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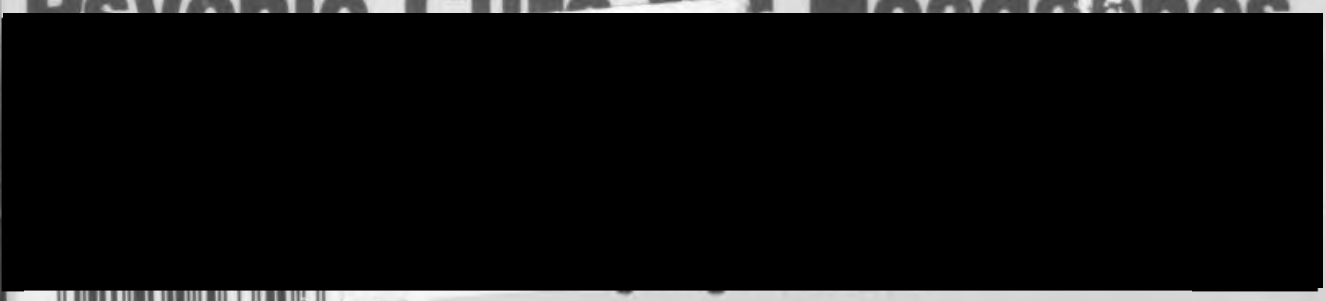
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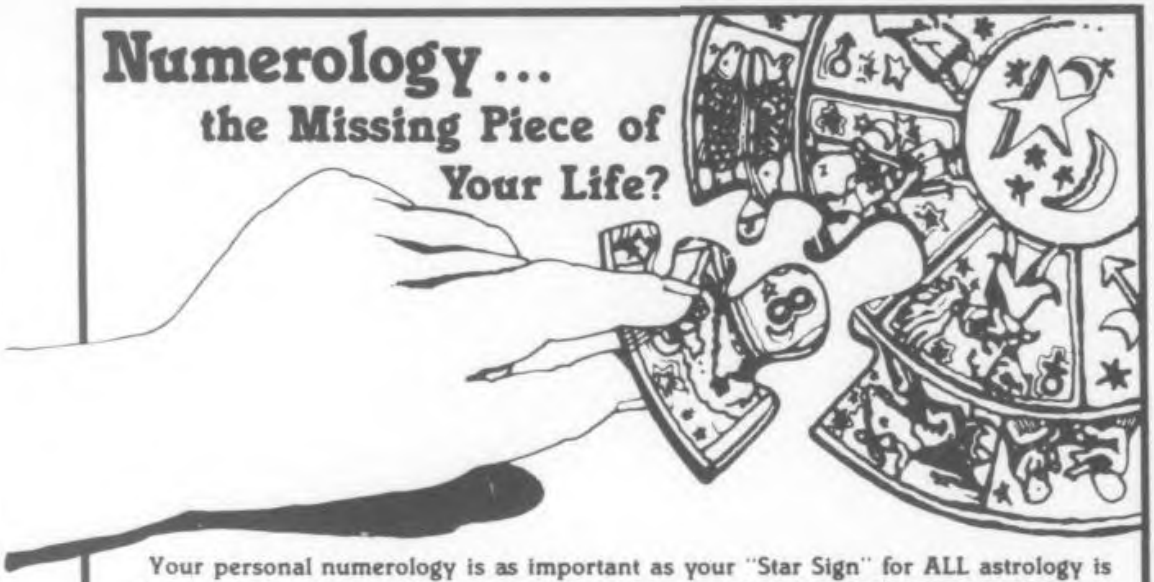
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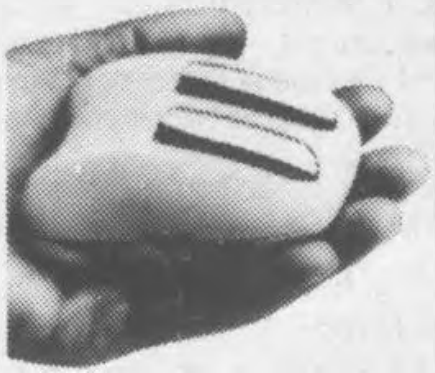
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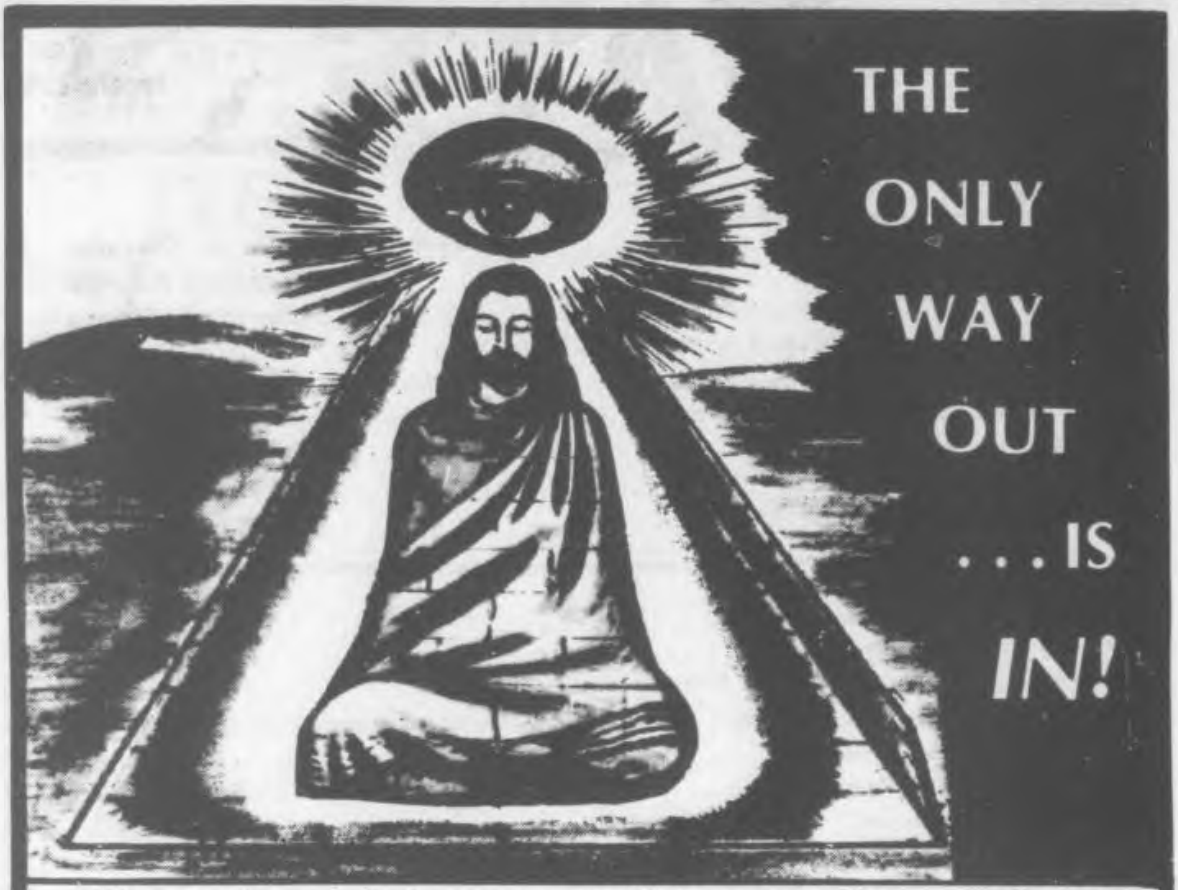
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FATE MAGAZINE, 500 HYACINTH PL., HIGHLAND PARK, ILL. 60035. Phone (312) 433-4550

Publisher ..... Curtis Fuller
Associate Publisher and Editor ..... Mary Margaret Fuller
Managing Editor ..... Betty Lou White
Associate Editor ..... Jerome Clark
Consulting Editor ..... D. Scott Rogo
Circulation Manager ..... Cecelia Tossi
Advertising Director ..... Chester S. Geier
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FATE (ISSN 0014-8776) (USPS 501-470) is published monthly by CLARK PUBLISHING COMPANY, 500 Hyacinth Place, Highland Park, Illinois 60035. Second-class postage paid at Highland Park, Illinois, and additional entry offices. We do not accept responsibility for the return of unsolicited manuscripts, photographs or artwork. Subscriptions: $12.00 a year (add $3.00 a year postage for Canadian subscriptions, $4.00 a year for foreign subscriptions). Address correspondence regarding subscriptions and address changes to FATE Subscriptions, 170 Future Way, Marion, Ohio 43302. Please notify Marion, Ohio, office of change of address 30 days in advance, giving both old and new addresses and Zip Code. Copyright 1982, CLARK PUBLISHING CO.



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I SEE BY THE PAPERS



by Curtis Fuller

QUOTE OF THE MONTH

The whole direction of the human mind has taken such a perverse turn, mainly as a result of the materialistic bias of the modern intellect, that even if an angel were to descend from the sky to warn the race against the danger, perhaps only a handful of the simpler folk would listen to him. The others would treat it as an optical illusion and proceed on their way..

—Gopi Krishna
The Shape of Events to Come

KNOWLEDGE about the nature of reality comes to us in bits and pieces from many sources. Slowly these are assembled into a meaningful pattern. We have watched this taking place in the area of life energies and bioelectric fields during the more than 30 years we have published FATE.

There are significant implications in these findings and theories—some of them could change the way we think about our world. The latest claim is reported in the August 23, 1982, issue of *Brain/Mind Bulletin* in an interview with Florin Dumitrescu, who is described as an "internationally acknowledged authority on 'electronography'—making images of bioelectrical fields."

Bioelectrical fields have varying frequencies and can be made visible and photographed because surrounding ionized gases take on their pattern much as iron filings take on a pattern in an electromagnetic field, Dumitrescu states.

He claims that "electronographs" of the human body reveal "electrodermic energy points" which correspond to the traditional acupuncture points. But they are visible only when the body is sick and they disappear upon recovery, he says.

The significance of all this is that Dumitrescu believes severe disequilibrium in his electronograph patterns may be a warning of an approaching disease. Further, he believes that the patterns can show whether the condition can be reversed and whether a given treatment is effective.

∞

PSYCHOKINESIS?

A BRIEF article in the same issue of the *Bulletin* provides other significant information about bioelectric fields. Walter Peschka of the German Institute for Space Research reports that the "mere presence of some individuals induces movement in a mechanical

balance, even when it is suspended in a vacuum." Other individuals, he says, have demonstrated their ability to sense low-frequency electromagnetic fields.

"As yet, these effects cannot be satisfactorily explained in terms of any known physical interaction," Peschka states.

Confirmation of this effect would go a long way toward explaining psychokinetic activity. Perhaps science then would admit that parapsychologists are right: the mind (or the body's electrical energy) can move objects and produce physical effects.

∞

A NEW WORLD?

SO HERE we have apparently simple claims arising from the development of new and highly sophisticated techniques and instrumentation. FATE always has insisted that many psychic claims would someday be explained by new physical discoveries. This belief has been rejected by conventional parapsychologists including the late J. B. Rhine. Nevertheless, the many bits and pieces that we spoke of earlier seem to point in this direction.

This research may do far more than warn of impending illness or explain psychokinesis. It may have profound implications for understanding reality.

After all, Dr. Harold Saxton Burr and his associates at Yale University Medical School years ago identified bioelectrical fields with far more primitive equipment than is used today. And all of these areas appear related to field theory, about which we do not hear so much these days. Yet research into field theory proceeds under other names—from the theories of morphogenetic organizing fields proposed by Dr. Rupert Sheldrake, to the farther-out concepts that the universe, the world and all of us are immersed in a crystalline matrix so sensitive that an effect at the far edge of space would instantly influence reality light-years away.

Sheldrake's theories have many implications, one of which certainly would be to modify current theories of evolution. And all field theories are attractive to those who believe that somehow, deep levels of all minds are mysteriously linked in a mysterious giant network which we sense only briefly from time to time. The ideas that come into our consciousness at such times come from no source that we are aware of. They may stimulate psychic insights. They may explain telepathy, clairvoyance and precognition.

All of this is very, very speculative but we observe that most persons interested in psychism come to believe that somehow, somewhere, there must be what is called "universal mind" or "cosmic consciousness." Confirmation of field theories could explain this—and many other mysteries as well.

∞

THE MILLS OF THE FDA

SOME MONTHS age we commented on the hard row that DMSO (dimethylsulfoxide) is hoeing in trying to win acceptance as a medical treatment. DMSO is hailed variously as a wonder drug and as a hoax. Many physicians swear by it and administer it to themselves but it was banned by the Food and Drug Administration for use in humans because of evidence indicating it can cause eye damage to

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animals. It has been permissible in the treatment of one bladder disease, interstitial cystitis, because it is the only treatment that works.

DMSO has never been properly tested for its potential therapeutic uses but the ban was lifted in 1980 because scientific reviews suggested that it was safer than originally thought and that it holds promise.

Now Ron Kotulak, science editor of the *Chicago Tribune,* reports that DMSO may become the first drug to treat strokes effectively. He quotes Dr. Jack de la Torre of Northwestern University as saying that studies in several countries show it is highly effective in preventing the brain damage and death that usually accompany experimentally induced strokes in animals.

De la Torre, who headed a meeting of the New York Academy of Sciences on DMSO, reports that it has the amazing ability to prevent severe tissue damage in many disorders in which blood is cut off to vital organs. De la Torre listed favorable reports on this inexpensive drug:

- It has "effectively prevented" paralysis in animals subjected to spinal cord injuries.
- It has shown itself to be as potent as morphine in producing pain relief without being addictive.
- Combined with the recently approved antiviral agent acyclovir it is more effective in killing viruses than acyclovir alone.
- It has healed skin ulcers of patients with progressive systemic sclerosis.
- It has prevented irreversible kidney damage in animals with acute kidney failure.
- Test tube experiments show DMSO

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can cause cancer cells to revert to normal cells.

More than 80 percent of all strokes are caused by blocked arteries and Dr. Sean Mullan, chief of neurosurgery at the University of Chicago, thinks it may be the best drug discovered to date for treating stroke which kills 170,000 Americans each year. Moreover, DMSO could be effective in treating reduced or blocked blood supply to the heart, kidneys, intestines and other organs.

Unfortunately, final results of these tests won't be available for some time. Stringent FDA regulations on testing drugs will delay human clinical trials for about a year. Meanwhile the American Medical Association warns against using commercial or veterinary grade DMSO because it contains impurities which could damage the body.

NEW/OLD FOLK REMEDY

ANOTHER exotic health product, strange as it seems, is sphagnum moss—the kind of swamp-growing deep moss that florists often use to keep flower stems moist. Dr. Bryan Williams of Boxgrove, Sussex, England, writes of the healing powers of sphagnum moss in the September 9, 1982, issue of *New Scientist*.

The use of sphagnum moss to help heal wounds dates back to ancient times, Dr. Williams says. A skeleton from the Scottish Bronze Age bears evidence of a chest wound over which a large pad of sphagnum moss had been laid. Irish warriors around A.D. 1000 used it. So did North Germans in treating farm injuries.

At present no one knows what the healing properties of sphagnum moss

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are. It was used rather extensively in World War I, when it was thought necessary to sterilize it—a procedure which may have negated its healing properties. In addition to its direct healing abilities it has great absorptive powers; it does not allow discharges to pass through as does cotton batting and it deodorizes as well.

Dr. Williams finds it regrettable that more is not known about sphagnum moss and proposes a modest research program to look into its healing powers.

He reminds the skeptics that "the Germans, for all their long tradition of scientific and medical research, dismissed penicillin during the Second World War as 'just moldy cheese!'"

∞

A NOTE ON DIET

NUTRITION is moving more and more into the forefront of serious medicine, according to the Newhouse News Service. "You are what you eat" has been the slogan of health food faddists for years. Now Dr. Brian Morgan, assistant professor at Columbia University's Institute of Human Nutrition, says, "You can affect your mood and behavior by the kinds of food you eat." He predicts that eating specific foods soon will predictably alter moods, improve memory, reduce appetite and even moderate insomnia.

For example, he suggests that changing diets may help the short-term memory loss so common to older people. Studies appear to show this is caused by the fact that the bodies of older people not only make less of a substance called acetylcholine but break it down more rapidly.

If this is true, memory capacity could

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MY "MAGIC LAWS" FOR ABUNDANT HEALTH AND PEACE OF MIND

By Luke G. Thomas

A poor Vermont boy, I was orphaned at 12. I did all the wrong things up to age 58 and yet have managed to live to age 90, sound physically and sharp mentally. I am neither retired nor in a rest home; I am truly enjoying productive activities.



Whistling Luke, 1983

Many FATE readers believe an unseen energizing force may be tapped by receptive researchers to greater or lesser degree. Some seek mystic wisdom, mantras or amulets. I found the "magic pearl" by *learning* and *obeying* simple, natural laws of eating, deep breathing, mild exercising, resting and respecting the loving Creator.

IT PAYS TO CONSIDER NEW IDEAS

You may need the priceless information brought to me in 1950, following a fourth heart attack. Survival seemed remote. I also suffered from painful arthritis, high blood pressure, prostatitis and obesity which I blamed upon age. I WAS KIDDING MYSELF . . . it was the effects of wrong information. Since 1950 my body rebuilt itself with what I put into it. Doctors say my heart is sound . . . I suffer no pain, use no medication, exult in energy.

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How far you may improve your health, circumstances and influence by following my advice, no man can tell. These "magic laws" should work for you as they have for me and thousands of others. YOUR OWN CHOICES of food, water, thoughts and action will decide the outcome. "The human body," says Dr. H. G. Bieler, M.D., "has an amazing capacity to repair its own injuries and to heal its illnesses". MY BODY DID IT WHEN I TREATED IT INTELLIGENTLY. *If you dream of more abundant and productive life on earth my "magic laws" are worth trying.*

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be increased by raising the intake of acetylcholine. A diet high in lecithin—eggs, dairy products, wheat germ and soya—could do it. Lecithin also is available in unflavored granular form.

A neurotransmitter called serotonin is associated with feeling satiated. It is a little more difficult to call the shots on this because serotonin is associated with sleepiness. "If you're sleepy, you probably have a high serotonin level," Dr Morgan says.

So take your choice: low serotonin, feel hungry, eat and grow fat and stay wide-awake; high serotonin, feel satiated, grow thin and be sleepy.

Of course, it's really more complicated than this. Another substance called norepinephrine also is linked to feeling hungry. And it is linked to blood pressure changes, for example, and probably to other things. So don't prescribe for yourself!

∞

FATE CONCERNS

TO READERS who wonder why FATE, devoted mostly to mind phenomena, should be so concerned with physical effects, we would like to stress that both the psyche and the physical body are involved in being well. This is the essence of holistic medicine. We believe it's impossible to separate mind and body in medical situations and maybe in other situations as well.

∞

CANCER PERSONALITIES

RECENTLY Tom Cox of the Department of Psychology at Nottingham University defined what he believes to be a typical cancer personality. Cancer victims, he says, tend to

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Psychic energy is coming to you from many sources and a great deal of it is often negative. This negative psychic energy can come from fellow workers and competitors, friends, relatives and relationships. It is often in the form of irrational anger, hate, envy, or fear, and is usually unconscious, but can also be consciously and deliberately directed at you.

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be passive and are able to deal with their problems only in a limited way. They can't handle hostility and respond to pressure by feeling dejected and helpless.

Cox and his colleagues at Nottingham propose that one reason for the high incidence of cancer among such people is that the pressures they feel result in lower white blood cell counts. Since white blood cells are an important part of the body's immune system, there may be a connection between fewer white blood cells and increased cancer susceptibility.

Perhaps allied with this are the findings at the University of Pennsylvania that rats in a hopeless situation tend to develop more cancers than control rats. Madelon Visintainer and other researchers conclude that the psychological experience of helplessness "somehow interfered with the ability of the organism to resist tumor development."

If the mind can make a person more prone to cancer, then that same mind ought to be able to make one less prone to cancer—and even to assist in healing when cancer occurs.

Drs. Carl and Stephanie Simonton propose mental imagery to help combat the disease. They urge cancer patients to use their imaginations to picture their cancer cells as weak, confused creatures and their white blood cells as strong dynamic heroes. One study of terminal cancer patients showed that patients using such visual imagery survived an average of 24.4 months after diagnosis—twice the national average according to UPI.

However, Dr. Philip Lansky, a Philadelphia physician, disagrees with the Simontons' technique. He says that

most visualization approaches have patients imagining cancer cells as enemies and white blood cells as vicious attackers—dogs, rats, soldiers or whatever. He recommends that patients should not fight but should "love" their cancer.

According to *Brain/Mind Bulletin,* Lansky says: "To *fight* a tumor one needs guts. But to *love* a tumor one must draw from deeper sources." He recommends a visualization method that accepts and "melts" the cancer by a healing gold light emanating from the bone marrow, which is the physical source of immunological competence. It is also symbolic of "spiritual power and existential certainty."

∞

LIVING TO BE 140

A NUMBER of years ago studies done on laboratory animals led to the idea that "The Thin Rats Bury the Fat Rats." It is hard to do such nutrition studies on people but the research with rats and mice suggests that eating less—of certain foods—can increase longevity.

Dr. Roy Walford, a pathologist and expert on aging at the U.C.L.A. School of Medicine, told Jane E. Brody of the *New York Times,* "Long-term undernutrition is thus far the only method we know of that retards aging and extends the maximum life span of warm-blooded animals. The finding is undoubtedly applicable to humans because it works on every animal species thus far studied."

The maximum life of humans over millennia has generally been about 100 years. But if people respond to dietary restrictions in the same way that other



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mammals do, Walford believes the maximum life span could increase to 140 years and the average life span to more than 120 years.

This magical diet on which laboratory animals thrive is called "undernutrition"; it contains all the required nutrients but about a third fewer calories than needed to maintain "normal" body weight. Such a diet also decreases the risk of developing those diseases associated with aging such as heart ailments, cancer, kidney disease and arthritis.

Walford's co-worker Dr. Edward J. Masoro, chairman of the department of physiology at the University of Texas Health Sciences Center in San Antonio, is quoted by Brody as saying: "Our animals are not malnourished—their diets are not below the recommended limits for any food substance." He warns: "Our studies do not mean that cuts should be made in government feeding programs."

Twenty-six years have been added to human life expectancy since 1900. The *average* person can expect to live 26 years longer. But the *maximum* life span has not increased. Robert N. Butler, who left the directorship of the National Institute on Aging on August 16, 1982, recently pointed out that while society has enthusiastically supported research to increase life expectancy, it is now becoming alarmed at the consequences. He told Constance Holden of *Science* that people are now asking whether we can afford such a large aging population. By 2020 there will be an estimated 50 million Americans over age 65. "We have not really in a very serious way looked at what's coming, and it's happening very fast," Butler said. "The implications could be staggering."

What if the Walford-Masoro and allied research now succeeds in adding another 30 years or so and average life expectancy becomes 120 years? Unless most of these additional years are productive this will have devastating effects on our economy.



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GOD-GIVEN FILLINGS

ADD THE NAME of Danny Davis to the list of evangelists who claim that gold and silver fillings appear in the teeth of members of his congregations during gospel meetings. Recently, in Mendota, Ill., Linda Zinke of West Brooklyn, Ill., obligingly showed one of her molars to Bill Stokes of the *Chicago Tribune.* She told Stokes that the cross-shaped filling in her tooth had not been there when the meeting started.

This was no surprise to the Rev. Danny Davis. He calls these events "creative dental miracles" and says the fillings often are in the shape of a cross, "God's seal of approval."

One miracle filling, however, was not cross-shaped. Terri Czubachowski attended a Danny Davis service in Virginia and later showed Stokes a large silver filling, saying, "I didn't even know it was there until my friends saw something shiny in my mouth."

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AMITYVILLE II

AS WE write, the movie *Amityville II: The Possession* is about to be released across the land. And with Ed and Lorraine Warren, the demonologists, promoting it like demons, the whole story is being reviewed (again) by the press. Ed and Lorraine claim to be ghost hunters and are the "demonology advisers" to the movie."

We wish to advise you: the preponderance of evidence is that the first film, *The Amityville Horror,* undoubtedly was based on a hoax and now its successor movie is undoubtedly fiction. We think this is too bad. There are genuine poltergeist stories around the country; why invent them?

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FATE presented the evidence which indicates the original story of a house in Amityville, N. Y., supposedly haunted by demons was suspect.* Let me review some of the evidence:

• The Lutz family, who lived there during the alleged hauntings and fled the place "in terror" after 28 days, are supposed to have moved out in such haste that they left their possessions. But Ed Lowe, a columnist for *Newsday* who has investigated the story, says, "It had to have been a setup since Day One. The day after the Lutzes fled, supposedly in terror, they returned to hold a garage sale—just lots of junk. It was obvious they hadn't moved in there with anything worth anything. And during the entire 28-day 'siege' that drove them from the house, they never once called the police."

• The Warrens say that Jay Anson's best-selling book *The Amityville Horror* which preceded the movie has not been discredited. But William Weber, the Lutzes' lawyer, told the Associated Press in July 1979, "We created this horror story over many bottles of wine that George [Lutz] was drinking. We were really creating something the

*See "The *Amityville Horror* Hoax" by Rick Moran and Peter Jordan, May 1978 FATE.



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You will want one of these for yourself at once, and after you've read it, you'll want to give a copy to everyone you know! This time Al "shoots from the hip," telling it like it was (regardless of the ruffled feathers of the prudish), and giving you his intimate secrets of facing life like it is while you play the grand game to win! Al promises to keep it in good taste, but to "fight my editors as hard as necessary to keep in the four letter words where they are essential to transmitting the flavor of the real life situation. In the book, he tells of the poverty and inferiority of the beginnings of his life and how he used the principles he now teaches to overcome all the obstacles and build a happy, prosperous life for himself—while he tells you clearly how you can do it for yourself. You might call this a **"How To Book for People Who Hate How To Books."** Al weaves in the story of **E.S.P. Lab,** and its why and how along with poignant ideas and techniques that will enrich your life forevermore. If you like excitement, intrigue, sex, magic, prosperity and real enjoyment of life, this is a must for you! Don't delay, order yours (and if you're smart, a spare copy) **today.** Just cut off the convenient coupon below and rush it with your check or money order, or Master Card or Visa number to **E.S.P. Laboratory,** 7559 Santa Monica Blvd., Los Angeles, CA. 90046 today.



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public would want to hear about. If the public is gullible enough to believe the story, so be it."

• In 1977 Jim and Barbara Cromarty, who bought the house after the Lutzes moved out and who still live in it despite the Warrens' statement to the contrary, sued Prentice-Hall, Bantam Books, Jay Anson and the Lutzes, charging that the book was a hoax which had damaged their lives, presumably because crowds of crazies poked around. The suits were settled in their favor, reportedly for a sum in six figures, according to Clarence Peterson, writing in the *Chicago Tribune* on September 23, 1982.

According to Peterson, "The Cromartys are happy at home; the imaginary demons are long gone; and as Ed Lowe puts it, the Wackos, the card-carrying certifiable organized lunatics who descended upon Amityville in 1976, finally have dwindled to a precious few—at least until *Amityville II* comes out."

∞

CLAIRVOYANT VINNIE

RANDOM House recently published an unusual book, *Erma,* which details the life story of Erma Calderon, a black woman, now 70, who survived incredible calamities. She has told her story to Leonard Ray Teel in what the reviewer calls "a devastatingly beautiful book in every way."

Phyllis Theroux's review, which appeared in the *Washington Post* and the *International Herald Tribune,* describes one incident from the book—the death of Erma's older sister Vinnie.

"Vinnie was clairvoyant. She could

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predict things, like fires, burglaries and deaths, including her own. Vinnie had a dream, when she was 15, that she was lying in a coffin with Erma's new dress on. That dream came true, over night.

"The day after Vinnie died my mother said to me, she said, 'Erma?' I said, 'Yes, ma'am.' She said, 'You love your sister, don't you?' I said, 'Yes, ma'am, I really love my sister. I love my sister and I want her to come back.' She said, 'Will you give her your dress and slip?' 'Oh, no way, uh-uh, I love her but not that—that dress is going to stay for me until I can wear it.' My mother didn't pay any mind. She took my dress and slip and she buried her in it—just like Vinnie *said* she saw herself in that coffin with that dress and slip on. And I'm glad she did, because I didn't have any sense then." Erma was six when this occurred.

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THE GREAT EARTHQUAKE

WE OFTEN write about catastrophes past and present and future, including the long anticipated Southern California earthquake. Assorted characters and prognosticators have been predicting it for years. The most publicized forecasts have been based on gut feelings and ignorance.

The facts seem to be that no one can know *exactly* when the Great Quake will come but . . . . Responsible opinion, agreeing for once with the quacks, is quite certain that it's on the way.

A report by four experts from Caltech and Lamont-Doherty Geological Observatory of Columbia University in the September 17 issue of *Science* concedes that geologists do not have enough experience to tell even when such an event is likely to occur. Nonetheless, the four agree that California is likely to experience one or more earthquakes of Magnitude 7 or higher within the next 10 years.

The four seismological experts, C. B. Raleigh, K. Sieh, L. R. Sykes and D. L. Anderson, conclude that since 1978 the number of moderate to large earthquakes in California has increased, compared with their frequency during the previous 25 years. They conclude that the annual probability of a quake of Magnitude 7 or greater is now 13 percent a year. "The San Andreas fault has accumulated sufficient potential displacement since the last rupture in 1857 to generate a great earthquake along part or all of its length."

∞

DISASTERS

THE seriousness of such an earthquake obviously depends on where

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Am thy servant to impregnate thee with thoughts and ideas. All thou hast to do is to choose."

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"Still thou shalt be responsible in all; whether the result be good or evil according to thy choice, whether thou fawn upon Satan or emulate thy Creator."

"Come thou to the All Highest Fountain."

Turn thou away from ignorance."Be free! Learn to know liberty! Think for thyself!"

"Choose thou, and I will do the labour Myself for thee."

"I will teach thee to know thy Creator; to hear His voice and to see His hand.

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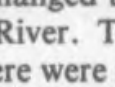
it centers. Most injuries and deaths in earthquakes occur because of the failure of buildings and other man-made structures. The most severe earthquake in the United States was at New Madrid, Mo., on December 15, 1811; no one was killed although the quake changed the course of the Mississippi River. The country was so primitive there were no building walls to fall on anyone's head. An earthquake centering on a large city would be an entirely different matter—just as the San Francisco Earthquake of April 18, 1906, caused heavy loss of life and property (700 persons perished and property loss totaled $500 million).

But earthquakes do not cause nationwide damage and certainly not worldwide damage. Volcanic eruptions, although their greatest destruction centers in their immediate area, can be another matter.

When the Mexican volcano El Chichon erupted early in April 1982 it was generally considered to be just another local eruption in a primitive area and not a catastrophe. But more and more climatologists are worrying about it.

It is generally agreed now that the cloud of debris from El Chichon is certain to "temporarily" cool the climate of the northern hemisphere. Although most of the ash has dropped out of the cloud, a great quantity of sulfur dioxide gas and sulfuric acid droplets remain. Any cooling that occurs will be caused by the droplets reflecting sunlight back into space. Richard A. Kerr points out in *Science* that the Mount St. Helens eruption did not affect the climate to any extent because its plume contained little sulfur dioxide gas.

Even if the El Chichon cloud were to cool the northern hemisphere by only a few tenths of a degree centigrade, the effect would be more than a slight increased chill in the air. There could be extreme local changes in the patterns of atmospheric circulation.



NEWS & NOTES

• Archaeologists have found evidence of an extensive copper smelting industry on the north coast of Peru at Batan Grande. The industry seems to have begun around A.D. 800 and continued for 500 to 600 years. The ore was sorted and crushed at mines less than six miles away and probably hauled to the smelters by llama caravan. So far 24 furnaces have been excavated and it is estimated as many as 100 remain to be found.

• While "killer bees" have occupied the attention of those of us who fear that insects may take over the world, another and perhaps more virulent creature not only has established itself in eight of our southern states but has proven impossible to eradicate. These are fire ants, which entered the country from Brazil in 1918. They are tiny creatures with sharp jaws and a venomous tail which inflicts multiple stings. Fire ants have been known to kill newborn pigs, sheep, calves — and people.

• Fossil protohuman bones discovered in Ethiopia and reported in June 1982 have been identified as those of a bipedal apeman four million years old. This makes them 400,000 years older than the famous "Lucy" skeleton found in 1974. These bones and Lucy's apparently belong to the same species.

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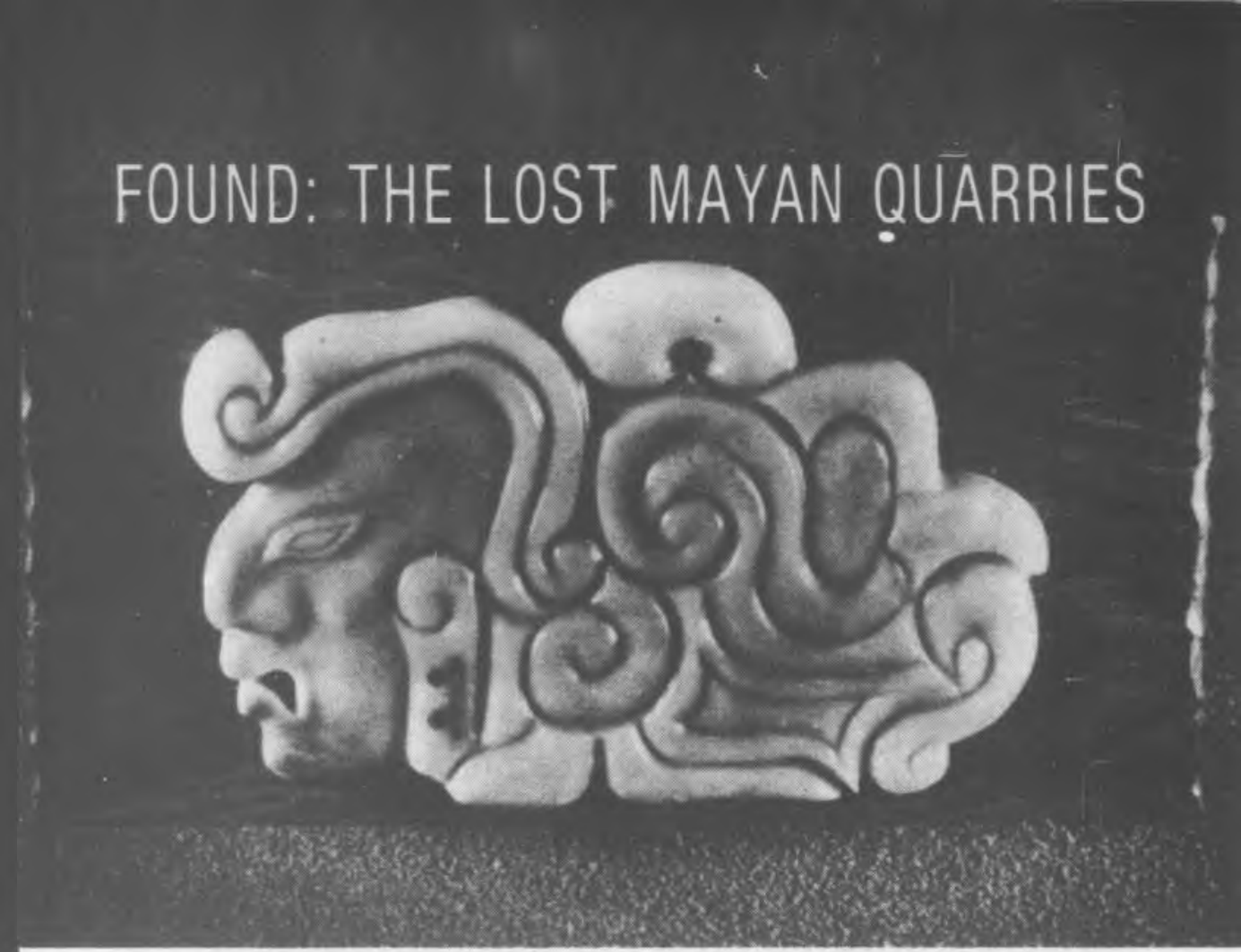
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FOUND: THE LOST MAYAN QUARRIES



Stylized Mayan figure was carved from white jade by Robert Terzuola, manager of Jades, S.A., and winner of first prize in U. S. national jade carving competition.

For centuries adventurers and scholars searched for the source of the priceless mystical stone.

By Mack Reynolds and Peter Olwyler
Photographs by Peter Olwyler

"THERE ARE those who know where precious stones grow, and in fact a precious stone, wherever it is, emanates a subtle vapor or steam, and said vapors arise at sunrise and at sunset, and those who search for such stones place themselves in a convenient place at sunrise and look in the direction of the sun, and when they see the delicate smoke rising, they know there are precious stones there, which have been born or were hidden in that place. They go to that place, and if they find a stone from which the vapor came they know it contains a precious stone and they break it to find it."

That's the way the Aztecs found jadeite, the precious stone more often called jade, according to Fray Bernardino de Sahagun's *General History of the Things of New Spain.* His informants were the Indians themselves.

Not only the Amerinds used this somewhat mystical manner of locating what they and the Orientals consider the

most beautiful and valuable of gems. Halfway around the world, in Burma, where Chinese lapidaries obtain jade, the same method is used. And the professional jade prospectors jealously guard their almost ritualistic secrets of identifying jade-bearing boulders.

This is but one facet of a debate which has been raging among archaeologists, historians and geologists for centuries—since the Spanish conquest of Mesoamerica in the 1520's. It centers on this question: What was the source of the Mayan, Olmec and Aztec jade?

Andre Emmerich writes in his *Art Before Columbus,* "For many years it was doubted that jade was found in Middle America, because no deposits had been traced in modern times, and there was much speculation about the origin of pre-Columbian jade and its possible sources and importation." Other authorities went further and argued that the jadeite must have been imported from China or elsewhere in the Orient. Even *Encyclopaedia Britannica* mentions the China possibility.

The jade used by the Mayans, Olmecs and later the Aztecs was jadeite, basically a silicate of sodium and aluminum. The ancient Chinese used nephrite, a calcium magnesium silicate. Not until the 18th Century did they begin to import jadeite from Burma.

Jadeite is far superior to nephrite; it is harder and brighter in color and has more luster after it is polished. Jadeite is also considerably rarer. American jadeite differs slightly from the Oriental in that it contains small amounts of diopside, which provides a beautiful translucent blue unknown in China.

The most valuable of all jades is imperial green, the only source of which



Mary Lou Ridinger and her husband Jay have found lost Mayan jade quarries in the Motagua River Valley of Guatemala.

was once thought to be Burma. Recently, however, true imperial jade has been found in Olmec tombs in La Venta near Vera Cruz, Mexico.

Most of us have a misconception about the values of gemstones. Although emeralds, rubies and sapphires are highly prized, when we think of the ultimate in expensive gems, we ordinarily think of diamonds—such fabulous gems as the Hope Diamond and the lost Great Mogul, said to be the largest diamond ever cut. Nevertheless, by far the most valuable gem is imperial jade of the type found mainly in Burma. One carat is worth from $500 to $15,000 and it takes five carats to make a gram. This means that a pound of imperial jade, cut up into gem size, is

worth from $11,363,636 to $34,090,909.*

Imperial jade is found only in small pieces. Other types of jadeite appear in boulders which may reach several tons in mass, although usually they weigh only 200 to 300 pounds. A square inch of apple-green jadeite, before it is carved, will sell for about $200. A bead necklace will retail for possibly $2000.

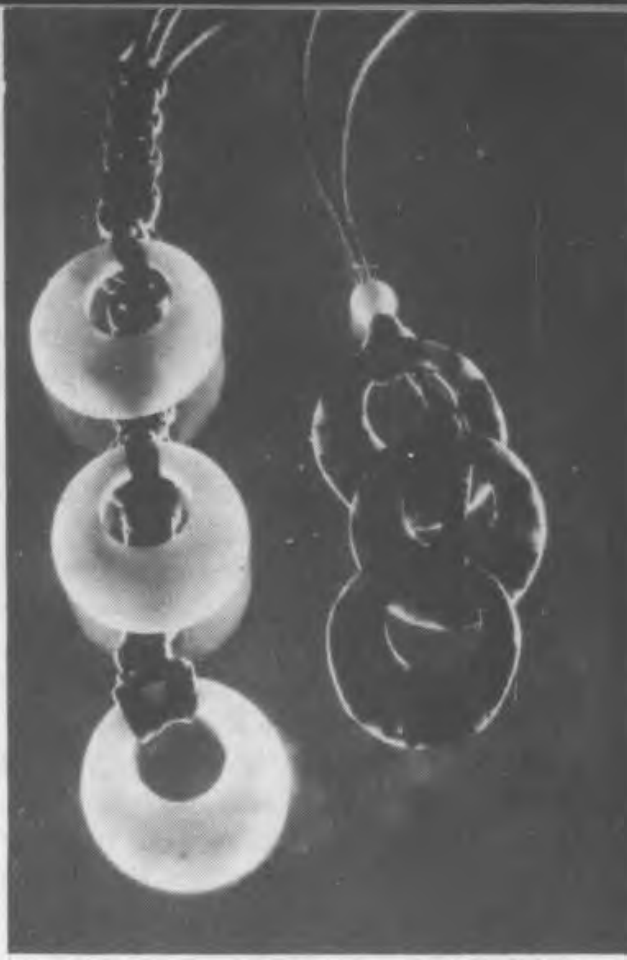
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RECENTLY the debate over the source of Mesoamerican jade has ended. Mary Lou Ridinger, a young American archaeologist, has found the lost Mayan jade quarries in the Motagua River Valley of Guatemala. The question immediately comes to mind: How in the world could quarries as valuable as this become lost in the first place? And thereby hangs a wry tale.

When Cortes and his conquistadores invaded Mexico in the early 1500's they were seeking primarily gold and silver. They found it in such abundance that Spain became so wealthy and powerful that she dominated Europe.

At first the Spaniards were received with friendship and hospitality, the Indians having no conception of Machiavellian politics or of European warfare and conquest. When Cortes said that the Spanish suffered from a disease that only gold would cure, Montezuma turned over his treasury. The Indians didn't value gold and silver all that much.

In *The Discovery and Conquest of Mexico,* Bernal Diaz tells the story of Montezuma promising Cortes the most valuable things in his possession—when on the surface at least their relations were still friendly. The Spaniard's eyes gleamed but when the Aztec ruler presented him with five pieces of green stone it was all Cortes could do to hide his disappointment.



White and apple-green translucent jade disks are worn on thong as necklace.

The green stones, of course, were jade which the Indians called *chalchihuites.* At the time jadeite was unknown in Europe; it had not yet been introduced from the Orient. The Spanish saw no value in Montezuma's stones and scorned them.

When Tenochtitlan (Mexico City) was finally captured the Europeans spread out over the rest of what they called New Spain. Pedro Alvarado led the expedition into what is now Guatemala;

*These astronomical figures can be confirmed in Van Nostrand's *Catalogue of Gems* which gemologists consider the definitive work on the subject.



Jades, S.A., showroom in Antigua, Guatemala, is decorated with jade. Hanging lamp is thin jade set in wrought iron; backgammon board is made of green and white pieces.

by the time he had pacified the country the jade industry was in complete disarray.

Jade was so valuable in the eyes of the Indians, both for its beauty and for its religious connotations, that only the most affluent could afford it. It was difficult to find and especially difficult to carve with the natives' primitive tools. Now the chiefs and head priests of the Mesoamerican tribes were either dead or out of power. The market for jade was gone and the Spanish were uninterested.

For a time the quarry workers and members of the lapidary guild remained in the small towns near the quarries, instructed by the few remaining priests to guard the source of the sacred stone. But as the generations went by, even they forgot the location of the jade boulders. By the time the conquerors realized the value of jadeite and came looking for its source, not even the local Indians could guide them.

As the centuries went by, worked jade continued to surface in Mesoamerica—from northern Mexico to as far south as Costa Rica—but especially in the vicinities of the more civilized tribes such as the Olmecs, the Mayans and the Aztecs. In both Chichen Itza and Palenque jade jewelry and figurines abounded in the tombs of the head priests. Even life-sized masks carved from solid jadeite turned up.

One of the most fascinating archaeological discoveries came in 1905-1908 when the Peabody Museum of Harvard

University dredged the Well of Sacrifices at Chichen Itza. During famine and drought, the Mayans placated the rain gods* by throwing human sacrifices, especially young girls, into the well. But along with the human bones, the dredges brought up a considerable number of gold and jade objects—hundreds of polished beads, carved jade ornaments, sacrificial knives and even throwing sticks.

The strangest discovery, however, was made in Guatemala at Tikal, probably the oldest of all Mayan cities. There the University of Pennsylvania conducted a dig led by Nicolas Hellmuth. In Burial Tomb 114 they found the body of a priest with pieces of jade in every orifice, even the rectum. Also, an artfully carved piece of jade had been substituted for the holy man's penis.

The puzzled archaeologists finally decided that the priest, during the self-mutilation ceremonies which the Mayans periodically endured, had wounded himself. Possibly because of infection, his sex organ had fallen away or had been amputated. On his death, his fellows must have decided that it was unfit for him to face the afterlife so unequipped and supplied him with the jade penis.

According to David Sedat, who participated in the Tikal dig, the custom of placing jade pieces in every orifice of the body of an important personage was quite universal. Whether the practice was meant to keep evil spirits out or to keep something in the body is not known.

Jade was used in religious ceremonies in both China and Mesoamerica. The Manchu emperors in particular, when participating in rituals, wore girdles richly ornamented with jades of various colors. Yellow jade was worn for ceremonies at the altar of the earth and white jade for the altar of the moon.

Recently the Chinese sent a collection of archaeological and art objects on tour throughout the United States. One of these was a complete "suit" made of small squares of gray jade stitched together with gold wire. It resembled a space suit and had covered the skeleton of the priest who wore it from head to foot.

Today in Guatemala collectors of pre-Columbian artifacts often find small carved heads called *camahuils* in antique or junk shops. They sell for as little as $5 or $10. They are stone and have obviously been submitted to intense heat, for a sort of "rind" covers their surfaces. Few people, including the shop proprietors, realize that these *camahuils* are jade. A thorough bath in turtie oil will remove the burned portion and reveal the jade beneath.

* * *

OVER THE YEARS literally hundreds of archaeologists and geologists have sought for the source of the ancient jadeite. Among them was William Foshag, a Smithsonian Institute curator, who was convinced that the quarries were in Guatemala and spent 10 years seeking them. His lengthy report on his beliefs and frustrated search was read by Mary Lou Ridinger who had recently taken her master's degree in archaeology at the University of the Americas in Cholula, Mexico.

She learned that in 1956 Robert Leslie, an American tomato farmer liv-

*The Chinese also associated jade with the rain gods.

ing in Guatemala's Motagua River Valley, had found a boulder which bore chip marks. Intrigued, he cut off a small part of it and sent it to the States to be assayed. It turned out to be jadeite. Mary Lou decided years later that the quarries must be near the Leslie farm. The Mayans had no beasts of burden and it seemed unlikely that they could have carried boulders very far.

Through her studies, she knew that jadeite was found only in areas once submitted to great volcanic activity. Like diamonds, it is formed in intense heat and pressure. She also knew that it was found only in the vicinity of serpentine, another magnesium silicate. Further, jadeite is largely composed of sodium and aluminum and when found *in situ* it is often in the vicinity of other compounds of those elements.

Mary Lou obtained geological maps of eastern Guatemala and began her search. Wherever she went she urged the local Guatemalans to bring her any strange stones, particularly green ones. Usually these would turn out to be serpentine or aventurine quartz, both of which look like jade but are much lighter.

She submitted such stones to the test for jade which consists of putting small fragments into a special solution of crystal of a specific gravity. If the fragments float they are not jadeite. It is one of the hardest of stones with a rating of 6.5 and a specific gravity of 3.33. Diamond, the hardest of all stones, has a rating of 10.

It was Mary Lou herself who discovered the first jadeite boulder. One of the reasons that others had failed was that they had been looking for green stones. In actuality, jadeite boulders look like any other stone on the outside. They have a "skin" which must be stripped away before the colored stone beneath can be seen.

There is one simple method for discovering which boulders are jade. When tapped with a hammer, jade gives off a distinctive ring because of its hardness. For centuries the Chinese carved jade into small bells for the sake of this characteristic ring.

Mary Lou Ridinger and her husband Jay were now in business. The first boulder she found was gray jadeite of a quality unsuited for gems. They continued to search and discovered jadeite ranging in color from pure white to black. Actually the black is a green so dark that the naked eye cannot tell the difference; only a microscope can show its true color. The Ridingers' most valuable discoveries were the beautiful apple-green jade, second in value only to imperial green.

Mary Lou has not yet found imperial green although samples of it turn up occasionally in Olmec graves. However, she suspects that it is to be found in the vicinity where the Mexican states of Pueblo, Morales and Oaxaca meet, for in that area a friend of hers found a small needle of true imperial jade. Mary Lou plans to search there.

When the Ridingers announced the discovery of the lost Mayan jadeite quarries, the scientific world laughed. Archaeologists, historians and geologists who had devoted so much time to the quest didn't believe they could be outdone by a girl just out of college.

So Mary Lou sent samples of their find to various assayers in the United States—to such top firms as Kennecott,

Petrographic Associates and the Gemological Institute of America. The reports that came back were unanimous; the samples were jadeite.

Determined to exploit their find, the Ridingers refused to disclose its location. They formed a corporation in Antigua, a Spanish colonial city some four hours' drive from the quarries, opened a small factory with adjoining showrooms and began the manufacture of jade jewelry, figurines and replicas of ancient Mayan art objects. They hired Robert Terzuola to manage the establishment and to train the local Guatemalans, descendants of the Mayans, in lapidary art. Terzuola, winner of a first prize in the United States National Jade Carving Competition, had also been one of the many seekers of the lost jadeite quarries.

The story of the way the Ridingers find the jade has a strange appendix. For reasons they cannot explain, they can locate the color they are currently looking for—white, black or apple green—by wearing it in necklaces or rings. Mary Lou and Jay are not superstitious; they only know that this method works.

Now, if they only had some of that imperial green to wear . . . .



TURKISH GIRL WEEPS TEARS OF STONE

WHEN SMALL stones started falling from the eye of a 14-year-old carpet weaver in a village in southwestern Turkey, her family tried to keep it a secret. Although the condition was not painful, Elmas Oztunc's family, like most Anatolian villagers, feared that it would harm her chances of getting married. Worse, she might go blind and be unable to weave. Her father Ramazan finally decided to seek medical help.

The local doctor was stumped so Elmas was taken to the district health center in nearby Bozkir. There Dr. Saadetin Can said, "I didn't believe such a thing could happen but I saw it with my own eyes."

Word of the ailment quickly spread throughout Turkey and a steady stream of doctors, officials and reporters descended on Galayan, the village where the Oztunc family lives. There they found another surprise: two other young girls who had suffered the stony tears five years earlier. Fatma Er, aged 17, and Ayhe Erduran, 16, are also weavers. The work taxes the eyes and it is not unusual for girls who have spent their youth at the loom to go nearly blind by adolescence.

Medical experts in Istanbul said the condition is rare but not unheard of. There is no known treatment, they said, nor are they sure there is any correlation between the disease and weaving.

"Crystalline salt structures exist in everyone's tear fluids but in the majority of people these crystals are microscopic," explained Dr. Meri Urgancioglu of the Capa Medical School's opthalmology department at Istanbul University. "In some rare cases, however, the salt crystals become enlarged and form deposits which are excreted as stones. The phenomenon resembles the formation of other stones in the body. The most common are kidney stones but stones can exist in other parts of the body."

In medical terminology the stones in the eye canals are known as "calculi in the lachrymal ductules."

"The Child Is Still Alive"

I knew a little girl's life was hanging in the balance but who would believe me?

By Francine Maness

DECEMBER 11, 1977, started out just like any other Sunday evening. I had taken my bath and set out the clothes I would wear to work in the morning. Since Mondays are always my longest workday, I try to prepare on Sunday nights.



Francine Maness' dream foresaw tragic plane crash. Later she sensed where wreckage and survivor could be found.

I work in the engineering department of a San Antonio radio station, KONO, and have to be there by 5:00 A.M. On Mondays I work a split shift and a total of 10 hours.

Soon I was fast asleep and sometime later I dreamed that I was aboard a small red and white private plane piloted by a dark-haired man who looked to be in his middle- to late-30's. Sitting beside him was a woman in her early 30's with dark brown hair and blue eyes. Two children played inside the aircraft just behind the young woman. One was a little older than the other but I couldn't tell if it was a boy or a girl. I could see the other child more clearly, a three- or four-year-old girl. Looking out the window on the left side of the plane, I saw the thick white clouds below as the little plane raced to its destination.

The little girl went to the front of the plane and stood between the couple. Suddenly the plane went up and then down. The pilot adjusted some levers and things returned to normal. There was no conversation or panic over the incident. I didn't see him radio for help either.

Then I heard a funny sound coming from the engine. The plane repeated the fluctuating movement. The man nervously began adjusting levers and

pushing buttons. Everyone remained calm. Just as the woman turned around to say something to the children I saw the plane swiftly turn downward as if it were taking a nose dive. The little girl was hurled to the back of the plane.

All of this was going on around me as if I too were a passenger; yet none of the motion affected me. I was an invisible passenger inside the plane.

My alarm clock sounded and woke me. As I got dressed for work I kept thinking about the dream. At breakfast I told my mother Jacqueline Maness about it. "I just hope that it doesn't mean that someday I'll have a little girl and we'll be flying in a private plane that will crash," I said.

"Oh no," my mother assured me, "it doesn't mean anything like that at all." I was soon to find out how right she was.

After I got to work I completed the paper work that was required for logging the transmitter. I went into the production room to clean the equipment and check it out to see if it was in working order. To help pass the time I had the audio monitor on so I could hear what was being broadcast. It was 6:00 A.M. and newsman Frank Mortensen was reading the news in the next room.

The top story of the hour concerned a plane crash near Kerrville, Tex., about 125 miles north of San Antonio. There were no details yet available about the number and names of the people who had gone down in the plane, which had been flying from Winters, Tex., on its way to San Antonio. A search was being conducted for a red and white Mooney 21 aircraft.

When I finished cleaning the equipment in the production room, I asked Frank Mortensen about the missing plane. Frank couldn't tell me anything more than what he had relayed in the newscast. I described the dream I'd had the night before and he listened with interest. He said the minute he found out anything he would let me know.

Four hours later, at 10:00, as I was preparing to leave the station, the first half of my day's work completed, I saw the morning paper which had a headline about the missing plane. I asked receptionist Linda Edge, who was reading the paper, if she had come upon any further details about the missing plane. She said she hadn't.

Then I told her and Rudy Rocha, a disc jockey who was about to go on the air, about my dream. Linda laughed. "Girl, you've been here too long!" she said. "Go home."

But Rudy took me seriously. "Well, I believe her," he told Linda. "I know those things do happen." He turned to me and remarked, "We'll just have to wait and see what happens."

Maj. Anne Farrell of the Civil Air Patrol was coordinating a search which was being hampered by bad weather. A helicopter from Bergstrom Air Force Base in Austin was unable to participate in the search for that reason. Nonetheless 32 ground teams were moving through the Texas hill country in search of wreckage, bodies and possible survivors.

It wasn't until Tuesday morning, December 13, that the missing pieces of the puzzle began to fall into place. The morning paper had a few more details about the crash. There were four persons in the plane: Gerald and Susan Sneed and their two children, five-year-old Shannon, a boy, and three-year-old

Shara, a girl. The parents were in their 30's. Gerald Sneed was a San Antonio attorney.

I had just taken the 7:00 A.M. transmitter readings and was about to do a power change to step up the power for daytime broadcasting. Suddenly I sensed the location of the missing plane. I felt the plane was located in a rocky area near Kerrville; three or four small green trees stood to the left of the wreckage. If the plane was located quickly enough, I was sure, the little girl would still be alive.

Stepping into the newsroom, I asked Frank Mortensen if the plane had been found. After he said no, I described my premonition.

"If you feel that strongly about it, call this number and tell them what you've told me," Frank said. He wrote the number on a piece of paper and handed it to me. "Call them—it's the Department of Public Safety."

"They'll think I'm crazy," I said.

"It's worth a try," Frank insisted.

I took the piece of paper and returned to my post in the engineering department. After a few minutes' reflection I summoned all my courage and phoned the Department of Public Safety. A man named Leon Brimhall answered. I told him where I felt the plane was. More important, I said, was my conviction that if they hurried they would find the little girl alive. Brimhall took down the information and promised it would be checked out. As it turned out, Brimhall took no action on the call but just left the information for the next dispatcher on duty.

After that telephone call I nervously awaited the outcome. Forty minutes later I heard a news report on the discovery of the wreckage. It was found where I had said it was. Everyone on the plane was dead except for Shara, the three-year-old girl. Gerald Sneed, who was piloting the plane, apparently died after the plane crashed because he was found on top of the little girl who survived. Evidently he knew Shara was alive and that he was dying, so he lay on top of her to shield her from the subfreezing temperatures of the hill country. Sneed's wife Susan and son Shannon had been thrown from the plane.

Rescuers took Shara to the Methodist Hospital in San Antonio where she was treated for a broken arm and leg and other injuries. After her recovery she went to live with her grandparents in Winters, Tex.

I took some small comfort in knowing that the disaster I had foreseen was not a total disaster.



NATURAL INSECTICIDES

TWO CANADIAN researchers have discovered that sunflowers possess natural insect-zappers rivaling those electronic gismos people use in their backyards. According to *National Wildlife* magazine, such sunflower cousins as daisies, black-eyed Susans and marigolds also have natural poisons called polyacetylenes which are toxic to insects. The toxins gain their charge from sunlight and lose it in the dark.

How powerful are these toxins? Researcher Thor Arnason says, "We found one compound to be more toxic to mosquito larvae in the light than was DDT." The same article noted that carrots and wild parsnips contain similar chemicals which kill some caterpillars feeding on them during daylight hours.

Giant UFO Over Two Continents

Aerial apparition sparks panic in the streets, fears of nuclear attack and reports of extraterrestrial landings.

By James E. Oberg

ONE OF THE most spectacular and widely witnessed UFO apparitions of recent years occurred on the evening of Saturday, June 14, 1980. In its first phase it was widely seen in central Russia; Soviet ufologist Feliks Zigel was subsequently able to prepare a report based on detailed interviews with 40 eyewitnesses. In its second phase the UFO appeared one hour later over South America (at about 7:00 P.M. Argentine time) where it was seen in five countries and photographed in the western sky near the moon; this event was widely reported in the United States and was featured in a two-page *International UFO Reporter* analysis a few months later. A third unconfirmed phase occurred near Morocco.

Numerous highly-qualified eyewitnesses to the event exist. They include airline pilots, newspaper photographers, retired military officers and experienced UFO investigators. Photographs show the UFO along with measurable calibration objects such as the moon or identifiable horizon features. Physiological effects and sightings of occupants of small "scout ships" are on record in Moscow. Gordon Creighton, a senior consultant to the respected *Flying Saucer Review,* called the case "certainly one of the most fascinating yet produced anywhere in the world." J. Allen Hynek of the Center for UFO Studies (CUFOS) termed the Argentine phase "one of the most astonishing in years." And chief CUFOS investigator Allan Hendry wrote that "the exact nature of this one remains a mystery."

The Soviet accounts, which appeared in various Western publications owing to the efforts of Los Angeles-based free lance Henry Gris, speak of a "huge" (more than 120-meter-wide)* reddish-orange "horseshoe-shaped or crescent-shaped" object seen sequentially in Kalinin, Moscow, Ryazan, Gorkiy and Kazan. According to ufologist Aleksey Zolotov, himself an eyewitness, many Soviet air force planes were scrambled to intercept the UFO. In Moscow Feliks Zigel observed panic in the streets as old women wailed about the Day of Judgment and men directed people to air-raid shelters in the face of an apparent American nuclear attack. In Gorkiy cows bellowed and ducks flapped frantically on the banks of the Volga.

*120 meters equals 393.7 feet or 131.2 yards.



View from weather satellite shows cloud-cover conditions on the evening of June 14, 1980. Band through middle traces the path of spacecraft responsible for worldwide spate of sightings which have been termed among "the most astonishing in years."

Another leading Soviet UFO expert, Sergey Bozhich, who saw it from his apartment in the Moscow suburb of Tushino, recalled that "it was a truly terrifying sight. I immediately realized that the reddish crescent simply *had* to be an extraterrestrial spacecraft, for I have been studying UFOs for many years now and I have already seen UFOs similar to this one."

Zigel's research uncovered two close encounters of the third kind. One came from Lt. Col. Oleg Karyakin who saw a flying saucer hovering in the street in front of his house that night; a neighbor later described "a human figure, quite small and dressed in a spacesuit, inside the transparent cupola of the saucer." In the second, television director Aleksandr Koreshknov was awakened from sleep by a noisy "object" in the street. Next to it he saw "a very small man." His wife later also awoke to find large red burn marks on her arms; these vanished by morning. Gordon Creighton later wrote that these reports indicated "in convincing fashion that a number of small craft released from the huge UFO did actually land on the streets of the Russian Capital."

The South American reports, while less sensational, were even more widespread. "So many cities in a five-country area—including Argentina, Uruguay, Brazil, Chile and Paraguay—reported seeing the same type of 'UFO' that the initial press treatment spoke of a 'fleet' of UFOs," Hendry's report for CUFOS noted. "In retrospect a single high-altitude phenomenon appears to be behind it all."

Pilots and control tower personnel at Newbery Airport in Buenos Aires reported the object hovering within a kilometer of the airport. At Ezezia Airport controllers said they could see the UFO as a dot on their radarscope. In Cordoba the object appeared to take off from the airport runway and shoot up to 25,000 feet.

A "circular flying mass" chased a family driving home from a visit to Cordoba. They pulled their car off the road and stopped. The UFO descended toward them "with vertical and circular movements leaving a bright trail of whitish smoke"—and then disappeared before their eyes.

In Corrientes newsman Omar Vallejos saw the UFO "hovering over the Prana River—and then, as if [it] had seen us, it started to move north and disappeared."

Visual descriptions were mostly consistent. "It looked like a full moon but fainter," one pilot said, "and it was surrounded by a sort of halo." At Newbery Field a controller called it "a sort of sphere that was dim in the middle and brighter around the edges." Two photographs, published in the tabloid *Star* on August 19, 1980, show a tenuous "doughnut" cloud.

Dr. Willy Smith, a CUFOS researcher specializing in South American reports, concluded that the UFO-cloud was at an altitude of "200 to 300 kilometers," with a speed of "one to two kilometers per second, and that is very reliable."

These "foggy-halo" descriptions led Hendry to suspect a high-altitude barium-cloud-release experiment, like those frequently conducted by NASA to investigate ionospheric conditions and regularly reported as UFOs. (Fortunately, they are among the easiest for investigators to identify.) But there were no such ionospheric probes on record for this case. Also, Hendry wrote, "What makes it unusual are the claims of rapid motion across the sky—*especially* rapid given the high altitude."

Although the South American reports were published at the time they took place, not until May 1981 did Henry Gris obtain information on the Russian phase of the case. His story, based on a personal trip to the USSR and

meetings with ufologists there, appeared in the *National Enquirer* on July 7, 1981, and in expanded form in the Italian magazine *Gente* a few weeks later; the latter was the source of a feature in January 1982 *Flying Saucer Review*. Although Gris knew of the South American phase—in fact he was the first known UFO researcher to connect the two phases—he did not mention it in his articles then or since.

* * *

INTRIGUED by the global nature of the case, I mailed a query letter to two dozen specialists on September 30, 1981.

"Note that the two regions are connected by a great circle which is inclined to the equator by about 65 degrees," I wrote. "*If* the cloud were associated with an object in earth orbit, it would have taken it about one hour to traverse the distance from Russia to Argentina—and oddly enough that is the approximate time differential . . . . I point out that 65 degrees (give or take a few degrees) is an orbital inclination associated almost exclusively with Soviet military spacecraft." The apparitions in both countries could have been sunlit, not necessarily self-luminous, because at high altitudes the clouds were still in sunlight. It was shortly after sunset in Argentina (by one hour and 20 minutes) and it was during the season of the "midnight sun" in northern Russia, when the sun is barely below the northern horizon throughout the night.

An interesting reply came from Dr. David R. Squires of the Smithsonian Institution's Scientific Event Alert Network (the successor to the Center for Short-Lived Phenomena). He wrote, "I observed a similar phenomenon years ago when I was working at the Smithsonian's satellite tracking station in Woomera, Australia [in 1967-69]. This particular cloud was associated with a U.S. satellite that had just been launched into earth orbit from Cape Kennedy. We had set up our Baker-Nunn camera to photograph the satellite when not only did it appear but this rather startling cloud accompanied the payload as if it were attached right behind it! Others at the station recalled seeing a similar satellite-cloud relationship a couple of years before this one, and it was even more impressive because the satellite itself was visible to the naked eye. From their observing point the cloud appeared to surround the satellite as it traveled across the sky."



As Apollo-8 left earth's orbit on voyage to the moon in December 1968, excess propellant venting from a rocket stage caused spectacular "UFO" effect.

Another contribution came from James Cornell, public relations director of the Center for Astrophysics (formerly the Smithsonian Astrophysics Laboratory) in Cambridge, Mass. His newsletter *Centerline* had published a remarkable series of photographs of the "translunar injection" burn of Apollo-8

when it left its parking orbit and headed out on mankind's first voyage to the moon in December 1968. The photos, taken by a Smithsonian observation station in Hawaii shortly before dawn local time, showed a remarkable sequence of shapes and clouds as the rocket fired and then shut down. Another series of photographs showed Saturn third stages far out in space, venting great clouds of excess propellant, in 1969.

Dr. Patrick S. Osmer, director of the Inter-American Observatory at Cerro Tololo, Chile, provided an even more valuable lead. He had no data on the June 14 event but wrote, "We did have a prominent event seen from Tololo on February 12 about 2:00 hours UT [Universal Time]. It was a luminous green cloud of appreciable angular extent that floated across the sky . . . . Such clouds are seen here from time to time."

So with a satellite hypothesis apparently a promising lead, I made a list of space shots which occurred within a few days of June 14 (the cloud betokened a recent, relatively new event) and wrote to the NASA Goddard Space Flight Center in Greenbelt, Md., for tracking data from which I could extract launch time and actual path across the face of the earth for the several candidate objects and their boosters. I hoped one of them would correspond in timing and direction to the hypothetical Russo-Argentine "cloud satellite."

One did: the Soviet "Kosmos-1188," launched from Plesetsk at about 11:55 P.M. on June 14 (eyewitness Bozhich had noted the exact time of disappearance of his red crescent UFO as "11:58 P.M." after several minutes of observation), had flown across South America one hour later. It was an exhilarating moment when my computer-driven map plotter drew its ground track line right past the UFO sighting locales. *And* the orbital inclination was exactly 62.8 degrees, very close to my original estimate of 65 degrees.

Willy Smith's estimate, based solely on detailed analysis of eyewitness accounts, was off by a factor of four too low—but that's not bad and it was the most accurate work done up to that point. Since there is a linear relation between range and absolute speed, scaling up Smith's estimated speed by a factor of four gives a range of four to eight kilometers per second. The actual velocity of the satellite was a bit more than seven kilometers per second—right inside the adjusted range Smith had computed.

Meanwhile a seemingly independent strand of the mystery was about to be woven into the grand tapestry of the solution. Smith had informed me that yet another "fuzzy halo" UFO had been seen and photographed on the evening of Saturday, October 31, 1981. According to the story (which was featured in two issues of the *APRO Bulletin),* the UFO was seen in three Argentine provinces and in Arica, Chile, at 9:00 P.M. At the Felix Aguilar Observatory an official said the UFO (with a "classic" shape of a "flying saucer") crossed the sky at a great rate of speed, left a luminous, sparkling wake and disappeared into the northeast. Control tower operators and airline pilots watched it in awe; at Cordoba observers estimated it to be about 600 feet off the ground. Seven mountain climbers watched a UFO two or three miles away which "illuminated the entire area" and un-

nerved the witnesses as they were caught in its glow.

Astronomer Dr. Terry Oswalt (who had photographed the Cerro Tololo "green cloud" UFO and is now on the staff of Ohio State University) sent me clippings of the local newspapers' reporting of the February 11, 1980, sighting. There were the usual accounts of bright lights, shaped like the letter "A" or a star with rays coming out; also notable was an account of a terrifying ride down a mountainside occasioned by a bus driver's fear that the flying saucer was chasing him. A young woman named Ximena Sabay reported multiple persons witnessed television interference caused by the presence of the UFO.

Oswalt himself described the UFO from detailed entries in his journal. Although there *was* a large, dim cloud associated with the apparition, the brightest feature was not a cloud but a set of nested V-shaped structures which moved northward in the direction of the apex of the "V." At the apex of the outermost "V" was a bright yellowish object.

Struck by the similarities of these apparitions to the one described in the June 14 case, I again checked space-vehicle launch records. I was amazed to find that all three cases correlated with satellite launchings in the Kosmos program—particularly with the relatively infrequent subclass consisting of "Early Warning" (EW) vehicles. Each South American sighting followed by little more than one hour the blast-off of an EW satellite from Plesetsk. It could not have been coincidental. Kosmos-1164 took off at 00:56 UT on February 12, 1980, and the Cerro Tololo green cloud and yellow star appeared at 2:00 UT (10:00 P.M. Chilean time); Kosmos-1188 took off at 20:55 UT on June 14, 1980, and was seen over South America shortly after 7:00 P.M. Argentine time (22:00 UT); and Kosmos-1317 took off at 22:48 UT on October 31, 1981, and was seen over Argentina shortly after 9:00 P.M. (midnight UT).

The sequence of this type of space launching goes as follows: The four-stage "Molniya" booster blasts off from the officially unacknowledged "Northern Cosmodrome" near Plesetsk, with more than one million pounds of thrust from its 20 engines (the engines are grouped in quartets on a central core and on four parallel-staged "strap-on" boosters). After several minutes the four boosters fall away while the central core continues in flight (this is called "second stage"). A few minutes later the core exhausts its fuel and falls away while a smaller third stage carries the eight-ton three-part top section into a low parking orbit, then drops off. Coasting along, the orbiting vehicle is steered by a unit called the "launch platform" which aims the assembly in the right direction. The satellite crosses Mongolia, China, the Philippines and central Australia, then cuts across the far southern Pacific before swerving northward off the coast of Chile.

An hour after launch, at an altitude of 400 miles over the southern hemisphere, a fourth stage fires, leaving the "platform" behind and pushing itself and the actual payload into an even higher orbit which swoops more than 20,000 miles above the northern hemisphere. There the satellite becomes part of a network which watches for American missile launchings and relays

real-time tracking data to Soviet military headquarters.

The multiple launch contrails, backlit by the reddish sunlight from the midnight sun, easily account for what was seen over Russia. In fact, Bozhich himself described how the June 14 UFO was "extraordinarily similar to the one that flew over Petrozavodsk on the night of September 20, 1977"—the infamous "jellyfish UFO" which has been conclusively proven to have been caused by the predawn launch of Kosmos-955 out of Plesetsk on the same kind of booster used by the EW satellites.

The next problem was to identify *which* piece of the EW launch vehicle is responsible for the South American cloud: the spent third stage, the launch platform, the fourth stage or the payload itself. Significantly, the three observed clouds were *all* on EW launches, even though there are far more launches of the Molniya communications satellite type—and they follow a launch sequence almost identical to that of the EW vehicles. The sole difference is that on the Molniya satellites the fourth stage burn is performed earlier (i.e., 2000 miles farther west) on the parking orbit. This difference does not affect the behavior of the already-jettisoned third stage, so that candidate should be eliminated because its flight path cannot account for the observed differences between the Molniya and EW missions. Meanwhile, the launch platform and payload probably do not carry sufficient excess propellant to form such a visible cloud. So by elimination the only remaining suspect is the fourth stage.

This makes sense since an EW launch will just be completing its fourth stage firing when it comes up the South American coast. The cloud could form immediately after the firing is completed and it would dissipate soon afterwards.

A Brazilian sighting of the June 14 event corroborates this interpretation. Four mathematics professors were camping near Aruana, on the banks of the Arquaia River, when they spotted the cloud. In contrast to the Argentine sightings, in which the object transited the sky in minutes (the vehicle was still in a low, fast orbit), the Brazilians saw the cloud fade away in the northeast after almost half an hour of observation. Calculations show that the upper stage in its ascending, slowing orbit would indeed have stayed above the horizon for that duration when viewed from this, the most northern of the reported witness locations.

Nonetheless the exact nature of the cloud has not been established conclusively. The "venting" theory remains only a theory. "Moonwatch" (the space observation program run by the Smithsonian in 1957-1975) photographs of moon-bound continuously-venting S-4-B Apollo boosters show either markedly asymmetrical clouds or uniform spheres which appear brighter in the center; the Kosmos-1188 cloud was quite symmetrical and was brightest around the outside edge.

Furthermore, the size of the Kosmos-1188 cloud (known from the photographs as 1½ degrees, at a computed range of 1600-2000 kilometers) was about 30 miles across less than 10 minutes after the stage had ceased burning. This implies an expansion rate of at least 200 mph and possibly several times as much, somewhat more than the

expansion rates of the S-4-B clouds seen by "Moonwatch." This, along with the evidently thin nature of the edge of the cloud, suggests a brief explosive type of event whose exact nature remains indeterminate. The connection of the clouds to the EW launches, however, is overwhelmingly persuasive.

After the fourth-stage burn the Kosmos-EW payload and spent (and venting?) fourth stage coasted upwards and northeastward across Amazonia and over the North Atlantic. Full-hemisphere weather satellite photos show the north coast of South America was overcast (as were the populated areas of Peru and Ecuador), eliminating the likelihood of UFO reports from those locations.

But unverified reports claim a UFO *was* seen that night in Morocco where weather was clear. Calculations show that the Kosmos-EW and associated material would have been sunlit for the entire time interval in question; it would have risen in the west at 22:16 UT (Morocco is exactly on Universal Time, so that would have been 10:16 P.M.), drifted to the northwest and reached halfway to zenith by 22:31, then moved generally horizontally until it was due north at 22:50. By then the range would have been more than 8000 miles and the cloud may have dispersed fully.

* * *

WHY THE sudden onslaught of this essentially new kind of UFO stimulus over South America? Writing in early 1982, Soviet space operations expert Nicholas L. Johnson pointed out, "During the past two years, the Soviet early warning satellite network has undergone a dynamic transformation from a fledgling, experimental program to a nearly complete, operational constellation (orbital network) . . . . Although the program was begun in 1972, not until late 1980 were there ever more than three satellites operational at the same time."

Launch figures tell the same tale: there were six EW launches in 1981 and six others in 1980; before that, there had been only two each in 1979, 1978 and 1977.

At an altitude of 400 miles, where the last-stage burn occurs, the vehicles would have been sunlit a little more than two hours after local sunset or before local sunrise for observers directly below them. By taking a graph of sunrise/sunset throughout the year at Buenos Aires, adding in a two-hour twilight allowance (slightly more in summer) and plotting the actual Kosmos-EW overflights from 1972 to present, we find that only *two* fall into this visibility band: Kosmos-1188 on June 14, 1980, and Kosmos-1317 on October 31, 1981. Both caused UFO reports. The Kosmos-1164 (February 12, 1980, UT; February 11 in Chile) was near the boundary and perhaps should fall within it because of "midnight sun" effects; but its presence seems connected mainly with the fact that it was a failure (it apparently did not reach the intended high orbit), probably due to a late and misdirected rocket burn. The rocket flames caused the UFO reports in that case, although normal Kosmos-EW burns should occur low in the western sky as seen from Chile. Significantly, the flame was reported as *yellow,* the color the boosters' propellants display when they burn.

The graph of overflights versus twilight shows that only 10 percent of

the Kosmos-EW launchings fell within the visibility band. At a launch rate of six a year that comes out to roughly one visible cloud every year and a half, on an average—and in fact the two major cloud-UFOs were seen 16 months apart. This also means that new sightings are bound to occur in years to come. But perhaps this time they won't occasion fear and confusion but will be appreciated as a beautiful side effect of humanity's space activities.

Is this Kosmos-EW type of Identifiable Flying Object (IFO) significant to UFO studies in general?

I think so. First, of course, it is obvious foreign UFO cases often get published without adequate research and eyewitnesses frequently misreport motion, timing and appearances.

Another major factor is that there are too many UFO reports to be handled by the handful of qualified part-time investigators. As a consequence many UFOs are going to stay unidentified due simply to lack of prompt, dogged, knowledgeable investigation. The existence of a large variety of prosaic phenomena that can be mistaken for UFOs requires study by a correspondingly large number of specialists. (My specialization, for example, happens to be orbital operations and the Soviet space program, so I started my research with a distinct advantage.) These specialists are generally neither available nor inclined to apply their knowledge (or even realize their knowledge is needed) to appropriate UFO reports. That the cases I have described were solved at all is a quirk, almost an accident—little wonder, the skeptic might justifiably argue, that so many others go unsolved.

All of the extraneous (and obviously spurious) accounts of Kosmos-EW UFOs causing bus and aircraft chases, ufonaut encounters, television interference, radar sightings, attempted jet interceptions, telepathic messages (Bozhich reported such), zigzag course changes and the like strengthen the arguments of skeptics who dismiss similar details connected with less well documented UFO reports. When a ufologist asks, "How can these aspects of the case be explained?" the skeptic can reply, "They don't have to be explained. They're just random noise, coincidences and embellishments and have nothing to do with the original stimulus."

But I don't mean to end this article on a negative note. After all, most of the eyewitness accounts were shown to be substantially correct and consistent with the actual phenomenon. Fortunately in these cases there were enough reports so that they could be "averaged" and the far off-center ones could be identified and ignored. Because a thoroughly documented stimulus could be tied to the reports, it was possible to calibrate them—an uncharacteristic situation in the world of UFO investigations and analysis.

Therefore the great Russo-Argentine UFO of June 14, 1980, certainly deserves to be recognized as a "classic IFO" and as an instructive case study in research techniques and testimony analysis.

White Lady of the Haunted Forest

"Her spirit prowls through the trees searching for the men who murdered her and her English husband . . . ."

By Nancy Bradley

"IT WAS AN experience I will never forget," James Harrelson, 33-year-old owner of Jim's Drywall Service in San Marcos, Calif., declares. "I broke out in a cold sweat and got out of there!"

While on a family picnic Jim had ventured into the haunted Elfin Forest.

"I strayed from my family to observe the trees and to enjoy the quiet atmosphere," he said. "I'd never heard of the White Lady.

"I went about a mile, then sat down to rest. Suddenly I felt a lingering touch on my shoulder. I looked up to see a woman standing in front of me. She was real composed and had a pleasant look on her face. I smiled at her and said hello but she just stared at me with the most penetrating eyes I have ever seen. It was as if she looked right through my eyes and into my soul. It was eerie.

"Suddenly she started to fade and I knew she was not of this world. I felt those ghostly fingers again press against my shoulder. I jumped up and left there in a real hurry. I told my wife to gather up our stuff and I put the kids in the car. We drove out of the forest.

"Over the next few weeks I began to question my own mind. It wasn't until later I heard there's a spirit lady roaming that forest. I'm sure glad others have seen her. I'd hate to think I was going crazy!"

The natives call it "Spooks Canyon." Its official name is Elfin Forest, a beautiful, remote wooded area used for camping and hiking, located five miles southwest of Escondido, Calif. A winding, snakelike road leads through green mountainous terrain and dense underbrush.

According to a local person, Cheryl Bradley, "The White Lady's spirit prowls through the forest searching for the men who murdered her and her English husband. She longs for her children.

"As the legend goes, sometime in the

late 1800's they were tortured by ravaging Indians, then burned to death in their ramshackle cabin which also served as a stagecoach stop. The southwestern Indians considered the land where the stagecoach stop was built to be a spiritual ground to be used for communion with the gods. They deeply resented the structure and finally took it upon themselves to end the intrusion it brought to their holy ground.

"When the stagecoach stop came under attack, the White Lady hid her children, a boy about eight years old and a girl several years younger, in a hollow tree trunk. Supposedly the children were found by the next stagecoach to come through and taken to safety. But no one knows for sure what became of the children. Many people believe the spirit of the White Lady is still searching for them."

On many occasions the ghost has been seen in the form of an iridescent mist of translucent fog, weaving through the canyon, floating above the trees, walking the grassy knolls. She ascends from nowhere and frightens people. Some vacationers who have seen her have left the area never to return.

"Sure, I've seen her," the Rev. Corrine Pleasant says. The 82-year-old retired minister and teacher, who lives nearby, claims, "She doesn't frighten me anymore. I've seen her many times on my sidewalks and on the lawn. Heavens, I've lived here 10 years. It would be impossible for anyone to live here that long and not be aware of her.

"The interesting thing is she doesn't seem to be walking. She floats about 15 to 18 inches off the ground. She looks about 35 years old and everything about her is white. She wears a scarf on her head and sometimes it falls down on her face like Arab women. I don't know of anyone ever hearing her voice. I never have.

"The first time I saw her she really frightened me. I looked out the window and she was on the lawn. I thought it was an optical illusion from the sprinkler. But she went one way and the spray went another. I knew she was real then! She lasted about five minutes, then vanished like a puff of smoke.

"I've seen her at dusk and when it is dark. I think she feels if she'd be seen by a few people it'd help them to know there is no death. This is just my conjecture, though. It is certainly possible that she just likes to return here."

Roberta Boren, a 46-year-old woman who works as a private investigator, has her own story to tell about an encounter with the White Lady.

"I went to Elfin Forest to visit my friend Mae," she says. "To get there you walked through a parklike area around a lake.

"As I walked down the path looking at the old buildings, I saw a lady in white in front of me. She was going in the same direction I was but at a slower pace. She intrigued me because her costume was old-fashioned. Her hair flittered from side to side, coming from behind what appeared to be a bandana.

"I was curious. I decided to catch up with her and talk. I increased my stride and called out to her but as I approached she swayed off the path and floated toward one of the houses. I watched her *walk right through the wall of the building.* She wasn't aware the house was even there.

"I ran around the structure to see if

she came out the other side but she never did. As I walked back around to the front, I double-checked. I was certain she walked through the wall, not the door. Now I can assure you I am trained to know facts and I for a fact saw her. I must have stayed around there for a half hour waiting for her to return or to find some clues as to who she was or what was going on.

"When I saw Mae, she laughed. She confided that she had seen the White Lady many times. In fact she hesitated to leave her house at night because it frightened her."

"I've seen her more than once and I don't even live in the area," says Georgie Shaffer, a 25-year-old wife and mother from Santa Ana, Calif. "The first time I saw her was about 10 years ago. There's a path near the lake in Elfin Forest where my boyfriend and I liked to stroll. One day we saw the White Lady sitting in a tree. We could see right through her. It startled us and we turned and ran away. When we were at the top of the path, we stopped to look back at the tree. She was gone.

"I told my parents about her but they tried to convince me there was no such thing. I began to think I was being foolish. If it hadn't been for the fact that *both* my boyfriend and I had seen her at the same time, I would have said 'Okay, I must have made a mistake.'

"Then I saw her again. Five of us kids went to Elfin Forest one night to scare each other. There's a place where our car had to go up a hill. It comes to a dangerous curve, steep and winding. We were coming to that spot when our car went off the road and died.

"We thought the driver was trying to scare us. We just laughed at him and told him to start the car again. But he said, 'I'm not joking!'

"Soon the windows fogged up. As we looked out the front window of the car, we saw the White Lady holding on to the bumper. Her eyes were piercing as if she were trying to tell us something. We were paralyzed with fright. No one said a word. There was complete silence.

"She stood there looking at us for what seemed to be about a minute. Then she dissolved. We started the car and left in a hurry. We weren't interested in scaring each other anymore. Evidently she wanted us to be careful of that curve."

Martin Heil of the Vista, Calif., Sheriff's Auto Theft Division recalls, "When I was a patrol car officer, we sometimes received as much as a call a week from people who believed they saw the spirit of the White Lady. Elfin Forest is not a highly populated area, so I would say that was a lot of calls."

Tom Urban, Chief of the Elfin Forest Fire Department, reports, "I have been with the fire department for nine years. I have responded to many calls from people who have insisted they saw the White Lady. Most of my calls are from people who have had car accidents because they saw the White Lady. Many feel they had been run off the road by her spirit. For some reason this seems to be predominant in the summer months. I have had three recent calls of this nature.

"One of the calls was from a couple of kids whose car was upside down on the dark road. When I asked them what happened, they told me they were going down the road when their headlights started to flicker off and on, then

started to dim. The White Lady then appeared and the kids were sure it was she that caused the accident by turning the car over. The kids swore that this is what happened and both stuck to the same story.

"They told the same story to the California Highway Patrol officer when he arrived and he laughed at them. But when I went around and checked the car lights, the headlights grew bright, then dimmed. An electrical short? Maybe. Who knows what these people saw? It was certain something upset them enough to at least cause the accident to occur."

Whatever the reason, the White Lady continues to haunt the forest. She scares people but apparently means them no harm.



AN ELEPHANT PRAYS AT TEMPLE

By Swarna Kamal Bhattacharyya

AN ELEPHANT named Vijayan did penance for seven days in the summer of 1981 in Bhagavathy Temple in a town in West Bengal, India, praying not for eternal bliss but asking the Goddess Bhagavathy to grant him good behavior.

Vijayan, one of the finest elephants in Kerala, could not be used for any festival in the early part of 1981. The mahouts could not control him. In March he ran amok and had to be kept chained for a long time.

Then Vijayan was engaged to participate in the summer festivals—where the climax was to be an alignment of 55 elephants. One Sivasankaran, a devotee of the Goddess Bhagavathy and an amateur mahout, helped the other mahouts bring Vijayan to the temple where he stayed for three days. Every morning he went around the temple and ate the rice and fruits offered to the goddess. On the fourth night he took his appointed place for the festival. He was normal and docile and carried out his assignments efficiently.

His owner decided to make him pray at the feet of the Divine Mother for another seven days to remove completely the lingering mischief in him. This time Vijayan circled the temple nine times (the number nine has special significance in Durga-Bhagavathy temples) and had holy water to drink. The elephant became completely normal.

Incredible as it may seem, owners have been sending their festival elephants to the temple for centuries, especially those with stomach ailments. The old-timers familiar with the history of the temple were not surprised by Vijayan's transformation.

EDGAR CAYCE'S SON DIES . . .

HUGH LYNN CAYCE, the son of psychic Edgar Cayce, died in Virginia Beach, Va., on July 4, 1982, at the age of 75. He had suffered from cancer for about three months.

Edgar Cayce founded the Association for Research and Enlightenment in 1931 and his son served as its chairman.

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.

ENCASED IN MOIST CLAY

By Todd Fenner

ALTHOUGH interested in psychic phenomena for several years, I could not be sure I had had a genuine out-of-body experience until April 1971. At the time I was an undergraduate visiting my home on Kenton Avenue in Chicago during spring break. Stirring from sleep late one Saturday morning I remember thinking that my body felt heavy, that I didn't want to move. However, feeling duty-bound to get up, I arose. My body seemed charged with electricity and the room was strangely bright. Then I saw my body on the bed, still under the covers, although now it seemed foreign.

Anxious to confirm a true out-of-body experience, I went downstairs to the kitchen to look at the clock. Walking was difficult because I kept floating upward. The kitchen clock showed the time was nearly 10:30.

Still anxious for solid proof, I thought I would go to the house of my friend Lilyan Martin who lived on Larchmont. She had been influential in interesting me in the occult and perhaps she might sense my presence.

Not a second after forming the desire to leave I felt myself lift up and pass through the walls of my parents' home into the air. I looked down and saw the north side of Chicago and then found myself right above Lilyan's house. Distance didn't seem to matter; the journey was almost instantaneous.



Todd Fenner

I passed through the walls of her place into an empty living room. I then floated up the stairs into an area I had never seen before. Sounds came from the end of the hallway and I moved in that direction. There was Lilyan sitting in a chair, watching TV. Next I felt pulled away, as if I had to concentrate to remain there and my concentration was slipping. I soon found myself back in my own room, floating near the ceiling above my body.

The thought to go back in arose and just as quickly I felt pulled in. There I was, back inside. It was a heavy clammy feeling, like being encased in moist clay, and it took a little time to orient myself. Then I went downstairs to look at the kitchen clock again. It was now exactly 10:30. Next I called Lilyan on the phone. She said she had been thinking of me. Anxiously, I asked her what she had been doing before answering the phone. She said she had been upstairs watching TV. There was confirmation! I also described to her the upstairs hall and TV room; they were exactly as I had seen them.

Since that time I have never doubted the reality of out-of-body travel. — *Madison, Wis.*

TO CATCH A THIEF

By Rae Garfield

SOME 20 years ago in Chicago my new husband and I bought an old two-story house, converted it into single rooms and rented them out to elderly bachelors and widows. We could make a small profit doing this. Of course, we still held full-time jobs to support ourselves. Bob was a salesman for a chemical company and I was a secretary.

Through an ad we found Betty, a motherly widow, who was willing to rent the rooms for us and keep an eye on the place. She did this in return for a free room.

Her references were good and her small room sparkled soap-and-water clean. She must have been quite poor but there was always a little vase of fresh daisies or roses on her windowsill. We trusted her and counted ourselves fortunate to have found her.

One Monday morning after Betty had been our manager for two or three weeks, Bob and I set off to work with light hearts. Sharing a seat on the bus, we smiled into each other's eyes. "What a jewel," Bob chuckled. "Weren't we fortunate to find someone like Betty?"

I agreed happily and opened my morning paper. Then suddenly, for no reason, my body was seized with a series of spasmodic convulsions; at the same time perspiration broke out on my forehead.

"What's the matter, honey?" asked Bob. "Are you catching cold?"

It was 85 degrees outside. The bus was an old vehicle with all windows wide open to catch any stray summer breeze. I couldn't stop shivering. I tried to laugh it off. "Rabbit running on my grave maybe," I joked feebly.

Then for some seemingly illogical reason I was filled with a strong urge to get off the bus and return home. A voice within me spoke warningly; it almost seemed to scream, "Go home!"

"Bob, we must go back home immediately," I said.

"What's the matter with you? Did you leave the gas on or something?"

"I can't explain. I just know we've got to go back."



Rae Garfield

Luckily Bob and I are so close that we never need to explain ourselves to each other. Silently, he took my arm and led me off the bus. We didn't wait for a bus going back; we caught a cab.

While Bob paid the driver in front of the house, I rushed up the stairs. Bob hurried after me digging in his pocket for the key. But there was no need to unlock the door.

Our apartment door stood open and there was Betty, mild-mannered, blue-eyed Betty in her hand-embroidered apron, helping herself to our valuables. She was holding the pendant of carved jade Bob had brought back from the service. It had been one of my wedding presents. At the same time she was busy stuffing my mother's crystal and silver spoons into a pillow case.

Our eyes clung for a second, hers now almost black with panic. She flung a bundle of cash (my next day's bank deposit) out of her apron pocket and sped out the door, nearly knocking us over. We never saw her again.

I often wonder: From what deep well of paranormal knowledge did the message come that sent me racing home?—*Hialeah, Fla.*

A (STAR)FISH STORY

By Charles H. Metcalf

DURING THE summer of 1960 I went on a vacation up a 20-mile-long inlet of the Bay of Fundy. This inlet is mostly in New Brunswick, Canada, but it lies partly in Maine. The nearest small town is situated on an island called Eastport but the place where my friend Barney Jakes lived was called Deer Island. Surrounded by craggy rocks, it was a wild little place inhabited by some small game and thousands of sea gulls.

After leaving my car in New Brunswick I had loaded my boat with enough canned goods and whiskey to last us for the three months I was planning to stay. While Barney had been awaiting my arrival he had build me a small snug lean-to about a half mile from his place and about 50 feet from a miniature inlet where I anchored my boat. Barney met me with all the warmth and enthusiasm that old war buddies feel.

Early the next morning when I went out to gather pilchards I noticed a starfish with one ray broken off close to its body. It lay in two parts. About two weeks later I walked along that part of the beach in search of clams. I was amazed to find the two parts of the starfish had undergone a change. The damaged creature had started to grow a fifth ray but the amazing thing was that the single ray was growing a central body and four miniature rays.

I was so fascinated by this that later that day I walked over to Barney's house and borrowed some wire netting to fashion a fence around the area where the starfish lay. In about seven weeks the two starfish were hardly distinguishable from one another.

One day I noticed one had its rays curled around a piece of fish and the other also had its rays curled under in a feeding position. I gently straightened its rays and to my surprise the other starfish's rays straightened too. Then I bent the tip of one ray slightly and the corresponding ray of the other starfish responded in a like manner. The impact of this strange phenomenon on my mind was staggering. Here were two bodies that seemed to have an invisible nervous system in common.

Next I constructed two pegboards on which I could outline the starfish's rays with pegs. One of these I gave to Barney and we began to experiment. I would outline my starfish while Barney at his shack would do the same; then we would compare the two. Invariably the starfish would be in an identical position.

Late in the fall we devised a means of communication. If all five rays were stretched out fully in the evening, that meant "good night." In the morning, it meant "good morning."

Barney had an advanced case of stomach ulcers and was taking medication so early in our code makeup we devised a signal to use if either of us were hurt and needed the other's help. We would place a peg under two of the tentacles and this meant "come running" or "help."

At Deer Island in October 1960, fate ended our study. After no sign from Barney for 24 hours I noticed my starfish was spelling out "help." I hoisted the anchor and arrived at Barney's place to find him collapsed and hemorrhaging. I carried him to my boat and set out for Eastport, leaving the two starfish in a bucket of seawater in the shack. My old buddy died soon afterwards in Prince Fraze Hospital.

When I got back to Deer Island the starfish were dead. The water should have been changed every 24 hours or oftener. — *San Diego, Calif.*

LOST WATCH APPORT

By Joyce O'Connell

SEVERAL YEARS ago I experienced what I believe to be an "apport." I have no other reasonable explanation for what happened.

In September 1978 I placed two items in my purse; both needed to be taken to a jewelry store for repair. One was a wristwatch which had been given to me by a boyfriend and which was no longer running. Apparently the stem was broken because I could not wind it. The following day when I opened my purse in Paul's Jewelers here in Dunkirk the watch was not there, although the other article was. After a frantic search of the purse I decided I had lost the watch. A further search in my car and at home failed to recover it. I felt bad about losing the watch because it had been a gift.

A few weeks later, on October 7, I was sitting in my living room talking to a friend from out of town when, for a brief moment, a picture of the watch passed through my mind. My mental picture was completely apart from any conversation or other thought. As our visit continued I began to serve some refreshments to my company; this entailed going to the buffet to get the silverware. When I opened the drawer I found the watch lying on top of the silverware in plain view.

I am certain that I would have seen the watch anytime I opened that drawer

if it had been there — but it was only after my brief mental glimpse of it that I found the watch. And now the watch was working, although it had been broken the last time I had seen it. I was (and am) completely baffled as to how it came into my buffet and why it was working.

Later that same day I received a phone call from Virginia Beach, Va., where the man who had given me the watch was vacationing. We had quarreled a few days before and I had been depressed at the thought I would not hear from him again. I feel the watch was apported to the buffet and was a sign my friend soon would contact me.—*Dunkirk, N.Y.*

MY PROOF OF SURVIVAL

FROM ANOTHER PLANE

By Lois G. States

GROWING UP on a farm in southern Minnesota was great but it entailed lots of hard work; my parents Beatrice and Otto Bonnstetter toiled from dawn until dusk. On Sundays, however, save for feeding the livestock, we were usually off for a picnic or headed for the old swimming hole.

Because I was an only child, naturally my mother doted on me. We were very close and I took it for granted that she would always be a part of my life. But when I was 11 my father told me sadly that my mother was ill, that she would be gone for a while and I was to pray for her speedy recovery.

Before they left for the Colonial Hospital in Rochester, Minn., my mother lingered at the front door, embracing me with tears in her eyes. I noticed how wan and pale her face was. In a weak voice she said, "Life is but the twinkle of a star."

In that moment I had a premonition that I'd never see her alive again. And I never did — she died in the hospital on February 24, 1933.

In 1941 I was lying in bed wondering and worrying about passing my exams



Lois G. States

and being graduated from high school. This meant a lot to me because I hoped to attend college.

Suddenly, at the foot of the iron-runged bed, the misty outline of my mother appeared. She spoke softly, "I once told you, dear, that life is but the twinkle of a star. I now know that only life on the earth plane is but the twinkle of a star; when you make your transition to this other plane we'll be together again."

Then she vanished. I never told anyone about Mother's visitation before. I guess it was too special to me.—*Morro Bay, Calif.*

THE SEALED LETTER

By Ruth Patton

MY FAVORITE aunt Hilda Beals died January 6, 1982, in Battle Creek, Mich. The next day, walking through my dining room, I smelled a beautiful aroma which I could not identify. Simultaneously I heard a voice say, "Hi, Ruthie." This was Aunt Hilda's usual salutation and it was unmistakably her voice. She went on, "It's so beautiful here. It's worth all the pain and suffering."

It took me a minute to recover from my surprise. Then I asked her if she had seen my husband Robert who had died eight months earlier. She had not, nor had she seen her own husband Dick, but she said she had seen her parents, Alexander and Jennie Bartholomew.

She changed the subject. "You had a little disagreement yesterday." She had to be referring to a difference of opinion between my sister Frances and me regarding the choice of a casket and dress for her. How could she have known?

I was completely mystified by what she said next: "I read your letter." I had written to her after my last hospital visit. One week to the day later I received the call about her death. The letter had had five days and only 40 miles to travel (from Jackson, Mich., to Battle Creek) but when I picked up her things the letter was still sealed. Thus, when she said she had read my letter I replied, "You couldn't have. It was still sealed." She said, "I read it after I died. I've got to go now. Good-bye, Ruthie."

What a lot of meaning was packed into her few remarks! I shall always treasure this last communication from Aunt Hilda. — *Jackson, Mich.*

DEATH DOG

By Barbara J. Buchanan

JUST AFTER the close of World War II, our family traveled from Xenia, Ohio, in response to an urgent summons from North Carolina, where my mother's youngest brother, Uncle Jesse White Deer, was dying from war-related injuries on the Cherokee Indian Reservation. My young uncle, an under chief of the tribe, was only 33 and he wanted to see my mother before he died.

We went to visit him. He was a deeply religious and amazingly cheerful young man despite his grave wounds. We stayed on the reservation for two weeks. My uncle neither improved nor worsened during that time. Finally my parents Robert and Donnaraeli Mann thought it was pointless to extend the visit and my father felt he should return to work.

We had been home nearly a week when a telephone call in the middle of the night brought the sad message that Uncle Jesse was slipping away fast. He

kept asking for my mother.

My parents, my six-year-old brother Robert, Jr., and I caught the next train going to North Carolina.

We arrived in the dead of a crisp winter night. The station was deserted and forlorn-looking. We were picked up at the depot by my mother's Uncle Hardy, a tall, raw-boned Indian and the tribal shaman.

Traversing those dark dirt roads for what seemed an endless number of miles, my little brother groggily complained as Uncle Hardy's ancient Model-T Ford bounced along. The darkness that night was nearly absolute, moonless and starless. The dim headlights of the aged car barely illuminated the road ahead of us.

Suddenly Uncle Hardy pointed at an object on the periphery of our vision. It was bearing rapidly down upon us. "Look there!" he exclaimed. "It's the Death Dog! Nobody in these here parts owns a dog like that. Jess must've just passed."

The dog, for that is what it was, advanced swiftly toward us. It was as big as a horse. It was all black and its sleek ebony coat glistened. It crossed the road directly in front of us. When it turned its massive head toward us, we saw its great red eyes glowing like blazing coals. Its stride was long but it moved at a leisurely, loping pace. We watched it cross in front of us and enter the field on the other side of the road. Then it was lost to sight.

As we rounded the bend of the miserable road, we heard the Indian women's keening chants as they began their dirge. They kept up this dismal wailing all night and well into the next day.



Barbara J. Buchanan

The night that my Uncle Jesse passed was the first time that we had ever heard of the great black dog that was reputed to be the harbinger of death in that region. — *Dayton, Ohio.*

IMPROMPTU VISIT

By Shirley Armstrong

IN 1948, when I was 10 years old, my brother Hughie Cogan was dating a girl named Nora Carter. After he brought Nora to our house to meet the family, she seemed like another big sister to me.

I had three older sisters but Nora was special because she treated me special. While my own sisters would complain to Mother when I wanted to go with them wherever they might be going, Nora always asked me to come along.

Nora lived in the town of Sciotoville, Ohio, while we lived some 15 miles away in the tiny village of Wheelersburg. But Nora often found a way to pop in for a Sunday visit even when she didn't have a special date with my brother. I came to love Nora and was always overjoyed when she showed up on an impromptu visit.

Unfortunately Nora came for a visit one Sunday without first getting her mother's permission. When late in the



Shirley Armstrong

evening she called home, her mother was distraught. She came immediately and took Nora home. After that Nora was forbidden to visit us.

Six months later, in April 1949, we all were shocked and saddened when we read Nora's obituary in the newspaper. She had died of leukemia.

Shortly after Nora's death I went to live with my grandparents Mr. and Mrs. Hughie Boggs of Franklin Furnace, Ohio, for the summer. Imbued with fundamentalist religious beliefs, I worried that Nora might not have been "saved" before she died. I became obsessed with grief for her passing and concern about her welfare.

One afternoon late in the summer my grandparents and I were sitting on the porch. Grandpa was reading the Bible to us; Grandma was mending some clothing and I was sitting on the step.

Rising from her rocker, Grandma said, "I believe someone is coming up the path. We should go out to meet them."

When I looked up, I saw Nora coming up the path! "Oh, Grandma, it's Nora!" I shouted. "Don't get up. I'll go out to meet her."

I ran up to her and took her hand. "Oh, Nora, I'm so glad to see you," I said. "Please tell me where you have been."

"That's the only reason I came, honey," she replied. "I wanted to tell you I've been in heaven. I have to go back now."

Suddenly Nora was no longer there and I, as if by magic, was perched back on the porch step. Grandpa was still reading the Bible and Grandma was still sewing. Neither of them seemed to be aware of the visit which had been so real to me.

I don't know what happened that day. Perhaps I had a dream or a vision. Perhaps my subconscious solved a problem that had perplexed my young mind for nearly three months. But I like to believe that Nora actually paid me one last impromptu visit. — *St. Petersburg, Fla.*

I LEARNED A LESSON

By Eleanor Richardson

I WILL never again leave a letter lying around in which I have spoken ill of the dead.

My father Fred B. Wells died on April 10, 1972, at St. Joseph's Hospital in Hillsboro, Wis. He had been a brakeman on the Chicago & Northwestern Railway for 40 years.

The next year I traveled to England, Wales and Scotland, returning to my home in Janesville, Wis., on September 28, 1973. On September 30 I started a letter to Dad's cousin Lois Jewell who lived in Anaheim, Calif., to tell her about my trip.

"There is such a chauvinistic attitude among the men over there," I wrote,

"that even the deodorant ads are slanted for women only and only the women have to pay to use public restrooms.

"And," I added, "I can sure see why Dad was such a stubborn Englishman. He came by it naturally, just like the men in that country now."

I found myself growing sleepy about midnight so I didn't finish the letter but left it on my desk and went to bed. I hadn't been asleep long when I was awakened by the sound of my father's footsteps in the hall — not the slow, shuffling, arthritic footsteps of his last few years but the quick impatient sounds he had made as a young man. I turned on the bedside lamp and frantically shook my husband Bill.

"Did you hear that? Someone is in the house." I couldn't bring myself to tell him I had recogized the footsteps. But they had ceased abruptly when the light went on.

"You must have been dreaming," Bill said. "Turn off the light and go back to sleep."

I did so — but again the footsteps started. I thought I would faint with fear as I snapped on the light. Bill had heard the sounds and now he got up. Grabbing a baseball bat from the hall closet he searched carefully through the whole house. He found nothing.

I was afraid to turn off the light. I said, "It's Dad. I know it is. I recognize the way he used to walk. A burglar wouldn't walk that fast. He'd walk more stealthily."

"Nonsense," Bill retorted. "Your father is dead — and there are no such things as ghosts."

I lay for at least an hour with the light on, my heart thumping. Things stayed quiet so I finally turned off the light. Immediately the footsteps sounded and this time right alongside the bed. When another sinister sound began I flipped on the light. Horrified, I watched the dresser scarf on the bedside table flapping up and down on both sides like a bird about to take wing! Almost hysterical now, I poked Bill and pointed to the flapping cloth. Seeing this, he did not protest when I left the light on for the rest of the night.

At daybreak I finished the letter and sealed it into an envelope. The presence never visited us before the night I wrote the letter and has not returned since.

In my own mind I know Dad was disturbed by my comments about him. He was a good and loving father who never laid a hand on me but he could be stern with anyone who talked about loved ones in a demeaning fashion. He had let me know I had said the wrong thing about him in my letter.

His ghostly visit taught me never to speak — or write — ill of the dead.— *Janesville, Wis.*



THE KILLER YO-YO

YO-YOS once were deadly weapons. Originating in prehistoric times in China, the yo-yo made its way to the Philippines where it was adapted to lethal ends. A typical Philippine yo-yo (the word means "to return") was fashioned from a pair of four-pound stones and a 20-foot vine or a piece of animal sinew. Hiding in a tree, a jungle hunter would lower the boom on his prey. If the first blow missed, it was easy to reel in the weapon and try again.

A secret underground church has been rumored to
silence, the publication of these secret documents is

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Breaking The Code Gives New And Startling Insight Into The World's Most Mysterious Manuscripts

FACT:The decoding reveals the errors of secul Bible scholars ignorant of the system of secr communication used by scribes of the ancie Palestinian Church. Literal translations of the plai text manuscripts violate the dignity and sacredne



of holy scripture by unauthorized prying, and mal barren the original message encoded into the wr ings. The result is an incomplete story, contradi tions, and abstractions unintelligible to the serio investigator.

A divine System of religious knowledge heretofo unknown is revealed. The decoding transforms t codetext-manuscripts of holy scripture from stan ard literal translations which hide the messa intended by scribes to a clear and intelligible plai text. The unique texts disclose Jesus as the Int preter of Holy Scripture and as the Right Teach ordained of God to reveal the meaning of prop etic writings. Jesus appears as a spiritual lead presenting revolutionary concepts which can

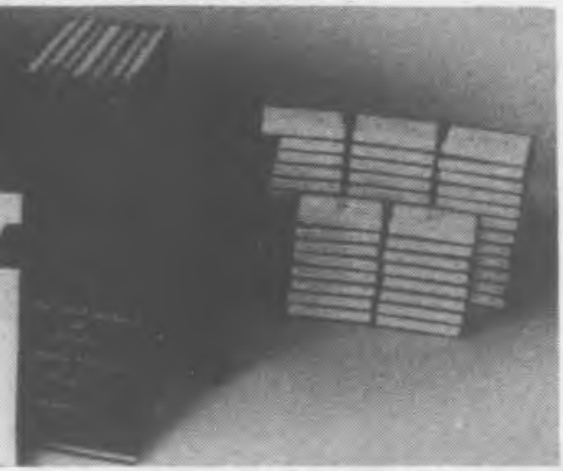
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t for some time – Now, after a quarter century of volutionizing orthodox views on biblical scripture

etter understood today in the light of modern nysics than was possible by the ancient world eeped in primitive ideas.

ACT: The reasons for the secrecy become clear to nyone instructed in the System and who possesses he keys to understanding the cryptic script of the loly Books.

ACT: Repossession of the secret Teaching is based n knowledge of cosmic order and divine laws gov- rning a Light-Body. Once this regenerated Body is rought to birth and life, one's Consciousness is rojected into the center of Creation where new owers of being are unleashed.





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ALLOW 4 - 6 WEEKS FOR DELIVERY

MY OUT-OF-BODY BABY

Hovering over the woman in the hospital bed I thought I recognized some of her visitors. I decided to go closer to get a better look at her face . . .

By Marilyn Ethel Fitzgerald

I SAW my baby born while I was out of my body. Today I can tell the story without someone's putting a net over my head and hustling me off to the looney bin. But 20 years ago that was almost my predicament. I was hurt when no one believed me, not even my husband Edward. But husbands, and everyone else for that matter, think that expectant mothers are not to be taken seriously, especially one who's thrived on pickles, ice cream, shrimp and maraschino cherries. These gourmet delights weren't easy to come by in the Somerville, N.J., hospital which was my home away from home for two months while I waited for my third baby to be born.

Although becoming pregnant was easy, bringing babies into the world wasn't my long suit. My first daughter Karen was born in May 1955 with one side of her face paralyzed, a condition that lasted only six weeks, thank God. The doctors suggested something may have happened to the fetus when I had to have an emergency appendectomy in my third month of pregnancy. Dr. Carey, my obstetrician, said I shouldn't have another child for a long while, to allow my body time to recover from the double trauma.

Young love doesn't know about traumas and seldom listens to advice.



Marilyn Ethel Fitzgerald found that no one believed this story and kept it a secret for more than 20 years.



Karol Lee Fitzgerald, born April 9, 1958, by Caesarian section, weighed six pounds, five ounces at birth.

So Dr. Carey was pretty annoyed six months later when I turned up for a pregnancy test. The test was positive and number two was on the way. Surprisingly, our son Douglas arrived on time (in July 1956), presented no physical problems for me and made my husband terribly proud.

Now he had the son he thought he was getting the first time. When Dr. Carey released me he said, "I don't want to see you around here again." Well, he didn't see me for a while — one year and seven months, to be exact.

Matter of fact, I was feeling in tip-top shape after Douglas was born. At Christmas in 1956 I resumed my job at the toy store where I worked during peak seasons. I stayed until inventory was over in January. Summer came and went. My husband had a new job and we were able to rent a nice little house with a small yard for the children. In the fall of 1957 the old nemesis crept into the picture: I was pregnant again.

I decided not to go back to Dr. Carey this time. We were doing pretty well now; we even had hospitalization. I resolved to go to another doctor, closer to home. I had heard some women talking about an obsterician named Johnson. I looked him up in the phone book and made an appointment. He confirmed my pregnancy and put me on a diet-exercise plan. All I had to do was wait.

While I was waiting the store called. Besides the Halloween crowd people were shopping early for Christmas. They needed me for a couple of weeks. I said I could work. My mother Juliana Lunnon agreed to watch the children and I worked a few weeks at a time until after



Now 22 years old, Karol Lee is in final year of college in California. She is the third of four children.

Christmas. Most of the time I felt fine except for a little backache now and then; Dr. Johnson called it "pressure pain." By Christmas it was pretty bad and in January 1958 it became so intense I called Dr. Johnson who put me right into a New Brunswick, N.J., hospital. I remained there for two days lying in a bed with the foot propped up. This procedure, I was told, would relieve the pressure.

Possibly it did or possibly I needed the rest, because I felt pretty good for the next few weeks. Then in the middle of the night, the time when such things usually occur, the stabbing pain in my back was so bad I couldn't straighten up. Frightened, my husband and I thought the baby was coming prematurely. We made a record-breaking trip to the hospital in Somerville where my first two children had been born.

In the emergency room I heard the call for Dr. Carey over the PA system and minutes later he stepped into the curtain-enclosed cubicle with a look on his tired face that said, "Ooh, if you were my kid . . . ."

Aloud he said, "What's the problem, besides being pregnant?"

"Terrific pain in my back on the right side," I blurted out.

"Here?" He punched me.

"Oh, yes, there!" I screamed. The pain was excruciating.

"Call Dr. Grace," Dr. Carey said quickly to the nurse. Dr. Grace, I learned later, was a urologist.

"We're going to admit you, Mrs. Fitzgerald," said Dr. Carey. "We believe you may have a slight kidney problem. We'll keep you here a few days for tests."

Well, the kidney problem was not slight and the few days turned out to be two months — until the baby was born in April.

My kidney was badly infected. I was catheterized to drain it and put on a diet of mostly liquids. February drifted by at half speed; March entered in slow motion, brought Easter and left at a snail's pace. I was on the maternity floor where I witnessed a multitude of blessed events but as my time drew closer I grew sicker. Although my body lost weight — from a 110-pounder I decreased to 85 pounds — my stomach grew larger.

About three o'clock in the morning of April 9, 1958, I started to go into labor and was taken into the labor room. As the pains grew more intense I felt as if I were on a swing, swooping back and forth first violently, then ever so easily. The first pain was gone and I was floating upward among the clouds. Looking down I saw nurses and doctors running back and forth, all talking at once, and I heard the word "convulsions." That poor girl in the bed under me must be having convulsions, I thought.

I floated in midair, like a feather, but I was always aware of that poor girl in the bed, racked with pain. When she was put on a stretcher I wondered where they were going to take her, then heard someone say, "Get her to the operating room immediately. The doctors are scrubbing for a Caesarian."

As they whisked her through the doorway, I was terribly confused. I was moving too and I felt those stabbing pains again. I drifted in and out of pain and confusion until suddenly I was lying under a huge light surrounded by wraithlike figures. The room began to

blur and then I was soaring again. I saw the woman on the operating table. How fascinating! I had always wanted to see an operation.

They have taken the baby from her. "Girl," somebody said. The doctors and nurses continued to fuss over the woman. She must be in bad shape, I thought. Then someone said, "Take her back now." I watched them wheel that poor woman out of the room.

The whole thing made me awfully tired. I seemed to be in the hospital but other times I knew I was at home or in church. Sometimes I seemed to be traveling — to nowhere but to everywhere and each time I went away I came back to float over that woman again. One time I hovered over her, realizing she was back in her hospital bed. People were visiting her and talking to each other, for she seemed to be asleep. I think I know some of these people — that's my mother, my mother-in-law and there's my husband! How come they are visiting that girl? Maybe I know her. I'll go closer and get a better look at her face. . . .

My God! That's me. . . that's me. . . that's me. . . .

"Yes, it's you," someone said. Everybody was talking at once. I had been "traveling around" for three days, apparently, and they were glad to see me conscious.

"You've had a baby girl," my husband was saying, tears in his eyes.

"I know — "

I kept trying to say I knew everything about my delivery, the convulsions, the operation, that I had watched it all, floating above it. But no one would listen. When a psychiatrist was called in I decided to stop telling the story.

Three weeks later I was released from the hospital and took home my six-pound, five-ounce baby girl Karol Lee. All these years I have kept to myself the psychic experience that no one can tell me I didn't have.



LOST EINSTEIN MANUSCRIPT SELLS FOR $31,000

By Paul Steiner

A "LOST" manscript, a rare and important work by the physicist Albert Einstein, came to light through the genius of a Brooklyn safecracker and was sold by a firm of fine art auctioneers on June 25, 1980, for $31,000. It sold to a California physicist who was bidding by phone.

The manuscript was a first draft, corrected and signed, titled "The Compatibility of the Field Equation in the Unified Field Theory," and written in German in ink on graph paper. It was rediscovered in a huge iron safe in the basement of the Brooklyn Jewish Center on Eastern Parkway in Brooklyn. No one knew what the safe contained and its combination had long been lost. The Center authorities decided that the only way to learn the safe's contents was to call in a professional safecracker who found inside a box of papers in which lay Einstein's "lost" manuscript.

Somehow the manuscript had been overlooked when the Center donated its library to the Jewish Theological Seminary.

TAKE A HEADACHE IN YOUR HANDS

Whether psychic healing or psychological effect, this simple remedy is safe, it works and it makes you feel better.

By James M. Peterson

SEVERAL years ago I ran across a description of how to cure headaches with a simple laying-on-of-hands. I thought I found this in a letter published in the *Last Whole Earth Catalog* but after a thorough search I have been unable to locate that source. In consequence I can't properly credit the author of the method.

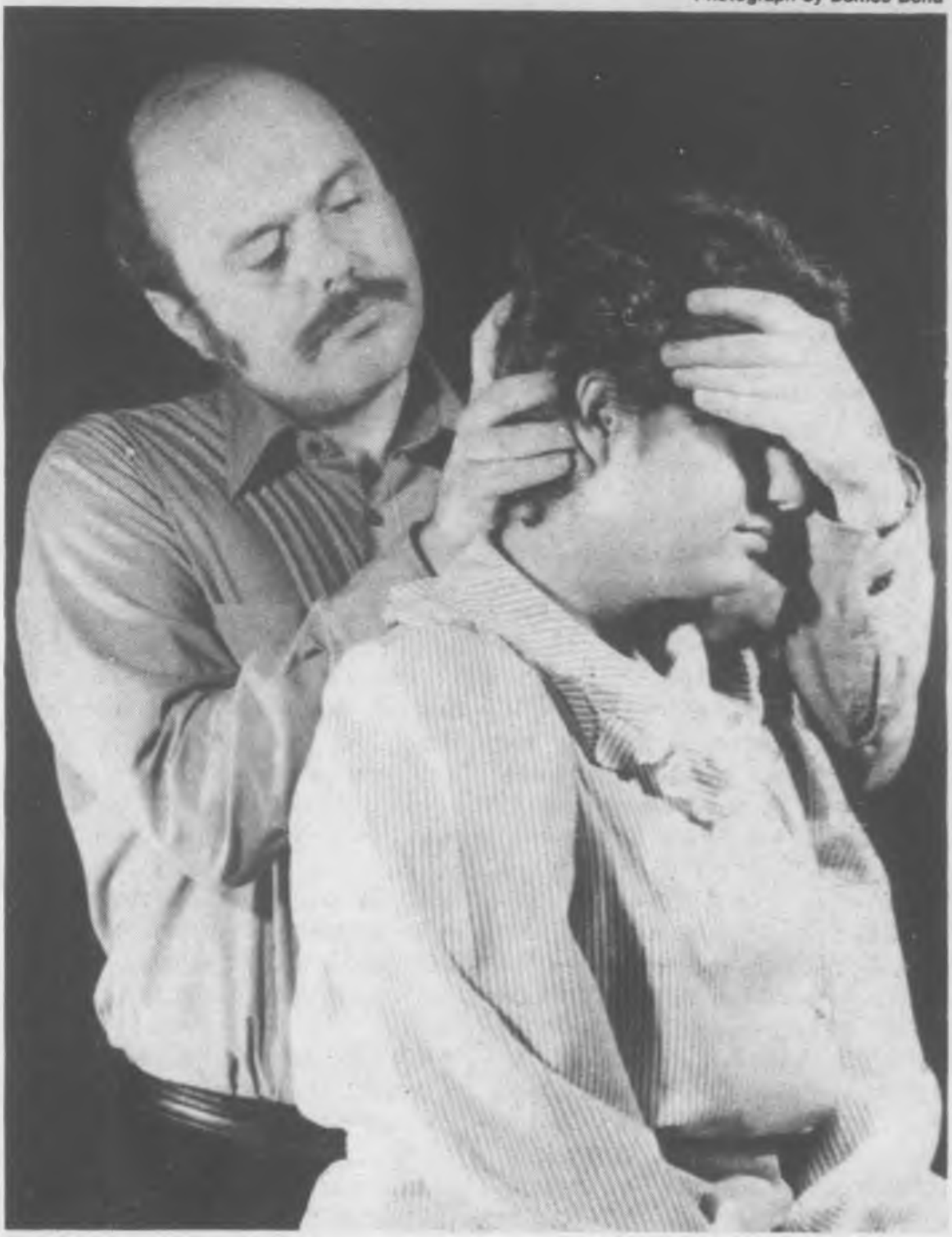
Except for one apparently premonitory dream which may have helped me avoid an auto accident and a fair number of experiences with synchronicity, I have no reason to believe I am gifted with any sort of paranormal ability. In fact, psi phenomena have a perverse reluctance to show themselves in my presence: tables refuse to tip at parlor seances and Ouija boards spell out gibberish if anything at all.

With a record like this I was quite prepared to forget the psychic headache treatment as soon as I had read about it. But — synchronicity buffs, take note — a few days later a friend complained to me of head pains. I talked her into serving as my guinea pig, clasped her head between my hands and followed the visualization instructions I had just read. When I removed my hands a minute or so later she blinked a couple of times and gave her head a tentative shake. Wide-eyed, she turned to me and said in a disbelieving voice, "It's gone!" And the headache stayed gone.

The procedure I use now is an amalgam of the system described in the vanished source and changes and refinements I have introduced at various times. This is the way to conduct a headache healing:

Place yourself on the sufferer's left side. (He may be either sitting or standing. Seating him on a high stool works well for me.) Take his head gently between your hands with your right hand cupped over his occipital projection (the rearmost part of his skull, just above the area where the muscles attach at the nape of the neck) and your left hand on his forehead. Tell him to close his eyes and relax his neck and shoulder muscles and promise that you will provide support for his head. Move his head slightly one way or another to make sure he is relaxed.This is important, for if he can't or won't relax, the treatment probably won't work.

Photograph by Denise Denu



Author James Peterson demonstrates method: Taking the head gently between his hands, he cups right hand over occipital projection and places left hand on forehead. When subject is relaxed, Peterson imagines a healing current flowing between his hands.

Next, close your eyes and imagine a current flowing from your right hand through the subject's head to your left hand, thence down your left arm to be discharged from your crooked left elbow. You will probably feel (or imagine — what's the difference?) a tingling in your palms as you visualize the energy passing through them. Keep up this treatment for a minute or two or until you feel you have accomplished as much as you can.

Incidentally, I include the discharge of the imaginary energy at my elbow in my visualization for what may be a superstitious reason: I want to let the energy out, to "ground" it in effect, to exclude the possibility of taking the subject's ailment into my own body.

I have kept no records and made no formal studies of my results, but my subjective impression is that I have been able to remove or substantially reduce headache pain in at least 80 percent of my attempts. My performance record undoubtedly has improved over the years as I learned to identify and avoid working on persons who would be unable to relax and trust themselves to my hands. Unless the treatment is welcomed, it simply won't work.

Positive effects take two forms. In the first, the pain vanishes within a period of from several seconds to several minutes and does not come back. In the second, the pain is not eliminated but it is markedly reduced. Going through the procedure again will often remove this residual pain.

Failures also seem to follow two patterns. There may be no effect whatever on the pain or it may disappear for a moment or two only to reappear in full intensity. In these cases reapplication of the technique seldom works. On a few occasions subjects reported positive effects after a second treatment but I wonder if they didn't say they felt better just to make me go away.

The method I have described is safer than aspirin or any other drug and works often enough to be worth the minimal effort it requires. If used with a bit of common sense it can at least do no harm. Still, a few words of caution are in order.

For the most part I have confined myself to working on ordinary occasional headaches. My few deliberate experiments with migraine yielded some immediate lessening of symptoms but certainly no long-term cures. No particular danger is involved in trying the method on *medically diagnosed* cases of migraine but don't expect spectacular results — unless you turn out to be a much better healer than I am.

Trying to treat people who have chronic headaches of undiagnosed origins is dangerous. Headaches of this sort may be due to severe organic diseases. At the very worst you might successfully treat someone's chronic headache pain, thus masking his symptoms and discouraging him from getting prompt medical attention. Your misguided kindness might allow a brain tumor to develop unchecked.

* * *

IS THIS simple drugless headache remedy true psychic healing? Perhaps, but I have my doubts. Psychological states such as anxiety or anger can generate muscle tension, constriction in some blood vessels and dilation in others, and similar physiological reactions which in turn can cause headaches. As a psychologist I think it

possible — indeed, likely — that the "hands-on" method, incorporating the relaxation instruction, works by calming the sufferer and helping him cure his own headache through tension reduction.

Also the placebo or "sugar pill" effect is well documented (if poorly understood) in medical science. Almost anything will deaden pain provided the sufferer believes it will. Maybe my treatment works only because (and if) the subject has faith that it will. Both of these explanations are consistent with my discovery that the method often fails if used on people who can't relax during the application.

If the tension reduction and the placebo explanations are valid, the energy-visualization component of the process may be completely unnecessary. I've always used the visualization because I learned it that way and I prefer to heed the First Law of Systems Engineering: "If it works, don't mess with it."



WOMAN RISES FROM GRAVE . . .

A WOMAN who came out of her grave lived to see her attacker convicted and sent to prison for raping, stabbing and burying her on the grounds of Immaculate Heart College in Hollywood.

James Earl Gibbs, age 38, moved to California in 1979 after serving a three-year term in Michigan for stabbing his wife and discarding her body in a wooded area. In May 1982 he was sentenced to more than 27 years for his attack on the California woman which occurred in November 1980.

"In this case the victim survived and clawed her way out of her grave," said prosecutor Marissa Batt.

The 26-year-old victim testified that she knew Gibbs slightly when she accepted his offer of a ride home from a Hollywood bar. She said they stopped at his apartment where he punched, choked and raped her. She passed out and was carried nude to a wooded area on the grounds of the Catholic college where Gibbs stabbed her at least 21 times with a hunting knife, then threw her body into a shallow grave and covered her lightly.

She kept herself from bleeding to death by packing dirt and leaves into her wounds. She was discovered a short time later by a security guard and rushed to a hospital. A surgeon said the stab wounds had severed her jugular vein, carotid artery and larynx and that he first thought he was "probably operating on a corpse."



PROOF OF WHAT MOTHER ALWAYS SAID

By Paul Steiner

NOW there's scientific proof—not just what Mother told you—that chicken soup helps cure colds. In a study conducted at the Mount Sinai Medical Center in Miami Beach, Fla., Dr. Marvin Sackner found that fresh chicken soup cleared mucus from nasal passages at the rate of 9.2 millimeters a minute compared with 8.4 mm for hot water.

Dr Sackner used X rays in his measurements and found that it is necessary to have chicken soup every half hour because its curative powers wear off quickly.

His findings were published in *Chest,* a journal of pulmonary diseases, and after peer review the results were pronounced to be "statistically significant."

CAN SCIENCE CREATE LIFE?

A British scientist who accidentally produced life in his laboratory made a discovery nobody wanted.

By Paul B. Thompson

IN 1837 a great controversy erupted among scientists and intellectuals on two continents over the alleged creation of artificial life-forms. This startling event was the unintended result of experiments by self-taught British scientist Andrew Crosse. Working in his laboratory with simple chemicals and electricity, Crosse repeatedly produced living creatures.

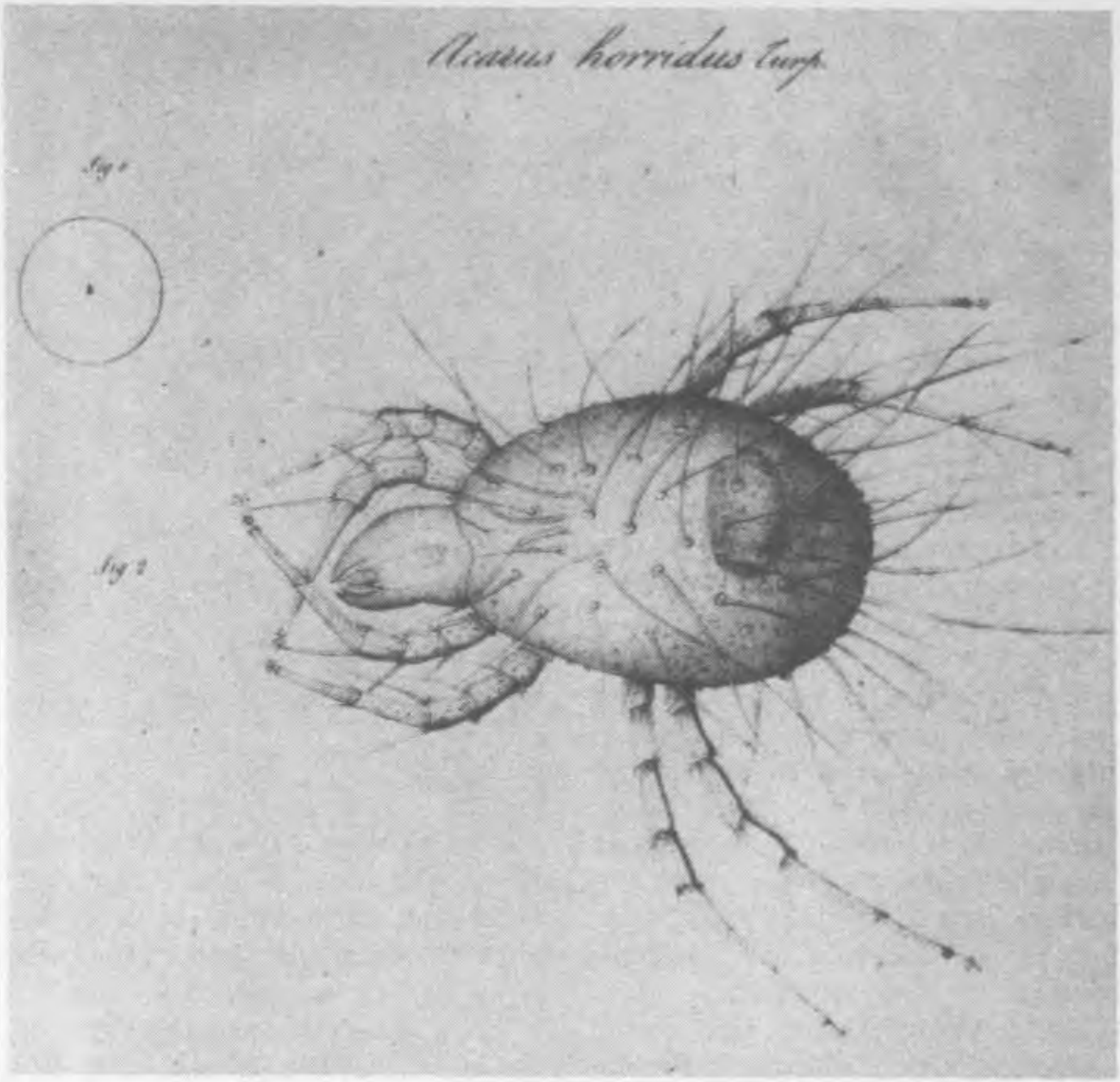
Andrew Crosse (1784-1855) lived most of his life in his ancestral home Fyne Court in Broomfield parish, Somerset, England. His early years were spent in France where his father was known at the court of Louis XVI. Later Crosse went to school at Dorchester and attended college at Oxford. Returning to Somerset after taking his degree, Crosse painfully learned how to run the estate. Then, possessing a steady if modest income, Crosse devoted whatever he could afford to the study of science which had been his passion since boyhood.

Crosse was greatly influenced in his early scientific career by the pioneer electrician George John Singer. What had been the music hall in Crosse's mansion was converted into a laboratory. The organ loft was used to house a variety of electrical equipment (one large device carried a card that cau-



Somerset Archaeological & Natural History Society

This drawing is the only known likeness of Andrew Crosse, self-taught scientist.



Turpin captioned his engraving: "Fig. 1: Circle with natural size mite. Fig. 2: Animal under microscope. Length of body combined with head one-half millimeter."

tioned *noli me tangere*—do not touch me). Between 1807 and 1817 Singer and Crosse strung yards and yards of copper wire over the grounds of the estate. With this giant antenna the two men were able to conduct powerful charges of atmospheric electricity into their laboratory where they studied its behavior and characteristics.

But Singer died in 1817, leaving Crosse without a mentor. Alone, Crosse practically ceased his researches for the next 20 years.

His scientific peers did not hear from Crosse again until 1836. That year he was invited to speak to the British Association for the Advancement of Science assembled in Bristol. He discussed the formation of rock crystals; next to electricity, mineralogy was his favorite pursuit. While in Bristol, Crosse also demonstrated his im-

provements on the design of the voltaic* pile and shared his data on atmospheric electricity. The Association was impressed, especially since Crosse was largly self-taught in these complex subjects.

Fresh from his Bristol triumph, Crosse returned home to Fyne Court to begin his most famous and controversial experiment. He decided to combine his two favorite studies and attempt to discover whether a weak current of electricity would affect the formation of crystals of silica out of a solution.

Crosse reduced a piece of black flint to powder by heating it, then quenching it in cold water. He mixed two ounces of this silica dust with six ounces of potash (potassium carbonate). The mixture was subjected to a high heat for 15 minutes, until the silica and potash fused into a glasslike substance. Crosse ground this glass down to powder and dissolved it in boiling water. This was his basic silica solution. Into this Crosse poured hydrocholoric acid until the solution was supersaturated.

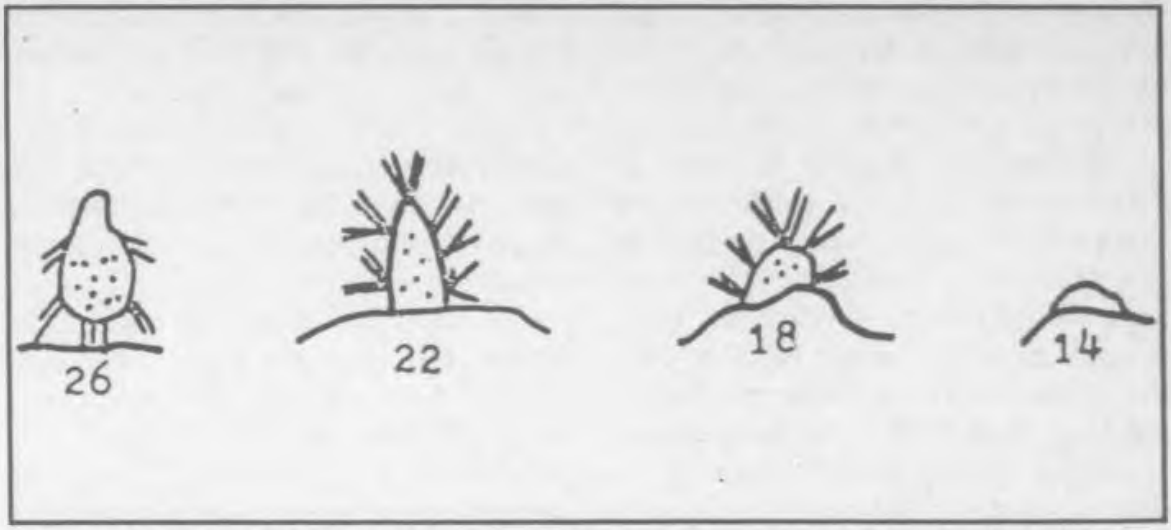
He built a mahogany frame to hold the components of his experiment. On the top shelf Crosse put a large basin containing the acid-silica liquid. By means of a strip of flannel the liquid was siphoned down to the next shelf, where a funnel was mounted. In the funnel was a chunk of natural oxide of iron, obtained from the slopes of Mount Vesuvius. As the solution slowly dripped onto the stone, the porous surface of the rock soaked it up. Attached to each side of the dampened rock were platinum wires which were connected to one of Crosse's multicelled batteries. Below the spout of the funnel was another jar which caught the excess liquid dripping off the stone. The excess could be returned to the top basin.



Robert Chambers' book *Vestiges* anticipated Darwin, used *Acari* as evidence.

After 14 days white dots appeared on the upper surface of the electrified stone, directly beneath the dripping piece of flannel. By the 18th day the dots had grown into conical excrescences with odd hairlike filaments all over them. After 26 days the conical objects had become recognizable as *mites*. On the 28th day the mites detached themselves from the stone and moved around of their own volition. Andrew Crosse was amazed. He had observed their development daily but when they showed powers of locomotion and hunger he was stunned to find they were in fact alive.

*Relating to or producing direct electric current by chemical action (as in a battery).



Author Thompson's drawing represents development (from right to left) of *Acari* on stone. Numerals refer to the number of days elapsed since beginning of experiment. Crosse observed them daily and was stunned to find that mites were in fact alive.

Examination under a lens revealed that the minute creatures were eight-legged specimens of the genus *Acarus* (today usually called *Acarinus*). When over 100 of these *Acari* came off the stone Crosse realized that here was a phenomenon beyond his knowledge or experience.

He did two things. First, he repeated his experiment in order to isolate the essential ingredients needed for the development of more *Acari*. Second, he contacted his newly-met scientific colleagues for help in analyzing his mysterious mites. Before Crosse could prepare a careful statement on the appearance of the *Acari, The Western Gazette* got hold of the story. Premature, inaccurate stories broke about the man who had created living creatures in his laboratory.

Public response was uniformly negative. The shy, modest gentleman-scientist was labeled an atheist, a materialist and a self-imagined creator. He was attacked from pulpits across the country as "Devil Crosse," "Blasphemer" and "Reviler of our Holy Religion."

Crosse was a model of restraint. He managed to remain objective as public opinion raged around him. He never claimed to have created life; indeed, his only plea was for a serious investigation of the *Acari*.

Among those who first examined specimens of the *Acari* were Sir Richard Owen, Hunterian Professor at the College of Surgeons in London, and William Clift, conservator of the museum of the same college. Mr. Clift held a *conversazione* at the Royal Institution on February 17, 1837, and the *Acari* were the main items on display. A sample *Acarus*, preserved in alcohol, was sent to the Academie des Sciences in Paris where it was studied by the noted microscopist P.J.F. Turpin.

In the meantime, Crosse continued his research into the origins of the *Acari*. The mites were being called variously *Acarus Crossii, Acarus Electricus* or

Galvanicus. Crosse eliminated the acid and stone from his apparatus and found he could produce *Acari* from solutions of potassium silicate by passing electricity through the liquid. A layer of gelatinous silica would collect on the wires and the mites would develop in this gelatin like buds. Since the *Acari* were always seen to develop gradually beneath the surface of the liquid and on the current-carrying wires, the theory that they came from airborne ova landing in the apparatus could not be considered valid. Crosse carefully cleaned all of his equipment by baking it or washing it in hot alcohol. During the experiments the containers were covered with paper to keep out dust. Despite these precautions, *Acari* kept appearing.

The calumny heaped upon Crosse reached such proportions that he wrote in exasperation, "I have met with such virulence and abuse . . . in consequence of the experiments, it seems in this 19th Century a crime to have made them."

It is curious to read contemporary accounts of Crosse's work in the press. There was little doubt according to most of them that Crosse had succeeded in producing life; the popular arguments involved the fine point of whether or not the *Acari* were actual *creations* or merely unrecognized products of a natural process.

One anonymous correspondent in the *London Times* put it this way: " . . . it is very generally believed, that on the supposition of there being no germ (in the chemicals), the phenomenon must resolve itself into one of creation, thus investing man with a power which is universally held as belonging to the Deity alone. [There exists] a conviction that advance of knowledge has a tendency to subvert and destroy the principles of religion . . . yet a little reflection will show that it is quite absurd to call this process a 'creation'—creation implies the power of producing something from nothing."

The responses of the scientific communities in Britain, France and the United States were unanimously skeptical. Although no hint of fraud ever was attached to Andrew Crosse, the overall opinion was that Crosse had made some error or overlooked some aspect of the experiments which would account for the appearance of *Acari.* Except for personal friends of Crosse, scientists disassociated themselves from the *Acari.*

No doubt many were disturbed by the experience of Michael Faraday. Faraday was present at Clift's meeting with the Royal Institution of Great Britain when the *Acari* were presented. Unreliable members of the British press circulated reports to the effect that Faraday told of seeing *Acari* developing during his own electrical experiments. This canard was quickly refuted by Faraday in letters to many papers and journals, including the *Literary Gazette* and the *Times.* The false association of Faraday with the *Acari* might have been forgotten had it not been predominantly featured by Harriet Martineau in her widely read book *A History of the Thirty Years Peace* (1849). Martineau devoted several pages to Andrew Crosse and the *Acari* controversy, repeating the apocryphal story of Faraday's *Acari.* On April 11, 1850, Michael Faraday wrote directly to Martineau, advising her that the story was in error. The

author acknowledged the error but to this day it remains in the modern editions of Martineau's history.

The microscopic analysis by Turpin did not add to Crosse's reputation. The specimen sent to Paris turned out to be a pregnant female *Acarus,* which occasioned gales of sarcastic laughter among the savants of the Academie. They assumed an artificial creature would not possess reproductive organs. However, the French scientists did not pay close attention to Crosse's description of the habits of the *Acari* after emerging from their electrochemical birthplace. He noted that once out of the solution the *Acari* fed and *bred* in a manner consistent with other members of their species. They lived only until the first frost, which was invariably fatal to every *Acarus.*

Turpin's report, published in Volume V of the *Comptes Rendus,* admitted the *Acarus* he examined was an unusual and never before catalogued type. Turpin suggested the name *Acarus Horridus* for them. The mites were apparently eyeless, yet sensitive to light. The mites' bodies had two sections, head and abdomen. Mature specimens had eight legs but some examples removed from the electrical solution had only six. This characteristic is not unknown among *Acari,* as immature mites of the type *Acarus Sero* also begin life with six legs and later develop another pair.

Turpin's excellent engraving shows the *Acarus* covered with long fine hairs. Crosse described these filaments as appearing before the legs or other features. Turpin remarked that he knew of no other type of *Acarus* which possessed such lengthy and abundant filaments.

By 1839 it was apparent to Crosse that a general inquiry into the nature of the *Acari* was not forthcoming. As the excitement in the press subsided, scientific opinion solidified against the *Acari.* Benjamin Silliman, editor of the *American Journal of Science,* summed up the conservative attitude when he declared, "We cannot believe that life and organization have been produced by galvanic power."

Crosse did not fight the decision. Indeed, he felt so keenly the criticism of his discovery that he abandoned public life and returned to the relative seclusion of his Somerset estate. Throughout the 1840's and up to his death in 1855, Crosse continued his scientific work. He made important contributions toward the development of the sustaining battery and widened the knowledge of how electricity is conducted through wires and liquids.

The *Acari* had brought Crosse nothing but frustration but he was to live to see another man revive the controversy and give it an entirely new dimension.

In 1841 William Henry Weekes, M.D., the municipal doctor of the town of Sandwich in Kent began to duplicate the experiments Crosse had performed five years earlier. Weekes was a surgeon by training, so by British tradition he seldom used the title "doctor" even in his scientific papers. His training made Weekes a more precise experimenter than Crosse had been. In the name of scientific accuracy Weekes' work with the *Acari* was rigorously controlled.

Weekes sealed a beaker of potassium silicate under a glass bell. He introduced wires into the dome through an airtight gasket and installed a valve that would allow gases to escape the jar but would

not allow air to enter. Weekes connected the leads to his battery and left the device alone. He made observations at regular intervals to check on the decomposition of the silicate solution. In Weekes' first jar 10 months (January to November 1841) elapsed before the first *Acari* appeared. Five were spotted crawling around quite distinctly on the interior of the glass.

To exclude any possibility of external contamination Weekes tried other novel arrangements. In one case he used sterile oxygen instead of air under the bell and still produced *Acari*. On another occasion, he used poisonous hydrofluoric acid and chlorine gas. The result was perfectly formed but lifeless *Acari*.

Curiously suggestive results were obtained by Weekes in his experiments. He observed distinct stages in the formation of *Acari;* beginning as crystalline forms, they then progressed into filament-bearing cones. Finally legs became distinguishable and the *Acarus* displayed the first signs of life. Weekes found that the higher the proportion of carbon in the chemicals he used the greater number of *Acari* which appeared. When he constructed an apparatus identical to his first setup but omitted the electric current he obtained no *Acari* at all.

The results of W. H. Weekes' experiments were published in several installments in the *Proceedings* of the London Electrical Society. (This same body had printed Crosse's reports in 1837.) Aside from minor notices, the work of Weekes did not attract the attention of the world in the way Crosse's had. There was modest coverage in the scientific journals but no public denunciations of Weekes were heard.

Little is known about William Henry Weekes aside from his scientific activities. Details of the doctor's life are so hazy that even the date of his death is uncertain; it appears he died in 1847. In Sandwich he is remembered for accepting the post of municipal doctor and male midwife of St. Mary's parish for less money than his colleagues would accept. During his lifetime Weekes published 20 scientific papers dealing with meteorology, electricity and pneumatics.

The *Acari* of Crosse and Weekes have an interesting tangential relationship to the beginnings of the scientific theory of evolution. The controversy of 1837 over the *Acari* came to the attention of an Edinburgh publisher, Robert Chambers. Chambers had an abiding interest in natural history and the *Acari* affair suggested to him that there might be physical (i.e., nondivine) origins of life. Chambers came to admire Andrew Crosse as a man and as a scientist. Crosse received favorable mention in Chambers' Edinburgh magazine and later was mentioned again in Chambers' *The Book of Days* (1864).

In 1844 an anonymously authored book entitled *Vestiges of the Natural History of Creation* appeared. This book propounded the theory that life on earth was much older than the chronology of the Bible would allow. It further postulated various quasi-evolutionary ideas of how life began and developed into the vast array of forms that now cover the earth. Like Darwin's magnum opus *The Origin of Species* (1859), *Vestiges* was denounced as the work of an incorrigible atheist. One famous reviewer, Sir David Brewster, said of *Vestiges* and its author: "We are

unwilling to charge our author with a systematic attempt to undermine the foundations of natural and revealed religion—but we should ill discharge the duties of our calling, were we to conceal the opinion that every individual speculation which his work contains and the entire hypothesis which it is written to support have a direct tendency to expel the Almighty from the universe he has made."

This is reminiscent of the charge—of being a materialist and self-imagined creator—that was so vehemently hurled at Crosse.

The author of *Vestiges* turned out to be Robert Chambers. In an early edition of his book Chambers makes oblique references to Crosse's experiments. In a chapter called "Vestiges of Creative Law" the *Acari* are used as evidence that life can result from combinations of chemicals under the stimulus of a natural force like electricity. The first editions of *Vestiges* included as appendices two letters from W. H. Weekes describing his work with the *Acari* since his last reports to the London Electrical Society. Realizing the skepticism inherent against the *Acari,* Chambers wrote: "If this new presentment of the *Acarus Crossii* shall still excite ridicule, I can only regret the mood of mind from which that ridicule arises; but the opposite party must excuse my attaching no importance to anything besides fact and argument. These alleged phenomena are open, like all others, to the test of counter-experiment. Let them be subjected to it in the most rigid manner, and set aside in the case of failure. But to meet them merely with scoffs and jests, or by the most, certain wholly gratuitous assumptions as to a possibly various cause, is not philosophical and therefore deserves no consideration."

By the fourth edition of *Vestiges* (1846), Chambers had greatly amended his text. Instead of the cautious support of the above passage, he came out in full acceptance of the validity of the *Acari* as artificial creatures and chided the scientific community for its continued disregard of this "most interesting chapter of nature's mysteries."

By the time Robert Chambers finally owned up to his authorship of *Vestiges* he was so unhappy over the reception it had received he vowed he would never write anything like it again. Chambers was not a scientist and *Vestiges* reflected the intuitive groping of an intellectual wrestling with revolutionary ideas beyond the author's limited knowledge. Today Chambers is rightly considered an honorable forerunner of Darwin. It is a fact that in editions of *Vestiges* issued after 1859, references to Crosse, Weekes and the *Acari* have been edited out. Whether this was to make the book seem more scientific (and less credulous) or simply to tighten the prose, no one but Chambers can say.

The University Library of Cambridge has in its possession the Reading Notebooks of Charles Darwin for the years 1838 to 1860. The notebooks consist of monthly listings by Darwin of the books he had read or intended to read. We know from these listings that Darwin read *Vestiges* on or by November 20, 1844; he also read the *Explanations* "by the author of *Vestiges*" in early 1845. Still later Darwin obtained the sixth edition of *Vestiges* which is on his reading list for August 1847.

The influence and relationship of Chambers' work to Darwin's is both ob-

vious and widely acknowledged. What is even more interesting, from the point of view of Andrew Crosse's experiments, is that Darwin was a devoted reader of the works of Harriet Martineau. He read no fewer than six of her books between November 1842 and August 1852. As the Faraday debacle showed, Crosse is a major part of Martineau's Book V in *A History of the Thirty Years Peace.*

All this raises some tantalizing questions. Darwin must have known about the *Acari.* What did he think of them? How much credence did he give to them? Did Darwin, however faintly, consider the *Acari* as evidence that life could originate in a purely physical fashion? It is ironic to think that Darwin may have been the inheritor of the burden of vituperation for impious materialism first put upon Andrew Crosse and Robert Chambers. From Crosse, to Weekes, to Martineau, to Chambers, to Darwin—the unwanted *Acari* may have contributed more to science than most people realize.

Andrew Crosse died on July 6, 1855, at home in his own bed. His second wife Cornelia Burns Crosse published a small book on his life two years later. It was entitled *Memorials, Scientific and Literary, of Andrew Crosse, the Electrician.* In the years following his death, Crosse became a semilegendary figure in his neighborhood; he was remembered as "the thunder and lightning man." He lies buried in the churchyard of St. Mary's chapel in Broomfield. The stone obelisk which marks his grave is said to have been struck by lightning twice although higher more accessible targets are nearby. *Credo quia absurdam est.* (I believe it because it is absurd.)

Even if we disregard the anomalous existence of the *Acari,* as history and science have done, the controversy involving Andrew Crosse was one of the earliest examples of the kind of confrontation increasingly common today: namely, the extent to which science can intrude on the moral and religious beliefs of society. How far should we allow science to go in penetrating the secrets of life? There were no easy answers in Crosse's day and there are none today.

What were the true origins of the *Acari?*

Despite the rapid advance of science into the world of DNA and genetic engineering (worlds Andrew Crosse never dreamed of), it is still considered impossible to create living, complex organisms from simple chemicals by means of electricity.

In 1934 biologist A. C. Oudemans explained the *Acari* of Crosse and Weekes as an infestation of the ordinary *Glycophagus domesticus* which can penetrate seemingly hermetically sealed containers. This theory has been surfacing periodically ever since 1837 but the reported observations of Crosse, Weekes and other witnesses flatly rule it out. The *Acari* were plainly seen *to develop* under the surface of the silicate solutions, always on the current-carrying wires. Once emerged from the fluid the *Acari* would drown if they fell back in. Exhibiting characteristics unique to themselves, the *Acari* cannot be explained away as common mites, faulty observation, bad technique or fraud. The only man to duplicate Crosse's experiments, Dr. Weekes, succeeded. No doubt his work also can be

dismissed as faulty by the skeptical. The alternative is just too disturbing to entertain. And who would dream of taking the trouble to replicate the experiment today?

Of the *Acari,* nothing remains except the papers describing them. None of the names bestowed on them survives in modern biological nomenclature, not even Turpin's *Acarus horridus.* The fate of the *Acari* is symbolic of what happens to a discovery no one really wants—it is consigned to history's dustbin and forgotten.

HYPNOSIS AND THE NOVELIST

By Michael Goss

AFTER THE end of World War II, Heinrich Gerlach returned to Germany, leaving behind him in the Siberian camp where he had been a prisoner of war the draft of a novel on the Stalingrad campaign. This manuscript, the product of his internment, had been confiscated by the Russian Secret Service, but there was nothing to prevent him from rewriting his book — except that he found himself unable to reconstruct it.

Then he came upon the name of 71-year-old Munich psychotherapist and hypnotist Dr. Karl Schmitz. Together they agreed to try to dredge up the lost novel from the depths of Gerlach's memory with the hypnotic regression technique. They were successful; the last of 23 sessions took place on July 30, 1951.

Six years later, after Gerlach's novel had been published in Germany as *The Forsaken Army* and ranked as a best-seller, Dr. Schmitz came forward to claim 20 percent of the royalties. He had a contract dating from the final hypnosis session in which these terms were formally set out — and Gerlach's signature on it was prominent. While the author could scarcely deny this fact, he stated that he had no memory of ever having signed such an agreement. Had he done so as a result of the doctor's hypnotic suggestion?

That was only one of the questions the Seventh Civil Chamber of the District Court of Oldenburg, Germany, had to decide. Gerlach was also arguing that the hypnotic sessions had *not* been responsible for *The Forsaken Army.* He claimed that he had recalled only fragments of the original as a result of Schmitz's treatments and he insisted that perhaps as much as five-sixths of the novel came from his research and interviews with other prisoners of war upon their liberation from Russian camps.

The case revolved around the perplexing question as to the validity of any contract signed while the signatory is under either hypnosis or the influence of posthypnotic suggestion. Obviously, if it could be shown that the terms of the contract were such that the subject would not have appended his name in a normal waking state, if it could be proved that hypnotic suggestion had manipulated him into a situation in which he was unable to exercise his customary judgment and acumen, the signature meant nothing and the contract was nullified. But was there evidence that the hypnotized Gerlach had been coerced or maneuvered into signing away 20 percent of his royalties? Was it feasible to imply he had done so against his will and only as a consequence of an hypnotic instruction?

Eventually the court decided that the answer to both questions was negative. Their ruling was based largely on the evidence of graphologists working for Lower Saxony's Criminal Department who stated that the Gerlach signature had been written in a normal state of consciousness. This meant that in their opinion the signatory Gerlach had not been hypnotized into making the agreement. On the strength of this, Schmitz's claim was settled for 9500 marks — at the contemporary rate of exchange, a little under $3000.

ALL GOD'S CREATURES...

The dog attempted to stand but immediately collapsed in agony. Unable to comfort his pet, the master turned to prayer.

By Charles McArthur

THE LATE W. H. Elliott was a distinguished English cleric and author who had a deep and abiding affection for animals, a characteristic common among his countrymen. It has been said with some justification that an Englishman may beat his wife with impunity but if he mistreats an animal he invites the immediate wrath of the Society for the Prevention of Cruelty to Animals.

In his biography *Undiscovered Ends* (London: Peter Davies, 1951) Elliott tells a remarkable story about his dog Dukie, an account of a miraculous healing which was repeated in *The Open Grave* by Alan Hull Walton, a well-known British writer on occult matters.

Elliott and Dukie, an inseparable pair, were in the habit of taking a daily walk over a route that never varied. They would set out from the house in Bookham where the cleric lived at the time of this experience, circle the railroad station, cross the bridge, then proceed across the Common, finally retracing their steps.

One afternoon after their usual outing the dog seemed disinclined to enter the house so his master left him outside to amuse himself chasing rabbits. Concerned with his own affairs, the master quite forgot his pet until he heard a cry of pain. The sound was repeated. There was no mistaking the plaintive cry of an animal in distress.

Elliott immediately went out in search of Dukie. Locating the dog proved difficult, for the master had lost the hearing in one ear and was hard-pressed to identify the source of any sound. But at last he located Dukie. The dog had fallen prey to a leg trap which had been hidden in shrubbery by an unscrupulous poacher. Dukie, bleeding copiously and whimpering in pain, was in pitiable condition. Elliott's alarm intensified when he discovered that he lacked the physical strength to free his dog. With the help of a passerby, however, he finally succeeded in releasing the trap and freeing the unfortunate animal.

Dukie attempted to stand but collapsed immediately writhing in agony. Unable to comfort his pet, the master turned to prayer. Let Elliott relate in his own words what happened next:

"There, by the bush, we knelt down

together. The dog bowed his head and I prayed to our dear Lord and to St. Francis—lover of all God's creatures—to give us their healing and their aid. Then Dukie wagged his tail and hobbled off—about five yards. There he stopped pathetically, with bowed head, for me to come to him, and we prayed again. So it went on, all across the Common, over the bridge, until we were within sight of home. Then the old dog stopped again. The power had gone.

"Unashamedly, for why should we be ashamed, I knelt and prayed with the reverent dog, just beyond the station, where there were many passing by. Great power must have come just then, for seeing my wife at the garden gate, he raced to her with no limping at all."

The healing required several appeals over a period of 10 minutes or so and while not exactly instantaneous nonetheless appears to be miraculous in nature. The dog went out for a romp that same evening, giving no indication that he had suffered the slightest harm.

It is more astonishing that no trace of the leg wound remained or any sign of blood—although in Elliott's own words the dog had been "covered with blood." Moreover, Dukie's blood had soiled Elliott's hands and clothing but no traces remained.

Why was W. H. Elliott's prayer answered so readily? Perhaps because he had friends in high places. He was Canon Emeritus of Coventry Cathedral, Chaplain to King George VI until 1952 and thereafter Chaplain to Queen Elizabeth II.



TOT SURVIVES BATTLE WITH BULLDOZER

AN 18-MONTH-OLD boy survived virtually unscathed after he was run over by his father's bulldozer in Green Cove Springs, Fla., and doctors and sheriff's officials simply can't understand it.

Dewey McCall's father Melvin was driving the bulldozer one day in July 1982 when it suddenly slipped out of gear, jerking McCall and sending the toddler sprawling. To his horror McCall looked down and saw the child's legs under the tractor tread. Three tons of metal pinned the tiny body to the hard-packed earth. Filled with trepidation, McCall slowly rolled the bulldozer off his son. Dewey was rushed to the hospital where X rays revealed no broken bones and no internal damage.

Lt. Derry Dedmon of the Clay County sheriff's office investigated the incident. He said, "I have absolutely no explanation of how that child survived." He added that the only evidence of the child's ordeal was a few tread marks on his back and a cut on his head. About three feet of tread had run over the child and his body made a dent in the ground.

"It was just a real freak occurrence," said hospital administrator Steven Hitt. Doctors had no medical explanation for the child's survival. One of the McCalls' neighbors did, however. She said to Mrs. McCall, "You asked for a miracle and you got it."



"PEASE PORRIDGE HOT"

AN INMATE of Hong Kong's Stanley Prison died after he fell into a vat of hot porridge in the prison kitchen and suffered severe burns.—*Paul Steiner.*

READ YOUR FUTURE IN THE CARDS

Psychic ability comes into its own in cartomancy, for card meanings are simply symbols for triggering your ESP.

By Susan Sheppard

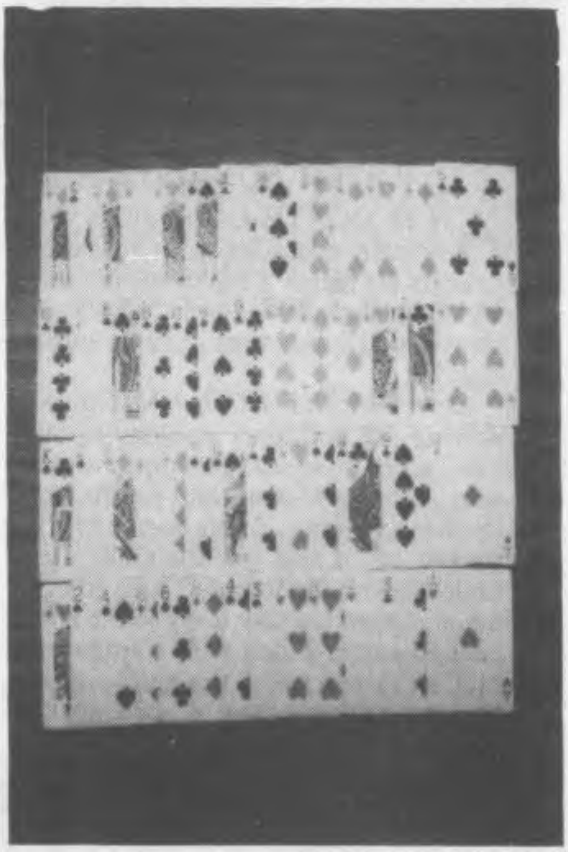
"IT'S IN the cards." "Depends on how the cards fall!"

Who knows how long ago these expressions came to mean "inevitability" or "fate"? We do know they derive from an ancient and enchanting art: *cartomancy,* fortune-telling with playing cards.

Like most esoteric knowledge, cartomancy appears to have reached Europe from the Far East, from such countries as India and China, although the Eastern cards did not resemble the European deck which we currently use. Some authorities believe that the cards came to Europe with the Crusaders or the Arab invaders but in fact, cards seem to have cropped up in different European countries and North Africa in the 14th Century at about the same time as the first Gypsies appeared. Most modern theorists believe the cards came first; nevertheless, the Gypsies were the ones who refined the art of telling fortunes with cards.

Through the centuries divination of all kinds has often been forced underground. In Great Britain various forms of divination including card reading were banned under the statute of 1563 which made witchcraft and sorcery capital offenses. In the 172 years before the statute was repealed in 1735, hundreds of thousands of men and women (mostly women) were horribly tortured and murdered.

Today, divination with playing cards



In "Four-Thirteen Method" cards are read in accordance with individual meanings and juxtaposition of the cards.



Once cards have been laid out, spread may be read as a map of the United States in which eight- and 10-spots indicate to what part of the country subject may move or travel.

such as the pictorial Tarot is one result of an upsurge of public interest in esoteric subjects. And fortune-telling cards called *naipes* are in general use throughout Latin America.*

Our modern deck of playing cards is based on the early French and Spanish decks which had four suites. The *coeur, pique, trefle* and *carreau* of the French are the heart, spade, club and diamond of the English deck.

Anyone who has had an impressive card reading must wonder, "Are the cards themselves the root of the reader's information or is the reader born with a special talent to understand the cards?"

The meanings of the cards, although fascinating in their own right, are only secondary to learning to use innate psychic ability to interpret each individual card. In that sense the cards are only a vehicle for concentration. You may ask, "Can a deck of ordinary playing cards make me psychic?" No, it cannot — but it can help tap the intuitive knowledge that exists in all of us. The cards are only symbols for triggering our feelings or hunches. Cards can unleash your psychic potential by giving you a focal point for your own sixth sense. I repeat: your psychic powers allow you to use the cards as a focus for your intuition: you do not depend exclusively on their set meanings. The cards reveal some information by the sequence in which they fall and certain

* See "The Cure Is in the Cards," February 1982 FATE.



HEARTS speak of the higher emotions, platonic and intense love affairs, spiritual love and aesthetic pursuits. On the physical level, the heart suit relates to blood circulation, blood disorders, the heart and lungs, and allergic reactions. Hearts are basically gentle, peaceful and artistic. They create harmony and a balance of good influences in the card reading spread.

Ace: Marriage, home, immediate environment, center of activity.
Two: A love proposition by phone or mail, a secret admirer.
Three: Caution about gossip, communication about personal affairs.
Four: Appearing with a five, indicates a person who withholds knowledge.
Five: Artistic, gentle mentality.
Six: This highest love card indicates an intense affair, a meeting with one's soul mate.
Seven: Blissful family gathering.
Eight: Love and marriage, a short pleasure trip, possibly a honeymoon.
Nine: The highest wish card signifies happiness, an endearing nature; dreams will be realized.
Ten: Marriage card; also signifies a change dealing with emotions.
Jack: Fair-complexioned young person or either sex. With a nine, may indicate pregnancy.
Queen: A fair woman with ash-blond, streaked or grey hair; may be an elderly woman.
King: A fair or ruddy man; an older man who has authority.



CLUBS imply practical affairs, real estate documents, business dealings and realistic concerns. On the physical level, clubs relate to bones and body structure, tissue and muscles, and may indicate painful arthritis or trouble with the bowels. Clubs are usually benign cards which imply neither bad luck nor good but stabilize the card reading spread.

Ace: Traditional career card signifies many years of education; also represents a vehicle.
Two: Problems with eyes; message concerning a business proposition or the signing of legal documents.
Three: Possibility of several marriages with practical security; an inheritance.
Four: With a five, warns against secrets in business or financial deals.
Five: Practical, stable mentality; a good and precise mind.
Six: Business success; a dualistic nature; procrastination in business prospects.
Seven: Family or business gathering to talk over legal documents; possibility of inheritance.
Eight: An unexpected journey for business or education.
Nine: Legal concerns; a visit to a lawyer or courthouse.
Ten: Sudden shift in career; change or move dealing with job or educational opportunity.
Jack: Young person of either sex with medium hair; a warning against property destruction by juveniles.
Queen: A medium-haired woman with grey or green eyes.
King: Medium-complexioned man with grey eyes; he may travel in his business.

DIAMONDS signify financial and spiritual needs and are also traditionally considered "money" cards. On a higher level diamonds are the spiritual and psychic cards. They are indicative of water on the elemental level. When situated above the face card of the sub-



ject, they represent psychic ability as well as innate clairvoyant aptitude. Diamonds symbolize kidneys, bladder.

Ace: The highest money card; riches attained by beneficial turn of luck; unusual psychic experiences and abilities; an engagement ring or gift.

Two: Sudden call or telegram concerning finances; possibility of kidney infection.

Three: Quarrel or misunderstanding; moodiness for another.

Four: With a five, signifies secrets concerning money or finances. Information is being withheld.

Five: Psychic or spiritual mentality; sensitivity; unexpected news regarding money or investments.

Six: Some jealousy, especially in marriage situation; duality or procrastination.

Seven: Implies caution concerning finances; warns against bankruptcy or gambling; signifies a family gathering.

Eight: Short vacation near large body or water; unusual dreams and night traveling; astral experiences.

Nine: A wish card; a delightful surprise delivered in person or by mail; With a spade nearby, denotes insomnia and night terrors.

Ten: A change or move near water; travels across the ocean; wealth acquired early.

Jack: Fair or red-haired juvenile of either sex; with a nine, denotes pregnancy.

Queen: A fair or grey-haired woman; some jealousy is associated with her.

King: A fair or red-haired man; an elderly man with financial security.



SPADES indicate radical changes which may be considered negative. They bring illness and inconstancy. Yet spades also can represent conflicting situations about to be resolved after a period of depression and anxiety. Complete transformations are apparent when spades are emphasized; they promise drastic, complete changes; they may imply depression, jealousy and emotional instability. On a positive note, spades bring long overdue changes.

Ace: Separation or divorce; may indicate large stage or auditorium; tearful family gathering.

Two: A move that may bring sadness; eyestrain and tension; annoying or obscene telephone calls.

Three: A proposition that should be met cautiously; an argument.

Four: Malicious gossip or accusations; meeting with an adversary.

Five: A mental card; upset nerves, depression and migraines.

Six: The jealousy card; mental upset on behalf of another; a superficial friend.

Seven: Sorrowful gathering; family bickering; peculiar happenings in the home.

Eight: Unexpected journey to be undertaken cautiously; a warning against opposition.

Nine: Caution against severe depression and nervous collapse; illness and losses.

Ten: Drastic change; quick move; separation or divorce.

Jack: Dark-eyed juvenile of either sex; a young foreigner.

Queen: A dark woman with black eyes and hair; may be interpreted as an adversary.

King: Dark man of authority, possibly of Latin, Greek or Semitic origin; an influential character.



Author Susan Sheppard has been reading cards and studying card history and cartomancy for approximately 11 years.

meanings may attach to the manner in which they are grouped — but the layout of cards is simply a structure on which to hang your ESP faculties.

Anyone can learn to read cards if he has a list of their meanings. But there are certain qualifications for becoming an exceptionally good card reader.

First, you must have an active imagination. This may seem to contradict the use of ESP in card reading but it does not. Psychic ability and imagination go hand in hand; you must be able to see, sense, feel and smell mentally and to project yourself into the past and into the future. All this requires a vivid imagination.

Second, you must have a finely tuned inner sensitivity. While reading the cards, you try to feel what your subject is feeling, to experience empathically what is wrong — or right — with your subject physically and emotionally. This ability will develop quickly if you read the cards diligently.

Third, you must have a working knowledge of the meanings of all 52 cards. This is a basic structure to fall back on in case your psychic senses fail you. Knowing the card interpretations will give you confidence while you're reading, but remember, what you *feel* is most important. Also, simply reading the basic message of the cards gives you time to start the flow of feeling about your subject's situation.

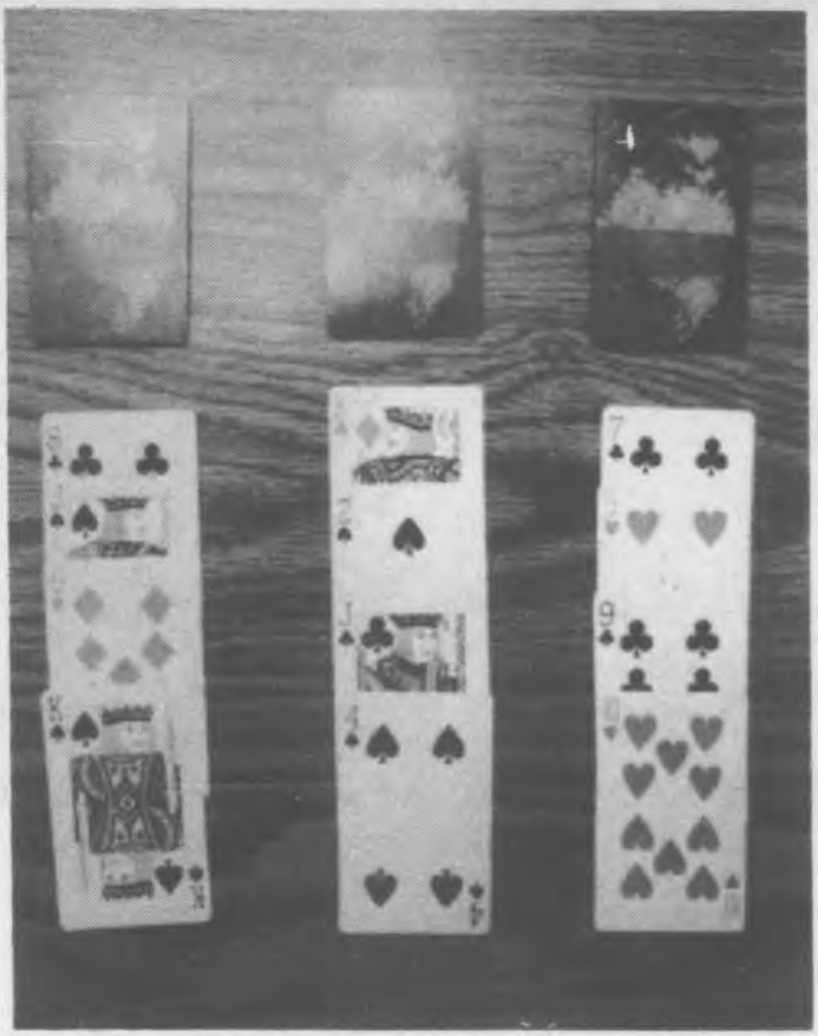
Reading the meanings of the cards involves imaging — or envisioning. Thus, strengthening the imagination is the first step in learning to use your psychic powers in card reading.

* * *

AFTER YOU have grasped the meanings of the cards (so that you do not have to refer continually to the lists), it is essential to practice. Read for your friends, your associates and even for yourself. Consider your card reading spread as a whole but don't overlook the effects of small details.

You can use any of several methods. The procedure I use deals with the entire 52-card deck and I call this the "Four-Thirteen Method." After the cards are shuffled by your subject and cut into three piles, you, the reader, arrange them in four rows, 13 cards to a row. They are then read in accordance with the individual card meanings and the juxtaposition of various cards.

If your subject asks a specific question, you may want to use the "Question and Answer Method." Your subject shuffles the cards and cuts the deck

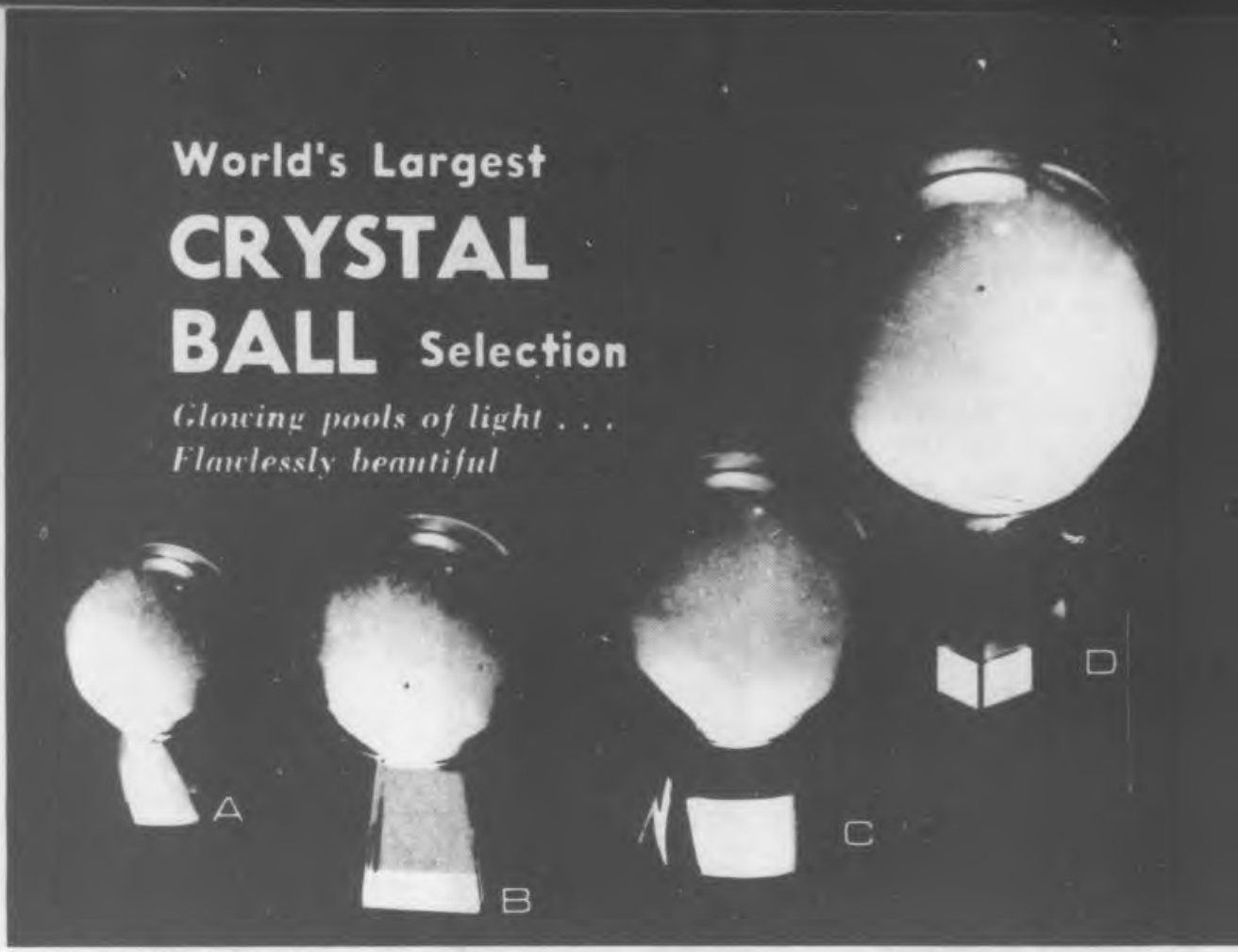


In "Question and Answer Method" the reader cuts deck into three piles and uses four top cards from each pile. Predominance of red cards indicates an affirmative answer while more black cards is negative.

into three parts. You then remove four cards from the top of each pile, laying them evenly below. There should be 12 cards in all. A dominance of black cards gives a negative answer and red cards mean an affirmative answer. The meanings of the cards themselves give you an insight into the circumstances surrounding the question which has been asked.

Consider card reading in the light of a well-known primitive custom. Before the hunt, primitive man knew that by painting the scene — his slaying of his prey — he created a better chance of making the kill a reality. In his mind's eye he first envisioned the event with the utmost clarity. In this way he did create his own reality, actually "seeing" a future event. He planned the episode down to the last detail and viewed the scene vividly in his imagination, then later went out to seek his prey. Primitive man understood the power of envisioning and its role in his survival.

This is the enchantment of cartomancy: you look to the symbols, evaluate with your head and feel with your heart to understand the magic that lies in a simple deck of brightly colored playing cards.



When you look into the unfathomable depths of a flawless crystal ball, what do you see? A point of light on which to meditate? Psychic images? Or do you seek a self-hypnotic experience, a light trance state, a transcendental insight?

F. W. H. MYERS, the famed psychic researcher, wrote:

> "Few phenomena are more fantastic than true crystal vision. Perhaps one man or woman in 20 will experience it. The vision often begins with a milky clouding of the ball, coming at the beginning of a series of pictures. . . ."

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NEWS & REVIEWS

by D. Scott Rogo



POLTERGEIST REVISED

ALTHOUGH traditionally poltergeist attacks were believed to be the work of witches or spirits, psychical researchers noted long ago that "poltergeist agents"—the individuals or families around whom the activity occurs—often seem to suffer from psychological problems. Psychoanalysis and psychodiagnostic testing have shown that the typical poltergeist agent is a neurotic member of a repressed, nonverbalizing family.

Seen in that light, the acts of the poltergeist begin to make sense. The object-throwings and poundings are just the sort of thing frustrated youngsters do when they are angry. It seems clear that the poltergeist is the result of a huge psychic eruption within the unconscious mind either of a single individual or of an entire family. Most researchers today accept this psychodynamic model of the poltergeist.

Now comes Colin Wilson, the prolific British author, with *Poltergeist!* (Putnam's, New York, N.Y., 1982, 382 pages, $14.95) which claims that this view is all wrong. Wilson argues instead that poltergeists are disembodied entities (such as spirits, demons and elementals) which use energies given off by disturbed children and families. And with that we're off and running through one of the worst books ever written on the poltergeist phenomenon.

Wilson's principal argument is that the human mind does not seem to possess enough PK ability to produce the displays of the poltergeist. This assertion is absurd since parapsychologists simply have no idea what PK potentials lie locked within the mind. Maybe Wilson thinks he does but no thoughtful researcher would ever make such a baseless and arbitrary claim.

Wilson also points out that many poltergeists act as if they were spirits and demons. They can, for instance, "speak" with disembodied voices, communicate intelligently through raps and so on. Here Wilson misses an obvious point which other researchers have long appreciated: that the poltergeist is influenced by the culture in which it manifests. In earlier centuries, when poltergeist activity was thought to be the work of the devil, the poltergeist manifested as a demonic force. With the rise of Spiritualism poltergeists behaved like discarnate spirits. In our own time, when belief in spirits and demons is not so widespread, poltergeists have again modified their behavior; now they usually do little more than throw objects at random and rap in meaningless fashion. The days of the "communicating" and demonic poltergeist seem to be over. In other words, Wilson's "evidence" is little more than a cultural artifact.

Perhaps that is why he cites relatively few 20th-Century cases. His book, although loaded with 17th- and 18th-Century accounts, consistently bypasses the many 20th-Century cases—such as the Miami, Nickelheim and Rosenheim outbreaks which W. G. Roll and Hans Bender investigated and which fully substantiated the psychodynamic theory of the poltergeist. In fact, the work of most present-day poltergeist investigators is hardly mentioned at all.

Wilson believes that poltergeists can be invoked through black magic and devotes a whole chapter to the subject, citing several cases in which people suffered personal disaster after curses were placed on them or

after they broke taboos. This is all very interesting but it has nothing to do with the poltergeist. Wilson also mentions a few Brazilian cases involving poltergeist attacks on families after neighbors had cursed them. Wilson evidently doesn't realize that in the spiritistically-oriented culture of Brazil, people are *always* putting curses on one another. The poltergeist connection is surely coincidental.

One chapter concerns fairies and elementals, in which Wilson apparently believes. He quotes at length the testimony of persons who say they have seen fairies. Again, very interesting—but again, what does it have to do with the poltergeist? Wilson even revives the famous (or, more accurately, infamous) case of the Cottingley fairy photographs, apparently unaware that the incident has been repeatedly and authoritatively exposed as a hoax. (See, for example, articles in the June and November 1978 issues of FATE.)

Toward the end of his book Wilson finally does hit upon a potentially fruitful line of reasoning. He theorizes that some poltergeists might be produced by a thought-form or some aspect of the agent's mind working independently of the agent himself. Such speculation, which is certainly reasonable, in no way contradicts the notion of the "rebellious unconscious mind" theory generally favored by parapsychologists. The virtue of Wilson's approach is that it accounts for the basically psychological nature of the poltergeist while still recognizing that the poltergeist often seems to possess a life of its own. But then Wilson abruptly goes off on another tangent and drags in kahuna magic; he also tosses off some incredibly naive remarks on brain hemisphere lateralization and other such matters.

As if this weren't bad enough, Wilson frequently mangles his facts. His assertion to the contrary, poltergeists *can* be successfully exorcized. The agent in the 1949 possession-poltergeist case (on which *The Exorcist* was based) was Lutheran, not Catholic, at the time the episode occurred. Nandor Fodor was neither a psychiatrist nor a medical man but a lay psychoanalyst with no psychiatric training. The noted psychic investigator Richard Hodgson had no personal connection with the famous Christine Beauchamp case of multiple personality. Nor do poltergeist ac-

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tivities occur around teenagers 99 percent of the time—recent surveys show that they occur around agents *in general* only about two-thirds of the time. It is also untrue that Dr. Alan Gauld of the University of Nottingham dismisses the idea that some poltergeists may be manifestations of spirit activity. He even wrote a book, *Poltergeists* (1979), which argues in part that the idea deserves to be considered.

Wilson is capable of—and in fact has done—some excellent writing on the paranormal. But *Poltergeist!* is an embarrassing failure. It is one of those books that should have been left unwritten. One hopes it will be left unread.

GHOST TALES

RICHARD Winer and Nancy Osborn Ishmael's *More Haunted Houses* (Bantam, New York, N.Y., 1981, 193 pages, $2.95, paperback), a sequel to their unmemorable 1979 book *Haunted Houses,* consists of gruesome and lurid ghost stories, most of them identifiable folktales which the authors pass off as authentic documented "cases." Most, however, don't have enough credibility to grace a campfire.

Even when they are dealing with well-known incidents, the authors can't get their facts straight. They report on the "haunting" of the liner *Great Eastern,* recounting the familiar story of how skeletons of two workers were found entombed in her hull. Evidently Winer and Ishmael have never heard that the tale has been repeatedly exposed as a total invention (most recently in Dwight Whalen's "The *Great Eastern*'s Missing Skeletons," December 1979 FATE). They also rewrite the story of the *S.S. Watertown* haunting, asserting that the ghosts of two seamen who died aboard the vessel were seen "swimming alongside the ship." Actually these were not ghosts in the traditional sense—just two inanimate faces in the water which seemed to follow the ship for several days.

Then there's the story of a haunted tower on an old Civil War battlefield. The authors would have us believe they photographed the tower and caught an "energy mass" emanating from it. The book contains pages of photographs but this photo isn't included; a *normal* one of the tower is, however!

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Chinese Ghosts and ESP (Scarecrow Press, Metuchen, N.J., 1982, 197 pages, $17.50) by Charles F. Emmons, a social scientist at Gettysburg College in Pennsylvania. Dr. Emmons' book is based on a phone and questionnaire survey of over 3000 Hong Kong residents. He was interested in their beliefs about the paranormal and their personal experiences with it.

The result is a book full of firsthand accounts of ESP, spirit possession and mediumship. But the emphasis is on apparitions, ghosts and hauntings. Emmons was surprised that his Chinese informants reported cases of the type so familiar to Western students of the psychic: crisis apparitions, postmortem appearances, haunting ghosts and some poltergeistlike incidents. This has led Emmons to suggest there is a genuine cross-cultural "ghost experience."

In the most fascinating aspect of his study Emmons used the data he had collected to test his theory. He outlined the characteristics of apparitions in our own culture (drawing primarily on G.N.M. Tyrrell's classic *Apparitions).* The traits proved to be identical. In both sets of data the apparitions appear lifelike (although sometimes only partially formed), wear clothing, are sometimes self-luminous, are often seen collectively and vanish by disappearing.

Emmons also studied the ghosts of traditional Chinese lore to see how they compare to those in modern reports. He sought to determine the role of cultural conditioning, thinking that perhaps predetermined beliefs shape the nature of these "occurrences." He found that the Chinese ghosts of legend and fiction tend to be gruesome and vengeful and they frequently perform physical acts (such as harming people, opening doors and so on). Yet the real-life ghosts of modern Hong Kong

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exhibit none of these characteristics.

Emmons was also struck by the fact that the ghosts his informants reported showed no evidence of an objective existence. This has led him to accept the widely-held notion (at least among parapsychologists) that apparitions are telepathically-triggered hallucinations.

While Emmons' study is essentially a sociological survey, its author is fully versed in parapsychology. He doesn't hesitate to discuss the parapsychological implications of his data and openly describes his own visits to psychics and fortune-tellers in search of evidence for ESP. (He finds it too.) This is a refreshing change from the usual hands-off approach sociologists and anthropologists adopt when they investigate the belief systems and religious phenomena of a foreign culture.

Readers should realize, however, that many of the cases Emmons cites probably are not paranormal. Every "sighting" of an apparition is not a psychic experience. There are all sorts of neurophysiological problems and quirks that can cause one to see an apparition—from hardening of the blood vessels in the brain to stimulation of the temporal lobes such as occurs in some forms of epilepsy. But Emmons' book contains enough cases of crisis apparitions (those seen at the moment the person represented by the figure has died) and collectively-observed ghosts to make this an eminently worthwhile

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OTHER REVIEWS

AN INVESTIGATIVE REPORT INTO THE ALLEDGED ALIEN BODY PHOTOS by the Ohio UFO Investigators League, Inc., Box 436, Fairfield, Ohio 45014, 1982, 54 pages, $6.00, paperback.
NIGHT SIEGE by Dennis Pilichis, Box 5012, Rome, Ohio 44085, 1982, 40 pages, $6.00, paperback.

Ufology in the Cleveland area is like ufology nowhere else. One sometimes gets the impression that Cleveland's UFO enthusiasts have nothing better to do with their time than to call each other names, exchange charges and countercharges and perpetuate some of the most extravagant feuds in the history of ufological excess. For a time a couple of years ago it looked as if opposing factions had achieved a fragile unity. The UFO Information Network (UFOIN) and the Ohio UFO Investigators League (OUFOIL) ceased their bickering long enough to join forces with the Maryland-based Mutual Anomaly Research Center and Evaluation Network (MARCEN) to produce a booklet entitled *Alien Body Photos: An Updated Report.*

An Investigative Report Into the Alledged (sic) *Alien Body Photos,* a follow-up to the earlier document, reveals that, true to form, the Cleveland ufologists are fighting again. In the introduction the anonymous author (whom I assume to be Charles J. Wilhelm) complains that UFOIL was not adequately consulted when UFOIN and MARCEN were preparing *Alien Body Photos.* Although UFOIL was listed as having helped write the text, in reality, the author of *Report* says,

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Because thought too, is composed of a wave frequency, it can be superimposed or modulated with the signal of the atom! A radionic device was thus devised that tunes to the frequency of the sample put into it, then acting as a focal point for the thought of the operator, modulates this sample frequency and broadcasts it. For example, if a sample from an insect infected area is put into the Box, and the device is tuned to this frequency, the operator can insert a tiny amount of poison or insecticide--concentrate,and the resulting signal thus broadcast will cause the insects to either leave the area being treated or drop dead on the spot! The astounding thing is ---*it seems to work!*

Experiments conducted at prestigious centers worldwide- including the University of Pennsylvania, Duke and Columbia University, The Soviet Acadamy of Sciences- even Dow Chemical, were not only successful, but some of them went far beyond theory into practical application.

In Europe and the Iron Curtain countries where Radioncs was allowed to flourish unhindered, such huge strides were made that in England alone, the medical aspects were so phenomenal that an entirely 'new' branch of medicine is now successfully operating under the licensing and blessing of the British government!

Here in the U.S. work has again been resumed and organizations founded by well known people, such as the famous physicist Wehrner Von Braun and the astronaut Edgar Mitchell, were quickly formed to investigate this fantastic discovery.

Some of the results of all of this has appeared in the form of devices that are used to treat huge tracts of farmland for insect irradication- one that was used to monitor the health of the Apollo astronauts without Nasa's knowledge (*and which received the information faster than the space center did)!* - even a 'Black Box' that was reportedly used to receive mysterious radio signals from deep space!

Almost every day new and amazing applications are being found for this truly *mind* boggling discovery. And all of it from a simple to construct 'little Black Box'! And it really *is* simple. As a matter of fact, if looks aren't important, the average person, with no prior knowledge of electronics, could put one together in a few hours and with only about $30 worth of parts!

Obviously there isn't enough room here to explain in detail all of the fantastic aspects of radionics and the marvels it can accomplish, so we've put together a 116 pg. book entitled, 'The Black Box and Other Psychic Generators' which not only explains how radionics works and shows you step by step how to assemble one of these devices both cheaply and easily, but also reveals startling government experiments with photos of the past- how researchers have already controlled atoms *with thought alone!*-and many more surprising facts and accomplishments that never made the newspaper headlines.

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UFOIL was growing suspicious of the tale. (The other parties dispute these assertions, describing UFOIL as an active, enthusiastic partner in the project.)

The background of the affair was detailed in the "New Books" section of the June 1981 issue of FATE. Briefly summarized, the story is that on July 7, 1948, a photographer employed at the White Sands, N. Mex., missile base was taken to a site just south of the Texas-Mexico border where a UFO had crashed. The man took a number of pictures of the wreckage and of the dead humanoid occupant. Years later he slipped several of these photographs to MARCEN head Williard McIntyre who subsequently claimed to have investigated his informant, his report and his pictures, establishing that all were authentic.

Nobody besides McIntyre's partner Dennis Pilichis of UFOIN seems to have taken this assessment seriously. As I pointed out in my review of *ABP*, the informant's story was clearly based on a widely-publicized crashed-saucer tall tale that was making the rounds in the late 1970's. I also noted that McIntyre had not produced documentation to prove that his "informant" existed in the first place. Ground Saucer Watch, which examined the photographs, suggested they depicted a monkey killed in a rocket experiment. UFO investigator James Oberg remarked that the figure "looks like a charred human body, almost certainly [of] an air force pilot."

UFOIL's *Report* grows out of an extensive investigation into the episode. By the time UFOIL is through with it, absolutely nothing remains of the story; every detail of the account is shown to be fiction. The informant turns out to be no more real than the crashed saucer he supposedly encountered. The photos, which apparently show the dead pilot of a small plane, were not taken in the Southwest but in an eastern state — and rather more recently than 1948.

It seems a pity that the UFOIL people were forced to devote so much effort to laying so obvious a hoax to rest, but they deserve credit for a job well done. They are also to be commended for keeping to a minimum the polemics and personality-baiting that made *ABP* such tiresome reading. These skilled and conscientious investigators promise future reports on other cases — presumably more

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credible-sounding ones — and I look forward to reading them.

I have one complaint, however. *Report* is badly in need of an editor who knows more about spelling, punctuation and syntax than the UFOIL writer knows. The first error is in the title (the word is "alleged," not "alledged") and it is only the first of many more to come. The opening paragraph of the text alone contains no fewer than seven mistakes and it's a *short* paragraph.

Night Siege recounts Dennis Pilichis' experiences as he investigated events that supposedly occurred on a farm in northern Ohio. "Robert S." (no other name given) and his family claim repeated sightings of Bigfootlike creatures with glowing eyes, UFOs and other weird phenomena. Initially, Pilichis writes, his investigation consisted of the taking of testimony and the casting of prints left by the creatures. This much is typical; reports of these kinds of things are not hard to find if one subscribes to a clipping service or even keeps his ears open.

What is decidedly untypical is that Pilichis, along with his associate Williard McIntyre and several others, says he witnessed many of the phenomena himself and observed repeated but unsuccessful attempts to bring the creatures down with rifle fire.

Unfortunately Pilichis has shown little interest in securing independent confirmation of these extraordinary claims and in fact has been actively hostile to other investigators. Too bad. This leaves us with only one way to characterize the story told in *Night Siege:* interesting if true. — *Jerome Clark.*

Since writing the above I have heard from Dennis Pilichis, who says he has parted company from Williard McIntyre. He now believes the "alien body photos" to be a hoax. He has also provided me with various documents, including a tape-recorded interview with the principal witness, to support the claims made in Night Siege. — *J.C.*

INTO THE UNKNOWN edited by Will Bradley, The Reader's Digest Association, distributed by Random House, New York, N.Y., 1981, 352 pages, $19.95.

In the introduction the editor of *Into the Unknown* warns that "the unknown is a tricky, beguiling realm" and cautions the reader to "be tolerant in passing judgment" (either pro or con) on the contents of the book. A good point — FATE readers know many seemingly convincing accounts on either side of the paranormal controversy have not withstood critical scrutiny.

This book has something for just about everyone. There are 20 chapters on such

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diverse topics as witches, monsters, UFOs, Atlantis, magic, astrology, psi and ghosts, among other things. We also get 29 shorter "Special Features" (usually a page or less in length) intended to complement the various chapters by focusing on such individual subtopics as voodoo, alchemy, Charles Fort, fire walking, the Bermuda Triangle and so on. Five separate and specific "picture spreads," including movie monsters and photographs of purported UFOs, are also provided.

The writers make frequent use of "alleged" "reportedly" and "so the story goes" in their attempt to supply a "fair and balanced presentation of complex and controversial subject matter" but I came away with the impression that an air of breathless acceptance pervades much of the book.

With the best of intentions but without, I suspect, a clear realization of what the result would be, the editor has jammed too much material into too little space. Every category chapter is overloaded. For example, in 24 pages, including illustrations, the chapter on "Monsters" tries to deal with water and land beasts, werewolves, fairies, vampires, movie monsters, giants both real and imagined, Mary Shelley's *Frankenstein* and a great deal more.

It's both too much and not enough. The casual reader will acquire superficial knowledge suitable for cocktail party chatter but no detailed understanding of the topics this book covers.

Fortunately for those who recognize its shortcomings and wish to get better acquainted with one or another of the subjects, the book does contain a reasonably good, albeit brief, bibliography. — *George W. Earley.*

ALSO NOTABLE

THE MONKEY BUSINESS by Niles Eldredge, Washington Square Press, New York, N.Y., 1982, 157 pages, $2.95, paperback.

This book, subtitled "A Scientist Looks at Creationism," is no great classic but it is a timely, pointed response to the fundamentalist case against evolution. Eldredge, a leading paleontologist, is weak on the social elements of the controversy but powerful on the scientific aspects. By the time he has stripped it of its scientific pretensions, "creationism" stands exposed as "nothing but that good, old-time religion."

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.

THE END IS IN SIGHT

I set out 30 years ago to solve for myself the question of evolution vs. creationism. I have studied every great book I could find on science and religion and have satisfied myself that a distinct creative process was in effect when life first began to manifest on earth.

I think creationists are wrong about 4004 B.C. as the date of creation but I have also found tremendous evidence that scientists are wrong to think that evolution took millions of years.

My own findings indicate that the solar system is extremely old but also that the planets were in existence for a vast period of time before they became part of our solar system. I also have found tremendous evidence that the present geological period will end in A.D. 2868.—*E. L. Cole, Dallas, Tex.*

TEDIOUS CONTROVERSY

The tedious controversy between creationists and evolutionists goes on and on. Although some of the fundamentalists' ideas are patently ridiculous, they have a right to their opinions. They do not have a right to pound this nonsense into the heads of tens of thousands of innocent children, forcing them to enter the real world with warped ideas of cosmic realities. — *George N. Heflick, Ocala, Fla.*

SHADES OF RUMPLESTILTSKIN

After my story "The Circle Is Broken" appeared in the August 1982 issue of FATE I received an interesting letter from a Massachusetts woman suggesting that the Little People — fairies and elves — may have been responsible for my losing my way.

I cannot claim to have seen the Little People myself but I know people who do believe they see them and describe them with the utmost credibility. I can easily go along with the idea that the Little People had enchanted me.

Anyone who finds himself lost and going in circles would be well advised to sit down and calmly announce that he knows what is going on and is asking for help from the great devas (angels) who oversee the evolution of the fairy kingdoms. — *Helen Solem, Hillsboro, Oreg.*

ANOTHER WEEPING TREE

In "I See by the Papers" (August 1982 FATE) Curtis Fuller writes about weeping trees in Miami and Alabama. These apparently are an age-old mystery. The following item, datelined Jackson, Tenn., is more than 100 years old:

"One of the marvels of this neighborhood is a weeping tree. Rain or shine, drouth or wet spell, makes no difference . . . . Day after day drops of water continually fall from its leaves and branches, keeping the ground underneath continually damp and the air cool and refreshed even in the hottest weather . . . . In bright sunlight its leaves sparkle as if myriads of diamonds were sprinkled over them.

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"This wonderful tree is located on the farm of Capt. J. H. McMillan just east of the Southwestern Baptist University. It is an early May cherry planted 12 years ago; it measures six inches through [its trunk] and bears most delicious fruit in season.

"Many people have visited the place and examined the tree but as yet no one has been able to furnish a plausible explanation of the phenomenon. There is a well located only a few feet from the tree and it is probable that this may have something to do with it but the roots of this tree do not extend into this well or touch its waters, as examinations have shown.

"The superstitious . . . account for the weeping by the fact that the tree stands in the midst of what was a soldiers' burying ground. In 1869 the skeletons of a number of soldiers were removed from the place for final interment, and there are people who, in some way or another, connect this weeping tree with the disturbed repose of the dead warriors." — *Eunice Darwin, Fresno, Calif.*

IMPOSSIBLE BECOMES POSSIBLE

I take issue with some of Curtis Fuller's comments on birth memories (July 1982 FATE) and with his statement, ". . . Infants can't talk until they're about a year old and probably don't understand until much later . . . ."

From my experience with my 11-month-old daughter and from my work and my wife's in the field of nonphysical communication, I have concluded that infants and children understand all too well what is going on even prior to or during physical birth. They perceive at a nonphysical level; they do not "hear."

If one understands that the body is but a vehicle for the spirit, if one understands that the spirit or soul can visit or take over the body at any time from conception on, if one understands that the incarnating spirit usually hangs around his or her prospective parents for some time before birth (even before conception), it becomes obvious that birth memories, even prebirth memories are quite normal.

Nothing is impossible. Only our level of learning imposes limitations on what is possible. Not long ago scientific opinion decreed that it was impossible for man to get to the moon. Yet others perceived the problem dif-

ferently and eventually man did land on the moon. The impossible became possible. — *Roger S. Pile, Chester, Conn.*

A HOUNGAN SPEAKS

As a *houngan* I appreciate Alan Vaughan's informative writing on the vodun religion religion ("Voodoo Drums, Temples and Zombies," July 1982 FATE). Two points, however, need clarification.

First Vaughan makes a serious error in stating that Haiti lacks violence and crime. A small, poor nation, Haiti has an extremely high rate of terrorism, much of which is government-sanctioned. The *Tonton Macoute,* President Jean-Claude Duvalier's police force, is known and feared throughout Haiti. Among the impoverished masses it is a major souce of violence. It is this very violence that leads the Haitians to flee to the United States in overloaded boats.

Second, Vaughan's assessment of the dancer holding a live coal in his mouth as "paranormal" is incorrect. This is a conjurer's trick with roots in Africa. It does not involve an altered state of consciousness and thus it can be done at will for an audience. It takes only know-how, practice and a bit of showmanship. Isolating the genuine paranormal phenomena from the rituals is difficult in any religion and vodun is no exception. — *Mlanjeni K. Nduma, Harrisburg, Tenn.*

TUT, TUT, TUT

In "My Proof of Survival" (October 1982 FATE) the story titled "I'm Glad He's Dead . . ." by Harriet Waggy is the most morbid, sickening thing I've ever read. How can a full-grown woman hold a grudge over a small child who stole a dime from her years ago?

That complete issue of FATE should be banned. I'm sure there are many other readers besides me who could care less about a writer who displays such lack of human compassion. Someday you may learn to print worthwhile reading, not stories that display such low moral standards. I am avidly awaiting your reformation.—*Martha Cates, Noel, Mo.*

* * *

Please save us from such infantile rubbish as "I'm Glad He's Dead . . ." I see no evidence for survival here. I read only the

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If Harriet Waggy's belief in a life beyond depends on such flimsy, to say nothing of hateful, evidence, she deserves oblivion.—*Frank J. Wingfield, Mitchell, S. Dak.*

REPLY TO REGUSTERS

Your "Report from the Readers" (September 1982 FATE) carried a letter from Herman Regusters. To refresh readers' memories, Regusters was separated from the 1981 Mackal-Bryan Congo Expedition (in search of mokele-mbembe), in which I participated. Thereafter Regusters formed his own expedition and now claims that he and his team are the only Americans who "have gone into the Congo Basin jungle."

That statement is incomprehensible. It is well documented that we traveled about 200 miles through the Congolese Likouala swamp forest in native dugouts and two of us took an exhaustive trek into the thick forest on foot. Furthermore, Gene and Sandy Thomas, American Baptist missionaries at Impfondo, have lived and traveled in the Likouala for 27 years. Regusters knows them well and even availed himself of their help and hospitality during his visit. He also must be aware that other American missionaries have traveled through the Likouala over the years.

As to Lake Tele, the source of our "valid" data which Regusters is "hard pressed to comprehend" is the French government research center in Brazaville (ORSTOM). These data were available to Regusters had he bothered to ask. The data were obtained by ORSTOM scientists Jean Grandin who reached Lake Tele in October 1976 and took 40 soundings, a basic procedure which Regusters by his own admission in his



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"preliminary report" never bothered to do.

It turns out that the average depth of the lake in which Regusters claims he and his team saw a large animal surface and dive is just over seven feet. The maximum depth, right in the middle of the lake, is just over nine feet. One could argue that Regusters, like the Mackal Expedition, was there in the rainy season when the lake is presumably deeper. But so was Dr. Grandin. Therefore Regusters' claim of great depth for the lake has no scientific validity.—*J. Richard Greenwell, Tucson, Ariz.*

A TESTABLE THEORY OF PK

In his review of my new book on precognition *The Edge of Tomorrow* (September 1982 FATE) D. Scott Rogo neglected to mention that I propose a theory of precognition and psychokinesis which is testable in the laboratory. My book draws on principles of quantum physics to suggest that when the precognizer dreams about his own future (as the principal observer) he tends to use PK to make that dream come true. But when the precognizer dreams about someone else's future (as the secondary observer) he picks up telepathically the blueprint of that future. He is no more responsible than a moviegoer watching someone else's movie.

A lab test for proving or falsifying the first part of this theory is simple: When a predictor is scoring above chance in a randomly generated precognition test, the target order should be skewed from random distribution by PK. That is, when a person observes an event in the future, he is also influencing that event by PK.—*Alan Vaughan, Glendale, Calif.*

REVIEWING A BAD REVIEW

David Techter's review of my book *Past Lives, Future Lives* (October 1982 FATE) leaves many misconceptions and false impressions which I would like to correct.

First, I decided to write *Past Lives, Future Lives* to illustrate the many benefits of past-life therapy. In addition, I present the concept of progression therapy (using hypnosis to perceive future lifetimes). This concept has never before been presented either to illustrate karma or to resolve problems therapeutically. That mine is the first and only book illustrating progression therapy is not mentioned by Techter.



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Second, I am not a parapsychological researcher in some university attempting to document reincarnation. I am a therapist utilizing hypnosis and past-life regression (as well as future-life progression) to remove serious problems. The details of a patient's life, including 20th-Century incarnations, are not nearly as important as the emotional release of overcoming his problem.

I take exception to Techter's statement that "equally dramatic results have been achieved through hypnotic dreams, guided fantasies and similar techniques in which the material is acknowledged to be fantasized." Traditional psychotherapy is only 15 to 20 percent successful. My success rate is between 80 and 90 percent. I hardly call that "equally dramatic."

As to my competency, I would refer that question to WBAL Radio here in Baltimore. This 50,000-watt station hired me to host a talk show on parapsychology every Saturday night.

It is unfortunate that Techter has ignored the true purpose of *Past Lives, Future Lives.* That purpose is to help the reader understand himself through reexperiencing past and future lifetimes. If your book reviewer doubts the validity of the simultaneous time concept, I suggest he consult any quantum physicist.—*Bruce Goldberg, Baltimore, Md.*

PROTECTION FROM "BAD SPIRITS"?

My daughter and I got a Ouija board to work but it seemed to lie a lot. When I said there wasn't any point in communicating that way, the board became insulting and pointed to "P" and "U." In other words, "You stink."

Is there a way to protect yourself from "bad spirits"? Is it dangerous to use a Ouija board? I have the feeling I'm inviting into my home just any old spirit passing by.—*Beverly Sleeman, West Linn, Oreg.*

PHANTOMS OF ANOTHER KIND

I would like to clear up—or further confuse—the mystery presented in Bob Dunham's "The Polaroid Phantom" (September 1982 FATE). Poor Mrs. Lowell took three peculiar pictures of her dog, she thought, and was so spooked she put her camera away.

Nonsense, Mrs. Lowell. I take worse pic-

(Continued on page 127)

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REPORT FROM THE READERS

(Continued from page 118)

tures than these all the time. My theory is: turn them upside down and find out what you took. If her pictures are turned upside down the mystery is solved. Photograph A is a bird in flight, B a half-eaten banana and C an Indian. Mrs. Lowell simply must learn to be more flexible in her approach to photography. Honestly, I've seen worse pictures blown up and passed off as art.

Perhaps Dunham would be interested in the pictures I took on my recent trip to the Near East. Lord knows, no one else is. Many of them look more like Mrs. Lowell's dog than hers do. Is it possible that in my psychic way, since she couldn't take pictures of her dog, I did? Is he sort of a lumpy dog? I have a picture that looks like a lumpy dog although I thought I took a picture of a camel.—*Lucile Ernst, Hoffman Estates, Ill.*

EYEWITNESS REPORT

An article in the July 1980 issue of FATE about the "haunted" Loew's State Theater in Syracuse, N. Y., was of great interest to me because I worked there as a projectionist many times from the day it opened. (I retired in 1974 after 50 years.) I worked in all the major theaters in Syracuse and I thought I was rather an expert on them. Therefore, it came as a surprise to learn that Lowe's was haunted. I knew just about everybody who worked there and nobody had ever mentioned it.—*C. Edward Whitford, Solvay, N. Y.*

TALKING TO BUTTERFLIES

Sebi Breci's story "Talking to Ants" (September 1982 FATE) reminded me of an experience I had about 13 years ago.

Two-thirds of the way down the stairs from my second-floor apartment was a landing with a large window which could not be opened. One Sunday morning I noticed a butterfly flapping frantically against the window, trying to get out. I propped open the outside door at the foot of the stairs, went back to the landing and tried to shoo out the butterfly. After several minutes with no success I returned to my apartment hoping the creature might find its own way to the door.

Half an hour later it was still vainly flapping. This time I went to the window and extended a forefinger toward the butterfly. Aloud I said, "If you will perch on my finger I will take you outdoors." Immediately it stopped flapping and settled on my finger. I went down the stairs and held my hand outside the door. The butterfly flapped its wings twice, as if to say "thank you," and flew away.—*Dorothy E. Wescott, Lincoln, Nebr.*

NOT HIGHER THAN EVEREST?

I have some information to add to my article "China's Mystery Mountain" which appeared in the July 1982 issue of FATE.

I have been in touch with Galen Rowell, author of "Nomads of China's West" in the February 1982 issue of *National Geographic*.

He helped lead an expedition to Amne Machin in June 1981 and was one of those who climbed the peak. They established its height at about 20,700 feet.

Rowell was also in a group that made a 120-mile trek around the base of the Amne Machin range. He saw and photographed many of the native Ngoloks — "Gologs" — who still worship the mountain as a god. Although finally subdued by the Chinese, these proud and savage people put up quite a fight, destroying a Communist army of 7000 before being blitzed into submission by massive air raids. They still retain a good share of their autonomy.

As for a peak higher than Everest, it is doubtful that one exists and certainly not within the Amne Machin range.—*Richard L. Tierney, Mason City, Iowa.*

SHC EXPLAINED?

I read with interest Larry E. Arnold's "The Man Who Survived Spontaneous Human Combustion" (September 1982 FATE). I have studied reports of similar cases, some dating back 200 years.

I wonder if it has occurred to anyone besides myself that one *known* agency could cause burns of the type suffered by Jack Angel — microwave radiation. If a man were to stick his arm inside an operating microwave oven, his flesh would be cooked from the inside and his shirt-sleeve would not be damaged. In burns of this type there is often no initial sensation of pain. Such injuries are common among technicians who work on high-powered radar installations.

This raises three interesting questions:

(1) Was any radar or microwave unit operating in the neighborhood at the time Jack Angel was asleep in his motorhome?

(2) If not, is there some unrecognized phenomenon of nature capable of producing high-energy microwave?

(3) Were there any reports of UFO sightings in Savannah, Ga., at the time of Jack Angel's experience?—*Bart Bartholomew, San Francisco, Calif.*

TAKING A DIM VIEW

I was disturbed to see that in the review of Kevin McClure's critique of the "control system" hypothesis ("Books, News & Reviews," June 1982 FATE) Jerome Clark referred to *Magonia* magazine and to me in a context which might suggest that we promote this hypothesis. We don't.

I think that our interest in the social and psychological factors in ufology is neither an obsession nor an imposition of some great hardship on British ufology. Nor, I think, do we draw on "theories of social and psychological behavior that simply do not exist."

Having argued that the image of the UFO does not carry a powerful emotional charge, Clark is naturally completely baffled by the reactions of both ultrarationalists like James Oberg and fundamentalists who see the "image of the UFO" as a fundamental threat to their world views.

Magonia's editors are indeed intrigued by the questions posed by such reactions and are in search of answers. We may not always get it right but it beats sitting around contemplating the amazing powers of the space people or the superspectrum or whining about the dumb clucks who believe in all this nonsense.—*Peter Rogerson, Manchester, England.*



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1. Title of Publication: **FATE MAGAZINE.** 1A. Publication No.: **158160**
2. Date of Filing: **September 23, 1982**
3. Frequency of Issue: **Monthly.** 3A. No. of Issues Published Annually: **12.** 3B. Annual Subscription Price: **$12.00**
4. Complete mailing address of known office of publication (Street, City, County, State and Zip Code) (Not printers): **500 Hyacinth Place, Highland Park, Lake, IL 60035.**
5. Complete mailing address of the headquarters or general business offices of the publishers (Not printers): **500 Hyacinth Place, Highland Park, Lake, IL 60035.**
6. Full names and complete mailing address of publisher, editor, and managing editor: Publisher, **Curtis G. Fuller, 500 Hyacinth Place, Highland Park, IL 60035**; Editor, **Mary Margaret Fuller, 500 Hyacinth Place, Highland Park, IL 60035**; Managing Editor, **Betty Lou White, 500 Hyacinth Place, Highland Park, IL 60035.**
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8. Known bondholders, mortgagees, and other security holders owning or holding 1 percent or more of total amount of bonds, mortgages or other securities (If there are none, so state): **None.**
9. For completion by *nonprofit* organizations authorized to mail at special rates (Section 411.3, DMM only)

10. Extent and Nature of Circulation	Average No. Copies Each Issue During Preceding 12 Months	Actual No. Copies of Single Issue Published Nearest to Filing Date
A. Total no. copies (Net Press Run)	151,113	131,291
B. Paid circulation 1. Sales through dealers and carriers, street vendors and counter sales	24,068	22,863
2. Mail subscription	101,391	86,480
C. Total paid circulation (Sum of 10B1 and 10B2)	125,459	109,342
D. Free distribution by mail, carrier or other means samples, complimentary, and other free copies	332	324
E. Total distribution (Sum of C and D)	125,791	109,667
F. Copies not distributed 1. Office use, left over, unaccounted, spoiled after printing	1,198	1,300
2. Return from news agents	24,124	20,324
G. Total (Sum of E, F1 and 2 - should equal net press run shown in A)	151,113	131,291

11. I certify that the statements made by me above are correct and complete. **Curtis G. Fuller, Publisher**

CASSADAGA'S "EERIE CALM"

In the excellent article on Cassadaga (March 1982 FATE) author John Hardebeck did not mention one thing that I believe is of interest to FATE readers: Regardless of the weather "outside" an eerie calm prevails within the town. On the day of my first visit the wind was blowing up such a storm on the highway that I could hardly hold my small car on the road. When I drove into town toward Spirit Lake, I was aware of a deadly stillness — no one on the streets, no rustling leaves, cats and dogs sleeping. When I returned to the highway to go back to Deland, Fla., the wind was still howling and leaves were swirling. No one has been able to explain this phenomenon.—*Betty L. Brown, Miami, Fla.*

PHOTO ANOMALIES ANALYZED

The phenomenon reported in "The Polaroid Phantom" (September 1982 FATE) is of great interest to me. I will analyze such anomalies for any reader who will send me prints and a self-addressed stamped envelope. As much information as possible should be included: kind of camera, film type, lighting, relation of camera to subject and any other data that might be important.

I will explain what appears on the surface to be a mystery.—*R.W. Strong, 4995 Maryland Pkwy. No. 3, Las Vegas, Nev. 89119.*

WHO KNOWS. . .?

Recently I picked up a copy of Ruth Montgomery's *Strangers Among Us* and was startled by her statements. I know that Edgar Cayce made similar predictions but I wonder if any other gifted seers have verified Montgomery's.—*R.B.P., P.O. Box 32033, Midtown Stn., Sarasota, Fla. 33578.*

* * *

For the past few years I have been trying to obtain Henrietta's Star-Tel Kit which sold for $11.95 but is not printed anymore. If a FATE reader will sell me one, please let me know at what cost.—*John Marsh, 55963 Onaga Trail, Yucca Valley, Calif. 92284.*

* * *

Who knows the address of the Psychophysics Foundation and whether it is still in existence?—*Letha Hamrick, Box 42, Route 6, Webster Springs, W. Va. 26288.*

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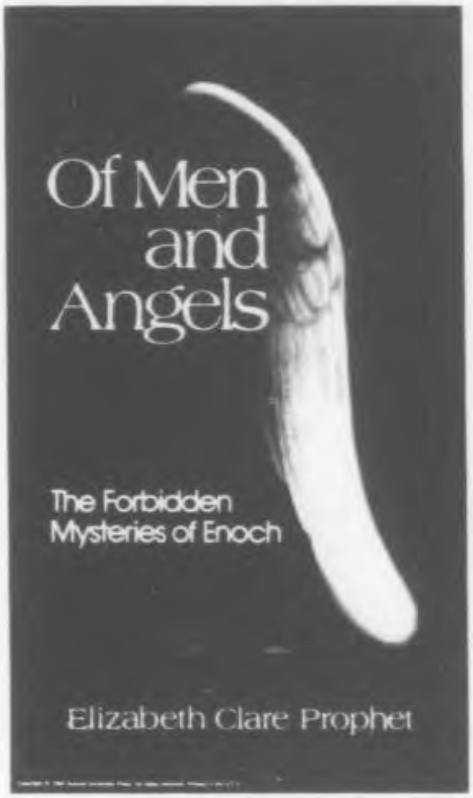
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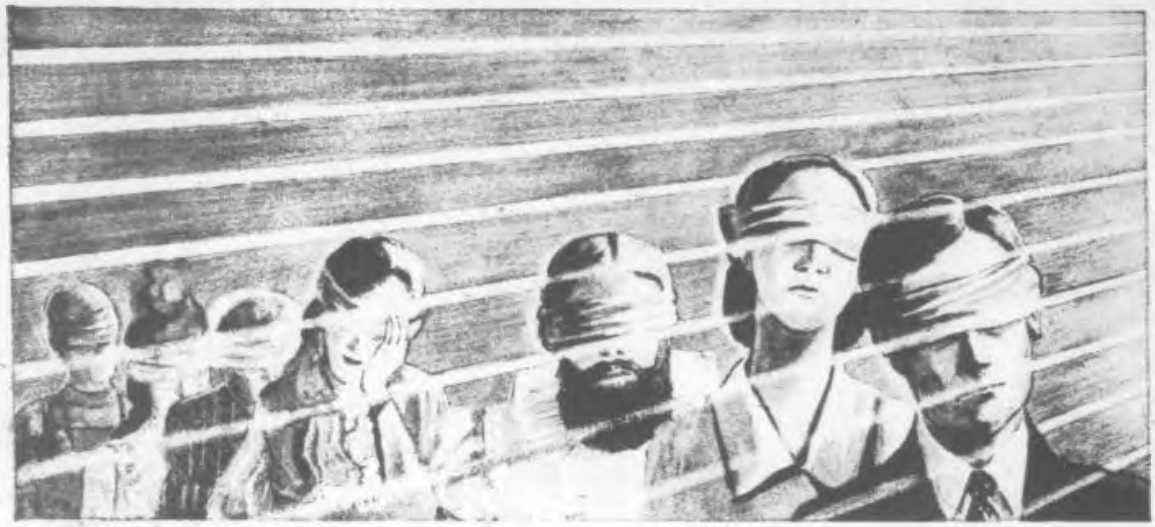
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