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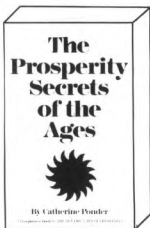
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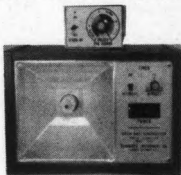
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I SEE BY THE PAPERS

by Curtis Fuller



QUOTE OF THE MONTH

If most of us are ashamed of shabby clothes and shoddy furniture, let us be more ashamed of shabby ideas and shoddy philosophies.

— Albert Einstein

ONE HALLMARK of democracy is open-mindedness, a trait we have a difficult time accommodating. One great American myth is that we are indeed open-minded or at least tolerant of differing views, religions, races, skin colors. How tolerant we are you can judge from the newspapers. The same standard of open-mindedness should also apply to scientists but those of you who read this column know that this is another myth. I count myself a liberal in the European tradition of open-mindedness — not in the American sense of confused bleeding-heartism.

But we are all victims of slogans and slogan-thinking because we are too lazy to think things through. In the December 19, 1986, issue of *Science*, Daniel E. Koshland, Jr.,

the editor, urges us to think a little more clearly and a little more deeply. Instead of knee-jerk reactions to national policies to which we become emotionally — but foolishly — attached, Koshland says it's time to sit down and work national problems into internally consistent policies.



CONSIDER THE SOW BEAR

KOSHLAND uses the female black bear as his model. The pregnant sow bear hibernates for five months during which time she delivers two or three cubs but neither eats, drinks, urinates nor defecates. Koshland calls this "a paradigm of fuel efficiency, absence of toxic wastes, budget balancing and productivity. . . from which individuals, governments and businesses have much to learn. The black bear achieves this fabulous efficiency by converting fat cleanly and completely to carbon dioxide and water, recycling the water as well as all of its nitrogen. . . .

"Today nations and individuals

are operating with systems that lack the disciplined logic of the black bear's metabolism.

"Sophistries such as 'service industry can replace manufacturing industry,' 'we can maintain standards without flunking anyone,' 'world opinion will enforce good behavior' and 'you can help the poor without inconveniencing the rich' are mistaken for analysis in which assets and liabilities are evaluated in a realistic way."



BITE THE BULLET

KOSHLAND observes that it is easy for an intellectual to say "protectionism is bad" but what of the blue-collar worker in Detroit

who is displaced by Japanese manufacturing? "No sports without a C average" emphasizes the basics, but it may alienate those who most need to be enticed into more learning.

"It is time that society recognizes that in order for a policy to be a real policy, it must be thought through to an internally consistent system," Koshland writes.

Suppose we choose protectionism as a consistent policy for our country. Then we have to understand that the consequences are going to be higher costs of goods, subsidized inefficiency and other countries' retaliation. Or suppose we settle for completely free trade. Then we must understand that many of our manufacturers will

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move to low-wage countries and the worker in Detroit and other displaced workers will need assistance in transition to new jobs. And there may not be new jobs for everyone and many of those that exist will be on a lower level of skill and pay than the ones given up.

"A carefully developed compromise might be devised that could provide protection for selected key industries and let others struggle for survival," Koshland continues. "However, a system in which protection ebbs and flows with political clamor is destined for failure. . . .

"We will never have a society that can cope with terrorism, overpopulation, famine and war if we do not demand from those who criticize whether they have an internally consistent policy that is better," he writes. "My New Year's vow is to respect those who have a well-thought-out policy, even if parts of it are against my own deeply felt, sincerely believed, but highly emotional personal policy."



YOU HEAR WHAT YOU HEAR

ALL THIS is fine and we think it is correct — but there are problems that transcend even the prejudices of scientists and the rest of us. I have always regarded as stupid the following type of argument: "I am looking at red. You are looking at red. How do we know we are seeing the same thing?" Well, we know

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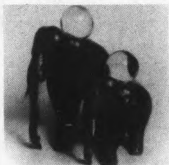
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that we are looking at the same vibratory segments of the light spectrum. Okay? But how do we know that what is registering as "red" in my brain is the same as "red" in your brain? As I've said, I've always regarded such arguments as silly but maybe I'm the one who hasn't been open-minded enough.

A new discovery, not in the way we see colors but in the way we hear sounds, has been made by psychologist Diana Deutsch of the University of California-San Diego, according to I. Peterson in *Science News*. Deutsch cites the fact that sometimes music critics disagree violently about the merits of a particular piece of music. She has discovered that what one critic is hearing may be strikingly different from what another hears.

When one tone of a pair of tones that are a half-octave apart is followed by a second, some listeners hear the second tone as higher in pitch than the first while other listeners insist that the second tone is lower in pitch.

"Furthermore, when the pattern is recorded on tape and then played back at different speeds, it can be heard as either ascending or descending, depending on the playback speed," writes Peterson. "A listener who hears the pattern as ascending at one speed may very well hear the pair of tones as descending at another speed."

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Pythagoras, St Francis, Kabir,
and Zarathustra have in common?**



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Deutsch says of her strange finding: "It raises the very important issue of how much commonality there really is among people when listening to music. . . ."



SCIENTIFIC DELUSIONS

THIS RAISES questions about scientific observation. What applies to music may well apply to other observations — certainly to visual illusions which we all have. And what about mental illusions?

I. M. Klotz is the author of a new book published by Birkhauser entitled *Diamond Dealers and Feather Merchants: Tales from the Sciences*. The book is about the danger of obsession among scientific researchers. Klotz cites a number of scientific delusions followed by heart-break for the deluded.

Example: Around the turn of the century scientists discovered that the world was full of rays — X rays, alpha rays, beta rays, gamma rays — and finally the French physicist Blondot announced his discovery of "N-rays" ("N" standing for a woman named Nancy in Blondot's workplace). It was demonstrated that N-rays were emitted by gas lamps, heated sheet iron or silver, the sun, the human body — you name it. In 1904, according to Klotz, the number of publications on N-rays outweighed those on X-rays by 53 to three.

And so it went until controlled

experiments indicated that there wasn't any such thing as an N-ray, that it existed only in the eyes of the believers.



THE WRIGHT STUFF

WHEN I was editor of *Flying Magazine* many years ago, we on the staff were thoroughly familiar with the claim that the Wright brothers did not really make the first heavier-than-air flight. The mythology insisted that the first flight was made by Gustave Whitehead of Fairfield, Conn., who had built a pretty butterfly-shaped craft which allegedly took off and flew under its own power on August 14, 1901, more than two years ahead of the Wrights' flight on December 17, 1903.

The Whitehead claims were fairly well exploded 40 years ago and probably had been disproved several times before that. Nonetheless, the clamor has arisen again and is loud enough that even the *Wall Street Journal* has paid attention.

One problem is that the Wright flight is meticulously documented with records, prints of designs, photographs and detailed eyewitness accounts whereas the Whitehead flight is described only in hazy and unspecific press accounts.

Other claimants include the design of Samuel P. Langley, secretary of the Smithsonian Institution, whose plane was called the first one

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"capable" of making a flight. A replica of this craft flew in 1914 but subsequently was shown to have been modified from the original design.

The Whitehead claims show how politics and money try to influence history. The Connecticut legislature passed a law early in 1986 calling for a public hearing to explore the issue. About 450,000 people visit the Wright Memorial at Kitty Hawk, N. C., each year and gross tourism receipts there were estimated at \$270 million in 1985. Tourist revenues from the non-existent Whitehead Memorial in Bridgeport, Conn., are, of course, zero.

The Whitehead movement is spark-plugged by William O'Dwyer, a former air force pilot, who has built a replica of the Whitehead craft and whose group is now working on duplicating Whitehead's engines. The Connecticut group is trying to get the legislature to rewrite history.



DOOM & DISASTER

MALCOLM W. Browne has written a brief article in the *New York Times* for December 23, 1986, which could give nightmares to susceptible people. His tone is set not in the first but in the *final* paragraph. One wonders whether that is intentional. Here's the way it reads: "The Sun has risen reliably every

morning for at least as long as human beings have been keeping records. We therefore presume that it will rise tomorrow as well, and it probably will. Probably."

What gives rise to Malcolm Browne's gloom? Several observations have combined to produce the following:

- Our sun has been growing dimmer each year for the past five years "and if the slump doesn't end pretty soon all of us will be in serious trouble." Astrophysicists assume this downturn is related to the 11-year sunspot cycle and that things will all be well soon. Browne feels their view would be more reassuring if they had understood how the sun works well enough to have predicted the downturn in the first place.

- "Even a minor fluctuation in the Sun's smooth conversion of hydrogen to helium could transform Earth's water into steam or ice; either way life would cease." Astronomers infer that we have a long way to go but we don't really know all that much about the universe.

- Lethal hazards mine our solar system. "Some 83 baby planets large enough to cause more damage than a nuclear war regularly come close to the Earth." One missed us by only three million miles in 1982 and a smaller one by only 650,000 miles in 1976. Obviously planets have collided with the earth in the past.

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Some astronomers believe we should prepare now by anticipating approaching planetoids and planning to divert them with nuclear explosions. But the astronomical calculations are difficult and perhaps impossible, given the brief warning we would have.

● And who knows what perils lie in space? Browne seems to be afraid that they're there, all right. "Hurting through space almost blindly, we cannot tell what may lie in the path of our planet, much less that of our solar system and our galaxy. Many cultures have spawned apocalyptic visions of a day of wrath when universal destruction will rain from the skies. Some of these visions are in curious consonance with the hypothetical finales proposed by astrophysicists, who occasionally remind us that neither the Earth nor anything else will last forever."

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CASTING THE NET

THE TIME has finally come when medical science around the world recognizes that nature itself can produce drugs and medicines in far greater variety than has ever been imagined. "Mother Nature does things the organic chemists wouldn't ever think of doing," says Dr. John A. R. Mead of the National Cancer Institute.

New techniques by which drugs can be tested against more than 100

varieties of cancer in lab dishes now make it possible to carry out tests of thousands of experimental drugs.

The Institute has hired botanists to bring in tens of thousands of roots, leaves and other plant specimens from tropical forests. The search extends far beyond mere jungle plants. Tribal healers are being interviewed because it is believed that they have enormous knowledge of the medicinal or poisonous properties of many plants. Marine biologists are being enlisted to gather thousands of organisms from the oceans. On land more than a thousand species of microorganisms including algae and fungi will be grown for evaluation.

Readers of FATE know that this project should have been launched decades ago but we can all be grateful that at last it seems to be well under way. Useful medicines are found in the unlikely places. A periwinkle plant from Madagascar has produced an important drug to be used against leukemia. Other anticancer drugs have come from oceanic sponges. One experimental drug used against lung cancer, according to the *New York Times*, is derived from mold discovered in the damaged lungs of cows that had consumed rotten sweet potatoes.



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has raised anew a fascinating question about Darwinian theory which should concern all of us. Ten years ago he wrote:

"What useful purpose is served while a portion of an insect's cuticle is evolving, over several million years, into a wing? There is no doubt in our minds that the cuticle is useful and the wing is very useful indeed. But a chitinous substance that lies somewhere in between, that affords neither shield nor means of aerial propulsion, has, or so it would seem, no advantage and, indeed, quite an obvious disadvantage, losing the insect one means of protection while he waits through several million generations for the other. He and all his kind (whatever happened to *her*?) should have been chopped into extinction long before.

"Not so, say the Darwinians. The halfway house, the incipient stage is useful, even though its use will probably lie in some entirely separate area altogether, having nothing to do with its previous or subsequent stages."

Estling seems satisfied that his question of 10 years ago has now been answered. An article in *Scientific American* (April 1986) reports that experimenters actually built models of the insects and tested them to see if there was indeed any aerodynamic advantage in having wings shorter than one centimeter. There wasn't — but the winglets

might serve other purposes useful to the insects' survival. They collected, absorbed and conducted the warmth of sunlight, thus helping the insects to raise body temperature and become active more quickly. Wings longer than one centimeter aren't any better as solar collectors but they are much better for flying.

That's all well and good but it hardly explains the insect mystery. How, in the name of evolution, is an egg transformed into a grub or a caterpillar and thence by metamorphosis into a fly or a moth? By what magic can this creepy, crawly multi-legged voracious leaf feeder be transformed into a beautiful winged butterfly? That's one for the evolutionists to solve, regardless of survival value. Can we do less than marvel at this wondrously complex process?



DESERT PATTERNS

FEW OF the world's artifacts have been more overdramatized and less well understood than the so-called Nazca lines, the last of which was constructed about 1000 years ago. They have been called runways for ancient astronauts or the site for gigantic pre-Columbian Olympic games. One of the most prevalent myths about the desert patterns is that they must be seen from the air. J. Doodman writes in *Nazca Journey to the Sun*, "From

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the ground Nazca is totally incomprehensible; yet from the air one gasps with astonishment. . . and that is what fascinates modern man. . . To appreciate Nazca, one *must* be airborne above the plains." Such pronouncements are just plain misstatements and it is these exaggerations that gave rise to the ancient airstrip fantasies.

The spectacular geometrical designs, zigzag scrawls, spirals and contoured figures — laid out on the desert between the Ingenio and Nazca river valleys on the southwest coast of Peru — were surely meant to be used by people on the ground.

Anthony F. Aveni writes in *Archaeology* (July/August 1986), "We discovered during fieldwork that such lines are relatively easy to build. In June 1984 on a remote area of another pampa. . . volunteers assisting us with our study of the Nazca lines constructed a straight line that wound up into a spiral 35 meters (115 feet) long and one meter (39.37 inches) wide. All this was done without a printed plan and took about an hour and a half."



HOW IT WAS DONE

SOME VOLUNTEERS squatted in the interior of the design and collected stones into piles. Another group removed these stones to the edge and arranged them in a neat

hummock about 20 inches high. A third group supervised the edging to be sure that things lined up correctly.

Such a method was probably used by the original builders, a theory attested by the fact that unfinished lines still exist more than 1000 years after their construction started. Aveni's team found piles of stones located at arm's length from one another awaiting removal to the edge of the figure under construction.

His conclusions deflate the idea that the Nazca lines were a stupendous engineering achievement but that ought not to diminish interest in them. The enormous odd shapes carved on an inhospitable desert are unique.



THE PERSISTENT QUESTION

DESPITE what has been learned about the Nazca lines, the persistent question remains: Why were they built? The American geographer Paul Kosok in *Life, Land and Water in Ancient Peru* (Long Island University Press, 1961) called the pampa the largest astronomy book in the world: the lines were intended to point toward astronomical events at the horizon. Others agree that the lines constitute some sort of astronomical observing device. Theories outside astronomy abound. One argues that the lines were intended as an expression of pure geometri-

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cal knowledge and another advanced the idea that the Nazca glyphs constitute pure works of art.

Aveni puts forth hypotheses that may come nearer the truth. The lines may have been related to irrigation, symbolically or even functionally. More than one Peruvian investigator takes this position. A second hypothesis proposed in 1927 by Toribio Mejia Xesspe, one of the earliest workers in Nazca, likened the lines to religious roads, pathways or roadways for pilgrimages.

Aveni concludes, "All the clues point to a ritual scheme involving water, irrigation and planting; but as we might expect of these ancient cultures, elements of astronomy and calendar were also evident. Through photography and mapping we have tried hard to preserve the record on the pampa. Still, it is close to being tragic that these fragile and highly distinctive artifacts are rapidly being destroyed today by advancing industrial pollution and the automobile track of the ever-curious tourist."



THE SIEGE OF SARDIS

THE KINGDOM of Lydia established in the Seventh Century B.C. in what is now Turkey. Today two ancient Greek cups are providing important clues about its fall, according to *Science News*. Nancy Hirschland Ramage of Ithaca (N. Y.) College reported in



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the October 1986 *American Journal of Archaeology* that the cups were found broken and partly burned on the floor of a building under excavation at Sardis, once Lydia's capital. They date to shortly before the middle of the Sixth Century B.C. It was then that Cyrus the Great of Persia, in late 547 or early 546 B.C., conquered Lydia at the height of its power and killed Croesus, the fabled Lydian king.

The excavation confirms the existence of a colossal defensive wall behind the building where the Greek cups were found. This city wall was 60 feet thick and has been studied by scientists from an ongoing expedition at Sardis. The floor of another structure was found in 1984 buried beneath bricks from the wall. Among the items scattered across the floor were cooking pots, kitchen utensils, cups, lamps, glass beads, parts of a loom and foods such as barley and wheat in storage vessels. Most of the pottery was Lydian but two cups were of Greek origin and could be compared to similar vessels that have been confidently dated.



FINE POTTERY ABANDONED

ONE CUP was pieced together from 49 fragments. It bears the images of two panthers and the reverse side, although missing some pieces, shows the same scene. The other cup was completely restored

from 54 fragments and two dancers are portrayed on each of its sides. When compared with similar Greek cups, the shape and decorative style of the Sardis vessels date them to shortly before 550 B.C. Archaeologists believe the two cups were imported to the site just before the Persian conquest.

The fact that many of the cup fragments were burned, says Ramage, indicates that while fire raged through the building, bricks from the city wall fell on the structure, burying and sealing the floor. Since food storage and preparation and other household activities were carried out there, Ramage suggests that the occupants fled, "abandoning food, loom, cooking pots and even imported pottery. . . ."

The cups also provide valuable information for dating Lydian pottery found in the same structure.



"WAISTED" STONE AXES

INVESTIGATORS have uncovered evidence of the earliest known human occupation — at least 40,000 years old — of the island of New Guinea. It is the first archaeological support for the idea that New Guinea was inhabited at an early stage in the settlement of Australia by people from Indonesia and Indochina. At the time, New Guinea and Australia were connected by a land bridge.

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Dr. Heller tells the exciting story of the expedition to Turin to examine the Shroud itself. Evidence gathered by the research team using various types of modern instrumentation and expertise indicated that the Shroud must have been wrapped around a crucified man who had been beaten and scourged before he died. There was blood on the Shroud — but was it the blood of Christ?

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the University of Papua New Guinea and his colleagues uncovered more than 100 "waisted" stone axes at the north coast site. These axes are notched on both sides, which gives the appearance of a waist, and are similar to tools found at Australian sites dated at 35,000 or 40,000 years old.

Some of the New Guinea axes are especially noteworthy, the scientists reported in the December 4, 1986, *Nature*. Horizontal grooves on the stone indicate the axes were attached to some kind of handle and provide the earliest evidence for the use of tool handles anywhere in the world.

An unsolved problem is why, with the very early development of such a tool-using culture in New Guinea and Australia, the peoples there remained so primitive in their development of tools, weapons and technology in general.

**DINOSAUR FAMILIES**

WE ARE SO accustomed to thinking of dinosaurs as stupid cold-blooded reptilian creatures that it comes as a surprise to be reminded that they were nothing of the kind. They were a highly successful, highly developed group of animals who dominated our earth for millions of years longer than their mammalian successors. This becomes ever more clear as paleontologists cast aside preconceptions.

John R. Horner, paleontologist at Montana State University's Museum of the Rockies, has turned up more evidence that different species of dinosaurs cared for and protected their young long after they were hatched. Horner's specialty is, surprisingly, the behavior and sociology of dinosaurs.

On the 2000-square-mile Blackfoot Indian reservation where Horner's group did their digging the past two summers, some of their finds raise questions one might expect a dinosaur sociologist to ask. The area contains enormous numbers of adult and juvenile dinosaur bones and many eggshells, including the fossils of intact eggs that

CAT scans reveal contain fossilized embryos. There are nests of dinosaur eggs as well. Horner asks:

What killed them? Why did many different types of dinosaurs die in a fairly small area and in family groups, adults and young together? Did frequent forays of carnivorous dinosaurs kill off the nesting populations or were natural catastrophes responsible?

Horner hopes that careful study of this year's crop of fossils will provide some of these answers but he knows that the cause was not the grand extinction over which there has been so much furor lately. The dates for that are 15 million years later.

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VOLCANOES, EARTHQUAKES AND LOST CIVILIZATIONS

Environmental disasters
can change the fortunes of the
most powerful empires.

By Nick Saunders

This first appeared in *New Scientist*,
London, the weekly review of
science and technology.
Photo courtesy *Seattle Times*.

THE PACIFIC Ring of Fire is a geological hot spot — a great belt of active volcanoes encircling the entire ocean. The intense geological activity in the ring not only causes upheaval of the landscape around it, it has in the past caused the upheaval of the ancient civilizations within its domain. The centers of prehistoric cultures in the Americas lie on the eastern margin of the Ring of Fire. Shifts in the geology and the climate of the area have played an important part in the cultural history of the ancient American peoples.

Archaeologists investigating ancient civilizations have found great cultural changes which traditional

methods of study have failed to explain. They are now turning their attention to local geology and meteorology to shed some light on these often dramatic changes. Any civilization must interact with its physical environment and in some parts of the world that environment is liable to both gradual change and dramatic change. In the face of change, societies must either adapt or collapse. Archaeologists excavating ancient sites often find traces of one or the other of these options. Some of the ancient civilizations of Mexico and Peru illustrate the interaction between culture and environment.

In Mexico the great city of Teotihuacan, northwest of Mexico City, owed much of its early success to the destruction of its rival city Cuicuilco by the eruption of the Xitle volcano around A. D. 100. Ironically, the economic expansion of Teotihuacan depended on its trade in obsidian, a dark volcanic glass much sought after for cutting blades for tools. Teotihuacan became the most important center of central Mexican civilization soon after A.D. 100 and remained dominant for the next 700 years. Equally dramatic was the rapid decline of

Volcanoes are instant disasters. In 1982 the ash fall from El Chichon covered vast tracts of Mexican rain forest. Eruptions through the years ruined ancient cities.



Early Classic Maya civilization in the highlands of Guatemala and El Salvador. Around A. D. 200 to 250, the volcano Ilopango erupted. It disrupted the finely tuned trading networks of the Mayan cities of Kaminaljuyu and Chalchuapa. Starved of trade, the people left the highlands and settled in the lowland tropical rain forests where Classic Maya civilization reached its peak between A. D. 600 and 800.

Volcanic eruptions caused almost instant disasters but some of the most dramatic environmental effects on ancient civilizations resulted from long-term geological changes. Nowhere is this more evident than in Peru. Here the changes are related to the geological theory of plate tectonics. The Pacific or "Nazca" plate is moving eastward; the South American plate confronts it with a westerly movement. Where the two meet, the Nazca plate is forced downward at a rate of about 10 centimeters (four inches) each year. The subduction of the Nazca plate leaves a giant abyss known as the Peru-Chile Trench. Around 160 million years ago a gigantic collision between the two plates caused a cataclysmic buckling at the western margins of the South American landmass and created the Andean cordillera.

The slow but steady movement of the plates manifests itself in other violent events — earthquakes, tidal waves and volcanic eruptions. At

the heart of the Andes, in the area formed by southern Bolivia and northern Chile, there is possibly the greatest density of volcanoes in the world; in Chile alone 22 remain active. The consequences of primary geological activity can be spectacularly dangerous. Volcanic lava flows, ash falls, flooding and landslides can change the face of the landscape. In 1970 a landslide engulfed the Peruvian town of Yungay, killing 20,000 people. In 1982 the ash fall from El Chichon covered vast tracts of Mexican rain forest. And in 1985 thousands lost their lives in the earthquakes in Mexico City and in the Colombian town of Almero which was swallowed by a mud slide.

Natural disasters, quite apart from the initial disruption and toll in human lives, have a marked effect on a civilization's pattern of settlement. Disasters determine the peoples' strategies for agriculture and subsistence and in some cases their technological development. Today's authorities in Mexico will try to reconstruct parts of Mexico City with tremor-proof buildings; the Colombian government must resettle the survivors of Almero in a safer place. The people of the ancient civilizations of Peru likewise had to reassess their needs in the wake of such events. One prehistoric civilization in particular highlights the dynamic interaction between people and environment.

The valley of the Moche River on the northern coast of Peru has been the home of civilization for thousands of years. Between about A.D. 900 and 1475 one of the single largest and most successful of all pre-Columbian empires, the Chimu Empire, arose there. In 1475 it fell to the conquering armies of the imperial Inca state and became an integral part of their empire of Tawantinsuyu, the Land of the Four Quarters.

At the height of its success, the Chimu Empire extended over 1000 kilometers (620 miles) from southern Ecuador to the Rimac valley in central Peru — where Peru's capital city Lima is today. The political center of this sprawling coastal empire was the huge city of Chan Chan which reached the peak of its prestige, size and economic power around 1450. Chimu society was tightly run. It was essentially theocratic with the king-emperor regarded as the divine embodiment of sacred and secular power. Below him in the hierarchy were the nobility and below them the urban proletariat, divided into distinct castes of traders, potters, weavers and metalsmiths. Social restrictions in Chan Chan were harsh and although the upper classes practiced polygamy freely, both adultery and theft were punished severely, usually by death.

Chan Chan is dominated by nine great ceremonial compounds or

"ciudadelas" and a number of other civic buildings — platforms, courtyards and flat-topped mounds. The city's center, dominated by these huge building complexes, encompassed an area of about six square kilometers ($2\frac{1}{2}$ square miles), although the whole city probably covered three times that area. The people built on a grand scale and meticulously decorated their civic buildings with elaborate, if somewhat repetitive, mud friezes.

The ciudadelas provide valuable evidence for the cultural history of the Chimu Empire. Each compound was built and occupied by a succession of Chimu rulers and represented a centralization of political power and economic wealth. The practice of split inheritance meant that on the death of one ruler, his family and retainers kept his estate and all the wealth and possessions he had accumulated in life. His ciudadela, which had served as a personal palace, became a mausoleum adorned by his wealth and still occupied by his successors. The next emperor, although rich in privilege, was poor in personal wealth. He was forced to initiate new military expeditions to capture riches of his own. With his newly-won wealth, he could build his own palace and keep his own retainers. Thus the political and territorial expansion of the Chimu state came about as the result of warfare, ritual duty and dynastic succession.

A *ciudadela* was laid out like a maze. High walls enclosed a rectangular area which was divided into three sections. The northern area included the entrance corridor, a vestibule, U-shaped offices called "audiencias" and row upon row of storerooms which held gold, silver, ceramics and textiles. Dominating the architecture of the compound was the royal burial platform, which was enclosed by more walls. Although looters have long since raided the platforms, they once held vast quantities of the dead emperor's personal wealth. Archaeologists have also found evidence to suggest that a Chimu emperor was accompanied into the other world by hundreds of human sacrifices. His mausoleum subsequently became the focus of an official cult of ancestor worship.

The city of Chan Chan, built by the tribute labor extracted from conquered territories, was essentially an elite center of bureaucratic, religious and economic power. The Chimu Empire may have had a total population of about half a million people but probably only 25,000 lived in Chan Chan. Most of the city-dwellers were probably skilled artisans, bureaucrats and members of the ruling dynasty.

As in all great civilizations, the foundation of the Chimu Empire was its agriculture, and in the desert environment of Peru, the farmers needed a good supply of water. The

Chimu engineers had to construct and maintain an extensive system of canals to irrigate the crops. The system was sensitive to rainfall and to the slope of the ground. It was severely affected by the long-term effects of tectonic forces and by the more immediate disruptive changes in regional climate. The movement of the Nazca plate under the South American plate changed the drainage slope of the Moche River as it flowed down from the Andes. The slope tilted upward at a rate of about one centimeter (0.39 inch) each year — as it still does. In response to this strong vertical movement, the river cut deeper into the valley and its course became increasingly entrenched. At the same time, the water table dropped lower and lower and the vegetation grew increasingly sparse. These changes posed huge problems for the engineers who constantly had to reassess the design of their canal system to keep the farmers in business and the Chimu people fed.

Tectonic uplift was not the only environmental problem faced by Chimu society. They also suffered from climatic changes wrought by El Nino, a warm ocean current that regularly intrudes into the waters off Peru. Every so often El Nino runs amok and produces disastrous changes in weather conditions. In the wake of El Nino come devastating rains. In an arid desert environment, violent downpours cause

disastrous flash floods which sweep away all before them. The floods can easily wash away the most carefully planned and constructed irrigation systems. The regular appearance of El Nino would have threatened the agricultural base of Chimu society.

* * *

IN 1969, Dr. Michael Moseley of Harvard University led the Chan Chan-Moche project, an intensive archaeological investigation in the Moche River valley. Between 1969 and 1974 Moseley and his team found evidence of two major environmental upheavals during the comparatively recent past which had a pronounced cultural effect in the Moche valley region. The first upheaval occurred around A.D. 400 to 650 before the Chimu empire was established. At that time the Mochica culture — famous for its beautiful pottery and the pyramids of the Sun and Moon — dwelt in the valley. When disaster struck, the Mochica people abandoned the Moche valley and moved their culture to a higher and safer area centered on the prehistoric site of Galindo. Around A.D. 1100, the early phase of the Chimu period, a second disaster devastated large tracts of fertile land and damaged the early civic architecture of Chan Chan. The Chimu responded to the disaster by organizing a large tribute labor force — a work force made up of people conquered by

the empire — to reconstruct a new system of irrigation canals. At the same time, they began construction on a large scale in the city itself.

Today the Moche River valley has large areas of abandoned canals. Only 35 to 40 percent of the land cultivated in Chimu is farmed. The process of tectonic uplift continues. In Chimu times the entrenchment of the Moche River meant that intakes of water from the river to the canals were increasingly being cut off. To remedy this, the engineers had to keep moving their canals downstream to tap the river's water effectively. As the water supplies moved downstream, less and less agricultural land was available for irrigation and the agricultural base of Chimu society gradually contracted.

The combined effects of the disaster in A.D. 1100 forced the Chimu people to make drastic changes to their system of irrigation. They had to repair the damage to the earliest *ciudadela*, called "Chayhuac." They built new canals, the Upper and Lower Milagro systems, to the west of the city, which channeled up to a third of the Moche River's water onto agricultural land. They also undertook to build a canal to link the Moche valley with the Chicama valley in the north. The canal between the valleys probably represents the high point of their imperial aspirations and engineering skills. It was never completed. The

engineers had to build on fill terraces and take the canal across the broken country of the Andean foothills over many aqueducts. The project finally defeated them and their agricultural land continued to dwindle.

The Chimu engineers obviously had an intimate understanding of the complex hydraulic regime in the area. They knew what effect varying the width of canals would have on the flow of water. The archaeologists working on the Chan Chan-Moche project investigated the profiles of 300 canals. The profiles yielded detailed information on their stratigraphies which allowed the researchers to build up a picture of the history of canal building, reconstruction and abandonment.

In the upper part of the Moche valley is the Vichansao canal system consisting of many different segments connected to an unpaved channel. It is 30 kilometers long (almost 19 miles). The Vichansao canals take in water from the Moche River at a low point along beds sloped typically at .02 degree. That meant that it had a greater potential carrying capacity than the older and higher canals. The Chimu engineers realized its potential and enlarged the canal's cross-section. They could adjust the rates of flow in the canal by placing temporary obstructions at critical points, thus raising the "upstream" level and irrigating designated areas. About

two miles northwest of Chan Chan was the Pampa Huanchaco canal system. Used between A.D. 1140 and 1160, the system was fed by both the Vichansao canals and the intervalley canals. Feeder channels from the main branches of the canal took water to the fields below them. The expertise involved in conceiving, surveying, building and continually modifying these canals illustrates the degree of sophistication reached by Chimu society.

It is surely no coincidence that the period of Chan Chan's urban renewal coincided with the large-scale reorganization of its irrigation system. Once gathered, the large tribute labor force could equally well build canals or impressive civic architecture. Indeed, the city's largest *ciudadelas* date from this time. The expansion of the city and the increase in its political power and prestige paralleled the renovation of the canal system.

The rise and fall of the Chimu civilization is just one of many examples of a civilization changed by environmental disasters. The Chimu culture suffered spectacular damage to its agricultural base, but the actions the Chimu people took to counteract these events transformed a medium-sized center into the imperial capital of a large aggressive state. Environmental disaster and the cultural reaction to it had a most profound effect on the course of Chimu civilization.

SATANISM

and Child Abuse

Something is happening in America: a bizarre episode in mass hysteria or a conspiracy of unspeakable evil.

by Charles Rappleye

THE FIRST THING to greet a visitor to Planter Street is a Neighborhood Watch sign, prominently placed just off the intersection, warning intruders that residents are organized and vigilant against any nefarious doings.

Planter Street is at the southern end of a residential tract in Pico Rivera, a blue-collar city in the industrial fringe east of Los Angeles. It has cul-de-sacs at each end, which serve as blacktop playgrounds for children from small homes that line it on both sides.

This day, as on most warm afternoons, children are everywhere, gathered in groups in the street, racing their Big Wheels along the sidewalks, banging in and out of screen doors.

Mothers are visible too, talking together or standing alone on front porches. Traffic moves slowly, with careful regard for the running, laughing children. Even the quality of the sunlight, diffused by smog and trees and grass into an orange

haze, contributes to an atmosphere of suburban tranquility.

But the mood quickly dissipates as I speak with Henry (not his real name), a slim, knock-kneed nine-year-old.

Henry stands on the porch of his house. His mother sits quietly on the steps below him; his little brother plays with friends in the nearby street. Henry speaks breathlessly, fitfully, his eyes darting about.

He says it began when a man living "across the street" sexually molested him and a friend. The incidents increased in frequency, as did the number of people involved — both children and adults — growing to include more than a dozen children from four families on Planter Street.

The activity then began to change. Instead of just sex and photography, the adults donned long black or white robes and introduced strange paraphernalia, much of it religious, including animal suits,

THE SUBJECT MATTER of this article concerns two disturbing issues: child molestation and satanism. Distasteful as these subjects are, we think this investigative report deserves your attention. We have never shirked our responsibility to report on the latest mysteries of science and psychology, whether these mysteries involved UFOs, alien abductions, so-called cattle mutilations or other matters.

The mystery examined in this report chronicles a phenomenon that transcends conventional psychology. Children all over the country are inexplicably reporting incredible events for which corresponding physical evidence remains strangely elusive. We don't know whether this new mystery will turn out to be based on facts — like UFOs — or will simply evaporate — like the cattle-mutilation epidemic, which was finally explained prosaically. If even a grain of fact exists behind the claims in this article, its subject is of extraordinary importance.

Charles Rappleye is an investigative reporter who lives in San Pedro, Calif. The research for this report was commissioned by the *L.A. Weekly*, which first published it. We wish to thank Mr. Rappleye for permitting its use in FATE. — *The Editors*.

crucifixes, candles and long trident staffs.

Other children, unknown to Henry and his friends, were brought in. Together they were taught chants and spells and how to mix potions. "We'd have to make a demon appear," Henry says, scratching his leg and looking nervously at his mother, who says nothing.

I ask him where these things happened and he continues. It started at one of the adults' homes but later moved to an old church, since destroyed by fire, near the 605 Freeway in Norwalk.

Animals were a central part of the ceremonies. They were tortured with knives or electrical prods and sometimes killed and dismembered, the blood smeared over the hands

of adults and children alike.

On several occasions, Henry offers, the animals were replaced with human infants. The babies were suffocated and cooked in ovens and afterward their organs were removed and eaten.

I am silent. I've heard this stuff from investigators and seen it in police reports but there is something very unsettling about hearing it from this young boy.

"They'd throw a baby in the oven and turn it on full blast," Henry says. "They let it go a few minutes, then pull it out, and there would be a dead, bloody baby."

* * *

HENRY'S story, the Planter Street case, is typical of scores if not hundreds of others. These are

multiple-victim sexual-abuse cases, disturbing enough in their own right, but with a twist — the children will tell parents, therapists and police that they have been the subject of elaborate and sometimes bloody satanic rituals.

The charges have been repeated in great detail by children from widely separate communities, and their allegations supported by medical evidence of molestation and sexual penetration.

And yet, despite massive police investigations, not a single piece of corroborating physical evidence has come to light. No photographs, no bodies. Nobody has confessed and not a single accused perpetrator has been convicted.

Moreover, for the charges to be true, there would have to be dozens of people, perhaps even hundreds, involved in transporting, abusing and terrifying these children, all without once being discovered in the act.

We are faced with a terrible enigma. If what the children say is true, it is the crime of the century, a deep and widespread conspiracy to abuse and exploit innocent young victims, leaving scores of mutilated lives in its wake.

Or, almost equally incredibly, vast numbers of children are lying in sync. They, with parents and medical professionals in tow, have embarked on a bizarre and psychotic episode, enlisting law en-

forcement on, literally, a 20th-Century witch-hunt.

Los Angeles County District Attorney Ira Reiner shocked the broad audience watching the McMartin Preschool child-abuse case with his decision to drop charges against five of the seven defendants. He attempted to defuse the ensuing critical crossfire by explaining his reasoning in an interview with the *Los Angeles Times* but only further clouded an already murky picture.

Reiner said he had suspended his usual criteria in bringing criminal cases — that his attorneys have a strong chance of obtaining a conviction — and instead adopted the role of judge, asking his prosecution team if they personally believed each defendant was guilty.

Reiner's decision and subsequent explanation left nagging, embarrassing questions — of legal ethics, of the \$4 million dished out to bring all seven to trial, of why two should be tried on virtually the same evidence as the five who walked.

But to the small community of investigators and experts close to the phenomenon of satanic child abuse, Reiner had little choice. He was faced with a prosecutor's nightmare — vast allegations and virtually nonexistent physical evidence.

His office was not the first to face this dilemma.

The most notorious case to date took place in Jordan, Minn., where

24 of the town's 2663 residents were accused of playing sexual games with children that culminated in the sacrifice of animals and small infants. At trial the case collapsed in the face of contradictory testimony by children and the recantation of the star adult witness. Following the fiasco, the prosecutor resigned in disgrace.

In Bakersfield, Calif., in 1985 longtime Kern County Sheriff Larry Kleier caused a storm of controversy when he announced an investigation into charges that as many as 77 adults had participated in satanic child abuse, including child sacrifice. Kleier quickly drew fire from the county grand jury, on grounds that the children's statements had been prompted by investigators. Kleier stood by his charges, however. "I'm convinced these children are telling the truth," he told a news conference.

The state attorney general's office has stepped in to review the case but no findings have been issued.

In Southern California allegations connecting sexual child abuse with satanic activity have been part of the McMartin case for well over a year.

The second child witness to take the stand said he and others were taken to a church where adults dressed in black robes and wearing plastic masks engaged in candlelit chants. After the robed figures departed, the child said, teacher Ray

Buckey stepped up to the altar and "cut up" a live rabbit, warning that the same fate would befall anyone who learned of the strange rituals.

As the children's stories grew stranger and more frightening, even the members of the prosecution team began harboring doubts about the charges. They had detailed testimony and corroborating reports from medical examinations. But still no photographs. No tangible evidence.

But besides McMartin, four other South Bay preschools have been closed by state authorities for investigation of sexual abuse. Testimony in two of those cases has involved allegations of satanic activity.

And outside the South Bay, children from three communities miles inland have related similar accounts of sexual abuse, rituals and black magic. I looked into these cases in detail. Henry's story is part of one. I don't claim to have an answer, but this is what I found:

* * *

IN APRIL 1984 deputies from the Los Angeles County Sheriff's Pico Rivera station arrested two men and two women on charges of kidnapping, conspiracy, false imprisonment and sexual assaults on children. Bail was set at \$100,000 each.

The investigation and subsequent arrests were based on charges made by 10 children from four different families, all residents of Planter

Street. The case was brought before Whittier Municipal Court Judge Patricia Hofstetter, who dismissed the charges after two children testified during a closed, 10-day pretrial hearing.

One of the children recanted on the stand, Hofstetter recalled in an interview, and the second contradicted himself in his testimony.

Months later the four defendants filed a civil suit charging slander and malicious prosecution and naming the parents, children, deputy district attorneys and 26 sheriff's department staff members involved in the case.

While the initial hearing was in progress, however, the children made continuing and more detailed charges, including descriptions of satanic rituals and child sacrifice. The sheriff's department responded in July by establishing a special task force consisting of eight full-time investigators.

The task force spent four months working solely on the Planter Street case, sending deputies as far afield as Texas. No new evidence was produced and no new charges were filed, but the case remains open.

Sheriff's Lt. Bill Stonnich, who headed the task force, said the unit was created because the allegations were continuing and because strong medical evidence convinced the department "that some of the victims had in fact been abused."

"We've spent literally thousands

of man-hours on the case," Stonnich said.

In nearby Whittier local police assembled a similar but smaller task force to investigate allegations by two young children, a brother and sister, of repeated abuse while they were attending Broad Oaks School, a child-care center run by Whittier College.

The little girl, then three years old, first complained of molestation by a classmate. But during 12 weeks of therapy at Whittier's Intercommunity Child Guidance Center, she eventually described extensive ritual abuse, with much photographing, exotic paraphernalia and child sacrifice.

According to Whittier Police Capt. Richard Shelters, four investigators interviewed 64 families with children who had attended the school. "We came up with no indication of any criminal activity, no statements to support the allegations," he said.

Shelters added that he was not convinced of the significance of a medical examination performed on one of the two children that showed "excessive relaxation of the rectal sphincter consistent with rectal penetration."

Shelters' conclusion differed from that of Dr. Daniel Higgins, the child-abuse expert who conducted the exam. His findings were not conclusive, he said, but were sufficient to warrant police attention.

"Many of the findings in cases [now being prosecuted] around the city are 'soft' findings like this," he commented in an interview. "The child has a good story and the findings were consistent with that story."

Also in 1984, police in Covina, Calif., received a call from a doctor reporting an unusual rash on the buttocks of a boy who attended the preschool run by Covina First Baptist Church. Over the next six months parents of children from four families charged that their children had been molested while attending the school and had described strange rituals involving chants, magic and the sacrifice of small animals.

City police conducted a broad investigation, including administration of polygraph tests to most of the teachers and staff at the school. No evidence was turned up and the case was closed. "This was top priority — we checked every lead," said Covina Police Chief John Lentz.

Last April, three of the families filed suit against the school and also charged the police with doing an inadequate investigation. In pressing their case, the parents relied heavily on medical exams conducted by Escondido pediatrician Mary Spencer, who found extensive rectal scars that she called "very strong evidence."

"I hated to see this case thrown

out, because I think it is a good one," said Spencer, who has handled more than 400 such cases. "I think the department was remiss" in dismissing it, she said.

Other medical experts say they are convinced of the truth of the strange allegations made by children around the country.

"The reason kids talk about rituals and chanting and wearing robes and killing babies is because it happened," insists Michael Durfee, a child psychiatrist and medical coordinator for the county Department of Health Services' child-abuse prevention program.

"I don't want to believe that people are doing these things to children, but the stories are too patterned, too consistent, not to be true."

Durfee said young children simply don't have the capacity to fabricate the kinds of detailed stories that are now being investigated.

"Kids that age will come up with some wonderfully fanciful kinds of stories if you ask them to. But when you have a kid who says, 'The man took the rabbit and cut the head off,' and you say, 'Wasn't it the ears?' and the kid says, 'No, it was the head,' then I flat out believe him."

For some researchers in the field of child abuse, the question is not whether ritualistic abuse takes place but for how long.

"I wouldn't discount the chil-

dren's stories because I have worked with adults who have talked about being involved in this kind of activity when they were young," said Trula de la Calle, a Santa Ana psychologist who specializes in cases of multiple personalities. "It wouldn't surprise me if this sort of thing has been going on for centuries."

Donald Schafer, a psychiatrist on the clinical staff at the University of California Irvine Medical School, said incidents of satanic or ritualistic abuse have emerged as a primary factor in cases of multiple personalities. Schafer said the child victims block out the trauma of ritual abuse as they grow up, consequently developing split personalities as adults.

As for the current cases, Schafer said it was unlikely that the children are fabricating their stories of abuse. "Kids do not tend to make up things like this. Teenagers may, to get back at a teacher or something like that, but when kids are 10 and under, they generally do not."

"And when they are filling in detail they couldn't get anywhere else, I do believe it."

* * *

BUT GETTING a jury to believe is another matter.

"I knew right from the get-go that we didn't have a case we could take to criminal conviction," Covina Police Sgt. Dave Miles said of the Covina Baptist Church case.

"These kids are too young to stand up as credible witnesses in

court. And the variety of stories and conflicts within them rendered the case unfileable."

Similarly, Whittier Judge Hofstetter said credibility was a key factor in her decision to dismiss the Planter Street case. "When the story starts to change, you have to decide: Is the child telling the truth now or was he before? It's not easy to say."

"It's probably true that the younger the child, the less likely he is to tell an intentional falsehood. But that doesn't necessarily mean the story is more accurate."

Hofstetter added that the fact that children make outlandish accusations does not in itself compel belief. "If children have the Old Testament read to them on their mother's knee, then they'll know about baby killings and things like that."

The poor court record of the satanic cases comes as no surprise to Lee Coleman, a Berkeley psychiatrist retained as an expert witness by the McMartin defense team. To Coleman the cases fall apart because they are fantasies in the first place, fantasies instilled by the health professionals who interview the children at the first inkling of sexual abuse.

"I haven't seen a single case yet where the fantasy wasn't first stimulated by an adult," said Coleman, who has consulted on trials as far away as Florida.

In videotapes of the children's

interviews with therapists, Coleman said it is apparent that the children are being "manipulated and indoctrinated" into wild stories of abuse.

The bizarre nature of the stories is proof that they did not take place, Coleman said. "While you can manipulate the child, you can't control his fantasy, so you come up with some of the most wild things imaginable."

Coleman also discounted the medical evidence turned up in physical exams of children. In both instances, he said, overzealous adults are using the children to exercise their own desire to play the role of saviors.

"It feeds on itself. Everybody would like to protect children. There's a strong temptation to come to the rescue."

Even those who are convinced the children are telling the truth concede that Coleman has a point. "The problem with a case like this is that the child's natural reaction is to deny everything," said Roland Summit, a psychiatrist who specializes in child abuse.

"In order to get the story of what happened, you have to tease it out. You have to make the child feel safe and supported. What we need is a rational forum that isn't dominated by justice-system imperatives," Summit said.

"Justice-system imperatives" like the Bill of Rights?

But what about the courts? They

have proved sufficient, to some degree at least, in whatever perplexing conflicts we have been able to get ourselves into until now.

In these cases of alleged satanic ritual, however, the courts have had to deal with almost overwhelming problems. The McMartin proceeding even without the introduction of satanic aspects is the single most expensive case in state judicial history.

Moreover, the prosecution in the case, despite succeeding in obtaining indictments against seven defendants, decided on its own to drop charges against five. And dozens of children, whom the process was designed to vindicate, were ultimately pulled from the case by their parents due to the damaging psychological effect of the trial itself. Other courts elsewhere had the same disappointing results.

At least part of this breakdown is explained by the nature of the conflict. For each of the six individuals involved — children, parents, investigators, medical professionals, attorneys and even judges — these cases are invariably the most troubling, the weirdest, they have ever had to face.

For the families, once the children utter their terrible stories, their normal workaday existence is gone.

The children's behavior changes radically. They are hyperactive, frequently begin masturbating and playing with their feces and become

subject to unpredictable fits and tantrums. The parents face days filled with anxiety, with frustrating phone calls to police and attorneys and therapists, with paranoid fears for their children's safety.

Some are overwhelmed. They withdraw, they make plans to leave town; like their children, they lose faith in the humanity around them. Others, like Vicki Meyers, become obsessed.

* * *

ONE OF THE Planter Street parents, Meyers is on the phone from morning until midafternoon, talking with a network of parents, investigators, experts and cops that reaches from Washington to Manhattan Beach, Calif.

Then she is gone, wheeling through the South Bay, meeting with investigators and other sleuth/parents, chasing down leads. She says she's been assaulted twice. Easier to confirm is the time she was arrested, at 3:00 A.M. outside a topless bar in a sleazy part of Whittier, in the process of trying to purchase pornographic pictures to see if they included shots of her own children.

Meyers is savvy, she is reckless and she is full of verve in her pursuit. "When I first found out, I was livid with anger. I never disbelieved it, because it was my three-year-old — he was two at the time and they just don't make this kind of stuff up.

"He was afraid to go to bed and I asked him why. He said, 'Because of

the spiders.' I said, 'C'mon, there are no spiders under there,' and he said, 'Oh yes there are, the man down the street told me there are.' I said, 'What man?' And he said, 'The man who ties me up and puts me in the closet.'"

She laughed and went on talking about the sheriff's investigation, which she said had been botched. I couldn't help remarking at her non-chalance.

"I'm kind of running on anger," she answered. "You can't get emotional about it — you can't even think about it. Anger is what's saving me. I know that if I let myself get scared, I won't be able to keep it up."

Meyers is at one extreme but there are dozens like her — parents new to the field and longtime investigators — all seeking some tiny bit of physical evidence that would bear out what the children have been telling them. And yet, not a single photograph, not a single witness has been produced.

I need an alternative to the charged emotions of the parents or the carefully crafted positions of the attorneys and the child experts. So I filed a couple of simple questions with the sheriff's Information Bureau. How could all these children be making up these same fantastic tales? On the other hand, how could all this alleged criminal activity take place undetected?

A week of silence, then a phone

call. "I wish you could give me an answer to that," said Capt. Jerry Minnis, chief of the sheriff's Juvenile Operations division. Minnis referred the question to Tom Kerfoot, a deputy assigned to a special detail researching links between crime and the occult.

After declining to discuss any specific cases, Kerfoot said, "I'm firmly convinced that it's going on — that children are being utilized in satanic rituals. I don't think that it's an epidemic but I think that it's there."

* * *

SANDI GALLANT, an officer with the Intelligence Division of the San Francisco police, is considered by many the leading law-enforcement expert on satanic child

abuse. Gallant recently compiled a list of questions that neatly sum up the current status of the satanic abuse riddle.

- Are these cases totally separate or are they connected in some way?

- Why have no victims' bodies been found?

- Why are children's stories, from different parts of the country, basically the same?

- Why are these cases surfacing in 1984 and '85, when they never have before?

- If this is part of some psychological phenomenon surrounding sexual child abuse, why were these stories never heard before?

Nowhere in the country are Gallant's questions more urgent than in Los Angeles County.



TWO-HEADED, SIX-LEGGED SURPRISE

IN SEPTEMBER 1986, Paul Weintraub, co-owner of Martins Aquarium in Jenkintown, Pa., found himself face to face with a two-headed, six-legged turtle.

Weintraub told Associated Press he spotted the two-inch long reptile, a baby Red-Eared Slider, while inventorying a shipment of thousands of turtles airlifted from a Tennessee hatchery. His store supplies research centers, he said.

"I was just counting the turtles," Weintraub said. "You kind of develop an eye for anything odd. The heads both work. It has an extra pair of legs between the others and they work. We don't know whether it's male or female or both."

The turtle, named for reddish markings around its head, is endangered in its native South but is raised in hatcheries.

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.

MIRACLE ALONG THE GANGES

By Hugo I. Wiener

ALL MY LIFE I have hoped that I might witness a miracle. I have observed Oral Roberts in operation. I have visited shrines such as Lourdes and Fatima but the miracles always seemed to happen just before I got there or after I had departed.

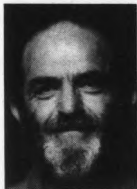
When I actually witnessed a miracle, I was totally unprepared for it. It just didn't happen under the conditions I had always expected a miracle would happen. At the time I was a monk in a religious order in India. I'm still not exactly certain what took place.

When I visited the Burning Ghats in Benares on October 21, 1968, I noticed an old woman who was the obvious center of attraction among her group. Those congregated around her appeared to be her near-

relatives and she was easily the eldest of them all.

She seemed to resent the attention she was getting, apparently preferring to remain in the background like most Hindu women.

The woman was plainly near the end of her days. Under her eyes were deep, dark circles. Her forehead was deeply furrowed with the



Hugo I. Wiener



Hugo Wiener's pilgrimage to Benares, India, resulted in fulfillment of lifelong hope: to see a miracle.

marks of advanced age. She moved slowly, apparently suffering from crippling arthritis. Soon she would be immersed in the Ganges in a ritual that would probably be the final act of her earthly life.

The younger men in the group urged the hesitant woman down the steps toward the muddy waters. She was not eager to enter the water and two of the men had to coax her even to touch it. At the last moment she seemed to surrender without resistance and waded out into the deeper water. Then suddenly one of the young men immersed her completely.

At least a minute passed and I felt an almost overpowering urge to jump in and rescue the poor woman. Another long moment passed and still no woman or any visible sign of

life. Were the men drowning her as an act of mercy?

Then the woman shot up out of that muddy water with a great lusty shout. Unassisted, she walked erectly and briskly up the ghat steps.

While only moments before she had seemed on the certain threshold of eternity, now she was smiling radiantly and talking animatedly with her relatives.

There was no longer even a trace of those deep circles under her eyes. She had not the slightest wrinkle of any kind. She looked now, in fact, like a very young woman. As her beautiful face glistened from the sacred waters of the Ganges, her kinspeople wept, gave thanks and expressed their joy.

I, a stranger from another culture half a world away, secretly shared in their rejoicing that day. Her great faith had literally rejuvenated her body. Just witnessing the incident strengthened my faith too.

I was taught a lesson I needed to learn: that the Lord alone chooses the time and the place where He will make Himself known. He belongs to all of his children everywhere.
—*Cabazon, Calif.*

PSYCHIC UMBILICAL CORD

By Fay Kaplowitz

HAVE YOU ever had a sudden "nervous feeling" sweep over you, tighten your chest, race your heart, leave you gasping for breath?

While sitting in class at Dowling

College in Oakdale, L.I., N.Y., I was suddenly overwhelmed with such a "nervous feeling." My chest tightened; I could hardly breathe. I whispered to my friend, "I must go home, something is happening. I can feel it."

In five years of college attendance, I had never before left in the middle of a lecture. Now, this "nervous feeling" was telling me that I must go home immediately. While I was driving home as quickly as I could, my imagination was racing as fast as the car. Who was in trouble? My daughter Marilyn? My son Gary? My husband? My aged mother?

As I drove into the garage I heard the phone ringing. Rushing into the darkened house, I grabbed the phone and heard the pained voice of my son. "Mom, can you come to get me? The hospital just discharged me."

My son Gary, a student at New York University in 1970, had tripped on Lexington Avenue in New York City and torn the ligaments in his leg. He had been put in a cast. If I had not rushed home from my class, no one would have been there to answer my son's call for help.

As a college graduation present in 1971, Gary was enjoying a trip to Europe. One afternoon I suddenly experienced excruciating pain in my ear. It wasn't a constant pain but came in sudden bursts. My ear had not been troubling me and

there was no logical explanation for the attack. I noted the time was 1:00 P.M. That night I had a transatlantic call from a frantic son. "Mom, I have an ear infection," Gary said, "and I want to have it treated at home."

My thoughts flew to my 1:00 P.M. attack. "Gary, what was happening at 1:00 o'clock?" I asked. "My ear was killing me."

Well, Gary had been on a plane flying from Copenhagen to England and every time the plane hit an air pocket he had groaned and grabbed his ear—and so had I.

One morning I stood at the front door seeing my seven-year-old daughter Marilyn off to school. As she gaily waved from the school bus I had that sudden "nervous feeling." I should shower and dress, I thought, so I'll be ready to leave when the school nurse phones. I knew Marilyn had gym at 9:00 A.M. and my pounding heart was telling me to be ready at that hour.

I was dressed and having coffee when the phone rang at 9:05. It was the school nurse with the news that Marilyn had fallen and fainted in gym. "Could you please come as quickly as possible?" she asked.

Without thinking, I answered, "I'll be right there. I was waiting for your call." Not until I heard a gasp at the other end of the line did I realize what I had said.

It is my theory that there are two umbilical cords connecting a mother

and her child. The doctor severs the physical cord but only a mother can sever the psychic one.—*Deer Park, N. Y.*

THE WALL

By Helen Blide

ONE EVENING in March 1986 I had a dream about the attic of my stone house in Chester, N.J. Although unaware of the circumstances that led me there, I saw myself staring at the rear stone wall. Soon I found a trap door, which I had never noticed before, in the wooden floor.



Helen Blide

After climbing down a long drop ladder, I grimly entered a dark passage. My breathing became shallow as I smelled the fresh earth scent that permeated the air. Light filtered through a crack in the wall showing me a mound of dirt and rocks. When I spotted three pairs of boy's sneakers almost buried in the mound, I fell to my knees and cried.



Warning of wall collapse saved lives.

Three days later, on March 27, my 11-year-old son Danny and his friends Michael Giampino and Jonaton Crane were playing outside near a 100-year-old retaining wall by my home. As I glanced out the window, I happened to notice the sneakers they were wearing: the same ones I had seen in my dream! As that dream flashed before my eyes, I burst out the door and screamed for them to run away from the wall. They reacted quickly.

Minutes later, as I watched in horror, the entire eight-foot-high structure collapsed sending down 10 tons of rocks and dirt onto the ground below. The largest boulder had fallen onto the exact location where the boys had been playing.

My dream had warned me about the danger the boys were facing. If I had not ordered them away from the wall, they would certainly have been buried beneath tons of fallen rocks. — *Chester, N.J.*

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.

HOME FROM THE SEA

By John Butler

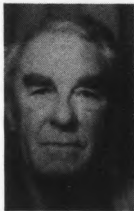
ONE SUNNY afternoon in June 1953, while the narrow streets of this old mining town were lined with throngs of noisy children on their way home from school, I knocked at the door of 11 Shaw Street, Barnsley, South Yorkshire. It was a weekly call I made to collect the old widow lady's insurance cover for her funeral. Our arrangement was that if she was out she would leave the door unlocked and the money on the sideboard.

When there was no response to my knock, I lifted the old-fashioned lock and walked in. A bright coal fire burned in the old black range.

I collected the premium, signed the book and turned to go out again when my attention was suddenly drawn to a figure sitting in an old wooden Windsor armchair by the fire.

A young man in a sailor's uniform was staring fixedly into the flickering flames of the fire. He made no sign that he was aware of my presence.

Not wishing to intrude on his privacy, I would have left without further ado. But at that moment I caught a glimpse of his face in the sunlight. I recognized him imme-



John Butler

diately as the same young man whose large framed photograph stood so proudly on the gleaming redwood chest of drawers.

There was no denying it was the same. The prominent teeth, froglike eyes and black calf lick of hair made it instantly recognizable.

The next time I saw the old lady, Mrs. Robertshaw, I asked her if her son — I knew she had only one — had returned to his ship. As I spoke, I gestured toward the photograph.

She was upset and wanted to know how I knew he had been in the navy. I knew something was wrong the way she emphasized *had*. Then tearfully she told me he had been blown up and lost in *The Prince of Wales* off Singapore in 1942. — *Barnsley, South Yorkshire, England.*

I AM WITH YOU

By Janet E. Neuman

FOR ABOUT 18 months I thought I had arthritis. My doctor had taken a spinal X ray and told me I had arthritic spurs. After months of back pain and further examination, the "spurs" proved to be malignant tumors. After surgery the lymphoma was found to be widespread and in the third stage (there are four stages). In 1973, when this happened, there was no cure or treatment for lymphoma.

About six weeks later I read in the *Miami Herald* about work Dr. Addington Whitney was doing with

a drug called B.C.C. at the University of Illinois. I traced him by phone and went to Chicago, where I learned he was working on surface tumors and could not help me. But he told me about his friend Dr. George Blumenshein who was working with chemotherapy and the Laminar Air Flow Unit at the University of Texas' M. D. Anderson Tumor Institute.

Dr. Blumenshein said he could make no promises but if I became an experimental subject, I would be helping my children and grandchildren. I felt I had nothing to lose.

I spent a total of five months at the institute and 64 days in the Air Flow Unit. The treatments were so painful that they were often nearly unbearable.

One night five weeks into my stay in the A.F.U. the pain was especially intense. I had never run a high fever and this alarmed the staff. I was begging the Lord to end it all when I felt someone take my hand.

I was sure I was about to die — because when I looked to the side of my bed I saw my dear friend Joseph Taylor who had passed away years before.

I had not thought of him all through my illness. But he said, "I tried to tell you the fever would go away. I was with you. This is just another crisis in your life. You will have a complete recovery and amaze the doctors. It is not your time to come over and when it is I will be

here to help you."

I knew he was really there and I knew I would recover. I did. I have enjoyed 14 years of good health. And I know that when my time comes I will see my dear friend again. — *Pompano Beach, Fla.*

SANTA'S FAREWELL

By Lynne Carboni

MY STEPFATHER Roy Brown died on September 23, 1961, from complications following surgery. Lack of funds prevented my husband Dom and me from attending the funeral in Salt Lake City, over 2000 miles away. I was especially saddened that Roy had never even seen our son James Noel who would soon celebrate his third birthday.

A jolly, heavy man, my stepfather had played Santa Claus to hundreds of children since the days when I was a child myself. And he'd seemed to feel a special affinity for Noel, taking delight in his having been born on Christmas. In cards and letters he had always referred to James Noel as "Jiminy Christmas!" and looked forward to a time when he would take the boy fishing.

A few days after Roy's death my husband and I were watching television while Noel pedaled his tricycle from the living room into the front hall and back again. Our outgoing little boy had never held imaginary conversations or talked to himself, so we were surprised to

hear his cheerful "Hi!" I turned in his direction and saw he was stopped in the entry and gazing upward, toward our old home's elegant staircase. Then he resumed his pedaling into the living room.

"Who were you talking to?" I asked.

"The man sitting on the steps," he replied.

A chill ran through my body for we three were alone in the house, but I managed to sound nonchalant, "Oh? What did he look like?"

"Just a nice man with glasses," he said offhandedly. Dom gave me a knowing glance as I sat silently wondering, Could it have been Roy?

Sometime later we got out the photo album and paged through it. The three of us were looking at it with Noel seated between Dom and me. Noel was giggling at his baby pictures, pointing out and talking about the uncles, aunts and cousins he knew by name. Near the back of the album was a smiling photograph of Roy with my mother Elenor.

Without hesitation, our small son pointed to it, announcing, "Hey, that's the man I saw on the steps!" — *Punta Gorda, Fla.*

DON'T USE!

By Marie Wyatt

I AM A sound sleeper and seldom dream. That is why, when the image of my dead father appeared

to me in a dream it made such a strong impression on me.

In the dream my father Albert Hinderer, who died October 9, 1963, stood beside my bed. Looking down at me he said, "Marie, don't you ever use that percolator again." Then he disappeared.

It was such a strange dream; yet it had seemed so real.

The next day when I started to make my coffee I remembered what Father had said and I used a glass drip coffee maker instead. I simply couldn't bring myself to use the percolator after Father's telling me not to, ever again.

Months later I read a notice in our daily newspaper, *The Elyria Chronicle-Telegram*, which said,

"Do you have a . . . brand percolator that you purchased between years . . . ? If you do, send the model number to the company at the address shown. It may be dangerous, so please wait for our reply."

I sent the model number to the company and when I received the reply my hair almost stood on end. In large letters it said, "WARNING! YOUR PERCOLATOR CAN BE DANGEROUS TO USE. PLEASE STOP USING IT!"

The letter went on to explain that the band holding the handle could separate from the coffee pot, although it might not appear to be loose, and if it was full of hot coffee someone might be seriously burned.

— *Elyria, Ohio.*



UCLA STUDENT FINDS NEW INCAN CITY

AN ARCHAEOLOGICAL discovery in Peru may prove to have major significance in fleshing out the history of the Incas. An official announcement from the Peruvian government in the fall of 1986 credited Reynaldo Chohfi, a graduate student at the University of California-Los Angeles, with making the discovery while flying over the Andes. Chohfi, however, told Associated Press he discovered the ruins a year ago while studying 30-year-old aerial photographs of the region.

The ruins are the remains of a large settlement a few miles from

the most celebrated of all Inca ruins, Machu Picchu, which Chohfi has been studying since 1978 because of his interest in structures that maximize the usage of the earth's natural resources such as solar energy.

Chohfi, a Brazilian who has lived in the United States for 10 years, was joined in the discovery by his friend Octavio Fernandez, an archaeologist with Peru's National Cultural Institute. Most authorities agree that the discovery is significant but its full importance will not be known until the site can be excavated.

THE RING-IN-THE-FISH STORY

An unlikely event may occur once or twice — but what are we to think when it happens over and over again, everywhere?

By Michael Goss

WHILE SWIMMING in Oslo Fjord one day in 1976, Thekla Aanen lost her gold ring with a diamond setting. Three years later her grandson went fishing at or around that same broad patch of water and came home with a 10-pound cod. When Mrs. Aanen cleaned it for supper, she found her gold ring inside the fish.

If that story sounds familiar, it could be because you read it in Harold Helfer's "Strange to Say" column in the August 1982 issue of FATE. In the July 1985 issue Helfer related the story of Regnuhild Anderson's finding her gold earring inside a cod one week after she had bidden it farewell forever as it slid beneath the waters of a Norwegian lake. In yet another issue (March 1985) he told how Ricky Shipman of Rock Hill, S.C., had his driver's license returned 11 years after he had lost it out of the wallet he had stashed in his trunks while he was bathing; an angler discovered it in the belly of a newly-caught mackerel.

Or perhaps Thekla Aanen's good

fortune reminded you of an account culled by Michael T. Shoemaker from the *Alexandria* [Va.] *Gazette* of July 12, 1904 — and revived in September 1986 FATE — relating the experience of a Mine Hill, N.J., woman, Mrs. John Biddle, who on the first fishing trip of her life landed a 12-pound pickerel which contained the watch and jewelry stolen from her home three years before.

But FATE has no monopoly on these Fish & Ring stories. They are international travelers and, if one can judge from the number that find their way into the papers, the press is fond of them. An incident in one country can be read about thousands of miles away in another — which explains how Britons got to hear how Texas farmer Paul Watson lost his gold wristwatch when fishing and how three days later his 13-year-old son Jack hooked the fish that had swallowed it.

Brief, punchy and uncomplicated, such reports have instant reader appeal, which in turn makes them perfect page-fillers. Only a misanthrope — or a folklorist — would

complain about their repetitious nature or challenge their authenticity.

Of course it is the frequent repetitions of unlikely but similar stories that tell the folklorist that the game is afoot. Even if there were just one Fish & Ring tale, the chain of coincidence is stretched a good deal. The plethora of these fishy recovery tales takes it to somewhere near the breaking point. So it seems safer to assume they belong to folklore (and fiction) than to the world of "hard" news.

Or is that so safe an assumption? It may just be that the combination of events, however hard to credit at first glance, occurs more frequently than our fixed view of probabilities allows. "There can be little doubt that this tale of the 'Fish and Ring' is true," wrote the Rev. C. W. King in the 19th Century. "Fish... greedily swallow any glittering object dropped into the sea and within my own recollection, one when opened was found to contain a wedding ring." It is certainly true that fish stomachs have been found to house the most unlikely objects.

Consider, for example, artifacts discovered inside sharks. We may have to dismiss the hoary tale of the 22-foot French specimen said to have contained "the headless body of a man encased in complete armor." But there is less reason to dispute all the handbags, car license plates, shoes, knives and assorted

other objects attributed to others. I can believe in the "whole firkin of butter, not a hoop broke," from a 16-footer hooked off Antigua in 1750 and perhaps the report concerning "the entire contents of a lady's workbasket, down to the scissors," testified to by one Victorian naturalist.

The "shark arm murder" case of 1935, perhaps the most intriguing homicide in Australian history, began when a newly-acquired exhibit at Coogee Aquarium in New South Wales alerted police to a particularly grisly killing when it vomited forth a tattooed human member. That the Crown failed to get a conviction despite this and other evidence was scarcely the fault of the shark. As one reads all this, it's easy to think that a shark whose stomach would preserve a human arm could as easily preserve a ring on the hand attached to one end of that arm.

Similarly, pike (known in some parts of Britain as "freshwater sharks") have yielded enough objects to make owners of lost jewelry reach for their rods. The *Newcastle Chronicle* of December 19, 1764, recorded the "great astonishment" of a cook who found inside a 28-pounder from the River Ouse a watch subsequently traced by maker's inscription to a man drowned six weeks earlier. If that seems believable enough, the same cannot be said of a tale concerning a

Ukrainian woman whose gold watch somehow got into the River Dneiper as she helped her husband set up his fishing gear. Minutes later, when the husband made his first catch of the day, a pike, the fish was found to contain the missing watch, and it was keeping correct time!

Most Fish & Ring stories involve the cod, which wildlife authorities tell us is a confirmed swallower of indigestible objects. The cod's reputation for indiscriminate gobbling was enhanced when one was laid open in a Cambridge market on Midsummer Eve 1626, to reveal a slimy, battered but still readable volume bound in parchment: an event which the thoughtful couldn't fail to see as a warning to their irreligious times.

Unlike 17th-Century moralists, we aren't likely to anticipate divine warnings from fish whose bellies contain literature, however uplifting the contents. But such reports do testify to the gustatory prowess of cod. In a 1765 account we read that a ring found inside a cod had been there so long that the inscription had worn off and consequently the owner could not be traced.

Of course it is always more satisfactory when we read that the lost ring was traced back to the person who lost it, as in the case of a monogrammed signet ring dredged from the entrails of a cod by a Trinity Bay, Newfoundland, fisherman in

the latter 19th Century. The "P.B." monogram was sufficient to persuade relatives that the ring belonged to Pauline Burnham, who had lost it — and her life — when the steamship *Anglo-Saxon* went down. The cod's captor got a reward.

* * *

SO WE CAN credit that cod and other fish do indeed swallow rings and other things which sometimes find their way back to their rightful owners. This ought not to impose too great a burden on our sense of what is and isn't possible, even if it may not seem particularly probable. The thing evidently has happened more than once. But when it comes to stories in which the fish is caught by the loser of the ring (or whatever) — days, weeks, months, years later — the statistics of improbability soar. There is something vaguely uncanny about it all.

As an illustration we have the testimony of a Rothesay, Scotland, sloop skipper who allegedly lost his keys over the side while in Loch Broom. The keys happened to be attached to a piece of parchment carrying his name and address. Six weeks later, off Raasay, which lies about 100 miles southwest of Loch Broom, he hooked a large cod which immediately vomited out a penknife marked (and therefore identifiable) by the initials of another skipper. It also threw up the Rothesay skipper's

lost keys and name tag.

The *Greenock Advertiser's* treatment of this story is a classic example either of 19th-Century British understatement or of a tongue pressed firmly into a journalistic cheek. It was, the newspaper said, "a remarkable circumstance that this fish, in its migratory course, should arrive at the same spot where the sloop was, sacrificing its life, and with its last breath discharging an act of honesty that would have honored a higher grade or species of animals."

Stories of this sort dare you to take them seriously. For many the challenge is too great; they elect to regard Fish & Ring tales as pure folklore. At most they may concede the thing could have occurred once or twice but no more, since that would turn the law of probability on its head. At the same time Fortean may find the sheer improbability of the yarn, with its deliberate, outrageous defiance of statistical likelihood, a clue to its genuineness, yet another teasing ploy of some cosmic joker who turns folklore into reality just to shake us up a bit.

Things get even worse when we discover it isn't only fish that operate a sort of "Lost and Found" agency for human valuables. There are stories featuring chickens and (still more numerous) of cows with a taste for jewelry. Examples from Somerset and Ireland deal with the

now-standard loss of rings, both duly recovered from bovine recesses in the usual way. Slightly less conventional is the report of a watch discovered, still running, beside fresh cow dung some years after it had been ingested — presumably kept wound by the animal's rhythmic breathing and stomach movements, a veterinarian theorized. It had lost four hours, but I guess you can't have everything.

* * *

"IT WOULD appear true," Charles Edward mused in 1855, thinking of the Newcastle man who dropped his ring over a bridge and into the River Tyne during the mid-17th Century, only to have his wife extract it from a fish she had purchased in the market. "It was merely an occurrence possible, but extremely unlikely to have occurred," Edward thought.

This seems to me inadequate. Taken in their entirety, these episodes present a sliding scale of improbabilities. If you know or suspect as possible that your ring has gone down the throat of a cow, there is an average chance that one day you may just get it back. The only doubt is how long you should wait before contacting the butcher or how much cow dung you will have to rake over. But if you drop your ring into the sea, lake or river, where is the guarantee that it will be snapped up by a passing cod, mackerel or pike? And supposing it is

snapped up, what are the odds against your catching that particular cod, mackerel or pike and getting back your lost ring?

Had my career depended on mathematical ability, I would have starved years ago. That is my excuse for declining to calculate the odds against the likelihood that a ring lost by a given person at a certain time and in a particular place will be swallowed by an individual fish from a piscine population of many thousands. It likewise excuses me from tackling the yet more mind-bending odds against *that* fish's being caught hours or years later with the item still in its system and, moreover, by someone connected with the ring-loser — let alone the ring-loser in person.

Folklorists would no doubt reassure me that mathematical approaches to the Fish & Ring would be gross misapplications of intelligence. You don't bring mathematical subtleties to bear on a legend, which is exactly what folklorists believe the Fish & Ring to be.

Calling a story "folklore" or "legend" is often just another way of saying that it is anecdotal, that it repeats a well-known narrative theme and that it is respectably ancient. The Fish & Ring certainly fits into all three categories.

It was already old when Herodotus recorded it in Egypt, whose King Amasis reputedly had advised the Samos tyrant Polycrates — who

contemporary opinion felt was blessed with luck too good to hold out — that he should forestall misfortune by voluntarily parting with some cherished treasure. Polycrates chose his valuable emerald signet ring set in gold and inscribed with symbolic figures of a lyre, a bull's head and a dolphin. Into the sea it went; next week, courtesy of a huge fish presented to the ruler by a fisherman, back it came. Polycrates interpreted this as a token of divine approval. The less sanguine Amasis read it as proof that you can't save a person from his individual fate and dissolved their bond of friendship, thus excusing himself from the duty of grieving when that fate got around to dealing with Polycrates.

Another sort of folklore — or, rather, a literary type which frequently resorts to homely folk themes to convey serious matters — is hagiography. The lives of the saints are rich in miracles involving the recovery of keys, rings and the like from assorted fishes, but perhaps that might have been expected, when one recalls that Jesus instructed Peter to raise money demanded by the Capernaum tribute-gatherers: "Go thou to the sea and cast an hook, and take up the fish that first cometh up; and when thou hast opened his mouth, thou shalt find a piece of money: take that and give unto them for me and thee" (Matthew 17:27).

At the start of a pilgrimage to

Rome, St. Egwin shackled his feet in symbolic subjection and hurled the key into the River Avon. Sailing to Italy, he was startled to see a fish leap up on deck. I need not tell you what it contained. The saint took this to mean that God did not require him to wear shackles and he proceeded to Rome without them. In the Sixth Century, we are told, St. Cadoc was sadly reflecting that his much-loved but pagan Virgil was languishing in Satan's grasp when the wind carried his copy of the poet's works into the sea. Cadoc's grief was assuaged the next day when a fisherman brought him a fine salmon — containing guess what.

Like Egwin, St. Maurilius owed the resolution of his self-doubts to a fish, albeit with some angelic help. This bishop of Angers held himself responsible for a child's dying unbaptized and, resigning his charge of souls, sailed for England. Pondering in mid-Channel how he should return the church keys, he was distressed when the Devil — as opposed to an ordinary gust of wind — knocked them into the waves. The bishop vowed never to return to Angers until the keys were recovered, which must have seemed to him like permanent exile.

But seven years later a party of monks delegated by Maurilius' flock to find and return him to Angers were also crossing the Channel when a fish flopped onto

the deck of their ship, the church keys (conveniently labeled) in its maw. Further aided by the angelic vision, they located Maurilius, then a gardener in England, and persuaded him to come home. The angel also had some comforting words for the saint: "Maurilius, return to your people and in reward for your virtues God will restore to life the infant that died seven years ago unbaptized." Next to this, the Fish & Ring component of the tale seems a minor sort of miracle.

Unlike Maurilius, who lost his church keys due to a satanically-engineered accident, St. Benno, bishop of Meissen, jettisoned his set deliberately. Throwing them into the Elbe was a good way of preventing the excommunicated Henry IV from entering the cathedral and very likely Benno knew he could rely on a fisherman's retrieving them from the belly of a fish (which is precisely what happened).

But the boy who disposed of the keys to Norham Church in the Tweed River created problems for parishioners. Vespers could not be said and soon St. Cuthbert appeared to a monk in a dream and wanted to know why (though I wonder why one capable of appearing in other people's dreams should lack supernatural sources which could have told him all he needed to know). On hearing the reason, the saint told the monk to buy the first haul of fish taken from the river. In this

haul, as it turned out, was a large salmon with the lost keys inside it.

Salmon, a royal fish more glamorous than the lowly cod, figure in several Fish & Ring stories. A ring-bearing salmon graces Glasgow's coat of arms, the motif being associated in popular lore with an adventure from the life of Kentigern, patron saint of that Scottish city. In the Sixth Century the Queen of Cadzow incautiously gave a ring from her husband to another nobleman who may or may not have been her lover. The King, taking the more critical of the two views, in a fit of jealous rage stole the ring, threw it into the Clyde and demanded that his wife produce it on pain of death.

Only a saint could extricate the lady from that sort of dilemma and Kentigern was the man for the job. In some versions he orders a monk to go fishing and demands the first fruits of that enterprise; in others he lands the salmon himself. Anyway, the conclusion is the same: the ring is recovered, scandal averted, lives saved — and, just as important from a moral viewpoint, the Queen is repentant.

* * *

FOR MANY Victorian folklorists the classic example of the Fish & Ring — and of "The Impossible Task" — was a ballad known as "The Cruel Knight, or The Fortunate Farmer's Daughter." The villain of the title is passing the door

of a poor farmer when he hears the cries of a woman in labor. "Being well-learned in the planets and signs," he deduces that the child coming into the world is destined to be his wife. Less than pleased at the prospect of an alliance with a commoner, he elects "to alter the fortune he found was decreed" by doing away with the girl.

After two unsuccessful attempts to kill her — by this time the girl has reached marriageable age and is beautiful — he takes her to the coast and casts his signet ring into the sea, commanding her never to look on his face until she can give it back to him. The disconsolate damsel becomes a cook in a nobleman's house. Then:

*As she for dinner was dressing
one day*

*And opened the head of a cod,
they say*

She found such a ring. . . .

*And viewing it very well, she
found it to be*

*The very same the knight dropped
into the sea.*

Confronted by this evidence, the knight flies into her arms and they are wed. End of story.

The only thing I find more incredible than the Fortunate Farmer's Daughter's being in the right place at the right time to recover the ring is that she would still want to marry the knight after the things he had done to her.

Next year — next week — the Fortunate Lady could be somebody quite different. She could be a woman from Oslo, a Texas rancher, a Northumbrian trawler-skipper. The Fish & Ring has not dated much; the newspapers continue to assure us it really happens. But does it?

The credibility of an often-told story, as folklorists know and many paranormalists agree, isn't necessarily improved by multiple repetition. Charles Fort, who usually was reluctant to concur with the opinions of "something-or-otherologists," summed up his position in *Wild Talents* (1932): "But it is not that I take numerous repetitions as a standard for admission," he wrote of his material. "The fellow who found the pearl in the oyster stew — the old fiddle that turned out to be a Stradivarius — the ring that was lost in a lake, and then was found when a fish was caught —. But these often repeated yarns are conventional yarns. And almost all liars are conventionalists."

Still, can we be absolutely certain these conventional yarns are *not* true — sometimes? "There is a fictional coloration to everybody's account of an 'actual occurrence' and there is at least a lurk somewhere of what is called the 'actual' in everybody's yarn," Fort went on. "There is the hyphenated state of truth-fiction. Out of dozens of reported pearls in stews, most likely

there have been instances; most likely once upon a time an old fiddle did turn out to be a Stradivarius and it could be that once upon a time somebody did get a ring back fishwise."

So we have a choice of what to believe. Perhaps the Fish & Ring incidents truly happened, more or less as told. Their inner meaning and significance — whether they represent the workings of amazing coincidence, miracles of divine intervention or demonstrations of what Fort called "the interconnectedness of things" — depends upon personal interpretation. Or perhaps they are a kind of slightly-improved fact. True stories of rings discovered in fish and laboriously traced to their owners could have been given narrative gloss (or added excitement) by the narrators' emphasis that the lucky angler was none other than the owner of the lost ring.

True, half-true or downright fictitious, the Fish & Ring is universal property and it seems safe to guess that early religious writers felt at liberty to introduce it for exemplary purposes into their biographies of the great and good. It is not, of course, a uniquely Christian story. It is as much at home in the Talmud, where the fish-stinking demon Asmodeus throws Solomon's signet ring into the sea (and is thwarted when Solomon removes it from the belly of a fish). Hindus had the

myth of Sakuntali who lost her ring while bathing and got it back, as Fort would have it, "fishwise." There are doubtless many more such tales in other religious traditions.

The earliest versions of these stories all illustrate the same principle: the strange operations of divine, benign Providence and the immutability of fate — a message relevant to Christian and non-Christian cultures alike. One prose version of "The Cruel Knight" ends with a sentiment that would have been endorsed by Polycrates and Amasis both: "You see, fate was too strong for him after all."

But by the 18th Century references to God and fate have been dropped. The story, as the *Greenock Advertiser* put it, becomes merely "remarkable." In medieval times the Shark Arm affair would have been heralded as a divine revelation of the "murder-will-out" pattern. Today it is only a luckily-provided forensic clue.

Secularization may have influenced later narrators' choice of lost/found items. In early stories these were almost exclusively religious in character. St. Francis Xavier, for instance, lost a crucifix which was returned next day by a large crab scuttling from the sea and holding it "devoutly and in upright direction." In time, however, the token object became less spiritual. The ring, formerly sym-

bolizing the saints' wedding to the Church, becomes just a valuable piece of jewelry; the lost keys belong not to a church door but to a Rothschild sailor. Gold watches are purely secular symbols of status. Other lost objects — money, pipes, drivers' licenses, false teeth — have no higher value at all.

The older accounts hint through their symbolism at allegorical meanings. Few would now agree, though, with maritime folklorist Fletcher S. Bassett that they are solar myths, the wintry sea bringing forth the "bright ring" of the sun; solar interpretations of folklore long ago passed out of favor.

For hagiographers and other writers up to, say, 1700, the Ring is patently a token of covenant: a precious object lost (or even sacrificed), surrendered to the will of God or fate. The "marriage" of Venice to the sea was solemnized each year by a gold ring dropped into the Adriatic. It is not hard to see why the story that when the doge found his "pledge" returned inside the head of a fish set before him at supper, he took it as a foreshadowing of the republic's downfall.

The sacrificial token is accepted and unexpectedly returned (thus indicating God's mercy and bounty on those who held office on his behalf, which the ring symbolizes) by way of another sacrifice: the life of a fish, historically symbolic of

Christ. This is underlined in the St. Egwin and St. Maurilius tales in which the fish is not actually caught but, in an act of supreme self-abnegation, throws itself onto the deck of a ship. Restoration of the ring shows that God or fate approves the actions of the ring-loser and often reconciles any doubts that person may have had about his spiritual fitness to serve the Lord.

Take, for instance, Arnulphus who when embracing Christian poverty threw his ring into the deepest part of the Moselle, declaring, "When I shall receive back this ring . . . then will I trust confidently that I am loosed from the bonds of all my sins." Later, as Bishop of Metz, he found his ring in a fish "and wondered not so much at the strange mine that had brought forth the metal, as that, by the Divine propitiation, he had obtained the forgiveness of his sins." Elsewhere, as in the stories of Saints Benno, Maurilius and Cuthbert, the return of the ring is accompanied by the restoration of religious order, a sign that reveals the mysterious and

unfathomable power of God.

Perhaps today we no longer need to disguise the stories by pretending they are improving and morally refreshing. The Fish & Ring may not strike us as an example of amazing grace, but it is still amazing, sufficiently so for us to go on enjoying it. If modern cow and chicken anecdotes are simply secular variations on the Incredible Recovery theme with no obvious religious message, their entertainment value isn't diminished. Let's not forget that whatever the Fish & Ring *may* have meant, or whatever it was meant to mean, the thing that grabbed the audience wasn't its moral, exemplary or religious message. The selling point was that it is a *good story*. It's simple, it's incredible, it makes us want to believe it.

We don't need to worry too long or too hard about whether or not these things happen and whether we should be taking them seriously. If someone has gone to the trouble of telling us for the umpteenth time that fish swallow rings, the least we can do is swallow the story.



DOG SHOOTS MAN

NEAR Fowlerville, Mich., in November 1985, a hunting dog shot his master. Thomas McClain, aged 27, was wounded in the right shoulder by a blast from a 12-gauge shotgun triggered by his retriever.

The dog retrieved a bird McClain had shot and when the hunter took the bird from the dog's mouth he held it in the air. The dog, still excited, leaped upward and his paw hit the gun's trigger.



The Scent of Roses

No earthly power could help my son.

Then I turned to an unearthly power. . . .

By Helen Solem

EXPECT A miracle, they say, and one will occur.

Being half Irish, I am able to believe in miracles. But the other half of me, the half that I got from down-to-earth, practical German forebears, doubts and questions and thinks, ah, perhaps it would have happened anyway. But would it?

Not always. From my own life I can give one example for which I am convinced no rational explanation is possible. It was a miracle.

In November 1972 my son Vance, just 17 years old, was arrested for possession of one roach of marijuana. He was working night shift at the Birds Eye Cannery in Hillsboro, Oreg., and went out to our car to eat his lunch. As he sat there in the car munching his sandwich, suddenly a bright spotlight hit him in the face. Two policemen yanked him out of the car, searched him, then went through the interior until they found what they were looking for. Vance was taken off to Washington County Jail and charged with what was then a felony.

We had no extra money. Moreover, I could not believe that this was a serious enough charge to warrant our going into debt to get an attorney. So we let the court appoint someone to represent him. Too late we discovered that the attorney's only interest was in collecting his fee. Vance was sentenced to one year in jail.

My first visit to the jail was frightening. Vance seemed to me to be about to explode. He wasn't eating. He was extremely tense. Every muscle in his face was taut. His eyes were wild. He couldn't sit still. Unless something happened to calm him down, I was afraid for his very life. There was no comforting him. All my words seemed hollow and useless.

From the jail I went to church, St. Matthew's Catholic Church, and knelt down in one of the back pews. I simply, directly told God I did not know what to do but I was very, very worried about a 17-year-old I knew He loved just as much as I did. I grew calmer myself as I gave my worries to someone far more able to deal with them than I.

Then I noticed a leaflet in the pew. I picked it up and saw it was a novena to St. Therese, the Little Flower of Jesus, who promised to spend her life in heaven sending a shower of roses back to people in trouble on earth.

When you feel desperate enough, you'll grasp at any straw. That was my situation. I had never read the life of St. Therese but I was willing to try anything and so I began the five-day novena, which consisted of just a few prayers each day, hardly any effort at all. My objective, naturally, was somehow to get Vance out of jail.

* * *

THREE DAYS after Vance's jailing I was driving to work by myself. Although it was an early February morning with frost on the fields, I smelled the scent of fresh, fragrant roses! I could hardly believe it. This was St. Therese's promise: that if she could help, you would receive some sign in the form of a rose. Either a rose would be given to you or the scent of roses would come.

I was elated. I could have wept with joy. My heart was singing. I went through the entire day loving everybody and laughing and talking happily. Even though there had been no phone call from Vance telling me he was home, I believed he would be there.

So when I returned to the apartment and found it just as empty as

when I'd left it, I was shattered. I sat down and rethought the whole day. I knew I didn't imagine the scent of roses. It had been very strong. In fact it lingered in the car right now. But I cannot tell you how horribly disappointed I felt.

As I sat there, I decided, well, maybe not today but tomorrow. After all, this is only the third day. I must not give up. There were two more days to go.

Then the phone rang. It was landscaper Thijs deHaan whose books I prepared in my spare time. He wondered if he could bring over his payroll tax reports because it was time to do them again. I said sure.

After he had given me his work, I suddenly got an idea. Maybe he needed help and would give Vance a job. So I asked. When I told him Vance was in jail but he could go out to work if someone was willing to bring him back each evening, his face fell and it was plain he didn't relish the thought. He cleared his throat and I thought, oh, he's going to say no. But he didn't. He said, "Well, maybe something could be arranged. What's he in there for?"

I told him. I could tell by his expression that he disapproved. I hastily continued, "I suppose probably he's tried marijuana, like most teenagers, but I'm quite sure he doesn't spend his money on pot. This whole thing is a big mistake."

He looked skeptically at me as if

to say I didn't know what my son would or wouldn't do. But then he grinned. "Well, we'll give it a shot," he said. "I know how it would feel if it were my son in this fix. I'll stop by there right now and see what I have to do."

And that was how St. Therese helped. Vance spent nine months in jail, nights and weekends, because during the day he was a weed-puller. He grew strong and healthy out in the fresh air, working every

day. And he grew calm enough to take an interest in his cellmates, learn about their lives and begin to feel he should count his own blessings.

I told him about St. Therese and the scent of roses. But not having smelled the roses himself, he had a hard time believing that a miracle had occurred.

To this day, however, he likes the idea of invisible helpers — and he's grateful for the landscaping job.



CHINA FROWNS ON SUPERSTITION

IN A summer 1986 issue, the *Guangming Daily*, the Communist Party's official newspaper for intellectuals, reported on the spread of Buddhism and superstitious practices among young people in southern China and the phenomenon is blamed on growing private business and the influence of Hong Kong.

"Walking through the streets of Canton, you can see that business in incense and candles, paper money, fortune-telling wheels and other superstitious articles is thriving," the paper said. (Buddhists burn "paper money," also called "ghost money," as a means of paying entities on the other side for their cooperation and to aid spirits in meeting their expenses.) "In recent years," the report continues,

"more and more youths have been burning incense and practicing Buddhism."

At one recent religious festival, the newspaper said, "oceans of people" waited in line to burn incense, make money offerings and redeem their vows to the gods at a Canton temple. "Among the worshippers, old men and women accounted for only about one-third, while fashionably made-up young people, especially women, accounted for three-fifths."

Although the report spoke of the religious activities in negative terms, it did not urge a ban or crackdown. It appeared to be part of a broader effort by Chinese authorities to discourage the growth of superstitious practices and populist religious activities.



TROOPER ZOYLAND'S GHOST

Built by Cistercian monks between A.D. 1147 and circa 1170, Rufford existed as an Abbey until 1536 when Henry VIII dissolved monastic orders.

The apparition moved down the great staircase about a foot above the treads, then vanished through a long-gone doorway.

By Ian Paxton More

Photographs courtesy Nottinghamshire County Council

TROOPER Zoyland* peered at his watch: 4:30 A.M. Another 15 minutes and he could start his final round of the great old building. Then his spell of guard duty would be over and with luck he could get an hour's sleep in the guardroom before reveille.

*The names used throughout this story are pseudonyms. The real names are on file in FATE's editorial offices.

Despite the steady drizzle of rain outside it was a warm night and the air in the old building felt heavy and oppressive. He looked forward to shedding his battle dress and webbing. Still, he couldn't complain; he might have been on sentry duty out in the rain instead of on internal security and fire-watch in the Abbey. He sighed and allowed his

mind to lapse into a comfortable state of near-vacuum, occasionally enriched by thoughts of beer or, better still, good Somerset cider.

Rufford Abbey, some 20 miles north of the ancient city of Nottingham, was not an abbey now, of course, although before 1537 it had been. It was said that the monks had their sleeping quarters off the Long Gallery at the head of the great staircase. Some time after the Reformation the old Abbey buildings had been converted into a great rambling mansion.

If the old monks were around now, in the spring of 1942, they would find their dormitory occu-

pied by the officers of a British tank regiment and the great park, where no doubt they once strolled in meditation, dotted with Nissen huts, and the monastic stillness disturbed by the rumble of tank engines.

Trooper Zoyland peered at his watch again in the light of a single blue light bulb — 4:35 A.M. Curious how slowly time passes when one wants it to go quickly. The sentry shivered slightly. Odd, he thought; a few moments ago he had been looking forward to taking off his jacket. Now suddenly he would have been glad to have his great-coat.

Then he saw it. . . .



Bereft of the fine furniture pictured here in 1920, rooms off the Long Gallery (where Zoyland saw the ghost) provided officers' living quarters.

IN A SMALL room farther down the Long Gallery, Adjutant Adams was sleeping peacefully when suddenly he was rudely awakened. Someone was clutching wildly at his bedclothes. He dragged his sleep-numbed mind into reluctant wakefulness, grabbed his torch and shone it on his assailant.

It was not, to his relief, an invading German soldier clawing at him but Trooper Zoyland. Not the placid, rather bovine Trooper Zoyland whom he knew well but an incoherent Trooper Zoyland, eyes bulging with fright, who pointed distractedly toward the door while uttering animal sounds of terror.

The Adjutant, now fully awake, got out of bed and went out into the Long Gallery. All seemed quiet. Peering over the massive banister he could make out the glow of the guardroom light off the Great Hall.

"Guard Commander!" Adams called. He heard a chair pushed back and a moment later the Sergeant emerged, buckling his belt.

"What the devil's going on?" called the Adjutant.

"I've heard nothing down here, sir," replied the Sergeant. "Trooper Zoyland is on watch inside the building and he has reported nothing amiss."

"Trooper Zoyland is either drunk or crazy," said the Adjutant irritably. "Lock him in the Detention Room and I will deal with him in the morning."

Adjutant Adams was seldom in a good humor at breakfast and his mood looked blacker that morning. He helped himself to coffee and sat down next to me. I was a lieutenant in the tank regiment.

"Trooper Zoyland is in your Troop, isn't he?" he asked.

"Yes. Good chap, Zoyland," I replied.

"Well!" Adams snorted. "He's coming up on a charge before the Colonel this morning. Drunk on duty!"

"That's not like Zoyland," I said. "I'd better go and see him."

After breakfast I went along to the guardroom where the Sergeant unlocked the door and admitted me to the Detention Room. Trooper Zoyland was sitting on the floor with his back to the wall and his face was absolutely green — green with fright. He was clearly in a very distressed state. I spent more than an hour with him and slowly, with much prompting, elicited from him an account of the previous night.

At about 4:30 A. M., he said, he had been in the Long Gallery near the head of the Great Staircase when suddenly, despite the warm damp night, he felt very cold. He had then seen, quite distinctly, a hooded figure in a monk's habit emerge from the paneling. The figure was carrying a crucifix in hands clasped to its chest and from one little finger hung what was probably a rosary. Trooper Zoyland

called it "a string o' beads." The figure crossed the Long Gallery and descended the stairs, but — and Trooper Zoyland was quite emphatic about this — it had appeared to walk through the air about a foot above the treads. Reaching the bottom, the figure disappeared into the wall opposite the staircase.

The apparition was so entirely outside his comprehension that he was bereft of self-control. He felt he must report this extraordinary happening to someone immediately and had rushed blindly into the Adjutant's room. Once arrived there, his confusion of mind was such that he could give no coherent account of what he had seen. Clearly he had undergone a quite traumatic experience but he had certainly not been drunk.

I left the Detention Room and went to see the Adjutant who was with Colonel Matson. When I told them of my talk with Zoyland, they agreed that the charge of drunkenness should be dropped and that the Medical Officer should be called in. The doctor saw Zoyland later that day, found him to be in a highly disturbed mental state and recommended that he be sent on a week's sick leave. Trooper Zoyland was given a rail pass and left for his home in Somerset that evening.

The ghost became something of a regimental joke and in the next few weeks a crop of alleged ghost sightings sprang up among sentries hop-

ABOUT THE AUTHOR

IAN PAXTON MORE, born in 1915, worked in the Portuguese Cape Verde Islands from 1935 until 1940 when he returned to England to join the British Army. He was stationed at Rufford Abbey with a battalion of the Royal Tank Regiment at the time of Trooper Zoyland's experience related in this story. He subsequently served in North Africa and Italy where he was twice wounded in action.

After the war More worked for 10 years in Brazil before returning to England and setting up his own firm as a business brokerage agent. Now retired, he and his wife live in Poole, Dorset, England, where, he says, he "spends summers sailing on the placid waters of Poole Harbour."

ing for a spot of sick leave — but they all failed to convince the Adjutant.

* * *

SOME WEEKS later Colonel Matson had occasion to visit the agents in Nottingham who acted on behalf of the owner of Rufford Abbey.

"I mentioned Trooper Zoyland's ghost to the agent chap," said the Colonel as he stood in front of the fire in the mess that evening. "He was most intrigued and made me tell him the whole story. As you know, I was pretty skeptical at the time and not at all sure that Zoyland wasn't putting on an act. But after what I learned this afternoon I am convinced that he really did see

something — quite apart from the fact that it is hard to believe he possesses sufficient imagination to think up such a story."

"And what did the agent say to make you change your mind?" asked the Adjutant, who was equally convinced that Trooper Zoyland had invented the whole cock-and-bull story to relieve the boredom of guard duty.

"Three things, really," replied the Colonel. "First, you remember that Zoyland said he suddenly felt cold? It seems that a drop in ambient temperature is a common phenomenon just before a supernatural event. Zoyland would not have known that. Second, the agent told me that behind the paneling in the

Long Gallery opposite the staircase is an old doorway, and at the foot of the staircase you can still make out the walled-up doorway leading into what was once the chapel. Zoyland would not have known that either. And third — and this is what clinched it for me — I learned that in 1682 a disastrous fire destroyed the great staircase and much of the Great Hall. It was rebuilt the following year and a new staircase was put in. But for some technical architectural reason, the new staircase was some 14 inches lower than the original one, Zoyland's monk, walking down the stairs about a foot above the treads, was in fact walking down the original staircase!"



PEOPLE BITING PEOPLE

THE ANIMALS who inflict the most people bites are dogs and other people, the New York City Department of Health announced in July 1986.

In its annual survey of who is biting whom, the Health Department listed 9,809 dog bites in New York during 1985. Canines are clearly the runaway chomping champs, but second place goes to people, who inflicted 1,591 bites on their fellow human beings during the year. That is the number of bites serious enough to require treatment by doctors who in turn reported them to the city.

Cats were third (879 bites), followed by wild rats (311), squirrels (75) and hamsters (57). The list drops off fairly quickly after that with some of the less active jaws belonging to rabbits, snakes, gerbils, horses, mice, raccoons, monkeys, ferrets, bats, guinea pigs, skunks, spiders, iguanas, goats, muskrats, ocelots, turtles and assorted fish and birds.

Overall, the number of bites reported declined by about six percent from the year before. Dog bites were down eight percent but the record showed only two fewer human bites.

By Guy Lyon Playfair

"I DO NOT intend to waste any more time over the hoaxes and fictional reports put out by parapsychologists. . . . An attitude of skepticism is deplored, and the public is led to believe that anybody who throws doubts on the alleged discoveries of the parapsychologists is sunk in a morass of outdated materialism. Little do they know what lies beneath the surface of the new occultism and the new witch-

honorary assistant keeper at the British Library specializing in erotic literature. In addition he was an honorary vice-president of the (British) Magic Circle and the author or editor of 15 books. It was, however, psychical research to which he devoted the bulk of his time and energy, a good deal of his private income and the full force of his skeptical and outspoken personality.

"Ding," as he liked his friends to call him, was something of a mystery himself. His date of birth is not

ERIC DINGWALL, △△△△△△△△△△△△△△△△ DEVIL'S ADVOCATE

Fascinated and exasperated by the paranormal,
he was a pioneer in psychical research and its fiercest critic.

craft. Anyway, I have finished with it."

When he made this declaration in 1970, Dr. Eric John Dingwall had had more than six decades' experience in the field. He was speaking to a select gathering of parapsychologists at St. Paul de Vence under the auspices of the Parapsychology Foundation.

Dingwall was an anthropologist by training but he was also an

on record and he died in August 1986 at what *The Times* of London could only call "the probable age of 96." According to the obituary writer, Dingwall never married, whereas his friends believe that he did so at least twice. Dr. Alan Gauld, a British psychologist and historian of parapsychology, knew him well and claimed that Dingwall married Doris Dunn in 1918; Gauld said that later "he lost her in the London

Underground and had not seen her since." Dingwall spent much of his later life in the company of Dr. Margaret Davies, who died unexpectedly on Christmas Eve 1976. She was invariably introduced to others as "Dr. Davies," no other identification offered.

All that is known of Dingwall's early days is that he was born in 1890 (or thereabouts) in Ceylon, now Sri Lanka, and educated at Cambridge University. He became an assistant keeper at the university library where he remained for three years. Dingwall joined the Society for Psychical Research in 1920 and soon made a name for himself both as a tireless investigator (chiefly of physical phenomena) and as a relentless critic of his fellow researchers. Throughout his long life he maintained an intense love-hate relationship with a subject that fascinated him every bit as much as the majority of his colleagues infuriated him.

He attended his first sitting with a medium in 1905 and later estimated that he had gone to more than 2000 seances of all kinds. One of his earliest publications was entitled *How to Go to a Medium — A Manual of Instruction* (1927) and mediums to whom he went himself included most of the star performers of the 1920's and '30's, including Mina Crandon (popularly known as "Margery") whose controversial mediumship almost destroyed the

American Society for Psychical Research.*

He also sat or experimented with such physical mediums as Etta Wriedt, Rudi and Willi Schneider, Stanislaw Tomczyk, Jan Guzik and Eva C. and with the great Polish clairvoyant Stefan Ossowiechi. He had a lifelong friendship with Eileen Garrett, the trance medium who created the Parapsychology Foundation.

As the research officer for the SPR from 1922 to 1927, he added to more mysteries than he solved. He would amaze his colleagues with meticulous accounts of seemingly undeniable paranormal phenomena only to announce soon afterwards that he had changed his mind and these phenomena were not so undeniably paranormal after all. To compound the mysteries he seemed to relish creating, as often as not he would then turn on the hard-line skeptics and denounce them as well. His role in his first major investigation, which focused on Mina Crandon in Boston, was typical of this change-about attitude.

He found her, in his words, "an ideal subject for investigation," warmly praising her "remarkable incipient mediumship" after one of his first sessions in which a table levitated in the light. He stated that he found "little, if any, direct evi-

*For a full account see Marian L. Nester's "The Margery Mediumship: I Was There," April 1985 FATE.



Seldom-photographed Eric Dingwall (left) met Albert von Schrenk-Notzing in 1920's (Mary Evans/Harry Price Collection, University of London).

dence" that she was cheating. Later he witnessed what he called "the most beautiful case of teleplasmic telekinesis with which I am acquainted" under control conditions he regarded as "irreproachable."

Within months, though, Dingwall completely changed his mind about the mediumship and decided that Margery and her husband could have been deceiving him after all. As Brian Inglis suggests in his discussion of the controversy in *Science and Parascience* (1984), this

abrupt about-face was probably triggered by a warning from Prof. William McDougall, the most eminent parapsychologist of his day, that Dingwall would risk being accused of collusion if he pronounced the phenomena genuine. McDougall's words apparently made a lasting impression on the young researcher. Never again would Dingwall commit himself in print to any uncompromisingly positive statement concerning the ostensibly paranormal.

WITH THE PASSING of Eric Dingwall last year, a great tradition in psychical research comes to a close. Dr. Dingwall was the last surviving link between the psychical investigators of the post-World War I years and the experimental parapsychologists of today.

I met Dingwall in 1972 when we both attended a private conference sponsored by the New York-based Parapsychology Foundation. We got along from the start. He loved to reminisce and drop names but rarely met anyone well enough versed in the field's history to appreciate it. As we talked, I soon learned an important fact about Dingwall: he was the ultimate devil's advocate. If you believed that a psychic of the past was genuine, he would rip your views apart. But if you criticized even the most outlandish fraud, Dingwall would vehemently support the case. This was his little game and I found it exasperating until I caught on to what he was doing.

As our friendship progressed, Dingwall described the few incidents from his early career that he considered "suggestive" of the paranormal. He told me, for example, that he was impressed by George Valiantine, the famous direct-voice and trumpet medium from the United States. This controversial psychic sometimes produced voices in broad daylight; they emanated from a speaking trumpet he placed on his knee or merely held. Dingwall attended one of these sittings in the 1920's in the home of the British writer and cynic Dennis Bradley and he was impressed by the voice and by what it said. Dingwall wouldn't tell me what the voice said but assured me that the message was evidential if he had heard it correctly. Dingwall always gave himself that sort of out!

He also told me that he had been impressed by Eva C., the French materialization medium who sat for the Society for Psychical Research in 1920. He wouldn't endorse the SPR's negative verdict on the case and still considered it puzzling. (Dingwall was brought into this investigation especially because of his background in mediumistic fraud and stage magic.)

Did Dingwall believe in the existence of psychic phenomena or did he not? I never knew his position for sure. While it is true that he often condemned the field and its proponents and several times officially "retired" from the scene, he never lost his interest in the paranormal. When I visited the SPR's library on my second trip to England in 1984, I scanned several of the society's recent acquisitions. Dingwall already had read every one of them. — *D. Scott Rogo.*

Nor, on the other hand, would he swear full allegiance to the opposition. For example, when Houdini,

for whom the unmasking of psychic fraud became an obsession, attacked Margery's mediumship in public,

Dingwall had the courage and fairness of mind to stand up for his principles. He later recalled that Houdini "was so unfair that at one of his meetings I rose from the audience to denounce him in public. He never forgave me but I had to tell him bluntly that science and showmanship did not go together and he had better stick to the latter, at which he was a past master."

* * *

STILL, Dingwall's disillusionment with other parapsychologists was to become total. "After 60 years' experience and personal acquaintance with most of the leading parapsychologists of that period," he wrote in 1970, "I do not think I could name half a dozen whom I could call objective students who honestly wished to discover the truth." To him, either they were obsessed with fitting their observations to their preconceived dogmas or else they were held in the grip of occult superstition.

Dingwall had no time for occult or even religious beliefs of any kind. He even left strict instructions that no form of religious service was to be held at his cremation. So it was that he left this world. His body was placed in the cheapest of wooden coffins and after a brief and bleak gathering in the flowerless chapel at Hastings Crematorium, it was reduced to ashes. The warmest note at the ceremony was struck by a former neighbor who remarked on

how kind Dingwall always had been to him and his children. They had especially enjoyed his fund of spooky ghost stories.

Despite his crotchety behavior, many parapsychologists likewise enjoyed his company. And they enjoyed gently teasing him in public. At the Parapsychology Foundation's 1972 London conference—at which Dingwall was conspicuously present—Sir Alister Hardy remarked on the regularity of Dingwall's retirement from the field—and equally regular return to it! The late Arthur Koestler wondered out loud, at a later conference in Amsterdam, if Dingwall were the devil's advocate or the devil himself. Much amused, Dingwall replied that "the latter must surely be true!"

The psychiatrist Emilio Servadio (perhaps Italy's most celebrated and revered parapsychologist) probably touched a nerve when he described his old friend as "a disappointed man," one who seemed to have no doubts about "his positivist philosophy, his hard-boiled rationalism and his 'two-and-two-make-four' viewpoint." Then Servadio went on to say, "Now, this is exactly what has been put under scrutiny and largely disproved in modern thinking and looked at as something which could indeed take us into a blind alley."

He stopped short of declaring that in Dingwall's case it had.

DINGWALL was no devil, nor had he finished with parapsychology despite his further announcement in 1972 that he was leaving the field for good. Three years after his "retirement" an unknown writer contacted him asking for information on the Brazilian medium Carmine Mirabelli, of whom Dingwall had written some 40 years previously. During his lifetime Mirabelli was considered the greatest practicing physical medium. Even the great German biologist-philosopher Hans Driesch crossed the ocean to witness his performance.

Within a few days back came a long letter expressing great pleasure that the physical phenomena of Brazil were to be presented in a book. Dingwall supplied the writer with numerous references to both the English and Portuguese-language literatures. Although in his 80's, Dingwall was clearly recalling with fondness the old days of field research. He concluded his letter, "Do let me know more details, as if you see me one day on your doorstep it won't be a materialized figure!"

I was the unknown writer and this was the first of more than 70 letters I was to receive from Dingwall over the following 12 years. When I returned to England in 1975, I had the first of many telephone conversations with him. Some of them lasted up to two

hours. And it was on his doorstep, not mine, that we first met. It was an unforgettable day.

He was remarkably fit physically for a man of his age and his mind was as sharp and lively as ever. We talked nonstop for eight hours as he led me around his lovely country house near Crowhurst, where his library of several thousand volumes filled every space. We ate a delicious lunch prepared by Margaret, an intelligent and charming woman whose mind was as shrewd as Dingwall's, and later talked further as we tramped among the bluebells in the private forest that surrounded the huge garden.

Dingwall wanted to know everything I had learned about psychic phenomena in Brazil. I felt he really wanted to take the next flight there, to see for himself if all I had reported in my book *The Flying Cow* (published in the United States as *The Unknown Power*) could possibly be true. He had seen an advance copy and although he gave me a long and merciless criticism of it, he seemed to approve of my general attitude toward paranormal matters. Mine could not have been less similar to his but to my surprise, he was most critical of the few passages in which I had expressed some skepticism of my own. Was I sure? Could I support that? Was I not aware of so-and-so's work? And he would snatch another card from his huge reference file and I made yet

another note to read something I had missed.

After his lengthy interrogation of me, Dingwall regaled me with gossip — all of it unprintable here — about almost every living parapsychologist. He delighted me with memories of past clashes with such legendary figures as Sir Oliver Lodge, Sir Arthur Conan Doyle, Mrs. Sidgwick, Gustav Geley and Dr. Eugene Osty. These researchers, like all the others, fell into only two categories in Dingwall's mind. They were either "hopelessly credulous" or merely "impossible."

By the end of the day, although I was intellectually exhausted, I had made a valued friend.

* * *

DINGWALL'S contribution to the literature of psychical research was a major one. The four-volume *Abnormal Hypnotic Phenomena: A Survey of 19th-Century Cases* (1967-68), which he edited and largely wrote, is among the most scholarly works on any aspect of either hypnosis or psychical research. *The Haunting of Borley Rectory* (1956), which he co-authored with K. M. Goldney and Trevor Hall, is a classic of meticulous debunking, while his booklet *Ghosts and Spirits of the Ancient World* (1930) is a unique work filled with historical references.

Perhaps his most enjoyable books were his two collections *Some Human Oddities* (1947) and *Very*

Peculiar People (1950), containing accounts of the lives of individuals whom he admired for the most part and who genuinely baffled him — including the flying St. Joseph of Cupertino, Emanuel Swedenborg, D. D. Home and Eusapia Palladino. He wrote another popular work with his friend John Langdon-Davies, *The Unknown — Is It Nearer?*, an erudite, engagingly skeptical introduction to the field of psychical research. His privately-printed *The Critic's Dilemma* (1966), now a collector's item, focused on one of Dingwall's special areas of interest: the great physical mediums of Spiritualism's early years.

Despite his many ferocious public statements, Dingwall was the most open-minded of skeptics in private. He would question the opinions of others, just as a skeptic should; yet he did not object when his own opinions were questioned in return. After many a long hour of heated discussion and defense of some of my beliefs, he would chuckle warmly and say, "I love a good argument!"

He also astonished me with his intense interest in the UFO phenomenon of which, like just about everything else, he knew a great deal. He considered it to be potentially the most important field of anomalies and he frequently admonished me for not showing more interest in it. Although he would

not divulge his sources (some of whom I understood to be connected with the British defense community), he left me in no doubt that there was more to the subject than had yet been made public.

He followed the career of Uri Geller, the famous Israeli psychic and metal-bender, closely from its beginning. Although he was initially convinced that Geller was just a clever magician, I have reason to suspect that he later modified this view. Shortly before his death, I tried to bring the two together but succeeded only in getting them to have a long telephone conversation. Geller was pleasantly surprised by Dingwall's apparent admiration for him, while for his part Dingwall was uncharacteristically silent about the conversation.

While Dingwall always insisted that he had never witnessed anything he could confidently pronounce to be paranormal, he agreed that he had seen many things that he could not explain. Let me cite an example:

One day in 1985 while in the company of Geller, I witnessed a small object (an "apport") descending from the direction of the ceiling, in broad daylight, under conditions of observation I felt to be as good as any researcher is likely to get. I telephoned Dingwall later that day to ask if he had a "normal" (i.e., sleight of hand) explanation for the incident. To my surprise he replied

that precisely the same thing had happened to him while he was alone in his own home. It was not the only unusual incident to have taken place following Margaret's death. After describing the apport for me with his usual precision, he concluded on a typically skeptical note: "I have absolutely no explanation but I very much doubt that it was a paranormal incident."

From his description, however, it did not sound entirely normal to me. An ancient Bakelite electric plug had fallen from somewhere above his head and landed at his feet. He was alone in his apartment at the time, he said, assuring me that no similar electric fitting existed in his house. He was equally mystified, I learned later, when a packet of candles hopped off his kitchen shelf while he was washing dishes.

As he reenacted the incident for me on the spot, it did not seem possible that the package would have landed where he said it had by normal means. I also learned that his treasured antique clock, which had kept perfect time for years, had behaved erratically shortly after Margaret's death. For that too he had no explanation.

Was Margaret trying to communicate with him? He certainly did his best to communicate with her, despite his public skepticism regarding the possibility of human survival. He and Margaret had

vowed that whoever died first would do everything possible to advise the other of continuing consciousness. I duly arranged for a proxy sitting with the British medium Ronald Hearn, who produced much evidence that Dingwall agreed to be correct, although the reading fell short of the 100-percent perfection he (unreasonably, in my opinion) demanded.

The episode that probably made the strongest impression on him in his last years, however, was a fairly typical poltergeist case described to him by a relative who had been involved in it himself. Dingwall would readily question testimony of such topics from persons like me but was unable to do so when it came from a member of his own family.

It is not hard to understand why he severed all connections with the Committee for the Scientific Investigation of Claims of the Paranormal (CSICOP), of which he had been a founding member. It too was "impossible" and Dingwall was

offended that it had covered up its replication of Michel Gauquelin's "Mars effect."*

In a letter Dingwall wrote me in 1976, he came close to expressing his personal philosophy:

"We know practically nothing about the 'real' nature of the material world in which we live. We knew less 500 years ago. Five hundred years hence we may know a little more, but the more we peer into our surroundings the more indefinite becomes the boundary. The investigation of the relationship between matter and what you call spirit is only just beginning. Hardly any progress at all has been made since Myers laid down the guide rules in 1903. Indeed, things seem to be more mysterious now than they were then. So I think that the best position is not to hurry. The scrap heap of science is high with discarded theories derived from insufficient experimentation."

*See Dennis Rawlins' "sTARBABY," October 1981 FATE.



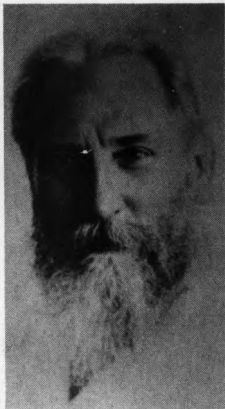
WILD MAN OF BELFAST

IN BELFAST, Northern Ireland, his allergy to potatoes turned a pleasant, likable young man into a wild man. Just two packages of potato chips made 21-year-old Tony Doherty try to strangle his father with a tie. Judge Peter Gibson of Belfast Crown Court found in September 1986. Doherty admitted to the assault but the judge called the case "highly exceptional" and dismissed the charges filed by police.

EXTRASENSORY PERCEPTION OF SUBATOMIC PARTICLES

How could two Theosophists, now long dead,
identify chemical elements unknown to scientists in their day?

Part I



Annie Besant (1847-1933) and C.M. Leadbeater (1847-1934), two early leaders of the Theosophical Society, after a period of intensive training under the tutelage of their Indian gurus, began in 1895 to collaborate on a series of researches to investigate systematically the structure of matter by "remote viewing" the microscopic world.

By Stephen M. Phillips

MANY PEOPLE would find it difficult to believe a psychic's claim that he can "see" things so small that they are invisible. And if the psychic's observations prove accurate, the skeptics can then criticize the experimental protocols designed to prevent cheating. If

these cannot be faulted, they can resort to accusing the experimenter of lying about his results. Indeed, disbelievers can ask: How can demonstrations of ESP ever be judged objectively if one always has to assume, without proof, that the researcher did not fabricate his own evidence? For this reason the skeptic can conclude that even highly



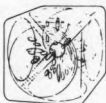
SPIKE



DUMB-BELL



TETRAHEDRON



CUBE



OCTAHEDRON



BARS



STAR

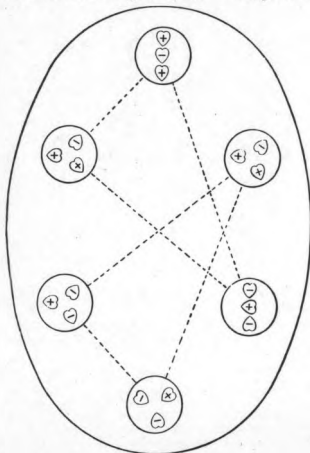
Fig 1. The Theosophists classified "micro-psi atoms" according to these seven shapes. Elements with similarly shaped MPAs have similar chemical properties.

evidential accounts of paranormal phenomena remain inconclusive.

What if the psychic claimed, however, to see objects so microscopic that science at the time neither knew about them nor possessed the technological capability to study them? Suppose science later verified too many of the psychic's observations to make it plausible to conclude that his success was due only to chance? Whether the experimental conditions were rigorously con-

trolled or whether the researcher himself was honest would no longer matter because cheating would have been impossible. To acquire knowledge paranormally that is confirmed by science only many years later is possibly the most convincing type of extrasensory perception; such circumstances permit the skeptic no room for doubt or alternative explanations.

According to Hindu tradition, the power to see things so small as



Figures from
Occult Chemistry
(third edition)
by Annie Besant and
C. W. Leadbeater

Fig. 2. In the psychics' representation of hydrogen MPA, the (+) and (-) heart-shaped particles are, respectively, positive and negative "ultimate physical atoms" (UPAs).

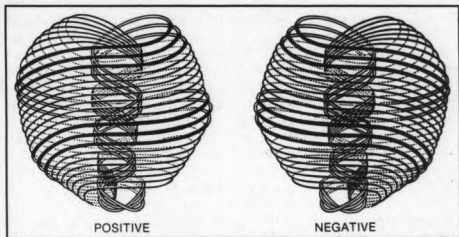


Fig. 3. Besant and Leadbeater believed that "positive" and "negative" UPAs were the ultimate constituents of matter. They appeared to be 10 convoluted, closed, spiral curves or "whorls," winding clockwise in the positive and counterclockwise in the negative.

to be invisible is one of the "sidhis," or psychic powers, that can be gained through yoga meditation. The great Indian scholar Patanjali (circa 150 B.C.) says in his book *Yogasutras* that a yogi can acquire "knowledge of the small, the hidden or the distant by directing the light of a superphysical faculty."¹ In parapsychological terms this psi faculty is "remote viewing" of the microscopic world. I have given it the self-explanatory name "micropsi."² It has received little study in the West, although interesting exploratory investigations³ were conducted between 1957 and 1959 with Geoffrey Hodson, the Theosophical writer and clairvoyant. Also, Puthoff, Targ and Tart reported a successful remote-viewing study,⁴ involving a psychic who was asked

to describe millimeter-sized microdot images from a distance of about an eighth of a mile. Although this experiment did not eliminate the possibility of precognition, it showed at least that making the target small did not prevent remote viewing.

Two early leaders of the Theosophical Society, Annie Besant (1847-1933) and C. W. Leadbeater (1847-1934), claimed to have micropsi. Both were prolific writers on the occult and Leadbeater claimed such psychic abilities as clairvoyance, astral projection and seeing past lives. After a short period of intensive yoga training under the tutelage of their Indian gurus, the two Theosophists began in 1895 to collaborate on a series of researches which continued intermittently un-

til 1933. They set out to investigate systematically the microscopic structure of matter, using micro-psi to observe* atoms of all the elements.

They looked first at atoms of hydrogen, nitrogen and oxygen. During a summer holiday, they visited a museum in Dresden, Germany, where they studied many minerals. They asked their friend Sir William Crookes, the famous chemist, to provide specimens of some elements which are difficult to obtain in a pure state. By 1907, along with the first three, they had examined 59 more elements and noted variations in the atoms of neon, krypton, xenon and platinum — although at that time scientists did not suspect that an element could have more than one type of atom. Indeed, after Besant and Leadbeater reported in 1908 in the journal *The Theosophist* their discovery of a variation of neon, five years passed before the English chemist Frederick Soddy gave the name "isotopes" to atoms of an element that differ in mass.

The pair's colleague C. Jinarajadasa, who made sketches and notes during their investigative sessions and who later became an international president of the Theosophical Society, wrote in 1943 to Prof. F. W. Aston, inventor of the mass spectrograph, at Cambridge University, England, informing him

that Besant and Leadbeater had discovered in 1907 the neon-22 isotope by psychic means five years before scientists found it. Four days later the distinguished scientist replied: "Dr. Aston thanks Mr. Jinarajadasa for sending his communication of Jan. 8 and begs to return same without comment as he is not interested in Theosophy."⁵ As if one had to be interested in Theosophy to have his intellectual curiosity stimulated by such an amazing claim!

A summary of the psychics' research was published in 1908 in their book *Occult Chemistry*. A year later 20 more elements had been studied, notably "illinium" which was recognized later to be the element promethium discovered by science in 1945. A second edition of *Occult Chemistry* appeared in 1919 but it contained no new material. Purported descriptions of the molecules of benzene, methane and other chemical compounds were published in 1924. A year later a model of the crystal structure of diamonds was published in *The Theosophist* and the hexagonal arrays of carbon atoms in graphite were correctly described in 1926. More material was published in 1932, including descriptions of the atoms of the element 87 (called "francium" by science in 1939), element 85 (given the name "astatine" by science in 1940) and element 91 ("protactinium," isolated by chemists in 1921).

*The word "observe" is used in its intuitive, not literal, sense.

ABOUT THE AUTHOR

STEPHEN M. PHILLIPS, born in Dorset, England, graduated in 1968 from Cambridge University with a B.A. degree in theoretical physics. He took a Master of Science degree in 1971 at Cape Town University, South Africa, then studied for a Ph.D. in high-energy physics at the University of California.

His scientific work includes publication in 1979 of a theory of particles and forces. In his book *Extrasensory Perception of Quarks*, he showed the many remarkable correlations that exist between modern physics and 80-year-old psychic ob-

servations of subatomic particles. These, he believes, have important implications for future research in particle physics. Phillips has lectured before the Theosophical Society, the London Society for Psychological Research and the Institute for Psychophysical Studies. In 1985 he talked about his work to scientists at the Cavendish Laboratory, Cambridge University.

A keen Fortean and student of surrealist art, Eastern philosophy and the Cabbala, Phillips is a member of MENSA and ASSAP (Association for the Scientific Study of Anomalous Phenomena).

Besant and Leadbeater recorded an element they called "masurium" in 1909 and described it again in 1932, five years before science detected it and named it "technetium." In the same year they reported finding atoms of an element with an atomic weight of two. They assumed (mistakenly, as it turned out) that it was a new element unknown to science and they did not correctly identify it as deuterium (a heavy isotope of hydrogen) which the American chemist Harold Urey and his colleagues had discovered the previous year.

Finally, Jinarajadasa compiled all their research material, accumulated over a period of 38 years, and published it in 1952 in a third, enlarged edition of *Occult Chemistry*.

THE TWO Theosophists soon discovered that different specimens of an element were composed of similar units, which they naturally assumed were atoms. They classified these units, or "micro-psi atoms" (MPAs), according to shape into seven groups: spike, dumbbell, tetrahedron, cube, octahedron, bars and star (Fig. 1). They found that the shape of an MPA correlated with the position of its corresponding element in the chemists' periodic table — that is, all elements in the same group in the table (and therefore having similar chemical properties) had MPAs with similar shapes. For example, all the inert gases had star-shaped MPAs. Besant and Leadbeater used this correlation to check their identification of MPAs. But hydrogen, he-

lithium, nitrogen and oxygen did not fit into this classification scheme. The hydrogen MPA (Fig. 2) was: "... seen to consist of six small bodies, contained in an egglike form.... It rotated with great rapidity on its own axis, vibrating at the same time, the internal bodies performing similar gyrations. The whole atom spins and quivers and has to be steadied* before exact observation is possible. The six little bodies are arranged in two sets of three, forming two triangles that are not interchangeable."

Each body contained three "points of light," arranged in a triangle in four of the bodies and in a straight line in the two others. Highly magnified, these points appeared as three-dimensional particles (Fig. 3). Besant and Leadbeater called them "ultimate physical atoms" (UPAs), claiming that they were the smallest, fundamental, indivisible constituents of matter. In the 19th Century scientists still thought of atoms as the "solid, massy, impenetrable, movable particles" about which Sir Isaac Newton had conjectured two centuries earlier. But the psychics' description of the basic units of matter differed greatly from the notions prevalent in science of that day.

The UPA was composed of 10

separate, convoluted, closed spiral curves or "whorls," three of which appeared brighter and thicker than the other seven. The heart-shaped particle pulsed and spun on its central axis, the whorls appearing to change color incessantly. Besant and Leadbeater noticed "positive" and "negative" varieties of UPA, one the mirror image of the other.

In general, MPAs consisted of symmetrically arranged aggregates of bodies made up of clusters of many different groups of UPAs. Some of these groups appeared in MPAs of other elements. This characteristic, together with the geometrical symmetry of MPAs, simplified the psychics' task of determining how many UPAs were present in an MPA. On dividing this number by 18 (which is the number of UPAs in the simplest MPA, that of hydrogen), they found that the quotient was always approximately equal to the chemical atomic weight of the element, defined then by scientists as the average weight of the atoms of its isotopes relative to the weight of one hydrogen atom. For example, carbon with an atomic weight of 12 had 216 UPAs; 216 divided by 18 equals 12.

This mathematical relationship enabled Besant and Leadbeater to check their identification of an MPA by comparing the calculated quotient with scientific tables of atomic weights and picking out the element with the best agreement.

*The psychics claimed to use "a special form of will-power" to slow down the extremely rapid motions of atoms. Such telekinesis was required if they were to discern the details of the complex structures of MPAs.

(The fact that the agreement is only *approximate* shows beyond all reasonable doubt that the Theosophists did not invent the relationship simply to create agreement and so obtain an impressive correlation with chemistry. Statistical analysis of the population data published for the 57 elements both known to science and examined up to 1908 reveals that there is less than one chance in 10,000 that these data could have been fabricated with the help of contemporary scientific tables of atomic weights.)

But the two correlations between the psychic observations and chemistry — that MPAs of elements in the same group in the periodic table have the same shape and that populations of MPAs are proportional to atomic weights of their corresponding elements — were about the only discoveries the Theosophists made that did *not* seem to conflict with science. For example, different MPAs were sometimes seen to be combined into larger units, just as their corresponding chemical atoms are bound together in larger groups as molecules. MPAs, it is true, combined in the same numbers as the atoms do in molecules. But in total disagreement with what is known in chemistry, they were observed sometimes to be broken up in chemical compounds and their constituent particles mixed with those of other MPAs. It is now well-established that atoms transfer or

share only their outer, so-called valence electrons when they bond together to form molecules. Their nuclei certainly do not disintegrate!

When Leadbeater looked at chemical compounds in the mid-1920's, he fully realized that his psychic descriptions of molecules conflicted with orthodox atomic theory. But this did not prevent his claiming that MPAs were atoms, even though they bore no resemblance to the scientific model of atoms then being developed by such physicists as Ernest Rutherford and Niels Bohr.

Skeptics, of course, felt that this glaring discrepancy discredited Besant and Leadbeater's claims, but more sympathetic Theosophists speculated that MPAs were not the atoms studied by science but perhaps their "psychic" or "etheric" counterparts with properties that could not be studied with the gross physical instruments used by scientists. If, according to occultists and psychics, the human body has a subtle "etheric double," why not atoms as well? This proposition cannot really explain, however, why "etheric" properties of atoms should correlate with their physical and chemical attributes.

Other problems emerged. For example, Leadbeater described the micro-psi molecule of benzene as octahedral in shape whereas chemists knew at the time that its chemical molecule is flat and hexagonal.

The Theosophist also called octahedral the micro-psi molecule of methane but chemists knew then that its chemical molecule was tetrahedral. Further, the psychics said that they observed MPAs of four elements for which there is no room whatever in the periodic table and which, therefore, cannot exist, according to atomic and nuclear physics. Worse still, instead of seeing three *whole* MPAs of oxygen in the ozone molecule, Leadbeater reported that the unit of ozone consisted of three half-MPAs of oxygen — that is, $1\frac{1}{2}$ MPAs in total!

Such problems add up to overwhelming evidence against the two Theosophists' interpretation of MPAs as atoms. Nor could MPAs have been atomic nuclei, which neither split up in chemical combination nor contain the myriad variety of particles displayed by MPAs. No amount of special pleading or ad hoc hypotheses can eliminate the obvious inconsistencies between established scientific facts and the psychics' assumption that their micro-psi vision enabled them to see atoms in a natural, undisturbed state.

So what *did* they see? If their visions were nothing more than hallucinations, why should the number of UPAs in the MPAs of elements have turned out always to be about 18 times their correct atomic weights? This is true, remarkably enough, even for francium and

astatine whose atomic weights Besant and Leadbeater could not have known because science discovered these elements only after their deaths. Why should the form of an MPA have correlated with the position of the element in the periodic table if it was *not* an atom? How could the two Theosophists have anticipated that some atoms exist in more than one form five years before scientists suspected that elements have isotopes? Why, if their claims to having micro-psi were not genuine, should two people risk damaging their credibility by continuing to publish pictures of molecules which they claimed to have seen psychically but which they knew conflicted with chemistry?

Perhaps, however, science disagrees not with what they saw but with what they *believed* or *assumed* they had seen. Nearly half a century would elapse before modern particle physics advanced to the stage where it could give satisfactory answers to these puzzling questions.

NOTES

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This is Part I of a two-part article.



THE HUCKSTERS

IN SOUTHERN China's Hunan province, two paint shop advertisements dating back 680 years were found in a tomb which was excavated in August 1985.

The tomb, from the time of the Yuan Dynasty, contained the bodies of a man and a woman, along with silk and linen clothing, gold, silver, bronze and lacquerware. Archaeologists determined that the man was born in 1228 and died in 1305.

According to Xinhua, the Chinese official news agency, the identical advertisements for a shop in Changsha, now the provincial capital, were printed on two sheets of paper found in a box in the tomb. The ad read:

"A variety of paints and paintbrushes are available. . . . Come try our goods. You can find our store by the eye-catching sign with red characters hanging above the door."



BEYOND A REASONABLE DOUBT

LYNETTE TODD, a psychic, asked to be excused from jury duty because she knew the verdict in advance. She wrote a note to Denver District Judge Robert Fullerton predicting the way the trial would come out. It was kept sealed in his desk until the trial was over.

The jury heard all the evidence in July 1986 and found Daryle Keith Pitts guilty of attempted

second-degree burglary.

Fullerton opened Todd's note in his chambers while lawyers for both sides and all 12 jurors looked on. The jury learned of the envelope only after returning their own verdict.

In her note Todd said she knew Pitts was guilty as soon as she saw him, even before she knew the charge against him.



Psychic Adventure IN BEVERLY HILLS

My nine-year-old son's nightmare of impending murder became a horrifying reality—and I almost became a victim.

Part II

By James Crenshaw

IN THE REALM of the paranormal one can accept a general rule: At all times expect the unexpected. When Margaret O'Connor and her family moved into an early-day Spanish style home in Beverly Hills, Calif., in 1976, they neither planned for nor expected the unworldly shocks and surprises their eight-year tenancy was to bring.*

They moved from the East so that Margaret could pursue her artistic and other activities in the comfortable environment of Southern California.

The old but attractive residence on a palm-shaded street in Beverly Hills soon displayed its distinctive personality. The mystic "vibrations" ranged from helpful to harmful—only in the psychological sense of producing fright or irritation rather than physical injury.

ALMOST from the beginning of our occupancy, Margaret said,

*Pseudonym. Correct name on file with FATE.

our Beverly Hills house was disturbed by sounds I couldn't identify. Perhaps twice a week I would be waked by the sound of people walking up and down the hall. These footsteps frightened me because of my children. Then I would realize there was talking and it wasn't the children's voices but just the sound of a conversation I couldn't distinguish, along with the footsteps.

I would lie awake for a while until the sounds faded away. Then just as I was on the verge of going back to sleep, the low talking and footsteps would start again. It was frightening not to know whether there actually were people in the house. I know they were not part of a dream because I could still hear them when I was fully awake. I decided I might have tuned in on the living memories of the old house. I finally got used to these harmless friends from the past. They didn't bother me anymore and I didn't bother them.

After a time I no longer heard them.

Twice the children apparently encountered psychic forces. One encounter was frightening, the other genuinely helpful. Both were reminiscent of a UFO contact so I suggested to Margaret that they be labeled "Psychic Encounters of the Third Kind."

My teenage daughter Chris was sitting in the dining room eating her breakfast, Margaret said, when a very disquieting thing occurred. This must have been about 1984. All of a sudden Chris said someone behind her put hands on her shoulders and pushed down—hard. She thought it was her brother but when she turned no one was there.

As you can imagine, she was a little scared. She stood up to take her cereal bowl into the kitchen and whatever it was kept its hands on her shoulders all the way to the kitchen. Finally she felt the hands lift off and release her.

There was another physical encounter with an unseen force. This one involved my son Ronald, Margaret continued. It was definitely helpful, not hurtful. I am convinced, and Ron is too, that it saved his life. It happened about 1981 when he was 10 years old.

He was running home from school. You know there are many streets in Beverly Hills that have alleyways where vehicles cross the sidewalks to get to the streets. Many times the structures on both sides

cut off all view of a car or truck about to emerge from one of these alleys. This can be dangerous.

Here Ronnie took up the story saying, "So I was running and I turned a corner toward this alley. I was in such a hurry that I didn't slow down—or I wasn't going to slow down until I felt a little tug on the backpack I was wearing. I stopped and looked around to see if someone was playing a joke on me. There wasn't anybody there. I thought it had been my imagination and I started to run on.

"I was real close to the alley when I felt this tug again. It wasn't a powerful tug but it was strong enough to make me stop right before I came to the alley.

"At that moment a car whizzed by me, across the sidewalk, without stopping. It was so close I could have touched it and it was going *fast*.

"It scared me enough so that I jumped back. Then I ran on home and told my mom."

Margaret continued: He said the first touch slowed him down when he was about 20 feet from the alley. He turned around and started to run again but the second tug was harder and that stopped him. I am sure it saved him from terrible injury or death. He surely had an angel on his shoulder. Ronnie said he felt it was his grandfather who had died about eight years earlier.

Ronnie had another nerve-shak-

ing experience in late 1980. He dreamed about a murder that involved his mother. He pinpointed the time within three days and warned Margaret about the danger he saw ahead.

Margaret recalls the incredible details: Many strange things happened while we were living in that house. One of the strangest was Ronnie's nightmare about a murder next door. I guess you could call it precognitive. He said he wasn't really asleep, only dozing.

Ronnie had gone to bed and I was entertaining seven or eight people on New Year's Eve. I remember it was Wednesday night, December 31, 1980. My daughter Chrissie came into the room and told me Ronnie wanted to speak to me.

I said, "What's wrong?" and Chrissie shook her head and answered, "I don't know. He's crying." I thought he was crying because he had to go to bed. And I thought he was a little big to be crying over something like that.

Anyway, I went to his room and sat down on his bed. He said immediately, "Oh, Mom, I just had a terrible, terrible dream." He was holding onto me very tightly and I could see he was unusually upset.

"Please, Mom," he said, in tears, "please don't go out the front door anytime in the next three days, because if you do, you could get hurt. You know the man who lives

upstairs next door? He has tossed the ball with us a couple of times. He's going to be shot and killed."

He told me he saw the whole thing in his dream. He also called it a vision. I asked if he saw who did it and he described a blond man with a mustache who was driving a van. I can't remember whether he said it was white or yellow but it was a light color.

I asked him how he knew the man upstairs was going to be shot. He said he saw the man park his van outside the house and carry something that seemed like a weapon under his jacket. Ronnie insisted I must not go out the front door for three days. Otherwise the man with the van might think I could identify him.

I thought Ronnie was being silly but because it meant so much to him, I agreed to humor him.

I went back to the living room and told my friends about Ronnie's dream. They laughed and we went on with our party.

This was a Wednesday. On Friday about two o'clock in the afternoon, I had my car keys in my hand and was about to open the front door.

I hesitated. Should I not go through that door—just because my son had a bad dream? I wrestled with myself. I fumbled with my keys. A moment or two later I turned and went out the back door, walked along the side of the house

and got into my car. I drove out carefully but there was no van and no danger. What did Ronnie mean about staying away from the front door? Where was the menace?

If I had gone out the front door and across the front yard of course I would have been more exposed until I was in my car. I ran my errand without incident and returned home about 5:00 P.M. Again I used the back door after putting my car away, although it looked all clear to me. I smelled something burning and thought perhaps the children had left something in the oven. But it was not on. I decided the odor was coming from outside.

At 7:00 A.M. the next day I was awakened by a phone call from a friend who lived nearby. She asked me if I knew there were police surrounding the house next door. I said I would look. I put on a robe and pretended to be busy emptying trash outside. The place was swarming with police. I asked an officer what had happened. He said, rather tersely, that it was "police business." I said I was worried because I was a close neighbor. Finally he admitted, "There's been a homicide." I stupidly blurted out, "The man upstairs has been shot, hasn't he?" Now I had his attention! He became excited and told me to stay right there while he brought another officer, a sergeant, I think.

The sergeant asked me to repeat what I had said. I said I was just

wondering if there had been a shooting. No, I hadn't heard any shots. No, I hadn't seen or heard anything suspicious. It was real cross-examination until I confessed.

"Well," I said, "my son dreamed the other night that the man upstairs was going to be shot." That ended it. He looked at me as though I was a weirdo, then asked how old my son was. I told him nine. With that he laughed and walked away.

I found out later that the man upstairs had been tied up, shot and set on fire. That was the burning odor I smelled when I came home. The fire apparently smoldered for a long time. I learned from another neighbor, whose telephone the police used, that the murderer drove a light-colored van. The man had light hair and a mustache and carried some boxes out of the van. The police seemed to think they contained drugs.

So Ronnie was right. I missed the man in the van, the murderer.

Many persons who have psychic experiences seem to attract premonitions of deaths and disasters. Margaret had only a few of such unhappy visions. She previewed two air crashes and an accident she felt would involve her daughter.

I don't generally "see" horrible things in my dreams, she said. A few instances have really upset me and they all occurred while we were living in the house in Beverly Hills.

For example, one afternoon I

was passing through the living room while the TV was on. I stopped to watch the final scenes of the soap opera "One Life to Live." The face of one of the principal characters, the man who played the part of Jim Craig, had a kind of gray aura. I thought, "My God! He's dead!" Soon the credits came on and I was shocked when the announcer said he regretted to report that the actor who played that role had died during the past week.

The other times I dreamed what I call "true dreams" about air crashes that later occurred. In the first case I felt that I was actually in the airplane; I saw the other passengers laughing and talking. Suddenly the plane was going down and the people became hysterical. They screamed and yelled and felt very frightened. I remember saying the Lord's Prayer but not for myself. I was praying for the other passengers because I knew they were in the plane that was going down and I was not. A split second later I was outside the plane and saw it crash into a house. Somehow I knew this was in San Diego. I was so frightened that I woke up crying. It was in the middle of the night and I woke up a visiting friend to tell her what I had seen. The next morning, some while after I got up, a bulletin on television announced that terrible crash of the PSA airliner in San Diego. This crash actually occurred on the morning of September 25,

1978. The death toll was 144.

I know my dream preceded the disaster because it occurred in the morning after I was up and my dream occurred during the night.

My other dream about an air crash occurred in 1984. I had told my friend Sandy about the other crash and some other paranormal things that had happened. She asked me to let her know the next time I had such an experience. So I telephoned and told her about this particular dream because she was just getting ready to fly across the country. I said she needn't worry; it had nothing to do with her. This dream-vision involved a small plane with red, white and blue markings which crashed in a desert area in California. There were palm trees all round and five or six people would be killed. It was a military aircraft.

You can see how accurate and clear a dream or psychic vision can be and yet be misinterpreted. Here is another example: In 1984 I had a frightening dream after which I concluded my daughter Chris would be injured in a bad traffic accident. I knew it was a premonition and I felt desperate. In the dream someone came up to me and I was supposed to follow this person. I couldn't tell who it was but assumed it was a girl—wearing white boots. I ran down the street behind her, following those white boots, until we reached the site of an accident.

A crowd of people was standing around an open sports car without a top. Another girl nearby was crying over and over, "Chris! Chris! Chris!" This girl, I thought, was a friend of Chris' named Joanie. She had curly brown hair and freckles.

I managed to push through the crowd and see two badly injured people. It was terrible—a girl in the passenger seat was alive but so badly injured about the head I couldn't recognize her. Then I felt a hot blast of something against my leg and I stepped back.

I kept thinking, "Was that Chris in the car? Was that my daughter?" Somehow I didn't feel that it was. Yet the Joanie girl kept yelling her name. Then I woke up.

In the morning I told Chris about the dream and said, "For the next three or four days I don't want you to ride with anyone. I especially don't want you to ride in a car with the top down or one with no top—a sports car." She understood and promised to heed the warning. However, she had a date with Joanie to go to a party—in a convertible. I said I would drive them and pick them up, which I did. Still, I didn't feel the danger was over.

Two days later I got a call from Chris, asking me to pick up her and her friend Yolanda at the high school. I left right away. When I arrived Chris ran up to my car. She said, "Yolanda has been hit by a car. Please hurry! You've got to

come with me."

As I ran down the middle of the street with Chris, I noticed she had on white boots; I didn't know where we were going. I just followed those white boots . . . and suddenly I remembered my dream.

Chris was hysterical and trembling so that her drama teacher put his coat over her shoulders.

Yolanda was not in the car but lay on the ground as I had seen the girl in my dream. Her hair was tangled in the spokes of a motorcycle on which she had been a passenger. She was alive but badly injured, with blood all over her face. I tried to move closer but the motorcycle was still running and the heat of the exhaust hit my leg, just as it had in my dream. I now could see the car that had struck the cycle. The boy who had driven it was hurt too. He wasn't moving. The car was a sports car with no top! When an ambulance came we left.

Later on Chris told me the girls were standing on the corner by the school when a boy on a new motorcycle rode up and offered to take her home. She remembered my warning. She also explained that I was coming to meet her. The boy then asked Yolanda if she would like to ride and she said, "Sure," and away they went.

A few minutes afterward the girl who looked like Joanie (but wasn't) came running wildly down the

street, shouting, "Chris! Chris! Chris!" These were the cries I had heard in my dream. What I had not heard was the rest of the alarm: "Yolanda has been hit by a car! You've got to come. She's calling you."

The motorcycle had been hit by the open sports car. The driver had made a turn and collided with it.

In the year 1984 Margaret experienced numerous psychic dreams as well as other phenomena. One extrasensory experience involved her mother and father. Her mother lived in another part of the country. Her father had died some years before.

Margaret told me: My father had been gone for 10 years when I had this wonderful experience; I saw him just as I remembered him. He was sitting in his favorite chair. His face, hair, arms and hands, everything about him was very clear. It was as if I were there and could reach out and touch him.

At the end of the experience he looked extremely sad. I found myself asking him, "Dad, what's wrong?" It was something about his chair — that much he made known.

"Dad," I said, "it's OK. You're sitting in your chair. Everything is fine. Don't worry." He looked back at me, still sad and upset. That chair had been in his den all those years. As far as I knew no one had moved it.

Next day I called my mother to

tell her my dream. I had always felt compelled to tell someone about these things, not just anyone—just some specific person who would be concerned. I told my mother how happy I was to see my father in this dream that was not like an ordinary dream. When I told her how sad he looked and that it seemed to be something about his chair, she fell apart right there on the phone. She could hardly talk, she was so upset.

"Oh, Margaret," she said, "Last night I moved that chair into the living room. For the first time in 10 years I moved it out of the den. I got a new chair that's more comfortable for me and put it in the den. I spend most of my time there and decided it should go there. I'm getting up right now and moving his chair back into the den."

And she did. I knew she did because my sister called and scolded me, saying, "Why are you making Mother haul furniture around?"

Two final incidents are included as examples from Margaret's repertoire of paranormal encounters associated with her residence in Beverly Hills.

One night in the fall of 1983 Margaret was lying in bed, half awake, half asleep. I was fully aroused by the persistent ringing of the telephone, she said. At first I wasn't going to answer. It was late—after two in the morning. But the ringing continued so I walked down the hall from my bedroom, picked up the

phone and asked who was calling. No one answered. In fact, the phone was dead.

Irritated and angry, I started to walk back down the hall. At least I thought I walked. Suddenly my feet were off the floor and I was thrust at high speed toward the bedroom. I was sucked along with a shoshing noise like in a vacuum until about halfway down the hall I found myself heading straight for an intruder standing just past my room at the end of the hall. I was in such a panic I didn't know what to do.

Then I realized this wasn't any ordinary intruder but a kind of half-man, half-boy about 19 years old. I could see him clearly. He had crew-cut brown hair and a short-sleeved shirt in bright red, yellow and white colors, in the style of the 1950's. There was a kind of gray haze around him. But the amazing thing was, there was nothing of him below the waist! His torso was suspended in midair.

All this was happening very fast and I was scared. I wanted to avoid running into him but all he did was stand there with a sickly grin on his face as though he thought this was funny. I could almost hear him saying, "How do you like that trick?" I decided I had to pass his impish face before I meshed with the smoky haze around him.

I knew I had turned the corner and was quickly back in my room, perhaps impelled by my fears. I

paused a few moments while I looked around to see if it was the right room. I saw my new brass bed and on it my new spread. Then I was startled to see myself lying there on my back.

I thought, Oh, my God! Am I dead? But I saw I was breathing and I tried to jerk myself back into the limp body. I tried several times before I finally succeeded. When I snapped back into my body I felt my fingertips and arms tingle and knew I was really back. The grinning, impish face with the gray aura was gone.

I lay there wondering. Was it all a dream or a real OBE with half a ghost thrown in?

In answer to Margaret's questioning, I encouraged her to examine some of the extensive literature on out-of-the-body cases. At the same time I reminded her of her weird, wide-awake in-body experience with the falling Beatles albums. That definitely was no dream. It was daytime and the date was December 9, 1980, the day after John Lennon's senseless murder outside his New York apartment.

The news reports were very disturbing to me, not because I was a great Beatles fan but because of the meaningless violence of John Lennon's death, Margaret said. I turned off the TV with all its details of the murder and sat rocking in my rocking chair, contemplating the meaning of life and

death. Was there an answer to acts like this?

We had stacked several sets of record albums against a wall in the living room. Each set of albums was maybe seven or eight inches thick, standing on end and side by side. At the moment I was not aware of these as I continued my meditation.

I was thinking, many in the psychic field believe that life goes on. If so, where is John Lennon now? What would he say if he could speak to those he left behind? Perhaps it would be an important message he would like to get across. I knew in my mind I was just fooling around but I thought, with everything that had happened, I might just tune in to see what I could experience. Probably nothing would happen.

Nevertheless, I concentrated on John Lennon, saying to myself, "If you're here, and there is something you want to say about what happened or any other message, please know that I am willing to do my part."

I suddenly heard a noise in the corner of the room. Opening my

eyes, I turned around and saw a stack of albums falling forward one by one, very slowly, as if someone were intentionally looking through them. None of these albums had ever fallen before. I could see the titles on each album as they fell, until the falling stopped. I was shocked; the falling albums had stopped at the only Beatles album in the stack.

What caught my eye was a picture of the four Beatles; from the cover John Lennon was looking straight at me. I stared back in disbelief; then it struck me! There before me was the personal message I had sought—the title. It said it all in words as loud as if they were spoken: LET IT BE.

With a sigh of nostalgia Margaret concluded that her psychic adventure in Beverly Hills had been enlightening. Perhaps nothing like it would ever happen again.

But I predicted that somewhere, somehow, she would find herself in another lovely old house mystically endowed with vibrations capable of bringing out her considerable psychic talents.



HOUSEPLANTS LOVE THE BLUES

IN JANUARY 1986 the *Chicago Tribune* reported that Eduardo Zeiger, a Stanford University biologist, has discovered that orchids, for example, grow 50 to 70 percent faster under blue light. Zeiger has found that photoreceptors in leaves absorb blue light and initiate the opening of pores (stomata) on leaf surfaces. When the stomata are open, the plants take up carbon dioxide which is necessary for photosynthesis.

BOOKS

NEWS & REVIEWS

by Jerome Clark



A PLURALITY OF ALIENS

"THERE IS no subject within the wide range of knowledge so universally interesting," Sir David Brewster wrote in 1854. At the same time, as a reviewer for *Putnam's Monthly* remarked that same year, although the subject provoked "a most elaborate and spirited controversy," it was one "on which there are not facts to argue."

Yet, as Michael J. Crowe shows in his exhaustive (and exhausting) *The Extraterrestrial Life Debate 1750-1900* (Cambridge University Press, New York, N. Y., 1986, 680 pages, \$59.50), that has not prevented the issue of a "plurality of worlds" from recurring in science, philosophy and theology. The debate began in the Sixth Century B.C. when Greek philosophers proposed that life exists elsewhere in the universe. Two centuries later Epicurus wrote that "there are infinite worlds both like and unlike this world of ours. . . . We must believe that in all worlds there are living creatures and plants and other things we see in this world." What followed from then until now was a continuing conflict between opposing views deriving less from scientific knowledge than from, in Dr. Crowe's words, "different metaphysical assumptions."

The idea of extraterrestrial life (or a plurality of worlds, as the concept was called until the 20th Century) was — and is — emotionally charged. Crowe believes that it provided the impetus for much of the progress of astronomy and he cites a number of surprising cases in point.

Consider, for example, Sir William Herschel, the great English astronomer who in 1781 discovered Uranus. Herschel is usually depicted as a model of sober empiricism, confining his conclusions only to what he could verify by direct observation through his telescope. Crowe, on the other hand, argues that he was a dreamer "caught up in a quest for evidence of extraterrestrials... [and] pluralism was a core component in [his] research program."

In 1776 Herschel thought he observed on the surface of the moon a forest with "Trees at least four, five or six times the height of ours." Two years later he was imagining lunar canals and towns and soon afterwards arguing for life on Mars, Jupiter, Saturn, Uranus and other bodies in the solar system as well as life elsewhere in the universe. Most astonishing of all, however, was his speculation, in a 1795 paper, that the sun "is most probably...inhabited...by

beings whose organs are adapted to the peculiar circumstances of that vast globe." Crowe points out that just seven years earlier a London lawyer pleading for a client's insanity produced a witness who testified to the man's belief in an inhabited sun.

Yet even the great German astronomer Johann Bode held just such a belief. To him, as to Herschel, the sun is hot only on the surface. Inside, it "consists of land and water. . . mountains and valleys. . . [and] a thick atmosphere" with "rational inhabitants." What we call sunspots are actually windows through which the solarrians are able to observe us.

As late as 1867 the English chemist Thomas Lamb proposed that the sun "must indeed be a region of eternal life and perfect happiness." A year later

astrophysicist J. Norman Lockyer argued for the possible existence of solar life.

In the 18th Century the Swedish scientist and mystic Emanuel Swedenborg claimed actually to have met extraterrestrials. Although he was dismissed as at best a visionary and at worst a lunatic, other scientists were reporting that, although they had not had the opportunity to meet extraterrestrials face to face, they had at least observed their activities. The astronomer Franz Gruithuisen was certain that Venusian "festivals of fire" were observable from the earth and that from certain astronomical data it could be deduced that the average Venusian lives "to be 130 Venus years" and Venusian monarchs rule for 76 years.

Gruithuisen claimed also to have

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seen lunar cities. Even astronomers who ridiculed these claims took seriously the notion of lunarians.

Other speculations bordered on the grotesque. In the 19th Century one writer held that "in some worlds the inhabitants may be as large as mountains"—an idea rejected by minister and pluralism enthusiast Thomas Dick as unlikely because mountainous proportions would make for overcrowding and be "injurious to the exercise of intellectual faculties." Nonetheless Dick maintained that "some of the comets. . . may be peopled with intelligences of a higher order."

The American writer Samuel Ellsworth confidently asserted that Venusians are "licentious" and Martians "warlike." The people of Mercury are "very sprightly, small in body. . . up-right. . . much given to talking, eloquent of speech, good lawyers and pettifoggers."

Of all the planets Mars has inspired the most outlandish fantasies, the most notorious of them the "canal" controversy which gripped American and European astronomy between 1877 and 1910 and to which Crowe devotes a long, illuminating chapter. One canal proponent, E. H. Hankin, suggested seriously—in no less than the esteemed British scientific journal *Nature*—the most bizarre idea about extraterrestrial life I have ever heard: "perhaps on Mars there is only one living being, a gigantic vegetable, the branches. . . of which embrace the planet like the arms of an octopus, suck water from the melting polar caps. . . and are visible to us as the Martian canals."

Crowe's book thoroughly examines the religious implications of extrater-



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PADRE PIO

THE HEALING PRIEST WITH THE WOUNDS OF CHRIST

Padre Pio, who died in 1968, is the only ordained Roman Catholic priest ever to receive the stigmata—the bodily wounds corresponding to those inflicted on Christ. He bore these open bleeding wounds for 50 years. His mystical powers of spiritual and physical healing drew hundreds of thousands of pilgrims from all over the globe to the remote Italian village of San Giovanni Rotondo. And today more pilgrims flock there than when he was alive.

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restrial life and finds, surprisingly to me, that most prominent theologians of the period were committed pluralists. Because *Debate* is an intellectual history, however, it has little to say about extraterrestrials in popular culture, so there is nothing here about such interesting phenomena as 19th-Century mediumistic communications with extraterrestrials or sightings of mysterious "airships" sometimes suspected to be spaceships.

In a brief concluding chapter commenting on the pluralism debate as it has developed in our century, Crowe writes skeptically of some modern astronomers' obsession with life elsewhere. He is especially critical of the two most prominent ET promoters, Carl Sagan and Frank Drake. "Sagan," Crowe says, "although disparaging the messianic motives of some flying saucer enthusiasts, has suggested that the mere detection of an extraterrestrial signal would provide 'an invaluable piece of knowledge: that it is possible to avoid the dangers of the period through which we are now passing.'"

Drake believes that extraterrestrials with whom we may establish radio contact will help save us from nuclear war. Crowe rightly labels these notions "quasi-religious." Sagan and Drake, he writes, are missionary advocates of what has become "the myth of modern times," a "religion or alternate religion."

The Extraterrestrial Life Debate 1750-1900 will probably tell you a lot more than you want to know about the subject. But as a work of scholarship it is a considerable achievement, the fullest record yet of one of mankind's enduring fascinations.

OTHER REVIEWS

MIND OVER MATTER by D. Scott Rogo, Aquarian Press, Wellingborough, Northamptonshire, England, 1986, 160 pages, \$7.95, paperback.

In this slim volume, one of a series issued by Aquarian Press on strange and anomalous phenomena, D. Scott Rogo offers a succinct, lucid and unbiased survey of the evidence for psychokinesis. *Mind Over Matter* is a worthwhile introduction to a class of phenomena which are as yet inexplicable according to the known laws of science.

Rogo seeks to provide an overview and assessment of the case for psychokinesis, including spontaneous PK effects, PK with gifted subjects and experimental studies designed to capture the phenomena in their more subtle expres-

sions. There is a chapter on the poltergeist as well as a particularly informative section on psychic healing as a PK effect on living systems. The coverage, though brief, is fairly representative of the better literature on the subject.

How good is the case for PK according to Rogo? Spontaneous cases — those that occur unexpectedly in the course of everyday life — he considers weak evidence individually but impressive in the aggregate. More spectacular and lasting displays of PK like the poltergeist he regards as more evidential, primarily because researchers do not always have to wait until after the fact to investigate the phenomena. Mediumistic PK under more or less controlled conditions he considers better evidence still, for despite all the fakery associated with physical mediumship a number of

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cases hold up well under skeptical scrutiny.

The best evidence, though, is that collected in the laboratory, where (ideally) every precaution can be taken to prevent subject fraud and experimenter error. Combining these several classes of evidence, Rogo holds that the case for PK has been effectively proved.

One outstanding virtue of the book is the author's refusal to press any one explanation at the expense of the phenomena to be explained. Rogo does not hesitate to admit fraud where fraud is probable, nor does he resist the possibility in those situations in which fakery may have been present but gone undetected, such as in the famous "Philip" case of group PK. At the same time, however, Rogo is willing to proclaim an effect genuine when the conditions were right or when the phenomena were such as to make hoodwinking impossible. An example is the so-called earthquake effect sometimes reported with the medium D. D. Home, when an entire room and its contents would shake as if in the grip of a giant.

There is little to criticize about the book, except that I wish it were longer than the 160-page limit set by the editors. There are, however, a few minor misstatements of fact, such as Rogo's claim that the electronic system of control used by Harry Price was "fraud-proof" (it was not) and that Marc Thury published the record of his investigations in a "massive volume" (actually it was a pamphlet). Despite such occasional inaccuracies *Mind Over Matter* is an intelligent, generally reliable and balanced survey of the evidence. —
Rodger I. Anderson.

THE FACE ON MARS by Randolph Rafael Pozos, Chicago Review Press, Chicago, Ill., 1986, 220 pages, \$12.95, paperback.

Ever since the days of Percival Lowell, the possibility of life on Mars has intrigued human beings. While the results of the Viking Lander experiments suggested that Mars was and always has been lifeless, a small scientific team, whose work is recounted in *The Face on Mars* by the team's co-organizer, anthropologist Randolph Rafael Pozos, thinks there may be "evidence for a lost civilization" on Mars.

The initial impetus was a NASA photo, one of many taken prior to the Viking landings, which showed a huge humanoid "face" looking up from the Martian surface. Immediately dismissed by NASA scientists as "an illusion of light and shadow," the face was studied in depth by two computer-imaging scientists, Vincent DiPietro and Gregory Molenaar. They found a second photo of the face taken at a different time from a different altitude, thus establishing that the face was not an illusion. They eventually concluded the face was not wind-eroded rock but had been made by intelligent beings.

Their work was largely ignored by the scientific community but a scientific paper they wrote in 1980 eventually reached a number of persons, including Richard Hoagland, a science writer and former adviser to CBS News and Walter Cronkite during the Apollo moon landing program.

Hoagland's studies of the DiPietro-Molenaar work convinced him further study was needed. He and others subsequently formed an independent Mars

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Investigation Team in 1983. Their preliminary report, released in August 1984, is included as an appendix to Pozos' book.

By using a host computer (in this case one located near San Francisco), conferees scattered around the United States could, simply by linking their own computers with it, either interact simultaneously with others or just read all earlier entries and then enter their own suggestions and conclusions.

Participants included Hoagland, Pozos, DiPietro and Molenaar as well as plasma physicist John Brandenburg, physicist and archaeologist Lambert Dolphin and several others with expertise in various scientific disciplines. SRI International also provided assistance.

Pozos' book contains many of the entries made by the conferees, edited to eliminate repetition and stitched together by his own commentary which gives a more cohesive flow to the observations of the various participants.

The result is somewhat like eavesdropping on an actual conference as participants argue over each other's viewpoints. Unfortunately the book suffers from chopiness because Pozos lacks the writing skills needed to make the disparate parts blend and flow smoothly. The absence of an index doesn't help matters.

On the positive side are a number of "face" photos, both as received and as enhanced by various imaging techniques, plus artists' drawings filling in features hinted at by the pictures.

Most conferees agreed that perhaps 500 million years ago Mars supported

life and that life probably created the "face" and some other strange constructs in its vicinity. (Hoagland is convinced he sees the ruins of a "city" nearby; the others are not so sure.)

The inevitable question about why life on Mars would create a "humanoid" face is discussed by Pozos in the context of both earthly religion and anthropology. He says the apparent humanness of the face has upset many people, both scientists and nonscientists.

The team's dissenting view came from Gene Cordell, a computer-imaging scientist who after examining "a magnetic tape with the relevant raw, unprocessed Martian images . . . had to conclude that the 'face' was nothing but an interesting landform."

Is the "face" artificial? I'd like to think so but it will probably take a manned Mars expedition to settle the question. — *George W. Earley.*

ALSO NOTABLE

SPOOKLIGHTS: A BRITISH SURVEY by David Clarke and Granville Oldroyd, Sheffield, South Yorkshire, England, 1985, 44 pages, \$4.00, paperback.

This monograph is a comprehensive examination of *ignis fatuus* — literally "foolish fire" — strange balls of light known popularly as will-o'-the-wisp and by many other names. The authors' wide-ranging research has gleaned a mass of fascinating material from the scientific literature, folk tradition and reports of paranormal experiences. The result is a thoroughly satisfying, intelligent survey of a neglected mystery. *Spooklights* is available from Clarke at 6 Old Retford Rd., Handsworth, Sheffield, South Yorkshire S13 9QZ, England.



REPORT FROM THE **READERS**

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

FIGHTING BACK

My comments are addressed only to those FATE readers who lack the perception or technical knowledge to see the inadequacies in the article by Terrence Peterson which you published under the title "Spiricom or Spiricon?" (January 1987 FATE).

This author's starting point was flawed. Instead of embarking on serious research to assemble the known facts, he apparently started with the express objective of proving that I am either a dottering old fool or knowingly a party to a gigantic hoax.

Had Peterson taken the scholarly and accepted scientific approach to assemble the facts, he would have approached me directly and I would gladly have made available to him the more than 200 letters, documents and research reports I had supplied to John G. Fuller for his book *The Ghost of 29 Megacycles*. Fine investigative reporter that he is, Fuller spent four months studying these materials, then traveled throughout Europe and the United States interrogating physicists, electronics engineers and eminent parapsychologists who had firsthand knowl-

edge of my activities or were qualified in the fields of voice analysis and synthesis.

Before charging hoax, Peterson would have first sought to find what possible motive Meek could have had for spending several hundred thousand dollars in the most serious research project of its kind ever assembled. And he would have asked why Meek would be so foolish as to gamble an international reputation and saddle his children, grandchildren and great-grandchildren with the disgrace such a hoax might entail. Is Meek really so diabolic a character that he would perpetrate a cruel and senseless hoax? Peterson would have learned that Meek had built such a reputation for astuteness, technical proficiency and inventive ability that in one period of 18 years his European consulting clients paid him to make 44 trips to Europe just to organize and direct the research in their laboratories.

With such shoddy research, Peterson may well find himself in the position of a distinguished member of the Academy of Science in France when he visited the United States many years ago. Upon

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returning to Paris, he officially reported to his colleagues, "I have listened to a sample of the voice recording which Mr. Edison made on tinfoil and I can assure you the whole thing is explained by ventriloquism."

As founder and executive director of Metascience Foundation, Inc., I wish to point out that we are now into our 17th year of continuous worldwide research on instrumental communication with higher levels of consciousness. We have 14 full- and part-time researchers and associates working on this project. The work has progressed far beyond the status I reported at the 1981 press conference.

When I or my successors carry this project to completion, we will be content to leave the matter to history. Only then will it be possible to decide whether this massive work deserves to be put into the same category as Morse's work in pioneering the telegraph, Bell's work in pioneering the telephone, Edison's work in recording the human voice and Marconi's work in pioneering the first wireless transmission of the human voice.

History, not Peterson, will be the judge. — *George W. Meek, Franklin, N. C.*

* * *

I know nothing about Terrence Peterson, the author of "Spiricom or Spiricon," so I have no basis for speculating as to why he wrote an article that presents no evidence that he consulted with George W. Meek, William O'Neil or John G. Fuller, author of *The Ghost of 29 Megacycles*.

In my opinion this article is completely unwarranted unless the author has concrete evidence to support his

claims and speculations. I consider it dishonest to base such an article on circumstantial evidence — for example, presenting voiceprints interpreted by someone presumably trained only to analyze voices of persons "still in the flesh." The most Peterson could accurately say is that from his perspective of what is possible, he was not convinced by the Spiricom tape. He cannot logically say the voiceprint analysis he had done *proves* the voices on the tape worthless as evidence. Does he actually *know* that O'Neil had access to an artificial larynx?

Peterson makes it appear that this whole series of events started September 22, 1980, when as a matter of fact, Meek had written me more than three years earlier (July 23, 1977) asking me to check the University of Wisconsin archives concerning information he had gotten from William O'Neil. Meek wrote that "a George J. Mueller claimed that he received a B.S. degree in electrical engineering from the University of Wisconsin in 1928, and that he had been a member of Triangle fraternity and a member of the Haresfoot Club." (The latter is a long-established men's choral group at the university.) The letter also stated that the "entity" received his M.S. in physics from Cornell University in 1930.

In the university archives I found "George J. Mueller" in the index of the 1928 yearbook and his photo in a group picture of Triangle fraternity members. Mueller's name and photo also appeared in the 1928 Haresfoot Club program. I asked my son Norman who is on the Cornell University faculty to check whether a "George J. Miller" had earned an M.S. degree in physics from



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that institution and he had.

I have cited this specific information — space limitations prevent my citing more — because it seems to me that anyone criticizing the work of George Meek, which admittedly was based in large part on information obtained from William O'Neil, should also take into account the content of that information which was fully verified and not be satisfied with speculation as to how O'Neil might have faked the voices. — *Walter H. Uphoff, Oregon, Wis.*

THE AUTHOR REPLIES:

I regret that George Meek has taken my article as a personal attack. Nowhere do I hold him up to ridicule. I know he is held in high esteem and is well respected. My only concern is his scientific findings.

As to Walter Uphoff's rejoinder, I didn't write that O'Neil used an artificial larynx. I wrote, "The Spiricom voices, I suddenly realized, sounded as if they were coming through just such a device." The key word is *sounded*.

For the record, I sent a tape of Dr. Rivers' voice using an artificial larynx and duplicating the voice of "George Mueller" to a respected professional who was familiar with Spiricom, and her comment was, "I can't tell the difference between [Mueller's] voice and the artificial larynx."

I also learned that Meek farmed out the Spiricom device and not one operator could produce a voice even similar to Mueller's.

Scientific acceptance is based on replication. If O'Neil's results could be replicated by other operators under observation (such as Walter Uphoff's observation of Konstantin Raudive's

electronic voice phenomena), then we would have the basis for scientific investigation. I had no joy in writing a negative article. But until the claims of Spiricom are scientifically verified, my thesis stands. — *Terrence Peterson, Nowata, Okla.*

ANOTHER PERSPECTIVE

Terrence Peterson's article "Spiricom or Spiricon?" is both interesting and depressing — depressing in that such articles tend to make all tapings of spirit voices questionable. There are many of us who are serious seekers of truth and who deplore any facet of fraud. In seven years of cassette recording I have captured nearly 30 mystery voices. — *John P. Bessor, Zelienople, Pa.*

SUPER!

The article by Dennis Stillings in the November 1986 issue of FATE ("Strip-Mining the Psyche") is super, super, SUPER! — *J. d'Aquin, Baton Rouge, La.*

SERIOUS OPPRESSION

I am a practicing witch. I participate in only constructive magick, not that my kind of occult practice matters. What matters is that our freedom is being threatened, our freedom to participate in religious practices that may be considered "pagan" or "hokey" by the mainstream.

Recently a law was passed that took away nonprofit status for newsletters and mailings of occult religious organizations. I don't necessarily believe that any religious organization should have postal privileges for material that is not directly charity-related, but what bothers me is that mainstream religions have



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REPORT FROM THE READERS

(Continued from page 116)

has an interesting illustration of the "spiritual" or "ghost" money which is burned to aid spirits in meeting their expenses on the other side.

The numerals on the bill clearly indicate it is a 1000-unit note while the lettering clearly reads "one hundred." Perhaps things are stranger on the "other side" than we know. — *Craig S. Bell, Salyersville, Ky.*

IN DEFENSE OF SETH

In "Report from the Readers" (October 1986 FATE) Michael R. Watson intended to raise questions regarding the authenticity of two claims made by the entity known as "Seth" who communicated through the mystic Jane Roberts.

I wonder if Watson is acquainted with the material given on page 411 of *Seth Speaks*: "The records would show one reign of one pope; but one, two or even three different men may have filled the position. . . There were also men called 'Little Popes,' those in training of an ambitious nature and catered to."

It is quite possible, as Seth said, that the records have been altered. Any art student can report incidences of fake masterworks and certainly fraudulent practices or even negligence have altered many documents throughout the centuries. Lying for the purposes of political gain or immortality is hardly a 20th-Century invention.

It is extremely difficult to translate proper names — especially if a historical time lapse occurs. That Jane Roberts guessed "Chartres" would have been natural; it was probably the name with which she was most familiar. Seth's

peculiar brand of phonetic spelling is a quality with which his students are familiar. Therefore, I doubt the town was "Charterous" or "Charteris" but "Chateauroux" with a population of 48,867 in the Department of Indre.

As for locating a town with a population smaller than 500, I can only say that my former residence — Summerfield, Ohio — is missing from the *Hammond Whole Earth Atlas*. If my incarnation is regressed 500 years from now, my residence might be given as Summerfield and the nearest large city as Columbus. Heaven help the person who tries to track that one down! — *Elisabeth M. Murphy, Newark, Ohio.*

CREATIVE VISUALIZATION

In 1957 when I was a senior in high school in Pittsburgh, a classmate asked me if I had a boyfriend. Since I was a very timid and unattractive young girl, I made one up. I told her I had a boyfriend who was in the navy and his name was Donnie Red. I picked this name because my favorite brother Donald was in the navy and he was a redhead.

In 1959 I married a United States Air Force sergeant and had a baby girl. Last year my daughter asked me for her birth certificate, a document I had never paid much attention to. When I found it to send to her, I noticed that the doctor who delivered her was Capt. Donald E. Red, USAF. — *Mary Carol Henry, Tulsa, Okla.*

CLARIFICATION

In "Do You Know When You're Dreaming?" (June 1986 FATE) Jayne Gackebach stated that TMers may be using lucidity as an exercise. As a

teacher of Transcendental Meditation, I wish to clarify a few points.

TM is a simple, natural, effortless technique which has been handed down to us through the Vedic tradition of India. By practicing TM, one can transcend the limited state of awareness to experience that unbounded transcendental awareness. Through continued practice, this becomes fully and permanently established in the self. It is called Cosmic Consciousness.

In that state, one can experience what is known as "witnessing" — inner wakefulness or awareness of self at all times — during deep sleep, dreaming and wakefulness. Nothing has to be done to maintain this inner wakefulness, for it has become a permanent part of the individual's awareness. — *Krisstal Handlin, Fairfield, Iowa.*

COOPERATIVE ANTS

Reviewing back issues of FATE, I came across Sebi Breci's account of talking to ants (September 1982 FATE). It reminded me of a similar experience I had in June 1975. In the process of moving into a small rented house in Philomath, Oreg., I found ants crawling around the kitchen sink, the bathroom sink, on the floor — all over. I started to kill them but it was a hopeless task.

On impulse a couple of days later I decided to talk to the ants, as Breci did. I picked quite a large one in the kitchen sink as a likely prospect.

"Now, listen," I said, "this is my house and I don't want you in it. If you insist on staying inside, I'm going to kill every one of you. If you leave and go outside where you belong, I'll not harm you."

The next morning, no more ants!

This space contributed
as a public service.

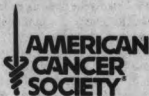
**"YES, THERE IS
LIFE AFTER
BREAST CANCER.
AND THAT'S THE
WHOLE POINT."**

—Ann Jillian

A lot of women are so afraid of breast cancer they won't practice breast self-examination or ask their doctor about a mammogram. And that's what frightens me.

Take it from someone who's been through it all: Life is just too wonderful to give up on.

But to enjoy it, you do have to give up being afraid to take care of yourself.



Get a checkup. Life is worth it.

They were on the ground and sidewalk near the back door. Some time later, when my mother came from Minnesota to visit, she saw the ants near the back door and prepared to step on them. I quickly said, "No, no, Mother — don't step on those ants! We have a pact." Then I told her the way I got the ants out of the house.

I never harmed them outside and had to warn visitors who came to the back door to avoid stepping on them. — *Gloria Foster, Philomath, Oreg.*

AFTERWORLD SLAVERY

In the article on Huzur Sawan Singh ("The Sage, the Saint and the Yogi," November 1986 FATE) author David Christopher Lane describes a blissful utopia which, if he is accurate, makes the afterworld desirable. Several disturbing ideas need clarification.

The author indicates that a follower becomes absorbed into an infinite ocean (God) of consciousness. This implies that any effort an individual makes in life as a person is sacrificed to perpetuate that God, much as a vampire seeks blood to survive. Any effort a person makes to clarify his own identity or "I-awareness" is wasted, useless effort. Individual initiative in any adventure is useless because it creates separateness from God. By implication, all democracy and self-discipline become dangerous.

Another idea embedded in author Lane's utopia is that death is more desirable than life. This implies that suicide is more desirable than frustrated living out of karmic problems. This seems to contradict the very meaning of karma as a vehicle of learning in soul development.

I wonder if these spiritual adepts are recruiting puppets for a type of after-world slavery scheme. — *Ken Willoughby, Fairacres, N. Mex.*

MUMMY CUTUPS

"The Missing Mummy" (October 1986 FATE) reported the Egyptians' recent discovery of a 24-ton granite sarcophagus more than 3000 years old which had been designed to hold the mummy of Ramses II's prime minister. The feature concluded:

"The sarcophagus was empty. Ancient tomb robbers had drilled a hole in the lower portion to extract the treasures that must have been buried with the mummy. But how was the mummy removed?"

The question seems to assume that the mummy necessarily had been removed entire. Why not in pieces? Ground into powder, mummies were valuable as panaceas. They were also used as fertilizer and as fuel, always scarce in Egypt. Sawed into sections, the mummy may have been removed through the hole, glued back together and sold to an unscrupulous museum curator or wealthy collector.

Consider the case of the Fourth Dynasty queen whose tomb was at the bottom of a deep shaft, according to hieroglyphics at the site. Archaeologists and notables eagerly attended the opening but found neither queenly mummy nor treasure and no sign of a break-in.

It may be that neither mummy nor treasure ever reposed in the sarcophagus. It held only the attenuated reverberations of the curses of disappointed tomb robbers. — *Jo Filardo, New York, N. Y.*

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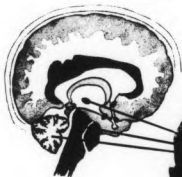
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