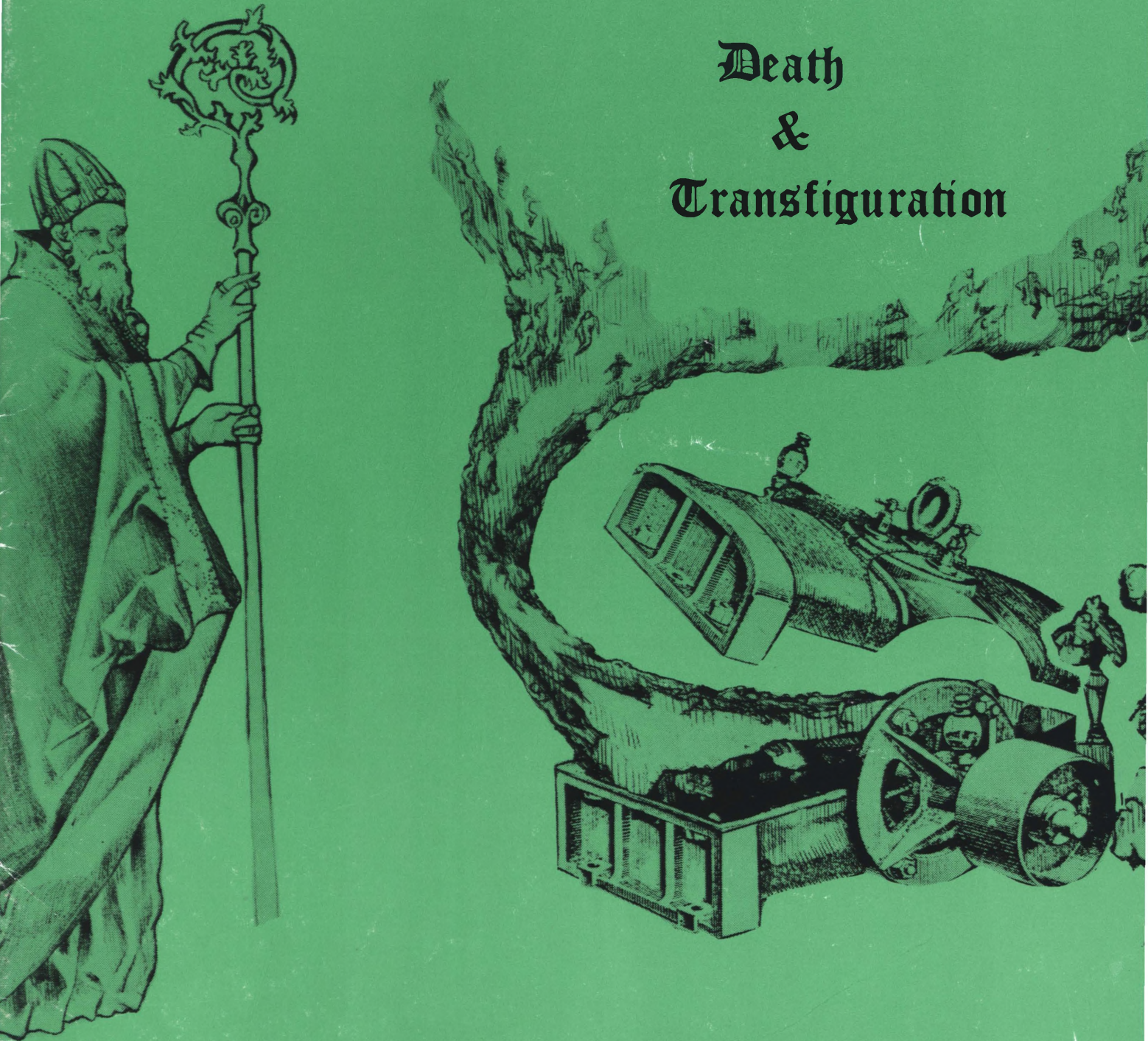


# PURSUIT

'SCIENCE IS THE PURSUIT OF THE UNEXPLAINED'

## Death & Transfiguration



## **SOCIETY FOR THE INVESTIGATION OF THE UNEXPLAINED**

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# PURSUIT®

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THE JOURNAL OF THE SOCIETY  
FOR THE INVESTIGATION OF THE UNEXPLAINED

FOUNDED BY IVAN T. SANDERSON

Devoted to the Investigation of "Things" that are Customarily Discounted

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# THE INCORRUPTIBILITY OF SAINTS — AFTER DEATH

by Larry E. Arnold

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“... the strange and exceptional is of absorbing interest, and it is often through the extraordinary that the philosopher gets the most searching glimpses into the heart of the mystery of the ordinary.”

—Drs. Gould and Pyle [1, 1]

Readers of PURSUIT and other periodicals devoted to the paranormal are quite aware that the human body is a plethora of strange events. We recently discussed in this journal (Fall 1976) one example of an enigma that afflicts the living: spontaneous human combustion. What may be less well known is that physiological anomalies continue to persist (and haunt Science) *after* the body has become “dead and buried.”

Medical literature is replete with cases of cadaveric perspiration; postmortem genital erection after a hanging; the growth of nails (sometimes up to several inches) and hair (to the extent that after four years a girl's hair protruded through her coffin's joints) chronologically and physically long after interment; and movements in the tomb after burial. However, the most mysterious curiosity — because it affects not a portion but all the body — is the *incompactibility of the human corpse* itself.

This category of postmortem phenomena often happens amid the most perplexing circumstances, and (should) produce the most disturbing affronts to medical theories and the alleged finality of death.

The enigma deserves — and could easily fill — a large volume; however, we shall limit our cursory attention in this article to those events involving saintly persons.

## SOME POSTMORTEM PARADOXES

Circa 68 A.D. St. Nazarius was buried after losing his head (physically, that is). In the mid-4th Century, St. Ambrose disinterred the corpse only to find it “so perfect and free from corruption with all its hair and the beard, that it looked ... as if it had been washed and laid out for inspection there in the tomb.” Accompanying this remarkable find was a fragrance that “surpassed all perfumes in sweetness.” Nor did the amazed St. Ambrose end the discoveries of his 300-year predecessor with just a sweet scent of remembrance, for a “vial of the saint's blood was found as fresh and red as if it had been spilt that day.” [Cf. 2, XIV, 38; 3, III, 99]

St. Cuthbert, the Bishop of Lindisfarne, was laid to rest 20 March 687 A.D. to become the proverbial ashes-to-ashes and dust-to-dust — or so it was thought. In 698, monks found the corpse to be unputrified, with its joints flexible and clothing fresh. Time, the catalyst of decay, proceeded another 414 years (to 1102 A.D.), when again the Bishop's body was found incorrupt. In the process of

being moved it emitted a sweet fragrance “such as gives the appearance of one living in the flesh, rather than dead in the body.” [3, I, 357] The relocation didn't disturb this saint's immunity to natural processes either, for the body was found intact during the reign of King Henry VIII — over 800 years later!

The Archbishop of Canterbury, St. Edmund, was discovered “free from corruption,” a condition described by Alban Butler as “evidently miraculous, and cannot be ascribed to any embalming during about five hundred years, without any change in the colour.” [3, IV, 218]

In May of 1381 Emperor Wenceslas ordered St. John Nepomucen drowned for his unwillingness to disclose the confidence of Empress Jane. Almost immediately strange phenomena began. “The martyr was no sooner stifled in the waters, but a heavenly light appeared over his body, floating on the river and drew many to the banks.” We suspect Wenceslas began having grave doubts (forgive the pun) about a decree which extinguished the life of this saint but couldn't quench the light of Nepomucen's soul. Nevertheless, as a result of this execution the Emperor outlived the saint in the flesh, but Wenceslas' body never matched the survival of his victim's. On 14 April 1719 — 336 years after the fateful drowning — the saint's tomb was opened. Among the customary and expected ashes was found an incredible tongue “retaining the normal shape, size and colour of the tongue of a living man, and ... still both soft and flexible.” [3, II, 165]

Other conditions like incorrupt hearts, blood flowing after years of interment, and exudings of oil from the bodies of those long-deceased, led many physicians quietly to exclaim their wonder. As was said of Mary Xaveria of the Angels, for example, “it must be supernatural.” [4, 272-5]

(For further examples, see the abbreviated listing in Table 1.)

“Petrification or mummification of the body are quite well known,” asserted Dr. Gould and Pyle in 1896 [1, 523]. In contrast to several of the cases in Table 1, a tomb at Canterbury Cathedral was opened toward the end of the 19th Century to discover which Archbishop was interred there (see *Lancet*, 1890, I, 1105). The corpse was identifiable as that of Hubert Walter, who had physically transitioned in 1204 A.D. Although decomposition had been retarded (and indeed was still progressing), the corpse had an *extremely offensive and sickening odor*, “unmistakably that of putrefaction.”

Therefore the astonishment of physicians to not only entire but lifelike corpses after hundreds of years (in some cases), cannot be attributed to a retardation of putrefaction.

As with so much of Forteana, if the above set of anomalous postmortem phenomena is to be explained then new frontiers must obviously be forged—

## A PSYCHIC PERCEPTION

One could proceed to challenge Science with additional cases like that above, but it's necessary that Forteans (or some other like-minded individuals) search for the principles that lie behind the unorthodox — so that the extraordinary of today will be understood in terms of tomorrow's ordinary. Let us continue then by attempting to understand how the phenomena discussed above occurs, and why.

Maintaining our focus on saints and persons of saintly demeanor for this moment, we surmise that those so designated would have been truly evolved soul-entities expressing through physical vehicles (their corporeal bodies). Being at harmony with the world around them, they would also have that balance within themselves.

After the physical body is vacated and the animating force perhaps had left (for there are episodes of movement in tombs, as well), the vital and healthy cellular structure of the anatomy would remain impervious to those destructive forces which normally affect the diseased bodies of imbalanced individuals.

Essentially the phenomenon of incorruption could be seen as the result of cooperation between the two aspects of creation, what occultists term the Father and Mother principles. The Father principle is *"the creative ability within"* [5, 5] while the latter *"maintains the rhythm, the balance and the motion of that which has been created."* [5, 1]

Once established, this relationship would be a natural process concurrent with and continuing after an entity's incarnation within that body had ceased. As with St. Cuthbert, for example, the body would remain (and even smell) as incorrupt in death as it had in life. The longevity of incorruptibility would depend on the extent to which the body had been perfected and purified while animated.

But is this rather simple explanation the only one Forteans need to consider? We believe not.

The lives of saints are said to be models for emulation by the rest of mankind. Having come to know the possibilities of Man incarnate, some saints may wish to demonstrate — in addition to their deeds while living — the inherent potential of the spirit functioning in balance within a physical form. One way to generate such awareness would be to create an astounding situation, something 'impossible' and hence dramatic.

The programming of incorruptibility or other phenomena into the physical body through mind working not over but *with* matter, would (or should) achieve such an aim and purpose: to present living men with an enigma which (hopefully) would stimulate and stir a search towards realization of innate and greater human capabilities.

Through an altered state of consciousness which has consistently demonstrated its reliability to the author, the different realities of saints and 'lesser' men were compared (from the latter's perspective).

*You look at an individual whom thee all term 'saintly'. Why are they called saints? Because they don't see the world as you see the world and they can do things that you can't do. Why can they do things that you 'can't' do? Because they ... are seeing the Creator and the Maintainer in everything — and they're working with it! ... Everything is possible!*

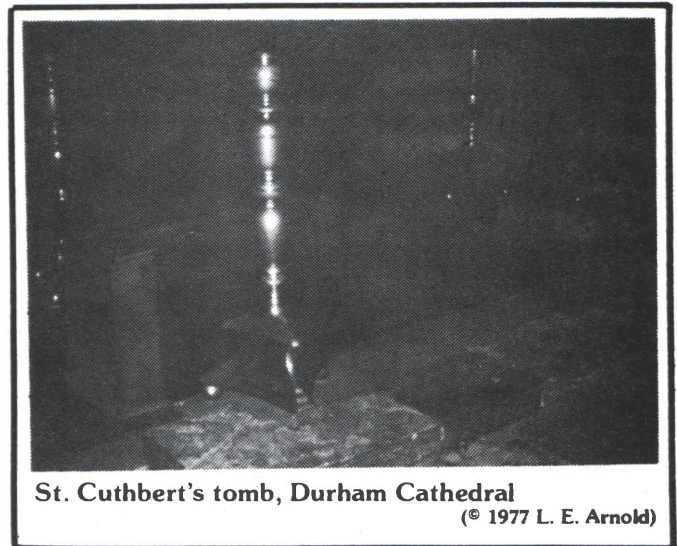
*So what does Man say? "We know that's impossible! So long as it's impossible I don't have to pursue it. Only a saint can have miracles; only a saint can say 'You're healed'; only a saint can do things! That's their law — my law's different!" [6, 11]*

Was St. John Nepomucen demonstrating to future generations a law about the power of truth and faithfulness when, having been martyred for refusing to break verbally the confidence entrusted to him by Empress Jane, his tongue was found "entire" and "soft and flexible" after 3-1/3 centuries?

Confronted with such a possibility, how would most men react? Wouldn't they choose to relegate such faithfulness to a few special individuals like saints, rather than develop such a quality in themselves? "See," stated the voice, *"then it gives you a good excuse to never even try! And if you do try and you don't succeed, that's because (you know) 'God made them better than He made me. God made them better, made them a holy person!'"* [6, 12]

This rationale that "god" indiscriminately apportions talents and success conflicts with the philosophy of the author that the only discrimination among men is of their own making, and not at the whim of some Infinite power; that each human is given the gift of life, to do with as fancy and fate dictate.

But what is fate except the encountering of forces elected by a soul-entity for experience and experimentation? Therefore the power that separates the miraculous from the mundane within any individual is of one's own choosing. The voice of altered consciousness made this cogent observation about human behavior:



St. Cuthbert's tomb, Durham Cathedral

(© 1977 L. E. Arnold)

*Remember the martyrdom: it's easier to be a martyr than a saint. Because if you're a saint, you're expected to live up to being a saint. If you're a martyr, you're 'dead' before you start. [6, 12]*

Thus if confronted with the quandary of postmortem phenomena in the corpses of saints, perhaps the majority of mankind would begin to reject the limitations of martyrdom and instead achieve the expended awareness that results from seeking "insight to the aims and purposes" of creation. [6, 12]

The discussion of saints led to another concept so intriguing (to the author, at least) and at least indirectly evidential to the continuance of a soul's existence after physical death, that we would like to share it here.

The following is excerpted from material delivered on "the law of the great Teachers" — which applies to humans in this manner:

*The manifestation of the conscious being of a great Teacher: thee could draw on that essence at any moment. Thee could call on the essence of the consciousness of your brother Buddha; you could call on the essence of the consciousness of the man Jesus the Nazarene. You could call upon any great presenter who is manifesting as close as possible unto the Father and Mother (principle). [6, 11]*

What does this concept of an active interchange between the physically living and the physically transitioned (the so-called living and dead) have to do with incorruptibility? There is at least a two-fold purpose:

*It is primarily to show you that you can work with the Father-Mother principle — you know, the Creator and the Maintainer.*

*And if it can be created and maintained, it can be activated at any moment! And they [saints] can maintain it [the incorrupted corpse] for that length of time (as thee say it), they can also dissolve it and make it materialize elsewhere at any moment — if they have a replica of the original. So they can manifest anywhere on your Earth-plane at any moment in a physical form because they have a physical reference point — a body. [6, 18]*

Thus if an individual of religious persuasion was praying to a saint for aid and comfort, and that saint had maintained a physical point of reference such as an incorrupted portion of his former body somewhere upon this planet, then that object would provide the focalization point necessary so "that saint could materialize and give ... and visit in." [6, 18] The existence of a tangible and pure medium — the corpse or a portion of it — serves as a common point or link between two different realities (that of the person praying, and of the saint's spirit) and facilitates and enhances the interaction.

One is reminded of Charles Fort's belief in Super-Geography, whereby different realms co-exist and occasionally — by accident or plan — merge with one another.

Such a concept is an affront to orthodox Science — but, just like postmortem phenomena, cannot at this moment be discounted by the open-minded.

The maintaining of this focalizing-device-in-the-tomb does not limit the form of manifestation which could subsequently occur, however. A soul-entity who departed an adult male's body could re-manifest as a child or a woman, for example, to one in need:

*This person says they're lonely, lonely, lonely. And says, "So-and-so, help me from this loneliness!" And here comes this little child laughing and skipping along, and smiles and makes their day. Ok? And they never find out who that little child is. They never find out who stopped to assist them when they have a flat tire. They never find out who, who, who. It's one of those who has a reference point somewhere on your Earth world. And they can manifest anywhere ... [6, 18]*

Again, Charles Fort collected cases of unexpected appearances of people with unusual abilities. They seemed to come from nowhere, only to disappear soon afterward. Their arrival and departure was as much an enigma as their presence. Parapsychologists today ponder the phenomena of synchronicity — when needs and desires are suddenly met by a 'fortuitous' series of unexpected events or encounters with 'just-the-right-person.'

The above concept gives an answer to both mysteries: the intact energy pattern of a saint's body continues to serve a valuable purpose, even after 'death,' to its former tenant who desires to assist those currently expressing in physicality.

It is said of these former tenants and their preserved bodies:

*They need these emanations from the form — in the sense as a male and a female need the sperm together to produce a child, do they not? So the energy emanating from the form of this saint meets with the energy emanating from an individual who is praying. And the two together produce whatever aim and purpose is needed to, how you say, assist ... [6, 18]*

The process thus begins on the nonphysical level: a transference of thought between two levels of the multidimensional Super-Geography. "Mating with energy rather than with physicality," is one way to phrase the process. Then this combination of energies is able

*to produce matter. You see, matter and energy are interchangeable. And if these have a reference point of matter, thee can exchange with other energies to produce matter. [6, 18]*

Matter and energy as interchangeable: it's a principle physicists are just beginning to recognize, as the boundaries once thought to separate these two states are becoming ever more difficult to define and locate.

It seems saints had discovered and have been applying the principle for millenia!

TABLE 1: Well-documented Postmortem Physical Phenomena

| Name                          | interment | exhumation        | interim               | findings                                                                                                                                                      |
|-------------------------------|-----------|-------------------|-----------------------|---------------------------------------------------------------------------------------------------------------------------------------------------------------|
| S. Wereburge                  | 2/3/669   | 875               | 206 years             | body "found entire"                                                                                                                                           |
| S. Walburga                   | 779       |                   | over 1000 years       | an oily fluid trickled from her bones throughout this interim                                                                                                 |
| S. Anthony of Padua           | 6/13/1231 |                   | 400 years             | tongue "found red, soft and entire" while rest of body was ashes                                                                                              |
| S. Bridget of Sweden          | 7/23/1371 | 9/17/1373         | 56 days               | body a clean skeleton, white dust and an <i>incorrupt heart</i>                                                                                               |
| S. John of Capistran          | 1456      | 1765              | 309 years             | readily identifiable from still-incorruption                                                                                                                  |
| S. Francis Xavier             | 1552      | 2/1553<br>11/1556 | 1 year<br>4 years     | body found quite fresh, even though <i>lime</i> was heaped on corpse medically attested not embalmed; yet body was supple and naturally hued                  |
| S. Charles Borromeo           | 1584      | 1606<br>1880      | 22 years<br>296 years | though embalmed, body largely intact despite damp soil; "supernatural preservation" same condition as above                                                   |
| Maria Anna (Ladroni) of Jesus | 1624      | 1731              | 107 years             | priests and surgeons found "interior organs, the viscera and the fleshy tissues were all of them entire, sound, moist and resilient ... supernatural perfume" |
| S. Andrew Bobola              | 1657      | 1730              | 73 years              | martyred and buried with others; all segments of body found intact and flexible; <i>others in common grave had decomposed</i>                                 |
| S. Teresa                     | 1582      | 1588              | 6 years               | "marvelous fragrance"                                                                                                                                         |

### 'POSTMORTEM' POSTSCRIPT

At the resting-place of Father Cherbal, in the mountain-top convent of Annaya north of Beirut, 30-year-old Jeanette Howard was cured of paralysis. *L'Orient*, quoted in the *Express & Star* (19 May 1967), says she was praying before the holy man's tomb when "a thin trickle of blood appeared" from its side. Suddenly the paralysis left her body, and she left the shrine a healed woman. Hallucination, or postmortem phenomenon? The cure was real.

23 June 1975: the tomb of St. Gabriel, near Florence, Italy. Despite the affront to Science and the warning of the Director of the neurology department of Ancona Civil Hospital, a miracle is about to occur. Lorella Colangelo, suffering brain-damaging leukoencephalitis and paralysis in her eleventh year, is languishing in the hospital. For the past seven nights she had spoken of a dream in which St. Gabriel urged her to come to his sanctuary and be healed, according to *Reveille* (21 November 1975). The doctors scoffed, and watched helpless as their patient neared death.

In despair, and "convinced" by Lorella's recurrent dream, her mother and father removed their daughter from the physicians' care — under strenuous objections, of course. Medicine, incapable of healing with its own sorcery, condemns the magic of other means—

Senor Colangelo described the result of his 'ominous' decision: "I carried her inside the sanctuary and laid her on the tomb of St. Gabriel. Almost at once Lorella fell into a deep sleep. We prayed on our knees, watching her. Fifteen minutes went by like an eternity. Then, suddenly, I saw [her] get up on her feet, climb over the three-foot railing surrounding the tomb, and run toward us. ... It's a miracle!"

Lorella detailed her own private experience this way: "I fell asleep on the tomb and St. Gabriel appeared in a dream, and told me 'Get up and walk.' And when I woke, I did."

Lo! The men of Science at Ancona Hospital agree: the witchcraft of brain wave scanners confirm the leukoencephalitis has vanished, and their eyes see that the girl walks. The astonished Dr. Primo Angeleri — we wonder what Fortean lexicon links *Angeleri* with *Colangelo* — admits, or the *National Enquirer* (11 November 1975) has him admitting: "Medical science did not heal her; something else did."

Something else—

When the unexpected results, it is given a label and then forgotten. How many files are there, filled with

labeled folders that hold no contents? When a samaritan appears amid distress, does one pause to reflect on the fortuitous 'coincidence'? Or is the appearance shrugged off along with so many other 'insignificances'? More hollow labels and empty folders—

We have proposed a model that belies the happenstance, that explains the causative factors of a baffling enigma, and integrates philosophically (and physically) two levels of existence.

If once accepts this hypothesis, then the blessings of a saint don't end with his (or her) physical transition — for the body may not be abandoned for a long time.

Does Man really understand the workings of the world in which he resides, with which he shares? At this moment the answer must be "NO." As the physicians said of St. Gerard Majella, the degree of his body's preservation after 100 years is "beyond the laws of nature" — but only as those laws are defined by physicians and men, not as they function in the realm of Creation.

There are other reasons for the incorruption of the human body after death, but these exceed the scope of this paper. Perhaps in another article—



[Based on the Appendices of the author's forthcoming book, *ABLAZE! The Case for, and Cases of, Spontaneous Human Combustions.*]

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# NAVY TO INVESTIGATE SUNKEN AIRCRAFT

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by X

It had appeared all that there was left to do upon the completion of my article on "Flight 19," (*INFO Journal*, February, 1974), was to hope that the facts of the case would become known and the fraudulent authors of "Lost Patrol" stories exposed along with their fabricated radio conversations.

Prompted by Ivan T. Sanderson's interest in the case and with some assistance from Robert J. Durant, I was able to locate the Board of Inquiry report and obtain a copy for my own reference. What was not told in the *INFO* article was reviewed briefly in "The Avenger Flight, and Others," (*Pursuit*, October, 1973, p. 79); though I would point out the declassification and microfilming of the report was due more to the Navy's trouble in xeroxing my copy than in my argument for a full disclosure of

the report. What more was there to be done now that the documents were available to all and an honest review of the incident published?

It was in reading *Weekend Magazine*, (October 26, 1974), that I was startled to turn one page and read the heading: "One diver discovered the grisly form of a Second World War aircraft." The article was about Treasure Salvors Inc. of Key West and their adventures seeking old wrecks and sunken treasure. Once, when their magnetometer indicated something metallic below (the article says), the diver found an Avenger lying on a shelf in twenty-five feet of water, intact and with the cockpit still sealed shut, with serial numbers and Navy markings still visible. They claimed to have contacted some officials who later denied having lost such an aircraft.

During the next week, Treasure Salvors was telephoned and confirmed that they had once come across an Avenger as had been reviewed in the article; they did not, however, have a record of the aircraft's serial numbers or markings readily available, and despite further written and cabled inquiries to them asking for the identity markings of the sunken aircraft, I failed to elicit any response. After a few months had passed, I cabled the Navy and informed them as to the possible identity of the aircraft which Treasure Salvors had found. The Navy responded by informing me where to look for serial markings and said that "it is quite possible" that it was one of the missing Avengers.

It was not until November of 1975 when visiting Washington on business that I again contacted the Navy in the hope that I could locate the proper office that dealt with such matters. After being referred from one section to another, I finally was put in contact with Capt. W. F. Sallada of the Naval Air Systems Command, who took note of the information and promised to check into the matter. Later, a fairly comprehensive file of material was passed on to Capt. Sallada, but it appeared that what could be handled with a few well-placed telephone calls would actually necessitate a more lengthy procedure.

A few more months passed before another series of telephone calls were made, this time with some positive results. Treasure Salvors expressed their regret at not having responded to my inquiries, but promised that they would be participating with officials from the Navy who had contacted them regarding their find. Although they stated that the aircraft they had found was within twenty miles of Key West, they hesitated to state that it was an Avenger or that they had a record of the aircraft's identification markings. They had been provided with a list of the serial markings that would identify any one of the lost Avengers, but no guarantee was forthcoming that they could confirm the identity of the sunken aircraft.

I also learned that an investigation had been started by the Aircraft Accident Investigation Division of the Naval Safety Center in Norfolk under the direction of Cmdr. H. D. Daily. According to Comdr. Daily, his investigation was initiated by the material previously forwarded to Capt. Sallada. There was considerable interest in the possibility that the sunken aircraft could be one of the missing Avengers. If sufficient information can be obtained concerning the type of aircraft, its identity markings, and its location, there will probably be an attempt to salvage the aircraft and examine it for clues as to its loss.

Now that an active investigation is under way, little can be done other than to await the results; and yet there arise several speculative questions that complicate the incident even further than was suspected in my earlier investigation into the fate of Flight 19.

If this is one of the missing Avengers, its location off the Keys would contradict the general belief that the Flight strayed out over the Atlantic and never even came close to the Keys. Lt. Charles Taylor, flight leader and instructor of Flight 19, was not familiar with Navigation Problem Number One but he was familiar with the Keys. Not only had he been a flight instructor at Miami Naval Air Station, but he also had served as a scout pilot while based at Key

West Naval Air Station for a full year. What is so hard for Navy officials and pilots to believe is why Lt. Taylor was so insistent that they were lost over the Keys even though the student pilots were heard declaring their belief they were still over the Atlantic. Originally, the Naval Board of Inquiry blamed Lt. Taylor for the loss of the Flight owing to his confusion as to their position; however, the decision was later changed by the Naval Board of Corrections, who placed the blame of the loss on reasons and causes unknown. Should this be one of the missing Avengers, Lt. Taylor's estimate of their position will be vindicated, although it apparently contradicts all the facts concerning their location as brought up by the Board of Inquiry.

When Lt. Robert Cox first heard Lt. Taylor stating that their flight must be lost, he was flying on FT-74 near the Fort Lauderdale Naval Air Station, where he too served as a flight instructor. In an effort to direct the lost Flight back to the Fort Lauderdale NAS, he gave them directions on how to reach the base by flying up the Keys to Miami and also stated that he was flying down the Keys to meet them. Shortly thereafter his radio blew out on the 4805 kilocycle frequency — the same one on which all of Flight 19's transmissions were fading out before his radio blew out; thus he suspected that he was flying further away from Lt. Taylor and that he was probably not over the Keys, but still over the Bahamas. Yet it must be remembered that his radio nevertheless failed only moments later on that same frequency. Then, with seven HF/DF Radio Stations taking bearings, only an estimated (within a one hundred mile radius) position at 29° 15' North and 79° West could be given for an averaged time. The bearings, when mapped, hardly intersect at the estimated position, and those bearings taken by three HF/DF stations could not justify even an approximate position up to 1712 hours even though twenty-five minutes were taken in obtaining bearings.

According to Lt. JG. E. M. Sorenson, who was on duty at the Evaluation Center and who plotted these bearings: "The bearings that were transmitted from 2210Z to 2305Z (1710 to 1805 hours) confirmed one another sufficiently to warrant an approximate fix. We received several confirming bearings from Cape May and Houma. Then we also received a number of bearings from Green Cove, Georgia, which showed a variation of 17 degrees but were constant in their variation. At approximately 2250Z or a few minutes before, we received quite a number of confirmed bearings from Houston, one from Poyner's Hill and one bearing from Brigantine, New Jersey. Pensacola transmitted bearings the entire time, but they varied from 034 degrees to 216 degrees so could not be used with any degree of certainty. However, I used two bearings from Pensacola that were specified as being taken on Flight FT-28. Since a number of confirming bearings had been received by 2300Z, we felt that an approximate location could be given. The bearings were still not sharp enough to warrant an exact fix without a large radius, but it did give the general location in which to search."

When further questioned on the difficulties in obtaining these bearings, Lt. Sorenson replied: "This was a poor time of the day to get high frequency direction finder bearings due to atmospheric conditions. Too, there was

heavy interference by Cuban broadcasting stations and there was a steady carrier note on that particular frequency from 1600 to 2400Z (hours)."

Thus, if we are willing to believe them, the radio bearing would *tend* to indicate Flight 19 was over the Atlantic flying in a northerly direction, even though this cannot be confirmed by the radio bearings.

Again, the most bizarre mystery of Flight 19 is the sighting of aircraft flying in formation, an observation that cannot be explained except as the lost Avengers. Both the S.S. *Delaware* and U.S.S. *Solomons* (an aircraft carrier equipped for Avenger landings) reported unidentified aircraft formations and gave their course, altitude, and speed. Yet Miami Air Traffic Control had no

record of these aircraft other than the missing Avengers. As one of the radio logs noted: "Have been getting these reports from Jacksonville and Brunswick. They are planes that Air Traffic Control has no record of, but if the fuel supply was correct, how could the five missing planes be them?"

In addition to phantom aircraft formations observed flying over the Atlantic, we now have, less than twenty miles from Key West, evidence of a watery grave for some long forgotten and drowned crew. Let us hope that the Navy will provide some answers as its investigation into the matter continues.




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## THE PYRAMIDS ARE AN ANCIENT SPACE COMMUNICATIONS NETWORK

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by T. B. Pawlicki

Last winter's *Pursuit* (Vol. 10, No. 1) carried an article by T. B. Pawlicki entitled "Prehistoric Megalithic Engineering," in which the author presented one way in which it could have been possible for prehistoric engineers to have constructed such magnificent monuments as the great pyramids. The following article represents a continuation of the author's interest in the pyramids. Since many of our members may have missed the article when it appeared in the May 1977 issue of *Ancient Astronauts*, we are reprinting it at this time.

\* \* \*

According to a script made popular by Thor Heyerdahl, an expedition of ancient Phoenicians financed by the Queen of Sheba embarked from Tyre on three papyrus rafts. After passing between the Pillars of Hercules they continued across the Ocean of Atlas, hoping to discover America or a sea route to the Indies — whichever came first. As soon as they made landfall in the Orinoco country, they set out on a march through the jungles of Amazonia until they reached the altiplanos of the Andes. Upon reaching the high country, mission commander viewed the Plains of Nazca with an inspired eye and uttered the immortal words, "This is the place." Then he directed half of his surviving crew to begin building great pyramids like crazy. "Use local labor wherever possible to stimulate the native economy, but lay off fraternizing with the squaws," he said. The remainder of his men were put to work cutting the balsa logs they needed to reach Easter Island. Their mission required the building of more pyramids in the South Pacific, and penalty clauses would come into effect if they did not keep moving.

After all the heroic labors Heyerdahl undertook to conceive of his theory and organize his daring expeditions, it is a pity that he overlooked the interesting pattern of distribution taken by the prehistoric great pyramid civilizations.

The main pyramid civilization grew up around the Great Pyramid of Cheops, rising above the Delta on the Giza Plateau, a few miles from ancient Memphis on the Nile. As you can see for yourself by merely eyeballing a global map, this is just about the center of the world's land masses. I should like to believe that Erich von Daniken has his facts straight just this once, when he assures us that this is the *exact* center of the earth's continental land masses. This region has the most powerful electromagnetic effects known to occur naturally; perhaps this is why the region has always been called "The Holy Land," long before the Bible was written. Peter Tompkins says the atmosphere in this land possesses a gradient of 500 volts to the metre. Also in his *Secrets of the Great Pyramid*, Tompkins relates that when British inventor Sir W. Siemens climbed to the summit of the Great Pyramid, he found his body discharging sparks, as if he were standing on a high voltage coil. This information, by itself, would lead to some interesting speculation on the properties of pyramid power, but the significance does not become apparent until we look at the other great pyramid civilizations.

The goal of Heyerdahl's first expedition was Easter Island in the South Pacific. The island is also noted for having very powerful natural electromagnetic field effects on its soil. The island is the farthest out of a group of islands which once was the home of another prehistoric great pyramid civilization. These people called themselves "Children of the Sun," as did the original pyramid people in Egypt. This region is 180 degrees from the Nile Delta — 180 degrees defining the second harmonic of the planet Earth, considered as a vibrating sphere.

A third prehistoric great pyramid civilization grew up on the west coast of the Americas, from the Great City of the Sun at prehistoric Cuzco to the Great Pyramid of the Sun at prehistoric Teotihuacan. This dispersion describes an arc 120 degrees from the central Pyramid at Giza — 120



Resonance means the Earth also will be producing overtones of one-half the fundamental frequency, with a strong point 180 degrees from the source of the original signal, one-third the fundamental frequency, with a strong line 120 degrees from the source of the original signal, one-quarter the fundamental frequency with a strong line 90 degrees from the source of the original signal, and so on in fractions of twos and threes.

The locations of the prehistoric great pyramid civilizations are in precisely the right regions to receive the strongest signals from the electromagnetic resonance of the planet Earth. The great pyramids of antiquity are a virtual duplication of the modern military radio communications network, broadcasting on the  $7\frac{1}{2}$  Hz. band from the main transmission tower on the Giza Plateau, with studios and executive offices at beautiful downtown Memphis.

The official scientific reports say that the ionized Schumann Layer responsible for this phenomenon is a radio mirror that traps this frequency and holds the waves to the surface of the Earth. Any high school student, however, knows that resonance does not work this way. The Schumann Layer is actually a radio diaphragm big enough to wrap around the entire world. Not only do we receive the radio signals inside this diaphragm, but it turns the entire planet into a radio broadcasting crystal that sends messages into space powerfully enough to reach the other planets.

Is there anyone else out there? As it happens, *Scientific American* has published clear photographs of a pyramid complex on the moon! Nothing is said about this in the public press; we are living through a real life scene from *2001: A Space Odyssey*, in which great secrecy surrounded the discovery of a polished black monolith in the Crater Clavius.

Beyond the moon, Mariner 9 has sent back photographs of another great pyramid complex on Mars. These pictures are not clear enough to be unambiguous, but if later exploration proves them to represent what they appear to be, then we shall know that we are in radio communication with an interplanetary society that has established a base on this Earth.

The great pyramids, therefore, may be part of an interplanetary radio communications system that uses the electric power generated by the entire planet to broadcast its messages throughout the solar system. If there are also pyramids on Jupiter, that planet would generate enough electric power to relay radio messages to the stars. The evidence suggests that we are part of an interplanetary civilization, if not a galactic community, the likes of which we are incapable of comprehending.

The most dramatic proof that the great pyramids of the world are solid-state electronic modules in a world-wide power generating network was established by that superhuman genius, Nikola Tesla, nearly a hundred years ago. Tesla knew that there was a powerful voltage gradient between the Earth and the upper atmosphere. If an antenna is raised, the voltage gradient climbs the length of the conductor to become concentrated on the tip. If there is any fluctuation in the natural voltage, a minute current of electricity flows in the antenna to balance the potential. This is how a radio works.

In the early days of radio, this current was fed into a resonating circuit that would filter out the wavelength of the broadcasting station to which it was tuned and amplify it until it had enough energy to actuate a set of earphones. These were the good old days of crystal radios. Tesla figured that Earth would filter out its resonant frequency and function as a planetary capacitor in a circuit as big as the whole world. What he did was to pump an electric current into the earth which was tuned to a precise harmonic of the earth's resonant frequency. As he expected, the electric wave traveled to the antipodes and came back in time to coincide with the outgoing waves. The returning current was amplified by resonance until it burst out from the top of Tesla's antenna to illuminate the countryside with the most brilliant artificial lightning storm ever seen by man — and melted the electric wiring that generated power for the entire county.

Undaunted by this superabundant success, Tesla continued his experiments to prove that when his antenna was pumping electric waves into the earth, he could drive a metal rod into the ground anywhere and draw electricity for lighting lamps and driving motors as long as his tap was located at precise harmonic intervals from his transmission station. Besides the obvious fact that the great pyramid civilizations arose at precise intervals of the resonance of the earth, Tompkins writes that within the civilization of the Holy Land, every city was built up around a central pyramid; and these pyramids were always located at precise degree intervals from the Prime Pyramid on the Delta. Tesla provided conclusive proof that the great pyramids were substations of a worldwide power generating and radio communications network.

Until the end of his life, Nikola Tesla dreamed of removing the unsightly high-tension electric power transmission towers that march over the landscape; recycling all those miles of wires and tons of steel, aluminum and copper, and replacing them by electrifying the entire planet with his revolutionary engineering of planetary resonance. But if power were broadcast instead of piped, how could Consolidated Edison - General Electric - Westinghouse get their money? If anyone could get energy from the ground, how could Standard - Shell and the OPEC Cartel create an energy shortage in order to drive up prices? If we can all communicate on the natural radio, where will Ma Bell and RCA get their cuts?

As soon as powerful financial interests learned of Tesla's discoveries, they made sure that he would never be able to accumulate enough money to do anything that would upset the military-industrial establishment.

Tesla's inventions were credited at a later date to other scientists who could be counted on to keep the boat steady, and his name was virtually erased from publication. When he died in New York on a winter's night in 1943, he was alone in a hotel room — not much wealthier than the day he arrived in the United States 50 years earlier with four cents in his pockets. The Secret Service of the United States immediately sealed his room and whatever papers he had were transferred to government vaults, where they remain to this day.

Tesla was the last of the big-time pyramid architects.



# “ZOUNDS, HOLMES! IT’S A CASE OF THE COMBUSTIBLE CORPSE!”

by Larry E. Arnold

(Copyright 1977)

“Yet, admitting that the phenomenon of preternatural inflammability is opposed to the laws of combustion as far as we know, we should not reject as unworthy of belief, the many curious and authentic facts on record. They may be true, however incorrectly accounted for.”

—Dr. W. H. Watkins, on human combustibility. [1,316]

As every Fortean knows, and as any competent researcher soon discovers, there are so many “curious and authentic facts” to be found that one wonders how Fort’s Dogma (whether it be Science or Religion) managed to survive unscathed and unaltered inside the Ivory Tower.

The Great Barrier around Science was recently transgressed when we wrote of the incredible self-combustion of Dr. J. Irving Bentley [2]. Now Orthodoxy, and perhaps your own beliefs, shall be challenged even *more* as we delve into another mystery involved with Spontaneous Human Combustions.

Atheists, theologians and scientists have for centuries debated between and amongst themselves this question: What is the destiny of the animating life-force after its escape from the body at death? Does it go to the grave along with the corporeal form; does it reside for Eternity in the “light of Heaven” or the “fires of Hell” as the result of a one-time incarnation on Earth; or does a soul-entity continue as a conscious being in another dimension with the option of reincarnating into another physical form? Regardless of the answer favored, there is one point on which these divergent sects converge in agreement: after death, bodily functions cease.

To some it may seem pointless to consume a paragraph to state such an obvious fact—

Men of medicine also assert that once the body is dead—that is, after whatever energy animating the physical structure has departed—there are no more events associated with that mass, save gradual decay to the proverbial “dust to dust and ashes to ashes.” But we have demonstrated elsewhere [3] the error of this assertion: bodies, after burial, have repeatedly maintained high temperatures, blood flow and incorruptibility for varying lengths of time.

Add to these mysteries yet one more: that a corpse can *self-combust!*

## BETTY SATLOW: “GHOULISH FIRE IN A CLOSED COFFIN”

“It was like something out of nightmare theater: A fire inside a casket bearing the body of a woman awaiting burial.” That’s what the *San Francisco Chronicle* [4]

called what should rank among the 10 most bizarre events of 1973—for it wasn’t so much the interior of the coffin that burned, as the *corpse* it contained!

Betty Satlow, 50, helped her husband Sam operate a tavern in Hoquiam, Washington.\* On Friday, 7 December 1973, Mr. Satlow walked into his garage and found his wife dead on the seat of her car. Grays Harbor County Coroner Harold Schmid said death was caused by CO poisoning. Hoquiam Police Chief Richard Barnes could find no evidence of foul play, only indication of intoxication. The coroner could attribute the cause of death to neither accident, homicide or suicide; his report simply listed the cause of death as “undetermined.”

Her body was taken to Coleman Mortuary, prepared for burial and given a rosary service on Sunday. But Mrs. Satlow, now readied for her final resting, was not willing to lie still—

Smoke was reported issuing from the mortuary. Firemen soon discovered the blaze was inside the funeral parlor ... inside the Satlow coffin ... inside the late Mrs. Satlow!

The lower portion of the casket was closed, but the lid for the other half was open. In this exposed portion the fire fighters found the lady’s body “completely consumed to the hips,” said Chief Barnes.

“Barnes said there is no evidence that would point to arson,” reported *The Oregonian* [5], “but investigators can’t determine the cause.” The Police Chief was baffled, so he “had the burned coffin sent to the Treasury Department’s laboratories in Washington, D.C., and expects a report back in about 10 days.”

Yet as in other cases of mysterious combustions, the Federal agency refuses to divulge its findings (at least to us). Chief Barnes, or his successor, has failed to reply to our inquiries. Either the Treasury Department found an explanation so simple that it should be obvious to everyone and doesn’t warrant a reply, or the mystery was only heightened by the Fed’s perplexity and it became more convenient to ‘forget’ the whole episode.

Other problems exist too [6], but we’ll just recall here the words of Chief Barnes in late December 1973: “We really need a logical explanation to put an end to so many wild, baseless rumors that are going around the community.” [5]

He unfortunately doesn’t elaborate on these wild speculations, even though he himself said of the cause of Satlow’s self-immolation: “It’s all conjecture.”

We wonder if spontaneous combustion by a *corpse* was among those “baseless rumors”—

\* Michael Harrison’s *Fire From Heaven* locates the town in Oregon. This is only one of several confusing and contradictory (thus erroneous) statements complicating this particular case.

## BILLY PETERSON Baffles THE PONTIAC POLICE

"Impossible!" screams the skeptic; corpses *can't* burn! There must be another — conventional — explanation!" Captain Barnes couldn't find one in Hoquiam, Washington. The experts in Pontiac, Michigan, couldn't either when they confronted — well, here are the facts:

Billy Peterson was male.

He lived in Pontiac, Michigan.

He had been a welder for General Motors.

He was alive at 7 p.m. on Sunday, 13 December 1959.

He was burned — somehow.

All these facts are stated in the past tense, for by 8 p.m. that Sunday 30-year-old\* Billy Peterson was dead.

Pontiac General Hospital pathologist Dr. Donald McCandless said Peterson died of CO poisoning.

Deputy Coroner Dr. John Marra decided Peterson died accidentally.

Police Detective Robert Wachal first suspected murder, then changed his opinion to "suicide."

Fire Chief James White concluded the dead man was cooked — *after* death — by extreme heat.

Pontiac officials closed the case by pronouncing "Death by Suicide." [7, 104]

Oakland County Prosecutor George F. Taylor said, however: "We haven't closed the case yet." [8, 31]

Why all this confusion among trained and competent professionals over a few facts? To have empathy for the consternation in which these officials found themselves, return now to the Sunday evening of 13 December 1959—

Billy dropped off his mother at 7 p.m. and drove the mile to his garage. He had been despondent over ill health and missed work but was to return to the factory in two days, and his family noted Billy was "as jolly as could be" this day.

Forty-five minutes later the Pontiac Fire Department was notified of a smoking car in the Peterson garage, and Fire Lieutenant Richard Luxon and crew arrived to find a macabre scene. A flexible tube led from the shortened exhaust pipe into the car's interior. On the driver's seat sat Billy, dead. But dead with a difference: his face and arms were livid with burns yet, though portions of the auto were smoldering, *nothing* was ablaze!

Billy was rushed to Pontiac General Hospital anyway, where Dr. McCandless said the blood's violent red color indicated CO poisoning. The police, now alerted, suspected foul play. But the missing tailpipe section and some extra flexible tubing found in the garage caused the police to alter their speculation to favor suicide.

Meanwhile back at the hospital, doctors were exclaiming "It's the strangest thing we've ever seen!" [9] What mystified these experts-on-the-human-body was the nature and extent of Peterson's burns: his chest, back and legs were covered with second and third degree burns; the left arm so badly seared that the skin rolled off; ears and nose were scorched, yet his eyebrows and hair were untouched. *And*, his clothing was undamaged — not even his underwear was singed! To quote Foght, who

wrote of this case: "Whatever burned young Bill destroyed his skin and his flesh, but left his clothing and his hair entirely intact." [8, 32; 10, 62]

The police returned to their murder theory. "Possible Torture Killing" headlined *The Detroit Free Press* on Monday the 14th. The physicians promptly said the victim couldn't have been undressed, burned and then re clothed; besides, any external fire would have burned the hair off his chest instead of leaving it unharmed. No, that theory would not do.

Dr. Marra surmised that the exhaust pipe's heat ignited the upholstery which caused Billy's blue jeans to "become so heated that superficial burns of the skin resulted." Superficial burns would be analogous to first-degree burns; that is, reddening of the skin. Yet his colleagues spoke of blistering and charring. Besides this contradiction, how could hot blue jeans cause severe burning on the wearer's chest and back? We have other accounts of suicide-by-CO-poisoning, and yet no strange fires developed in the manner suggested here. Then too, Fire Chief White said the hot exhaust had caused about \$75 damage to the *right* front seat and that the blaze "*had not touched Peterson.*" [Italics added: 4, 104] No, this rationale also fails to remove the perplexity surrounding Peterson's fiery fate.

A query to Pontiac General Hospital for details generated a form letter requesting "an authorization signed by the patient" before information could be released. Oh well—

We do have this quote from Dr. Tad Lonergan's letter to *True*, detailing the reaction of the staff when Peterson's body was brought in. He told of "inexplicable *internal* and external third degree burns" on the victim and noted "this case was *different*. *One could not account for* the burns on his skin when the clothes were not even singed. Hence, a thorough investigation was launched. No explanation was available then, and as far as I know, none is now. I haven't seen a case like it since, and it is *still baffling to me.*" [Italics added: 11, 4]

This is a propitious point at which to pause a moment—

Foght noticed, even if the experts in Pontiac didn't, that Peterson showed the symptoms of nuclear radiation burns. "This fact, of course," he wrote in *Fate* [8, 33], "brings us to an even greater mystery. Where was Billy exposed to radiation?" Foght couldn't answer his own question, though.

Might Billy Peterson have been the victim of a *belated* spontaneous human combustion?

As Billy subjected himself to CO gas, a proposal made way back in the 1800s by Dr. Adrian Hava is of interest: "that the accumulation of carbonic oxide gas [CO] was the prime factor in spontaneous combustion." [12, 726] Spontaneous combustion of a human, did the doctor say?

This physician performed experiments on animals (though not the human species) to see what effect this gas had on tissue inflammability. Rabbits and roosters had a propensity to ignite in bluish flame after prolonged exposure, he found. (Our files on SHC contain numerous associations with electric-blue flames.) But it took 169 days for the rabbits' haemoglobin to store enough gas for the tissue to ignite; 8 months were necessary for the

\* See Eckert [7, 104]. Compare Foght [8, 31], who says the age is 27.

ill-fated roosters [12, 726-7]. Billy Peterson was exposed to his car's exhaust for probably no more than 30 minutes!

Did his job as a welder expose him to a long-term accumulation of CO in his blood and muscle tissue? Or did Peterson, with the dedication of Odysseus before Troy, spend the last 8 months of his life (or however long it takes the human body to reach the critical point in CO storage) in a carefully calculated and methodically applied plan which culminated in his final fiery act of desperation on the 13th of December? We find both possibilities less believable than the facts which baffled the authorities.

Which brings us back to the theory of SHC. Fire Chief White asked if Peterson might have succumbed to this rare demise: "I would not quarrel with the theory concerning Spontaneous Human Combustion. ... I have never had any knowledge of this, but certainly would not care to say it was impossible." [7, 104] Excuse us while we marvel at this momentous degree of candor\*—

Of course, naming SHC is more elucidating than simply calling Peterson's passing "accidental." It also explains the episode more adequately than does "Death by Suicide." But it still doesn't resolve what initiated this searing spontaneity, does it?

The editors of the Aerial Phenomena Research Organization proposed the "strong suspicion that Billy Peterson may have been burned by an ultrasonic scanner beamed at his car. But why? Therein lies the mystery." [13, 5]

Linking alien life-forms and UFOs to SHC is not done with disregard for the many cases in which contactees suffered varying degrees of burned flesh — but the documentation exceeds the scope of this article. Asserting that extraterrestrial voyagers would (apparently) indiscriminately assault another life form with their "ultrasonic scanner" may be an unjust accusation against these alien visitors. (This assumes, of course, the aliens exhibit a higher degree of respect and rationality than many humans do.) But what if they did so with a purpose? That would solve the mystery — if one could just think of a reason.

The key might lie in the tangible evidence for the victim's *suicide*. Intrigued that an entity would seek to destroy himself, passing aliens delayed their travels long enough to study this curious behavior of an Earthling. They projected a mind-probe at Peterson to learn the thought pattern that led to this aberrant act. The ray was too powerful though, and this subject was consumed, like paper when the sun's rays are concentrated in one spot; or the frequency (microwave?) was incompatible with the specimen and he was literally cooked from within, like a California radar technician had been; or, less likely perhaps, the probe ignited the collected CO inside the car and triggered the mysterious holocaust.

\* Compare the view of Chief White with that held by Dr. Lester Adelson, then chief deputy coroner for Cuyahoga County, Ohio. His letter ironically appeared in the same issue of *True* as did Dr. Lonergan's:

"I categorically deny the existence of both SHC and PC ... I concluded *dogmatically* that the concepts of SHC and PC were "monuments to bygone days when arm-chair speculation furnished the answer to 'burning questions'." ... Believe me, sir, I do not ... believe in this *incendiary fairy tale*." [Italics added: 5, 4-5]

We leave it to the reader to ponder, as did Charles Fort, the dangers of being dogmatic—

"Drat! Wrong frequency! We've lost another experiment, Zeti Reticuli," says a transmission from above. "No concern," comes the reply; "the Earthling was about to vacate his body anyway. But to continue our investigation we must now find another suitable subject. ..."

In outer space, the collection of data continues; on Earth, the data collects for cases of spontaneous combustion in humans—

Whether any aspect of this proposal is correct, can't be determined from the data now available; but, unlike those set forth by Conventionalism, each is *capable* of explaining how the unemployed Michigan man cremated during (or after) his suicide.

## "THE CASE OF THE ONE-LEGGED VICTIM"

More than two decades before Billy Peterson committed suicide only to *internally* combust, another case occurred similarly in Cleveland, Ohio. Dr. Wilton Marion Krogman, who gained fame (and, depending on one's view, infamy) by reporting on the famous Mary Reeser SHC case, told us about one of his more intriguing experiences in forensic anthropology.

To abbreviate, police found a man burned-to-death in an old Model T; one leg was completely missing, and so identification was attempted from a list of amputees. Krogman's expertise arrived at a different conclusion, however. "I found *no evidence whatsoever* in the right pelvis of this man that said he had had an amputation. And I concluded that it had been *burned away!*" [14]

We asked the doctor if he resolved how this man's leg could completely disintegrate.

"Yes," Dr. Krogman responded, "because it was nearest the gas tank." Then, gesturing dramatically, he added that when this "*badly burned*" corpse was examined carefully, "we found in his viscera (the belly wall had burned away), a gun. And when we put the head together, we found this — the gunshot wound. *See? So* evidently at the moment he fired a shot, he dropped a match in the gas tank. So that was the side that was completely consumed."

Suddenly this case took on a whole new significance. Not only was the man badly burned and his leg totally reduced to ashes, but now it seemed to be a case of *suicide* as well. Our mind flashed thoughts of Billy Peterson in his car, of Mrs. Satlow in her coffin, of other persons who *succumbed* only to *burn* later. We sought more information, but Dr. Krogman was reticent to discuss the incident further—

Let's hold our attention on this episode a bit longer. Krogman's detective work was long finished; ours was just beginning—

Since the head was *utterly* fragmented, we must ask whether a handgun's blast so completely destroyed the skull or if its disrupted state was (more) likely the result of the fire which "*badly burned*" the rest of the body.

And about that 'fire': If the car's occupant was about to blow his head apart with a pistol, why would he feel the need to engulf himself in a fiery blow-up as well? Was he *that* uncertain of his aim that he decided on a contingency route to suicide — by a blaze if not by the bullet?

There's another quandary with Dr. Krogman's reconstruction. An antique automobile dealer reassured our belief that the gas tank in the Ford car mentioned was beneath the dashboard and that its filler tube wasn't below the driver but *on the hood in front of the windshield*.

Now consider the *amazing* dexterity of this soon-to-suicide man. He must reach over or under the windshield's glass with a lighted match, making sure the match is held far enough above the gasoline filler tube so that fumes won't prematurely ignite before he fires his gun. Then upon discharging the weapon, whose bullet would nevertheless find its way into the fuel tank whereupon flaming gasoline somehow *leaks* out — because there is no mention of an explosion — below the dash and onto the man's leg. *See?*

True, the auto was said to be blazing and very hot. But as discovered with Billy Peterson (and as noted in other cremation-in-a-car cases), one can no longer assume this means the vehicle is on fire. If the fuel didn't explode, what then fed the ravaging flames if it wasn't the gentleman's *own* body? It sounds like a case of spontaneous human combustion accompanying suicide of one's physical form—

## SUICIDE AND INCINERATION: ESCAPE OF THE LIFE-FORCE

The unidentified resident of Cleveland, perhaps spurned in romance or dejected over an inability to recover from the Depression, may have ended his personal depression with a bullet to the brain. Thereupon his body immediately inflamed — hardly due to a 'lucky' drop-of-the-match-in-the-gasoline, but because the physiology, shocked by this sudden trauma, responded by releasing sudden 'fire' just as white corpuscles are released when the body is invaded with germs.

That processes in a body after dying differ markedly from the animated state means the moment of life-to-death is a catastrophic point in the human biology. What happens to the animating or life-force at this instant has been the subject of debates by theologians, physicists and mystics since communication began. What can happen to the *physical*, however, is less open for debate — for here the evidence is tangible to Man's five senses. (But in what forensic textbook have you read that corpses can combust by themselves?)

Yet sometimes the subjective and objective tend to intermingle. Duncan Mac Dougall claimed in the *Journal of the American Society for Psychical Research* (May 1907) that dying patients had given him sufficient time to make careful measurements of weight loss — about 21 grams — at the moment of their demise. Was this quantitative evidence for the existence of a soul, ghost, life-force, personality-entity, or whatever name one chooses to term the quality that distinguishes the 'living' from the 'dead'? Today MacDougall's work lies as forgotten as the bodies he observed.

As MacDougall found, in many cases the person about to leave the physical body has long prepared for the event. The separation is expected; orderly; eased. But the conscious decision to destroy one's physical being may be arrived at suddenly: the spontaneity of the event

permits no time for the energy adjustments that normally precede death to be made. Suddenly making the body inhospitable requires the animating energy to leave the form abruptly, perhaps resulting in another catastrophe *within* the corpse: the creation of a flame-like bio-electrical arc that rages throughout the form. The withdrawal of the life-force, fully vitalized a moment before, literally burns out the body internally.

The situation we perceive is analogous to two abutting pieces of current-carrying wire, with one piece representing the human body and the other the soul-entity which utilizes that body for expression. When the moment approaches for separation of the soul from the body, the current is gradually reduced so that when disengagement (the death experience) occurs there is no current to pass through the wires. If a decision to separate the wires is made without prior decrease of the current, the abrupt separation of the two wires (the soul from the body) creates a huge arc that jumps across the gap. In other words, in a suicide the bioplasmic life-energy 'sparks' through the corpse as the soul-entity is rapidly ejected from its physical confines.

The *abruptness* of the decision to self-destruct would seem to be a factor in whether the suicide blazes or exhibits a less dramatic departure. Billy Peterson was said to be "jolly as could be" just before he made the alterations that changed his vehicle from a car to a coffin. We sense the Cleveland man acted suddenly too, though there is no way to support this feeling with documentation. We suggest, therefore, that it is the *brevity* of a suicide's premeditation that fires up the body after the emotions sink to the darkness of gloom.

Support for this contention is found in the case of an 18-year-old lad in Chenango County, New York, who inflicted a gunshot wound to his body in the late 1800s. Dr. George O. Williams found the corpse fearfully charred, the flesh split asunder by the heat, the face "cooked"; yet the planking on which the remains were found was only "trivially damaged." Like the cases mentioned above, this youth had burned after inflicting the wound upon himself — or so the physician reports. No accelerant was found; only four pounds of clothing, a gun and the corpse were there.

Dr. Williams was frustrated; to him, the clothing was the only source to sustain a fire. Yet the limited amount of combustibles *plus* the lack of neighboring destruction left a mystery that remained, for him, unsolved. [15]

To resolve his quandary requires a concept alien to 19th Century Medicine — that the human organism consists of much more than tissue, bones and circulating blood; that some unseen force inside the body can release a vengeful fury upon the body of one who attempts to prematurely kill himself. Such a concept is still alien to much of 20th Century medical knowledge, but ideas are changing in Officialdom—

## "IN THE VALLEY OF THE SHADOW OF DEATH" AND BACK AGAIN—SOMETIMES

The extraterrestrial intervention theory, though suitable to combustions that coincide with the moment of

bodily death, is less applicable to a case like Mrs. Satlow (whose body was inert for three days before some activity ignited it). One would think the aliens would want a fresher subject for their experiments — but it's presumptuous to impose our scientists' preferences on a really foreign technology. Can Mrs. Satlow's postmortem experience, though, be explained in a less incredulous manner?

Dr. W. H. Watkins' further statement on spontaneous combustion and preternatural inflammability paves the way for further inquiry:

Granting then, that such changes may take place in the human body, which permit it to be more easily burned, the occurrence [sic] of the phenom [sic] must be entertained, although science cannot account for the changes. [1, 315]

Has science since 1870, when Watkins wrote his article, progressed toward explaining these changes — especially of corpses that self-combust?

Yes.

Because of the compilation of cases by a few dedicated researchers, science in the last decade has begun to discover what occurs to the soul-entity that animates the body after the physical portion has attained that mysterious moment termed death. Dr. Raymond A. Moody, Jr., Dr. Elizabeth Kübler-Ross and others studying death-and-dying have learned that death is not the final, terminal experience but merely a passage into another realm of existence. (Eastern philosophy, mystics and psychics repeatedly professed this truth for aeons, but Western Medicine only now finds credence in these ageless sciences.)

Kübler-Ross says she has "hundreds" of cases where an individual was pronounced medically dead — yet the body revived and the person was able to describe the reality 'on the other side.' [16]

The postmortem phenomenon generally consists of the individual hovering above his body and 'watching' the resuscitation attempts, then hearing someone pronounce him "Dead," followed by realization that he still possesses a 'body' — though quite different from the flesh-and-blood one just vacated. This ethereal body travels through a new realm, sometimes alone, sometimes greeted by "the spirits or relatives and friends who have already died"; occasionally a being of light appears who asks that an evaluation of the Earth-based life be given. A barrier is met that seems to represent the separation between earthly life and this 'next' life — but that borderline is not yet to be crossed, and reuniting with the corporeal body occurs. Medicine has a miracle; the once-dead person, now resurrected, has a revelation.

It is the similarity in these after-death life reports that intrigues and inspires researchers to analyze quantitatively the prospects for continued existence, and what can be expected in this other level of existence. Dr. George Ritchie related to us his memorable experience of 19-24 December 1943. His temporary sojourn into the afterlife was marked with vivid recollections of the events surrounding his body in the hospital, then of meeting a "luminous being" who showed him *everything* he had done in his life; not one secret was withheld from Ritchie's

life. Though surprised by this separation from his physical body, Ritchie learned it was not to be permanent. He was told, to his chagrin, that there was still work for him to do on Earth and he must return. Thus, *four days* after the doctors said "Dead!", Dr. Ritchie's body arose and sat on the bed. The 'life-support' equipment was no longer needed: Dr. Ritchie's soul had returned [17] —

Like Ritchie, cases amassed by Moody [18] and Kübler-Ross [19] detail the reluctance to return to the three-dimensional world by those who transcend the corporeal. Still, these researchers report that re-entry occurs with no more than an emotional loss. But is this re-adjustment to physicality always so serene? Could there be difficulties in certain circumstances? Does the suicidal act, for example, create an energy barrier which prevents rehabilitation of the corpse; or is the one who takes his own life (away from the body) merely disinterested in returning?

Having no first-hand human accounts to relate, the next-best approach is to repeat what entities who currently exist in this non-terrestrial realm say of a suicide's experiences. (We recognize the 'hazards' of doing this, especially since we open ourself wide to criticism by taking this route. But then, *Pursuit* is devoted "to the Investigation of 'Things' that are Customarily Discounted," so we'll pursue in the spirit of this journal.)

The period following physical transition is detailed by two beings named Seth [20, 150] and Joachim [21, 5-6]; among other things, it is decided whether and how the suicide will return to another physical body. That return to the physical *usually* is accomplished by the selection of a fetal human body. (Cases of rehabilitation collected by Moody and Kübler-Ross, and instances of possession, are the atypical exceptions.) But in the trauma of a suicide now discarnate, confusion and fear can reign. As Joachim says, "*they are scared as hell of meeting God!*" [21, 8] The normal course of events can get circumvented—

Dr. Moody collected a few reports of near-death phenomena associated with attempted suicide. One man, in despair over his wife's death, shot himself 'dead' only to return and describe the experience when resurrected: "I didn't go where [my wife] was. I went to an awful place. ... I immediately saw what a mistake I had done. ... I thought, 'I wish I hadn't done it.'" [19, 127]

Engrossed in despondency and repentance, the disembodied personality is likely to cling to the vacated body, even attempting to reincarnate in the vehicle just destroyed. Says Seth: "In such instances, often the personality will insist upon *focusing his perceptive abilities and energies toward physical existence*. This is a psychic refusal to accept the face of death." [20, 189]

That unwillingness to sever completely from the earthly corpse creates an energy link between the soul-entity and its former physical body. That body is now in an excellent position to combust.

How? We see two ways.

The first probability results from the discarnate's fervent desire to rejoin with the body it just exited. Confused and frightened by the void of darkness in which it finds itself, the soul-entity flees to the only familiar thing remembered: the vacated body. In the interim, however,

decay has begun to change the body's constitution. The two once-merged energy patterns are no longer compatible. As the discarnate tries harder and more frantically to force itself back into that devitalized body a point is reached where, like a match drawn repeatedly harder over its striking surface, the created energy is actually sufficient to *kindle* the corpse.

Was this the unseen power that combusted Mrs. Satlow's corpse three days after her earthly suicide? Or was her motivation the realization that, like Dr. Ritchie was told, her abilities were needed; that she was important to those with whom she lived? Aware now of her mistake in terminating her physical life, she tried desperately to re-enter her "previous existence." But 72 hours had passed and her body was prepared for burial. Mrs. Satlow, however, no longer wanted to be dead; the corpse in the Coleman Mortuary was her ticket to life — she thought. Instead, an attempt at forced reincarnation produced a flaming torch of mystery.

"We really need a logical explanation," said Police Chief Barnes about the combusted corpse in Hoquiam, "to put an end to so many wild, baseless rumors that are going around the community." We wonder if our theory is acceptable—

The second probability depends on the emotions and belief structure of the one now-physically transitioned. Was the victim taught to expect harp music and tranquility in the afterlife, or the devil's fire? If the recognition that his suicide was an 'evil' act, then as Seth said: "A belief in hell fires can cause you to hallucinate Hades' conditions." [20, 141]

The entity, by his own creation, finds himself embroiled (and boiling) in the Devil's flaming ovens, with all the fire and brimstone of Dante's *Inferno* to assure his just punishment. This belief or thought-form, so vitalized by the intense sense of repentance and justice due, travels the energy link back to the corpse on Earth. The discarded body, now useless, is swept up in the energy field reality of its former occupant: it *burns* in a very real fire, but with flames kindled from another dimension.

Is this how one can account for the strange scene in Glenn Burk Denny's bedroom?—

## GLENN DENNY'S GHASTLY DEMISE

Across the Mississippi River from New Orleans, Mrs. Stalios Cousins sat watching the rain through the window of her Algiers, Louisiana, apartment. This Thursday, 18 September 1952, had so far been gloomy, depressing and cheerless — one of those days when anything unpleasant would be expected. At one o'clock in the afternoon, the expected happened.

"At first I smelled smoke and then I saw the smoke coming from a window, so I called police," Mrs. Cousins told *The Times-Picayune*. [22,1] Fourth District police headquarters was just around the corner of her 216 Bermuda apartment; they notified the fire department, and both agencies were on the scene in minutes.

The smoke came through the window directly above Mrs. Cousins' room, in an apartment rented by Glenn Denny. His door was broken down and firemen, rushing

into smoke-filled rooms, stumbled over the body of a man. Lieutenant Louis Wattigny, one of the first members of Algiers' Fire Engine Company 20 to enter the bedroom, described his discovery to readers of the *New Orleans Item* (September 18):

The man was lying on the floor behind the door and he was a mass of flames. Not another blessed thing in the room was burning. He was dead. I don't know what caused the fire to burn so hot. He could have been saturated with some oil. *I did not smell anything, however. In all my experience I never saw anything to beat this.* [Italics added]\*

It wasn't to be the *only* strange event in this phenomenal occurrence—

"Police and fire officials studied the possibility of foul-play in the death," stated *The Times-Picayune* account, because there was no evidence to suggest cigarette smoking started the fire. Bloodstains were found on the kitchen and living room floors. But with testimony from neighbors that the 46-year-old co-owner of a foundry in Gretna was a quiet man who "never bothered anyone," this angle was soon exhausted by lack of motive and "no evidence of a struggle." [22, 1]

There are several aspects to this case which lie beyond the scope of this article, so we'll pass along to the Police Report issued three days later that said Denny's death was "due to burns," but *also* noted that several arteries had been severed. One arm, both wrists and both ankles had been slashed; carbon was found in his lungs, indicating he had been alive while ablaze. Otto Burma, an investigator of Fortean events, asked the coroner what caused the fire. The response given was "that Denny had, after severing his arteries in five places, poured kerosene all over himself and ignited it with a match." [23, 14]

Hmmm—

The firemen detected no fumes (not even of burning flesh!); the victim was losing 1 per cent of his blood every second from each wrist artery alone (Burma calculates that 30 per cent of the suicide's blood would have been lost by the time all lacerations were made), and death could be expected in moments. Yet the victim is supposed to strike a match — with blood gushing over his hands — and ignite his clothing just to make sure he dies? "Strange things are afoot, my dear Watson," Sherlock Holmes would say.

On top of the incredible is the fact that Denny was intoxicated at the time, according to a friend who saw him alive only a few hours earlier. (Alcohol is often found associated with the victims of SHC, as many medieval physicians claimed, only to be ignored by a new generation of doctors.) Now the coroner's office would expect us to believe that Denny, last seen "shaking like a leaf" and *now losing 4 per cent of his blood every second*, managed to walk to another room, douse himself with an accelerant, hide the container where police and firemen would never find it, and finally strike a match to ignite his body! "Egads! my dear Watson"—

Involved in this investigation were a police captain, two homicide detectives, an assistant district attorney, two

\* Note the similarity of this statement with those made by the officials involved in the fiery death of Dr. Bentley [2, 75, 77-8].

deputy state fire marshals, an assistant Orleans parish coroner, and a Division director of the New Orleans Fire Department. (All are named in *The Times-Picayune* article previously cited.) The case of G. B. Denny, on which they all worked for three weeks to prepare the official report, was, according to Burma, "declared suicide, and closed." [23, 15]

Despite (or because of) all the problems created by the Police Report, the source of fire and the unburned condition of the rest of the apartment remained disturbingly unsolved.

Burma mentioned that he encountered a "reticent" attitude among the officials when asked to divulge information about this case. Fourteen years later the response is one of ignoral, as every source contacted in New Orleans remains silent to our letters. At least *something* about the Denny case is typical—

Burma seems to have conducted a more rational investigation on his own than did the publicly paid agencies in Louisiana, and we salute his effort by quoting his conclusion about Denny's demise as it was published in *Fate*:

... his body caught fire due to some unknown cause ...

What is the cause of these mysterious fires? In a less "enlightened" age people believed in the spontaneous combustion of human bodies. But today no "educated" person would believe such a phenomenon ever occurred. [23, 15]

At the risk of being labeled uneducated, we propose that Denny did not soak himself in any odorless accelerant before striking a match; but rather than he died from a *self-induced* spontaneous combustion created when his mind (filled with thoughts of Hell's fire awaiting anyone who killed oneself) and his noncorporeal self tried to reunite with the blood-gushing body lying on the bedroom floor.

Does this explanation strain your credulity? For some readers it surely will — but then we have not been discussing cases that follow the normal pattern for one's physical transition. As Seth has said of the human death-experience: "The mechanics of transition therefore are highly variable, as the mechanics of physical life are highly variable." [20, 189]

At least our premise doesn't raise the contradictory and illogical reasoning one finds in the official reports.

## A POSTMORTEM BIOLOGY?

This abbreviated examination of what happens to the body at and after 'death' might encourage a new scientific discipline: *postmortem biology*. This new field of study would exceed the limitations of forensic medicine, which only examines (by comparative analysis) the conditions of the physical organs which contributed toward the vacation of the life-force from the physical structure it once regulated.

History amply shows that the body of the deceased is not necessarily freed of the mystery which caused it to be a functioning, animated mechanism. In some cases — we have mentioned only a few of those concerned with pyrophenomena here — there is the unquestionable revela-

tion that there is life after death, at least for a corpse.

That coffined corpses combust; that suicides become flaming torches for no apparent reason; that enigmas from the dead haunt the living—

Whether or not we have sensed the correct (or only) solutions to these eerie and enigmatic expirations, we wish to leave you (and this article) with the closing thought in Otto Burma's "Cremation in New Orleans":

It goes without saying, however, that "unbelievable" events occur as readily *without* our belief as with it. [Italics added: 23, 15]



[Abridged from the author's forthcoming book, *ABLAZE! The Case for, and Cases of, Spontaneous Human Combustions.*]

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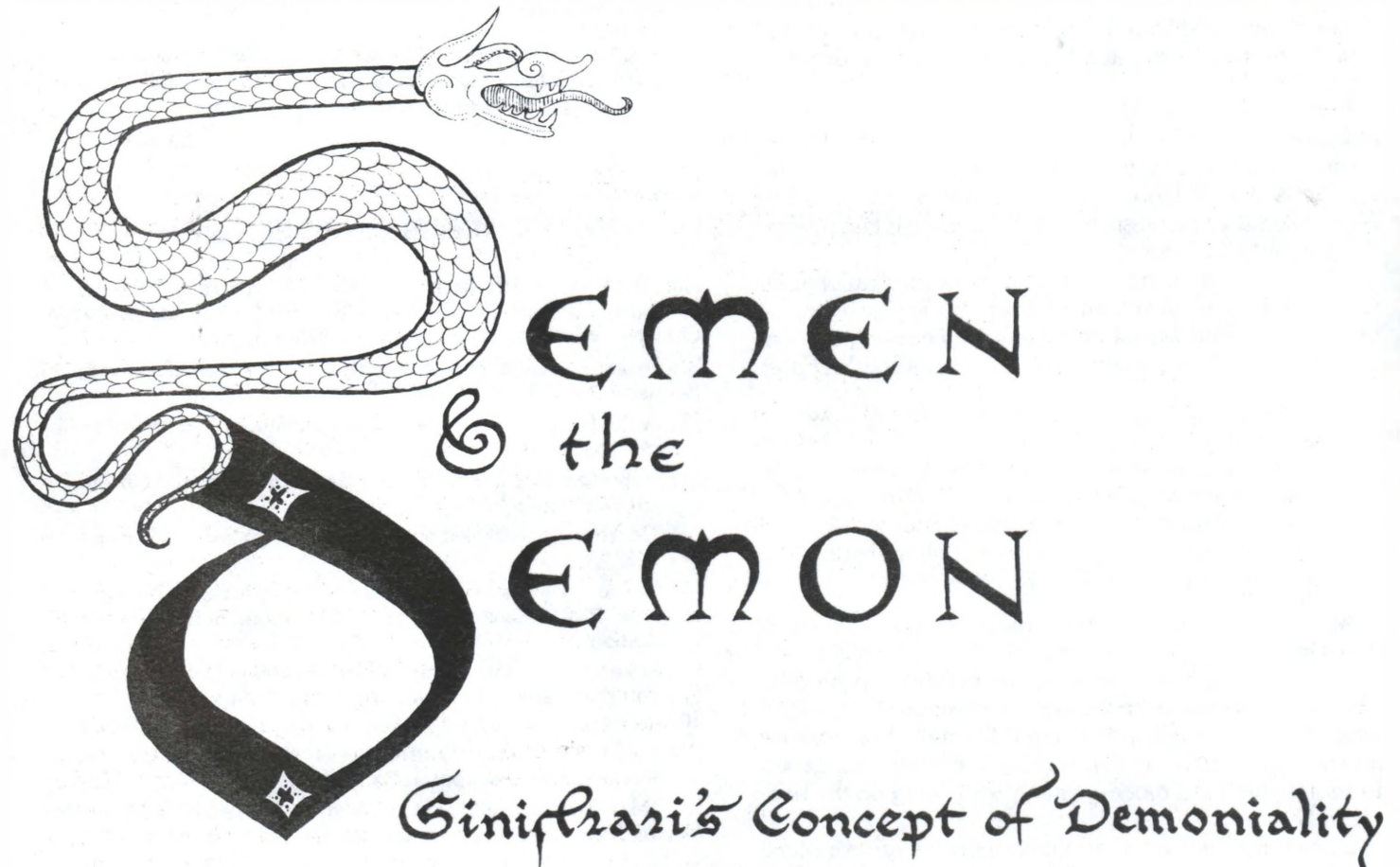
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by George M. Eberhart

The famous treatise on incubi, *De Daemonialitate*,<sup>1</sup> by Father Ludovico Maria Sinistrari (1622-1701) represents a maverick theory of demonic copulation which contrasted sharply with the traditional views expressed by the fifteenth-century treatise on demons and witches, the *Malleus Maleficarum*. Sinistrari was a Franciscan friar who successively became professor of philosophy at Pavia University, consultant to the Supreme Tribunal of the Inquisition at Rome, Vicar-General to the Archbishop of Avignon, and theologian to the Archbishop of Milan. *De Daemonialitate* was an unpublished expansion of part of his *De Delictis et poenis*,<sup>2</sup> an exhaustive listing of every imaginable crime and sin, along with their matching punishments. It was his breakdown of the sin of demoniality (intercourse with demons) into two different crimes that set him apart from the mainstream of inquisitorial authors.

Sinistrari was concerned by the fact that the stories he had heard of demons assaulting women against their will seemed to disprove the theory of an explicit pact with the

Devil, which was the essence of witchcraft. Nor could he understand how the same demons might be driven away by exorcism at certain times and yet could completely ignore the rite at other times. The *Malleus* noted this problem but did not explore it in depth, simply mentioning that lustful incubi sometimes went on a rampage at the request of local witches, and that if the last resort of excommunication did not drive the stubborn demons away, then

. . . that affliction must be considered to be an expiatory punishment for sin, which should be borne in all meekness. . .<sup>3</sup>

Certain incubi, according to Sinistrari, "sometimes even . . . laugh at exorcisms, assault the Exorcists themselves, and rend the sacred vestments." This indicated that they could not be the true spiritual demons who were always subdued by the name of Christ or presentation of a crucifix.<sup>4</sup>

Consequently Sinistrari conceived of two general types of beings, intercourse with which must be termed demoniality (to distinguish it from bestiality), although the culpability varied from case to case. The first and greater type of demon is the old *Malleus*-style Devil who demanded worship from quite willing witches in return for occult assistance and carnal satisfaction. This renunciation of holy religion is the "greatest of all sins which can be committed by man," but in regard to the act of intercourse itself, Sinistrari considered it nothing more than simple masturbation. After all, these devils are pure spirits condemned eternally to hell, they aren't really "alive" as we know the term, and the only bodies they have are made of "inspissated air, partaking of some of the properties of earth."<sup>5</sup> He denies the traditional view that demons use male sperm at the explicit request of the witch, who for some reason wants a demon-child,<sup>6</sup> and he scoffs at the opinions of Guazzo and the *Malleus* on how the semen is obtained:

A Succubus [female] devil draws the semen from a wicked man; and if he is that man's own particular devil, and does not wish to make himself an Incubus to a witch, he passes that semen on to the devil deputed to a woman or witch; and this last, under some constellation that favours his purpose that the man or woman so born should be strong in the practice of witchcraft, becomes the Incubus to the witch.<sup>7</sup>

Sinistrari thought that these demons were incapable of preserving the fertility of human sperm long enough to use it properly. The true sin of this type of relationship, however, is the "hideous enormity against Religion which is presupposed by coition with the Devil."<sup>8</sup>

The second type of demon is a strange mixture of poltergeist, satyr, and fairy, which Sinistrari claims is the more common form of incubus. These demons chase after humans through pure lust rather than any desire to corrupt or turn them away from God. This incubus is a rational creature provided with sense and emotion, placed on a level higher than man but lower than the angels, and equally subject to salvation or damnation. They are possessed of both body and soul, but their bodies are more subtle and compressible; hence they can pass through the "pores" of material objects (as cosmic rays penetrate intermolecular space, perhaps).<sup>9</sup>

The most remarkable aspect of these incubi is that they have their own sperm which can actually fertilize the human ovum. They were the mysterious sons of God who generated the race of giants from the daughters of men in the days of *Genesis*.<sup>10</sup> Sinistrari claimed that the incubi who produced the giants were *aerial* demons, but the incubi who lusted after contemporary women (and men and beasts as well) were *aqueous* and begat offspring of normal size. Quite often they did this in an invisible or semi-visible state, but

... when they want to be seen by their mistresses, and to taste the full joys of human copulation, they assume a visible disguise and a palpable body. By what means this is effected, is their secret, which our circumscribed Philosophy is unable to dis-

cover. The only thing we know is that such disguise or body could not consist merely in concrete air, since this must take place through condensation, and therefore by the influence of cold; a body thus formed would feel like ice, and in the venereal act could afford women no pleasure, but would give them pain; and it is the reverse that takes place.<sup>11</sup>

Intercourse with the spiritual demons of the *Malleus*, on the other hand, was usually said to be painful, although the incubi sacrilegiously made up for it on Church feast days.

If a woman were to refuse an incubus's embrace, the demon might resort to blows or ill treatment. When the incubus lusted after horses, mares, or other animals, it would hit and kick the beasts that rejected it, and sometimes infect them with diseases or even kill them.<sup>12</sup> This aspect of physical abuse is reminiscent of modern poltergeist cases, and Sinistrari quotes one instance which he personally investigated that probably was a poltergeist outbreak.<sup>13</sup>

Since these incubi had physical bodies, they could not live in hell which was reserved for spiritual entities. Sinistrari believed (based partially on Guazzo) that they were *indigenous to the earth* and that there were six races of them: aqueous, igneous, aerial, phlegmatic, earthly, and subterranean. Each race was more or less confined to its habitat; igneous demons, for example, were never found near marshes. These Aristotelian nature spirits were undoubtedly a synthesis of fairy folklore and the fauns, satyrs, and pans of Indo-European myth. Sinistrari quotes from the life of St. Anthony in support of his elementals, as well as Agricola, Thyraeus, and Molina.<sup>14</sup>

The sin of demoniality with these incubi is no greater than that of bestiality since there is no rejection of God involved. However, if a person believes that the incubus is really a devil, then they "sin through intention, *ex conscientia erronea*, and their sin is in intention the same, when having intercourse with Incubi, as if such intercourse took place with devils; wherefore the guilt of their crime is exactly the same."<sup>15</sup>

*De Daemonialitate* was never placed on the Index of Prohibited Books like his earlier work, *De Delictis et poenis*, because it remained unpublished until 1875. It would probably have been condemned even though the great days of demonology were almost over; old ideas die hard, and any theory that even some demons were not evil spirits incarnate would have made the entire Inquisition look silly. With twentieth-century hindsight, however, we can see that Sinistrari represented an important transition between the theologians of the witch-craze and the philosophers of the Enlightenment; and his dissertation, when stripped of its theology, comes rather close to modern theories of the parapsychical realm.



## FOOTNOTES

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## “FAUST” AND THE STUDENT

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by Kamil Pecher

“Every process of nature, rightly understood, awakens in us a new organ of cognition.”

—Goethe

While reading PURSUIT Fall 1976, I was struck by the similarity of these cases of spontaneous human combustion with an old Czech story which has been — at least partially — researched. The story, which concerns “Faust’s House” in Prague, might fit with other historical cases.

The story and house are known to nearly everybody from the Czech countries, and probably to Germans as well. A folk story collector, Adolf Wenig, published one version in his book *Stare Povesti Prazske* (Hokr Publ., 1937) and in *Stare Povesti* (Hokr Publ., 1932).

I will attempt a basic outline of the theme for those readers who may find the story relevant to their own interests and research into the SHC phenomenon.

In the exact southwest corner of Charles Square in the district of Nové Město (New Town) in Prague, is a house which for ages has been called “Faust’s House.” The house, like most houses in the area, was built during the reign of the Roman Emperor, Charles IV, 1346-78. Owned originally by Vaclav, the Prince of Opava, as his Prague headquarters, the building was later sold to Prokop, the recorder of New Town, in 1434. The house then changed owners several times until 1724, when it was bought by the noble Mladota family of Solopisk. At this time it was rebuilt in the baroque style, and it remains so today.

One of the Mladota men was known to be interested in alchemy. Perhaps this was the basis for the stories which were later circulated concerning the house. Some stories claim that the house had been used by alchemists from an even earlier (Prince Vaclav’s) time. One of the alchemist-scientists who occupied the house was Dr. Faust — probably better known from Goethe’s version of the Faust story.

Faust (and his servant) used to work on the third floor, grinding and mixing and melting and burning strange things in his quest for a stone of wisdom. And, because he had signed his soul to the devil, when his time came due the devil appeared to carry the fighting Faust away. As a result, the house stayed deserted and neglected for many years; people were convinced that it was cursed, and they feared devils and ghosts.

After some time had passed, a student from the country came to study at the Prague University of Charles. Because he was an orphan and from a good family, the student received permission from the town council to live in the house of Faust.

He climbed the staircase to the second floor which had a huge dining hall and a long marble fireplace still littered with ashes. Behind the dining room was a study containing bookcases full of books, and a large table covered with coils of paper. Dust lay on everything. Behind the study there was a bedroom with a comfortable bed with canopy. Being unafraid of anything, he used the bed and slept well.

The next morning the student chanced upon a loose plank in the floor, which turned out to be a lever for a secret light staircase that suddenly descended from the wooden ceiling. Climbing to the third floor, he found a large room equipped as a laboratory, complete with fireplace and many containers of wood, stone, glass, etc.

In the ceiling of the laboratory was a blackened hole which the student assumed was the place from which the devil had carried away Dr. Faust.

The student began to explore the house. He found money and many strange things: a statue of a drummer in the corridor, which began to drum whenever someone would step on a certain cobblestone; a statue of the Virgin which sprayed water at visitors (at the student’s secret manipulation); a door handle which gave anyone who touched it a charge of blue sparks; and many other such tricks.



Drawing by B. Wilkie

The student cleaned the house, covered the devil's hole with cloth, and often had his student friends to visit. After some time he started to read old books and scrolls, and even began to exorcise spirits with a magic book on the pulpit.

It was his custom to spend every evening in a tavern in Dobycti Trh Square, drinking with his friends. One evening when he didn't come and because he had been acting strange for some days, his friends decided to pay him a visit. They knocked on the door, and when nobody answered they climbed over the stone wall to get into the house. It was tidy inside, but no one was there. Upon entering the laboratory, however, they found everything strewn about, as if from a fight. The heavy pulpit and the magic book were lying on the floor; beside them was a candelabra with partially burned candles. A strange, sulphur-like smell filled the room. And there was a large blackened hole in the ceiling. The terrified students ran away, positive that the devil had carried away their friend.

The house once again remained abandoned for a long time. But human avarice is great, and after many years a smart buyer bought cheap a house that nobody wanted.

This owner tore down the secret chambers, the staircases, and much of the interior; he destroyed the tricks and magic books and odd things, completely rebuilt the interior, and began to live there.

From that time on nobody has had any problems in Faust's house.

## EVALUATION

1) During the 15th and 16th centuries there was a wave of doubts about religion in all Europe. At the same time the Czech countries were blossoming with science, culture and economy (for example, bookprinting in the Czech language began in 1468, sooner than bookprinting in English, French, or Italian). Also, the Roman Emperor, Rudolf II, the Habsburg, was collecting contemporary intellectuals, and Prague became a haven for scientists and alchemists.

Theoretically, the Faust and student events could have happened in a span of about fifty years, limited by 1434 to 1724. But from the story, I am certain that the events didn't happen after 1620, for the Thirty-years War and

the consequent political and religious environment (Jesuits' persecution of any non-conforming action) wouldn't allow it. Therefore the Mladota alchemist (after 1724) can be ruled out.

2) During the reign of Rudolf II (1576-1611) many alchemists concentrated in Prague. One of them, named Kelly, is considered a prototype for all the consequent stories about Dr. Faust. That can place the student event into the 16th or early 17th century. Of course, the alchemist in the story may or may not actually be Dr. Faust (or Kelly).

On the other hand, the student lifestyle reminds me of the one we know from the more free 15th century roaming. (Compare with life of poet Francis Villon.) This could move Dr. Faust and student into the puzzling times after 1434, when "the house changed owners several times..." as Wenig found. (Puzzling because the Hussite Wars were over and there should be a record about the owners.)

3) The first paragraph of the text is based on Wenig's historical research of the house. He also included the explanation that the story dates from the time of Mladota. It is very possible that the house was used by a succession

of alchemists, and that the description of tricks, etc. could be from the different periods of the house's occupation. The practice of alchemy, however, was more popular in the fifteenth century than in the eighteenth.

4) From the description it seems to me that the death of both the alchemist (Faust) and the student could be accounted for as instances of Spontaneous Human Combustion. Evidently, there is some confusion on the part of the storyteller (or recorder) as to the actual location of the burned holes. Logically, if both men were cases of SHC, the holes should have been burned into the floor of the laboratory and in the ceiling of the bedroom. If the holes were in the ceiling of the lab, then perhaps they would also be through the roof of the house. There may be many recorded cases of people carried away by the devil, complete with a description of a blackened hole through which the devil carried away his victim. . . .

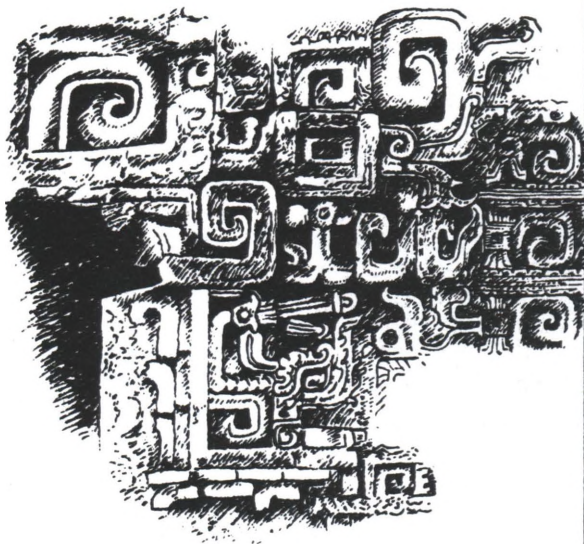
5) Interesting, too, is the fact that it happened *twice in the same place*. The explanations offered for the disappearances ranged from magic (exorcism), to (later) a chemical produced by Faust. It may prove worthwhile to measure the house for geomagnetic anomalies or other variations.



## REFLECTIONS OF CHINESE FORM IN MEXICAN AND NORSE ORNAMENT

by B. Wilkie

All drawings by the author



1



Taken by travel to the Nepali city of Kathmandu, I paid a visit to the National Museum, near the Gurka barracks on the outskirts of town, where sculptured stones captured my attention through their ancient curves. While my eyes renewed the form of a Hindu statue, a time suddenly dark and silent between my vision and the workman's hands, something in the ripe roundness and foliate irony of the figures conjured for me the classical Mayan spirits I had met with at Palenque, Chiapas, some years before (Maya, feminine personification of illusion — she plays freely with time and style). Here is an aesthetic sphere best understood, not in terms of reciprocal influences, but in terms of a sort of magic — through which cultures widely separated by space and time realize the expression of similar motifs, recalling those "devil's balls" of Chinese origin where many concentric globes appear one within the other, each through holes much smaller in circumference than the one within — the whole carved impossibly from a single piece of ivory.

I remember as a child resident in Mexico, reading in the *Illustrated London News* of the discovery in the largest of the temples at Palenque, of a rubble-filled stairway, which, when cleared away, proved to be the entrance to a chieftain's tomb — where he lay beneath a huge carved slab wearing a mask of jade. Visiting Palenque when older and bearded, finding a wonderful tropical garden of antiquity, I could not look upon the temples with their elaborate roof-combs without thinking of the bronzes of the Shang and Chou dynasties. Many rather tiny jade objects had been found about the ruins — one a miniature of the jade burial mask.

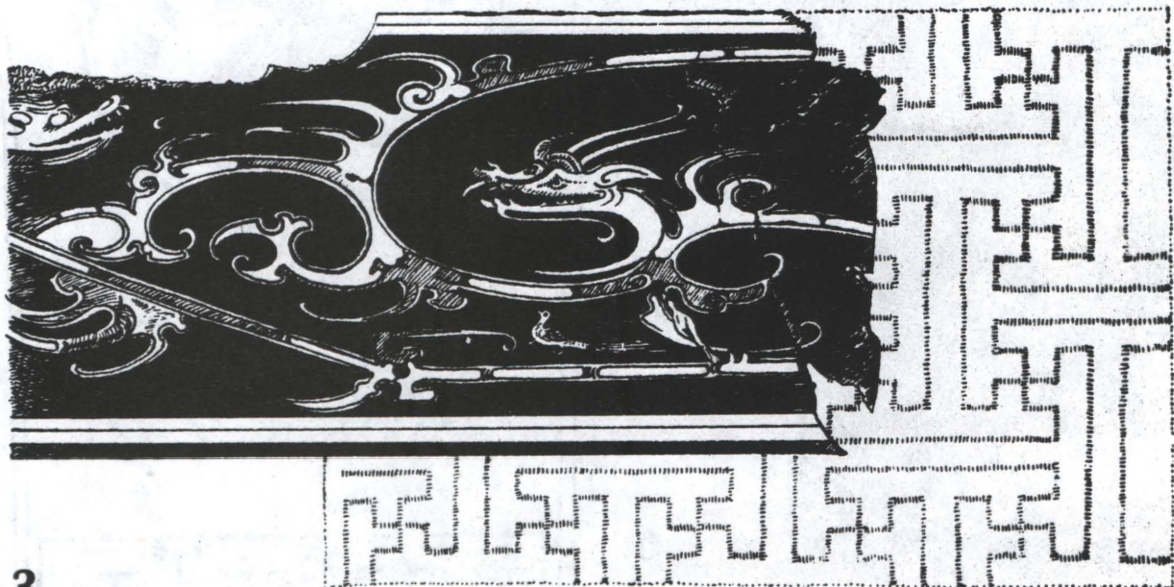
We can recall the Chinese practice of burying jade with the deceased in the hope of preserving the body. Recent excavations in China have brought to light complete funeral suits from the 2nd Century B.C. made up of many small jade plates.



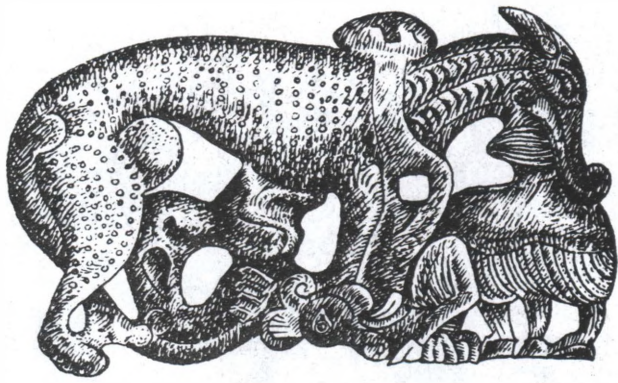
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That we may better feel the rhyme of the styles, I depict herewith (fig. 1) rectangular volutes with rounded corners from the Mayan temple at Hochob alongside comparable volutes from the Shang and Chou, older by perhaps two thousand years.

These volutes are as notes of common tone, combining in similar songs: the Song of the Dragon heard once upon the plains of China, then again, with the twinkling of an Aeon, within the jungles of Mexico; for both peoples do of stone serpents or dragons make; often seen as heads in profile, joining left and right to suggest a single



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4



entity. Before being borne aloft by this thought to follow the dragon vortices to Central Asia, let us pause to recognize those who think they have seen, amongst the details of the stellae at Copan, the images of elephants. They are sure to find for us in the Gupta statuary of India (fig. 2) outlines of a High Mayan character, demonstrating that Maya is mistress of illusion indeed.

The genius of Chinese art, from earliest dynastic times, grins at us from the paintings, the sculpture, the vases, from a mask half-human, half-reptilian, with finger-claws grasping celestial pearls and a body of scaly coils. The forces are invisible; immanent in nature, waves in water, swirls in clouds, these scaly coils. The primal motions in the cosmic void (as a space becomes a stone, and the stone, a snake) find their mirrors among us through the artist's mimicry. First, the lightning grin of the celestial presence, then the thunder rolling through the clouds, which sound becomes to our sight a fretwork of swastikas, the garden-screen through which the dragon-lords view the falling rain. (Fig. 3)

A storm over Asia, whose westward moving clouds mock the westward expansion of the Han dynasty in the first Christian centuries. From their inception, the Han expanded their domain deep into Central Asia. Around the year A.D. 121 Chinese armies crossed the Great Wall to conquer the steppeland of Mongolia. . .

Our eyes learn the strange language more quickly than our ears. Here (fig. 4) is a bronze plaque of the Han. Two beasts are fighting: the larger has an upturned and curled nose. To the right appears a Scythian plaque — two beasts, one feline and the other fantastic, with not only



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upturned and curled nose, but a tail and mane of bird's heads. The Scythians, a vigorous nomadic people, served not only to transmit Chinese influence westward, but also to nurture Hellenic motifs in northern India, so that among the early flowerings of Buddhist art, we find work in a Grecian style.

The Norsemen, whose expeditions around the Ninth Century brought them as far east as the Caspian sea, and whose settlements in Russia must have had access to Chinese goods, seem, to my eye, to have enjoyed a very strong Chinese influence. The beast (fig. 5) with the upturned and curled nose, as often as not a dragon, flourished among the Norse — whose carvings and cravings show terrific energy.

Examining a stone from Gotland (fig. 6), we are surprised by the Chinese appearance of the little animals surrounding what may be a suggestion of the polar vortex.

We compare (fig. 7) the decorative scrolls from the back of a bronze mirror of the Chou with, to the right, a design from much later Norse metal work.

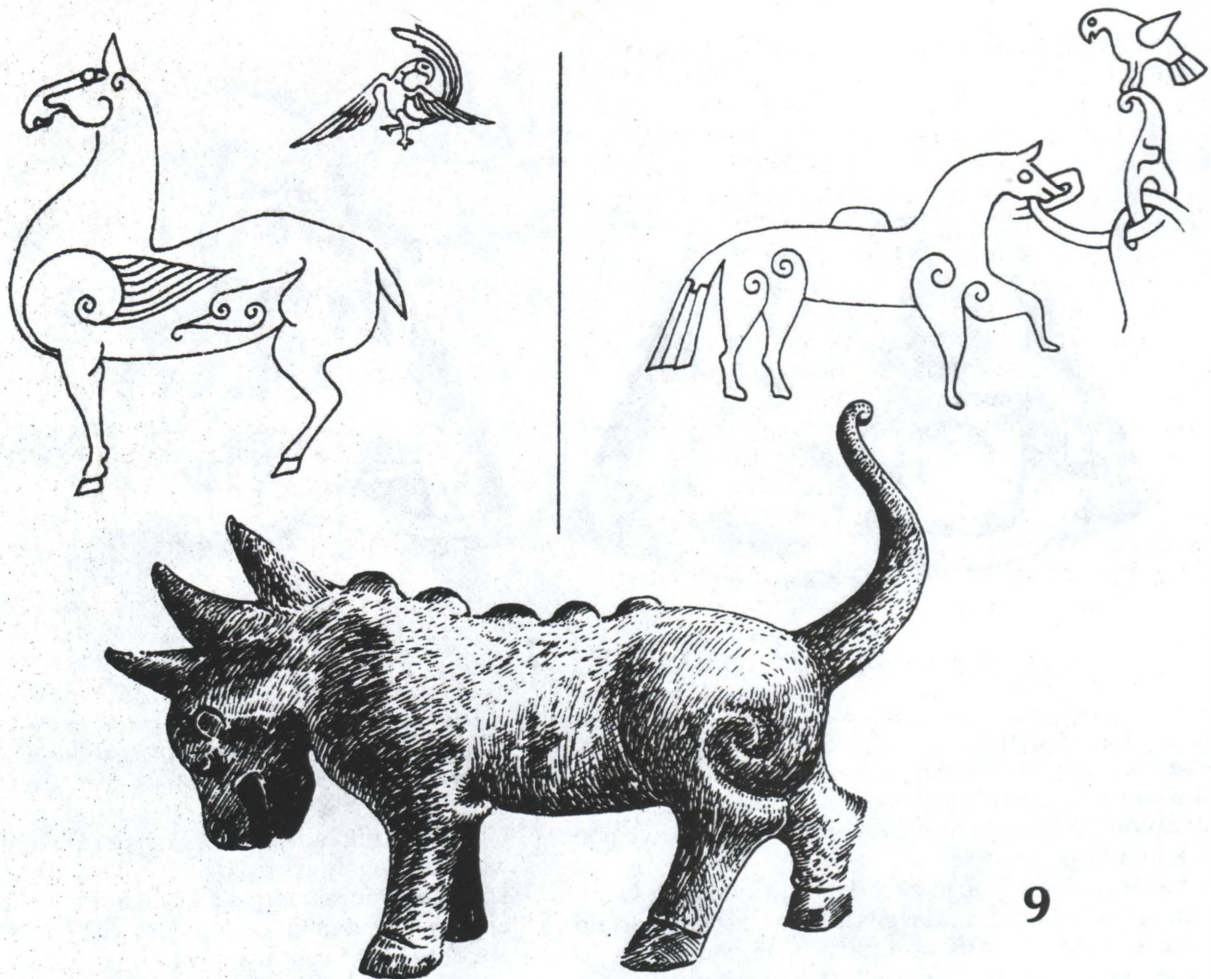
We may delight in finding spirals in the thighs of creatures (fig. 8) so different as, to the left, the Norse of painted stone, conjuring with its primitive shape the cave paintings of the remotest past, and, to the right, the Chinese Griffon of jade. There is a rather famous bronze winged dragon of the Chou whose thighs offer us the spiral in a more energetic fashion. Being shy, he will not appear here, but kisses our eyes with further examples of spiral thighs: From third century Loyang (fig. 9, top), a design once worked in tile, and, to the right, a viking image of the same theme, a Norse horse, of course. . . .

Writing in *The Book of Pottery and Porcelain*, Warren Cox mentions a type of small animal form (fig. 9, bottom) which he describes as "... reconstructions made by the Chinese from dinosaur bones found along the caravan routes of Mongolia." With his huge Triceratops horns and prominent vertebrae he yet has bull-like feet and the characteristic spiral. What a strange beast!

We may be perturbed to the extent that symbols emerge from decorative shape and move us intellectually or emotionally by a brass viking figurine (fig. 10, left)



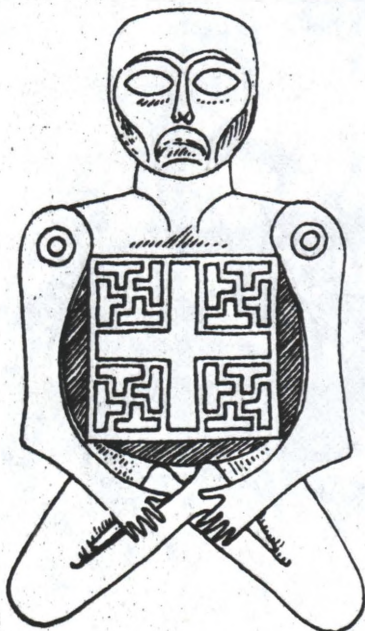
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suggesting both Buddhist and Christian sources of inspiration. Here we risk an asterisk, whose spark radiates a line, the footprints of the footnote, like dinosaur tracks, fossil impressions left in light whose reflecting symbolic surfaces seem as sources, leading us to the Asian practice of depicting the Buddha with a swastika indicating the region of the heart. Among the artifacts recovered by excavation from viking ruins is an actual figure of the Buddha, Chinese or Tibetan, that found its way to the

Baltic shores. The swastika is also commonly found on bracteates, coin-like tokens (fig. 10, right) given by the Norse upon festive occasions, where it is said to symbolize Thor, god of Thunder. In Japan, this device is called "Manji", where, symbolizing the motionless or immovable aspect of the Buddha's compassion, Fudo-Myoo, it often appears in the negative — the spaces between the arms (fig. 11) having become thin lines, the body of the figure an open space.



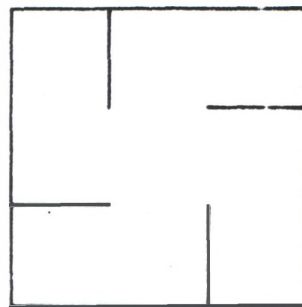
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The Icelandic Volsunga Saga relates a curious legend: One of the Aesir, Loki, divine trickster and mischief-maker, is travelling with several companions. Along their way they kill an otter, taking his skin. Soon they come to a house wherein an old man lives with his two sons. Being received hospitably, they present the otter skin to their host. He is outraged. It is the skin of his third son. He holds Loki's companions hostage, demanding of him that he fill the skin with gold.

Loki goes off and locates a dwarf who can make gold. The dwarf tells him of his magic ring, with which he brings the gold forth. Loki takes not only the dwarf's gold, but his ring as well. The dwarf, angered, lays a curse on the ring which will pass to all who possess it. Loki ransoms his companions, leaving the treasure with his host.

At once, the man's sons, Regin and Fafnir, begin to quarrel in their greed. Fafnir slays his father as he sleeps, and makes off with his wealth. Time passes and the knight Sigurd comes to Regin with word that his brother has been transformed into a dragon. Together they pursue him.

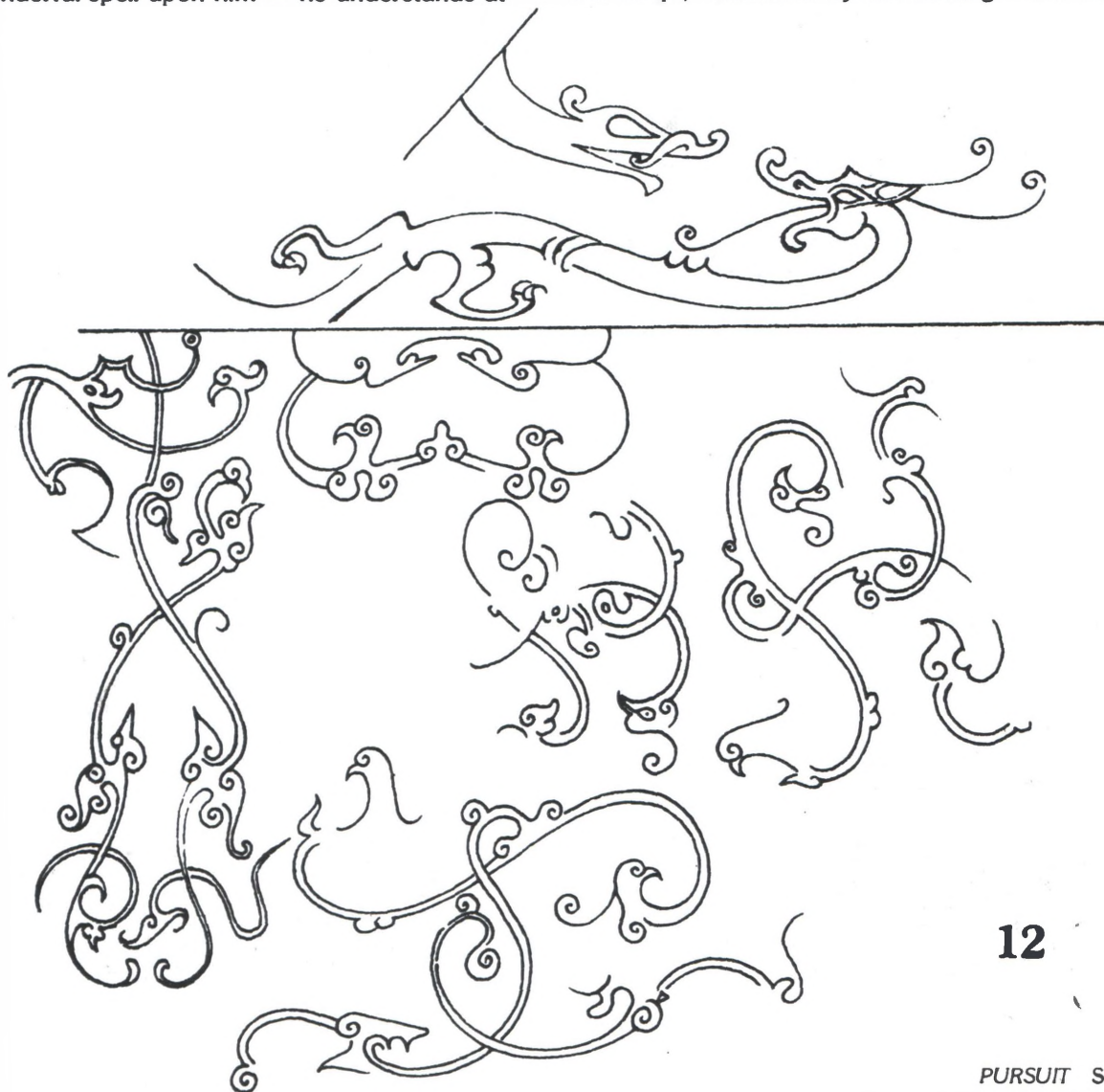
When at length they come upon him, Sigurd beheads him and kills Regin also. Finding Fafnir's blood on his fingers, Sigurd tastes it: the essences of dragon's blood work a wonderful spell upon him — he understands at



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once the language of the birds, who sing to him of a love to win in a distant land, so that a sweet music pours into him through the darkness of his coming tragedy. This symbolism, the mystery of transformation and the "language of the birds" is also a part of the literature of alchemy.

Glancing through a "Catalogue for the Exhibition of Archaeological finds in the People's Republic of China" I came upon the image of a vase of the Han dynasty, late 2nd Century B.C., upon which appears a band decorated with small dragons and several fields of "The decorative bird script," described by the catalog: ". . . inherited



12

from the art of the Period of Warring States which in this form survived into the Western Han. The artificial elaboration of the 'bird' characters (so-called from the earlier form practiced in the Ch'u and Yueh in which more legible birds are incorporated) preserves only a slender connection with script shapes." I sketch here (fig. 12) a meeting of two dragons — a viking beast and his Chinese cousin from the vase above elements of the "bird script."

We are pleased to picture the Icelandic bard contemplating the Chinese vase and concluding, we might imagine, a viking dragon boat sailing westward — star-guided — and thus close the ring we have begun in Mexico.



## SITUATIONS



This photograph was sent to us by one of our members living in Alaska. We wonder, as does the member who sent it in, if any other SITU members can offer an explanation. The photo (the original is in color) is one of a series of pictures, each of which is clear except for the time exposure effect that appears to distort the candle flames. Notice that none of the reflections from the silver show the same "streaking" effect.

The camera was a new Fujica ST 901. The picture was taken inside using a flash attachment. 5B flashbulbs were

used with a G.E. Honeywell reflector, and there was some overhead lighting as well. The aperture was set at  $f11$ , and the photo was taken on Fuji film (100 ASA) at a distance of 15 feet.

So far, we have no explanation. Any feedback would be most welcome. Comments should be addressed to SITU and may be published. Please be sure to indicate whether or not you want your name printed with your comments.



## WHAT ABOUT REALITY?

by Curt Sutherly

For years Fortean have puzzled over the nature of reality. What is it — really? Mass, energy, a combination of the two, or something far more complex? Are there perimeters of awareness of which we, as humans, are simply unaware?

Of course, investigators of the paranormal have had no corner on such wonderings. Philosophers have likewise sought answers for the basically unanswerable. And biologists — strangely enough — have also been so involved, but from the direction of human or animal sensory interpretation of the universe/reality around us. For example, it's well known that certain animals perceive more with their basic senses than do others; cats and dogs see farther into the light spectrum than do humans. It's equally well known that the senses can be tricked into responding to false stimuli — hence a false interpretation of reality. (As an example within the example: let's assume that a man is for several days repeatedly hit in the eyes with a bright light simultaneous with the ringing of an electric bell at, say, 30 beats per second. After a time the light flash is discontinued, but the subject's eye pupils continue to contract each time the bell is sounded, just as they had when the light had been flashed into his eyes. Next, the auditory nerve is tapped and connected to an oscilloscope. Then the bell is rung — but at 20 beats per second instead of 30. The subject, however, continues to "hear" the 30-beat pattern as recorded on the oscilloscope. *His brain is recording something that isn't really happening!*)

But for the average Fortean, things are a bit more complicated, if such is possible. Routinely, he must contend with an impossible reality: UFOs, bizarre creatures, mysterious sounds-in-the-night where none should be, an assortment of phantoms, nylon lines hanging from the sky — but suspended, apparently, from nothing; there are, of course, a host of other apparitions, mysteries, and you-name-its that most mainstream scientists have no frame of reference for and therefore refuse to recognize, except in sarcasm.

Yeah, it's a tough nut to crack. Now, however, I'm going to hand out something else . . .

Around the beginning of Oct. '76, I was sitting in a small restaurant, drinking coffee and doodling on a paper napkin. It was late, approaching 2 a.m., and a thunderstorm was making funny sounds outside. While staring out the window at my left, watching the rain and lightning, I began writing on the napkin with a somewhat greater purpose than the doodling I'd been entertaining earlier. It wasn't specifically conscious writing, but more on the order of a subconscious reaction to many thoughts then wandering the corridors of my sometimes empty head. (Later, I even speculated that the thoughts outlined on the napkin were not my own, but rather implanted by some external intelligence; such was my surprise at finding what I had "created" that night.) At any rate, I subsequently ended up stuffing the napkin into a pocket, forgetting it for the time being.

On the following day, I re-discovered the napkin and the notes scribbled thereon. After reading with some seriousness the message of those notes, I was relatively surprised to find that they made a strange kind of sense. Going to the typewriter, I spent a pair of hours going over the notes, polishing them, making them more clear where necessary. When finished, I had three sets of interlocking ideas that lent themselves quite readily to the title, *The Three Laws of Reality*. But rather than belabor the point, they are outlined below.

*The first law:* Anything that is conceivable of happening within the existing universe, *will* ultimately happen — but within a limited framework of perception and belief.

*The second law:* As a result of the process called learning, the framework of perception and belief must expand within the consciousness of the mind, thereby enabling the physical concept of reality to expand and change.

*The third law:* The expansion and alteration of the physical concept of reality can only lead to a still greater sequence of occurrence within the existing universe. This, in turn, must inevitably result in further growth of the framework of perception and belief, thus reinforcing both the first and second laws of reality and thereby maintaining the cycle.

In this way, the universe is maintained.

Translated, the three laws represent a philosophical look at the cosmos/reality as perceived by the mind, and the interrelationship of the mind with that reality structure. Essentially, this is what they state (in more basic terms): 1) the mind takes in so much knowledge of the universe around it. 2) the mind then matures to the point where it begins to interact (in some unknown fashion) with "physical reality," after which "new" events begin to occur — events that the mind couldn't have understood or handled previously without going insane. 3) these new events raise a standard of what is possible of happening within the physical universe, thereby setting-up the next go-around which completes the cycle.

Furthermore, if one reads between the lines, one might even discover that the three laws also point to a new wrinkle in the concept of universal evolution; one which says that, instead of evolution being the strictly biological process it has long been believed to be, it is more rightly a sequence keyed by mind and matter interwoven. It may be, in effect, partly physical and partly metaphysical, moving in quantum spurts rather than in any ordered progression.

After retyping the three laws, I sent out copies to a few colleagues in the hope of sparking some sort of feedback. One answer came from UFOlogist David Fideler,

of Lambertville, Michigan (who publishes a newsletter entitled the *Anomaly Research Bulletin*). Dave asked: "If such a cycle does exist, how, and when, did it start?"

Thinking about this, I realized that part of Dave's question was easily answered: the cycle probably began when the universe was born. But since we have no way of (really) knowing *how* that came about, we likewise cannot say how the three laws came into effect (and mind you, I'm not saying these laws are definite or absolute).

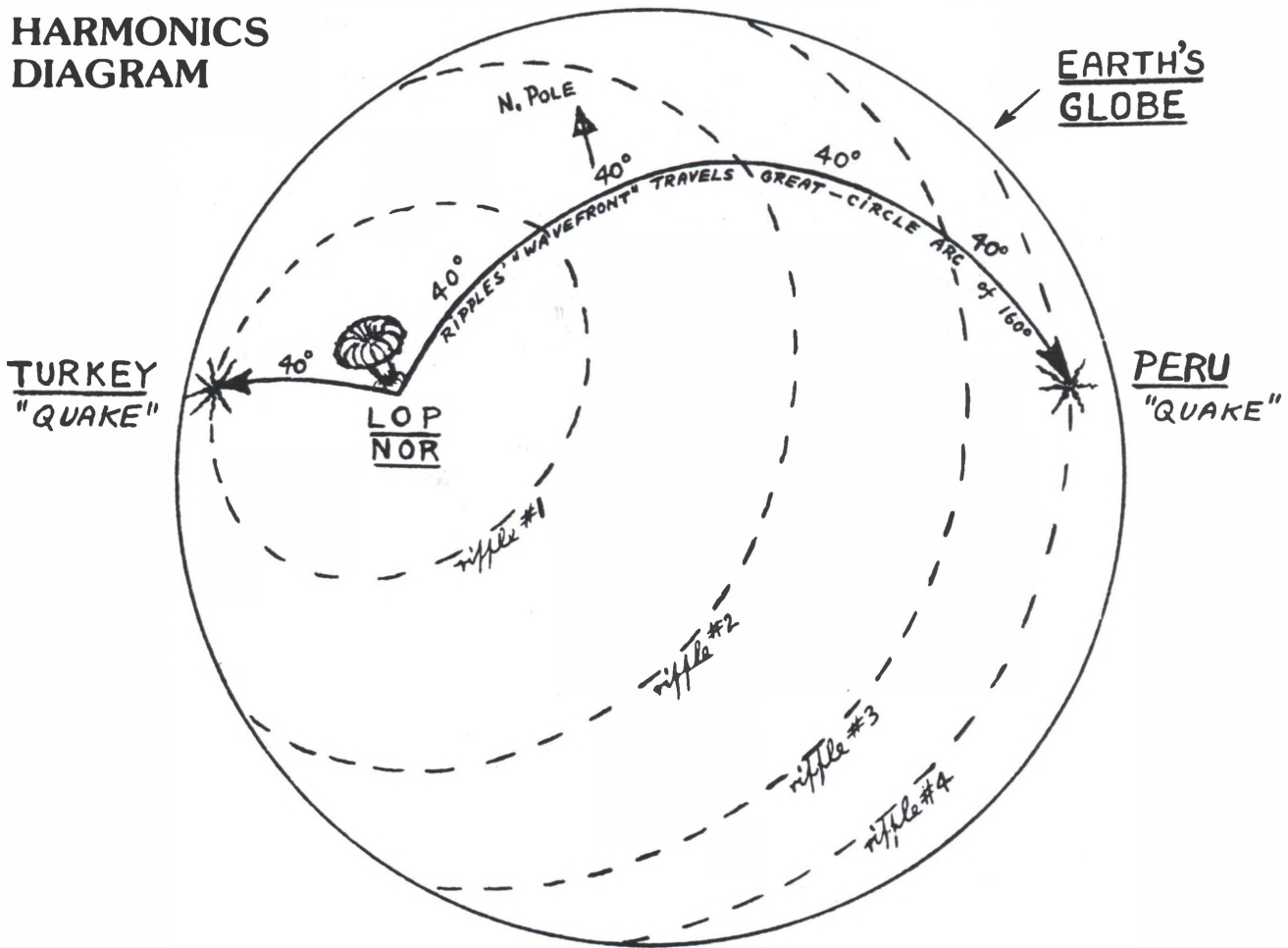


Nevertheless, they do open up new areas of thought, and — providing they are valid — may explain why, in recent years, our "reality" has suddenly taken a new turn, what with the ever-increasing reports of UFOs (and related aerial enigmas), paracreatures, and the like.

But being a journalist more than a philosopher, I somehow feel I've overstepped certain boundaries in preparing this paper. Consequently, I'm open to any and all questions — or for that matter, any answers.

After reading T. B. Pawlicki's article "The Pyramids Are an Ancient Space Communications Network," (this issue of *Pursuit*, p. 72) Bill Whamond sent in the following diagram, which he feels supports his own research as well as that of others (Pawlicki, Sanderson, Cathie, etc.). The diagram, which Mr. Whamond calls "China's Contribution to World Harmony," (since 40° is a 1/9th harmonic of 360°) shows how nuclear tests at Lop Nor may influence earthquakes spaced at harmonic intervals across the Earth. Far from being caused by "the will of Allah," Mr. Whamond speculates, *these quakes are perhaps the result of "the hand of Mao."*

### HARMONICS DIAGRAM



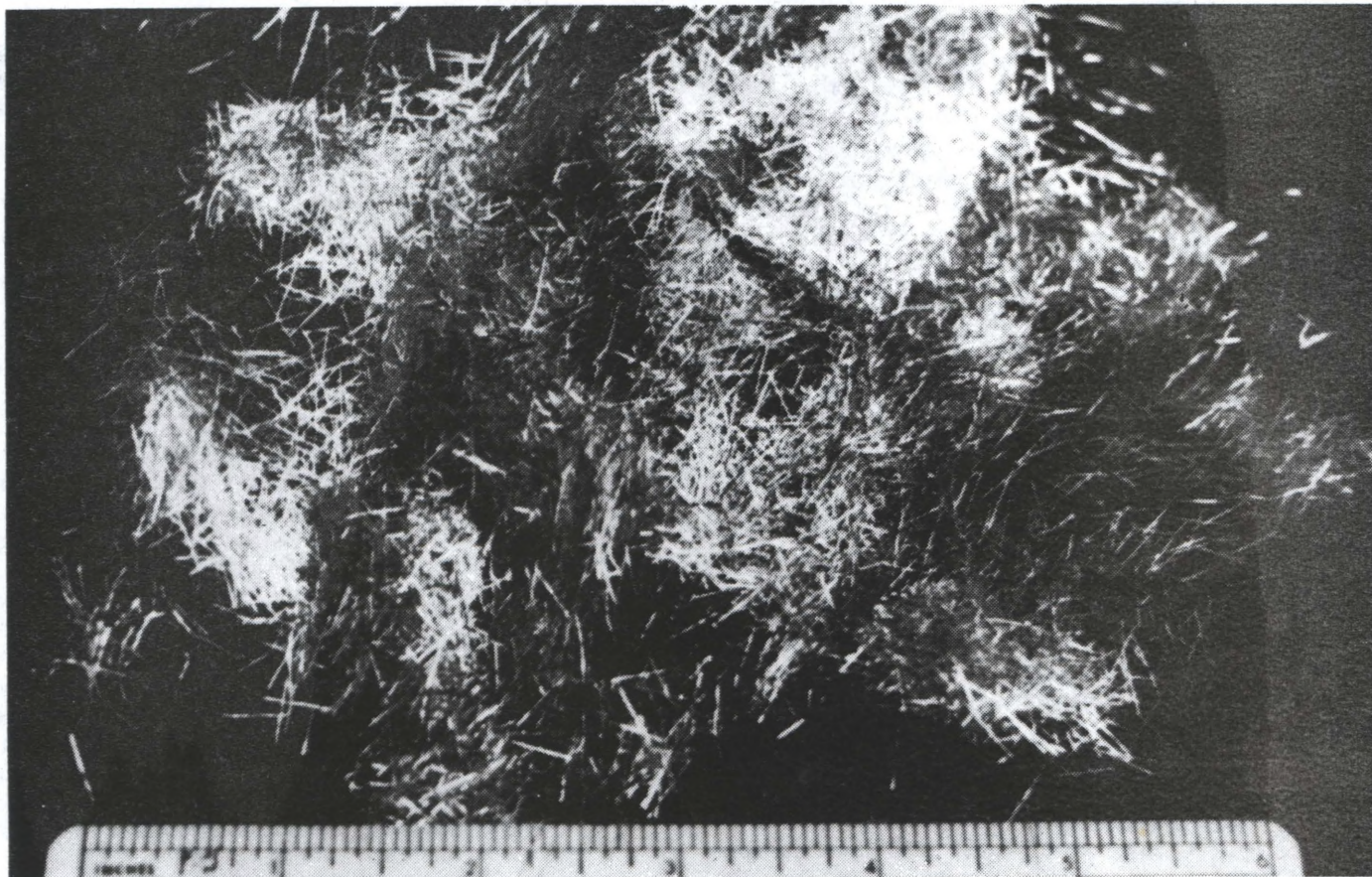
#### TURKEY

"Only 4000 dead." Also 4 x 40° from Murora, the French nuclear test area (see *Harmonics 33*, p. 108); and thereby caught in a crossfire between two nuclear testing areas.

#### PERU

60° from Murora; thus in the *trough* between 2 ripples, and therefore a weak-point. See *Harmonics 33* (by B. L. Cathie); mid-p. 191 and p. 84.

**MISCELLANEOUS NOTES:** The ripples are a *standing wave pattern* (i.e., a self-sustaining wave-system) ... the "quake" occurs at *weak-point* on any ripple ... if the sun is *directly overhead*, then it certainly weakens gravity there (presumably what Cathie's *time-harmonic* is all about!) ... the East-Turkey/BAKU area is *well-known* as one of the thinnest points in the Earth's crust. Peru is *well-known* to be located in a Fault Zone (probably a part of the San Andreas Fault System, which extends South from San Francisco) ....



The material shown above represents one of a very few existing clues found in connection with a mutilation. This material, which proves upon analysis to be shredded aluminum, was discovered *stuffed* into the mouth of a mutilated calf which was found lying in a field (in Colorado) in February of last year. During our investigations, we were given a sample (shown above) to have analyzed.

Ed Sanders who, besides publishing a second article on the mutilation phenomena in *Oui* [May, 1977, p. 78], is now collaborating with Tom Adams in Texas to produce a new publication dealing with specific mutilations and the mutilation phenomena in general. Having seen the first issue of what promises to be one of five, I can confidently recommend to members that this publication, called *The Cattle Report*, promises to be well worth the \$6.00 subscription price; interested members can write: *The Cattle Report*, Box 729, Woodstock, NY 12498 for details.

Sanders (see his latest article in *Oui*), who also acquired some of this substance, says:

An enquiry by law-enforcement officials to the Air Force brought a reply from a Major Keck in March 1976 that radar chaff of the type found in the critter's mouth is used in training for the Strategic Air Command, among other military agencies. . . .

. . . But there was a box found in the field also. The box was lying near the calf and also near some other pieces of

more of the same shredded aluminum. The same Air Force official added that the box, which bore a lettered code reading: RR 112/AL, did not indicate a code used by the Air Force.

*Then what is the material?* Our analysis has shown the sample to be composed of evenly shredded high-quality aluminum. The 3-5 mil aluminum strips appear to have been shredded into tiny rectangular "fringes" from a larger sheet of rolled aluminum. The aluminum is not one of industrial quality, as it would be too pure to be priced within the range for industrial use. It proves to contain not only a very pure aluminum content, but other interesting and thought-provoking characteristics as well, one of which is the fact that there appears, from the analysis, to be no trace elements evident in the sample. This is unusual; normally in an analysis there should appear trace elements, at least of the material utilized in the manufacture of the rollers which were used originally to roll out the foil from which the pieces were cut. And yet there were no traces (from steel, gallium, etc.) present.

This could, however, simply mean that the rollers used were made of Teflon or some other substance which would not leave trace evidence during the analysis. If so, then we are left with a disturbing, open-ended question: If the very fine aluminum is too high-grade for industry, and the box indicating a code not used by the Air Force is in fact *not* used by the military at all, then who *would* be using such a material in conjunction with the mutilation of a calf? And *why* . . . ?

—r.m.w./s.n.m.

# SYMPOSIUM

## Comments and Opinions

Regarding the article "Prescriptions for the New Science," (*Pursuit*, Vol. 9, No. 4) by Neil M. Lorber, I must respond because I feel that the conclusions reached by the author are not conclusive.

Man has long known the principle of gravity (i.e., that water runs downhill, etc.) and yet when he began his inquiry into the nature of gravity I doubt that he used a precise set of scales with which to measure his "experiments."

I believe there is enough evidence for the existence of a new force, one which electronic equipment is incapable of detecting and evaluating. The secret of using gravitational or electromagnetic force is not in the *generation* of that force, but rather in the *manipulation* of it. So would it be with the manipulation of any new force, and that manipulation will not correspond to the manipulation of other forces. In the detection of gravity we balance one weight against another. We would have had some grave difficulties without the simple "lodestone," which is comparatively rare; can it be that the "lodestone" for the new force is even rarer?

Consider this: The electromagnetic force has a host of manifestations which casual consideration could hardly relate. Consider also: We have evidence of many different manifestations of psychic phenomena, and also evidence for some kind of a motivating energy for UFOs. The common thread here is that all of these energies would seem to involve an almost instantaneous transmission.

Is there a relationship of these energies to some common force? I believe so. I also believe that the velocities of these energies would be to light what light is to sound. This would fit much of the known evidence.

Also, since we are looking for a "lodestone," it might be wise to go back and re-evaluate some of the old folk beliefs, much as medicine is now doing in its re-assessment of old folk remedies.

An amateur researcher could begin by asking himself: "Why is it, since antiquity, that Jade has always been considered good luck while Opal has been considered bad luck?" Could this opposition represent the polarity of an

energy? My own research indicates that it does, but I really have not the time to follow up this line of reasoning. If this energy does exist, however, I don't think any present electronic device exists which can measure it; and thus I feel it does remain in the hands of amateurs to investigate things (even when this seems "wrong" to a scientist). Because of this, I feel that any breakthrough will more than likely come from an amateur — not out of the research lab.

—Bruce Jordan

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As a post-script to my article entitled "Prescriptions for the New Science" (*Pursuit*, Fall 1976), I wish to point to gravity, magnetism, lightning (and other forms of electricity — such as static electricity), as well as to light reflection (i.e., the mirror effect), as examples of phenomena that have always been very close to man in his everyday life but which have not yet, or have only recently been, validly scientifically explained. Human cognizance of the mysteries underlying these phenomena have, in all cases, been long-preceded by their actual experience. Accordingly, the full realm of our experience, however commonplace, should be very seriously pondered for its possible reflective significance (or relevance otherwise) with respect to the challenging ontological mysteries with which contemporary man struggles. Perhaps some day, for example, the very life-death sequence which is so much the essence of our being will be looked upon as having provided man, all throughout his history, with the most obvious and abundant phenomenological "evidence" of a then-to-be-established multi-dimensionality to existence. In short, we have to look more readily and thoughtfully at what is staring us in the face.

—Neil Lorber

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SITU Member #2519 (Bergen County, NJ) is interested in corresponding with other members in his area (or state) on various subjects: write #2519, c/o SITU.

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Any members capable of and willing to translate a Russian article dealing with ancient maps please contact headquarters.

## BOOK REVIEW

***Without a Trace* by Charles Berlitz; Doubleday & Company, Inc., Garden City, New York, 1977. 180 pages, \$7.95**

Meanwhile, in the Bermuda Triangle, master Fortean Charles Berlitz has been meticulously pursuing new leads, interviewing survivors of near disasters, and cataloging all the strange events that have taken place in that peculiar patch of the Atlantic where space and time seem warped by another reality. He has produced a volume that will rank as a classic in Fortean literature. While much of his first book on the subject, *The Bermuda Triangle*, was a rehash of the research of Gaddis, Sander-son and others, *Without a Trace* covers new ground (or ocean). In addition to detailed descriptions of many new

and interesting cases, it painstakingly examines all the possible explanations ... and maybe a few impossible ones. Here is strong evidence that eerie electromagnetic forces are at work in the notorious Triangle, and that many of the manifestations which have become commonplace in UFO cases (e.g., mysterious luminous clouds that transport people and vehicles great distances in incredibly short periods of time) are also part and parcel of the Triangle enigma. The professional anti-Triangle critics should have a difficult time finding flaws in his arguments, and Forteans everywhere will find the book fascinating and thought-provoking. You'd better read this one because everyone will be talking about it.

—j.a.k

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