological effects, he cautions. Handwriting drills, among the earliest organized learning experiences, can be life-crippling if children are taught to form letters with built-in negative character traits.

Stoller earned a B.S. degree from the University of Wisconsin, an M.A. from Marquette University and a Ph.D. from Walden University. Then in 1964 he was introduced to graphoanalysis after his handwriting changed so dramatically that his bank refused to cash checks he signed. Puzzled, he registered for a class in graphoanalysis, where he learned that his altered penmanship was apparently a subconscious reaction to his wife's siege of ill health.

Intrigued, he went on to a more serious study of handwriting and its relationship to character, behavior and the subconscious. He learned that not only are personality quirks revealed by

the manner in which individuals form handwritten letters but clues to health and emotional states show up as well.

That was 18 years ago and since then Stoller has earned a master's degree from the International Graphoanalysis Society in Chicago and written two books and a dissertation on graphoanalysis.

The dissertation was based on a study conducted with 96 Milwaukee school children divided into a target group and a control group. Children in the target group were taught to form letters in a manner believed to help develop positive character traits and asked to do a certain amount of writing every night.

When all the children were given self-image tests after several months, 76 percent of the pupils in the target group showed positive changes in their personalities.

Therapists in the fields of psychology and psychiatry have suggested since early in this century that behavior could be changed by altering handwriting style, but their hypothesis was never proven statistically until Stoller's experiment with the Milwaukee school children. Today Stoller's dissertation on the work is on file in more than 500 universities and colleges and at some 300 public libraries in the United States.

In 1905 Dr. Adrian Edgar Berillion, director of a Paris mental institution, instructed several patients to copy passages every day from books. Berillion conceived the idea merely as a way for the patients to pass the time, but he discovered to his surprise that as their handwriting improved, their behavior also began to improve—to such a degree that some of the patients were released back to their communities.



Dr. Richard J. Stoller earned a B.S. degree from the University of Wisconsin, an M.A. from Marquette and a Ph.D. from Walden. His interest in graphoanalysis stemmed from a radical change in his own handwriting.

Intrigued by the phenomenon, Dr. Berillion submitted a report to a Paris medical journal on the apparent correlation between the altered handwriting and the startling improvement in his patients' behavior.

In 1930 Dr. Pierre Janet, a respected French physician and psychologist, discovered Berillion's report and began to conduct his own experiments aimed at deliberately altering penmanship to change behavior.

One of his students, Paul de Sainte Colombe, brought the infant science to the United States when he moved to Hollywood from Paris and announced that he could successfully treat timidity, introversion, tobacco and alcohol abuse and various other troubling emotional

disturbances with graphotherapy.

The secret was in teaching his patients to write in ways that promote positive values, he said. Patients merely needed to practice proper handwriting habits long enough for the subconscious to get the message and replace negative old habits with positive new behavior.

This revolutionary thesis has been accepted today by a host of respected behavioral scientists, graphotherapists and graphologists as an easy and effective means of modifying certain types of negative behavioral traits.

In his recent studies of the handwriting of criminals, Stoller has found that their penmanship frequently suggests serious childhood conflicts with parents.

A particularly glaring example appeared in the handwriting of Lynette Fromme. The second member recruited into the Manson Family, Fromme is currently in the Federal Correctional Center for Women at Alderson, W. Va., where she is serving a life sentence for the attempted assassination of former President Gerald Ford.

"Her basic problem, the one from which all her other negative traits have their basis, is her deep-seated trouble with father and mother," Stoller remarked after inspecting her handwriting.

He pointed to the odd formation of her capital *I* which closely resembles the capital *S* in most handwriting. He thinks this provides clear evidence of her hostile relationship with her parents.

"The mother problem is so deeply implanted that she dwells on this phase of her life abnormally," he says. "Whatever the problem was, it caused her to have a very twisted philosophy

of life, especially with females."

The rigid lead-in strokes in her *s* and *t* tell Stoller that resentments going back to her adolescent days are still deeply rooted in her subconscious.

Ironically, Fromme's handwriting betrays a strong desire to please her father—a desire constantly frustrated, causing her to crave male recognition. This trait had much to do with her attraction to Manson. Her devotion to him was so deep and so fanatical that it has continued long after his arrest and imprisonment and her own incarceration.

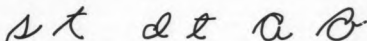
Stoller is convinced that Fromme knows exactly what her problems are but won't admit it. The large number of cover strokes unnecessarily leading into letters at the beginning of words show that she manipulates people or facts to conceal secrets.

Hooklike beaks on her *o* and *a* are additional clues to her efforts to manipulate, he says. And large loops within the loops of her *o* and *a* betray evasiveness and a way of talking around a subject without ever addressing it directly.

Another element of her personality, which the graphoanalyst says is closely related to her resentments and feeling of rejection, is extreme sensitivity. Large loops apparent in her *d* and *t* evince a tendency to read unintended meanings into innocent remarks.

"Because of these excessive sensitivities," Stoller says, "she is unable to take any form of corrective criticism."

He says that an excessively vivid imagination, revealed by huge lower loops on letters such as the *g* and *y*, complicates her many other personality problems. Her imagination will embellish

A rectangular box containing six handwritten lowercase letters: 's', 't', 'd', 't', 'a', and 'b'. The letters are written in a cursive style. The 's' and 't' have prominent vertical lead-in strokes. The 'd' and 't' have small horizontal bar crossings. The 'a' and 'b' have small hook-like strokes at the top.

Rigid lead-in strokes on *s* and *t* (copied by Stoller) reveal the resentments Manson Family member Lynnette Fromme has carried with her from childhood. Her *d* and *t* tell graphoanalyst that Fromme is extraordinarily sensitive, that it is hard for her to take any constructive criticism. The hooklike beaks on her *a* and *o* indicate Fromme is skilled at manipulating others and conniving to get her own way.

everything in her life, and the trait is reinforced by her ability to concentrate, an ability illustrated by her small writing. Stoller claims that concentration will always magnify any other trait and consequently most of the resentments she holds are more imagined than real.

The unfortunate combination of faults has created a poor self-image, revealed by *t* bar crossings that are abnormally low in the letter stems. Stoller points out that the crossings are also weak, indicating weak willpower; strong willpower is necessary for anyone who wishes to build a better self-image. Consequently Fromme's life goals are very low.

Broad upper loops in letters like *l* and *h* show, however, that she has an exceptionally broad philosophy of life. Unfortunately, says Stoller, that philosophy is so broad that Fromme has difficulty distinguishing right from wrong: "She sees things mostly in the gray area, and few things are either black or white."

Initial hooks on letters at the beginnings of words show that she has a strong desire to acquire things and to be noticed. These acquisitive hooks, along with her deceit (disclosed by double loops on either side of the *o* and

a), tell the graphoanalyst that when she wants something badly she will cheat and lie to acquire it.

Flourishes appear in Fromme's handwriting with disturbing frequency when she writes of her past—evidence, in Stoller's view, that she glories in her notoriety and longs for the attention her antisocial behavior once brought her.

"I wonder if she ever cared if she shot Ford or not," he says. "The attention was the key here and the prime mover."

What are Stoller's conclusions?

"All these negative traits in a keen mind are truly unfortunate," he says. "Her handwriting shows an I.Q. of approximately 116. The frustration of not being able to use her intelligence in any normal way adds to her antisocial behavior."

"Her handwriting shows that she does not need people. She can take them or leave them, use them or drop them. She can also be very unyielding in her relationship with others. She is doing a good job of covering up her physical needs and probably her sexual needs as well, although she is not as confident as she would like others to think. She is living for and with her memories. The past means a great deal to her and she is probably living in the past glorifica-

tions she has experienced.

"Her intelligence worked against her because she had so many negative traits that she was unable to obtain the direction and recognition she needed from conventional society to fulfill her longing to reach her full potential. In frustration she turned defiant and used abnormal behavior to get the attention and recognition she felt she had to have."

Some time ago Manson decided to give his female followers new names selected from colors of the rainbow. Redheaded and temperamental, Fromme was nicknamed "Red" and she was wearing a red cloak when she lunged toward President Ford with a .45-caliber pistol in her hand on September 5, 1975, in Sacramento, Calif.

The manner in which she forms the capital *R* in the name illustrates her frustration with life and her lack of direction. She gives the letter an unusual flourish, crossing the bottom from left to right and swinging upward at the tail end. The letter is formed very much in the way that Manson forms his capital *I*. It has no beginning and no end.

In Stoller's opinion it is probably too late to help Fromme with handwriting or indeed with any other kind of therapy. To be helped she would have to agree to carry out writing exercises but her cooperation in such a venture is unlikely because her negative traits are so numerous. "And keep in mind," the graphotherapist cautions, "that she still yearns for the good old days."

Stoller says that if he had had the opportunity to apply graphotherapy during her childhood, he would have removed her from the parental environment and begun correcting her capital

I, instructing her to form the letter to the left. This would have helped eliminate negative feeling toward her parents. The exercises would require about 20 minutes of practice for 30 consecutive days. Then work could begin on the altering of other negative letter formations.

* * *

ANALYSIS OF the handwriting of Sandra Todd Good, another faithful Manson follower and "Red's" best friend at the prison in West Virginia, left Stoller more optimistic about chances for successful graphotherapy and eventual rehabilitation. Manson designated the color "Blue" for her new name.

Her handwriting shows that she also has a vivid imagination and is even more defiant than Red. But Red is a leader and Blue is a follower, less belligerent, with more fears and more enthusiasm for life. Unlike Red she is not preoccupied with past events.

But like Fromme's, Good's handwriting is filled with many low-placed *t* bars, revealing a poor self-image. The analyst reported that the problem probably started with a father who either was missing or did not give her the attention she felt she needed. Her mother image appears also to have been poor but not so bad as Fromme's.

At the time he studied Good's penmanship, Stoller did not know that her parents had divorced while she was a child. Both parents were loving and her father, a San Diego stockbroker, was especially indulgent. He continued to support her emotionally and financially long after she joined the Manson clan and after she gave birth to a son fathered by Joel Dean Pugh. The father

of her child was a Manson hanger-on who was found dead under mysterious circumstances in a London hotel room on December 1, 1969, after breaking with the Family.

Blue stayed at her father's home for a while after the baby's birth but she did not get along with her stepmother. According to newspaper accounts, when her father's patience was finally exhausted by her life-style and he began to resist her constant demands for money, she responded with threats. He died in 1973.

Stoller's inspection of her handwriting discloses a history of serious health problems. His analysis is supported by medical records which show she had two tracheotomies and was twice pronounced dead before she was a year old. Eventually she had part of a lung removed. But today she credits Manson with restoring her to vibrant good health.

Comparison of the penmanship of the two women, Fromme and Good, shows that they are very close emotionally. They have also been physically close to each other. As most of Manson's hardcore followers either were arrested or drifted away after the Tate-LaBianca murders, Red and Blue fought to keep the Family together. Eventually they moved to Sacramento where they lived in an old hotel until they were arrested within a few days of each other.

Blue was sentenced to 15 years in prison after being convicted on federal charges of telephoning radio stations in two states and threatening chemical company executives and their wives. She blamed the executives for damaging the environment.

Stoller says that Blue's chief problem

is her defiant attitude, which could easily be eliminated from her writing and her personality. Her penmanship is spotted with capital R's and K's where small letters should have been used; to the graphotherapist this indicates "pure defiance." Eliminating the capitals from words where they do not belong is the obvious solution.

If he were to treat her, Stoller would next work on the numerous lowered *t* bars. He would teach her to place the bars at least two-thirds of the way up the stem.

"The removal of these two negative traits and their replacement by the strong, positive traits that would follow—conformity and better self-image—would go a long way toward enabling her to live a normal life," he says. "She could be saved."

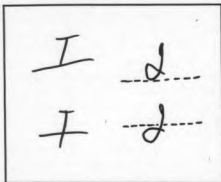
* * *

BUT JOHN WAYNE Gacy, Jr., is beyond help. Stoller is convinced that "graphotherapy would not be very successful because of his euphoric state."

Gacy's penmanship reveals that he is so out of touch with reality that he believes he has the right to decide life and death matters. As Stoller says, "He thinks he is God."

Clues to the mass murderer's dangerous delusions are everywhere in his handwriting. Stoller points to smeared writing which he describes as "so muddy it looks as if there were lint on the end of his pen." The smeared writing is a tip-off to a libido that Stoller claims is "overly sensual to the point of gluttony."

There is so much muddiness in his handwriting that it resembles the penmanship of the Marquis de Sade, Stoller



Longer lower cross-stroke on mass murderer John Wayne Gacy, Jr.'s, printed *I* (copied by Stoller) reveals his father's domination. On another printed *I* the cross-stroke is not only longer but part way up the stem, an attempt to cross his father out of his memory. Small vertical circle in cursive *I* suggests poor relationship with mother. His desire for better self-image shows in lower part of cursive *I* where male image (the horizontal part) starts below baseline.

says. Gacy was accused in the deaths of 33 young men and boys. Police revealed that the burly sadist sexually abused his victims with a variety of devices before strangling or suffocating them in his suburban Chicago home.

According to Stoller, Gacy's handwriting also indicates strong resentments which date back to his adolescence and difficulty with a dominating father.

Gacy had an intense desire to please his father and prove his manhood but was unsuccessful.

Gacy's frustrated efforts to prove his masculinity to himself are disclosed by the lower sweep of his cursive *I*, which is begun below the base of the line he is writing on. The vertical circle at the top of the letter is especially small, indication to Stoller that Gacy also had a poor image of his mother.

Gacy frequently prints his capital *I*'s and these too point to trouble with his father. An unusually long lower stroke across the baseline of the letter indicates the powerful father image. Stoller explains that frequent placement of the stroke partway up the stem of the letter shows the mass slayer's attempt to cross out his father from his memory.

"His strong sex drives, lack of controls, plus the resentments and hostility toward parents may be a factor in the confusion he has toward his male-female identification," Stoller suggests.

Gacy's handwriting betrays strong aggressive drives motivated purely by his sexual urges. "The triggering mechanism, the thing that sets him into motion, is his highly emotional nature, which causes him to respond quickly to his strong, lusty desires," Stoller says. "He lacks all the normal checks that such a sensual person should and must have."

THE TERRIBLE ASPERGANTIS

By Tom R. Kovach

"**B**EWARE the Aspergantis," warn big signs at Greenlawn Cemetery near Jacksonville, Fla., where vandalism used to be a problem. It isn't any longer.

What's an aspergantis?"

"It's a terrible thing," says cemetery owner Vernon Wendorph, shuddering a little. "You just wouldn't want to run

into it in the dark, that's all."

The beast was invented about 16 years ago, according to Lamar Long who painted the cemetery signs. It served its purpose well but it never existed except in the minds of its creators and the fears of the vandals and others afraid to confront it, Wendorph said.

UFOs—Still Unexplained:

THE MUROC DISCS

Alarmed by appearances of strange, fast-moving craft over air base, the air force starts to take UFOs seriously.

By Bruce Maccabee

FOR MORE THAN 35 years UFO proponents and debunkers have debated the question of whether or not UFO reports represent observations of truly new phenomena—that is, phenomena not yet catalogued by science. Investigators agree that a large portion of the reports can be explained as misidentifications and a small portion as hoaxes and delusions. But can *all* reports be explained in this way?

Most students of the subject (often referred to as "ufologists") have concluded that there is a small percentage, with estimates ranging from several percent to as high as 10 percent, that cannot be explained. On the other hand, critics of the subject contend that if most reports can be accounted for, it is reasonable to conclude that all reports are potentially solvable. To make their case, they go on to propose solutions for some of the reports that seem inexplicable. The debunkers' claim has significantly influenced the scientific community's view of the UFO phenomenon and it has also led much of the general public to reject the reality of UFOs.

It is certainly true that if all cases

could be explained in an acceptable manner, there would be no reason to believe that some UFO reports describe new phenomena. But if there were some reports (even one report) that could not be explained, it would be reasonable to conclude that at least these unexplainable UFO reports represent evidence for a new phenomenon or phenomena.

To determine whether or not there are unexplainable reports, I have studied a large number of UFO sightings. I will review some examples of them in this and future issues of FATE. Whenever possible I have also studied the explanations the debunkers have offered. Surprisingly, I have found that these explanations are questionable and in some cases demonstrably wrong.* It seems to me that if "expert debunkers" cannot provide convincing solutions to puzzling cases, then we must seriously consider the possibility—or probability—that at least some sightings are genuinely anomalous and inexplicable.

Proof that a new phenomenon underlies even one UFO report would be an important scientific event. But how

*See, for example, my articles "The Wrath of Philip J. Klass" (November 1983 FATE) and "UFOs—Still Unexplained" (February and March 1984 FATE).

could such proof be demonstrated? It would *not* be accomplished by our immediately "identifying" the phenomenon according to some theoretical interpretation (or wishful thinking) that goes beyond anything whose existence science recognizes (e.g., extraterrestrial spaceships, time travelers, antimatter meteorites, unknown natural phenomena). Instead the proof of discovery can be accomplished in an inverse manner.

By that I mean that one can prove that the phenomenon described in a report does not belong to a known class of phenomena even without a "theory" of the phenomenon; it is not necessary to know what something *is* in order to know what it *isn't*. We can demonstrate a "real" UFO by proving it is not related to phenomena currently acknowledged by science. We need not go beyond this and "identify" the UFO.

Of course it is "popular" to try to identify an unexplainable UFO. Unfortunately many proposed identifications have little hard evidence and no sophisticated theoretical analysis to support them. Therefore I will refrain from claiming any identifications of the phenomena I will be discussing. I will, however, presume to classify the reports in the following manner: No Evidence of Intelligence (NEI); Probable Evidence of Intelligence (PEI); and Definite Evidence of Intelligence (DEI).

The first classification, NEI, refers to reports for which the evidence of intelligence is zero. In other words, the report could be explained as an observation of some *unintelligent* natural phenomenon not yet understood by science, such as ball lightning or earthquake lights. The second classification, PEI, is reserved

for UFO reports that might be explained in terms of unknown natural phenomena but which might alternatively be ascribed to some unknown intelligence. The probability of intelligence could range from low to high. Occasionally I have classified a sighting as NEI/PEI, by which I indicate that the sighting could perhaps be explained as either a nonintelligent or an intelligence-related phenomenon. The third classification, DEI, refers to reported UFOs for which the probability is quite high that an intelligence is involved, for example reports of "machinelike" objects or of "occupants."

July 8, 1947: Muroc (Calif.) Air Force Base (now Edwards AFB) and Rogers Dry Lake. Classification: PEI.

On July 11, 1947, First Lt. Joseph C. Henry gave this official statement to a Counter Intelligence Corps special agent:

The following statement concerning the actual observance of what has been termed as a "flying disc" or a "flying saucer" is true and correct and it will be noted that the above mentioned observance was made by me personally while enjoying complete health in mind and body.

On Tuesday, 8 July 1947, at approximately 9:30 A.M. I was in conversation with personnel in the Post Exchange Office. My part of the conversation was as follows: "Someone will have to show me one of these disc [sic] before I will believe it."

Upon leaving the Post Exchange, I went directly to my office and before entering heard one of our local aircraft in the traffic pattern. Looking up . . . I observed the aircraft, and looked slightly to the left, whereupon I observed two silver objects of either a spherical or disclike shape, moving about 300 miles an hour, or perhaps less, at approximately 8000 feet, heading at about 320 degrees due north.

When I first observed these objects I called

Staff Sgt. Gerald E. Newman, Technical Sgt. Joseph Ruvalo and [office stenographer] Miss Jeannette Marie Scott who immediately came to where I was standing. I pointed in the direction of the objects and [said], "Tell me what you see up there." Whereupon all three . . . stated, "They are flying disc[s]." To further verify my observance I asked them to tell me in what direction the objects were traveling, without indicating their direction myself, and again all three . . . stated that the objects were moving toward Mojave, Calif.

I had time to look away several times and renew my vision of the objects to make sure that [they] were not any results of eyestrain, or in any nature an optical illusion. The objects in question were not—repeat, were not—aircraft; the objects could not have been weather balloons released from this station, since they were traveling against the prevailing wind, and since the speed at which they were traveling and the horizontal direction in which they were traveling, disqualified the [theory] that they were weather balloons.

After [observing] these phenomena and hoping that I might have time to enlist further witnesses, I immediately ran into the dispensary to get personnel who are medical officers to verify, for my own curiosity, the actual observance of these objects, but by the time I reached the back porch of the dispensary, [with] [name deleted from document] who is a registered nurse and about seven other personnel [who] were with me, the objects had by that time disappeared, due to the speed with which they were traveling. Upon investigation two of us at the same time sighted another object of a silver spherical or disclike nature at approximately 8000 feet, travelling in circles over the north end [of the base]. I called the objects to the attention of [name deleted] and pointed it out to the other personnel standing nearby. All of us looked away from the object several times to make sure there was no eyestrain or . . . optical illusion.

. . . . The object circled in too tight a circle and [on] too severe a plane to be any aircraft that I know of. It could not have been any type of bird because of the reflection that was created when the object reached certain altitudes. The object could not have been a local weather balloon for it is very

impossible that such a weather balloon would stay at the same altitude as long and circle in such a consistent nature as did the above mentioned object.

The air force file on this sighting contains signed statements by the other witnesses, who verified Henry's statement in all respects, including the estimate of altitude and speed. One of the sergeants said:

I am positive that these two objects could not have been aircraft, weather balloons or birds. Due to the altitude in which they were flying, they gave off a definite reflection from the rays of the sun. In addition to these two disc[s] I saw another object a few minutes later at the same altitude doing certain maneuvers such as flying in a tight circle. The two disc[s] had already disappeared. This object to my knowledge of aircraft could not have been an airplane because of the very tight maneuver it was undergoing. I have been flying in and have been around all types of aircraft since 1943 and never in my life have I seen anything such as this. If necessary I can and will swear to this statement.

At about 10:10 A.M. test pilot J. C. Wise sighted an object. In his report to the counterintelligence agent he stated:

On 7 July 1947, at approximately 10:10, while running up the XP-84 on the ground I noticed everyone was looking up into the air. Off to the north about 10,000 to 12,000 feet altitude, was an object that I assumed at first to be a weather balloon, but after looking at it for a while I noticed that it was oscillating in a forward whirling movement without losing altitude. It was traveling about 200 to 225 mph, and heading from west to east.

The object was yellowish white in color and I would estimate that it was a sphere about five to 10 feet in diameter.

I did not have time to chase it in a P-80.

Forty minutes later another event occurred, this one at Rogers Dry Lake. In a statement to the Counter Intelli-

gence Corps investigator, Capt. John Stapp related the following:

At 11:50 hours, 8 July 1947, while the undersigned was sitting in an observation truck located in Area No. 3, Rogers Dry Lake, for the purpose of observing a P-82 ejection seat experiment, the following . . . was observed.

The undersigned was gazing upward toward a formation of two P-82's and an A-26 aircraft flying at 20,000 feet, preparing to carry out a seat ejection experiment, when I observed a rounded object, white aluminum in color, which at first resembled a parachute canopy. The first impression was that a premature ejection of the seat and dummy had occurred. This body was ejected at a determined height lower than 20,000 feet, and was falling at three times the rate observed for the parachute which was ejected 30 minutes later. As it fell it drifted slightly north of due west against the prevailing wind, toward Mount Wilson. The speed . . . could not be determined . . .

As this object descended [to] a low enough level to permit observation of its lateral silhouette, it presented a distinct oval outline, with two projections on the upper surface which might have been thick fins or [k]nobs. These crossed each other at intervals, suggesting either rotation or oscillation of a slow type . . .

[There were] no visible means of propulsion . . . The color was silvery, resembling aluminum painted fabric, and it did not appear as dense as a parachute canopy.

When the object dropped to a level such that comes into line of vision of the mountain tops, it was lost to the vision of the observer.

It is estimated that the object was in line of vision about 90 seconds. Of the five people sitting in the observation truck, four observed this object and made remarks about it.

Stapp went on to say the object looked man-made and 25 feet wide.

Although there were many witnesses to these sightings, air force investigators apparently did not bother to collect as many witness statements as they could have—there are only a few in the official record. Nevertheless, some years later "old hands" at the Air Technical Intelligence Center (ATIC) at Wright Patterson Air Force Base told Capt. Edward Ruppelt, the original director of Project Blue Book and author of *The Report on Unidentified Flying Objects* (1956), that this was "the first sighting that really made the air force take a deep interest in UFOs."

Asked for his assessment, Dr. J. Allen Hynek, then astronomy consultant for Project Sign (the air force's first UFO project), stated that the sightings could not be explained in astronomical terms. He said that while "it is tempting to explain the objects as ordinary aircraft observed under unusual conditions . . . the evidence of the 'tight circle' maneuvers, if maintained, is strongly contradictory." Writing about the case 30 years later,* Hynek recalled that this was one of the first reports the air force brought to his attention and he had found it most impressive. Nevertheless, despite Hynek's words of caution, the air force has officially—and unconvincingly—explained these reports as sightings of balloons.

*The Hynek UFO Report (1977), page 97.



LEGISLATOR SEES EYE TO EYE WITH LAW

JOSEPH OWENS, a 66-year-old Maryland legislator who helped enact a bill requiring drivers to get eye examinations, failed his first vision test but said he still supports the new law.



IN A BEAUTIFUL SOMEWHERE

When the old
man spoke his words chilled
my soul. "The child's time is not long.
In her eyes and mind I see the angels singing."

By Sunny Barber

MAY DAY 1940, 14 months after the birth of our son Dallas, a beautiful daughter whom we named Guyla joined our family. Most of us are blonds or redheads and we were delighted with the baby's curly coal-black hair and slightly slanted dark eyes. We were also delighted with her precocity; she was alert from the moment of her birth and she sat alone at the age of three months. When we were out in public, everyone was drawn to her, captivated by her dimpled smile and cheerful nature.

In our town—Vernal, Utah—there lived an elderly man named "Brownie" Hatch whom people thought a little "strange" because he "foresaw" the future. I had heard of his predictions coming true but discounted this as coincidence. One day I stopped at a cafe with Guyla and the old man entered, hesitated, then headed for my table. "May I sit down?" he asked.

"Of course," I replied. "Would you like some coffee?"

He nodded. "Yes, thank you."

Then he turned to gaze into Guyla's face and she gazed back. Watching them, I felt a chill. They seemed to

be reading each other's minds. The tension broke when Guyla looked away. Brownie cleared his throat, smiled and laid a weathered hand on mine.

"I want you to listen carefully," he said gently. "Do you believe in God?"

"Of course I do!" Indignant, I jerked my hand away.

He held up his hands. "Please, just hear me out. Do you believe in reincarnation?"

That question caught me by surprise. "I don't know much about that."

"No matter," his soft voice continued. "We are all spirits of God. To reach His perfection we have many lessons to learn. We may live many lives and have many bodies till our goal is attained. Do you understand what I'm saying?"

"Exactly what are you getting at?"

"The child belongs to God—isn't that so?"

I studied him and answered cautiously, "I guess we all do."

He smiled, nodding his head. "The child is yours then until God calls her home."

I stared in amazement and fear. "What are you saying?"

"You must be prepared. The little one is not long for this life but only briefly passing through."

I felt panic. "I don't believe it! How do you know so much?"

"She told me," he replied. "In her eyes and mind I saw angels singing and great joy." His aged face was bright. I sat stunned as he patted my hand and then silently left.

Through the days that followed, I watched Guyla closely, telling no one of the prophecy. She was her usual happy, healthy self and soon the conversation with the old man was pushed to the back of my mind.

* * *

ONE DAY in late autumn I was carrying Guyla and Dallas was toddling at my side when a big gleaming car with out-of-state plates pulled up to the curb. A middle-aged couple got out and approached us. Remarking on Guyla's beauty, the woman asked to hold her. I was used to this because Guyla always attracted attention.

We exchanged a few words about the baby; then the woman blurted out, "We will give you \$125,000 for her."

My mouth flew open in amazement as I snatched my baby from her arms.

The sweet-faced woman, tears in her eyes, said, "We have not been blessed with children, only wealth, and have searched all over the world for a child like yours. We will give her our undying love, the best education and every advantage. We—" Her voice broke.

Now the man spoke up. In a deep cultured voice he said, "This would be done legally and discreetly. Our lawyers would handle everything."

I couldn't believe my ears—but my indignation turned to compassion.

"I'm terribly sorry for you but I can't do what you ask. Guyla is not a piece of property to be bought or sold."

Without another word, the man helped his sobbing wife into the car.

Later, after the children were fed and put down to nap, my doubts began. Did I have the right to deny my baby the things I could never give her? The words of Brownie Hatch came rushing back: "She is not long for this life."

He was right. Three days later—on November 5, 1940—Guyla died. For five months and five days she had brightened our lives; then she slipped away. Numb with grief, I held her lifeless body until Dr. Eskleson arrived.

"I'm very sorry," he said. "If I had been standing right here, I couldn't have saved her. She just went to sleep and a valve closed in her heart." (Today it is known as "crib death.")

I rocked her soft, still-warm body until the mortuary people came. Then strong arms restrained me while she was taken away. Fighting and screaming like a trapped animal, I felt the sting of a hypo.

My husband Bill made the necessary arrangements; his mother Nellie Richardson took our son; my mother Hazel Brines was notified and would catch the next plane from Sacramento.

Hours later, rising from a thick, black pool, I came back to reality. "Guyla?"

My husband, white-faced, said shakily, "She is gone. You must accept it, honey. I need you. Our son needs you."

Startled, I looked around the room. "Where is Dallas?"

"Mother has him. He's all right but he doesn't understand yet."

Guilt washed over me. How could I have neglected my little boy?

"Please bring him home before you go to the airport to meet Mother. I'll be all right. Bring your mother too."

When Bill left I quickly ran a tub of hot water and sank into it, grateful for its effect on my jangled nerves. Much refreshed, I was combing my hair when my mother-in-law called from the front door and I heard the patter of Dallas' feet. I scooped him up and held him close.

"La go wis God, Mama," he stated flatly. (He had not been able to master Guyla's name.)

I stiffened and looked up to meet the tear-filled eyes of my wonderful mother-in-law. I said, "Yes, darling, Guyla has gone to heaven to be with God. We'll talk about it later. Run along and play while I talk to Grandma." Obediently he went off to his toy box.

I sat on the couch with this tiny woman who had been more like a mother than my own, whom I had not seen often in recent years.

"I didn't know what else to tell him, dear," she said apologetically. She knew my religious convictions were not as strong as hers.

"That was fine, Mom," I said—and suddenly I could no longer hold back my grief, doubts and fears. Between sobs I told Mother Nellie about Brownie Hatch's prophecy and the story of the wealthy couple. She listened without interrupting.

Finally she said, "Oh, my dear, I understand your fears. Perhaps the old man has the gift of clairvoyance. Many people do, you know. As to the wealthy couple—only God knows. He is the one you must seek answers from."

Just talking to her had brought me a sense of relief.

"Your mother will be here soon," Nellie said. "Go fix your face. You'll feel better."

Cold water helped my composure a little but nothing could hide the dark circles under my eyes when Bill brought my mother in. We looked at each other a moment; then I was in her arms. It hit me suddenly: *Mother had never seen Guyla.*

"I'm sorry you have to see her for the first and last—" My voice trailed off in a cry of anguish. I felt myself falling into darkness.

Consciousness returned slowly, fuzzily. I was in bed and bright sunlight streamed through the window. "Mother, are you there?"

She was reading beside my bed. "It's eight o'clock," she said. "You slept all night. The doctor came and gave you a shot of something and left some pills for you to take."

I couldn't believe it. I had never fainted in my life.

Mother said cheerfully, "You must be starved. Nellie took Dallas with her and Bill had things to do. If you feel well enough I'll fix some breakfast." She bustled out and I could hear her rattling around in the kitchen. I dressed and made my way to the table.

Food smells nauseated me but I forced myself to eat. Mother started to speak several times but refrained. I knew what she wanted to say, so I said it.

"When we get through, let's go see Guyla, Mother. It isn't far. We can walk."

A little later, we approached the stark white mortuary building and were shown down cement steps into a vaultlike room. The pungent odor of formal-

dehyde assailed my nostrils. Only the pale-blue satin lining of Guyla's casket and the gleam of chrome softened the bare refrigerated room.

My baby's unearthly beauty was breathtaking. She looked more than ever like a Dresden doll. Carefully reaching under the blue satin coverlet, I took her in my arms, momentarily shocked at the cold stiffness.

The attendant dashed forward. "You can't—"

I turned on him. "Don't tell me I can't! We are only going to take some pictures. How about some privacy?"

Mother used up two rolls of film around her we gently replaced Guyla in her coffin.

People, sermons, songs and the overwhelming aroma of flowers blurred the day of the funeral for me. While Bill held my hand and we looked down at our baby, Mother and several others took more pictures.

"I can't watch them close it," I mumbled to Bill. He helped me down the long aisle to the outdoors.

* * *

THE DAYS after the funeral were terrible but the nights were worse. I tossed and turned while a thousand questions plagued me. Should I have let that wealthy couple take Guyla? Would she be alive if I had? Mother had returned to Sacramento and to my dismay telephoned to say that when her

film was exposed, the negatives were totally blank. Friends who had taken pictures at the funeral had the same results. Why couldn't I have had just one picture from that terrible time?

One black silent night toward the end of November, I awoke from a fitful sleep to see a tiny light at the foot of the bed. I sat up, fascinated. The light grew brighter and soon filled the room with shimmering brilliance. A clear space appeared in the swirling mist—a window covered with a veil. As I watched, the veil parted to reveal a beautiful garden. Among the flowers stood Guyla with bluebirds flitting around her. In a soft pale-blue dress with her dark curls cascading to her waist, she appeared to be about eight years old. I cannot explain this—unless time does not enslave the hereafter as it does the here and now.

Guyla was facing me with her arm raised; a bluebird perched on her forefinger. Slowly she brought the bird to her face and touched it to her cheek. I heard her laughter peal as she tossed the bird into the air.

The veil closed over the garden and the eddying clouds vanished. The light diminished and was gone. I sank back on the pillow, reliving that moment over and over again. I had been shown that Guyla was happy and I thanked God for renewing my faith. I know we live again in a beautiful "Somewhere."



JESSE JAMES' HOUSE TARGETED

ASSOCIATED Press reports from Nashville, Tenn., that unless Jesse James' former home is fixed up, it will suffer the fate of many banks during the outlaw's heyday: it will be knocked over. The simple brick house where James and his brother Frank lived briefly in the 1870's is scheduled for demolition because it is in disrepair and below minimum housing standards.

A PSYCHIATRIST'S VIEW OF EXORCISM

The patient became something alien and inhuman, a giant writhing serpent on the attack, its evil eyes blazing with hatred.

By M. Scott Peck

From *People of the Lie* by M. Scott Peck, M.D.

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EXORCISM IS not a magical procedure—unless one considers love to be magical. As in psychotherapy, it makes use of analysis, of careful discernment, of interpretation, of encouragement, and of loving confrontation. It differs from traditional psychotherapy only as open-heart surgery differs from a tonsillectomy. Exorcism is psychotherapy by massive assault.

Like any massive assault, it is potentially quite dangerous and should be used only in cases so severe that lesser varieties of psychotherapy are doomed to failure. Moreover, it should be regarded as an experimental procedure until it has been scientifically investigated. In exorcism one is dealing with very high voltages.

The whole purpose of an exorcism is to uncover and isolate the demonic within the patient so that it can then be expelled. The demonic can have a tremendous energy of its own. Perhaps there are cases in which this energy is too powerful for either the patient or the team to cope with. Or the patient may not truly desire to be rid of it. Then the

outcome of an exorcism would probably leave the patient worse off than before. The result could conceivably even be fatal. In such cases it would be better if the "high voltage" demonic energy had never been tapped into or uncovered in the first place. Before both exorcisms in which I participated, the patients signed consent forms acknowledging their awareness that the exorcism might fail and that they might even die as a result of the procedure. (This should give the reader some notion of their courage and desperation.)

Then there is the danger to the exorcist and the other team members. From my limited experience, I suspect Martin* may have overemphasized the physical dangers. But the psychological dangers are real and enormous. Both the exorcisms I witnessed were successful. I shudder to think what the effect would have been on the exorcist or other team members—on me—if they had failed. Even though all team members had been carefully chosen for their psychological strength as well as their love, the proce-

*Malachi Martin, author of *Hostage to the Devil* (1976).—
The Editors.

dures were stressful for everyone. And even though the outcome was successful, most had emotional reactions to contend with in the weeks afterward.

I might add that exorcism is not what one would ordinarily think of as a "cost effective" procedure. The first (and easier) required a team of seven highly trained professionals to work (without payment) four days, 12 to 16 hours a day. The second involved a similar team, of nine men and women, who worked 12 to 20 hours a day for three days. Not that it is necessarily always such a massive undertaking. I remind the reader that both cases were apparently unusual in being Satanic possession.

Difficult and dangerous though they were, the exorcisms I witnessed were successful. I cannot imagine how otherwise the two patients could have been healed. They are both alive and very well today. I have every reason to believe that had they not had their exorcisms they would each be dead by now.

* * *

THE TWO PERSONS whose exorcism I witnessed were dramatically different people. One was hypomanic and intermittently psychotic before the procedure; the other was neurotically depressed but eminently sane. One was of very average intelligence, the other of very superior intelligence. One was a loving parent, one an abusive parent. The one who looked sicker had the easier exorcism; the one who looked more sane had the deeper possession and the more ghastly struggle for healing. There was a unique flavor to each of their personalities.

But some aspects of their possession and exorcism were strikingly similar. I

am going to speak now throughout this subsection about these similarities because they may serve as guidelines in the understanding of the nature of possession and exorcism. I can do so, however, only with the caveat that two cases do not a science make, and one should not expect a case to conform to such guidelines.

From both these cases I would conclude that possession is no accident. I very much doubt that somebody can go walking down the street one day and have a demon jump out from behind a bush and penetrate him. Possession appears to be a gradual process in which the possessed person repeatedly sells out for one reason or another. The primary reason both these patients sold out seemed to be loneliness. Each was terribly lonely, and each, early in the process, adopted the demonic as a kind of imaginary companion. But there were also secondary reasons involved—reasons that I suspect might be primary in other cases.

In one patient the process seemed to begin with involvement in the occult at the age of 12.* In the other the process

*It seems clear from the literature on possession that the majority of cases have had involvement with the occult—a frequency far greater than might be expected in the general population. It is difficult to discern which comes first: the occult involvement or the possession. I do not mean to imply that most people who involve themselves with the occult will become possessed. But they do seem to increase their chances. The traditional Church has spoken of the danger of the occult as far back as the literature goes.

From the beginning the traditional Church has recognized the reality that certain human beings could have "supernatural" powers, such as ESP or prophetic ability. It labeled such powers "charisms," or gifts. By this word, "gift," the Church implies that such powers should be given to humans by God at a time and for a purpose of God's own choosing. When one involves oneself in the occult, wittingly or unwittingly, one is attempting to obtain, maintain, or enhance such power for one's own purposes. This the Church calls magic. Practitioners of the occult often also refer to it as magic, but they distinguish between white magic and black magic. White magicians decry black magicians for practicing their art for malevolent motives but feel comfortable with their own

apparently began at the age of five with something more ghastly than what one would ordinarily consider occult.

Possession in both cases seemed to create what psychiatrists call fixation at the age of its onset. During the exorcism one patient, when the healthy self was free to speak, gave the most poignant expression of fixation I have ever heard: "I haven't learned anything these past 20 years. I'm really just 12 years old. How can I possibly function after the exorcism? I'm way too young to be married and have children. How can I have sex and be a parent when I'm only 12?" After the exorcism the other patient, whose possession began at age five, had to deal in intensive psychotherapy with all manner of five-year-old fears, misconceptions, issues, and transferences.

Both patients were highly predisposed to their possession by multiple stresses before and after the onset of their possession. Both were victims of human evil as well as demonic evil. In particular, while both had been supported by the traditional Church in some minor ways, each had been deeply hurt in major ways by evil people under the guise or auspices of the Church.

Just as possession is a process, exorcism is also a process. In fact, exorcism begins not only long before the "exorcism proper" but even before the patient is first seen by the exorcist. Psychotherapists should understand this. Usually the biggest step in the healing process in ordinary cases occurs when the client first decides to see a psychotherapist. In such situations



M. SCOTT PECK is a leader in the current movement to integrate psychology and spirituality. Educated at Harvard University and Case Western Reserve, he served in the Army Medical Corps from 1963 to 1972. After his resignation in 1972 as Assistant Chief of Psychiatry and Neurology Consultant to the Surgeon General of the Army, he entered private practice. Dr. Peck travels extensively, speaking to religious groups and professional associations on the integration of science and religion.

He lives in New Preston, Conn., with his wife Lily, also a psychotherapist, and their three children.

people have already identified themselves as ill and have made the decision to work against their illness and to enlist professional help in that work. At some point both these patients decided to fight back against their possession. Friendly though it had seemed at first, they had eventually concluded that the demonic within them did not have their best interests in mind. And so the

practice because they are convinced of their loving motives. But it is very easy to be self-deceptive about one's motives. So, as far as the Church is concerned, magic is magic, and all of it is black or potentially so.

struggle began. Indeed, it is probably only because of that struggle that the possession ever comes to light. It is because there is a struggle going on between an intact human soul and the infesting demonic energy that Martin correctly states that all cases of what we call possession ought more properly to be referred to as "partial possession" or "imperfect possession."^{*}

The diagnosis of possession is not an easy one to make. Neither of these two cases had "bulging eyes" or demonstrated any clearly supernatural phenomena before the exorcism proper. Both showed multiple manifestations of routine mental illness such as depression or hysteria or loosening of associations. Authorities who encounter cases often like to ask, "Is the patient possessed or is he or she mentally ill?" It is not a valid question. As far as I can currently understand these matters, there has to be a significant emotional problem for the possession to occur in the first place. Then the possession itself will both enhance that problem and create new ones. The proper question is: "Is the patient just mentally ill or is he or she mentally ill and possessed?"

My first case was a patient who had originally gone to another psychiatrist to be treated for an actual complaint of possession. The psychiatrist—unusually skilled, open-minded and caring—did not believe this self-diagnosis and repeatedly attempted to treat the case with drugs or psychotherapy, without any success. (It should be noted that this very wise man was most helpful to the patient later, both before and after the exorcism.) Even after I had been called

into the case a year later, I spent four hours with the patient before I had the first subtle inkling that something might be going on beyond standard psychopathology.

My second case had been in fairly intense analytically oriented psychotherapy with an unusually experienced spiritually oriented woman for over a year and a half before the therapist even began to suspect that possession might be involved. It was the therapist in this case who first raised the issue. Indeed, the therapist believes it is precisely because of the gains that the patient made in psychotherapy that the possession began to be revealed.

The time from the beginning of the specific evaluation of the issue of possession until the exorcism proper was six months in one case and nine months in the other. In each case the diagnosis was made not on the basis of a single finding but on a whole conglomeration and pattern of many findings over time.

In both cases the major distinction in differential diagnosis was between possession and multiple personality disorder. In these cases there were two distinguishing features. In multiple personality disorder the "core personality" is virtually always aware of the existence of the secondary personalities—at least until close to the very end of prolonged, successful treatment. In other words, a true dissociation exists. In these two cases, however, both patients either were aware from the beginning or were readily made aware not only of the self-destructive part of them but also that this part had a distinct and *alien* personality. Not that they were not confused by this secondary personality. To the contrary,

^{*}*Hostage to the Devil.*

it quickly became clear that the secondary personality *desired* to confuse them. In many cases the secondary personality seemed like a personified resistance. The second differentiation is that while in multiple personality disorders the secondary personality may play the role of the "whore" or "the aggressive one" or "the independent one" or someone with other unacknowledged traits, it has never been reported to my knowledge as being frankly evil. In both these cases before exorcism the secondary personality was revealed to be blatantly evil.

A crucial part in this diagnostic uncovering process was an attempted deliverance. Deliverance is a sort of "mini-exorcism" frequently conducted over the past two decades by charismatic Christians to treat people suffering from "oppression" (defined as a sort of halfway state between demonic temptation—which the charismatics would say we all undergo—and frank possession).^{*} In one case the deliverance itself was a failure, but when the patient was vigorously confronted afterward by part of the deliverance team (which had originally numbered four), an utterly evil persona temporarily emerged. The deliverance team of three in the second

case was successful after six hours in identifying a lesser demonic spirit and in apparently casting it out. The patient (not a hysterical type of person in the least) experienced dramatic, extraordinary improvement for six weeks. But then the bottom fell out. Overnight the patient regressed to severe life-threatening illness, and shortly began to hear "the voice of Lucifer." I can only speculate as to the reasons for the very temporary success of this deliverance. Ultimately it is mysterious. But it did serve to strengthen our suspicion that the demonic was playing a major role in this person's illness.

Something now must be said of the utmost importance. While both these patients demonstrated blatantly evil secondary personalities, they were *not* evil people. I never experienced either of them as evil. Unlike Charlene,^{*} they did not *feel* evil to me. Although I said that Charlene might have been a candidate for exorcism, it is likely she would not have been. I suspect that even if I had been able to tease apart her healthy from her sick self, I might have found her secondary personality to be the healthy one and her core personality to be evil. I am not sure that exorcism can be conducted with such a configuration.

But in these cases it was very different. Not only did the core personality of each seem healthy, it seemed unusually good and potentially saintly. In fact, I admired both of these people very much even before the exorcisms. As I have indicated, they came to exorcism precisely because they had struggled

^{*}There is a good deal of controversy over these matters of "oppression" and deliverance. Many charismatics practice deliverance in cases in which I would find no evidence of demonic involvement. Indeed, they will attempt to cast out such things as "spirit of alcoholism," "spirit of depression," or "spirit of revenge." They report many instances of dramatic success. Yet some of us wonder how long-lasting such "cures" are, how many failed cases go unreported, and whether these almost casual and generally untrained interventions may not frequently be actually harmful. There is no way of knowing until the work of deliverance practitioners can be scientifically evaluated. For the present I still must pay some heed to one of my mentors who believes that "oppression" is a false category—that there is either possession or not and that there is either an exorcism or not. In his words, "The charismatics generally are not dealing with true demons, but occasionally they catch a real fish."

^{*}A patient who suffered from a compulsive need to manipulate everyone around her. Dr. Peck could not cure her through conventional psychotherapy.—*The Editors.*

against their possession for some years. A mature psychiatrist team member said, following one of the exorcisms, "I have never seen a person of such courage." Indeed, I have reason to suspect that the potential holiness of these two people was one of the reasons for their possession. More will be said about this later.

Martin has labeled the first and usually longest stage of an exorcism the "Pretense." My experience confirms this. What he meant by the Pretense is that the demonic hides within and behind the person. For the exorcism to occur, the Pretense must be broken; the demonic must be uncovered and brought into the open. Martin did not, however, comment upon the process nature of exorcism. The overriding question during the lengthy evaluation of both these patients was, "Is this person truly possessed?" To answer this question and proceed to the exorcism proper, the Pretense must be at least partially penetrated. The crucial aspect of the evaluation period is this partial penetration.

It is not the only aspect. During the evaluation the core personality needs to be both educated and encouraged. The encouragement is particularly necessary toward the end, because it is my impression from these two cases that as the exorcism proper approaches, the demonic activity "heats up" and the patients experience considerable torment.

* * *

ONE OF THE many risks of exorcism is that one cannot go into the exorcism proper with absolute, total certainty about the diagnosis of possession. For the exorcism proper is the final

stripping away of the Pretense so as to come face-to-face with the demonic. I would never want to see that done by someone without the support of a loving, well-prepared team, as well as a large amount of scheduled time and careful planning. One of these patients had to be restrained for two hours during the exorcism proper; the other required almost continuous restraint for more than a day! The situation is analogous to performing major brain surgery for a suspected tumor. The surgery should not be attempted unless one is pretty sure that the tumor is there. But one cannot often be absolutely certain of what will be found until the skull flap is lifted away and the surgery has begun. So my advice would be to proceed as people proceeded in these two cases: evaluate slowly and painstakingly up to the point at which the diagnosis of possession is 95 percent certain, but do not attempt to go beyond that point before the commencement of the exorcism proper.

Once the exorcism proper has begun, with appropriate prayer and ritual, in both these cases silence seemed the most effective of the many means used for the final penetration of the Pretense. The team would speak either with the patient's healthy core personality or with the demon(s) but would refuse to speak with some unclear mixture of the two. It took some time before the team in each case became adept at doing this. For the demon itself seemed to have a marked ability to draw the exorcist or team into confusing conversation that went nowhere. But as the team became more perceptive and steadfastly refused to be sucked in, both these patients began to alternate between a progres-

sively more healthy-appearing personality and a progressively more ugly secondary personality, until suddenly the secondary personality took on inhuman features and the Pretense was broken.

As a hardheaded scientist—which I assume myself to be—I can explain 95 percent of what went on in these two cases by traditional psychiatric dynamics. For instance, the effectiveness of the aforementioned “silent treatment” requires no demons for explanation. Perhaps particularly because they were lonely people, thirsting for relationships, the technique encouraged the appearance of separate selves (which could be related with) and hence the necessity to choose between those selves. In regard to the possession, I could talk in terms of “splitting” and “psychic introjects.” And in regard to the exorcisms, I could talk in terms of brainwashing, deprogramming, reprogramming, catharsis, marathon group therapy and identification. But I am left with a critical five percent I cannot explain in such ways. I am left with the supernatural—or better yet, subnatural. I am left with what Martin called the Presence.

When the demonic finally spoke clearly in one case, an expression appeared on the patient's face that could be described only as Satanic. It was an incredibly contemptuous grin of utter hostile malevolence. I have spent many hours before a mirror trying to imitate it without the slightest success. I have seen that expression only one other time in my life—for a few fleeting seconds on the face of the other patient, late in the evaluation period. Yet when the demonic finally revealed itself in the

exorcism of this other patient, it was with a still more ghastly expression. The patient suddenly resembled a writhing snake of great strength, viciously attempting to bite the team members. More frightening than the writhing body, however, was the face. The eyes were hooded with lazy reptilian torpor—except when the reptile darted out in attack, at which moment the eyes would open wide with blazing hatred. Despite these frequent darting moments, what upset me the most was the extraordinary sense of a 50-million-year-old heaviness I received from this serpentine being. It caused me to despair of the success of the exorcism. Almost all the team members at both exorcisms were convinced they were at these times in the presence of something absolutely alien and inhuman. The end of each exorcism proper was signaled by the departure of this Presence from the patient and the room.

The critical moment of the exorcism is what Martin calls the “expulsion.” It cannot be rushed. In both the exorcisms I witnessed, it was initially attempted prematurely. I cannot fully explain what happens at this moment, but I can state that the role of the exorcist in this moment is the least important. The desperate prayers of the team are more important. These prayers are for God or Christ to come to the rescue, and each time I had a sense that God did just that. As I said earlier, it is God that does the exorcising.

But let me amend that. Human free will is basic. It takes precedence over healing. Even God cannot heal a person who does not want to be healed. At the moment of expulsion both these patients voluntarily took the crucifix, held it to

their chests and prayed for deliverance. Both chose that moment to cast their lots with God. Ultimately it is the patient herself or himself who is the exorcist.

I do not want to denigrate the man (I have never heard of a female exorcist, but I have no reason to believe that there shouldn't be one, and quickly) who is the designated exorcist—I want only to put his power in perspective. In truth, the role of exorcist is a heroic one. But the essence of the role is not any magical power at the time of expulsion. It is the gentleness and caring and patience and discernment and willingness to suffer with which he shepherds the whole exorcism process from beginning to end. It is upon his shoulders alone that the final decision rests as to whether or not the patient is truly possessed, and whether to proceed with the massive undertaking of the exorcism proper. It is he who must gather the team together, discerning who would fit and who would not. It is he who prepares both patient and team as best he can, nurturing their trust and understanding. It is he who makes crucial decisions about timing and direction during the course of the exorcism proper. It is he who must bear the fullest pain of the clash with the demonic, just as it is he who must bear the responsibility if the exorcism fails. And last, it is he who must pick up the pieces after the exorcism proper, not only dealing with the emotional reactions of all the team members but supervising the patient during the extremely critical period when he or she is utterly vulnerable and requires intense care before being finally led to safety.

Both patients of whom I have been

speaking required at least two hours a day of psychotherapy for some weeks following the exorcism proper. It is a draining time.

Satan does not easily let go. After its expulsion it seems to hang around, desperately trying to get back in. In fact, in both cases it very much looked for a short while as if the exorcism proper had failed. The patients had returned largely to their pre-exorcism condition. Nonetheless, within a few hours it was possible to discern a subtle but extraordinary change. All the old complexes were back in place, but it was as if the energy had gone out of them. The change was that now these patients could listen and what they heard could now have an effect. In one case, psychotherapy became possible for the first time. In the other, more was accomplished in 50 hours of intense psychotherapy following the exorcism proper than in 500 hours preceding it. These patients moved extraordinarily fast. It was as if they were catching up for all those lost years. But, perhaps because it moved so fast, it was tumultuous therapy, making great demands on the therapist.

I feel it important to warn others that my experience of Satan demonstrates that it does not easily let go. Satan will not only tell the patient it is still around but in one case repeatedly misled the patient into believing that it was still inside. In these cases perhaps the greatest and most diabolic of all temptations for both patient and exorcist was to believe that the exorcism proper had been a failure when in fact it had been a success.

It seemed as if the exorcism proper moved the patients from a position of

demonic possession to what has been called demonic attack. The tempting, threatening, and frightening voices that each heard were at least as active afterward as before. But, as one patient said, "Before, it was like I was a little embryo, totally surrounded and hidden by them so that I could not be me. Now I am me, and while I still hear the voices, they're coming from outside of me." Or, as the other said, "Before, the voices were in control of me; now I'm in control of them."

The voices only very gradually faded away for these patients. But what was not gradual was their improvement. Given the severity of their psychopathology before their exorcisms, the rapidity of their progress to health is not explainable in terms of what we know about the ordinary psychotherapeutic process.

The teams deserve some additional mention. Each member of both came not nearly so much out of curiosity as out of love. Each, as well as the exorcist, was there at considerable personal risk and sacrifice. Consider, for instance, those two team members who offered their houses for the exorcisms. If one begins to hunt for a place to hold an exorcism—other than the patient's house which was unfeasible in each of these cases—one begins to realize the full meaning of the expression "There was no room . . . in the inn." Psychiatric hospitals don't currently want exorcisms going on in their midst. Nor do convents or monasteries. So it was up to two brave people in these cases to step forth not only with their bodies but with their homes. I have said that the presence of God was virtually palpable in the room. I do not think this was an

accident. I suspect that whenever seven to 10 people gather together at personal risk, motivated by love and healing, God will be there (as His Son assured us He would) and that healing will occur.

I mentioned that the primary reason each of these patients had originally sold out to the demonic was from loneliness. They were not only lonely people but were accustomed to being lonely, and when they came to exorcism each was still basically a loner. Their courage in doing so may be all the more apparent when it is realized that neither was basically a trusting person. A major reason that the team was crucial in each exorcism was that the team gave the patients their very first experience of a true community.* There is no doubt in my mind that this experience was an essential factor in the success of both exorcisms.

Many skills were required in each of these battles with the demonic: analytic detachment, compassionate involvement, intellectual formulation, intuitive insight, spiritual discernment, deep understanding of theology, thorough knowledge of psychiatry, great experience with prayer, and others. No one person can possess all these skills. I suppose in easier exorcisms the team may be needed only to restrain the patient. But in those of which I'm speaking, while the exorcist was the coordinator in charge, a true team approach was absolutely necessary. The talents of all team members were used.

*Within Christian circles a great deal is spoken these days of "Christian community." But a group of nominal Christians does not a Christian community make. On the other hand, despite the fact that some team members were self-defined atheists or admittedly lukewarm Christians, there is no doubt in my mind that at each exorcism the team assembled was a true "Christian community."

I also had a sense in both exorcisms that our weaknesses and mistakes were being used as well. It is said that Christ can use even our sins. I have spoken of the presence of God in those rooms. It may sound mystical, but when I reflected on each event, it seemed as if God or Christ had been choreographing the whole show.

The most common reaction of team members following the completion of these exorcisms was expressed by one woman when she said, "I never want to go through anything like that again, but I wouldn't have missed it for the world." Strangely, the exorcisms were healing not only for the patients, but for a number of the team members as well. Another team member, a man, two

weeks afterward reported: "You don't know this, but I've always had a small, cold, hard place in my heart. It's gone now. And I find I have become a better therapist." In fact, even some of the people who were not at the exorcisms but were praying for their success seemed to experience a certain healing. Mystically again, I have an inchoate sense that these exorcisms were not just isolated events but almost cosmic happenings.

Still, it is the patients who served as the very center and focal point of these happenings. I salute them. Through the torment and courage of their struggle with Satan they won a great victory not only for themselves but for many people.



OH . . . GO MILK A MOUSE!

WEST GERMAN scientists have developed a thimble-scale machine for milking mice.

The purpose of the device, which was exhibited at the annual Spring Trade Fair in Hanover in April 1984, is to facilitate laboratory analysis of a type of albumen that occurs in both

mouse milk and human milk. A spokesman for the Ulm University scientists said the albumen retards the proliferation of bacteria, a property that intrigues researchers.

The mouse-milking machine consists of a vacuum pump and tiny tubes connected to inch-high plastic milk pails.



KING TUT'S CURSE HITS LLOYD'S

THE CURSE of Tutankhamen struck Lloyd's of London in late 1983 when a television production company filed a heavy insurance bill, claiming to have been jinxed while making a film about the ancient Egyptian king. A judge ruled that the company, forced to delay filming at Luxor in 1979 when an actor broke his leg, could recover damages from the insurance house.

The film concerned the 1922 British expedition to open King Tut's treasure-packed tomb. Actor Ian McShane,

playing a member of the expedition, managed to throw himself free from a vintage car before it plunged into a ravine and later said it felt as if the car were being pulled over the edge. Lloyd's argued that no liability existed because the brakes in the old car were faulty.

The insurance firm planned to appeal, according to Reuters news agency, which did not release the amount of damages awarded the television company, but its claim was \$350,000.

Snake Girl

The little girl often told her father
what nice times she was having with her pets in the bushes

By Michael T. Shoemaker

SNAKE CHARMERS perform in many parts of the world but we hardly expect to find the talent in a six-year-old girl. Yet, in Gilmanton, N.H., Lyford C. Hall's daughter (whose given name is unknown) caused a week-long sensation between July 21 and 28, 1855, when her exploits were reported by *The Portsmouth Journal of Literature and Politics* and other New England newspapers.

The little girl, according to her father, "often remarked upon what nice times she was having with her pets in the bushes and several times spoke about snakes." Distressed by this, her father asked her to show him her pets. They went into the woods and soon came upon two black snakes, one about four feet long and the other six feet long. Hall "saw the snakes hasten with joy to the feet of his child and yield delighted to her fondling caresses . . . coil themselves lovingly about her neck . . . crawl into her lap . . . and apparently fall asleep while she petted

and gently stroked them." The girl said she had been frightened when she first saw the snakes but she had been unable to run or scream—a condition reminiscent of snakes' legendary powers of "fascination."

A reporter for the *Manchester Mirror* interviewed several respectable Concord citizens who had investigated and watched the girl's "caresses of the snake." The *Congregational Journal* suggested that her father had previously domesticated the snakes.

When Hall eventually brought his daughter to Concord to stage an exhibition, the affair was a fiasco. Three times the snakes were taken out of a box by an obviously frightened little girl and each time they did not perform. The girl was bitten on the third attempt and the outraged audience of 300 had to be restrained.

So what was it: a remarkably inept hoax or a real psychical rapport destroyed by the father's crass attempt to exploit it?

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BOOKS

NEWS & REVIEWS

by D. Scott Rogo



IN DEFENSE OF D.D. HOME

IN A SERIES of sensational books that began to appear in the 1960's Trevor H. Hall, parapsychology's most controversial historian, has drawn on speculation and rumor to portray noted figures from the early years of psychical research as disreputable individuals guilty of everything from fraud to sexual perversion. In his previous books he has attacked Sir William Crookes, Edmund Gurney (who helped found the Society for Psychical Research), Miss A. Goodrich-Freer (the SPR's first star psychic) and Harry Price. Now, in *The Enigma of Daniel Home* (Prometheus Books, Buffalo, N.Y., 1984, 148 pages, \$17.95), Hall turns his attention to the greatest of all the Victorian physical mediums.

According to the standard accounts, Daniel Home was born in 1833 to poor Scottish parents but was raised by his aunt in the United States. While in America he discovered his psychic abilities. For the next several years he lived among members of American and European society whom he impressed with his powers of fire-immunity, table levitation, self-levitation, materialization, elongation and ESP. He called himself Daniel Dunglas Home in order (falsely) to associate himself with the prominent Dunglas Home family.

Tuberculosis prevented Home from pursuing any continuing career other than mediumship, although from time to time he acted in plays or gave public poetry readings. He also worked as a journalist for a few years. But his true mission in life was Spiritualism and between 1867 and 1869 he traveled with Lord Adare, a young nobleman who was marginally interested in psychic

phenomena and who kept detailed notes of his experiences. Adare sent these notes to his father, who was even more dedicated to the study of seance-room wonders. Adare's father published his son's account (under the title *Experiences in Spiritualism With D. D. Home* [1869]) about the time Adare left Home's company, having tired of the sittings.

Home led a mostly spotless career. He was never caught in any fraud and he conducted most of his sittings in the light. His one brush with controversy came when an elderly woman "adopted" him and endowed him with several thousand pounds. Mrs. Lyon later sued Home for the return of the money; she claimed he had swindled her with bogus messages from her deceased husband. The court ruled in her favor, even though the judge publicly accused her of lying and exaggerating. Home later engaged in some experiments with Sir William Crookes, the pioneering chemist, and married into the Russian aristocracy (this was his second marriage). He retired from the psychic scene in the 1870's and died in 1888.

But Trevor Hall tells a different story. This is his version of Home's life:

Born to poverty and unwilling to work at an honest job, Home took up fraudulent mediumship as a means of bilking the wealthy. To expedite entry into high society, he called himself Daniel Dunglas Home. He unscrupulously tried to cheat Mrs. Lyon out of her sizable fortune. When his plan backfired, Home turned his attention to Adare, whom he proceeded to dominate psychologically and even hypnotically. His goal was to enhance his career at the nobleman's expense. Finally he married for money and retired from his mediumship, knowing that he

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couldn't get away with his fraud forever.

To support this revisionist biography of one of the major figures in the history of psychical research, Hall finds sinister meaning in a series of events for which there are simple—and well-known—solutions.

In one of his rare attempts to document his charge that Home was a fraud, he resurrects the controversy surrounding some seances Home gave in 1855 to Mr. F. Merrifield and his fiancée in Ealing, England. Merrifield suspected that Home practiced fraud through the use of his hands and feet—one of the few accusations ever leveled at the psychic. Hall of course takes the Merrifield testimony at face value.

But does he, and do we, have the right to do this? Hall ignores a detailed evaluation of the Merrifield allegations published in the December 1971 issue of the *Journal of the Society for Psychical Research*. The author, Dutch parapsychologist George Zorab (who spent years studying Home's life), showed that Merrifield was probably witnessing genuine psychokinesis as well as partial-materialization phenomena which he could not evaluate or understand.

The one valid criticism that can be leveled at Home—and Hall uses it for all it's worth—is that he did lie about his association with the Dunglas Homes. There is little evidence, however, to support the charge that Home adopted the name for any reason other than to flatter his own well-known and outrageous vanity.

Hall believes Home did try to con Mrs. Lyon, although he concedes that "her performance under cross-examination was not impressive . . . but the judge decided in her favor." In fact Mrs. Lyon was so eccentric and unreliable that the judge harshly condemned her for her inconsistent testimony. He found in her favor only because he considered it likely that, in view of Home's reputation, she probably did fall under his influence. But the magistrate did not judge that Home had deliberately defrauded Mrs. Lyon and he even ordered her to pay her own costs.

Hall's claim that Home carefully plotted to control Adare until he had almost hypnotic control over the man is similarly unconvincing. Hall hints that the relationship between Home and Lord Adare was strange, almost deviant and possibly even homosexual



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it in nature. (He tends to reject this last charge, although he continually reminds his readers about this possibility all through the book.) To prove that Home exercised total psychological control over Adare, Hall analyzes at length the famous December 13, 1868, seance at which the medium reportedly levitated out a window of a third-story apartment shared by Adare and Home. Home is said to have floated through the air outside and reentered through a window in the adjoining room. Hall concludes that because there are discrepancies in Adare's two accounts of the seance and in the testimony of another participant, Adare's cousin Lord Lindsay, the young men must have been not only duped but hallucinating as well.

Although superficially convincing, Hall's charges evaporate under critical examination. For instance, he glosses over the fact that Lord Lindsay's account was given four years after the seance was held and even Lord Adare took issue with it when his *Experiences in Spiritualism* was reissued in 1924. It isn't hard to assume that four years after the fact Lindsay's memory of exactly what happened was less than perfect.

Nor is it difficult to see why the two accounts Adare left of that exciting evening seem to contradict each other. Lord Adare left only one true account of the episode, which he wrote three days after the sitting. This was the account that appeared in his book. In making his case, Hall compares this account to a *secondhand* one written by a friend of the nobleman's; the friend claimed

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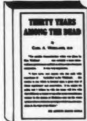
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he was basing it on a personal letter. This letter has been lost to posterity and the friend's account was reconstructed years after the event.

It is also unlikely that Lord Adare was under Home's psychological domination since six months after this dramatic sitting he left the psychic's company permanently—for the simple reason that he had become bored!

Readers inclined to credit Hall's allegation that Home's powers resulted from his ability to manipulate his sitters should read a lengthy paper E. J. Dingwall published in a 1953 issue of the *British Journal of Psychology*. Dingwall, a former collaborator of Hall's, demonstrated that some of the testimony about Home's powers simply can't be explained as the result of suggestion and hallucination. In fact, Dingwall found some of the evidence counter to everything known about these psychological phenomena. Ironically, Hall frequently cites Dingwall's more skeptical writings on the famous medium but lets this paper pass in silence.

Home gave up his mediumship both for health reasons and out of devotion to his second wife, whom he loved dearly. But Hall ends his book by suggesting that Home left the psychic scene for more cynical reasons. The 1870's brought with them a new cluster of controversial mediums and even more wondrous seance-room phenomena. The most exciting of these were full-form (ectoplasmic) materializations of the dead. Hall writes that Home "retired from active mediumship in 1871, wisely not attempting to simulate 'full-form materializations' with the aid of wigs, draperies and fake beads which ultimately brought disaster" to other prominent physical mediums. Home obviously wanted to play it safe, now that his marriage into money had assured him of a secure future.

Contrary to what Hall would have us believe, full-form materializations were indeed known to appear at Home's seances. They were witnessed by no less skilled a researcher than Sir William Crookes, who described them in his *Researches in the Phenomena of Spiritualism*.

The Enigma of Daniel Home is the worst book ever written about this famous medium. Still, I find it fascinating that today—almost 100 years after his death—researchers and

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debunkers alike are still grappling with the mystery of D. D. Home. Such is the legacy of the most colorful and impressive psychic the world has ever known.

OTHER REVIEWS

THE EVIDENCE FOR BIGFOOT AND OTHER MAN-BEASTS by Janet and Colin Bord, The Aquarian Press, Wellingborough, Northamptonshire, England, 1984, 160 pages, £2.50, paperback.

Janet and Colin Bord, a British couple, are prolific authors of books on Fortean subjects. Their books typically take a broad overview of their topics, reviewing in crisp, readable prose large numbers of reports of related (or allegedly related) anomalies. The Bords' knowledge of Fortean matters is vast and inevitably, along with the inclusion of familiar material, they bring in just enough fresh information to hold the reader's interest. Ironically, however, this book's major weakness is its Fortean perspective.

The Evidence for Bigfoot and Other Man-Beasts is a typical Bord book—in other words, more a catalogue than an attempt at sophisticated analysis. It surveys reports of a worldwide phenomenon (it appears that only the two poles are devoid of reports of hairy wildmen), tells a lot of fascinating stories along the way and tosses in a few speculations in the last chapter. The speculations range from the reasonable (the idea that the northwestern Bigfoot may be a living relative of the supposedly extinct "great ape" *Gigantopithecus*) to the meaningless (a "theory," borrowed from John Keel, that "entities sometimes materialize by using energy drawn from the witness, a process . . . called 'kinetic vampirism'").

A serious concern with reports of unknown apelike animals requires more than the perfunctory nod the Bords give to the findings of such relevant disciplines as primatology, ecology and psychology. And when it comes to "pseudo-Bigfoot" (the ostensibly paranormal creatures supposedly sighted in midwestern and eastern states), I am surprised at the Bords' neglect of psychical research; in my opinion, that discipline's considerable literature on apparitions is a more logical place to turn for clues to the nature of paranormal animals than dubious speculations about energy

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sources that may not exist outside a Fortean writer's imagination.

But the Bords keep speculation, reasonable and unreasonable, to a minimum as they take us on a whirlwind tour of a world full of mysterious beasts. (Chapter Three, for example, is entitled "Bigfoot in China, Australia, South-East Asia, Africa and South America." The Bords cover a lot of territory, all of it at full gallop.) As Fortean books go, this is a lively, informative and entertaining example of the genre. It is not, however, terribly satisfying from any other point of view. As anomaly research matures, we have the right to expect writers, especially those with the Bords' knowledge and intelligence, to produce books that are something other than yet more exercises in Fortean mystery-mongering. —*Jerome Clark.*

ALSO NOTABLE
THE JOURNAL OF UFO STUDIES, VOLUME III, Center for UFO Studies, Box 1402, Evanston, Ill. 60204, 1983, 75 pages, \$7.50, paperback.

The only refereed UFO journal in this country, although infrequently published, is always worth the wait. The current issue

contains six papers, some of them rather technical, on such subjects as electromagnetic effects, a sound spectrum analysis of a tape-recorded radio transmission made at the moment of a young pilot's apparently UFO-related disappearance, the sociological and behavioral aspects of UFO reporting, and other matters. Readers without technical training will be interested in sociologist David W. Swift's illuminating "Scientists' Selection of New Research Topics: UFOs vs. SETI," which attempts to explain why scientists consider respectable the search for extra-terrestrial intelligence, for whose existence there is no evidence whatever, while rejecting (without even bothering to investigate) UFOs, despite "tens of thousands of reports . . . [many] from responsible observers including astronomers, meteorologists, air traffic controllers, engineers, military and commercial aviators, [and] police . . ."

TWO SIDES OF THE BRAIN by Sid J. Segalowitz, Prentice-Hall, Englewood Cliffs, N.J., 1983, 292 pages, \$6.95, paperback.

This comprehensive book offers an excellent guide to what neurology has learned about brain lateralization. It serves as a needed corrective to the often naive writings that enthusiastic but ill-informed individuals have produced on brain-hemispheric dominance.

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REPORT FROM THE READERS

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FUDGING THE DATA

D. Scott Rogo in his review of Louisa E. Rhine's book *Something Hidden* (May 1984 FATE) states that Dr. J. B. Rhine "was forced to fire [W. J.] Levy almost against his will, that he tried to cover up the full extent of fraud and that he attempted to hide the fact that subsequent research was failing to replicate Levy's findings." These derogatory statements are utterly false, irresponsible and defamatory. The manner in which J. B. Rhine handled the Levy affair should serve as a model for dealing with similar cases of data fudging in scientific research. As William Broad and Nicholas Wade point out in *Betrayers of the Truth* (Simon & Schuster, 1982): "To Rhine's credit, he published an article recounting the whole episode."

As soon as the case against Levy was presented to him, Rhine confronted the man, obtained his confession and resignation and took steps at once to inform everyone known to be planning to use Levy's work or involved in efforts to repeat the experiments. He also drew guidelines as to the way Levy's work was to be evaluated. Because Levy asserted that he did not cheat in other experiments, Rhine commissioned replications of these. When the replications failed, he let it be known. As psychologist T. X. Barber remarked, Rhine "has once again demonstrated his role as a leader and ground-breaker by facing the issue of deception and fudging without equivocation."

In brief, Rhine handled the Levy affair appropriately and decorously. He was

decisive and firm without being hasty. He was gentle, humane and compassionate without compromising the truth.—K. Ramakrishna Rao, *Institute of Parapsychology, Durham, N.C.*

D. SCOTT ROGO REPLIES:

I am dismayed by Dr. Rao's reaction to my review of Louisa E. Rhine's *Something Hidden*, especially his claim that my comments on J. B. Rhine and the Levy scandal are defamatory. Perhaps Dr. Rao is simply unaware of the true story, a story that has never been fully told. It would be nice to believe that Dr. Rhine acted nobly and incisively when he learned that his protegee Levy was faking research—but that is not what happened.

As far back as 1973, several persons at the Foundation for Research on the Nature of Man (FRNM) in Durham, N.C., were suspicious of Levy's research but Rhine would not listen to their criticisms. When Levy was finally caught fudging data, the three researchers who uncovered the fraud—Jim Davis, Jim Kennedy and Jerry Levin—went originally to Louisa Rhine. When she and the three men jointly presented J. B. with the evidence, he could no longer close his eyes to it—but he did not immediately fire Levy even when the young researcher openly confessed.

J. B.'s original plan was to give Levy a leave of absence, explain his fraud as the result of a "breakdown" and then rehire him. The plan was not put into effect because



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other prominent parapsychologists discovered it and persuaded J. B. that he would embarrass himself and the field unless he fired Levy on the spot. In the face of pressure from such prominent researchers as the late J. Gaither Pratt and Dr. R. A. McConnell, Rhine finally acquiesced.

Rhine's lapse in judgment in the Levy affair is forgivable; he was under enormous strain and suffering from a deep sense of personal betrayal. But what happened afterward is nothing less than insidious.

Rhine invited James Terry, a young researcher who had previously worked with Levy, to come to Durham and replicate their much-heralded experiments on precognition in small rodents. If Terry were successful, Levy would be vindicated. But it just didn't work out. (At the time Terry was working primarily as a research assistant at Maimonides Medical Center's division of parapsychology where I was also visiting regularly. We communicated frequently so I know the whole sordid story firsthand.)

In Durham Terry soon found that the original Levy experiments were not replicating. In the middle of his work, Rhine (through his staff) ordered Terry to stop the experiments, "rethink" his strategy and start over. Terry immediately let other researchers know that Rhine was trying to interfere with research that was bound to place Levy in a poor light. Terry was further disturbed when he learned that some FRNM staffers were rifling his desk in an attempt to find out what information he was giving to other parapsychologists.

When Terry finally told Rhine that he was going to report his failure to replicate at the upcoming (1975) Parapsychological Association (PA) convention, Rhine threatened to sue him. J. B. didn't want news of any failures of the Levy replication attempts leaking out until a great number of such attempts had been completed and could be reported jointly.

Rhine next tried to silence Terry by interfering with the decision of the conference program committee. Charles Honorton, president of the PA that year, was responsible for accepting or rejecting research briefs. Before the convention Rhine tried to pressure Honorton into keeping the Terry research off the program; Honorton refused to cooperate. Their exchanges became so heated that

Honorton finally told Rhine that he was rejecting all FRNM research briefs because—to his mind—the organization was obviously trying to suppress negative findings. Rhine countered by saying that FRNM was “withdrawing” its briefs.

Now that Dr. Rhine is dead, there is no reason to cover up either his handling of the Levy affair or its aftermath. If he ultimately acted honorably, it was only because outside pressure was brought to bear.—Northridge, Calif.

A CAN OF OLD WORMS

D. Scott Rogo has opened a whole can of old worms. Having been personally involved, I can confirm his version of the Levy affair.

I believe J. B. Rhine willfully and deliberately attempted to cover up the facts. I notified the Parapsychological Association's council to this effect in a letter dated December 11, 1975.*

When I learned of Levy's exposure, I became concerned about all of his previous work, having been his coauthor as well

as his assistant. I wrote to FRNM asking for copies of all the raw data of Levy's past experiments. I believed that if Levy had manipulated the equipment we had used for automated experiments, the evidence could be found in the data in FRNM's computer. I received a reply stating that FRNM's staff was too busy to supply the data and that the material was going to be reassessed. A year went by and I still had not received the information. When published by FRNM even later, it showed systematic fraud on Levy's part.

In May 1975 I returned to Durham for three weeks and attempted four times to replicate Levy's original experiment showing precognition in small rodents. Only one series of tests was even a partial replication and it

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did not even approach Levy's results.

When I was offered a research position at FRNM, I returned to Maimonides only long enough to resign. The day I left for New York I sat in on a meeting during which Rhine told me that he was going to accept the Parapsychological Association's invitation to report on these replication attempts at the upcoming convention (1975). The day I returned to Durham, Rhine reversed this commitment, saying he wanted all of us to turn over our research briefs to him. My feeling was that my employment was a ploy on Rhine's part to minimize and conceal the information about Levy's fraudulent work.

At my next meeting with Rhine, Jerry Levin—who was also working on the Levy replications—turned in his own report of failure. Rhine rejected his paper on the grounds that it did not qualify as a research brief because the results were so minimal. I tried to convince Rhine that people would be interested in these findings. I argued the importance of laying to rest once and for all the questions about Levy's work. By that time, Jim Davis and Jim Kennedy also had told Rhine that they thought they had conclusive proof that all of the positive data produced in Levy's later experiments had been fraudulent.

When I finished my report on my attempts to replicate the Levy work, I tried to see Rhine. He refused to see me, saying that he was busy, but he told me that Dr. H. Kanthamani, then serving on staff, was handling the clearing of all research briefs. When I talked to her, she said Rhine had given her guidelines for handling all FRNM research briefs to be submitted to the Parapsychological Association. These guidelines included the instructions that no reference to Levy's work could be made and all briefs had to show statistically significant results. Later I confronted Rhine and the FRNM research staff; they all agreed that my paper should not be submitted to the PA. I could not agree. For refusing to withdraw my brief, I was threatened and then fired.

Rhine felt that Levy had been through enough and that we should drop the entire matter. He seemed willing to protect the guilty at the cost of the innocent. My feeling is that he wanted to leave doubts about the Levy work in the minds of the parapsychological community. At that time he

wanted to play down all failed replication tries and publicize only successful attempts—a strategy that was certainly misleading if not out-and-out deception.—James C. Terry, San Antonio, Tex.

D. Scott Rogo insists that attempts were made to bring W. J. Levy's fraud to J. B. Rhine's attention long before the "official" exposure in 1974. This is a claim that I can substantiate.

Before the exposure Rogo did a great deal of research into the possibility of fraud and kept me abreast of his discoveries. As long ago as 1972, he told me that he suspected Levy's work. In the summer of 1973, Rogo went to New York and on to Durham to work at the Psychical Research Foundation. Before leaving New York, he called me to inform me that rumors were rife among researchers that Levy was falsifying his results.

When Rogo returned to Los Angeles in August 1973, he told me of his findings and asked me to serve as a witness for posterity. He had talked with two former FRNM staff members who openly insisted that they had direct knowledge of Levy's improprieties. The most serious charge was that Rogo had reported on one experiment knowing full well that during its execution his equipment had not been working properly. When this researcher (whose name is on file in FATE's editorial offices) reported the problem, Rhine refused to question Levy or to interfere with the publication of the report. He merely told the researcher to "stop sniping at Jay [Levy]."

In late summer of 1973, Rogo was so convinced of Levy's fraud that he wanted to make his findings generally known but he knew he couldn't count on his confidential sources to commit themselves publicly. He therefore asked me to bear witness to his final conclusions, should that matter ever come to public attention. These included: (1) Direct accusations of fraud on Levy's part were being commonly spread through Durham's parapsychological community. (2) Unsuccessful attempts had been made to bring these accusations to Rhine's attention. (3) Levy's ultimate exposure was imminent.

I recorded all of this nearly a year before Levy was exposed—allegedly to everyone's "surprise." One of the young men who

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exposed Levy, Jerry Levin, had actually been advised by Rogo many months earlier to be on the lookout for fraud.

Dr. Stanley Krippner in his book *The Song of the Siren* (Harper & Row, 1975) notes that rumors of Levy's fraud were voiced before the scandal broke but Dr. Rhine was "impervious to counsel on the Levy matter."

All this certainly substantiates Rogo's position.—Raymond Bayless, Los Angeles, Calif.

CONFUSING THE ISSUES

In "Search for a Healer" (May 1984 FATE) the issues were confused beyond anything I thought possible. In seven short pages, author David Warner went into reincarnation therapy, spirit mediumship, psychic healing, fundamentalist preachers, visualization technique and, last but not least, a "Psychic Fair" offering \$5.00 15-minute readings—all of it collectively and interchangeably referred to as "faith healing."

As for the real news on the healing scene—Dolores Krieger's "therapeutic touch," taught at New York University's Graduate School of Nursing and other major centers; Reiki, an important new healing movement; Mahikari, a religious system with a technique by which healings are routine and documented; and the techniques developed by Dr. Lawrence LeShan—there isn't one word.—Jonathan H. B. Lobl, New York, N.Y.

HOW IT REALLY WAS . . .

In "France Jinxed Pontius Pilate" (May 1984 FATE) author Marguerite Steedman writes that Pontius Pilate sentenced Jesus to death. This is not true.

Jesus of Nazareth was tried and sentenced by the court of elders and priests, 12 men

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with a high priest as chairman, the highest authority in the Jewish commonwealth at the time.

When Jesus was tried, the Jewish government had lost its executive power and a death sentence had to be approved by the Roman governor. This is the reason that Jesus, escorted by several Jewish soldiers under Maleus, captain of the royal guard, was brought before Pilate.

Pilate had several reasons for disapproving the death sentence. He disliked the Jews and resented their demands. At the same time, he believed Jesus was harmless and knew that He preached love and tolerance for the Romans. Despite a screaming mob demanding Jesus' death, Pilate tried hard to save him but with only 100 soldiers at his command and fearing an insurrection, Pilate was forced to yield. He washed his hands to exonerate the Roman government of responsibility for shedding Christ's blood. At that point it was the soldiers' duty to bring Jesus back to the high priest for a final, formal trial. They failed to do this—either because the mob overcame them or because they thought Jesus had already been condemned.—*Domingo Valcarcel, New York, N.Y.*

PYRAMID-BUILDING

Like Joseph Davidovits, the French industrial chemist whom Curtis Fuller quotes in "I See by the Papers" (June 1984 FATE), I am a chemist and pyramid buff. Davidovits, as he himself is probably aware, is not the first to suggest that the Great Pyramid stones are synthetic. In the 1972 edition of H. P. Blavatsky's *Isis Unveiled*, the following passage appears:

"In the Egyptian section of the Dresden or Berlin Museum, we forget which, is a drawing which represents a workman ascending an unfinished pyramid with a basket of sand upon his back. This has suggested to certain Egyptologists the idea that the blocks of the pyramids were chemically manufactured in loco. Some modern engineers [Blavatsky was writing about 1877] believe that Portland cement, a double silicate of lime and alumina, is the imperishable cement of the ancients. But, on the other hand, Professor Carpenter asserts that the pyramids, with the exception of their granite casing, are formed of what geologists

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call *nummulitic* limestone. This is . . . made of the shells of animals called *nummulites*—like little pieces of money about the size of a shilling."

A footnote referring to this passage reads: "The casing stones were white limestone in which no sea shells occur . . . The huge blocks which form the main bulk of the pyramids were quarried locally on the pyramid plateau. In geological ages, this was once the bed of the ocean, and the stones are full of all kinds of fossilized marine life, from shells to skeletons of sea cows. Such formations are known as *nummulitic limestone*."

In addition to this, I would like to point out that if the pyramid-builders had wanted to make synthetic stone, they would have made sandstone, not limestone. Sandstone could have been made from sand but what is the raw material for the manufacture of limestone? The fact is that limestone itself is a primary raw material used for the manufacture of lime, mortar and cement.—*George McClellan, Algiers, La.*

UNDERMINING THE SHROUD

In various discussions of the Shroud of Turin, certain information is not taken into account. For example:

In John 11:44 Jesus was raising Lazarus from the dead: "And he that was dead came forth, bound hand and foot with grave-clothes: and his face was bound about with a napkin. Jesus saith unto them, Loose him and let him go." Clearly two cloths were involved.

In John 20:6, 7: "Then cometh Simon Peter following him, and went into the sepulchre, and seeth the linen clothes . . . And the napkin, that was about his head, not lying with the linen clothes, but wrapped together in a place by itself." Again, the head was wrapped separately from the rest of the body.

The Shroud of Turin is one whole piece of cloth. How can it be the burial cloth of Christ?—*Gary Gross, Mitchell, Ind.*

THE FEAR PEDDLERS

After reading Gina Cerninara's "Cayce Revisited" (May 1984 FATE), I feel that she and many others have missed the point of the sleeping prophet's psychic manifestations.

(Continued on page 127)

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REPORT FROM THE READERS

(Continued from page 118)

She does not mention the source of his enigmatic readings which are often assumed to have come from his own "superconscious" mind. Nothing could be further from the truth.

Cayce was obviously a medium through whose body superior beings were able to come into contact with this world and offer their expertise in the field of medicine, the workings of karma and our knowledge of history. Cayce himself was ordinary, with normal human weaknesses and vices.

Surely the Cayce readings are a body of inspirational commentary on what the spirit world can contribute to the lives of men on earth. I have no doubt that our unseen mentors deplore our use of insecticides, vitamin additives, artificial flavoring and coloring and preservatives. They may also deplore the current craze for health, diet and exercise, a multibillion dollar bonanza for the advertising business.

Now the authorities are saying that sugar and salt are poisons to be avoided, without adding that these substances have natural functions in the body. Fallacious notions publicized by the "fear peddlers" of what is "dangerous to your health" may be causing more physical infirmities than they eliminate.

If our politicians and policy-makers see fit to pollute our air and water and poison our food, why take Cayce to task for what he said

or did not say about caffeine, nicotine and sugar?—Rowine Arenson, Banning, Calif.

THE DANGERS OF DO-GOODING

The headline in an early 1984 edition of the *Los Angeles Times* read: "Psychic Trickster Helps Separate Fact From Fakery in Field of Paranormal Phenomena."

The "trickster" of course is James Randi who has made a career as a debunker; he gives 30 to 40 lectures every year exposing quacks in the psi field. Randi isn't the first vaudeville performer to build negative notoriety at the expense of parapsychology. During the 1920's and 1930's Harry Houdini set out to expose fake mediums after he tried and failed to contact his dead mother.

Randi offers \$10,000 to anyone who can prove the existence of psychic talent. He claims he has had 75 psychics try for the prize during the past 19 years and that none of the investigations has turned up evidence of such talent. So far, however, he hasn't challenged the assay report on a mineral site located by dowsing.

Being saved from oneself gets to be a bore. Religious zealots are taking away our carnal pleasures to save our souls; "anti-nukes" are saving us from global destruction; consumer activists are saving us from harmful products; and Randi attempts to save us from our inner selves. He presents himself as the great swami of psychic debunkers. I believe we can make out with less do-gooding.

Having been involved in the paranormal field for nearly 20 years, I have seen a great deal of claptrap and fraud—but I have also seen healings, murders solved, lives saved, relationships mended and minerals discovered through dowsing. The positive results are more important than the causes—whether psychic, lucky guesses or good psychology.

Medical science, psychology and philosophy all stem from primitive faith in the witch doctor. The power of the human mind was recognized even by aboriginal tribes; yet modern science is only beginning to explore its potential. The shocking fact is that many American colleges and universities have cut off funding for the study of parapsychology. Top researchers have had to turn to the private sector for funding. Some money has come from private industry but most research and testing in recent years have been done as a deed of love.

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Parapsychological researchers face tremendous opposition from such ventures as the *Skeptical Inquirer*, a quarterly magazine that researches psychic phenomena and publishes its results. The magazine's contributors include Carl Sagan, Isaac Asimov, B. F. Skinner and Stephen Jay Gould, great names in their respective fields, but I fail to see evidence of their training for objective parapsychological research. Each of these scholars has been venomous in his attacks on the field of psi. Yet one could hardly expect a positive report. It is like asking a fox to write a thesis on the love and care of leghorn roosters.—*Ron Warmoth, P.O. Box 4037, Hollywood, Calif. 90028.*

LATTER-DAY LAZARUS

One day in November 1982 (late for butterflies even in the Arizona climate) I found a beautiful pink and blue butterfly with black outlines in our yard, dead but undamaged. Its wingspread was about 2½ inches. I carefully placed it on a shelf in our ramada (semi-outdoor living quarters).

In March 1983 when I was dusting the shelves, I spoke to the dead butterfly, saying something like, "Hey, little guy, you're getting dusty. Guess I'll have to toss you out." Then for about 20 minutes I was distracted by more urgent work in the house.

When I resumed dusting, I found a butterfly, exactly the same in color and size, perched inside the screen door. I let him out and he flew away—but when I looked on the shelf, the little dusty corpse was gone! I searched carefully but found no trace of him.

Has anyone else seen a latter-day Lazarus? —*Lucille B. Stout, Congress, Ariz.*

A NEW VIEW OF UFOs

Jerome Clark states in his review of Jenny Randles' *UFO Reality* (April 1984 *FATE*) that the extraterrestrial hypothesis is the only explanation of UFOs that makes any sense. Neither this nor any other explanation makes any sense to me. Accordingly, I suggest my own bizarre explanation may have as much to offer as the rest.

If astral projection is a fact and we can project in nonhuman as well as human form, this may explain many UFO sightings. Astral projection literature is replete with accounts of spanning continents and passing through the air at great speeds. Curiously unspecified

is the form taken by the astral body. In my conscious state, I cannot visualize myself airborne at any speed without some anxiety. I know that my body is not aerodynamically designed and without wings or other power assist I will certainly crash. I suspect that my unconscious mind has similar reservations about flitting to and fro in human form. But if I could project myself in inanimate form, it wouldn't be quite so scary.

Say that I could take the form of a basketball or a beach ball. If I stayed near the ground, a fall would not hurt me because I would bounce. On the other hand, if I were to fly through the sky at supersonic speed, I would prefer to be a large, aerodynamically-designed aircraft far in advance of current design—like a flying saucer, maybe.

I have a growing suspicion that UFOs, Bigfoot, the Loch Ness monster and other elusive animals and occult mysteries will be explained eventually as projections from the psyches of living (and possibly deceased) human beings.—Charles R. Ewy, 9-E Nutmeg Knoll Court, Cockeysville, Md. 21030.

STUDENTS OF THE MOON

We have read Jack P. Swaney's letter titled "Moon Machinery" and examined his sketch in the May 1984 issue of FATE. Subsequently we examined photographs and drawings of this area. *We do not see the machinery* Swaney illustrates. Instead, we see the rim of the subsidiary crater Julius Caesar P, north of the crater in his drawing.

It is possible that Swaney has been fooled by the interplay of lighting on the moon's jumbled terrain. But if the earth was visited by aliens in the past, they may have also visited the moon. If they discarded any equipment, it would be there undamaged after a million years because the moon has virtually no weather. The moon is the place to look for evidence of alien visitation. We do not think, however, that such equipment is so grand in scale as Swaney indicates. If it were, it could be easily seen through telescopes—and it's not.

The Pennsylvania Selenological Society is an organization of amateur astronomers devoted to the study of the moon. We welcome inquiries from FATE readers interested in membership.—Francis Gragam, Pennsylvania Selenological Society, 417 Franklin St., East Pittsburgh, Pa. 15112.

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