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MARSHALL N. LEVER is a numerologist, philosopher and trance medium, who has lectured and counselled worldwide, appearing on TV and radio shows both in America and Europe. He is author of a number of successful books, the latest, "The Secrets of the Ancient Sages" (New Discoveries in Numerology) is to be published this fall by Wisdom Books, Inc.

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I SEE BY THE PAPERS



by Curtis Fuller

QUOTE OF THE MONTH

No one who entered science within the past 30 years or so can imagine how small the scientific establishment then was. Science was small; it was cheap; it was wide open. One could still do experiments in the old-fashioned sense of the word. Now everybody is working away at "projects," the outcome of which must be known in advance since otherwise the inordinate financial investment could not be justified.

—Erwin Chargaff
Columbia University biochemist
in 1974 speech

IT IS TIME to remark on the treacheries of human memory. Most of us recall events imperfectly. The further in time we are removed from them the more we embellish what occurred. We distort, we remember wrong, we confuse one event with another—this applies to our personal experiences and the experiences of others.

It is particularly important to recognize this human condition when human lives or freedom are at stake.

Elizabeth Loftus, a psychology professor at the University of Washington, recently reminded us of this in a report to the American Association for the Advancement of Science. Human memory, Loftus said, "is a fragile and elusive creature" that many times has led to the conviction of innocent people.

Dr. Loftus says conversations about the event, the passage of time, leading questions by the investigator or hypnosis can contaminate the recall of an event. And how can an investigator or a judge or jury know when the memory represents a true experience or results from later suggestions? It's all but impossible.

∞

NOT HYPNOSIS?

FOR ALL the marvelous strangeness of hypnosis, we think it's time to challenge its use as an aid to memory in solving crimes. Later in this column (see page 26) we report on the apparent success of Israeli police in using hypnosis to help convict criminals. But for a long time we have increasingly doubted the usefulness of this method in court and for police.

Our uneasiness is now bolstered by Martin Orne, director of experimental psychiatry at the Institute of Pennsylvania Hospital and professor at the Unversity of Pennsylvania.

Orne explains that when hypnosis is

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used in therapy, the embroidered recollections of a hypnotized subject may be helpful but in police work he believes it is highly dangerous. He says hypnosis is becoming a growth industry among U.S. law enforcement officials and he believes the police have used testimony taken from hypnotized witnesses "with some chilling consequences."

He estimates that as many as 10,000 law enforcement officers have been trained to use hypnosis to help the recall of witnesses to or victims of crimes. He says that many police officers believe that hypnotized subjects can tell only the truth or that they recall images otherwise hidden from memory. These claims for hypnosis, however, are fallacious in many ways:

- Hypnosis does not make the memory more accurate. "On the contrary," says Orne, "it makes the memory less reliable for a host of reasons."
- The events recalled are likely to be unconsciously embellished by the subject. Hypnotized persons are highly suggestible. It is difficult to know when the subject is telling the truth or fantasizing. The hypnotist in a police department who is seeking information to add to the skimpy details he has of a crime can unconsciously give clues which lead the subject to give the answers he wants. It's probably impossible not to give the subject subtle clues.
- Orne declares flatly that a person can lie under hypnosis and cannot be caught at it when in trance because he believes the lie to be true.
- There is no scientific validation to the claim that hypnosis increases memory recall. In fact, scientific evidence points to a decrease in critical judgment under hypnosis.



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• Distinguishing between memory and "created memory" is very difficult.

• The problem of unreliable memories becomes even more complex in the courtroom because hypnosis has the effect of making an uncertain witness feel more certain. "The demeanor and confidence of a hypnotized witness can be persuasive not only to law enforcement officials but to jurors."

• Orne suggests that hypnosis may provide useful information provided it can be independently corroborated.

Other attendees at the meeting sponsored by the AAAS disagreed.

Bernard Diamond, professor of law at the University of California, Berkeley, said that testimony enhanced by hypnotism is worthless because "the subject can never be free of subtle suggestion, intentional or otherwise." Ulric Neisser, professor of psychology at Cornell University, agreed.

∞

UNBELIEVABLE

ONE OF our favorite subjects is the bombardier beetle. The abilities of this marvelous creature are all but unbelievable. Some species of the bombardier have glands in two chambers that generate different chemicals. When the beetles are attacked they release the two chemicals into a third chamber which acts like the ignition chamber of a liquid-fueled rocket engine. The temperature within the bombardier's ignition chamber is raised as high as the boiling point of water in some species. An explosive reaction occurs and the hot jet sprays out of the ignition chamber to repel attackers.

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Now some bombardiers have been found to have another sophisticated weapon in their arsenal. They not only repel enemies by spraying a hot chemical jet toward the rear but have a pair of subtly curved flanges alongside the propulsive rear gland openings which the beetles use to squirt their scalding hot chemicals directly forward. This is done by using a principle known as the Coanda effect—a liquid or gas flowing over a curved surface tends to cling to that surface and follow its curvature. The Coanda effect was named after a principle enunciated fairly recently by Henri Coanda, a Romanian engineer who made pioneering studies of jet propulsion dynamics.

The spontaneously heated chemicals in the bombardier's firing chamber might not have been recognized if similar chemicals had not become a means for fueling and firing liquid-fueled rockets.

Without these scientific advances frustrated entomologists might still be wondering exactly what was going on, how the bombardier could fire foward, whether its exhaust was really hot, and if so, how come?

∞

LONGEVITY PROBLEMS

THERE ARE many theories purporting to explain why human beings age. It has been suggested that progressive decay may be programed into our genes or that large molecules such as proteins may lose function and flexibility as cross links form between them or that genetic mistakes accumulate throughout life.

Another theory getting increasing attention because it seems to explain so

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much is that the entities known as "free radicals," which are highly reactive chemicals, increasingly attack various parts of the body. These free radicals contain oxygen in various compounds. They are produced as a by-product of bodily functioning and also are generated by ionizing radiation. They break down the body's tissues by oxidizing them. They oxidize the lipids (a form of fat) which are in the membranes surrounding all the cells of the body. They also oxidize the proteins and nucleic acids from which genes are made and this may be the first step in the sequences of occurrences leading to cancer.

Denham Harman of the University of Nebraska College of Medicine suggests perhaps all life that depends on oxygen for survival "treads a thin tightrope." Oxygen is common and highly reactive and hence it leads to rapid and versatile metabolism in living creatures. Balance that against the fact that it is so active it tends to oxidize everything in sight. Thus oxygen, which makes animal life possible, also carries within it the burning flame that, as in the free radicals containing oxygen, constantly destroys on a micro level the very life it sustains. This is the aging process.

So what can be done to halt or slow this aging? Agents that prevent oxidation are vitamins C and E and they are known to prolong the life of laboratory animals. Harman recommends that people who wish to live a long time choose a diet rich in antioxidants including these two vitamins.

Now come Bruce Ames and his colleagues at the University of California at Berkeley to propose that uric acid

should be added to the list of useful oxidants. Ames points out that humans already have long life spans and he suggests that uric acid may be one important reason. Human beings have a concentration of uric acid in their blood 10 times that of other mammals and he suggests that this prolongs human life. He says that uric acid is at least as effective as vitamin C in combating some radicals and several times more effective in combating certain others.

∞

DINOSAUR EXTINCTIONS

WHEN THE American Association for the Advancement of Science held its annual meeting, the subject of dinosaur extinctions and their cause attracted such a large audience that fire marshals ordered the meeting moved to a ballroom.

Walter Alvarez, professor of geology and geophysics at Berkeley, stuck to his theory that the extinctions were caused by a collision with a giant meteorite. But this idea had a lot of competition.

No one now doubts that something mysterious occurred about 65 million years ago. Before that time there are dinosaur bones. After that time there are none. And the chalk cliffs of Dover show that before that time one set of plankton was dying to make them up; after that time another set of plankton was involved. Land plants changed and in the layer between the Cretaceous and Tertiary periods which mark these separations there is a layer of clay that contains too much iridium to have originated on earth.

But let's look at some of the other explanations advanced.



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John O'Keefe of NASA's Goddard Space Flight Center suggests that a volcanic eruption on the moon showered the earth with tektites that blotted out the sun and started a chain of events that killed off the dinosaurs and brought about other changes.

Leo Hickey at the Smithsonian Institution and William Clemens, a professor of paleontology at Berkeley, think the extinctions extended over a couple of million years and were linked to a global cooling. But what about the iridium? Hickey admits there also may have been a meteorite impact but doesn't think it was the major cause of the dinosaur extinctions.

Dewey McLean, a Virginia Polytech Institute geologist, suggests that gigantic volcanism in the Deccan Plateau of India upset the carbon cycle 65 million years ago, destroyed the ocean plankton, created a greenhouse effect and "cooked the dinosaurs."

The Deccan eruption was huge and even today covers 300,000 square kilometers to a depth of nearly two miles.

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BURNED BY A UFO?

THERE HAVE been few sensational UFO sightings in the past couple of years. Perhaps the most interesting, enigmatic and confusing is what has become known as the Cash-Landrum Radiation Case which occurred on December 29, 1980.

Vickie Landrum, 57, a waitress, and her former employer Betty Cash, 52, then owner of a cafe in Dayton, Tex., and Mrs. Landrum's seven-year-old grandson Colby Landrum set out to drive from New Caney, Tex., to Dayton. As they drove along FM 1485

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about 30 miles northwest of Houston, they saw "a long red thing in the sky about three miles ahead" and wondered what it was.

Soon the object was directly in front of them, hovering over the road. "It was diamond-shaped and as tall as a water tower," Mrs. Landrum later told Cindy Horswell of the *Houston Chronicle.*

Red-orange flames intermittently spewed out of the bottom and it made a roaring sound like a flamethrower accompanied by high-pitched beeps. It smelled to her like flammable lighter fluid.

Mrs. Landrum screamed at Mrs. Cash to stop the car and all three occupants jumped out. They found the heat so intense, Mrs. Landrum later said, that even though it was a cold night the sweat poured off them. "It was so bright the glow lit everything up. It was as if the whole woods was on fire," she told Horswell.

Mrs. Cash said, "It was a monstrous thing. It seemed like it was having trouble flying and so it would let out those flames and then shoot up again while making that shrill beeping sound."

When the flying diamond headed toward the northwest, Mrs. Landrum said, she saw a large number of big double-rotary helicopters following it. She said she and Colby counted "about" 23 helicopters.

∞

INVESTIGATING

JOHN F. Schuessler, a mechanical engineer who is a McDonnell-Douglas project manager for space flight operations in Clear Lake City, investigat-

ed the case as a volunteer for the Mutual UFO Network (MUFON) and prepared a detailed report of the affair for the September 1981 UFO Conference of the Center for UFO Studies.

He describes in more detail the exposure of the three witnesses to the glowing UFO. This is especially important because of the varying degrees of apparent radiation sickness (not necessarily nuclear radiation) that the three persons seem to have suffered.

Schuessler reports that the witnesses say the light from the UFO was so bright it made the whole area as bright as daylight. Betty stopped her 1980 Oldsmobile Cutlass because she feared they would be burned alive by the fiery object ahead over the road. "It was like a diamond of fire." All three got out of the car but seven-year-old Colby was afraid and soon dived back in after being exposed for only a minute or so. He begged his grandmother to get back into the car but she remained watching the object an estimated three to five minutes. Betty, however, did not return to the car for five to 10 minutes, despite Vickie's pleading. She reported that the door handle was so hot she had to use her leather coat as a hot pad despite the 40° weather.

The object continued to glow but the flames from underneath become intermittent. Each time the flames shot downward the object would rise. As the flames lessened or stopped it would lose altitude but the glow never changed. Finally the flames stopped entirely and the object rose to the southwest and could be seen as a di-

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minishing bright light for an estimated eight minutes, so it did not disappear with the burst of speed traditionally attributed to UFOs.

One of the strangest aspects of the whole encounter is the witnesses' description of the helicopters. Betty reported that the "sky was full of helicopters." Vickie said, "The helicopter roar was like a tornado." There were so many that Betty was afraid they would collide.

Schuessler made a special point of pursuing this part of his investigation. He interviewed the witnesses separately and all agreed there were at least 20 helicopters. They said they could see them clearly in the light cast by the glowing object. At least two different helicopter models were said to be present but only one model was clearly identified as the Boeing CH-47 (Chinook). Another helicopter was tentatively identified as being similar to the Bell Huey.

"Each of the witnesses not only identified the shape and main characteristics of the Chinook, they also pointed out details such as wheels, lighting pattern and sounds," Schuessler wrote. Yet no agency contacted by Schuessler claimed the helicopters. There were no Chinooks in the area since all of the 350-400 helicopters operating around Houston are single-rotor types. On the other hand, low-flying helicopters could not be picked up by Houston radar. Military bases in the area said they did not fly in the Houston area that evening. Robert Gray Field had 100 helicopters come in from the field at one time "for effect" but claimed to have avoided the Houston area.

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"I'M SICK"

LIKE SO MANY UFO cases this one might have ended there except for the subsequent illness of the witnesses. Betty dropped Vickie and Colby in Dayton. As Vickie left the car she told Betty, "My head hurts. I'm sick." By the time Betty arrived home at 9:05 P.M. she felt awful. "In addition to a terrible headache and nausea, her neck began to swell and red blotches appeared on her face and neck," Schuessler reports. Over the next four days Betty got worse. Her eyes swelled closed and the red blotches became blisters filled with clear fluid. She was weak from diarrhea and nausea. Her headaches continued.

Finally Vickie took Betty to Parkway Hospital in Houston where she was treated as a burn patient. Over the next several days she lost patches of skin on her face and about half of her hair. She was in the hospital 12 days and returned home but soon went back to the hospital to spend 15 more days.

Vickie and Colby, who had been exposed to the glowing object for shorter periods, treated themselves with baby oil to stop their faces from burning. Their stomach pains and diarrhea stopped after a couple of weeks but Schuessler reports that "their eyes are apparently permanently damaged and treatment continues."

Dr. P. B. Patil, a specialist in cardiology and internal medicine at Parkway Hospital, said that Mrs. Cash "definitely had a bad burn on her face and her hair came out in clumps in two or three areas." Specialists were called in but could not diagnose the problems.

Dr. Steve Chandler, an optometrist

at Liberty, Tex., treated Mrs. Landrum for red puffy eyes. "There was quite a bit of irritation and swelling, redness due to some type of burn around the eyes, but I don't know the cause of it," he said. He admitted that her eyesight has worsened and told Cindy Horswell that an allergy to sunlight, chemicals and other things could have caused the same symptoms as radiation.

Schuessler gathered a number of reports from other witnesses who saw something unusual in the sky that night. Angie Stanley, a Dayton postal clerk, saw "a really bright light in the sky pretty far away." Jerry McDonald, an oil field roughneck, heard a kind of rumble and saw an object that was triangular or diamond-shaped with twin torches "shooting brilliant blue flames out the back."

Russ Meyer, manager of the state's public health department in Houston, complained that "we came into this thing fairly late in the game." He drove the stretch of road where the sighting was said to have occurred on September 16, 1981—nearly nine months after the incident. His detection equipment found no traces of remnant radiation in the area. He said if there had been any large amounts of radioactive contamination in the area some would still have been detectable.

Schuessler points out in his review of the case that the witnesses never called what they saw a flying saucer. Instead, they believe it was some kind of government-sponsored operation. If so, it is highly secret. Schuessler complains that persons involved in incidents of this kind find it nearly impossible to obtain immediate assistance. Police,

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The following Wednesday a customer found the door to Gonzalez's store locked and blood seeping from beneath it. Police found Gonzalez shot to death inside. Their investigation turned up the story of Gonzalez's dream and they went to Alvarez's home. After talking with him they asked him to accompany them to the police station to be photographed and fingerprinted. On Thursday crime laboratory technicians identified Alvarez's fingerprints on a cash box in the store. A palm print found on Gonzalez's car after the killer had backed out of the parking lot also belonged to Alvarez.

Confronted with these findings Alvarez confessed and is charged with armed robbery and first degree mur-

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der, according to UPI.

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HYPNOSIS AND CRIME

ALTHOUGH hypnosis as an aid to solving crimes is regarded skeptically by most U.S. police departments, Israeli police have been using it since 1973 on a regular basis, according to David Cohen writing in *New Scientist*. Dr. Eitan Elat, head of the Israeli Police Scientific Research Unit, claims that in nearly 70 percent of cases hypnosis helped witnesses recall details of crimes which led to convictions.

Israeli police are most apt to use hypnosis when a witness has difficulty recalling exactly what he or she saw at the scene of the crime. If the witness is willing a police hypnotist puts him or her into a light trance to produce "enhanced recalls."

The technique is especially useful in cases of rape and attack in public places where the experience may be too painful to recall in full detail. In one case, although the victim had spent several hours with her attacker before the rape, she couldn't remember what he looked like or where the rape took place. Under hypnosis she gave complete details to police.

Elat is a psychologist. He claims that the quality of information obtained under hypnosis often is better than that given under normal questioning. U.S. criminologists and many experienced police psychologists disagree. They believe hypnosis can be a dangerous tool. They argue that hypnotized persons are in such a state of

suggestibility that they are easily led, even by unconscious clues, to give the answers the questioners seek. Unlike the Israelis they are highly suspicious of "enhanced recalls."

∞

NIKOLA TESLA'S WORLD

IN THE 125th anniversary year of his birth there is a strong movement to bring greater honor to the memory of Nikola Tesla, the electrical genius who was born in Croatia but lived most of his life in New York. Last fall Eliot Marshall wrote an article on Tesla for *Science* magazine in which he quoted Frank Jenkins, a vice-president of Duke Power in North Carolina, who has studied Tesla's career:

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In his prophetic book **The Mute Strategy**, paranormal researcher Dave DeWitt advanced the theory of a government cover-up up of the mysterious cattle mutilations. Various agencies, he said, were determined to prevent leakage of data linking the mutilations to UFOs, ghost helicopters and a cult of Quetzalcoatl worshippers known as the Xipetotecs.

Mr. DeWitt's latest research has solved the mutilation mystery, though his proof is challenged by the FBI, the Law Enforcement Assistance Administration, the U.S. Military Establishment and certain energy companies. Amazingly, since the appearance of his proof in a breakthrough article in **Pursuit**, journal of the Society of the Investigation of The Unexplained, there has not been a single confirmed mutilation in the United States. Yet they continue in Canada and other countries.

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power generation, transmission, distribution, the basic elements that make up our use and applications of electric energy — the vast majority stems directly out of Tesla's contributions."

Marshall believes many myths surround the claims made for Tesla but feels that his work on alternating current systems unquestionably was a major contribution to industry and that it was the greatest practical achievement of his career.

In 1897, the year that Marconi took out a U.S. patent for the wireless, Tesla built a model boat that could be steered and made to fire by remote control. He also developed a radio-guided torpedo. In 1943 U.S. courts ruled that Marconi's patents on radio were not binding since three inventors, including Tesla, had covered the basic principles of Marconi's system in patents filed several years earlier.

Tesla was a strange man. He never married. He had an irrational fear of germs and of human contacts and frequently wore gloves when dining. He once had been the darling of high society and some of his work was financed by J. Pierpont Morgan. Yet he died penniless and in obscurity in 1943, in a room in the Hotel New Yorker.

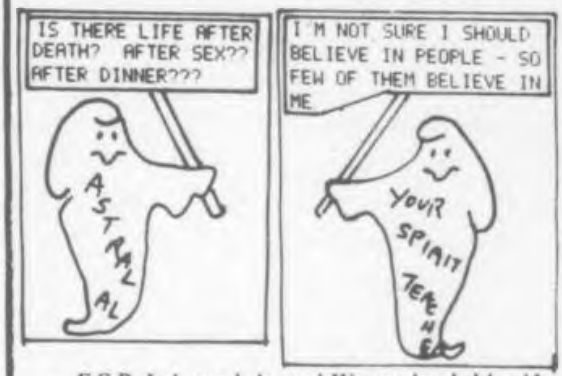
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EYE OF NEWT IN MY MARTINI

(A Certified Public Accountant turned Occultist tells why & HOW)



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gash in the earth, cutting diagonally across the United States in a southeasterly direction from a point in southeast Washington, through Idaho, Wyoming, southwest Nebraska, the extreme northeast corner of Kansas, and southeast across Missouri to end near New Madrid in that state.

Apparently it is no coincidence that the most severe earthquakes to take place in this country in historical times were the devastating New Madrid quakes of 170 years ago. They changed the course of the Mississippi River and were felt as far away as Boston.

This gash is no longer discernible from the ground because of its age — perhaps it is as old as 200 million years. But it is there — a crack some 1700 miles long — nearly three times as long as the San Andreas Fault and it may represent one of the world's largest continental rifts.

Geologists are not sure what caused it. Perhaps it was the collision of the European and North American landmasses some 200 million years ago — the same collision that formed the Appalachian Mountains, according to Prof. Raymond E. Arvidson of Washington University. Arvidson believes it is unlikely ever to become an active fault again because the stresses that caused it have disappeared — except at New Madrid, of course, where it intersects the New Madrid fault to create an active hot spot.

But no one can guess how often major quakes occur in the area since we have the records of only that one real biggie.

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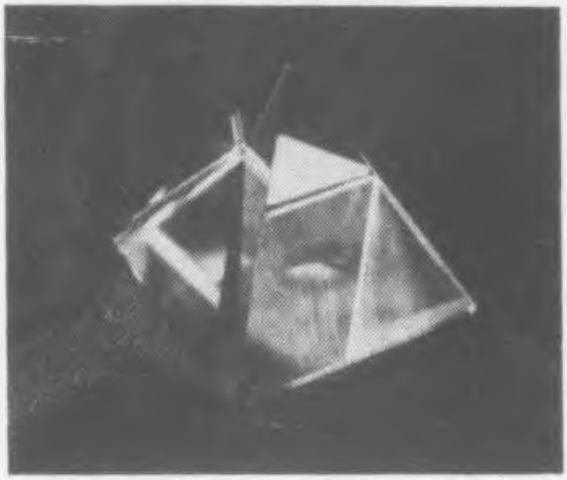




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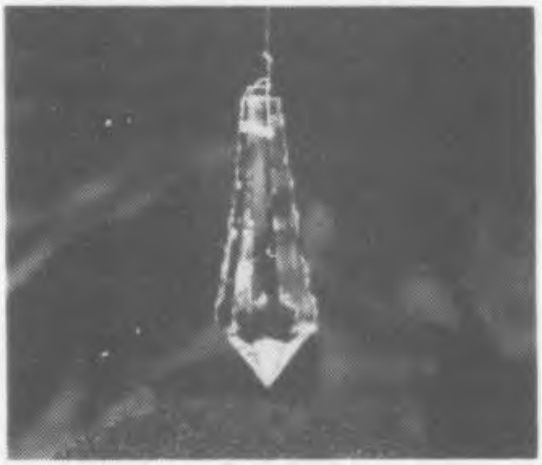
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This may explain why thought waves are believed to travel faster than light, how telepathic signals are transmitted, and many other occult observations.

If this theory is correct, these gorgeous lead crystal creations have a special resonance with the Universe. This may explain why they work so well in dowsing and divining, for example. The research is still too new to know for sure but the symmetrical shining beauty of these crystals offers exciting opportunities for their users.

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The *karum*-house served as central meeting place for Assyrian traders as well as an all-purpose administrative organization. All traders in good standing were members.

CROSSROADS OF THE ANCIENT WORLD

Old Assyrian merchants maintained a vast trade network between Mesopotamia and central Turkey 2000 years before Christ.

By Louis L. Orlin
Photographs courtesy of The Oriental Institute
University of Chicago

NEAR THE eastern limits of the great central plateau of Anatolia (Asia Minor) stands the ruin-mound of Kultepe, "Mound of Ashes." This was the site of the Hattic city of Kanesh, the center of a kingdom which in the 19th Century B. C. dominated the heartland of what the Romans later would call the province of Cappadocia. In ancient times trade routes converged from all directions upon this important place.

On the northeastern side of the mound is a flat terrace, less prominent than the ruins of the city proper. Here,

between about 1900 and 1780 B. C., four generations of Old Assyrian traders, originating in Upper Mesopotamia (modern northern Iraq), built a flourishing colony. From clay tablets recovered from the ruins of their houses we have learned that the settlement they developed outside the Anatolian city of Kanesh was the hub of a widespread trade network of some 20 additional commercial colonies stretching from Mesopotamia across northern Syria into central Turkey. Each of these was a guest settlement existing solely for the convenience of the traders and accepted by the host city of different population, cultural traditions and political origins.

We do not know the particular circumstances or by what stages the Old Assyrian merchants arrived at Kanesh and their other trading posts, but it is certain that their hosts, the local rulers of city-states on the northern tier of the Fertile Crescent,* greatly benefited from their presence. At Kanesh the first evidence of the Old Assyrian traders appears in the third archaeological level above virgin soil, Level II on the terrace platform, where excavators between 1925 and the present have uncovered more than 17,000 tablets written in the Old Assyrian dialect. These represent the "office records" of the Kaneshean traders. Little more than 100 similar records have been discovered at three other sites — at Bogaz-

*"Fertile Crescent" is a term popularized by the American Orientalist James Henry Breasted for the region in the Middle East where civilization began.

These ruins in Kultepe-Kanesh have been identified as an Assyrian settler's house. The traders had living quarters outside the walls of Anatolian and Syrian cities where they spoke and wrote their own language and established their own shrines.





koy in central Turkey (later, in the Second Millennium, Bogazkoy became the capital of the Hittite kingdom); at Alishar Huyuk in the same general region; and at Yorgan Tepe in Upper Iraq. Future explorations in Turkey and Syria are sure to uncover additional colony sites and thousands more of the traders' records.

Those that have come to light (perhaps one-seventh have been published so far) represent a large variety of business instruments and letters. Among the former are promissory notes for trading loans, memoranda exchanged between trader agents and their bosses, documents of account, orders and receipts, liquidations, bankruptcies, notices of delivery and transfers of merchandise — all of which testify to huge shipments of merchandise carried by donkey caravans on a regular basis between the Assyrian homeland and the Anatolian Plateau and within the Plateau itself. The many letters give acute insight into the personal as well as the business concerns of traders living and operating hundreds of miles from home. In all, the Old Assyrian tablets disclose the first international trade system regulated by treaties (as we shall see) in recorded history.

The volume and complexity of Old Assyrian trade are quite astonishing. From Ashur, capital of the Old Assyrian kingdom, large stocks of a metal known as *annakum*, which many

scholars think was tin (others say lead), was shipped abroad along with textiles which were either locally made or imported to Assyria from the southern Mesopotamian town of Akkad. From Anatolia the desired imports were copper, bronze, textiles and garments, especially the *kutanu*, which may be the same garment known as the *chiton* to the ancient Greeks. Additional commodities, which the Assyrians frequently sought in payment for their own goods, were silver and gold, as well as rarer metals, not to mention varieties of small articles manufactured at the forges and in the jewelry workshops of Anatolian natives.

On the Assyrian side, it seems that practically the entire male population of the city was involved in the trade in one capacity or another. (Only occasionally do we hear of a woman agent.) In Ashur there lived a number of entrepreneurs who did business singly or in partnership with other investors. Their sons frequently settled in Syrian or Anatolian towns where they acted as trading representatives for their fathers. It is likely that decades before the terrace area at Kultepe-Kanesh was built and developed into a busy commercial quarter, Old Assyrian merchants had already become familiar visitors and settlers in many other towns along the routes to central Turkey. There is no indication that the Old Assyrian Kingdom conquered the areas where their people traded.

While most of the Assyrian traders were personally experienced in the

The karum was an ancient cross between a merchandise mart and a moving and storage company. Hustle and bustle marked every ordinary day in this now-quiet place.



hard work of organizing and equipping caravans, they usually relied on professional outfitters to requisition donkeys, organize stabling facilities and caravans and finance shipments. For its part, the city government of Ashur, consisting of a city-assembly made up of the trader-citizens and a palace administration headed by a ruler called "the Prince," provided some administrative services for — and also restraints on — the trading operations. It provided, for example, a centralized market-bazaar-warehouse area in Ashur which had facilities for storing merchandise and keeping accounts for the various entrepreneurs. It could collect taxes and fees for its services and for the general upkeep of the city, such as the maintenance of Ashur's defensive walls. In some instances the city government appears to have licensed rare commodities, usually metals, for export by individual merchants.

Such governmental structure and regulation apart, Old Assyrian trade was highly individualistic. The traders might be wealthy men or conversely they might live on the fringe of the operations as peddlers. Accordingly we see two chief types of business activities reported in the tablets: In the first, entrepreneurial households — fathers, sons, occasionally daughters and even grandsons — conducted large enterprises involving regular shipments of goods between Ashur and the foreign towns over long periods of time. In the second, small functionaries, usually employees of the first type, "beat the hustings" on their own while simultaneously fulfilling contractual assignments for their bosses.

A LOOK at the excavations of Kultepe-Kanesh shows how the Old Assyrians lived and traded while they were away from home.

It is Level II that provided the first evidence of Assyrian trader occupation. The deeper Levels III and IV appear to have been occupied but no written evidence from these earlier levels has been found. Hence we cannot know whether other, non-Assyrian traders were working at Kanesh beforehand. In Level II, however, the Assyrians established a town which they called a *karum*, the term that usually describes the commercial quarter of an ancient Mesopotamian town.

The physical complexity of Karum Kanesh was impressive. Houses which the traders had built as residences and work places lined its streets. Many appear to have been two-storied. Typically these houses had rooms for the ordinary activities of life — relaxing, cooking, sleeping. In mild seasons of the year courtyards were the centers of activity. Other rooms were intended as offices. In these, large clay vats served as the ancient equivalents of modern filing cabinets. Inside each vat a trader accumulated his records — an impressive cataloguing of clay tablet invoices. In some of the houses, rooms had clay banks or benches which held accumulated correspondence.

The central meeting place of the Assyrian traders was the *karum*-house, which served as an all-purpose administrative organization. All traders in good standing were members and could participate in its various activities. These can be compared to the concerns of a modern-day chamber of commerce, with the added dimension

that the assembly of the Assyrians could also function as a court to resolve business and personal disputes. Appeal from the decisions of the *karum*-assembly could be (and often were) made to the city-assembly and the Prince of Ashur.

The *karum*-house organization, in its totality of functions, duplicated those of the city-assembly of Ashur in that it too provided stabling, warehousing and accounting facilities. The latter were especially important and were handled by scribes who used a highly reduced and streamlined sign-list for the practical business at hand. It is easy to imagine the hustle and bustle of an ordinary day in the *karum*-house, an ancient cross between a merchandise mart and a long-distance moving and storage company.

The *karum* was administered by an executive committee which prepared agendas for discussion of issues touching on common trader interests. The committee also appointed referees to conduct hearings in disputes among traders. If such disputes could not be resolved to the satisfaction of the parties concerned, then, upon petition, the executive committee would assemble all the available members of the *karum* to hear the issues. These proceedings all required oaths and witnesses and, as previously mentioned, a decision of the *karum* could be appealed.

The executive committee also had quasi-governmental powers in that it represented the administration of Ashur in a number of ways. It had the power to discipline errant traders, even to order that they be intercepted on their journeys and returned to Kanesh (or another *karum*). The executive committee received governmental representatives from Ashur — usually legal commissioners — who might bring instructions about business or personal matters. In one instance, the committee at Kanesh was instructed to collect a tax from the other *karum* establishments for some building activities in Ashur. But most important, the *karum*, in concert with envoys sent from Ashur, functioned to negotiate for commercial agreements with the individual kings of city-states in Anatolia and Syria. Even when Karum Kanesh was not a party to a particular negotiation, its advice and consent were

ABOUT THE AUTHOR

DR. LOUIS L. ORLIN has taught at the University of Michigan for the past 25 years and is currently Professor of Ancient Near Eastern History and Literature in the Department of Near Eastern Studies. He has made frequent trips abroad and has done archaeological investigations and surveys in Central Turkey, Iran, Egypt, Jordan, Lebanon, Syria, Israel and Greece.

His investigation of Old Assyrian tablets resulted in the publication of *Assyrian Colonies in Cappadocia* (The Hague and Paris, 1970). In addition to his *Ancient Near Eastern Literature: An Annotated Bibliography* (Ann Arbor, 1969) Professor Orlin has edited *Michigan Oriental Studies in Honor of George G. Cameron* and *Janus: Essays in Ancient and Modern Studies* (Ann Arbor, 1975) and also contributes to professional journals and encyclopaedias.

For many years Professor Orlin's interests have centered on political theory in preclassical times, intellectual history, historiography and studies of myth. He is currently at work on a redefinition of political concepts and terms for the ancient Near East and special literary studies concerned with epic and tragedy.

sought by other *karums* and lesser stations of traders who were involved.

The modern scholar and student can only view with amazement the diplomatic complexities which attended the Old Assyrian commercial operations of the 19th Century B. C. The traders from Mesopotamia came to an Anatolian plateau that was organized into five major kingdoms, or "lands," and a number of smaller, independent city-state kingdoms. Negotiations between the Assyrian settlements and each of these native governments had to be concluded before the commercial operations could proceed; the very safety of the Assyrians depended on this. Although no single copy of any such treaty has been found, a close study of the interactions between the caravaners and the local administrations, gleaned from scores of traders' letters to their colleagues, allows us a view of obligations and responsibilities on both sides. We see peoples from widely separated regions, of different languages and cultural backgrounds, bound together through the medium of commerce.

To begin with, the Assyrians were granted living space *outside* the walls of Anatolian and Syrian cities. There they spoke and wrote their own language, established their own shrines for the worship of their own gods and governed their own affairs.

When a caravan arrived from Mesopotamia, the traders were obliged to have the imported goods carried up to the local palace where the resident officials levied a tax, usually in kind. The prince, his consort and other officials then appear to have had first option to purchase from the caravaners' stocks, paying in silver or copper. Interestingly enough, the Assyrians might sell the palace officials refined metals (bronze, for example, which they had collected within Anatolia) in return for cruder states of metal stock (for example, raw copper). After this duty call at the palace, the Assyrians could take their goods down to the local *karum* or lesser station outside the walls and set about distributing their loads for deliveries against orders previously received.

The local rulers were eager to be included in the ever-broadening trading networks which the Assyrians developed. For them the Assyrian trader was a link with the riches of regions which they themselves could not easily exploit, even if these were within Anatolia. Accordingly, the royal treaty-partners were responsible for keeping the roads open and safe for the ubiquitous caravans. If theft took place within their domains, the native kings were asked to assist in recovering the lost goods.

All was not sweetness and light in the commercial interactions, however. The Old Assyrian tablets tell of rulers who themselves confiscated caravans, who literally gave the traders the runaround when the latter appealed for justice and who threatened and cajoled the defenseless merchants. In such instances the latter wrote urgent letters to their colleagues and to the *karum* for advice and instructions. We also read of negotiations about disputes between native rulers and a specified *karum*. Sometimes the Assyrians won but usually at the loss of some goods.

Since the Anatolian population in the 19th Century B. C. consisted prin-

cipally of farmers and herdsmen, the appearance of a highly organized commercial operation from abroad was bound to present both opportunities and dangers. Local persons were sometimes employed by the Assyrians as subcontracting agents. Loans to the locals at higher rates of interest than that charged the Assyrian confederates were standard. Farmers who borrowed money from the traders often could not pay — at the peril of losing their property and their freedom. A defaulting debtor might be claimed for service in his creditor's household. In more than a few instances the local palace appears as ransomer of a defaulting native. At the same time, the Assyrians occasionally mention that a colleague has been arrested for smuggling in an attempt to avoid paying tolls and taxes to a local administration. We gain some personal insight into the traders' state of mind when we learn, for example, that a caravaner's life is feared for because his trading territory has broken out into revolt or because a caravaner's wife has not heard from her husband for a long time.

* * *

FOR ABOUT 80 years, between 1900 and 1820 B. C., the Old Assyrian traders of Level II at Kultepe-Kanesh prospered. But then an attack on the kingdom of Kanesh by an Anatolian enemy destroyed the city and the *karum*. The traders apparently fled in haste, leaving behind the valuables in their houses. Excavators estimate that the *karum* remained deserted for perhaps a generation before the Assyrians returned in 1800 to rebuild it and to resume trade there.

But events which were to bring a final end to the trade were taking shape. In another generation warfare within Anatolia would destroy the old political alignments of larger and smaller kingdoms. By about 1780 B. C. Assyrian traders had disappeared from Anatolia. Perhaps the turbulent conditions which ultimately brought a single powerful kingdom to the fore — the Old Hittite kingdom — proved too menacing in view of the traders' commercial risks. The political scene was changing in Mesopotamia, too, where the kingdom of Old Assyria was under severe pressure from local rivals — reason enough for the collapse of Assyrian commercial adventures abroad.

For more than a century an enduring overland caravan trade had linked Upper Mesopotamia and central Anatolia. The Assyrian entrepreneurs literally had provided a basis for the subsequent unification of Anatolia by linking the individual, isolated kingdoms of the region. Beyond this, the traders stimulated the mining of copper and the production of bronze throughout the entire area, activities that doubtless contributed to the production of better-equipped armies everywhere. Finally, the exchange of capital and goods between the Assyrians and the Anatolian natives, with the necessary assistance of scribes who, we are now sure, taught Anatolians how to write the cuneiform script of Mesopotamia, was instrumental in producing those beginnings of cultural interchange between the two regions that ultimately joined them as full partners in the emerging cosmopolitanism of the Bronze Age in the ancient Near East.

NATUZZA EVOLO WORKS MIRACLES

Science cannot explain the powers of this Italian housewife who can appear in two places at once, diagnose illnesses and communicate with the dead.

By D. Scott Rogo

PARAVATI is a small town in the Calabrian district of Italy. The place would be little known if not for the fact that a modern miracle worker lives there.

Her name is Natuzza Evolo and the miracles attributed to her intervention include her ability to see and talk with spirits of the dead, produce the stigmata, appear in two places at one time and diagnose the ills of persons who come to her (for which she never accepts fees). Although Natuzza shies from publicity, she is well known in Italy. For the past several years Prof. Valerio Marinelli of the University of Calabria Engineering Department has been documenting her miracles.

Natuzza was born in 1924 in Paravati in the province of Catanzaro. She still lives there today with her husband and their five children. For the last 35 years her home has been open to whoever wishes to visit her; sometimes she receives as many as 50 to 100 persons a day. In recent years, however, she has confined her "open house" to Monday through Thursday. On Friday she loses her powers, so she devotes the weekend to answering her voluminous mail, dictating responses to her friends and neighbors who read the letters to her and transcribe her answers.

Natuzza, a devout Catholic, believes her powers are gifts from God; guardian angels and spirits of the dead communicate with her and provide her with the information used in her psychic medical diagnoses. Natuzza has been in contact with these spirits since she was a young girl. Her two most astounding phenomena are her haemographs and her bilocations.

Haemography is a phenomenon in which blood, wiped from her stigmatic wounds, patterns itself into words or symbols. Ever since she was an adolescent Natuzza has borne the wounds of the stigmata. At first she "sweated" blood from her forehead, shoulders, eyes and other parts of her body. But when she was 10 the full stigmata appeared. Wounds opened on her right shoulder, wrists and feet and near her heart—the same places where according to tradition Jesus was wounded during the Crucifixion. The wounds appear on Natuzza's body in a partially healed condition but sometimes they bleed. They usually open fully during Lent and bleed most during Easter Week. They often appear during her



The stigmatic wounds appearing on Natuzza Evolo's hands seem to form the Greek letters for alpha and omega, symbolizing Christ, the beginning and end of all things.

trances, in which she relives the Passion.

One eyewitness report to Natuzza's stigmata and visions comes from Dr. Mario Cortese, a surgeon from Catanzaro, who studied her stigmata several years ago and whose account appears in Professor Marinelli's booklet on the case, *A Study of the Bilocative Phenomena of Natuzza Evolo:*

I arrived at Paravati at about 9:30 A.M. and found Natuzza on her bed, in a clear state of agitation and suffering. On her forehead and head there were evident wedge-shaped wounds, with the point turned inwards, and bleeding. They looked like Jesus' crown of thorns. Natuzza alternated periods of silence full of pain and shouts of pain. At about 10 o'clock, or maybe earlier, she started to shake and got up as if she had been hit violently. The phenomenon recalled to the memory the whipping of Jesus.

Next she started to reenact the Passion.

I was particularly impressed by the difficulty of Natuzza's breathing, especially from midday until 2:30 P.M., the period that corresponds with the [time of the] Crucifixion of Jesus. The exhaling lasted a long time as if she had difficulty in expelling oxygen from her lungs. Her inhalation was nearly normal. Even I could not imitate that way of breathing, which must have been impossible for Natuzza to do as she suffers from a mitral-valve cardiopathy. Reflecting about that unusual breathing, I re-

alized that it must have been [like] the breathing of those who had been crucified, dying by asphyxia because they were unable to exchange the air in their lungs. As a matter of fact, because of the traction caused by the weight of the body on the nailed arms, they had great difficulty in arching their diaphragms to expel the air in their lungs. Every mouthful of air was won with great pain as they had to push on their nailed feet to lift their bodies to expel the air. At about 2:30 P.M. Natuzza relaxed and remained in an abandoned state for a few minutes. Only then did she turn toward me and the other people in the room to say hello, as if she had seen us for the first time.

It is at this point that Natuzza produces her haemographs. Dozens of people have witnessed their production. Giovanna de Chiara, a schoolteacher who has known Natuzza for several years, reports:

It was Holy Monday three years ago. Natuzza was at Catanzaro at my house, and besides her and me, there were my sisters Nella and Rosetta. All of a sudden we noticed that the wound on Natuzza's wrist was bleeding; so we asked her to produce a haemograph for a young man who I knew wanted an example. Natuzza held a white handkerchief that I had given her on her wrist for about 10-15 minutes. It had the name of the owner written on it. After that she gave me back the handkerchief. I opened it and saw some bloodstains. I put it on the table and we all waited for the formation of the design. Slowly the blood started to move to one side of the handkerchief and vertically spell out the name S. Valeriano Martire. The bloodstain that was left started then to move as well and formed the figure of a saint whom we assumed to be S. Valeriano. When we read his name Natuzza exclaimed, "Who is this saint? Does he exist?" When I gave the handkerchief to the owner, I found out that he was devoted to that saint.

Oddly enough, even Natuzza has little idea of what produces these curious



Blood wiped from stigmatic wounds patterns itself into words or symbols. Message on this dress proclaims in French, I am the *Immaculate Conception.*

formations although it appears certain that some intelligent power directs the blood and guides it as it patterns into words and figures. But what power? Perhaps Natuzza possesses strong psychokinetic powers which she unconsciously uses to direct the blood. But this theory cannot account for those cases in which the blood spells out words. Natuzza is illiterate and the haemograph often molds itself into foreign words and phrases she cannot understand, much less write. It seems the miracle must be produced by some intelligence outside Natuzza's own mind.

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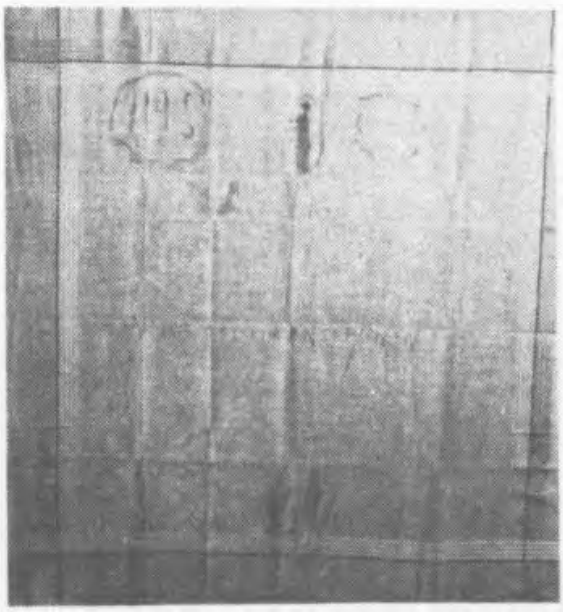
ALTHOUGH these haemographs represent a first-class mystery, Natuzza probably is best known for her bilocations. Hundreds of persons have seen her or felt her presence in their homes or on the street at times when there is documented evidence that she was at home in Paravati.

Natuzza has even been known to leave objective traces of her visitations at the sites of her bilocations. She has left traces of blood, moved physical objects during her visits and even transported physical objects.

These phenomena suggest that her bilocations are in some sense *real*, that some aspect of Natuzza's self physically visits the area of her bilocation. Marinelli has collected no fewer than 52 accounts of these phenomena. Some are miraculous indeed.

For instance, Signora Jole Gualtieri, a college professor, and her husband Leonardo Romano, an engineer, told Marinelli the following story about their experience with Natuzza:

In August 1975 Professor Gualtieri was in Sicily, at Castellamare del Golfo in the district of Trapani. When she woke up one morning, she found bloodstains on the sheet and on the cushion of her bed. She had not been bleeding. Because she knew that Natuzza had the power to leave bloodstains, she phoned her husband who was at Vibo Valentia in Calabria and said simply, 'Go to Natuzza, at Paravati, and ask her to narrate something to you."



Haemographs, involving the paranormal production of religious messages in blood from the stigmata, are among Natuzza Evolo's most amazing phenomena.

When Leonardo arrived at Paravati, Natuzza met him at the door. "I knew you would come," she remarked. "I have been waiting since this morning. Last night I visited your wife in Sicily and left some bloodstains on the bed and some fingerprints with which I touched the sheet." As soon as Romano got home he telephoned his wife who was amazed to find the bloody fingerprints, a detail she had missed before that. Natuzza told Gualtieri that she had visited her with a deceased person whom Gualtieri identified as her father.

Another case reported to Marinelli concerns Vincenzo Lacquaniti, an acquaintance of Natuzza's from Rosarno, a city some 10 miles from her home. One night in 1955 he was waked from sleep by loud knockings on the balcony of his home. Thinking a burglar had broken in, he fetched his gun, roused his wife and climbed upstairs to see who was making the ruckus. His wife, now fully awake, also heard the knockings. She decided to flee to another room on the ground floor of the house but as she left the bedroom she was confronted by three apparitions. One was the form of Natuzza, who smiled at her, while the others, standing on either side of her, were the figures of her deceased father and uncle. The figures vanished and Lacquaniti returned from his fruitless search upstairs.

Some months later when the couple met with Natuzza they said nothing about their apparitional experience. Nonetheless Natuzza spontaneously mentioned her visit and joked about Lacquaniti's gun. "Who did you want to shoot that night? Birds?" she quipped.

An even wilder story is told by Angela Laureani who has known Natuzza for 30 years.

The incident took place toward the end of 1977. Laureani was in bed reading a magazine article about the life of Padre Pio, the great Italian stigmatist. She dozed off, only to be jolted awake when the magazine fell to the floor. To her astonishment she found one of her eyes bandaged with cotton and gauze. Although she applied this dressing every night for an ailing eye, she was positive she had not done it before dozing off.

Later, in the course of a conversation with Natuzza, she alluded to the incident in a careful way so as not to reveal any concrete information about it. "Natuzza," she asked. "what happened to me the other night?"

Natuzza replied that she had bilocated to her home with the woman's own deceased brother-in-law who had applied the bandage. "I sat on the armchair," she said, "and I saw your brother-in-law approach you and put a cloth on your forehead. I did not see, though, exactly what he did to you because he had his back to me. Then your magazine fell onto the floor and you woke up."

Cases in which Natuzza reportedly has transported a physical object during bilocation are rare but some spectacular incidents have been recorded.

One such incident occurred one August day in the late 1960's. Natuzza had gone to Catanzaro to visit her mother who was ill and in a hospital. First, however, she went to church and then called on her friend Italia Giampa. She placed her foulard, with which she had covered her head in church, on a chest of drawers in the dining room. She then went to see her mother.

After her visit she had lunch at the Giampa home. The Giampas were celebrating the confirmation of a young friend. Mrs. Giampa and her husband Libero were present along with Mrs. Giampa's three sisters. Natuzza left at four o'clock that afternoon. Shortly afterwards the Giampas decided to visit a friend in Bari and as they were about to leave their home, they noticed Natuzza's foulard still on the chest. Apparently she had forgotten it. Mrs. Giampa was sorry about this because she thought Natuzza might need it.

A few days later Mrs. Giampa returned home. To her surprise Natuzza's foulard had disappeared from the chest of drawers although it had been locked in the house when she and her husband had left for Bari.

Mrs. Giampa saw Natuzza in Paravati the next day. While she was apologizing for the unaccountable loss of the foulard, Natuzza interrupted her and explained that she had bilocated to the house and had taken it. "Mrs. Giampa, do not worry about the foulard," she said. "I came to get it. I need it to go to church and so I came to get it." She fetched the foulard which Mrs. Giampa recognized as the one that had been left in her house.

Even Professor Marinelli, who has so diligently investigated the Evolo case, has witnessed one of her bilocation visits. The incident occurred while he was investigating the Giampa case. Marinelli had gone to Professor Giampa's house on April 13, 1979, and while talking with him, Mrs. Giampa suddenly became excited. She said she could smell roses in the room and thought that Natuzza was present. Several other persons were there but none could smell the roses. Half an hour later the telephone rang. It was Natuzza who was calling to tell Mrs. Giampa that she had just visited her and had sat in an empty chair in the room. The chair she designated had in fact been unoccupied during Marinelli's visit.

This case is typical in one respect. Although Natuzza often remains invisible while bilocating, she still can make her presence known. This same phenomenon occurs in the following case:

One day in 1972 Prof. Maria Mantelli, a college teacher in Catanzaro, asked her husband to go to Paravati, fetch Natuzza and bring her back to Catanzaro for a medical examination. The husband demurred, explaining that he didn't know if this was a good idea, but promised that he would decide the next day. When he woke up the next morning, he found a bloodstain in the shape of a heart on his cushion. Deeply impressed, he went to Paravati. When Natuzza arrived at the Mantelli home, she—with no prompting—mentioned the bloodstain which she claimed she had left during a bilocation experience. It was her way of expressing her thanks since she knew that he would indeed come for her.

THE GREAT saints and mystics of the Catholic Church have always been reluctant to discuss the nature of bilocation. The late Padre Pio of San Giovanni Rotundo in Foggia, Italy—perhaps the most famous bilocating mystic of our time—positively refused to discuss it at all. But Marinelli has been fortunate enough to procure from Natuzza a detailed report on the inner sensations of bilocation. This material, which Marinelli published along with his report on Natuzza's bilocations, contains some of the most fascinating autobiographical notes available on the nature of this phenomenon.

"The bilocations never happen by my spontaneous will," Natuzza explains. "One or more spirits of the dead or one or more angels [or a combination of angels and spirits] present themselves to me and accompany me to the places where my presence is necessary. Here I can see the place where I am so that I can describe it and I can speak and be heard by the people present. I can open and close doors, move objects and produce actions. My vision is not a distant one, like watching a film or the television, but I am plunged into the surroundings visited by me. I remain on the spot only for the time necessary to fulfill my mission, which varies from a few seconds to a few minutes, and then I return to my normal state. I am aware that my physical body is at my home in Paravati."

The phenomena occur during the day when she is awake and at night when she is asleep. Usually she will find herself in her new location and her "angel" or a spirit will tell her where she is and what her mission is to be.

"The journey doesn't seem to last any time at all," she went on. "I instantly find myself in some place, independently from the distance. When I go to a house, I find myself directly in the room, or more often in a room adjacent to the one where I have to see the person [to whom she is bilocating]. Sometimes I have been able to convey material objects between the place visited in bilocation and my house where my physical body was. I don't know how this happens but it has happened."

Neither do Natuzza's bilocations seem like conventional out-of-body experiences. She doesn't feel ill or tired afterwards nor does she ever have the sensation of journeying to the distant location or of traveling through a tunnel or void. She has never experienced the typical "floating above the body" and claims never to have seen anything like an "astral cord" extending from her double.

There certainly seems to be a large body of evidence documenting Natuzza Evolo's role as a modern-day miracle worker. Of course one might argue that all the witnesses are lying, but this explanation is hard to take seriously. Many of those who have witnessed Natuzza's miracles have been deeply affected and seem to be leading model lives—with a new respect for charity and humility—because of the renewed religious faith Natuzza has instilled in them. They have come forward to reveal their most private experiences with Natuzza, out of gratitude to her, and they seem sincerely convinced of the existence of a spiritual world by the miracles she has wrought.

Of course we have yet to learn the whys and wherefores of Natuzza's gifts. Perhaps one day science will understand them. Or perhaps the powers possessed by this peasant woman are beyond anything science *can* explain.

CHINA'S BLOND BOMBSHELL

By Gardiner James

IN MARCH 1981 word came out via the Chinese *People's Daily* that a mummified body of a female with shoulder-length blond hair was recently uncovered by archaeologists in the ancient forgotten city of Loulan in the Xinjiang Desert in northwest China. The city, buried for centuries by devastating desert sandstorms, is located about 40 miles from the dry lake bed of Lop Nur, the present-day atomic testing site.

Wang Luli, the archaeologist who found the mummy, told reporters: "The shape of her body was extremely beautiful and she was tall. She had long blond hair that flowed to her shoulders. On her comely face was a pair of big eyes; you could still count her long eyelashes. Beneath her high nose were her tiny, thin lips. She was wearing a small hat and leather boots and was wrapped up in blankets and animal skins. Her flesh still has elasticity."

Carbon-dating techniques verify her antiquity; she lived 6471 years ago. She was buried in a sand grave lying in a supine position. The *People's Daily* commented, "If the 5000-year-old mummies of Egypt were acclaimed as the world's oldest, then the Loulan woman should count as even older."

Chinese scientists attribute her miraculous preservation to the extreme dryness of the desert and the sand grave. They view the discovery as very important in their continuing exploration of the lost civilization of the ancient city of Loulan.

WANTED: ONE LOVE SPELL

Simple enough, I thought:
do the ritual and get the man.
I was in for a big surprise.

By Barbara MacKay

IN MARCH 1978, to find out whether a little magic would perk up my love life, I visited the Mystic Eye Occult Shop in San Francisco's North Beach. Overwhelmed by the vast array of books, candles, talismans and other occult-related supplies, I timidly approached the red-haired "witch" at the counter.



Author Barbara MacKay sought out an occult shop in San Francisco to find some kind of magic to perk up her love life.

"What is it you want?" she asked.

I hesitated, looking around to see if other customers were within hearing.

"I want to cast a spell to find Mr. Right," I mumbled.

"No problem," she replied. "You need pink candles, fresh rose petal incense, perfumed oil, charcoal . . . we sell everything here," she added, reaching for a package of charcoal to be used with the powdered incense. She went on to say that the spell I was going to cast would attract a number of potentially suitable men but ultimately it was up to me to choose the right one and make the relationship work. I was later to regret not paying closer attention to this comment.

Picking up the candles (two red glass tumblers filled with wax), the witch said, "We'll have to consecrate these first."

"What do you charge to consecrate?" I asked warily.

"Nothing," she replied. "It's included."

While I tried to seem nonchalant, she picked up a small sharp instrument and began to inscribe mysterious symbols into the wax. Then she looked up and said, "Now here's what you do. First of all, you have to begin the spell at 10:00 P.M. Friday because that's the hour of Venus."

I nodded solemnly.

She continued to describe the spell-casting procedure and I made meticulous notes on a long sheet of paper. When she finished she wrapped up my purchases in plain brown paper. In the meantime she had identified herself as Aeryn Richmond, owner of the Mystic Eye.

"That'll be $10.00, please," Aeryn said.

"How long does it take to work?" I asked.

A second witch behind the counter looked up and gave me an all-knowing look. "You'll know when it's working," she said. I wanted to ask how but didn't want to reveal that this was my maiden voyage to the twilight zone.

Friday and the hour of Venus arrived. At 9:45 P.M. I unjacked my Princess phone, hung a do-not-disturb sign on the front door, turned off the TV set and locked the cat in the kitchen.

Next, I took the "ritual bath," carefully washing my body, then air-drying without benefit of towel. Shivering in front of the bathroom heater and staring at a sea of ugly porcelain, I felt like an idiot. Was any man worth a case of pneumonia?

After anointing myself with the not-so-fragrant perfumed oil — forehead, back of neck, left and right wrists and left and right soles — I was ready for the juicy part. From my bag of supplies I withdrew a two-inch square of parchment on which Aeryn had drawn a pentacle, a five-pointed star. My wish was to be written within the confines of the pentacle with two points of the star facing toward me and one point facing away. This presented quite a challenge but I had done my homework earlier, writing and editing several pages of wishes until I arrived at my precise desire. Aeryn hadn't put a ceiling on the number of words I could use — but given the size of the pentacle I knew this entry was going to be 25 words or less. I kept it simple. I asked the spirits for a man to give me love and marriage.

Now I stepped up to the "altar," an old kitchen table in the living room closet. I turned on the naked light bulb and the door creaked shut behind me. I arranged the incense burner (an aluminum foil frozen dinner tray) in front of me and placed the two candles directly behind it. After putting the parchment under the left candle, I lighted the incense and the candles and repeated my wish aloud three times, adding "so be it" after each incantation. That was all for the first night. I quickly plugged in the phone and sat back to wait for Mr. Right to surface.

The next morning I relit the incense and recited my wish aloud three times, a procedure I would repeat each morning for the one-week duration of the spell. On the seventh day I was to drop the parchment into the flame of the candle on the left.

Saturday, the first day, came and went. On Sunday I went dancing at a Central American nightclub. As any female over the age of 12 who has ventured south of the border can attest to, one does not need magic to meet Latin men. But I was acutely aware of each new social encounter, wondering when I would stumble onto the lucky man. Monday an unwashed Haight-Ashbury type approached me on the California Street cable car. Clearly a false alarm.

Tuesday morning, on my way to work, I passed my downstairs neighbor, Richard Kropp. I had seen him once before and would have given the proverbial eyeteeth for a crack at him. He was devastatingly handsome with thick dark hair and Paul-Newman-blue eyes. Standing well over six feet, Richard had to be a stewardess-model-starlet fancier. Yet when I passed him on the stairs he invited me in to see his apartment and said he'd like to see mine, gazing deeply into my eyes all the while.

The spell was working.

Wednesday night I went out and returned home about midnight. I knew Richard worked nights as a waiter. Could he be home yet? I heard his footsteps below. Racing to the stereo, I signaled my presence by turning up the volume.

The phone rang immediately. It was Richard asking, "Would you like to invite me up for a cocktail?"

"Give me five minutes," I said. I used the time to slip into a long blue hostess gown.

Dream Man ascended, resplendent in an orange buccaneer-style shirt complete with plunging neckline and hairy chest. We sipped wine and talked for several hours. Inside the closet the candles were burning. I prayed Richard wouldn't help himself to a tour of my apartment. But he wasn't thinking of closets. He kissed me good night with great passion and suggested that we become more neighborly. I was levitating.

Thursday I noticed the candles were burning too fast to last the full seven days. I phoned the Mystic Eye and when Aeryn answered I said, "Hi, this is Barbara. I bought a spell from you which began last Friday at 10:00 P.M. What time of the seventh day do I drop the parchment into the left candle? The candles are burning down really fast and I don't know if they'll last until the end of the seventh day. If they burn down while I'm at work Friday, it will be too late to throw the parchment into the left candle."

"Oh, that's a good sign," Aeryn said. "It means the energy has gone out to someone. Better drop in the wish on Friday morning to be sure it'll burn."

The rest of the day I could think of nothing but the candles, fearing that all would be lost if they burned down before I could complete the ritual. I rushed home for work to check on the candles. Sure enough, the right one had gone out and the left one was near a similar fate. I rushed to the phone like a mother whose child is turning blue. Thank goodness for push button phones.

Aeryn answered the first ring.

"This is Barbara," I burbled. "I hate to bother you again but the right candle is out and the left one has about an inch of wax left. At this rate it won't last until tomorrow morning."

"That's okay," she said. "The right candle is the male candle." Whatever that means. "Here's what you do. Drop the wish in the candle between six and seven tonight."

At 6:20 I unplugged the phone for the last time, lighted the remaining incense, repeated the wish and dropped the parchment into the left candle flame. The ritual was complete.

I was dying to see Richard once more while the spell was still fresh; I was convinced it was intended for him.

Richard's bed was practically underneath my altar. Maybe he had even heard me chanting, "Husband, husband." He had told me he would be working Thursday night but that didn't keep me from imagining I heard music coming from his apartment. I tortured myself with thoughts of another woman down there or worse yet, that he was avoiding me.

I paced around my apartment, alternately signaling with the stereo and pressing my ear to the floor to see what I might glean from below — and finally I gave up and went to bed.

Four days passed and neither Richard nor any other man made his presence known in my life.

Sure that Richard had to be The One in the metaphysical world and undaunted by his lack of interest in the real one, I wrote him what bordered on a love letter. Bolstered by the false security given me by the spell, I spared no adjectives in building up his ego. He had guts, style, sense of self, charisma, pizazz, more sex appeal than Clark Gable, ad nauseam. In short, I wanted to get better acquainted.

I never heard from Richard again.

* * *

A WEEK later, in April 1978, I met Roger Parker.

There he was, a stranger at my regular table in my regular dancing spot, The Reunion. It was neither Roger's type of place, his favorite activity nor his kind of music; he had never been to the place before and never went there again. He later told me he had gone there hoping to meet someone. Furthermore, he was from San Diego, a city I had seriously considered moving to. All the evidence pointed to destiny.

Roger and I began dating regularly and soon I became quite fond of him. We seemed to be attuned mentally, physically and spiritually — but I guess I was more attuned than he was because after a couple of months he began to pull away from me. I wondered if the spell had worn off and I would lose him forever. It would be my punishment for dabbling in the occult in the first place.

Panic-stricken, I rushed back to the Mystic Eye. Aeryn assured me that the spell had quit working long ago. Roger was acting out of free will and I was strictly on my own. I liked it better when I was on automatic pilot. Furthermore, Aeryn told me, the spell's purpose had been to attract someone, not to bind him to me forever.

My relationship with Roger continued in a holding pattern. It didn't get worse but it didn't get better. After a movie and a pizza one night in late July 1978 Roger announced that the relationship was not right for him and that he would not see me anymore. One of the reasons he gave was that I was not "spiritual" enough. It hurt too much to laugh at the irony of this.

I nursed my wounds until mid-September, hoping Roger would reconsider. When he didn't call I knew it was time for a backup spell. This time Aeryn led me to the back of the shop where a panel opened to reveal a dark narrow passageway leading to her office. I noticed an astrological calendar, a crystal ball (or could it be a paperweight?) and a Rolodex card file. Not a skull in sight.

Briefly I told Aeryn what had happened. Like a physician writing a prescription, she whipped out a note pad

and scrawled the instructions for another spell.

"I'm going to give you some jasmine incense and some concentration oil," she said. "At 8:00 P.M. on Monday, you take the ritual bath and anoint yourself with oil, burn the incense and visualize a door opening with Roger standing behind it. Call out his name three times — just his name. Don't tell him what to do. Opening this imaginary door will unblock the obstacles to the relationship and enable him to see that he created these himself. Do this for three nights."

"How long does it take to work?" I asked.

"It works right away," said Aeryn, "sometimes while you're doing it. But it won't work if there is bad karma between you two."

"Roger was supposed to go to Mexico this month," I said. "What if he's there when I do the spell? Will it work long distance?"

"It won't make any difference astrally. And if he doesn't call after this, I wouldn't do anything further. Just forget it."

I embarked on Spell No. 2. Placing my best ashtray on the bookcase, I lighted the charcoal and sprinkled the jasmine incense over it. Following instructions, I envisioned Roger standing behind a door. The door opened and I called out his name. The ashtray cracked from the heat of the charcoal, the bookcase was scorched, the incense smoked up my apartment and the cat was nearly asphyxiated. Maybe I should try computer dating. It was cleaner.

The next night I lighted the incense and visualized Roger behind a glass door which slowly opened. "Roger, Roger, Roger," I implored, silently adding, "Call me, you S.O.B." He didn't call.

The third night I pulled out all the stops. When the imaginary door was fully opened I "shattered" the glass. That way, if Roger's unconscious mind tried to resist me by closing the door, it wouldn't do him any good. The Canadian Mounties had nothing on me.

Three days passed uneventfully and then something told me to clean up my apartment, just in case. At 5:00 P.M. the phone rang and it was Roger. I was overjoyed — and we resumed dating. But the joy lasted only until October when once again he repeated his swan song. I couldn't believe the same dog had bit me twice.

"Why did you ever call me again in the first place?" I asked petulantly.

"I honestly don't know," he said. "I didn't understand it myself at the time."

But I knew all right.

In November 1978 I stormed into the Mystic Eye for a confrontation.

"Aeryn," I said, "I don't understand. I thought you said Roger would call only if he became unblocked about our relationship."

"Oh, no," she replied. "Because of the spell, he would have called you anyway, no matter what. As I told you before, it's up to you."

I'll never know if I misunderstood her or if witches have no more credibility than used car salesmen. One thing I do know. Aeryn was right. It was up to me. It had been a mistake to think I could abdicate responsibility for my own life and rely on some outside source. A spell is only a tool; I

could have achieved the same result with the telephone — which I did.

I called Roger and asked to see him. He was receptive and we were off and running once more — but after a while it became clear that I was not getting what I needed from our relationship. Before the end of the year I bid Roger and my spiritual crutches farewell.

I made one more trip to the Mystic Eye. After four rear-end collisions which reduced my Toyota to a mini-compact, I sprinkled some magic herbs on the floor of the car. They cost me only $2.50 — and I haven't had an accident since.

PSI IN THE LIFE OF GUTHRIE McCLINTIC

By Lina Accurso

IN HIS autobiography *Me and Kit*, the famed Broadway director Guthrie McClintic described a psychic incident that launched his distinguished career when he was still a struggling young actor.

McClintic lived in a modest New York City boardinghouse run by a Mrs. Heinsohn. One day McClintic had an absolutely disastrous interview with a rather cold director who worked for Broadway producer Winthrop Ames. McClintic felt that the director's stiff attitude had frightened him so that he could not be at his best. Furious, he wrote a letter to Mr. Ames complaining about the interview. But once the anger was out of his system he put the letter in his room and forgot about it.

McClintic's landlady had a strong interest in the supernatural and with her two cousins, Lulu and Adah, often held seances. One day the cousins came to McClintic's door and said, "Mr. McClintic, the table wants to talk to you." The parlor table used for their seances refused to answer their questions but kept banging out McClintic's name. Although he had no real feeling about the supernatural, he accompanied them to the table.

The cousins recited the alphabet and when they called out the proper letter the table would bang. After much banging this message finally emerged: "Mail that which you have written. Your entire future depends on it."

McClintic then remembered his angry note to Winthrop Ames. Despite misgivings, he mailed it. Within a week he was recalled to Ames' office for another interview and given a small part in a play. Eventually he became Ames' production assistant and from that job moved on to direct such acclaimed productions as *Hamlet, Romeo and Juliet, High Tor, Winterset* and *The Barretts of Wimpole Street.*

McClintic's marriage to Katherine Cornell is also tinged with the psychic. When he first saw her he thought, "That's my wife. Isn't it funny she doesn't know it? But I am going to marry her. I can't say I am in love with her but I know I am going to marry her." Needless to say, McClintic did fall in love with her and they went on to a highly successful marriage both on and off the stage.

That was not the end of McClintic's psychic involvement. Mrs. Heinsohn, the landlady whose "psychic table" started him on the road to success, got in touch with him many years later when it was announced that he would direct Tallulah Bankhead in *Jezebel.* Mrs. Heinsohn wrote, "It's too bad Miss Bankhead will never be able to play the part." Tallulah was taken ill shortly thereafter and the part was given to another actress.

McClintic had a final encounter with the occult when he met palmist-astrologer Cheiro who warned him not to use an airplane for several weeks. McClintic ignored this advice and crashed — not fatally — in an Indiana farm field.

TRUE MYSTIC EXPERIENCES

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

A BREATH AWAY

By Nancy La France

I WAS leaving my three-month-old baby Trina with a baby-sitter for the first time. I fed, changed and hugged her before I put her into her clean bed. This was in mid-August 1973, about 8:00 P.M.

Cautioning the baby-sitter not to let my baby cry for the next hour while I was gone, I got into my car and started the engine. Slowly I pulled out of the driveway. I had driven around the block when all of a sudden a wave of grief rolled over me. It took my breath away. Great racking sobs shook my body. The feeling was the worst I had ever experienced.

Then, as suddenly as it had come, it was over. Now, with no control over my actions or any knowledge of why, I stomped on the accelerator and drove home, jumped from the car and ran into the house past the startled baby-sitter.

I grabbed up my still daughter. Clutching her to my breast I ran screaming through the night to the woman next door. Hearing my cries for help she held out her arms to receive my baby. For the first time I saw how blue Trina's face was. The woman, whose nurse's training was quickly alerted, thrust her finger into the baby's mouth and withdrew a slimy white piece of plastic. With a spasm my daughter drew in a breath of air and began to cry for all to hear.

Bless my child's Protector for intervening, for seeing fit to spare my tiny daughter's life, for sending me home. — *West Palm Beach, Fla.*



Nancy La France

ON THE FARM

By Josephine Boroff

IN 1924 my parents Joseph and Margaret Pence bought a 50-acre farm seven miles out of Leslie, Mich., near the crossroads settlement of Bunker Hill, which had two grocery stores and one church. I understand that it is no longer called this; my daughter tells me it has been 30 years since we were there.

There were three of us children then: my brother Victor, our older sister Geraldine and I. And it was not long before the three of us and our mother all knew the house was haunted. But Father never saw anything and I guess never believed we did either.

It was only a short time after we moved in that strange things began to happen. Mother saw a woman standing at one of the windows and this is the only time any of us actually saw a ghost. The woman had long hair which hung to her waist; she was looking out into the yard between the house and the barn. When Mother glanced away briefly the woman disappeared.

Many times we would hear the front door open and close and footsteps would walk up the stairs. Once my sister and I saw a black ball of yarn on the floor. We tried to pick it up and it moved away. We ran after it of course and it disappeared.

One of my household duties was to do the furniture dusting. Once when I was busy with this I heard someone knock at the door but when I opened it no one was there. Puzzled, I asked my mother if my brother was playing tricks but she said no, Victor was with her.

One night I went up to bed early and I heard the sound of a whip being cracked at the foot of my bed. Toward the end of the whipping it sounded like the whip had a knot in it. It scared me and I ran downstairs to Mother.

The eeriest experience we had was in the summertime. Mother and I had gone to the small downstairs bedroom to rest for a while. She had pulled the shade down and I lay beside her in the semigloom. It was then we saw a round white object traveling from ceiling to floor. Curious rather than scared, I got up and put my hand on the wall where the light was traveling. It went right over my hand but I never felt a thing. It continued to move up and down the wall until Mother got up to see about getting dinner and I left also.

My sister Geraldine died in this room when she was 11 years old. Geraldine got the flu and she didn't get any better. The doctor lived in Leslie, seven miles away, and didn't come very often at first. We took care of Geraldine at home until one day the doctor insisted on taking her to the hospital. During the time we were taking care of her, one day she screamed loudly and Mother and I rushed into the room. She said two hands had come out of the wall reaching for her.

My brother Victor, who died at the age of 16 a few years later in Ohio, had also occupied this room. Both Victor and Geraldine had reported that when they used the room, they saw a sunlike object appear on the walls. It was very hot and after moving around the room would gradually disappear.

After Geraldine died her horse, which she loved and cared for, would not eat or drink. One day it got out of

the barn someway and came up to the house where it lay down and died.

About this same time Mother and I were in the kitchen and we heard the whip again. And again on the last crack it sounded as if the end of the whip had a knot in it. We never understood the meaning of this—if it had one.

I probably have forgotten some of the things that happened in that house. We left there in 1929. The only sister I now have living was born there in 1927 when Victor was six years old. Geraldine was already gone.

The Ouija board we sometimes used to play with said people had been murdered in the house and wanted revenge. But what had this to do with any of us? — *Lima, Ohio.*

EGYPTIAN SAND READER

By Paul M. Vest

CHARLOT, the girl I loved, and I had finished dinner at Miss Ann's, one of the quaint candle-lit, restaurants that used to exist in Hollywood back in the glamorous 1930's. We came out of the restaurant into a lovely starlit night.

Charlot was in a happy mood and seemed full of laughter. I too felt the happiness of the occasion and the night and said, "Charlot, why not drive over to Sunset Boulevard and see what's going on?"

Charlot said, "Oh, that sounds like fun. You never know what you might find on Sunset."

At that time the Boulevard was not the glamorous place it is today. So I headed the car down the slight incline onto Sunset. Shortly we saw a decrepit frame house bearing a large fading sign which read, "Know your future. The Egyptian Sand Reader Will Tell You Your Past, Present and Future."

I stopped the car and we both stared at the sign. Then Charlot exclaimed, "Oh, wonderful. Let's go in and see what the Sphynx has to tell us!"

The sign appealed to me too, so I parked the car and we entered a rather drab waiting room. Soon a woman, looking as old as time, entered the room. Her face was wrinkled and her body bent from age. Clutching an old shawl covered with mystic markings, she said quietly, "I was expecting you. Come into the other room, please."

We followed her into a strange room with zodiac signs painted on the walls. The room was practically barren except for an eight-by-10-foot slanted board covered with mystic symbols which appeared to be Egyptian. There were several old cushions at the foot of the board on which to sit and it was not until we all were seated that I saw that the seeress sat near a large box of white desert sand.

The strange woman closed her eyes and muttered some kind of chant. Then she began to pick up one handful of sand at a time and cast it slowly at the board. After a few such throws, she began to tell us things about our pasts, all of which were amazingly true. Then she threw more sand and began to tell us about the future.

Suddenly she stopped and I saw a fleeting look of pain cross her face. Then she said to me, "I would like you to stay in this room but I would like your beautiful young lady to step out into the waiting room."

Charlot laughed merrily, got up and went into the other room.

When the elderly woman and I were alone, she closed her eyes and muttered strange unintelligible words as she cast more sand on the board. When she spoke again it was with a great sadness in her voice, "Within the next year you shall lose the greatest treasure of love a man can ever have."

I looked at her in bewilderment as she continued, "The beautiful young lady with you shall be killed instantaneously. She shall be killed by a speeding truck on a boulevard—it shall be in about six months—around Christmastime, when she is running impetuously across the street to a shop where she has ordered you a special Christmas present; she wants to make sure she can get it for you in time for Christmas.

"The sands of fate are never wrong. It is written in Destiny!"

I got up off the cushion feeling shaken. The old woman said kindly, "There is nothing you can do about it. Just be as kind and loving to her as you can while she is still here."

Somehow, I managed to pay her the pittance she asked and got out. In the waiting room I took Charlot's hand and without a word we left. Charlot sensed my mood had suddenly changed and I had become sad. She didn't say anything but became more cheerful and full of laughter, trying to cheer me up. She thought the visit to the sand reader had been just a lark and paid no attention to it.

But *everything* the strange seeress had said came true down to the last detail. Charlot did run across a busy boulevard to check on a Christmas present that she wanted to be certain would be finished by Christmas. She was struck by a truck and killed instantly; apparently Destiny is Destiny.

Since then I have had many other loves but none like Charlot. So her memory haunts me to this day. The aged seeress spoke truly when she said, "You shall lose the greatest treasure of love that any man could ever have!" — *Los Angeles, Calif.*

DEATH INDICATED

By Garnet Hart Haas

DREAMS always have fascinated me to the point that I have studied all the dream books I can find in the library. I have found solutions to my most serious problems in my dreams.

My father Adolph Haas said to me one day, "Garnet, I had a strange dream last night. See if you can tell me what it means.

"I dreamed I was in a beautiful room. All our relatives, friends and neighbors were there. You and Mom were sitting together on a sofa. You were wearing a black lacy scarf on your head. Mrs. Green looked at you and said to her son Joe, 'Doesn't Garnet look lovely?' "

"What were you doing there, Dad?" I asked.

"I was on a stage. I said to the people gathered, this is the stage of life. I told them that I didn't have to work anymore, that all my problems were over, that I was free."

To me this dream indicated death. But I wasn't going to tell my father that. I told him maybe it means he would win a large amount of money on his lottery ticket, that the money would solve his problems, that he wouldn't have to go to work anymore.

"That's exactly what I thought," Father beamed. "I remember going to work in the dream and telling the fellows that I didn't have to work anymore. I was so happy about it too."

Five days later, on March 10, 1949, my father died of a heart attack at the age of 75. He died at work. And now the room he had described turned out to be the undertaker's parlor.

And I did sit next to my mother there, on a sofa. And I was wearing a black lacy scarf which Father never had seen me wear—except in his dream. Mary Green, our neighbor was there with her son, I looked over at her just as she turned to her son and said, "Doesn't Garnet look lovely?" It was uncanny. It was Father's dream come true.—*Flushing, N.Y.*

MY PROOF OF SURVIVAL

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

WORKINGS OF SPIRIT

By Joan Burbridge

OUR BELOVED son Clifford died of polio when he was 18 years old in November 1948. He was sick only one short week. The shock and grief were overwhelming until we were gently led into the knowledge of and given proof of an afterlife.

My first "knowing" began by clairaudiently hearing whistling and music tapped out in the Morse code. Then an independent voice called loudly and clearly, "Hello, Mummy. Hello, Mummy, darling." These things would happen during my many sleepless



Clifford Burbridge

nights and first began about three months after Clifford left us. It was unmistakably Clifford's personality breaking through and I like to think it was God's will that I receive this comfort.

Clifford had been very musical, had played the piano and knew Morse code and during his short week in the hospital, when he could no longer speak, he tapped messages on the sides of his iron lung. One, tapped to his daddy, said, "I love all my family. Tell Mummy good-bye." This was just before he died in the Dover Hospital.

We lived in Dover, Kent, England, at that time. Shortly after Clifford's death our doctor told my husband, "Get her away from here or she is not going to get over this." I was still in shock, couldn't even cry for a long time afterwards. So my husband, also named Clifford, gave up a wonderful job and we came to America.

One day, knowing absolutely nothing about Spiritualism, instead of going to my usual church, my footsteps led me to a little Spiritualist church. Impelled by something stronger than myself I entered and found a service going on. I didn't know a soul there; moreover, no one knew me. After a second man came onto the platform I was the first one singled out of the audience to receive a message. The reader started to tell me that a lovely young man was there with a message for his parents, that he was happy his legs were all better, that I wasn't to cry anymore. I burst into tears and apparently this broke the vibration.

The dear old president of the church came to me afterwards, comforted me and invited me to come again. She inquired my name and when I gave it she gasped in astonishment because, she said, the week before at the meeting a young presence had manifested, giving the name Burbridge and saying he wanted to contact his parents. But no one knew the name.

The 80-year-old president also said, "I am getting the name of Clifford. Can you place it?"

When I said, "That was my son's name," tears came into her eyes and she said, "After my 50 years in this movement I never cease to marvel at the workings of spirit." — *Essex, Conn.*

TO SAY GOOD-BYE

By Rosalee B. Tipton

I HAVE LOVED few of the people who have been part of my world during my 40-odd years on this planet as much as I loved my grandfather H. B. Richardson. He was the best grandfather a little girl ever had; he was my idol—a man of all knowledge in my eyes. Actually, he was of Scotch descent, a farmer who had a great love for humanity and for the land from which he made his living. He had a great respect for the strict and unbending God of his forefathers and for books. From him I learned to understand other people, to read everything in sight to gain knowledge, to respect and love all animals and growing things and to accept God's word without question. I followed Grandpa's lead in most things.

My grandfather was a stubborn, hardheaded Scotsman who believed that when you died your body was a dead thing of clay, to be put into the ground. And that your soul went either

to heaven or hell! Period! There were no exceptions.

I was born with what the Scots call the gift of sight. My grandfather did not accept the existence of such a thing and if it did exist it was a tool of the devil, he thought. He was totally unbending on the subject. Ghosts or spirits did not exist, so such things were never discussed in his presence.

But even as a small child I knew there was survival of some sort after death. Although I didn't understand them, I'd already had many experiences demonstrating this. I never spoke of these things to anyone, however, especially not to my family; they shared Grandfather's views.

Five years ago my grandfather became ill with cancer. It proved to be a lingering painful illness and I was devastated by his suffering and by the ravages the dread disease made on him. He died at 91, in June 1977, hardly recognizable as the healthy suntanned, blue-eyed farmer I had known and loved all my life. He had become gray, haggard and terribly wasted.

My sister called me at two o'clock on that Sunday afternoon to tell me that it was over—Grandpa was dead. I went to my bedroom, closed the door and cried for hours. I was glad that his suffering was over but the knowledge that I'd never see him again was almost unbearable. My husband left me alone in my grief and, as nightfall came, I remained in my room weeping softly into my pillow.

My grandfather had a habit throughout his life of never calling any member of his immediate family by his given name. He had nicknames for us all and mine had been Bosum. Grandfather had called me Bosum since I was a baby, for some reason known only to him. Now, as I lay on my bed in the dark, with my face turned to the wall, I heard someone say clearly and distinctly, yet softly, as my grandfather always spoke, "Bosum?"



Rosalee B. Tipton

I lay for a moment, not believing what I had heard or what I thought I had heard. Then I whirled around.

My grandfather stood at the foot of the bed smiling, his bright blue eyes twinkling. It was quite dark in the bedroom, yet I could see him clearly. He looked as he had years before, sunbrowned and glowing with health. I stared at him, speechless.

"Bosum?" He spoke softly, yet strongly, and it was definitely my grandfather's voice. "I came to tell you that I'm all right—and to say goodbye."

My heart filled with joy. I put my hand out to him but he was gone. He just faded from view.

That was the end of my grief. I went to the funeral with the knowledge that the grandfather I loved still existed somewhere, happy and full of health.

What a wonderful surprise it must have been for him to discover that

death, as he believed it to be, did not exist after all.

And I will see him again someday. — *Imperial Beach, Calif.*

WE ALL "COME HOME"

By Doris Bevan

IT WAS 1945. The war against Germany had ended and although my older brother Phil had been missing in action since October 1944, my parents were confident he would turn up as a prisoner of war.

Phil was a fighter pilot and last seen by his squadron members shortly before the group was scattered by heavy antiaircraft artillery during a dive bombing mission to Landau, Germany. He was not observed being hit or crashing, so we felt sure he was alive.

His letters always had assured us that he would come home after the war. He loved his home and every chance he had, before he went overseas, he came home. Usually he'd just appear at the front door without warning. So, although we were concerned, we were more than hopeful that he would turn up among the many prisoners being released.

This particular evening in August or September 1945 my mother had gone out to visit a neighbor. Dad was in the living room listening to Jack Benny on the radio so it must have been a Sunday. I was washing the dinner dishes and smiling at Benny's quips. Suddenly I was seized with the feeling that Phil was standing outside the front door, mentally calling me to let him in.

It was a persistent and urgent mental message and it frightened me. At 16 I had never heard of psychic phenomena or any kind of communication other than written or verbal. But something told me that if I opened the door it would mean that my brother was not coming back to us in the flesh, that he was dead.

No matter how much I tried to resist the feeling that my brother was drawing me to that door, I couldn't. I began to cry softly, afraid my father would hear me. I didn't want him to think I had an overactive imagination, nor did I want him to know his son was dead.

Finally the urgency of the mental message was so strong I had no alternative. I walked quietly down the hall and opened the door at which my brother had so often stood when he came home on leave.

Immediately, I had an overwhelming sense of relief. I had responded to Phil's message and it was as though he, too, was relieved. Although I was sad that I would never see him again, I could sense that he was telling me that he did not really die and that he had fulfilled his promise to come back to us. He was at peace.

Shortly after that we received official notification from the War Department that Phil's body had been found buried in a Belgian cemetery.

Human grief is always painful but that experience convinced me that death has no power over us. I know now we all "come home." — *Wallingford, Conn.*

The Little Green Man Who Got Away

The creature looked like something from another world — or a comic book — and every kid in town was determined to catch it. One of them almost did.

By Robert A. Goerman

ON SUNDAY evening, March 1, 1981, I was watching *The Amityville Horror* on my 12-inch black-and-white television screen when the telephone rang. I immediately recognized the voice as that of Arnold, Pa., Police Sgt. Jim Dargenzio, an old friend.

"Bob, where were you last night?" he asked. "I tried to reach you on this situation we got here. Seems some boys encountered some really weird creature by the railroad tracks . . . less than three feet tall, all green, wrinkled skin, long arms. . . .

"The rub is that one of the boys picked the damned thing up and tried to carry it home! The thing wriggled free. Didn't hurt him or anything. It fled into a drainpipe and got away. But it's been seen since. Seems to be sticking around."

After Jim filled me in, Police Chief Bill Clark telephoned and added his 10 cents' worth. It was clear the officers were taking the bizarre story seriously and requesting my unofficial assistance. The Arnold police department wanted me to catch the thing.

Living in the city, where a backyard to an apartment dweller is often no more than a window box three stories up, kids are naturally attracted to those areas where there is room to stretch. In Arnold one such area is Roosevelt Park, a block-long playground complete with amphitheater and war memorials as well as an auxiliary policeman who oversees safety.

But safety never was a teen watchword. Kids crave adventure, especially when there's the slightest hint of danger associated with it.

Small wonder then that four brothers — Bobby Johnston, 16, Marvin, 13, David, 12, and Chris, 11 — and their friend Randy Uhler, 12, sought out the Penn Central switchyard, with its even rows of boxcars and tankers, bunkers and trees and the like, just as they did every other Saturday afternoon. Here was a battlefield strewn with enemy tanks, a fortress to be assaulted by commando forces, a Martian landscape and more.

As they were playing, young Chris saw what he thought was a green trash bag. Curious, he approached it. Now it looked more like a statue, a big green statue. Of a man? But what kind of man?

The statue moved.

Not much. But it moved.

The thing was squatting down along the railroad track beside a gray tank car loaded with salts. Its back was to Chris, who was a mere 50 feet away.

"I just had to take it home," Chris would tell me, "or nobody would believe me!"

His mother added, "That boy is always bringing something home and hiding it in our basement — anything he can get his two little mitts on and carry home."

Chris ("Bring 'Em Back Alive") Johnston edged forward, carefully stepping only on the railroad ties, avoiding the crackling cinders and gravel. He could not call for help now. The thing might run.

His arms snaked under the thing's armpits, lifted up and locked his fingers against the back of its neck — the standard wrestler's full-nelson grip.

Now Chris screamed for help. "Bobby! Marvin! Help me carry this home!" he shouted. His brothers and friend rushed to his aid.

Bobby, Marvin and company froze in their tracks. They could handle turtles, even snakes, but this was something else. Later, when interviewed separately, the boys agreed that the "something" was green in color with no hair or fur. Humanoid in shape, it had wrinkled "elephant" skin, stood just under three feet tall and walked upright on two legs. It also had a muscular chest with distinct nipples, a tiny one-inch tail and large ears. Chris told me that the skin felt dry and rubbery, stretched like elastic.

"Bobby! Help! It's too strong!" Chris shrieked.

It wriggled and twisted and squealed and wriggled. Older brother Bobby, five years the wiser, offered this advice: "Drop it and get out of there!" That sentiment having been expressed, Bobby took to his heels.

If the others thought to help Chris, it was too late. The thing broke free of the boy's grasp and shot into a drainpipe less than eight feet away.

"Those boys were really excited and upset when we arrived on the scene," Sergeant Dargenzio said. "We were checking a robbery in the area when we saw them running. They thought we were the reinforcements, so to speak, that someone had called us to help them capture this green thing."

Mrs. Johnston told police her son's coat had a foul odor "like a dirty fish tank" where it came into contact with the creature.

* * *

THE NEXT morning I met with Chief Clark and received a copy of Chris' sketch of the thing made under rather harried conditions in the back of a patrol car. The Arnold police are hard-nosed, cynical cops who have seen and heard every tale in the book. They are anything but gullible; yet they were convinced that the boys had seen something far out of the ordinary.

At 11:45 A.M. I drove to the scene and checked it out. Before I left, I inspected the drainpipe. Lying there on my stomach while I stuck head and lantern into the pipe, I halfway ex-

pected to come eyeball-to-eyeball with the twilight zone's answer to Kermit the Frog. But the pipe was empty. In addition, the ground was rocky, eliminating any possibility of tracks.

Before leaving the site, I deployed bait, six apples cut into quarters, in what I deemed strategic locations. A fine sprinkling of powder (to enhance tracks) added a final touch.

Late that afternoon I returned to find the site surrounded by teenagers. Rain had washed away the powder and several slices of apple had disappeared. I noticed that one piece had been chewed on. I fished it out for examination and noted clear, well-defined teeth marks — those of a rat.

Minutes later, upon my arrival at Arnold police headquarters, I saw a scowling desk officer inform a caller that an investigation into reports of a "green thing" was under way. He put down the phone long enough to tell me that calls were flooding in.

By seven o'clock that evening dozens of teenagers were prowling the site. Many were armed with rocks, pellet guns, clubs and flashlights. Cars slowed down and paused on the road above, their occupants jeering. So much for my low-key investigation.

The next day pandemonium ruled. The local newspaper, *Valley News Dispatch*, was working on a "green monster" piece. I met the reporter, Mike Burke, and urged him not to ridicule the witnesses and to emphasize that this thing was apparently not aggressive or harmful.

I also talked with Marvin Johnston over the phone. In the afternoon I came back to the site, which was overrun with kids.

Knowing that serious investigation was impossible under these circumstances, I returned home until 9:00 P.M. Then I drove back and began to patrol a mile-long stretch of railroad tracks. It was a miserable experience. The rain was turning to snow and the temperature was dropping. Seven hours later, at 4:00 A.M., I finally got to bed.

Late the following morning, March 4, I was back patrolling the tracks. This time I found something: seven branches, about one inch thick and seven inches long, broken off evenly with bark chewed off like corn-on-the-cob. This was nothing deer would have done, but as evidence of anything it wasn't much.

But if hard evidence was difficult to come by, wild rumors were all too abundant. The creature was credited with attacking and raping an eight-year-old girl, chewing the leg off a policeman, overturning a New Kensington patrol car and so on and on into the wild blue yonder. The head of the Arnold PTA called the police to ask if these stories were true. Police department switchboards were flooded again.

At 9:00 A.M. on March 5 I talked with reporter Burke at the *Dispatch*. He told me his first story draft had been rejected because his editors feared it would further "incite public hysteria." The word came down to keep it light and humorous. I had to agree.

I later interviewed Sandy Uhler, the attractive and articulate mother of 12-year-old Randy, one of the original witnesses. "My son isn't lying," she declared emphatically. "He and the other kids were all genuineiy frightened and

upset by this experience. I'd rather not believe his story because I don't like the idea of that creature lurking about. I hope you catch it — to end this ridicule."

Halfway through my interview Chris Johnston walked into the Uhler home on his school lunch break. I showed him a sketch of the creature I had drawn. He confirmed its accuracy.

From there I journeyed to the Arnold police station, where I was handed the logbook. At 7:40 the previous evening, it reported, two police officers had searched the 1600 block of Horne Boulevard for a "three-foot lizard."

I talked with the patrolman who interviewed the witness, a Glen C. (name withheld by request), a man in his 40's and the first adult witness.

At 3:00 P.M. the *Valley News Dispatch* hit the stands complete with a front-page story, headlined "GREEN THING" SPARKS RUMORS, that made light of the scare. Reading it, I reflected that not only would no witness in his right mind *ever* report a sighting after this, but previous witnesses would probably begin reneging their testimony.

By the next day a fresh rumor was circulating. This one claimed that the creature had been captured by the police who delivered it to the Pittsburgh Zoo. It was an iguana.

In reality, of course, iguanas, like other reptiles, are cold-blooded animals. Any reptile subjected to that week's cold weather (between the high 20's and low 30's) would have become sluggish in very short order, then turned immobile before entering a state of deep hibernation. In any case all local police departments denied the iguana story.

Shortly after six o'clock I was back at the site when suddenly a "Green Monster" approached me and asked, "What's up, Doc?" while chewing on a candy bar. It was a kid, about nine or 10, wearing tennis shoes and a T-shirt emblazoned with a green thing with a drooping tongue. The words provided positive identification: "Green Monster, Arnold, Pa." He told me he had just bought the shirt at a local department store where they were selling like hotcakes.

Four hours later, on a final visit, I found a crowd of excited men bent forward and staring at something on the ground: a six-inch print with three toes. The men began pouring the plaster for the cast. I hadn't the heart to tell them that it looked very much as if a dog had slid in the mud and erosion had mutilated the print.

* * *

"IT WAS A dinosaur-type thing, but yet —" Sherry Coover paused as she sought the right words. "It was human, a child. Definitely not an animal."

I was impressed. I had done nothing to lead my star witness. I had not placed words or impressions into her mind. But her remark that it was "human, not an animal," substantiated what the other witnesses had said.

"It must really fear people, the way it took off so quickly when we approached it," the 23-year-old brunette said when we talked on Monday, May 11, nine weeks after her sighting. "I won't give you their names but I saw some kids douse it with gasoline and set it aflame. Disgusting! Good thing

most of the gas went everywhere but on this creature. So it wasn't really hurt."

Sherry Coover, her brother Mike, 18, daughter Sandy, four, and acquaintance Robert Stoner, 17, had their encounter on that fateful Sunday, March 1, at approximately 11:00 P.M. Until now they had told no one but close friends and family.

It was fortunate that Sherry and I have a mutual friend: Joe Spano, owner of Spano's Tropical Breeze, Arnold's finest and only pet store. Spano steered me to this all-important, multiple-witness episode.

"My daughter saw it first — and screamed," Sandy related. "It was standing upright in one of those large garbage-dumpster thingamajigs — you know, those square jobs with twin lids. It was picking up food, I guess.

"We all got a good look at it before it jumped out of the dumpster and took off on all fours. Could it ever move fast! We followed it as fast as we could. The whole area is lit up pretty good to cut down on the crime rate. It disappeared down this drainpipe."

The "dumpster" was located right along Fifth Ave., right in the heart of town, alongside a housing project — and, yes, right along a single railroad line, a spur leading from the industrial district bordering the Allegheny River to a convenient railroad switching area frequented by bored adolescents nearly every Saturday.

A WAY TO REMEMBER

By Paul Steiner

IMAGINE drinking to remember instead of to forget!

A recent study of mice shows that ethanol — pure booze — may enhance memory if it's ingested in moderate doses.

"Our experiment suggests that alcohol actually enhances memory," says Dr. Ronald L. Alkana, assistant pharmacology professor at the University of Southern California's pharmacy school. He ran the experiment with Dr. Elizabeth S. Parker of the National Institute on Alcohol Abuse and Alcoholism.

Whether alcohol has the same effect on human beings as on mice is open to question. "It's dangerous to draw such conclusions from differing species," says Dr. Alkana.

In the study, mice were put in a lighted chamber connected to a Plexiglas alleyway which ran into a hole in a dark chamber. Because mice instinctively gravitate toward the dark, they scurried into the dark chamber where they were jolted by a mild electric shock. The mice injected with a saline solution right after this lesson averaged 80 seconds to cross into the dark on a replay but the mice given shots of ethanol averaged 190 seconds for the trip. While this might mean that the boozed-up mice were simply slowed down, Dr. Alkana concluded that they delayed going into the dark because they remembered the electric shock better than the sober mice did.

The study postulates that alcohol sparks a kind of dialogue between nerve cells in the brain which can intensify memories both recent and distant.

"It could help us understand why people drink in the first place," Dr. Alkana speculates.

Update . . . By Jerome Clark

SCIENTISTS ORGANIZE TO STUDY UNKNOWN ANIMALS.

In a major development in anomaly research, biologists and other trained investigators of "hidden" animals such as lake monsters, the abominable snowman and Bigfoot have formed the International Society of Cryptozoology. Meeting at the Smithsonian Institution in January, the new group elected veteran cryptozoologist Bernard Heuvelmans president; Roy Mackal (who recently returned empty-handed from an expedition to the Congo in search of mokele-mbembe, a dinosaurlike animal reported by natives and explorers) is vice-president and J. Richard Greenwell will serve as secretary-treasurer and edit the journal and newsletter. A board consisting of prominent scientists from several countries has been named. The society's first projects will be the scientific evaluation of underwater tape recordings from Loch Ness and of a photograph purporting to show the Lake Champlain monster. Interested persons may write the society at Box 43070, Tucson, Ariz. 85733.

INVESTIGATORS DOUBT DINOSAUR REPORT.

University of Chicago biologist Roy Mackal's much-publicized search for a living dinosaur in the swampy Ubangi-Congo basin of central Africa uncovered little more than some mysterious footprints that may or may not have been made by a mokele-mbembe. Nonetheless Mackal remains "more convinced than ever" that such an animal exists. He and fellow expedition member Richard Greenwell are unconvinced, however, that Herman and Kia Regusters, who mounted a separate search in the area, really saw the elusive creature as it dived below the surface of Lake Tele, as the Los Angeles couple claim. Greenwell says the lake is too shallow -- at its deepest it is only nine feet -- to allow so large an animal to submerge. He also reports that Congolese officials, whom the Regusterses cite as confirming witnesses, deny having sighted such a beast.

KUBLER-ROSS SEPARATES SELF FROM MEDIUMS.

Elisabeth Kubler-Ross, a psychiatrist famous for her work with dying persons, has quietly left the Facet of Divinity Church, focus of unfavorable publicity that suggested "the death and dying lady" was being victimized by mediumistic fraud ("Update," February 1980). Dr. Kubler-Ross publicly defended the mediums. But in a recent privately-published book Marti Barham, a former associate, writes that subsequently Kubler-Ross split from the church because she "was now convinced my husband Jay had begun fak_ng the entities in our darkroom sessions and that accusations by others of sexual improprieties on his part were true."

WHAT IS THE "BEAST OF TRURO"?

Some persons -- those who have not seen it -- are certain it is a dog or a pack of dogs. Those who have seen it say it looks like a mountain lion even though such animals have long been extinct in Massachusetts. But the mysterious creature that is slashing livestock and making catlike cries in the night has caused some residents of Truro, Mass., to speculate that someone's pet puma has escaped and is living in the wilds of Cape Cod National Seashore. Over the years there have been many hundreds of mystery cat reports across the eastern part of North America. Truro officials contend, however, that the affair is a "figment of the imagination."

REPORT SAYS PROFESSOR ENGAGED IN "PATENT FRAUD."

Piet Hein Hoebens, a Dutch investigative journalist, has accused noted European parapsychologist Wilhelm Tenhaeff of fabricating evidence for the clairvoyant powers of the late Gerard Croiset. The world's first professor of parapsychology (at Utrecht University in Holland), Tenhaeff often wrote of Croiset's accomplishments as a psychic detective but Hoebens' report (published in Skeptical Inquirer) reveals that Tenhaeff's accounts are "utterly unreliable," the product of "patent fraud." Hoebens published his findings in the press while Tenhaeff was still living but the professor refused to answer the charges. Hoebens says Tenhaeff was a "master of manipulation."



GUARDIAN DOG, GUARDIAN ANGEL

Rusti not only saved my life — she also taught me about this life and the next.

By D. Roger Martin

WAS RUSTI just a marvelous companion dog or something more? A guardian angel, perhaps?

Rusti stared up at Rhonda Marshall, an elderly woman for whom I was doing some carpentry. My dog always watched strangers and friends alike.

"You are indeed fortunate," Mrs. Marshall said.

"Yes, Rusti's a beautiful animal."

"More than that. This animal is your life. She is your guardian."

Suddenly uncomfortable, I tried to shrug off her words. I said, "Dogs are faithful. They're known as protectors."

The woman's gaze drifted from mine to lock with Rusti's.

"But there is a great difference between mere blind loyalty and direct purpose. It is this animal's sole purpose in life to see that you survive. She is your guardian."

That conversation took place in the summer of 1968. Richard Nixon was running for President again. Carl Yastrzemski would capture his third batting title with a record low .301 batting average. Rusti was barely a year old and I was approaching my 23rd birthday. The old woman's words gave me a chill, for Rusti had already saved my life twice.

On two occasions faulty oil stoves started fires in my apartment. In both cases Rusti licked my face until I woke up — although I was half-drugged by fumes. These events were only the beginning of a chain of events to follow and the old woman's words often would return to me.

Rusti was half Brittany spaniel and

half fox terrier and I got her when she was about four months old. By her second year of life she had attained a weight of 38 pounds. Aside from a week I spent in the hospital when she lost five pounds and while she was pregnant when she gained six, 38 pounds was her standard weight. Her face was sharp-featured, her attentive amber eyes radiated intelligence, and her ears were constantly alert. If she lowered her head and tail simultaneously, it meant a stranger had betrayed something to her deep awareness. The stranger would do well to become scarce immediately.

A strange communication developed between us. For instance, if I watched TV, Rusti would curl up in a chair next to me. I could rise wordlessly a dozen times to switch channels or to make a sandwich and she wouldn't stir. But when I thought, "I might as well take Rusti for a walk," she would bound out of the chair ready to go. My acquaintances usually loved her but her constant vigil made some of them a trifle nervous. And many were decidedly unnerved by her eyes which glowed like red coals at night.

During the day Rusti played in the river or the winter snow. At night I walked her for an hour or more. We fished together, worked together, lived together. It was a great life. Or was it?

Soon after the second fire incident, my marriage collapsed and I undertook a long bout with alcohol. Many times I had no idea how I got home but Rusti was always nearby. One time two teenagers found me passed out. They told me the next day that Rusti had been pacing around my fallen form like a sentinel.

"And," they added, "she wasn't exactly receiving callers."

Then, late in 1969, my ex-wife was killed — murdered, to be precise. Murder is something you read about every day but it never happens in your life. Well, it happened in mine. In fact, I was an early suspect and was picked up for questioning. Luckily for me, the guilty parties were soon apprehended.

Still, living in a small Vermont community has certain disadvantages. Much of the blame for my wife's tragic death fell on my shoulders — although she had been involved with a drug dealer who wanted to chuck the racket for her sake. It isn't that easy to break from a drug ring and it cost them both their lives. Nevertheless, my life was in shambles. My sole consolation was a red and white mongrel with a crooked stripe between her eyes who greeted me as if I were the most important human being in the world. Often I thought of old Mrs. Marshall's words.

A year passed and I was in love and headed for my second marriage. In March 1971 my new wife Mary and I watched with delight as Rusti gave birth to five black and white puppies (half black Labrador retriever). One of the puppies was named Ralph and remained in our lives as my parents' pet. When our son David and, later, daughter Donna were born everything seemed to be working to perfection. Even the Red Sox got into the 1975 World Series.

But by May 1976 my second marriage had ended and I embarked on the worst two years of my life. Suicide was prominent in my thoughts; at times I thought it was the only relief available. As if she were reading my thoughts,

Rusti would sense my despair, climb into my lap and shiver or whine. That would set me thinking. Who would take care of Rusti? Who would give her bones and chewies and take her on trips to the river? I knew the answer. No one. Rusti needed me. Perhaps that isn't a lot by some standards but it was enough. Rusti needed *me.* Again the old woman's words crossed my mind.

In 1976 I turned my hand to writing and it was all uphill from there, but together Rusti and I made it all the way into 1980. She was featured in many of the poems and short stories that I published and gradually we took on life, one round at a time. We won a few, lost a few, but always gave a good account of ourselves.

Then on March 28, 1980, Rusti died.

The next day, in a sleeting rain, I buried my oldest and dearest friend near the Third Branch River she had loved so much. It seemed like the proper place.

Life was terribly empty without Rusti. During that summer I went fishing exactly twice. It just wasn't the same without Rusti playing on the bank or splashing in the river.

On the sixth of August (I marked it on my calendar) I saw Rusti again. I had taken my parents' dog Ralph for a walk about midnight and we had just crossed the footbridge over the river on our way home. Ralph began to wag his tail — and I saw something beneath the pines, waiting. I feared it might be a skunk and took in the slack of Ralph's leash, but Ralph wasn't straining hard. He was simply wagging his tail as he would when greeting a friend. As we drew nearer the waiting figure I could make out white markings and sufficient size to derail any thoughts of a prowling skunk. It occurred to me that an old bird dog lived nearby; probably it was he. I let Ralph have the slack again and we strolled into the heavy shadows beneath the pines, now certain it was the friendly old bird dog. I could make out a light-colored nose reaching forward to greet Ralph.

"How you doing, old boy?" I asked, leaning over to scratch the old dog's head.

The head lifted and the dog looked straight at me, eyes shining red like two coals in the dark. I saw Rusti's crooked white stripe and her wagging tail. If hair can stand on end from fright, mine did. I stood transfixed, staring down into Rusti's unmistakable face. Suddenly, as if pulled by some unseen power, she was swept in a wide circle away from us toward the footbridge. I lost sight of her — but it didn't matter. Her grave was only a dozen yards from the footbridge. She was going back.

Was this Rusti's last message? She had helped to show me life was okay and was she now showing me that the other side is okay too?

It's as if she said, "See? I'm okay. Hang in there, kid."

And you can bet I'll do just that. Rusti has worked hard to get me this far.

"She is your guardian," old Mrs. Marshall had said.

Even after death.

"I can hardly wait to die!"

The Return of RICHARD HODGSON

The first striking evidence of his continuing existence came only eight days after his death.

By Stewart Robb

RICHARD HODGSON died suddenly of heart failure on December 20, 1905. His friends were stunned. Famous Harvard psychologist William James, who had been Hodgson's close friend and had helped him launch the American Society for Psychical Research, was heartbroken.

Hodgson was one of the most influential psychical researchers in American history. Australian born, British educated, he was sent to the United States in 1887 by the London Society for Psychical Research to assume the reins of the fledgling American Society. Founded in 1885 it had amalgamated with the British parent body after it fell on hard times; today it is one of the most important psychical research organizations in the world. For several years Hodgson singlehandedly ran the ASPR and conducted many of its investigations, the most important of which was the study of the Boston trance medium Leonore Piper, whose abilities had impressed psychic investigators on both sides of the Atlantic.



In 1887 Richard Hodgson assumed leadership of fledgling American Society for Psychical Research and administered it almost singlehandedly for several years. Today it is one of the world's most important psychical research societies.

"Poor Hodgson's death was the event before I left." James wrote to a

friend. "Absolutely sudden, dropped dead while playing violent handball. He said to a friend, a week before, that he thought he could count on 25 more years of life. All his work unfinished. No one can ever learn those records as he knew them—he would have written certainly two or three books. Too bad, too bad! And the manliest, unworldliest, kindliest of human beings. May he still be energizing somewhere—it's not a case for *requiescat*."

True, there was no prayer for the repose of Hodgson. He had been one of the *livest* members of the American Society for Psychical Research and his work with Mrs. Piper* had convinced him that he would survive death. His belief in a hereafter was so intense that he once said. "I can hardly wait to die!"

He was a man who would try to contact earth from the other side of life with the same zest he had displayed in attempting to contact the world beyond death. And he did! During the subsequent years he made several appearances through Mrs. Piper, the medium he had studied so long while he was alive.

During his initial appearances through Mrs. Piper the posthumously bubbling Hodgson seemed to be taking advantage of a situation which fortunately was ideal for the demonstration of his continued existence. His unexpected passing had left the affairs of the American Society for Psychical Research in an "admired disorder." According to William James, "He had worked the American branch of our Society practically alone for many years and although Professor Hyslop and I were vice-presidents we had no minute acquaintance with details at the office where Miss Lucy Edmunds, the assistant secretary, was now left in charge alone."

Urgent questions arose. What would happen to the branch, to its voluminous records, to Hodgson's private property, to Mrs. Piper?

The communications impressed James although he had a mind full of thorny skepticism; and they impressed British researcher Frank Podmore who usually bent over backwards to avoid a spiritist interpretation. James reported after one session with Mrs. Piper, "I felt a slight shiver down my spine, as though I really had been talking to my old friend." In *The Newer Spiritualism* published in 1911, Podmore acknowledges: "Of the communicators of the last few years none has produced so vivid an impression of a living personality behind the veil as Richard Hodgson himself."

In the midst of the confusion and only eight days after his death, the inextinguishable Hodgson breezed back, ready to settle all problems and weave order out of chaos. "Believe me, I am not rubbish!" he protested. During another of his early communications he said, "If I am not Hodgson, he never lived."

When a sitter exclaimed, "But you are so clear!" he replied, "Of course I am. I am drawing on all the forces possible for strength to tell you these things." And his proof was to show

*For previous articles published on the mediumship of Leonore Piper see "The Proof of Survival" by Gertrude O. Tubby, July 1950 FATE, "The Mediumship of Mrs. Piper" by Hereward Carrington, July 1956 FATE, "Leonore Piper, Prof. William James' 'One White Crow' " by Alson J. Smith, July 1962 FATE, "The Problems of Defining Mediumship" by Anita Kohsen Gregory, October 1966 FATE, and "In Defense of Mrs. Piper" by Stewart Robb, March 1981 FATE.

himself master of the problems brought to him.

James states, "Those who held sittings at this time had a lively feeling . . . Hodgson . . . was an intelligence which understood the whole situation . . . . *Most of us felt . . . that we were in some way, more or less remote, conversing with a real Hodgson."

Of the first sittings James admits, "There was something dramatically so like him in the utterances of those earliest days, gradually gathering 'strength' as they did, that those who had cognizance of them were much impressed."

The second sitting was amusing and characteristic, the third even more so. Miss Theodate Pope, an attractive young woman known to Richard Hodgson, was greeted at the second sitting. The entranced Mrs. Piper held the pencil in cramped fashion at first, then dropped it, and in grasping it again broke it. When given a new one her hand wrote:

"Richard Hodgson: I am well happy glad I came God bless Pope."

"Many thanks," replied the young lady.

The hand wrote on:

It lies not in her form or face
though these are passing fair.
Nor in the woman's tone of grace,
nor in her falling hair:
It lies not in those wondrous eyes
that swiftly light and shine,
Though all the stars of all the skies
than these are less divine.

"I am practicing."

"Who wrote it?" asked Miss Pope.

"Richard only."

"When?"

"Now."

"Doesn't it exist on paper in our world?"

"No."

"Did you really make that up?"

"Yes."

"Well, you are clever!"

"If you ever find this in *your* world, never believe *this* world."

This and much else was powerfully evidential. Hodgson had been a compulsive poet while he was alive and his allusions and messages to Margaret Bancroft also were accurate. They referred to the "Owl's Head," a summer home the lady kept overlooking Rockland Harbor in Maine. Mrs. Piper never had been there but Hodgson had enjoyed two successive summer visits there before his death.

Miss Bancroft had her own first sittings with Mrs. Piper almost two months after Hodgson's death, on February 19, 1906. George Dorr, who had taken charge of the Piper investigations for the ASPR, also was present. Hodgson soon came through and made reference to a conversation he and Miss Bancroft had while visiting together and he mentioned his promise to return to her after his death. "I have called and called to you," he communicated through the entranced medium. He added, "Do you remember what I said to you about coming here if I got a chance?"

The statement, "I have called," was evidential. Miss Bancroft believed it referred to Hodgson's posthumous attempt to influence her subconscious. On the night of his death Miss Bancroft had received a strong impression of Hodgson's presence in her home. So at her next seance with Mrs. Piper she specifically asked the communicating

Hodgson when he recalled "calling her."

Hodgson instantly answered, "Just after I passed out. I returned to you and saw you resting . . . and came and called to you telling you I was leaving . . . ." He also said, "You arose and seemed nervous. I felt I was disturbing you, I then left."

This was correct. But Miss Bancroft had more questions for the self-named Hodgson and asked the communicator if he recalled another time when she had felt his presence. "What did I do at one o'clock Christmas morning?" she asked of the entranced medium.

The posthumous Hodgson responded, "I saw you. I heard you speak to me once, yes. I heard you speak to someone and it looked like a lady. You took something in your hand and I saw you and heard you talking." He later added, "I heard you say something about someone being sick, lying in the room."

Again all this was true; there was someone ill in Miss Bancroft's home; Miss Bancroft had spoken about her to a friend who was visiting at the time.

At yet another sitting early in 1906 which Miss Bancroft did not attend, Hodgson sent her an even more apropos message. "Tell Margaret it was I who produced the light she saw the other night." This message made no sense to the sitter who later wrote to Miss Bancroft asking if she had had any special experiences of late.

"I had a very curious experience on the morning of the 14th," Margaret Bancroft replied. "At four o'clock I was awakened from a sound sleep and could feel distinctly the presence of three people in the room. I sat up and was so attentive that I hardly breathed. About nine feet from the floor there appeared at intervals curious lights, much like searchlights but softer, and there seemed to be a distinct outline of a figure. . . . This lasted probably from 15 to 20 minutes . . . when I went into a sound sleep."

Many of Hodgson's former friends were deeply impressed by these sittings. Dr. Weston Bayley, a colleague of Hodgson's and an ASPR member, after reading an account of Miss Bancroft's sittings, wrote, "They are pretty good and have about convinced me [as evidence added to previous experience] that my much loved friend is still about."

William James was of similar mind. "The evidence for Hodgson's identity, as for that of other communicators, seems to me very strong indeed," he wrote.

A series of Piper sittings known now as the "Oldfarm" sessions also added to the evidence that Hodgson still lived. George B. Dorr was one of the sitters at a seance held on June 5, 1906. He had a place at Bar Harbor called Oldfarm where Hodgson often had been a summer guest. At the time of the sittings Mrs. Piper never had been at Bar Harbor. Dorr started the ball rolling by asking the posthumous Hodgson if he remembered his visits to Oldfarm. Hodgson's reply through Mrs. Piper was concise:

"Certainly I do," he communicated. "One night we stayed out too long and your mother got very nervous, do you remember? Minna was there . . . . We stayed out *much* too long. I felt it was a great breach of etiquette. . . . I fear as guests we were bad."

This was entirely true. Dorr states in his reports on these sittings that Hodgson often stayed out late with the Dorrs or their guests, sitting on the veranda of the house talking. These late-night talks had rather exasperated Dorr's mother who often good-naturedly scolded Hodgson about them. During the course of this same seance Hodgson also reminded Dorr how he had once watched the household servants leave for church in a buckboard; he spoke of the open fireplace in the Dorrs' living room, mentioned the guest house on the property where he went to smoke and talked about how they had bathed off the rocks near the coast. He also offered a detailed description of the veranda which extended from a bedroom of the house. In short, Hodgson seemed to possess a rich recollection of his experiences at Oldfarm.

So anxious was Hodgson to prove his continued existence by every means possible that, not satisfied to communicate through Mrs. Piper in Boston, he actually barged in on an automatic writer in England whom he had never known!

This medium was a Mrs. Fleming whose powers were being studied by the Society for Psychical Research in London. (She was called "Mrs. Holland" in all official reports published by the Society). Mrs. Fleming was a sister of Rudyard Kipling and her automatic writing had first developed while she was living in India. She continued on with her mediumship after returning to England. When Hodgson first influenced her automatic pen she had read a British newspaper announcement of Hodgson's death but knew no details concerning it.

On February 9, 1906, about a month and a half after his death, Hodgson first communicated through Mrs. Fleming. The message was cryptic. "Sjdibse Ipehtpo — only one letter further on," he wrote. He followed this message with two columns of numbers — 18, 9, 3, 8, 1, 18, 4 and 8, 15, 4, 7, 19, 15, 14. "These are not haphazard figures; read them as letters," he added. "The shortness of breath was the worst part of the illness — worse even than the exhaustion. K.57 — Elsie* — Grey Paper."

Next came a series of allusions to some document, a gold watch chain with attached cigar cutter shaped like a horseshoe, and a seal with initials on it. He ended his messages with the note, "Nitrate of amyl — probably too late even if it had been thought of. A corpse needs no shoes."

The first two words of the message, which look like gibberish, are code. Move each letter back one position in the alphabet and the name spelled out is *Richard Hodgson*. The numbers are also code. Each one refers to a corresponding letter of the alphabet. When transcribed they too read *Richard Hodgson*.

The skeptical Mr. Podmore, impressed with the messages, states: "The device of giving a name by means of anagrams is extremely characteristic. Hodgson was extraordinarily fond of anagrams and puzzles of all kinds."

The "K.56" is still a mystery. However, an SPR official, working in Boston at the time and going through Hodgson's papers, discovered a curi-

*A lady who had played a major role in Hodgson's life.

ous code worked out in one of the deceased investigator's notebooks. Synchronistically, this discovery was made at just about the time Mrs. Fleming had written "K.57" in England. This code or cipher was constructed of three columns of numbers, some of which were initialed with the letter K. So, although the "K.57" has never been explained, it seems to relate to a cipher Hodgson had been working on before his death. The posthumous Hodgson never revealed the meaning of the code during his communications through Mrs. Piper or Mrs. Fleming.

But he did deliver another coded message after his death which was deciphered.

During one of his 1906 sittings with Mrs. Piper, William James was chatting with the deceased investigator when suddenly Mrs. Piper paused. "Wait a moment," Hodgson spoke directly through her. "Will you spell this after me?" A very dramatic change took place in the medium, as though a powerful influence were taking charge.

"Yes," replied James.

"It is," Hodgson continued, "Z-E-I-V-O-R-N."

James pronounced each letter after it was given by Hodgson through Mrs. Piper.

"Now put those letters — repeat those backwards, and I have left that word written and I think you will find it among my papers," Hodgson continued. He claimed that the word was a password. "It is original and nobody saw it; nobody would understand it."

Later during this same seance, Hodgson mentioned the message again. "I wish you would repeat to me those letters, to see if you have got them correct," he told James, who repeated the message to the communicator's satisfaction. Then Hodgson gave a detailed description of where the cipher could be found among his books.

James may have made a halfhearted search to find the written clue to the code but he found nothing. It is doubtful if he did much looking because ciphers bored James as much as they enthralled Hodgson. James was never impressed by the coded message which had been entrusted to him. He later wrote in a report dealing with Hodgson's communications through Mrs. Piper that the word seemed to be a "false password," as though Hodgson had attempted to communicate something important but had failed.

It wasn't until 14 years later that the code was broken. By this time James had died and Hodgson's cipher had been all but forgotten. The code was broken in 1920 by Hubert Wales. Wales — an English novelist, psychical researcher and code enthusiast — long had felt that Hodgson's persistence in trying to get the word "zeivorn" through indicated something real behind it all. He eventually broke the code and published the solution in the *Journal* of the ASPR.

Breezy, slangy and colloquial though much of Richard Hodgson's language was, he also was a scholar. Hubert Wales discovered that Hodgson had used a cipher similar to one used by Julius and Augustus Caesar. Suetonius, in *The Twelve Caesars*, describes it.

To prepare this code the alphabet is first copied down in three sections. In a second line the alphabet again is

copied down in reverse order in three sections. The second or middle section is obtained by equating each letter with its alphabetical predecessor. Thus:

ABCDEFGHIJ
ZYXWVUTSRQ

KLMNOPQ
JKLMNOP

RSTUVWXYZ
IHGFEDCBA

Now one is able to decipher "ZEI VORN." Z equates with A and so on, so that "ZEIVORN" becomes "AVRENIM." And AVRENIM backwards spells MINERVA, a name which is extremely meaningful. Minerva was not only the goddess of wisdom but she was also one of Mrs. Piper's daughters. Hodgson had been particularly fond of her and in his letters to the medium often sent his love to her.

Although James did not know enough about codes to be impressed by any code Hodgson might transmit, he was impressed by the overall picture of his researcher-friend which had emerged from his communications.

Indeed it looks as though Hodgson not only survived his death but — as he had promised Margaret Bancroft so long before — returned to prove it.

William James was not the only psychical researcher to be persuaded by Hodgson's communications through Mrs. Piper. Even Frank Podmore, a very skeptical investigator who had helped found the Society for Psychical Research, was impressed by Hodgson's tenacity in communicating through the medium. Podmore was not at all convinced that the dead could communicate through mediums. He felt that mediums read the minds of their sitters and fed this information back to them in pseudo spirit messages. Some of the Hodgson material, however, encouraged Podmore to reexamine his position. In his 1911 book *The Newer Spiritualism* Podmore mentioned several messages from Hodgson which he felt were striking evidence of Hodgson's continued existence.

One incident which Podmore cites in his book is the "Atheist" anecdote:

A friend of Hodgson's was attending a Piper seance on January 30, 1906, when Hodgson suddenly appeared and said, "Do you remember a story I told you and how you laughed, about the man and woman praying? Yes, the Devil, they told him it was the Lord who sent it, even if the Devil brought it . . . about the food that was given to them . . . I want you to know who is speaking."

This message alluded to an incident which had occurred when the sitter sent some money to Hodgson to help bail out the financially pinched ASPR. In writing to thank him Hodgson had cited the story of a starving couple who were overheard by an atheist praying aloud to God for food. The atheist climbed the roof and dropped some bread down the chimney and heard the couple thank God for the miracle. He then went to the door and revealed himself as the perpetrator. The old woman replied to him that although the Lord had sent the food it seemed the Devil had brought it.

The sitter later informed William James that he was quite certain that no one but he himself knew of this correspondence and that he regarded the incident as a good test of Hodgson's survival.

In writing about this incident and others like it Podmore practically abandoned any explanation for the message except a spiritistic one.

"It is not merely that [this] information is correct," he wrote in *The Newer Spiritualism,* "and such as could scarcely have been within the normal knowledge of Mrs. Piper." He added, "The manner of its introduction is so like Hodgson and so unlike anything that we can attribute to a medium's mind."

As for James, although apparently he was not completely convinced, he was not satisfied with his alternative explanations either. In his final statement on Mrs. Piper he admitted, "I myself feel as if an external will to communicate were probably there, that is, I find myself doubting, in consequence of my whole acquaintance with that sphere of phenomena, that Mrs. Piper's dream life, even equipped with 'telepathic' powers, accounts for all the results found."



INVISIBLE FOOTSTEPS

By Catherine Sutton
As told to Claudia Peel

AN ACQUAINTANCE of mine, Betty Durward, seems to be susceptible to psychic influences and while I always listen politely to her stories of encounters with ghostly phenomena I was hesitant to accept them as valid — until November 1979.

My friend Mary Johnson and I were visiting Betty in her home in Burlington, Ont., enjoying coffee and some idle talk. The children had long since been put to bed and the house was quiet. We had been talking for some time when we first heard the footsteps on the second floor. Betty went up to check on the children and when she found them asleep and the bathroom light on she assumed someone had gotten up to use the toilet.

She came back downstairs and rejoined us — but the footsteps resumed. This time they were heavy and sounded as if someone were running around upstairs. A little upset, Betty went up to tell the children to settle down and was surprised to find they all at least appeared to be asleep. She returned to tell us that one of the children must be playing tricks but she wasn't quick enough to catch him. She had no sooner settled into her chair than the footsteps resumed in a heavy running pattern.

Mary and I decided that if we went upstairs to speak to the children perhaps they would stop their nonsense. We were halfway up the stairs when we heard the sound of footsteps running toward us. We stopped dead in our tracks, absolutely terrified, as the thumping sounds continued down the stairs. It was horrifying to hear these disembodied footsteps. As the sounds ran past us, a brief "whoosh" of cold air swirled around our ankles. Then the sounds stopped.

If I had been the only one involved I might discount the experience as the product of an overactive imagination. But all three of us clearly heard the footsteps and Mary said she too had felt the rush of cold air.

BARBADOS' RESTLESS COFFINS LAID TO REST

PART II

Narrative of world mystery is riddled with clues that hint at a solution as bizarre as the story itself.

By Joe Nickell

AFTER MANY MONTHS of investigation, when it seemed that no naturalistic hypothesis could account for the famous mystery of the "restless coffins" in the Chase Vault on the island of Barbados—and when there were serious reasons to doubt the very reality of the alleged occurrences—my investigation took a new turn.

As I noted at the close of Part One of this article, one intriguing little clue presented itself. Whereas some modern authors refer to "workmen" who examined the vault and unsealed and resealed the stone slab with cement, the earlier accounts invariably refer to them as "masons." And "masons" are much more active in the earlier narratives than in the recent ones. To understand the significance of this seemingly minor point, let me make a brief digression.

I had earlier investigated a legend of buried treasure, that of the "lost silver mines" of one "Jonathan Swift," in the folklore of Kentucky and neighboring states. In his purported *Journal* "Swift" (whose existence cannot be proved historically) states he marked a tree with "the symbols of a compass [some versions read 'compasses'], trowel and square." Now the combined *compass* (a drawing compass or "pair of compasses") and *square* represent the emblem of the "secret" society of Freemasonry. The *trowel* is a symbol of the mason's craft. (Much of the society's symbolism derives from the stonemason's trade.)

Freemasonry has been defined as "a peculiar system of morality veiled in allegory and illustrated by symbols." "Swift" frequently referred to symbols. For example, he said he identified one location of treasure with "a symbol of a triangle"—one that is important to Freemasonry.

Since the geological and historical evidence argued against "Swift's" having found great "veins" of silver in eastern Kentucky, I began a study of texts on Freemasonry and glossaries of its terms. I noted a preponderance of seemingly Masonic expressions in the *Journal* which indeed appeared to have been "veiled in allegory and illustrated by symbols." As Arthur Edward Waite

observes (*A New Encyclopedia of Freemasonry*, 1970), "the significance is in the allegory and not in any point of history which may lie behind it."

And so I wrote in Kentucky's *Filson Club History Quarterly* (October 1980), "As part of the allegory, Swift claims that—when he left the 'richest mine' for the last time—he 'walled it up with masonry form.' Otherwise an unlikely expression, we need only to capitalize 'masonry' to see that this says, in effect, that the meaning has been concealed or 'veiled' in Masonic fashion. It may be read with a knowing wink."

Eventually I traced the Swift legend to the year 1788, the year Freemasonry was founded in Kentucky. I further discovered that the scheming genius John Filson (who had first reported on the tale and had even claimed to have found the mine) was then living in the home of a Master Mason. Because the early records are lost, I was unable to prove Filson had been a Mason but Filson's biographer wrote to say he believed I was right in suggesting Filson had created the allegory.

I learned also that Freemasons have as one of their allegorical subjects a "secret vault." Thus I was greatly interested when in researching another treasure tale (of Virginia legend) I noted that the treasure had supposedly been deposited in a hidden "vault." A letter by the alleged depositor himself claimed the treasure had been discovered "in a cleft of the rocks," a specific Masonic expression which (as I found) will cause one's Masonic friends to smile knowingly upon hearing it. I was amused at one pair of authors' conclusion that the protagonist may have been a Freemason. It seems not to have occurred to them—despite the lack of evidence that he ever existed—that both he and the story were fictitious. Eventually circumstantial evidence suggested a "suspect" in the creation of this tale. I subsequently learned that this individual had indeed been a member of a Virginia Masonic lodge.

I did not at first connect the Barbados "vault" with the "secret vault" of Masonic allegory. Although the legend of the latter concerns King Solomon's subterranean depository of certain great secrets and although the Masonic rites of the Master Mason degree feature a quest after such vague secrets (specifically "that which is lost" which in the end remains lost), I was not aware that the symbolism extended to a *burial* vault. But I learned that it does.

In a note to the "Select Master's Degree" of the Masonic text *Revised Knight Templarism Illustrated* (1975), we find the following:

> The vault was, therefore, in the ancient mysteries, symbolic of the grave, for initiation was symbolic of death, where alone Divine Truth is to be found .... We significantly speak of the place of initiation as "the secret vault, where reign silence, secrecy and darkness." It is in this sense of an entrance through the grave into eternal life, that the Select Master is to view the recondite but beautiful symbolism of the secret vault. Like every other myth and allegory of Masonry, the historical relation may be true or it may be false; it may be founded on fact or the invention of imagination; the lesson is still there, and the symbolism teaches it exclusive of the history.

Also in the Mark Master's degree is considerable grave symbolism, including such statements as "the coffin is deposited in the grave" and "soon shall

our bodies moulder to dust." And in Gertrude Jobes' *Dictionary of Mythology, Folklore and Symbols* (1961) we learn that "in Freemasonry" the coffin "symbolizes death and rebirth."

We may now relate Masonic symbolism to the Barbados vault story. Nathan Lucas, a supposed eyewitness (see Part One), states in his account, "I examined the walls, the arch and every part of the vault and found every part old and similar; and a mason in my presence struck every part of the bottom with his hammer and all was solid."

In the Royal Arch degree of Masonry—to which the "arch" above may have been a cryptic reference (just as the "vault" suggests the "secret vault" which, in Masonry, is said to have been "curiously arched")—there is a reference to the "sound of the hammer." Says Robert Macoy *(Illustrated History and Cyclopedia of Freemasonry,* 1908, page 530), "The blow of the Master's hammer commands industry, silence, or the close of labor, and every brother respects or honors its sound."

Furthermore, the above passage from Lucas very strongly echoes the statement from the Royal Arch degree that the striking of stone (to see if it sounds hollow or solid) is the means by which the secret vault is sought and finally located. Moreover, the word "solid" has special significance in Masonry. Macoy enters the term in his encyclopaedia and quotes from an old lecture: "A solid . . . is the whole system of divine laws, as existing in practice. . . . For the length, breadth, and height of the whole law in practice must be perfect."

Earlier in his account Lucas had reported, "On the 7th of July 1819 private marks had been made at the mouth of the vault in the mason work; and on the 18th of April 1820 the vault was opened." Here is a clear reference to the Mark Master's degree since "each Mason employed in building the Temple of Solomon [and hence Solomon's secret vault] was required to place a peculiar mark upon his work." (See Macoy, page 234.) Moreover, the ritual of the Mark Master's degree specifically uses the exact phrase employed by Lucas (and found in most of the earlier accounts as well) when it states that "every Mark Master Mason must place his own *private mark.*" (My emphasis; see Malcolm Duncan, *Duncan's Masonic Ritual and Monitor,* 1972). It is also suggestive that Lucas referred (above) to the cement—which in the Master Mason degree is "the cement which unites a building into one common mass"—as "mason work."

A further example: The Rev. Thomas Orderson, another alleged witness to the restless coffins, is quoted in the Lucas manuscript as saying that in 1812 an infant's coffin "had been thrown from the north-east corner of the vault where it had been placed to the opposite angle." Masonry derives much of its symbolism from geometry (hence the letter "G" in the insignia); of the three kinds of angles, Masonry employs "the right angle, or angle of 90 degrees, because it is the form of the trying square, an important working tool of Masonry, and *the symbol of mortality"* (my emphasis; see *Masonic Heirloom Edition Holy Bible,* 1964, page 24).

Orderson's "north-east corner" is a

particular Masonic term. As Macoy writes (page 472), the cornerstone is "the principle [sic] and important stone in the foundation of an edifice. This stone is usually laid in the north-east corner, and unites two walls.... An important symbol in the Mark Master's degree." And as A. G. Mackey states *(The Symbolism of Freemasonry,* 1975), the "north-east corner" is "an important ceremony of the first degree, which refers to the north-east corner of the lodge" and "is explained by the symbolism of the corner-stone."

Why were the metal coffins restless while the nonmetallic ones remain *in situ*? Probably because it is said in Masonry *(Duncan's Ritual,* page 268) that "he who wishes to be initiated into Free Masonry must be willing to relinquish all descriptions of metal...." And the suggestion (although rejected) of an inundation in the vault? "Inundations" is another Masonic concept entered in Macoy's *Cyclopedia* (page 550).

* * *

PERHAPS the reader thinks I am reading too much into the accounts and might continue to suspect as much even if I drew (as I easily could) numerous more distinctive parallels between the early accounts and Freemasonry. But let us leave, for the moment, the interpreting of phrases and consider some other intriguing evidence, one piece of which concerns a curious error.

One of the early narratives has become known as "A" (a designation supplied by folklorist Andrew Lang in his article in December 1907 *Folk-Lore Journal* and followed by Rupert Gould). On the back of one of the sketches of the coffins accompanying the "A" version was written "J. Anderson, Rector." Gould suggests this was "probably a mistake for 'T. Orderson.' " But is it merely an odd coincidence that J. Anderson (James Anderson who like Orderson was a Doctor of Divinity) was one of the most important figures in all of Freemasonry?

Another curiosity is found in the account of the Barbados vault legend by Sir Arthur Conan Doyle. As John Godwin observed in *This Baffling World* (1968):

> In what was probably the silliest magazine article he ever wrote, Sir Arthur declared that the turmoil was due to a substance called "effluvia." The effluvia was brought into the vault by the Negro slaves carrying the coffins. Now effluvium, in the dictionary sense, means simply exhalation [or noxious odor]. But Doyle, in a delightfully nebulous way, has the effluvia combine with certain unnamed "forces" inside the sealed vault. The combination then becomes a combustive force which proceeds to toss around the contents of the tomb....
>
> Sir Arthur was modest enough to call this a "provisional theory." The great pipe-smoking sleuth he created would undoubtedly have called it something else.

I too was struck by the strangeness of Doyle's article ("The Uncharted Coast," *The Strand,* December 1919), all the more so by his postulating "effluvia" as an "explanation" of the mystery. That is a curious word, effluvium. But it is one well known to Masons since it appears in the Master Mason degree specifically in reference to "the grave." If Doyle were speaking Masonically tongue-in-cheek, then his "explanation" made sense after all—if he was a Freemason. The scholarly John Bennett Shaw wrote me to say that yes, Doyle had been a Mason and he

sent me published data on Doyle's membership. (Several of the Sherlock Holmes stories contain references to Freemasonry and "The Musgrave Ritual" features a secret vault, with both hidden treasure and a corpse, plus such Masonic phrases as "cardinal points.")

Well, perhaps this is just another coincidence. But then what about Robert Dale Owen's account of the restless coffins incident that allegedly took place at Arensburg on the island of Oesel in the Baltic?

Owen's account appears in his 1869 *Footfalls on the Boundary of Another World*. The disturbances described are, Andrew Lang says, "*precisely* parallel" to those in Barbados. So very similar are the accounts that Lang suggests the possibility that the alleged source of Owen's story (one Baron de Guldenstubbé)—or Owen himself?—may have "plagiarized" the "whole story."

The noted psychical researcher Frank Podmore, who investigated the tale, observed first of all that the story was thirdhand. And—although Owen claimed otherwise—there were no official documents attesting to the reality of the disturbances.

Owen's narrative has some odd elements which seem Masonic in nature. For example, although the vault floor was of wood, he refers to it as "pavement," a key Masonic term found in glossaries of the craft's symbolism. In the Royal Arch degree the Principal Sojourner says, "We . . . will make an alarm." Owen's account of the disturbances says that (on hearing noises issuing from the vault) some passersby "raised the alarm."

I wondered if Owen had been a Freemason and so queried the Masonic Lodge of New Harmony, Ind., where he had once been a resident. The secretary replied, "Although Robert Dale Owen did not belong to [this lodge], I have been told by several people that he was a Freemason."

While we are discussing the subject of plagiarism, we might mention a possible source for the Barbados story as well. *European Magazine* for September 1815 describes "The Curious Vault at Stanton in Suffolk" and briefly tells of coffins "displaced" on several occasions. It contains the speculation that the disturbances were "occasioned by water . . . though no sign of it appeared at the different periods of time that the vault was opened." This is a point also stressed by Nathan Lucas. Note that this account was published many years before any of the Barbados narratives were actually written down. (The Orderson portion of the Lucas manuscript is dated 1824.) But did Lucas know of this published account? He did. He quoted from it!

Naturally, if my hypothesis was valid—that the Barbados vault story was fictitious, specifically that it was a Masonic myth or allegory relating to the "secret vault"—then that would mean Freemasons had been in Barbados at the time the first accounts were written. I posed the question to my Barbadian researcher who soon learned that not only did Freemasonry exist there during the time period in question (the early decades of the 19th Century) but it had been established as early as 1740.

I wondered if Lord Combermere, governor of Barbados and a supposed participant in the last opening of the vault in 1819, had been a Freemason. I

was able to borrow and study copies of the two volumes of his posthumously-published *Memoirs and Correspondence* (1866), compiled by his second (post-Barbados) wife. I eventually discovered a reference to "the Masonic body, of which Lord Combermere had been for 45 years the Provincial Grand-Master in Cheshire." Since he would certainly have been a Mason for some time before becoming a Grand-Master, it seems virtually certain (considering that he died in 1865) that Combermere was a Mason during the period of the alleged disturbances in which he figures so prominently.

The account of the coffins story in the *Memoirs* is most interesting. Certainly it is colorful enough. One problem, however, is that Combermere did not write it; indeed there is no evidence he himself ever wrote anything about the alleged incidents. The *Memoirs* account was taken from a pamphlet titled *Death's Deeds*, published anonymously in London in 1860, with its introduction signed merely "K.R." But the anonymous "K.R." asserts that the account "has been corroborated directly to myself by the venerable Lord Combermere."

Be that as it may (and it should be noted that several details are not supported by the earliest versions), the comparatively lengthy account in the *Memoirs* is perhaps the most Masonic in symbolism of all the narratives. "Masons" are of course much in evidence, as are the telling "private marks" and other elements. When the vault was last opened and the "masons endeavored to remove the stone it resisted with unwonted weight. Increased force was applied, but still it remained *immovable*" (my emphasis). Interestingly, the concept of movability and immovability, including the symbolism of the "immovable" stone (known as the "rough ashlar," a hewn stone), figures prominently in Masonic symbolism. (See Macoy, page 541.)

There is also an emphasis on darkness-to-light symbolism in the *Memoirs* narrative. For instance, when the vault was opened, "nothing was distinctly visible in the darkness of its buried night. Still, the light which entered through the narrow crevice seemed to cut across some black object close to the portal, so near that the threadlike ray lay brightly visible, prevented by this massive black substance [a coffin] from dispersing itself into the reigning darkness within."

In Masonry—which is termed the "Great Light"—light symbolizes enlightenment. The concept is expressed as *lux e tenebris* or "light out of darkness." And the Royal Arch degree states one of the duties of the Principal Sojourner is "to make darkness light before them, and crooked things [such as misaligned coffins?] straight." A. G. Mackey adds that light is also "the symbol of the autopsy." Note how the passage from the *Memoirs* quoted above parallels this one from the Royal Arch degree: "Most Excellent, in pursuance of your orders, we repaired to the secret vault, and let down one of our companions. The sun at this time was at its meridian height, the rays of which enabled him to discover a small box, or chest, standing on a pedestal, curiously wrought. . . . On discovering it, he . . . found his hand raised . . . to guard his eyes from the intense light and heat reflected from it."

The "Combermere" account adds a new element, the "questioning" of "the masons" which was done "very closely." It is significant that the ritual questioning of Freemasons is important in many of the degrees.

Following the discovery that Combermere had indeed been a Mason, I sought to learn if others connected with the story also had been members of the Fraternity.

Through the help of Hugh Foster of the Department of Tourism, I contacted a Masonic authority in Barbados. I had not stated to anyone my specific suspicions but this individual must have guessed, for he (quite uncharacteristically of other Masons of my experience) refused to divulge any information on early memberships until I had described my intentions in detail. Since I have made several such inquiries and have always received the desired information courteously (indeed, lists of Masonic members are frequently published proudly in various local histories), I was taken aback at his response.

I replied vaguely that I simply was interested in whether "masons" in the early accounts might have referred to Masons, as a detail perhaps of historic interest. He did indicate that he had material of use to me but did not produce it. Instead there was a long delay, followed by another query from me, an excuse in reply and then another lengthy and (despite my continuing queries) final silence. After many months I was told he had moved from the island.

A "prominent member of the organization" later informed my researcher Mrs. G. R. Hamilton that "there are no records of members." I urged her to pursue the matter independently and she eventually found that Sir R. Boucher Clark (one of the alleged eyewitnesses to the events) had been a Past Master of one of the lodges.

All the foregoing evidence had persuaded me that my "Masonic hypothesis" was probably correct but there was yet a further piece of evidence, one that would seem quite stunningly to confirm my hypothesis. That was the fact of another instance of restless coffins, also in Barbados, which occurred in 1943. This time it was specifically *a party of Freemasons* who made the visit to the vault! And this vault, in the churchyard of St. Michael's Cathedral in Bridgetown, was that of *the founder of Freemasonry in Barbados* (Alexander Irvine) and of *another prominent Mason* (former governor Sir Evan MacGregor)!

As the story is told by Sir Algernon Aspinall in the *Journal of the Barbados Museum and Historical Society*, the stone slabs were removed from the steps and the "arched doorway" was revealed:

> Then brick by brick the wall was taken down. After a few bricks had been removed the opening disclosed some metal object resting against the inner side; then after more had been shifted it was seen that it was the end of a large leaden coffin one end of which was propped up against the wall, while the other rested on the floor. After the removal of the last row of bricks the coffin came to rest on the floor of the vault, lying, not parallel to the sides, but askew. It was the only coffin in the vault and the inscription upon it proved it was that of Sir Evan MacGregor. . . . Of Irvine's coffin there was not the slightest trace and the visitors came to the conclusion that it must have been made of wood and have fallen to pieces when the Governor was interred. But at the far end of the vault, on a stone ledge run-

ning the entire length of the vault, were a skull and some bones—apparently all that was left of Alexander Irvine. . . . As was the case at Christ Church, there was not the slightest indication that floods or an earthquake were responsible for the derangement.

The image of skull and bones reposing on a ledge strikes me as a literary one and it seems particularly so in light of Masonic symbolism and allegory. It obviously suggests Masonic "relics" (see Macoy, page 323) which are "personal memorials of those among the dead who have been distinguished during life by eminent qualities" (such as Irvine and MacGregor). In fact, in the Knights Templar degree, the Eminent Commander says, "Pilgrim, you here behold an emblem of mortality" which is a "skull and cross bones" and which reminds one of "the gloomy hour of dissolution." Several other similarities to the original vault legend will be obvious.

* * *

TO SUM UP: Clearly no natural cause can explain the Chase Vault mystery. There are reasons to doubt that the "events" ever occurred. The story may have been suggested by one from England and in turn may have served as a model for a similar tale set in the Baltic.

Much evidence—for example the references to "masons," "private marks" and so forth—suggests the story was shaped into an allegory relating to the "secret vault" of Freemasonry. At least two of those who figured in the alleged incidents were important Masons and others may have been.

And then there is the 1943 vault story which specifically mentions Freemasons at a Mason's vault.

These details bring, as Masons would say, some light out of the darkness and taken together seem clearly to lead us to what in Freemasonry is termed "the Conclusion of the Whole Matter."

VALENTINE GETS YOUR GOAT

By Ida M. Pardue

INSTEAD OF kisses and Cupids, wolves and goats may belong on your valentines. Goats were the chief symbol of an age-old Roman holiday until Christianity replaced them with hearts and flowers.

For the Lupercalia held in Rome on February 15, goats were sacrificed to a half-man, half-goat deity called Faunus or Lupercus. Wearing skins from the sacrificed animals, priests ran around the sacred Palatine Hill where the rites took place, beating women with strips of goat hide called *februa*.

Februa means "purification" and that was the object of the ceremony: to purify fields and people for the new year so that harvest would be full and there would be lots of healthy calves, lambs and kids — and babies — to assure prosperity.

But just as the goats were replaced by Cupid's bows and arrows, the goats may have replaced the wolf, the symbol of an even older ceremony. Some delvers into the past believe "Lupercus" means "he who wards off wolves." If they are right, perhaps the Lupercalia developed from an ancient form of wolf worship.

One thing hasn't changed. We still use the Roman name for "month of purification." For the Romans it was the last month of the year; for us it's the second: February.

ACROSS 1300 MILES. . .

I SAW MY SON MURDERED

A week after we laid him to rest, Richard appeared to me in a dream, saying, "Those men did it, Mother."

By Pauline Ross

IN JANUARY 1948 my husband Milton and I moved from Davenport, Iowa, to Metropolis, Ill. My 23-year-old son Richard Miller stayed in Davenport because he had a good job there. But he told us that he would probably take his vacation soon and go to Key West, Fla., hoping to see President Truman who would be there at that time.

Rich wasn't very good at writing home so I didn't know just when he left Davenport for Florida. But late in January a vague feeling of anxiety began to haunt me. Finally this sensation became so insistent that I mentioned it to my husband (stepfather to my three children). He tried to console me declaring that I had a case of nerves and it would pass away. However, he was aware of several past instances when strange premonitions had bothered me just before tragic events and we both believed I might have inexplicable ways of foreknowing. Now, though, we tried to ignore the strange feeling of dread that plagued me.

But I was restless and unhappy. I walked the floor when left alone, trying to rid myself of that awful sense of impending disaster. When my neighbor Mildred Mason came in to chat she noticed my agitation. I told her about my son's forthcoming vacation and of the overpowering sense of disaster that came to me every time I



Pauline Ross tried to persuade Florida authorities that she could point out the killer if she were permitted to attend inquest.

thought of him. I went on to say that I knew Rich must be traveling because although I saw him clearly in my mind's eye he was never in the same spot.

My neighbor, like my husband, tried to minimize my sense of dread. If she thought I was imagining things or even crazy, I didn't know or care. I was so upset and so sure that Rich was in danger that it didn't matter to me what anyone thought.

The following Saturday, January 31, Milton and I were sitting in the living room when suddenly I felt someone else's presence. Glancing toward the door I saw Rich's tall erect figure. I jumped up and rushed toward him, calling out, "Rich! It's you! You finally got here!" But as quickly as it had appeared the figure was gone. I rushed out into the hall, calling Rich's name.

Startled, my husband exclaimed harshly, "What's the matter with you? Rich isn't there!"

"Oh, yes, he is!" I cried. "I saw him!" I peered down the hallway — but it was empty.

Once more, I voiced my fears that Rich must be in terrible danger. Milton suggested that we take a walk in the clear, crisp winter air, in an effort to settle my nerves and it did help a little. But that night I dreamed of a sandy beach. Nearby was a brick building and beside it stood two men dressed in khaki uniforms. A khaki army blanket was flying above their heads with strange words on it which I couldn't decipher. Although it was dark, one of the men stood out in bold relief in my dream. I could see that he had very dark eyes and hair and that his hair was combed back severely from a high forehead. I saw my son lying on the ground as if he were dead. When I awoke Sunday morning I was certain that I would never again see my son alive.

We attended church as usual but the rest of the day I sat beside the telephone waiting for a message that I was sure would come. It wasn't a telephone ring but a knock on the door about seven-thirty that evening. Milton went to the door and I couldn't see who was there. He glanced at me worriedly, then stepped out into the hall and closed the door. I sprang forward just as the door opened again and Milton, accompanied by two police officers, stepped into the room. Gently the two men started to tell me that my son had been murdered. His wallet had been found beside his body with nothing in it except my picture and address. I'm sure they thought I was crazy when I broke in hysterically, "Yes, I know! It happened at night on the beach at Key West. Two men did it. I saw them!"

"But we just received the report this morning through the Red Cross at Key West," one of the officers said. "How could you know?"

"I saw it happen — in a dream or a vision or something — last night!" I cried. By now I was so distressed that I couldn't even think and I ran from the room.

Several days later, after reason and reality had partially replaced grief and bewilderment, I received a telephone call from a sheriff in Key West. I told him of my earlier feelings of dread and of the frightening visions. I described the dark-eyed, dark-haired man in my dream. "I saw him clearly." I insisted.

Both the sheriff and the coroner, who was on an extension phone, expressed amazement and incredulity. They declared that my description fitted exactly the man who they had reason to think committed the murder and told me that a foreign-made gun had been found buried at high tide mark near the feet of my dead son. When I requested permission to attend the inquest in Florida they discouraged me, saying, "It wouldn't be safe for you to point out the killer." I knew they didn't want to believe my story of the slaying. I was upset and dismayed over the past week's tragic events and had to let the matter rest.

Then, only one week after we laid my son to rest, he appeared to me again in a dream. He was sitting on a sandy beach, his arms wrapped around his knees in a familiar fashion. Pointing to his empty wallet on the sand and to a gun at his feet, he said, "Those men did it, Mother."

No one ever was charged with Rich's death. I believe that if the authorities had had more faith in my unexplainable visions and forebodings, the murderer might have been caught, tried and convicted. To this day I know that my dream recorded exactly my son's tragic slaying on a lonely beach that night so long ago.



PSYCHIC PREDICTED ROCK STAR'S DEATH

IN ITS *Newsletter* for October 1981 the American Society for Psychical Research reported that Alex Tanous, a psychic who has taken part in a long series of ASPR out-of-body experiments, made a prediction on August 23, 1980, and it came true.

Alex was being interviewed for NBC's radio show, *Unexplained Phenomena*, and the taped interview was conducted in the ASPR library whose windows look directly into those of the Dakota Apartments across West 73rd Street in New York City. The interviewer, Lee Speigel, producer and host of the NBC show, asked Alex for a prediction which would be of special interest to the show's audience, 18- to 34-year-olds who listen to AM and FM rock stations.

"The prediction that I will make," said Tanous, "is that a very famous rock star will have an untimely death and this can happen from this moment on. I say untimely death because there is something strange about his death, but it will affect the consciousness of many people because of his fame." He did not mention a name but added that the star might be foreign-born although living in America.

The show was aired on September 5, 1980. On December 8, John Lennon, the rock musician and former Beatle, was shot and killed outside the Dakota Apartments where he had lived.

Spiegel said that since Tanous had not named any specific star, he himself had drawn up a list of six persons to whom he felt the prediction might apply; Lennon led that list. When the producer heard the news he says he was "chilled" when he remembered where he had conducted the interview. He immediately telephoned Tanous, who had just heard the news and was himself "in complete shock" realizing that he probably had predicted just this event.

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BOOKS

NEWS & REVIEWS

by D. Scott Rogo



AGAINST THE PSYCHIC

SINCE THE 1960's American society has found itself, for better or for worse, in the midst of a revival of interest in the paranormal. Recently three books have sought to prove that belief in psychic phenomena, UFOs, astrology and other such phenomena is without scientific foundation.

Kendrick Frazier's anthology *Paranormal Borderlands of Science* (Prometheus Books, Buffalo, N.Y., 1981, 469 pages, $12.95, paperback) contains nearly 50 contributions. All originally appeared in *Skeptical Inquirer*, the journal of the controversial Committee for the Scientific Investigation of Claims of the Paranormal.

Four sections of the book deal with parapsychology. The papers, wildly uneven in quality, range from the excellent (Ray Hyman's "Cold Reading" which shows how psychics can impress you with their "readings" while really saying nothing) to the irrelevant and downright silly.

Prominent among the latter is an insipid piece by Robert Sheaffer who pokes fun at belief in fairies. The article, little more than an exercise in sarcasm, has no place in a book that purports to be a serious critical evaluation of paranormal claims. Martin Gardner contributes a pointless article on the less-than-burning question of whether or not Albert Einstein believed in ESP. Ironically, Gardner's piece is undermined by the one that follows it; this article points out, sensibly enough, that a scientific phenomenon neither exists nor ceases to exist merely because people happen to believe or disbelieve in it.

One of the more bizarre articles argues that by its use of scientific methodology parapsychology has produced only a "limited, sterile and arid vision of the Universe" which possesses none of the "ethical values of a true mystic poetic vision." Eloquently put—but will somebody please explain to me what it is supposed to mean or what it has to do with anything?

The papers that expose the claims of several famous psychics are a considerable improvement. Among the deserving targets are Uri Geller, Peter Hurkos and the Japanese psychic photographer Masuaki Kiyoto. These papers, based on actual evidence instead of overheated rhetoric, warn us not to place too much stock in stories about psychic celebrities. It's a warning worth heeding.

The case for psi does not, however, rest on the validity of any individual psychic or the integrity of any particular parapsychologist. What really matters is that researchers in the field now have fairly replicable lines of evidence. We know, for example, that certain personality types do well on ESP tests and that certain beliefs and expectations can be manipulated to help subjects demonstrate ESP. Yet the contributors to *Borderlands* seem unaware of the cross-laboratory replication supporting these conclusions. Instead most concentrate on attacking some single research project or psychic.

An unfortunate example of this narrow approach appears in Kenneth Feder's assault on psychic archaeology. Feder argues that psychics are of no use to archaeologists; he arrives at this conclusion after investigating claims made by University of Central Florida archaeologist David Jones, who wrote a book describing his archaeo-

logical tests with several Florida psychics. Feder's criticisms are cogent enough in this particular instance but they do not come to grips with the fact that dozens of other archaeologists are relying on psychic aid more and more and reporting remarkable success with it.

This same highly selective approach mars the section devoted to UFO studies. This consists of a hodgepodge of papers which include an exposé of so-called astronaut UFO sightings, a critical look at a Persian Gulf sighting featured in the *National Enquirer*, and a fatuous piece on the Betty Andreasson UFO abduction (in which the author, attempting to prove the incident was merely a psychological experience, fails to mention that two persons besides Mrs. Andreasson reported seeing the humanoids). The first two papers are successful debunking jobs but predictably they take on the weakest possible "evidence." The effect is to bias the unsuspecting reader against UFOs without letting him know about the real—and far stronger—evidence that has led intelligent inquirers to conclude that UFOs may be real.

Despite the presence of a few worthwhile articles *Paranormal Borderlands of Science* (which also contains material on biorhythms, astrology, ancient astronauts, Velikovsky, dowsing, auras and cattle mutilations) is a one-sided, heavy-handed treatment that does little more than attack relentlessly and tiresomely. (It should be noted too that the notorious Kurtz-Zelen-Abell paper on the Mars Effect, which has been severely criticized by Dennis Rawlins ["sTARBABY," October 1981 FATE] and others and whose abuse of scientific methodology has led several CSICOP members to resign in protest, is reprinted intact as if

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all were well and it were not the subject of furious controversy. And CSICOP regularly accuses *others* of fraud!)

It's too bad editor Frazier did not write a calmly factual introduction to each section. This not only would have helped place matters in context but would have provided readers some relief from the book's otherwise consistently negative tone.

DODGING THE ISSUES

ANOTHER debunking book is *Science: Good, Bad and Bogus* by Martin Gardner (Prometheus Books, Buffalo, N.Y., 1981, 408 pages, $18.95). Gardner is a CSICOP Fellow and until recently, a columnist for *Scientific American*. His latest book is a poorly organized collection of articles and reviews dating from the 1950's to the present. Most attack aspects of the paranormal and 20 are leveled directly against parapsychology.

Like most debunkers Gardner chooses his targets selectively. Mostly he takes on such "superpsychics" as Ted Serios and Uri Geller. He also mounts vitriolic attacks on the SRI remote-viewing experiments and on Charles Tart's research on ESP learning. Gardner carefully avoids mentioning that parapsychologists have also been critical of much of this work. Any such acknowledgment of course would undermine his effort to paint all parapsychologists as true-believing miracle-mongers. Ignoring most mainstream parapsychological research, Gardner harps on his handful of selected areas to the point of tedium.

This is unfortunate because Gardner at his best is an insightful critic. His devastating critiques of the methodology that accompanied much of the work with Geller are a fine example of scientific criticism.

But ultimately the book fails because Gardner doesn't know enough about parapsychology to comment on the field meaningfully. (When he was invited to debate the validity of parapsychology before the American Society for Psychical Research in December 1977, he turned down the offer on the grounds that he was uninformed on the subject and would surely lose!) It is therefore not surprising that most of his criticisms are simply puerile.

Gardner's chief method of attack is through subterfuge. He has an amazing

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habit of skirting issues. For example, among the most provocative new work in parapsychology is that of Dr. Helmut Schmidt who has discovered that many people can affect or predict the decay rate of a radioactive particle. How does Gardner account for this? He doesn't. Instead he attacks Schmidt for his belief in Geller and for some experiments he did years ago in which he tried to determine whether primitive forms of life such as insects possess PK.

Then there are the highly successful experiments conducted at Maimonides Medical Center that showed how ESP can influence dreams. Unable to explain the results, Gardner turns on Stanley Krippner, who conducted some of the experiments, and criticizes him for some of his views on Soviet parapsychology and psychics.

Gardner is even more inept when he deals with the Maimonides work on psychokinesis. He is extremely critical of Charles Honorton who discovered a young hospital worker named Felicia Parise who could move small objects paranormally. Gardner would have us believe Parise moved the objects with strings—which doesn't explain the films Honorton took showing Felicia affecting objects under a glass jar. Nor can it explain how she could deflect a compass needle from several yards away as she did when tested at the Institute for Parapsychology in Durham, N.C.

If this weren't enough, Gardner regularly engages in loathsome ad hominem attacks. While consistently purporting to speak in the name of rationality, Gardner spews out irrational slurs. Jack Sarfatti, a physicist known for his support of parapsychology, is attacked because his literary agent was indicted for murder. Gardner labels several persons (fortunately most are dead) as sex offenders or as homosexuals. What any of this has to do with scientific criticism is left to the reader's imagination. Gardner even reveals the horrible fact that I was once a professional oboist!

If nothing else, *Science: Good, Bad and Bogus* proves that even a well-educated science writer can be as biased and illogical as the worst true believer.

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mal edited by George O. Abell and Barry Singer (Charles Scribner's Sons, New York, N.Y., 1981, 414 pages, $17.95). The book jacket advertises it as an objective look at the paranormal, a book that promises to "differentiate between confused or unfounded claims and phenomena that, examined in the light of reason, might contain hints of truth beyond our present understanding."

A glance at the table of contents, however, will dispel any notion that this is a balanced treatment of the paranormal controversy. The contributors are mostly well-known debunkers: Philip Klass, The Amazing Randi, Martin Gardner, Carl Sagan, Daniel Cohen and others. In his brief introduction Paul Kurtz of CSICOP lets any reader who might have expected otherwise know that all claims of the paranormal will be found "wanting" in the pages to follow.

The book does contain some first-rate debunking chapters on such dubious phenomena as ancient astronauts, primary perception in plants, the Bermuda Triangle, biorhythms, lunar madness and the like. But when it comes to more substantial areas of the paranormal—from ufology to traditional parapsychology—*Science and the Paranormal* fails just as badly as Frazier's anthology and Gardner's book-length harangue.

Perhaps the most provocative piece is on "Life After Death" by Ronald Siegel of the UCLA Neuropsychiatric Institute. This piece, which follows an embarrassingly awful article by Isaac Asimov on the same subject, argues that the typical near-death experience is an hallucination. Dr. Siegel contends that such classic near-death phenomena as the tunnel, the white light, the appearance of deceased relatives and so on arise from the excitation of the central nervous system and/or those parts of the brain that regulate optical processes. Siegel then tries to prove his point by showing that such visions also have been reported by subjects undergoing psychedelic or psychoactive drug trips. Although he does cite some interesting parallels, his arguments are easily refuted.

First of all, Siegel shows only that the various elements of the NDE (near-death experience) can occur fleetingly, separately

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and irregularly during drug experiences. What he has not shown is that such chemical agents can produce a predictable and sequential NDE *syndrome*.

Worse, Siegel often uses the term "hallucination" in a loose, occasionally inappropriate sense. People undergoing NDEs are convinced they are experiencing a series of phenomena that are physically real and objective. Drug-intoxicated subjects are well aware in most cases that they are experiencing visual illusions. These illusions and images are fleeting, often lasting only a fraction of a second. In NDE reports, on the other hand, the visions are prolonged. Nor does Siegel cite any evidence that closeness to death produces changes in the body similar to the biochemical alterations produced by the drugs he mentions.

Also of some interest is a chapter on "Scientists and Psychics" in which author Ray Hyman cites useful guidelines intended to help the reader judge what a scientist has to say about a psychic's abilities. He criticizes the kind of reporting that often results when prestigious scientists publicly describe their work with these very special people. Hyman's message is an important one. A scientist may be eminent in one field but that does not mean he is automatically credible when he makes pronouncements on the paranormal.

The several other articles on parapsychology, with the exception of Gardner's on physics and parapsychology, are neither significant nor interesting. One is by William Nolen, who a few years ago wrote a book contending that there is no such thing as psychic healing. He returns to that theme in his chapter of *Science and the Paranormal*, arguing once again that healers cure only psychosomatic illnesses. He concentrates almost exclusively on the Filipino psychic surgeons. Readers should be aware that very serious questions have been raised about the accuracy of Dr. Nolen's treatment of this subject in his book. In one case a man who Nolen said had died after an allegedly unsuccessful healing subsequently appeared on television to refute Nolen's charges.

Even a cursory examination of the chapter shows that Nolen's views are based purely on his personal bias. He makes no reference to Allen Spraggett's painstaking documentation of several of Kathryn Kuhl-

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man's cures, to Ruth Cranston's work on the Lourdes miracles or to the recent verified cures of organic conditions by Father Ralph DiOrio of Massachusetts.

An even worse piece by Barry Singer criticizes the way research in parapsychology is conducted. He focuses on a single experiment by Charles Tart of the University of California at Davis. But even Dr. Tart has admitted the experiment was flawed!

Whatever its faults, though, *Science and the Paranormal* is better than most debunking books. With the notable exceptions of Nolen's chapter and Philip Klass' on UFOs (which rehashes Klass' thoroughly discredited attempt to explain away the Coyne helicopter case; see Jennie Zeidman's articles in August and December 1978 FATE), relatively few sections of the book strike me as outright hatchet jobs. The editors deserve credit for producing a genuinely scientific debunking book, even if many of the individual chapters fall short in their effort to disprove the paranormal. But certainly the data and arguments used in these pages should be known to all students of the paranormal.

OTHER REVIEWS

THE JESUS MYSTERY by Janet Bock, Aura Books, Box 46026, Los Angeles, Calif. 90046, 1980, $6.95, paperback.

The task of housecleaning within the New Age community is a continuing one. Old issues get resurrected as each new generation, knowing little of the past, enthusiastically champions lost causes. This is the case with Janet Bock's *The Jesus Mystery*.

The Jesus Mystery explores one of the more intriguing questions of biblical speculation: Where did Jesus spend the hidden years between the ages of 12 and 30, about which the Bible is completely silent? Unfortunately Bock's attempt to answer that question relies heavily on a fraudulent document, "The Life of Saint Issa," first foisted on the world by Russian adventurer Nicolas Notovitch in *The Unknown Life of Jesus*.

When this book appeared in 1894, Notovitch claimed that he had been a guest of a monastery at Himis in what was then Tibet (it is now in the Indian state of Kashmir). While there he was shown a manu-

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script written in Tibetan; the original was supposed to be in Lhasa. Notovitch called for an expedition to verify the manuscript, of which several copies allegedly existed. In the first of a number of factual errors that follow, Bock writes, "Evidently no one accepted this invitation at the time because there is no record of anyone going to Himis to search for the manuscripts."

In fact an English colleague of Orientalist Max Muller went to Himis that very year to check on Notovitch. She reported that Notovitch had never been to the monastery and that no document on Jesus' life existed there. The following year Prof. J. Archibald Douglas stayed at Himis as a guest of the monastery and while there inquired about Notovitch, whom the chief lama immediately branded a liar. He said Notovitch's account was false from beginning to end.

When Muller denounced Notovitch as a fraud, Notovitch admitted that the document was fictitious. He claimed, however, that he had assembled the life of Issa from a number of fragmentary passages in a variety of documents. He said the Vatican library had over 60 documents that would support his story. None have ever turned up.

Notovitch received partial support in 1922 from Swami Abhedananda, a teacher of the Ramakrishna Vedanta Society who traveled to Himis and said he had seen manuscripts, written in ancient Pali, of the kind Notovitch described. In view of Notovitch's admission that he had invented such documents, Abhedananda's testimony is very hard to accept.

Today, as in 1895, no one connected with the monastery knows of any such manu-

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scripts, nor is anyone aware of the supposed duplicate copies at other Tibetan centers.

In any case Notovitch's account of his journey to the Himalayas contains many simple errors which a scholar or even a lay writer who double-checked his sources would have caught. The text of the life of Issa also contains mistakes that an Indian Buddhist would not be likely to make but that an untrained Westerner would. For example, the text has Issa conversing with devotees of the god Jain. Any Indian would know that the Jains are atheists.

The Jesus Mystery unfortunately perpetuates, even if unknowingly, another fraud. Bock's main concern seems to be the explication of her own peculiar Hindu-influenced view of Jesus; obviously she is much less concerned about doing the hard work of checking her sources. She is at least vaguely aware that doubts have been raised about the Notovitch book. Still she plunges ahead to build her entire case on thirdhand hearsay.

She accuses the early church fathers of removing portions of text from the Bible, thus perpetuating a lie that began in 19th-Century Theosophical circles and was spread far and wide by Noel Langley with the support of the Association for Research and Enlightenment.

One wishes this book a quick death but that seems unlikely to be its fate. A film based on it is currently making the rounds of the New Age and Hindu groups of North America. — *J. Gordon Melton.*

ALIEN ANIMALS by Janet and Colin Bord, Stackpole Books, Harrisburg, Pa., 1981, 258 pages, $12.95.

To most Americans monsters fall into two broad categories: reel-world Hollywood horrors such as those that lurk on late-night television reruns and real-world creatures such as the Loch Ness monster and the abominable snowman.

Janet and Colin Bord are convinced there are more real-world monsters than that and in *Alien Animals* they present a mass of disquieting evidence of five different types of mystery creatures reportedly seen worldwide by literally thousands of people. Separate chapters—"Elusive Lake Monsters," "Cats That Can't Be Caught," "Mysterious

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Then there are the giant "cats." They too vanish mysteriously leaving only huge clawed prints. But normal cats retract their claws when they walk; clawed pawprints are made by dogs. And these big cats, frequently described as pumas, often appear where no such cats ever lived before. Escapees from a circus? Not likely. In England (as in other countries where these uncatchable big cats have appeared) lions and other large felines have escaped from circuses only to be either caught or killed within a few hours. Rarely have any remained free for as long as a week.

The Bords' final chapter reviews the many theories various researchers have offered to account for these mysterious animal antics. While the diversity of theories allows readers to pick whichever one suits their fancy, the Bords themselves admit they have no solution. "Our suspicion," they write, "is that many alien animals are nonphysical, in some way linked to the witness, and needing a suitable energy source to help them materialize and to sustain them. The only thing of which we can be completely sure, however, is that alien animals are appearing in their hundreds, even their thousands, all over the world."

While the materialist in me rebels against the idea of psychically-created creatures, I find the idea of worldwide insanity equally unpalatable. In the meantime sightings continue. One way to be prepared, should you have an alien animal encounter, is to read this book. — *George W. Earley.*

REPORT FROM THE READERS

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

REVIEWING A REVIEW

As a FATE book reviewer myself, I hesitate to carp about what other reviewers have written—but I must take issue with Martin Ebon's review of Felicitas Goodman's *The Exorcism of Anneliese Michel* (February 1982 FATE). It is an excellent book and I feel that Ebon's dislike stems from his own view that demonic possession is basically a psychological phenomenon.

The critical point, which Ebon misses, is that psychiatrists *had* treated the Michel girl—for years, in fact—without helping her a bit. No wonder the family took her out of their hands and consulted priests. It is also no wonder that the psychiatrists resented this action. Although Ebon is correct in saying that a cooperative approach might have been more effective, it seems doubtful that this could have come about under the circumstances. Psychiatry had failed and no one can blame the family for taking recourse to another mode of treatment.

Ebon seems to downplay the possibility that the case may have been one of genuine possession. This bias crops up when he suggests that priests trained in ethnopsychiatry should have been brought in and when he remarks that electroshock should have been used on Anneliese. (Electroshock is employed now only in cases of severe depression when alternate therapies have failed. Moreover, many psychiatrists now believe that shock should *never* be used. How this radical therapy could have helped in a case of alleged epilepsy is beyond me.) Also, Ebon carefully avoids the fact that paranormal phenomena played a key role in the Michel case—which takes it beyond psychiatry.

Lastly, Dr. Goodman does not try to make out the psychiatrists as villains or to promote the case as one of possession. Her stance is that *both* priests and psychiatrists had been on the wrong track and that the Michel case could be explained as genuine primitive trance-possession manifesting in our culture due to some sort of involuntary psychobiological dysfunction in the girl's brain. I disagree with this explanation on neurological grounds.

Although Dr. Goodman is sympathetic toward Anneliese Michel, I disagree with Ebon who calls her presentation biased and emotional. Her goal is to show that the case went beyond anything those involved were equipped to handle—priests, psychiatrists and courts alike. From this point of view, *The Exorcism of Anneliese Michel* is an illuminating book. — *D. Scott Rogo, Northridge, Calif.*

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In late 1980 I applied for a rent subsidy from Los Angeles County. I knew my apartment was in bad condition and the housing inspector told me that if the apartment were rejected for a subsidy, the county would then find me a satisfactory place to live. (This turned out to be an outright lie.) When the subsidy was rejected because of the apartment's condition, I asked Captain Close if I would move. He responded, "Yes." I couldn't believe this because I had lived in the apartment since October 3, 1961—nearly 20 years. Besides, rents everywhere were much higher than mine. However, on October 3, 1981, the landlady banged on my door to serve an eviction notice, proving Captain Close correct.

I paid a rental agency to find a new place for me. Its services were most unsatisfactory and I thought I would have to sue. Captain Close said, "No," and in due time the agency refunded my fee.

For most of October I had no luck in finding a new home. Yet Captain Close insisted I would find a place in Pasadena before October 31. On the morning of October 27 I found a classified ad in the *Pasadena Star-News* for exactly what I wanted.

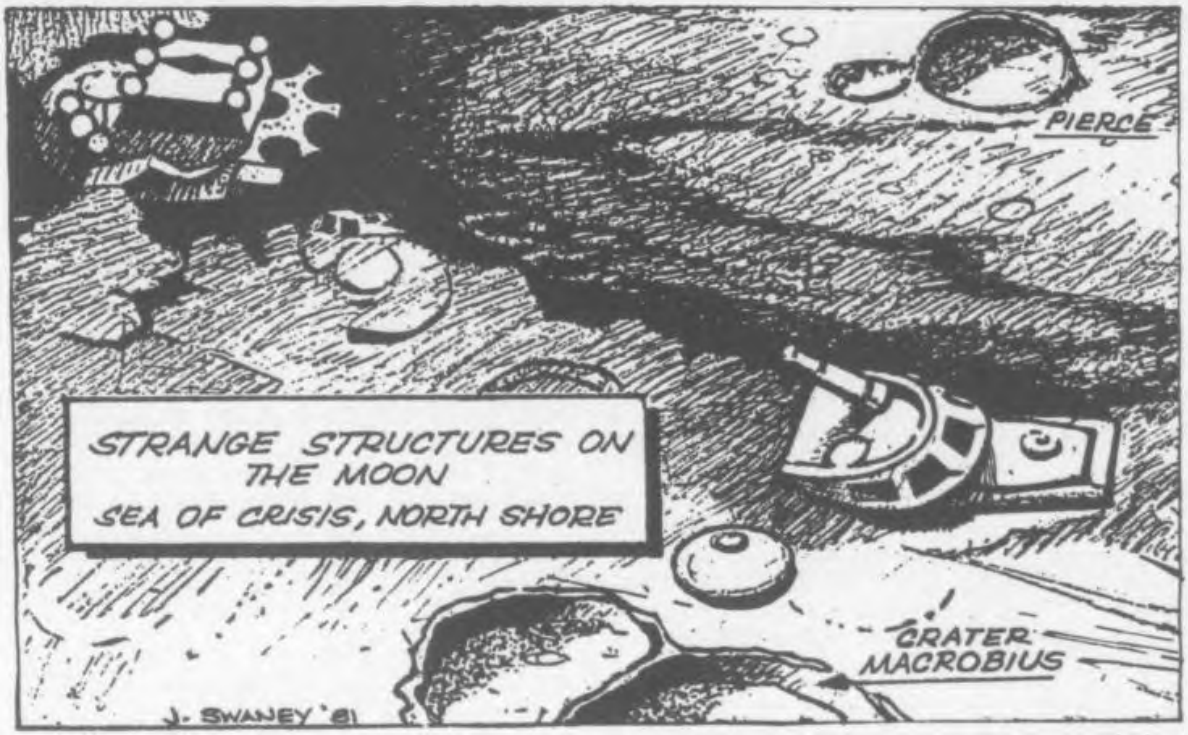
Before my eviction, I had been invited to go on a trip to the north rim of the Grand Canyon. I wondered if it would be advisable to go. Captain Close said, "Yes." Despite my housing problem, I went and had a wonderful time.

Also during this tribulation, I was chosen co-chairman of the UCLA Class of 1956 Reunion. Again I was concerned about whether I could even go. Captain Close said I could. He was right again. I was honored there for my efforts as co-chairman.

In one instance it might seem that Captain Close wasn't quite correct. He said I would get a rent subsidy for my new place. Although the Los Angeles County Housing Authority now refused even to talk to me, an ex-girlfriend paid my rental deposit and my first month's rent. I guess this really amounts to a "subsidy." — *Bill Wingfield, Pasadena, Calif.*

THE PREPROGRAMED ELEVATOR

There is nothing paranormal about Valerii I. Sanarov's elevator experience



...FROM LICK OBS. PHOTO 5/7/38

("Psychokinesis Calls Elevator," November 1981 FATE). An unoccupied elevator can reach any lower floor.

Suppose someone enters the elevator on the sixth floor and presses the first-floor button. Then suppose this person decides to get off the elevator on a higher floor and presses button four or three. The elevator stops, he gets out and the elevator continues to its preprogramed destination—empty. — *M. Iluya, London, England.*

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What do FATE readers have to say about underwater living? — *Jerry Faircloth, P. O. Box 161, Atlantic, N.C. 28511.*

TALES OF THE MOON

Persons who look at the moon through telescopes sometimes tell tales of formations that resemble buildings unlike anything known on earth. The area where these structures are observed is the "Sea of Crisis," a small round spot just above right center on the moon's face. There are a number of them on the southern and eastern "shores" and two in the northern sector.

South of the crater Macrobius stands a quaint round structure with a peculiar slant, measuring 25 to 30 miles in diameter at its base. Something resembling a cannon protrudes from its topside at the back while half a dozen openings ring the front.

Below the crater Cleomedes 100 miles east is another anomalous formation. It appears to be an 18-mile-long, rectangular building, with six silver-white spheres on its roof. Each sphere must be miles in diameter.

If these structures are actually artificial, are they functional or merely sand castles? And how did they get there? Are they the work of a vanished race of earthlings or alien creatures from beyond the solar system?

Before 1950 observatory photographs in which these structures can be seen were widely published, albeit without editorial comment, even in grammar school science texts. But when the government entered the astronomy business, such photographs qui-

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etly vanished. Persons searching NASA photos for these artifacts are doomed to disappointment. Photo retouchers have seen to that. — *Jack P. Swaney, Las Vegas, Nev.*

THE PERILS OF HOSTILITY

A strange thing happened to me one day in December 1981. I work at the local sporting goods store and after a number of attempts had arranged to meet the high school athletics coach (whom I shall call Mr. Watkins) on a Wednesday at 11 o'clock in the teachers' lounge. I had found Mr. Watkins difficult to get in touch with and he had refused to answer my telephone calls. For these reasons, before the meeting, I had a feeling that things would go wrong.

I discovered 20 minutes after reaching the teachers' lounge that I was right to feel that way. Mr. Watkins didn't keep the appointment.

Four days later, my brother, a high school student, was talking about Mr. Watkins' class. "Hey, Linda," he said, "do you know what happened to Mr. Watkins yesterday?"

"I don't know," I replied, "but I wish he would fall off a cliff—a high cliff. He has been a real pain to try to see."

He looked at me in stunned silence. "Linda!" he cried. "I was just going to tell you that Mr. Watkins told us he was hurt when he fell 20 feet off a sheer cliff while goat hunting."

I stared at my brother in amazement. Did my resentment toward Mr. Watkins lead to a near fatal fall?

Whatever the truth of the matter, it has taught me a valuable lesson. In the future, I shall try to control my hostile thoughts. — *Linda Johnson, Sitka, Alaska.*



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YEAR OF THE FEAR

The outbreak of ergotism in France might well have been expected in 1789 ("The Great Fear," November 1981 FATE). Crops had been ruined by heavy rains; grain was scarce and prices had gone up; there were bread riots in Paris because bread was so scarce and so expensive and these riots contributed to the start of the French Revolution that year.

It stands to reason that in a time of famine contaminated rye which in better times might have been thrown away or fed to animals was eaten by people who had nothing else to eat. — *John Harllee, Florence, S.C.*

A PERSONAL ENCOUNTER

Dennis Rawlins' "sTARBABY" (October 1981 FATE) cited some classic examples of the way the Committee for the Scientific Investigation of Claims of the Paranormal operates. While I believe "personalities" should never be the issue, I feel I must comment on my only encounter with a member of CSICOP.

In 1978 at Appalachian State University at Boone, N.C., I debated UFO issues with Robert Sheaffer (substituting for his sidekick Philip J. Klass) in the first-ever college presentation of this material. Sheaffer was correct in pointing out that not all the astronaut-UFO encounters were valid. I had collected these from news media sources but had not investigated them.

Sheaffer was wrong in trying to explain away a UFO photograph, one that I had investigated and he had not, nor had he interviewed the eyewitness-photographer as I had. Calling the photograph a fake without having investigated it is hardly a scientific approach. It's another example of CSICOP methodology in action. — *George D. Fawcett, Lincolnton, N.C.*

SPOOKS IN THE OZARKS

Curtis Fuller's item on ball lightning ("I See by the Papers," January 1982 FATE) brought to mind something I witnessed many years ago in a rural area of southern Missouri.

In late October 1938 I was 16 years old and had already developed an interest in the folklore of the Ozarks. The old-timers had strong beliefs in their "spooks"—for good reason, in many cases.

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I had been told that if I went to a certain old sawmill pond after dark I would stand a chance of seeing one of the local spooks— a ball of blue light rising from the ground and drifting into the woods. The story went that it arose from the site of an old grave although no one could remember whose grave it was. But if I would just stay around for a while I would see the blue light return to the grave again.

With the fellow who had told us about it my dad and I went to the millpond one evening carrying an old lighted barn lantern. We sat down on a log facing the pond with the lantern behind us. We had been there for maybe 20 minutes when around the end of the pond about 30 feet away, a small blue light began to form near the ground. It was about the size of a softball and its color was a clear cornflower blue. Dad picked up the lantern and we started toward the strange light. By the time we were 10 feet from it, it was about three feet off the ground and had expanded to the size of a basketball. Its color was still clear and bright but now more a robin's egg blue. We were within five feet of the light when it started to move away. Our companion picked up a piece of a tree limb and shoved it into the ground to mark where the light had first appeared.

We started following it down the road. It had now taken up a swinging motion; the high point of the arc was about four feet above the ground and the low maybe two feet. At its lowest point it gave enough light for us to see the white sand of the road. The light went south about three-eighths of a mile to a one-room country schoolhouse. There it left the road, moved over to the building and passed from front to rear along the north side. We followed it along the back side of the school and back toward the road where it started south again. This time it went to a fork in the road, took the lefthand road and went about 600 yards to the gate on a lane leading to an abandoned two-room log house.

The light went over the gate and by the time we opened it and passed through, the light had reached the house. We watched it make a complete trip around the house and then it went inside through the only door. We could see it passing the windows and

(Continued on page 127)

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REPORT FROM THE READERS

(Continued from page 118)

through the cracks between the logs. It came out after a few minutes and started back toward the road. At this time the light passed within a foot of me, moving smoothly about three feet above the ground. It emitted a low soft hum like the 60-cycle hum of an electrical transformer. Later Dad and our companion told me they had heard it too.

The light took pretty much the same route back to the pond without the detour around the schoolhouse. We were about 20 feet from it when it reached the tree limb sticking out of the ground. Hovering there for perhaps half a minute, it became smaller and darker in color. When it had reduced to the size it was when we first saw it, it settled into the sand and was gone.

We didn't go to look for the grave. Dad said we should let well enough alone.

I don't think that this was ball lightning nor was it the classic will-o'-the-wisp. To this day I have no idea what it was—but three of us saw it and followed it for most of an hour. And it did return to its point of origin. — *Franklin L. Ward, Brunswick, Ga.*

* * *

I have seen ball lightening and I know it's real. When our house was struck by lightning, a ball of fire jumped up from the floor in front of my mother and I saw it at the same time in the living room.

A few years after that happened I was standing in front of our garage when a ball of lightning rolled down the driveway toward me. I was speechless. The lightning continued until it hit the dog's chain which it traveled down and killed the dog.

I was a teenager when I saw these balls of lightning and have never seen one in the 50 years since. — *Mrs. Roy Mennett, Johnstown, Pa.*

SHROUD SUPPOSITIONS

Concerning the Shroud of Turin I have

an idea about how the image might have been formed on the linen cloth.

As a science teacher (and also an investigator into things of the human spirit) I was able to do some research work with gifted children in my classroom. Some of these children claimed they could see vibrations emanating from the human body. The more religious a human being was, the more vibrations were seen. This leads me to hypothesize that when the spirit body at death passes through cloth, it may leave an image like that of a photographic negative.

One child made a detailed drawing of her spirit body leaving her physical body— even though she wasn't sure what it all meant. It happened after she said a special prayer and suddenly saw red vibrations coming out all around her body. The vibrations seemed electrical in nature, for when the vibrations collided, sparks flew. Then there were little explosions all around her and her body was surrounded by yellow light.

In an out-of-body experience or at death, if these "explosions" indeed occur, they could burn an image on cloth. — *Sam Silverstein, Torrington, Conn.*

* * *

One question concerning the Shroud of Turin has never been answered: Was the body within it alive or dead?

If there is blood on the Shroud, the body had to be alive because every undertaker knows dead men don't bleed. — *Flora Gunley, Belen, N. Mex.*

IN SEARCH OF . . .

Can FATE readers help me obtain the address of the healer Rosalyn Lee Bruyere? She has a healing light center in southern California. — *Miss M. B. Hilario, 23 Juliana Court, Heideveld, Athlone, Cape Town 8001, South Africa.*

* * *

I need assistance from FATE readers who have consulted psychic readers, healers, witches, astrologers, and so on. Please give me your reasons for seeking such consultation and describe the actual results, if any.

Please give me all information you find relevant, including pertinent information about yourself. All correspondence is entirely confidential. — *Lea Freeman, P. O. Box 753, Oakland, Calif. 94604.*

I am seeking a copy of the book *Science of Being* by Eugene Ferson, published in 1923 by J. F. Tapley Co., New York City. — *Lee S. Carroll, 1005 Baxley Lane, Longview, Tex. 75604.*

* * *

For my horror story called *Warning! I Brake for Werewolves,* I am collecting werewolf legends. Will FATE readers help? — *Martin S. N. Alu, 40 Chestnut St., Rochelle Park, N.J. 07662.*

* * *

Will a FATE reader give me the name and address of a true psychic with whom he or she has had positive experiences?

Also, is there anyone in the northeastern part of the United States who is an expert on past-life regression? — *Dolly Ghosh, Box 7490, Newark, Del. 19711.*

* * *

I am interested in learning about my past life. I have some hang-ups and would like to discover their origins. I would like to hear from anyone who does or does not recommend this sort of thing and especially I want to find someone to do the regression, possibly in the Tacoma, Wash., area. — *Kerri Bushnell, 5422 Calle Mayor, Torrance, Calif. 90505.*

* * *

I have been trying to "astral project" but so far have had no success. I have tried various tapes and read many books on out-of-body experiences. If anyone would write me about his experiences and give me some hints on how to succeed, I would appreciate it. — *Pat Lemieux, 972 Maplewood St., New Bedford, Mass. 02745.*

* * *

I would like to hear from any spiritualist who has recently lost someone dear. How long after the death did a loved one contact you? Was it within weeks or months? Does the loved one make contact at home or in church? Anything told to me will be in confidence. — *Mrs. Howard, Box 134, Station S, Toronto, Ont. M5M 4L6, Canada.*

* * *

For a nonprofit research project I would like to contact anyone who has successfully used chants, rituals, spells, magic words or any other mind-power concentration technique, especially in healing or business. — *Stan Farnsworth, Box 134, Lakeside, N.S. B0J 1Z0, Canada.*

I am interested in the Stewart Edward White "Betty"-related books. I have obtained *The Betty Book* and *The Unobstructed Universe* but I can't find *Credo* (1925), *Why Be a Mud Turtle?* (1928), *Across the Unknown* (1938), *With Folded Wings* and *The Road I Know*.

I would like to find also *Raymond* and *Life and Death* by Sir Oliver Lodge and *Our Unseen Guest* by Darby and Joan.

I will purchase these books if anyone has them to sell and will pay the cost of mailing them. — *J. H. Parsons, 712 S. Leeds St., Kokomo, Ind. 46901.*

* * *

For a lengthy and detailed report on the Zeitun apparition I am seeking comments from persons who witnessed the apparitional incidents. — *Raymond Bayless, 11348 Cashmere St., Los Angeles, Calif. 90049.*

* * *

Anyone who wishes to receive a 30-day free psychic biorhythm chart may have it by sending birth date and a self-addressed stamped envelope to me. — *Y. S. James, 516 Avenue of the Butlers, Columbus, Ohio 43223.*

* * *

Of all the scientific disciplines, phrenology is almost forgotten in American education. I would like to know about schools that instruct in this ancient science and I also seek colorful classroom charts which illustrate it. — *Rajahraja Khan, 1421 Arch St., Rm. No. 859, Philadelphia, Pa. 19102.*

* * *

I am interested in hearing detailed reports from persons who had premonitions about the May 1979 DC-10 airplane crash in Chicago. Premonitions validated by witnesses before the event occurred would be most helpful, as well as reports of those who canceled their reservations on this flight. Please include your telephone number if you wish to be contacted for a follow-up interview. — *K. Winters, P.O. Box 920, Montrose, Calif. 91020.*

* * *

I am looking for detailed accounts of all types of encounters between human beings and entities of a presumably demonic nature, whether planned or unplanned, brief or extended. All replies will be kept confidential. — *Chris Cortese, P.O. Box 30752, Honolulu, Hawaii 96820.*

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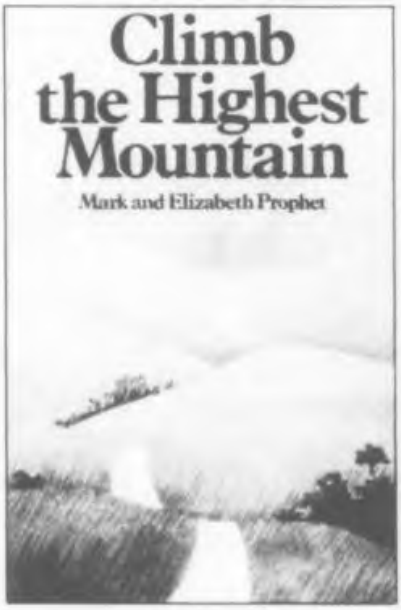
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