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I SEE BY THE PAPERS



by Curtis Fuller

QUOTE OF THE MONTH

There is no such thing as an experiment immune from trickery. Even if one assembles all the world's magicians and scientists and puts them to the task of designing a fraud-proof experiment, it cannot be done. I could always insist that, of the infinite number of variables not explicitly taken into account in this "fraud-proof" design, many of them — ones still unknown to us — could leave loopholes for a form of trickery we have not yet discovered. In practice, it would be impossible even to take into consideration all the known variables that could allow some form of deception.

— Ray Hyman in
Skeptical Inquirer

RAY HYMAN, a professor of psychology at the University of Oregon and one of the most active though temperate members of the Committee for the Scientific Investigation of Claims of the Paranormal, has done both parapsychologists and skeptics a service by taking issue with the magician contingent of CSICOP. In the Spring 1981 issue of CSICOP's magazine *Skeptical Inquirer* Hyman defines the difference between his approach and that of C.E.M. Hansel, the long-time critic of psychical claims.

Both Hyman and Hansel are skeptics. But Hyman says "we differ both on how we *justify* our skepticism and on how we *proclaim* it to the world. I try to justify my position in terms of how well the evidence fulfills explicit standards of reliability and coherence. Hansel builds his case upon the possibility of trickery having taken place during the research process.

"These two modes of argument are quite different, as I will try to make clear. Furthermore, I try to present my arguments in such a way that they can be constructive and possibly help researchers to get closer to the truth. Hansel puts himself into an adversary role, one that obviously invites hostile responses from the parapsychologists.

"Another way to draw this distinction is in terms of the objectives of our critiques. Are we skeptically viewing the work of the parapsychologists with the hope of discovering what is truly going on? Or are we engaged in a struggle in which one of the sides must emerge victorious and the other must be vanquished?"



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made to the American Physical Society on January 30, 1979, in which both he and Hansel outlined their criticisms of parapsychological research. Some members of CSICOP interpreted Hyman's speech as indicating that he had gone soft on parapsychology, whereas it does not sound to us as if he has done anything of the kind. He was, however, commending the new approaches and research of Helmut Schmidt while reserving judgment on Schmidt's claims. And there he agrees with Hansel — that the evidence to date doesn't justify claims "for the existence of something called 'psi.'"

I feel that Hyman's statement is excellent and wish his open-mindedness might be accepted by his fellow members of CSICOP. There are two things about the Committee that enrage serious students of psychical matters. The first is the pretense that it was organized to conduct fair hearings of parapsychological claims. The second is the criticism that Hyman has just offered — the attitude that every positive result must be due to fraud.

We can exonerate Hyman from both of those charges. Nonetheless, I doubt that he would be much easier to convince of the reality of psi than Hansel. And yet, I think he would have a difficult time applying the same criteria to much of the dogma of his own discipline — psychology — that he proposes to apply to parapsychology.

I feel that much of the criticism of psychical claims among Establishment scientists and much of the acceptance of them by parapsychological researchers is due to nonrational processes. I have come to feel that the attitudes of believers and skeptics may

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have little to do with evidence in either case. I suggest two other criteria that our preoccupation with "scientific objectivity" causes us to ignore.

First, people believe or are skeptical because they have a predisposition to belief or skepticism. This predisposition seems to hold in either case without regard to facts or logic. Let us accept that people are different. The analogy I can think of is two persons watching a sunset. One is color-blind, the other is not. How can the fully sighted person possibly explain to the color-blind person what he is watching? Their realities are quite different and the sunsets are quite different in each case.

Second is the matter of personal experience. *Were you there?* Being an actual witness to a psychic event has a decidedly greater impact on people

than on those who read about it, criticize it and conclude that fraud or misunderstanding of what was witnessed probably occurred. It is always easy to criticize someone else's experience, much less easy to be skeptical of one's own.

Still, experiencers sometimes reject what they have witnessed because it does not square with their views of reality. For example, Prof. John Taylor has recanted his former belief in Uri Geller — not because he found Geller guilty of fraud but because he could not reconcile what he saw with his current knowledge of physical laws.

Completely repeatable experiments may ultimately convince the skeptical world but it is still personal experience that is and will continue to be meaningful to most of us.

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REALITY AND DIVINITY

MEANWHILE, scientists themselves seem to be increasingly concerned with defining reality, which probably is what we are talking about. A new book by Michael Talbot, *Mysticism and the New Physics*, published in England by Routledge & Kegan Paul, sees quantum theory as confirming the idea that the physical world is an illusion, dependent on consciousness, according to *New Scientist*.

The same magazine reports a different view from Sir John Eccles, a Nobel prizewinner and eminent neurophysiologist, who spoke early in May on what he feels is really important in his work. Sir John's ideas differ sharply from those of materialistic scientists.

He argues that the mind exists independently from the brain and the relationship between the two is like that of a programmer to a computer. He can only explain this belief in terms of a divine creator who endows a developing embryo with "selfhood." This view holds that the uniqueness of individual personalities does not depend on genetics. Sir John doesn't believe that human evolution was a series of fortuitous accidents, reports *New Scientist*. He "sees the big bang as 'incredibly calculated,' designed to lead to the series of contingencies that eventually produced life on earth and ultimately, mankind."

He believes it is possible that when a person dies, the computer wipes out all memories of its life experiences while the "programmer" may be given a new computer to start all over again. "In other words the same self can appear in another guise to live another life but have no memory of the previous one."



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It sounds incredible, especially coming from me. Until quite recently I was the world's champion loser. Now, thanks to a secret I picked up in Bangkok, I can make your dreams come true. I know, because I made mine come true. Mine and a lot of other people's, too. I used an ancient secret that I am now going to share with you.

But first let me tell you how it happened. As a high school dropout it was hard for me to get a job. When I did get one I couldn't hold on to it. For years I drifted—broke, hungry, friendless, and completely miserable. About a year ago I got phoney seaman's papers and shipped out on a rusty tramp steamer. It wasn't much, but at least I was eating regularly and I figured I'd have a little financial stake when I returned. But bad luck continued to dog me. At a bar in Bangkok, I let it slip that my papers were false. When the crew found out I was a scab they started beating up on me and I had to run for my life.

So there I was as usual—broke, hungry, and friendless in a strange town. Only this time it was worse because I was also in a strange country. However, when you have bummed around as much as I have, you learn how to survive.

My Luck Turns

I noticed that monks in saffron robes got free meals, so I became a self-appointed monk. In this guise I traveled the country for months. Frankly, I was getting a little bored, until I came upon a strange temple in a remote area.

There was something about the temple that fascinated me. I was also intrigued by the fact that when the temple was closed for the daily siesta there was some unusual activity. In a secluded corner of



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- ☐ HEALTH ☐ CAREER
☐ PEACE OF MIND

time to myself. People were hounding me. Curious people, greedy people, frantic people, desperate people. It was getting out of hand. So I decided to quietly disappear.

Before I did, however, I turned my secret over to an organization which I knew to be trustworthy. The only provision I made was that they give it to anyone who asked, just as I had done. But I did allow them to make a small charge to cover the cost of making the Yantras, printing the Mantras and instructions, paying postage and handling, plus a small profit. The profit was to be used only for spiritual work.

If you are wondering why I was so concerned that others should have my secret, it is a simple law of life I learned while masquerading as a monk. There is nothing in life you can really enjoy without sharing. Think about it. When your wishes start coming true I hope you will share your good fortune with others.

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As requested by our anonymous benefactor we are using the small profit from this work for spiritual purposes. With your order you will receive a free book which will aid in making your life the rich and blessed experience it can and should be.

Don't wait or put this aside if you want to take advantage of this amazing offer. Remember, these miracle Yantras and Mantras are not available in stores or anywhere except by mail through Inspiration House at the address below.

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the temple, richly dressed visitors went through a ritual with one of the monks—the oldest and skinniest human I had ever seen.

I could not contain my curiosity. I discovered an unused space above the room where the rituals took place and I spied on them. There was a crack in the floorboards which enabled me to see and hear everything that went on. These rich visitors were paying sums of gold for the old monk to grant their wishes. He had an assortment of engraved metal amulets called Yantras. He used these with a different chant, or Mantra, for each one. I couldn't tell if it worked or not, but from the way these rich people kept coming back, there must have been something to it.

Naturally I wanted to try it, too. I had written down the Mantras, so all I needed was the Yantras. I had observed where the old monk kept the Yantras hidden but I couldn't very well steal them. Late one night I sneaked into the forbidden room and made paper rubbings of each Yantra. The thing I did not know was whether the magic would carry over. I soon found out.

Amazing Discovery

The following day I left the temple. When I was miles away and alone I tried the Yantra and Mantra for Money the way I had seen the old monk do it. I couldn't believe the way it worked. I didn't come back to the States on a tramp steamer; I came on a jet, first class. I was like Aladdin with his magic lamp. Whatever I wanted appeared like magic when I used the proper Yantra and Mantra.

Some of my friends wanted to know my "secret." But even when I told them the truth hardly anyone believed me. The ones who did believe and tried it had just as much success as I did.

One fellow, whose fiancée had run off with someone else, was brokenhearted. He used the Yantra and Mantra for Love and his girl came back contrite and more loving than ever.

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by the Mantras act on the invisible ethers from which all things are created.

Either the Yantra or the Mantra, when properly used, is capable of producing seeming miracles. Combining the two is an unbeatable combination—the most powerful "magic" in the world.

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People recovered lost jewelry, patched broken friendships, found perfect mates, won world cruises, got fabulous jobs, were healed from long-standing illnesses, found peace of mind, overcame "impossible" odds.

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Paul T. was worried about his younger brother, who seemed to lack any drive or ambition and eked out a living on menial jobs. Paul used the Yantra plus Career Mantra for the brother who soon became successful and prosperous in his own business.

Joseph's parents were virtual prisoners in an unfriendly country. Years of effort to free them had not succeeded. But the Yantra plus Mantra for Power got fast results. His parents are now with him in America.

Like Aladdin's Lamp

And so it went. It seemed that nothing was too much to ask, nothing was impossible. I was getting deluged with requests. I didn't mind sharing my secret but it was getting so that I had no privacy or

and still keep the gift book.

There are seven Yantras plus Mantras available. These are for Love, Money, Power, Good Luck, Health, Career, and Peace of Mind. The modest cost is: 1 set \$2.95, 2 sets \$4.95 (\$2.48 each), 3 sets \$6.50 (\$2.17 each), 4 sets \$7.95 (\$1.99 each), 5 sets \$8.95 (\$1.79 each), 6 sets \$9.50 (\$1.58 each), all 7 sets for only \$9.95 (only \$1.42 each)!

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regarded as prophet, seer and revelator, with authority to alter church doctrine. Meanwhile members of the Reorganized Church continue to insist that their church be ruled by descendants of Joseph Smith.

In March 1981 it was publicly revealed that a document dated January 17, 1844, from Joseph Smith, Jr. (called "The Prophet Joseph"), passed on succession to his son Joseph III, known as Young Joseph. This document has been authenticated by both churches and reads in part as follows:

"For he shall be my successor in the Presidency of the High Priesthood and a Seer, and a Revelator and a Prophet unto the church, which appointment belongeth to him by blessing and also by right."

Spokesmen for the Utah church state that the document does not create a problem in their understanding of the church's "legitimate" succession. The church intends to choose its presidents as it always has. To take any other position, a church source told John W. Crewdson of the *New York Times*, "would be to do damage to the structure of the church . . . they would not want to tamper with that."

As for the Reorganized Church, James A. Everett, a presiding elder, states: "If this had happened 50 or 75 years ago it would have been tremendous." But at present he sees it only as enhancing the credibility of his church, which has about a quarter of a million members.



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years as a prisoner of war in Vietnam go to waste. While there he paid particular attention to the ecology and to a tree that he believes may help solve many of the world's problems, especially in tropical areas.

The tree is *Leucaena leucocephala*, and depending on where it grows it is called Ipil-Ipil, the Panama, the Kao Haole or Bayani. By any name it should be called "Supertree" according to Bengé. It can grow 60 feet tall in five years, provides high protein cattle feed and forage and is an organic fertilizer. It is a high volume wood producer, hence a good source of firewood, charcoal, banana-plant supports, fence posts, low-cost housing material and industrial fuel.

Supertree can also slow down soil erosion. When burned under special conditions it produces a combustible gas mixture comparable to petroleum gas. It can be used as a raw material for paper pulp manufacture. In some areas the seeds are ground and used as flour or roasted and used as a substitute for coffee. It grows in tired soil and needs little rain.

Bengé is convinced that Supertree is an important answer to the deforestation that has damaged millions of acres in the less developed countries. Although it grows wild in many parts of the tropics, it can be cultivated and more than 80,000 acres of it are currently under cultivation in the Philippines.



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at the University of Miami, who has been studying the ability of tiny animals such as brine shrimp and nematodes to stop all their life functions without dying. Hitherto it has been generally believed that these little creatures went into a kind of hibernation but Clegg now has shown that they can stop all their metabolic functions. They can simply dry up, neither breathe nor eat, stop all digestion, shut down their nervous systems and remain in such a state for days, months, years.*

"But when one drop of water is added," Clegg told a convention for biophysicists in Charleston, S. C., "the little forms swell back to size and resume all their metabolic processes."

*For more information on this phenomenon see "Suspended Animation, Wherein Life Follows Death" by Ivan T. Sanderson, FATE, May 1966.

Clegg asks: Were they dead and brought back to life by the water? Or were they alive all along? He believes the creatures have somehow been able to retain their structural integrity. He uses the analogy of a clock which can be stopped and then restarted. "The fundamental aspect of a clock is its mechanism and the fundamental aspect of life is the structural integrity of the organism," he says.



BACK TO BASICS

IF THERE IS anything about which astronomers and exobiologists are likely to disagree it is the origins of life on earth. In November a conference on comets and the origin of life was held at the University of Maryland and all manner of theories and ideas surfaced.

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Special to National Press

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One controversial proposal was that not only did the air and water on earth come from comets so did life itself. This idea seems to arise from the generally held belief that originally the earth was a naked rocky sphere without an atmosphere. It now is known that Mars, Mercury and our own moon are pockmarked with impact craters which are commonly thought to have been caused by asteroid collisions. Now some scientists suggest that many

of these craters were caused by comets, which are believed to be balls of frozen gases impregnated with grains of dust.

Dr. Chandra Wickramasinghe of University College in Cardiff, Wales, is one of the principal proponents of the idea that life came from comets. He developed his theory with Sir Fred Hoyle, the English astronomer who believes that life, as well as the universe, has always existed. (Hoyle is

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committed to the "steady state" theory of the universe.)

New York Times reporter Walter Sullivan, who covered the University of Maryland meeting, explained the Wickramasinghe/Hoyle idea as follows: "Evolution on earth has not produced anything basically new. It has all happened many times over, elsewhere. Only new 'details' appear. Life processes depend on 1000 to 2000 highly specialized enzymes whose evolution on the time scale of the earth's existence is hard to explain. In an eternal universe there would have been unlimited time for their evolution."

There are many who disagree with this view. John Oro of the University of Houston, who originally proposed the cometary hypothesis, believes the comets could have brought only the starting materials for life — not life itself. He terms the Wickramasinghe/Hoyle view "utter nonsense."

On the other hand, Dr. William M. Irvine of Onsala Space Observatory in Sweden thinks it "unlikely" life could develop inside comets but he doesn't rule it out altogether.



MAGNETIC MAN

IN RECENT years, in attempting to understand the homing abilities of birds and animals, some researchers have proposed that such creatures use the earth's magnetic field as an aid to navigation. Tiny natural magnets are believed to exist in the brains of pigeons, for example, and are even found in certain bacteria, which may help them "tell up from down." But as recently as last April Harold Schmeck

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wrote in the *New York Times* that "no similar uses of, or responses to, magnetism have been found in humans or other mammals."

Now R. Robin Baker of the University of Manchester, England, has done the same kind of simple displacement experiments performed with birds and animals and has discovered that blindfolded human beings also are able to orient themselves on home. Apparently they do not carry a complete mental map in their minds nor is their orientation influenced by cloud cover. Magnetism in the head, as in pigeons, is suspected because bar magnets placed on the heads of some subjects seem to disrupt their ability to orient toward home.

In a typical experiment Manchester University students were blindfolded and taken by minibus on a tortuous journey to a release point from six to 52 kilometers from the university. Still blindfolded they were taken from the minibus one at a time and asked to point out the direction of the university. They showed a high ability to recognize homeward direction even in the absence of visual clues.

The students themselves could not describe the mechanism by which they determined direction. Most were surprised that their "guess" was so nearly accurate. Persons who knew the area of the release site (and recognized it after removal of the blindfold) were not more accurate when blindfolded than persons unfamiliar with it.

Baker concluded that magnetic orientation must exist because the orientation ability of those students who wore the bar magnets on their heads was disrupted.

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HARNESSING GRAVITY

EDITH Kermit Roosevelt, writing a column "Beyond the Known" in the Manchester, N.H., *Sunday News*, says that psychics are predicting gravity control and might help us solve the energy crisis.

"After all, we now have psychics helping archaeologists to unearth extraordinary digs, astrologers who advise some Wall Street moguls and dowrsers who locate oil and water under ground. So why not consider if messages from 'other spheres of consciousness' can help make us independent of OPEC?" she writes.

Roosevelt believes there is a "thought form" concerning energy orbiting in the ether that is being picked up by a number of sensitives. She names Jeane Dixon, the late "Doc" Anderson and Paul Solomon as three who have predicted new forms of electromagnetic propulsion that will neutralize gravity and permit exploration of the universe in addition to solving our energy problems.

Meanwhile, she claims, two French scientists have proposed the means by which this may be accomplished. Dr. Jean Pierre Petit, a plasma physicist at the French government's National Organization for Scientific Research, has constructed a small model of a propulsion engine (she calls it a "UFO-propulsion unit") which uses electromagnetic and nuclear energy and which could move a spacecraft model at three times the speed of sound without creating a sonic boom. "All the elements are already available — it's simply a question of putting them in order," Roosevelt quotes Petit as saying.

Similarly Dr. Marcel Pages, a nu-

clear engineer and gravity researcher, has patented an experimental space-ship prototype that he says can neutralize gravitational force by producing an inversed electromagnetic field. "Any engine or rocket capable of producing such a field will escape gravity and limitlessly actuate itself, guided simply by field orientation.

"That would leave cyclopic American or Russian rockets of classical conception far behind. Applying the antigravitation principle, this space-craft would rush into interstellar space faster than light"

Roosevelt explains herself by writing "there may be good reasons for a popular belief that UFOs are 'messengers from outer space trying to tell us something.'"

* * *

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gravity, scientists at the Goddard Space Flight Center at Greenbelt, Md., believe they may have discovered a specific source of gravitational radiation. It is a neutron star designated N-49 and lying in the debris of a massive supernova first noticed a year ago. N-49 is in one of two galaxies nearest our own Milky Way called The Large Magellanic Cloud. Scientists making the report say that the N-49 neutron star constantly changes shape. First it is round like a basketball, then oval-shaped like a football, acting like a toy balloon being squeezed by a child. The shape-changing vibrations are believed to be the source of the gravity waves.



CHOLESTEROL CONFUSION

THOSE OF US who have followed the controversies about cholesterol for many years must confess to great confusion. In the midst of the loud claims of some researchers 20 years ago that polyunsaturated fats were the answer to clogged arteries, a friend of ours who had done extensive research on the subject assured us it simply wasn't so. The body manufactures cholesterol all the time; it doesn't matter whether your fats are saturated or unsaturated; it's the total fat intake that counts, he insisted.

Our friend probably was correct as far as he went but far more research involving cholesterol, artery clogging and the causes of heart attacks has been done since then — and we're still getting the same kind of contradictory reports.

New evidence now is offered to indicate that lowering blood levels of cho-

lesterol, at least with drugs, increases a person's susceptibility to death from causes other than heart attacks, reports *Science News*. Another study reported in the *New England Journal of Medicine* of January 8, 1981, suggests that while a low cholesterol diet can protect you against heart attacks, it may increase your vulnerability to cancer.



MORE CONTRADICTIONS

SO WHAT'S the answer? J. A. Scharffenberger of the San Joaquin Community Hospital in Bakersfield, Calif., told a meeting of the American Association for the Advancement of Science that elimination of animal products from the diet can reduce the rate of coronary heart disease by as much as 88 percent dietary changes can "possibly" cut the incidence of cancer by as much as 50 percent. The three major dietary factors causing cancer, he says, are obesity, animal fat and lack of fiber or whole grains. So, these nutritionists say, eat more fruits, vegetables and whole grains; consume less animal fat, meat, cholesterol, salt, sugar and other highly refined foods.

Yet there may be other answers. One is a drug now being studied called DHEA which is claimed to counter obesity, prevent cancer and retard aging. It was described by Arthur Schwartz of the Temple University Medical School. So far research with DHEA (dehydroepiandrosterone) has been done on animals, but Schwartz's team is working with a drug company in an attempt to make DHEA analogs that might be even more effective. If

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successful the researchers will ask the FDA to approve a clinical trial.

Meanwhile, something much simpler may be right under our noses, at least when we're eating ice cream. Locust bean gum, a common ice cream additive, appears to reduce blood cholesterol levels dramatically and could become a weapon against heart disease, according to Dr. James Zavoral, a University of Minnesota researcher. Dr. Zavoral reports that the blood cholesterol levels of 28 patients on a diet rich in locust bean gum dropped 10 percent after four weeks and 20 percent after eight weeks. This is a tremendous accomplishment, he says, since researchers believe that even a four percent reduction can reduce a person's chances of having hardening of the arteries and conventional diets reduce levels only about 10 percent. While drugs may obtain further reductions, they are costly and have serious side effects.

Incidentally, for those who aren't familiar with locust beans, they come from trees that have bean pods just like ordinary beans. They all belong to the same family, by the way, but the beans used for locust bean gum are a special variety.



ORGANIC EFFICIENCY

ORGANIC farming in the United States is extremely efficient according to a five-year comparative study recently completed at Washington University in St. Louis. The study concluded that organic farms had yields roughly equal to and costs substantially less than conventional farms. A study of 69 farms in 23 states

recently concluded by the U.S. Department of Agriculture agrees.

The organic farms, says the USDA study, use less energy and more labor per unit of produce. They have marginally lower profits primarily because of the rotation system under which as much as 60 percent of their land maybe under legume crops.

Corn yields were nine percent lower on organic farms except under drought conditions, when they equaled or exceeded those of conventional farms. Soybean and oat yields were higher.

The Washington University study showed that net dollar returns from organic farms were only two percent lower than for conventional farms and they used only 40 percent as much energy. The profitability of organic farms can be expected to increase as energy costs rise.

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The Lost Virgin of Tabi

Perhaps today she graces a collector's shelf in a foreign land or a museum or private chapel where her glorious history and miraculous power are unsuspected.

By Judith Hancock de Sandoval

Reprinted from *Americas*, monthly magazine published by the General Secretariat of the Organization of American States in English, Spanish and Portuguese.



The miraculous Virgin of Tabi, now lost, was kept in this niche in the main altarpiece in the Church of La Concepcion. (Full altarpiece appears on page 39.) The folk baroque altar dates from the 17th Century and is probably finest example of its kind in Yucatan.

THIS IS THE tale of a lost miraculous statue and an unknown church in a small village called Tabi, near Sotuta, in northern Yucatan. The story stretches over three centuries, from the statue's discovery in a cenote, or natural reservoir, in the early 17th Century to when it was taken to Mérida, the capital, about 1918. It tells of the great love of the villagers of Tabi for the image — their patron saint — and how her memory still lives today.

The greatest Indian rebellion in the history of the Americas against a "white" government and its church was the Caste War of Yucatan. If the Maya had not gone home to plant the cornfields, they probably would have defeated the Merida forces and won the war. Officially dated 1847-53, but with sporadic hostilities continued for more than 70 years, the war left a quarter of a million casualties. The Maya never really surrendered but retired to the bush, where their stronghold of Chan Santa Cruz dictates policy to this day.

The first members of the Catholic

Massive parish Church of La Concepcion, in the small village of Tabi, looms out of a large clearing in the Yucatan brush. In a cenote (natural reservoir) near here, small statue of the Virgin was discovered more than three centuries ago. It later became patron saint of Tabi.

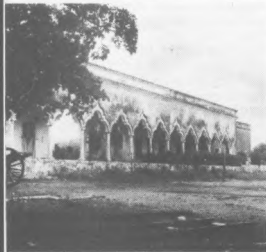
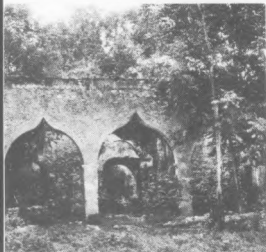


clergy permitted to celebrate the sacraments again in Chan Santa Cruz were not Mexicans, but United States Maryknoll priests. Father Robert Lee and Father John McGuire took up residence in the jungle town in 1942. After close to 100 years without a Spanish-speaking priest, the Maya garbled their prayers almost beyond recognition and in many ways were ignorant about events in the outside world. One day they asked the new priests to carry an important message to Sylvanus G. Morley, the British archaeologist excavating the ruins of Chichén Itzá. Written in barely understandable Spanish, it requested the intervention of the distinguished scientist in procuring guns from Queen Victoria. The Maya knew the great queen had given such help to their ancestors, but they had no idea that she herself

had long since passed into history.

In 1968 — some 24 years after that incident — I met Father Lee in Sotuta. I was making an extensive survey of Mexican colonial monuments on a grant from the Organization of American States; he was then parish priest in this ancient village some 50 miles southeast of Mérida.

I shared a pleasant lunch with Father Lee, and he invited me to accompany him to two nearby villages under his care — Tibulón and Tabi. Both have been *visitas* — visited by a priest but without a resident priest — since the 16th Century. Tabi was marked on a map formalizing boundary lines between Maya chiefs in 1557; John Stephens was shown this map at Maní. In 1545 the Maya leader Nachi Cocom drew up a map, now in the collection of Tulane University,



Curvilinear arches in the Church's south arcade (top photo) were also used in Yucatan house patios such as that of Hacienda Tadzidz (lower photo).

which placed Tabi and the other Co-com villages in a circle around Sotuta.

The road to Tibulón had been constructed by Father Lee and a local rancher. As the jeep brushed past overhanging branches shading its rock-strewn surface, we talked with the driver and his friend, both young men from Sotuta. When I asked these modern Maya wearing flowered shirts, wristwatches, and crew haircuts if they took part in Maya ceremonies to the Rain God, they laughed. But one admitted he had once crouched under a table in the woods, croaking and jumping about as a frog, and the other said that he had taken the part of a bird until his giggling angered the native priests and they threw him out of the ritual.

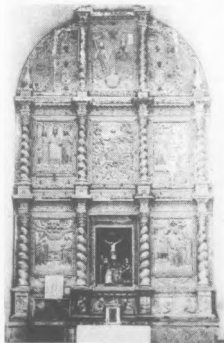
At Tibulón, Father Lee and one boy hung their hammocks in the church sacristy and prepared for Mass the next morning. The chauffeur drove me to Tabi, where Father Lee had recently restored the church roof to keep the rain from falling on the altarpiece. As both restorations and altarpieces are rare in the Yucatán, I was intrigued. The centuries of pirate raids by Henry Morgan, Francis Drake, Jack Hawkins and their fellows, burnings during the Caste War, and shifts of population have all taken a toll in ruined architecture. During the Revolution of 1910, because of some of the most vehement anticlerical sentiment in Mexico, images from the churches were fed into railroad engines as firewood.

We arrived at Tabi in a fading light and a drizzling rain. The church loomed up on a large clearing in the brush that could hardly be called a

plaza — the only other buildings visible were huts tucked among the trees. The size of the church is immediately impressive: its rubble walls are so thick that the baptistery chapel is contained within the south wall, and the spiral stairs to the choir loft fit into the north wall. The temple measures some 50 feet wide and 150 feet long. It is devoid of inscriptions and its archives have disappeared. The cemetery has become so overgrown it is no longer visible, and trees and shrubs have taken over the orchard behind the monastery. The seven rooms making up the latter have been roofless at least

since 1933, when the *Catalogo* was published. The plan of the church is a simple Latin cross with a narrowed presbytery; five doors give access. The dome — a rare feature in Yucatán — rises from a hexagonal drum with a small lantern on top. The stone balustrade along the roof of the nave and the twin bell walls on the facade are common in this region.

The apse may have originally been a Franciscan open-air chapel later given a stone nave. Almost all the early Yucatán churches were of this type, as Father Ponce noted on his journey of 1584-88 and Bachiller Cárdenas y Va-



The altarpiece at the Church of Tabi (left) is smaller and less elaborate than that of the Church of San Francisco de Asis in Okutzcab, Yucatán (right), but it is much more skillfully executed. The former has suffered the destructive effects of rain but the damage has been arrested by the 1966-67 restoration of the Church's dome.

lencia, the priest of Sotuta, remarked in 1639. A few small chapels still have this form, including San Juan in Mani, La Antigua, Veracruz, and others in the Isthmus of Tehuantepec, Oaxaca. Short, vaulted stone rooms open to the west, with a *ramada* (thatched porch) in front; the design is a practical solution in a hot climate, for breezes can blow through to cool the worshipers, and the native technique of building house roofs is sufficient.

In Yucatán many churches also have *camarines*. These were elevated chambers behind the apse with an opening to it, usually to a niche of the main

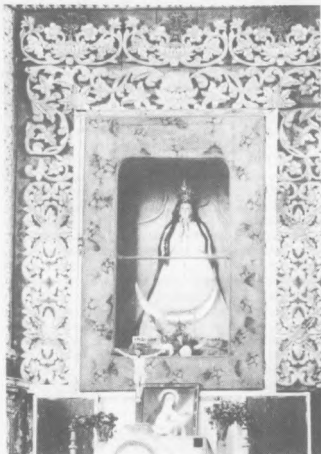
altarpiece. In no other part of Mexico is this type of chamber found with such frequency, and the reason bears particular relevance to this story. The most celebrated *camarin* is at Izamal, where a copy of the famous image of the Virgin of the Immaculate Conception holds court. (In the 16th Century Bishop Diego de Landa brought the original from Guatemala on a donkey; it burned many years ago.) A small copy of the Izamal *camarin* is found at Cuauhtemoc to the south, in ruins. Both have ample stairways rising along the outer north wall of the apse, supported by arches. The more usual version is a stairway built upon solid (or rubble-filled) masonry, of which countless examples survive. The stairs lead to the chamber, where images of the Blessed Virgin were periodically attired, their jewels affixed and their hair combed.

At Tabi the stairway of about half a dozen carefully worked stone steps leads from just inside the south arcade to the *camarin*. The south arcade, with three curvilinear arches facing west, gave access to the monastery. This type of arch, popular in northern Mexico in the 16th Century, became a favorite form in Yucatán in the 17th and 18th Centuries in the patios of houses, and on arcades and porches attached to churches.

But the most striking work of art at Tabi was not the church but the altarpiece. Set into the recessed chancel, it is probably Yucatán's finest example of its type — a charming 17th Century folk baroque. It makes an interesting comparison to the main altarpiece at the Church of San Francisco de Asís in Okutzcab, which is larger and more



Small 17th-Century chapel perches on rim of cenote in Tabi. Cenotes, which honeycomb limestone substratum of Yucatan, provided the only sources of water during the dry season and thus were central to life in the village.



Statue of the Virgin of the Immaculate Conception stands on main altarpiece of church in Calotmul. One of many Virgins worshiped in Yucatan, she quite possibly resembles the lost Virgin of Tabi.

elaborate but of less skilled execution. Gilded "frames" enclose five low relief panels illustrating scenes in the life of the Virgin: the Birth, the Presentation at the Temple, the Annunciation, the Marriage to Saint Joseph, and the Ascension into Heaven. Above is the Last Judgment with Latin inscriptions on either side referring to attributes of the Virgin adopted from the "Song of Solomon": "T Pulchra ut Luna" (fair as the moon) and "Electra ut Sol" (brilliant as the sun.)

Unfortunately, the altarpiece has suffered the destructive effects of rain, which is readily apparent in the photographs. The damage has been arrested by the 1966-67 restoration of the dome. Father Lee organized the project, which used the Maya tradition of communal labor that was probably used to construct the church. The villagers cut scaffolds and fed two masons from Sotuta trained in the kind of work needed. They also contributed most of the \$2000 the work cost in la-

bor and supplies. At the time of my visit it appeared that another type of destruction might be imminent, for the Apostles along the lower frieze had been painted in bright enamel colors. This well-meaning but ignorant practice has ruined most of the altarpieces left in the region (that of Okutzcab is a good example).

* * *

AT THE WEST SIDE of the church clearing is the ancient cenote. The limestone substratum of Yucatán is honeycombed by wells called cenotes, where the ground surface has broken through to reveal caverns and underground streams. As the only source of water during the dry season, cenotes since earliest times have been an essential resource in the daily struggle for survival in the agricultural economy and have figured importantly in the religious beliefs. The Maya believe that these underground waters are connected to the sea and that from the mouths of the cenotes come the winds — prime bearers of good and evil fortune. Cenotes are the homes of the Rain Gods, to whom the plants growing at the edges are sacred as are the creatures that dwell within them — frogs, toads, and turtles. All cenotes have names, to which the native priests refer in their prayers. The ancient Maya worshiped in these cool silent grottos, and modern man has found images, urns and incense they left there in settings as awesome and magnificent as any church.

At Mani an old man told me that as a boy he had crawled into a cave under the front of the church and through a tunnel that connects with the town's cenote just west of the municipal pal-

ace (known as the Xiu Palace, after the Maya Tutul Xiu, the town's founders) and other caverns beyond the town. The main cenote is named Cabalché, and reportedly its tunnels reach as far as Mérida. In one of them is a sculpture with the name Ych-Cizin, Face of the Devil. Thus the local people weave legends about the beautiful mysterious wells.

In colonial times public fountains were built over the cenotes, some with vaulted roofs (still visible at Valladolid-Sisal behind the monastery and at Mamá and Conkál). Cenotes have always attracted settlement and been the center of village life. There gossip is circulated, cattle are watered, women draw water for the household chores, and unlucky ones are drowned in times of travail. Horrified Spaniards saw Maya priests sacrificing young victims to the Rain God in the cenote at Chichén Itzá in the 16th Century, and during the Caste War the Liberals and Socialists settled a dispute at Yaxuna by throwing seven men into the local well.

At Tabi I could see little of the cenote because it was almost dark, but something even more interesting was visible — a small ancient chapel perched on the rim. Closed, its contents a mystery, the chapel had a bell wall on the facade and a ruined wall before it that once marked out a tiny courtyard. I had not seen another chapel in the peninsula like it — positioned right at the edge of a cenote and of such age (mid to late 17th Century, the same as the church). Later I learned the story of the huge church with the beautiful altarpiece, the tiny chapel, and the beloved image of the

Virgin of Tabi. When Father Lee questioned the villagers, he discovered that the old people still cherish her memory in this semiabandoned village deep in the bush, once the center of her cult.

* * *

IN 1639 AT THE request of the authorities, the priest of Sotuta, Francisco de Cárdenas y Valencia, wrote a fascinating history of the province: *Relación Histórica Eclesiástica de la Provincia de Yucatán de Nueva España Escrito el Año de 1639* (The Ecclesiastical Historical Report on the Province of Yucatán in New Spain, written in the Year 1639). The original copy is now in the British Museum. As the priest in charge of Sotuta and Tabi and other nearby villages, he had personal knowledge of the Virgin of Tabi — her discovery, her miracles, her fame, her power.

He wrote that in the village of *visita* called Tabi, near Tibulón, there was a fine sculptured image of Our Lady of the Immaculate Conception, as admirable for her beauty as for the great devotion accorded her. The image was visited daily by many people from near and far because of the miracles and favors it bestowed. Its valuable powers were discovered one night as the village lay asleep and the Spanish *encomendero*, Rodrigo Alonso García, was talking with some other Spaniards in the plaza near the church. Suddenly the bells of the church began to ring, although the church was closed and dark. The townfolk began to gather, imagining news of a disaster or of a death. When the church was opened it was found to be deserted, but the bells continued to sound. And then

one of the villagers, passing the cenote, saw a figure on a pedestal rising out of the water. To his astonishment, it was a statue of the Blessed Virgin. They called the priest, Diego de Arceo (predecessor of Cárdenas y Valencia), and he took the image into the church, where she spent a long and venerated life as the patron saint of Tabi, credited with many miracles.

Cárdenas y Valencia was curious about the appearance of the statue in the cenote and did some investigating among the villagers. Questioning some elderly Spaniards and verifying their story among others, he discovered that the cenote had been considered a sacred place for a long time, because it holds the bodies of Christian martyrs, Indians who had refused to renounce their new faith.

The priest continued his story with an account of his own experience. He wrote: "At midday, when the cenote is filled with the rays of the sun and there are no shadows, the trunk of a palm tree becomes clearly visible beneath the waters," and that he thought he could see the form of the Virgin and human figures in the depths. He said that he had seen this vision many times. As strange as the discovery of the image in the cenote may seem to us, such an occurrence is not rare in Yucatán. In quite recent years, anthropologists have reported like discoveries in caves and cenotes in the Tabi region, and the images then became part of the Christian pantheon.

Indeed, the legend of a famous image called Our Lady of Meritxell, of Andorra in the Pyrenees, bears similarities enough to indicate the possibility of an inspiration for the Virgin

of Tabi's legend (and for that of the discovery of the Virgin of Guadalupe on the hill of Tepeyac, near Mexico City). The Andorra Virgin, reputed to date from about the 10th Century, was one of the most ancient images in the Pyrenees and was, like the Virgin of Tabi, of polychromed wood. Tradition was that the statue was discovered by passersby at the foot of a wild rose-bush flowering in January. It was carried to the nearby villages of Canillo and Encamp in turn, but each time it disappeared and was found at its original place of discovery. Finally a sanctuary for the image was erected on that spot. (The building, the adjoining hermitage, and the statue were completely destroyed by fire on September 9, 1972.)

What is equally interesting is the amount of loyalty and faith a Maya — still today — feels toward the patron saint of his village. This image is not to be confused with an image bearing the same name in any other village. It is credited with the power to cure illness, prevent personal misfortune, grant favors, and save the village from disaster, for during the 16th Century Spain was the European country most dedicated to the worship of the Virgin Mary, and she was especially regarded as the mother of mankind, sent to earth to intercede for them with God. The Franciscans, who brought Christianity to Yucatán, were the most fervent proponents of her cult. In villages such as Tabi, the cult extended to belief in the patron saint as not only a powerful supernatural being but also as an almost living being whose presence in the town was necessary to its welfare. A convincing demonstration of the senti-

ment is the battle fought over possession of the Virgin of Tabi during the Caste War.

A short time after the war broke out in Tepich, Quintana Roo, in 1847 the Indians in the Sotuta region joined the rebellion, their hatred of the Spaniards scarcely abated since the Conquest in 1542. By the end of the year the region was thoroughly terrorized, Tabi had been burned, and the government troops had been driven out of Yaxcabá to the east of Tabi. The soldiers retired to Sotuta to await reinforcements, and the Indians pursued them hoping to recover three things: arms taken from them in a previous skirmish, a political leader who had betrayed them and the image of the Virgin of Tabi, which had been stolen from her altar. In February the Indians fell upon the town, at five in the morning, "yelling as if to make the woods tremble," and dug themselves into trenches 100 feet from the plaza. But although they were reinforced later in the day, they could not take the town and were forced to make a bargain. As the negotiations dragged on they became impatient and rushed the lines, demanding the Virgin of Tabi, their beloved saint. And they won. The image was recovered and taken back to her village, where she remained during the rest of the 19th Century and until about 1915, when Tabi was abandoned (perhaps during the strife of the Revolution) and Father Manuel Martinez, the parish priest, took her to Sotuta. During the governorship of Salvador Alvarado (1915-1918) when so many images were destroyed, a woman named Beatriz Arjona took the Virgin of Tabi to

Mérida to save her. Her whereabouts are unknown today; perhaps she graces the shelf of a collector in a foreign land or some museum or private chapel, where her glorious history is unknown and her miraculous power unsuspected.

What we do have left is a description, from Cárdenas y Valencia: "She was three spans tall (about 27 inches) with a wheat-colored complexion" and was a completely sculptured figure rather than a clothed armature; no doubt her face was given the life-like *encarnación* finish and her garments treated in the *estofado* technique with paint and gilding overlaid and scratched through to create a pattern. The colonial literature lists other Virgins of the Immaculate Conception in the Yucatán whose descriptions probably bear on the appearance of the Virgin of Tabi. Such images, with *estofado* garments and "pale faces," were worshiped at Becal, Mani, Tetiz, Uayamá, and Colotmul. Most of them have disappeared, although I found images of the same type at Mani (two wearing real clothes); Hopelchén, Campeche; Mococho, Okutzcab, and Calotmul. In each of the locations where these images were reported or now exist — with the exception of Okutzcab and Mani — definitive evidence exists of *camarines*.

In Sotuta and Tabi the legend of the Virgin of Tabi still lives. Old residents relate how she was in the habit of disappearing from her niche on the altarpiece at night and would be found in the chapel by the cenote in the morning (an easy journey since the stairs from the *camarin* lead into the arcade, which opens toward and is directly

east of the cenote chapel). Hilario Canche, born about 1919, told Father Lee that his great grandfather Cesario Canche dove into the cenote with a friend and saw the Virgin at the bottom with a serpent. And Pedro Chan, born in Tabi more than 80 years ago, told his story in almost the same words used by Cárdenas y Valencia over 300 years ago: "Some have seen her at the bottom of the cenote at midday, when the surface of the water is free of vegetation, and the rays of the sun penetrate to the depths." Asked if he had seen her the old man replied, "Well, no — not everyone is lucky enough to see her."

The vision of the Blessed Virgin battling a serpent — the symbol of evil in the teachings of the Church — originally derived from the New Testament version of the Virgin of the Immaculate Conception in the Vision of the Sixth Seal. Numerous paintings and statues in the New World depicted her thus, with her right arm raised and holding a lance to strike dead the serpent beneath her feet. In Mexico many images of the Virgin of the Immaculate Conception represented the Virgin treading on a serpent, although in the Yucatán the images we know today have the figure standing on the crescent moon. The image closest to the Virgin of Tabi in date and also sculptured in wood is the Virgin of the Immaculate Conception on the main altar of San Francisco de Asis, Okutzcab, which stands upon the moon. This is material evidence, although not conclusive. What is even more difficult to trace is what caused the villagers, and even the priest, to see these visions — what beliefs, what imaginative work-

ing of the human mind?

Belief in miracles and the power of a particular *santo*, or image, to grant them is an aspect of Yucatecan culture that persists forcefully today. This is obvious from the amount of attention granted the image of the Virgin of Izmál, who stands in her *camarin* beneath a sign reading "Please remove lipstick before kissing the Virgin's robe." It can be noted at various annual fiestas to celebrate other local *santos*: the Three Kings of Tizimin and the Black Christ of San Román Church in the city of Campeche. These celebrations in Catholic churches are only one aspect of the local culture, which if totally understood is clearly a combination of many influences. The complex weaving together of many different beliefs and customs, formal and folk, has been the historical pattern in Yucatán for thousands of years. The early pre-Columbian cultures left evidence of continual combinations of races and cultural exchanges. The 16th-Century Maya culture with northern Toltec overtones combined with that of Spanish immigrants, filled with folk beliefs themselves, such as the snakes' habit of hiding in their holes on the anniversary of the Virgin's Assumption into Heaven (celebration of her immortality, her final victory). Now, of course, the acculturation proceeds at a fast pace, for Yucatán is not immune to the industrial revolution, improved communications systems and international conglomerate expansion.

But still, in the bush, in small towns and even in outlying districts of Mérida folk magic is common. The country people believe that Saint Michael

the Archangel is the chief of the Rain Gods and rides his horse out of the cenotes with three other Rain Gods (one for each of the cardinal directions) to scatter rain over the fields from a gourd. By the intervention of a rattlesnake a woman can make a bargain with the devil, perhaps to master cross-stitch without long hours of practice. Anyone who harms a creature of the Rain Gods (a frog or turtle) will become a suicide in a cenote. Two snakes fighting is the worst possible omen. The shaman, or medicine man, practices his ancient agricultural rites to the Yuntzilob (the gods of the bush, the cornfield and the rain) to receive their favors and be in tune with the universe they rule. In his prayers the shaman speaks of the Virgin Mary in poetic images as beautiful as any in the "Song of Solomon" and makes offerings of "pure virgin" creatures such as wild turkey and deer. These rites are performed in the same towns where the priests lead the rosary every evening, say mass once a week and hear confession when requested, often in the Spanish tongue the Indians still cannot speak. Father Lee told me that sometimes when he would be preparing a dead Maya for burial, just outside the hut friends and family would be performing Indian rituals to release the spirit from the body.

One of the most fascinating stories of a religious cult in Mexico is that of the famous Talking Cross of Chan Santa Cruz. Discovered in a cenote in the early years of the Caste War, by 1850 it had a strong following among the rebel Maya to whom it belonged. Having rejected the religion of the "whites" and the established govern-

ment, they needed a god of their own who functioned also as a political leader. The Talking Cross sufficed very well. Placed in its own church, it gave instructions via a ventriloquist and after his death left written messages. When its power began to wane in the mid-20th Century, the Catholic church was invited into its stronghold at Chan Santa Cruz. Not Mexican priests were requested but Maryknoll priests from the United States. They knew that Father Lee and Father McGuire could speak the language of Queen Victoria!

The Talking Cross seems to hark back to pre-Columbian times, when the priesthood had much greater control over secular matters. In Yucatán a precedent may have been the famous talking idol at a temple on the island

of Cozumel, visited by pilgrims from far and wide. Could the prevalence and popularity of divine, favor-granting images during the colonial period — images that retreated into private chambers behind their altars periodically — be in response to a taste already established by this feature of Catholic saint worship?

The final answer to a question of this nature lies beyond the recovery power of scholarship. History holds on to such secrets, and the answer remains as evasive as the present whereabouts of the beautiful beloved Virgin of Tabi, three spans of the hand tall and with a "wheat-colored" complexion, who disappeared from her altarpiece over 300 years ago to appear in a chapel at the cenote and now has apparently disappeared forever.



WANTED: ONE PSYCHIC

OFFICIALS OF Clay County, Kansas, have concocted a plan to get information on Jesse James straight from the outlaw's mouth. They admit it won't be easy talking to the county's most infamous son who has been dead 97 years. They'll need help from someone with unusual powers.

In the fall of 1979 county park officials were on the lookout for a psychic who might gain some unusual insights by visiting the county-owned cabin near Kearney where Jesse James was born in 1847.

"It just might be a stupid thing to do but then again, who knows what we might learn?" said Stephen Davis, county parks director.

The last word is that the search has been unsuccessful but Davis said he planned to call representatives of the Psychical Research Society of Kansas City in his effort to implement his search.

It all began in March 1978 when county officials bought the outlaw's birthplace and 36 acres of land for an historical park. Since then curator Milton Perry has tried in various ways to establish facts concerning Jesse and his band of outlaws. Perry and Davis hope to go beyond the realm of physical and historically documented evidence. With the help of a medium, they hope to obtain what no modern-day historian has been able to get — firsthand information.

Olga Worrall, Healer and Dowser

Famous sensitive discovers an unsuspected talent:
the ability to divine water on the other side of the world.

By Robert N. Miller

OLGA WORRALL of Baltimore, Md., is one of the world's best-known healers. Medical doctors seek her help in diagnosing and healing difficult cases and her ability to heal has been verified in scientific laboratories both in the United States and abroad. But from personal experience, I know that her extraordinary powers go beyond healing. She has recently had remarkable successes in dowsing for water, working with only a map of far-distant sites.

I have conducted a number of scientific research experiments with Olga and Ambrose Worrall. On one occasion I asked them to pray for a rye grass plant whose growth rate I was measuring with great accuracy with an electrical mechanical transducer and a strip chart recorder.

The plant was in a laboratory in Atlanta, Ga., and the Worralls were at home in Baltimore, 600 miles away. On January 4, 1967, at precisely 9:00 P.M., they prayed for the plant and visualized it as filled with light and energy. The next morning the tracing on the strip chart recorder showed that

the plant's growth rate had increased from 6.25 thousandths of an inch per hour to 52.5 thousandths of an inch per hour, an increase of 840 percent!

In other experiments with Olga I was able to demonstrate that an energy emanates from her hands when she is giving healing treatments. This energy accelerates the growth rate of plants,



Olga pinpoints source of water on plat of author Miller's land when powerful force pulls jaws of pliers downward.



Author Robert Miller (center) has worked frequently with Olga Worrall and her late husband Ambrose in scientific investigation of healing energies. Here, the three are shown visiting a laboratory in England.

changes the structure of copper salts crystallizing from solution, and changes the surface tension and hydrogen bonding of water.

In the spring of 1979 my wife and I were building a new home 30 miles north of Atlanta. Olga came to Atlanta for a visit and while we were discussing the new house I asked her if she could help me locate the best spot for our well. She looked over the plat of the property and said, "Get me a pair of pliers."

Opening the pliers, she grasped one handle in each hand and rotated her hands inward until the jaws of the pliers pointed upward (see photograph). Then, as she moved her hands over the plat, a powerful force seemed to pull the pliers downward until the jaws actually touched the paper.

Olga said, "You have a shale mound beneath the earth but if you drill a well at that spot you will find water."

Sure enough, the well driller encountered solid rock at 10 feet and at

OLGA WORRALL is Director of the New Life Clinic at the Mount Washington Methodist Church in Baltimore, Md., and coauthor (with her late husband Ambrose, also a famous healer) of the books The Gift of Healing and Explore Your Psychic World. Two other books about Olga and her husband are Your Power to Heal by Harold Sherman and Olga Worrall, Mystic with the Healing Hands by Edwina Cerutti.

An honorary member of the American Holistic Medical Association, Mrs. Worrall was invited to speak before the United States Congressional Committee on Holistic Medicine in 1979.

200 feet struck a vein of water which gave a flow of five gallons a minute — more than adequate for normal household needs.

Several months later we were in Honolulu together. Olga was there to give a talk at a holistic healing seminar and I was visiting my friend John Jarrel who manages agricultural projects in Hawaii and Sumatra.

We were in John's office discussing some of Olga's unique healings when she noticed that Ruth, John's secretary, had her right arm in a sling. She asked how it was injured. Ruth told us that in a karate class she had strained a ligament as she sparred with an opponent in practice. Olga placed her hands on the injured area for several minutes, then said, "Maybe that will help."

A little later John asked Olga if she would help him find water on one of his plantations in Sumatra. Olga replied, "I'm not a dowser; I'm a healer."

"You helped Bob find water for his new home, didn't you?"

"Yes, but I had a plat to work from."

After John explained that a plat is simply a map of a piece of property, Olga said, "I'm willing to try. Show me a map."

A few minutes later she was sitting at a table, a map of the Sumatran plantation in front of her and a pencil in her right hand. With her eyes closed, she permitted her hand to wander over the map. Finally she put her pencil down at a precise point and said, "There is water here."

Through a magnifying glass John looked at the mark she had made on the map. He said, "This won't do.

ABOUT THE AUTHOR

DR. ROBERT N. MILLER received his B.Sc., M.Sc. and Ph.D. degrees in chemical engineering from Ohio State University. A member of Tau Beta Pi, Mensa and the Electrochemical Society, he has written more than 40 scientific papers, holds four United States patents and is listed in American Men of Science and Who's Who in the South and Southeast. He was formerly a professor of chemical engineering at the Georgia Institute of Technology and is now a staff scientist in a large industrial laboratory.

Dr. Miller has verified the existence of healing energy and has developed methods for detecting and quantitatively measuring it. He has scientifically demonstrated the effects of this energy on plants, cloud chambers, water and crystals, working with outstanding healers and sensitives such as Ambrose and Olga Worrall, Ingo Swann and Uri Geller.

Dr. Miller's work on healing energy has been published or cited in more than 30 books, journals and newspapers in the United States, Canada, Europe and Japan. An exhibit of his experiments is in the permanent reference section of the Warren Museum Library at the Harvard School of Medicine.

You're in the middle of a river."

Olga laughed and said, "You wanted water, didn't you?" She then repeated the procedure and marked two points on dry land. John carefully put the map away and said he would send it to his assistant in Sumatra.

A few weeks later, after Olga had returned home to Baltimore, she received a letter dated June 24, 1979, from John Jarrel:

Dear Olga:

You will be happy (but not surprised) to know that Ruth's arm started to improve within a few hours after

your treatment. The next day she could use the hand and then the sling came off. She is very grateful — as I am. . . .

The enclosed map of Sumatra shows where you started your new career of water dowsing. I will let you know what happens. . . .

Sincerely,
John

The climax to this sequence of

events came when Olga received a second letter from John dated December 12, 1979:

"Congratulations!

"Our manager from Sumatra was in the office this morning and he pointed out the locations of the two wells drilled on the plantation. These are the first wells ever drilled in this area, as there was not supposed to be any underground water. Both wells produce over one million gallons per day!"

GSX Y2D

THE BLUEBIRD AND THE KING SNAKE

By Mary Hunt

IN JUNE 1979 I witnessed a puzzling display of animal behavior.

Two weeks before we were to move from our home in Poway, Calif., I saw a little bluebird perching on the fence outside the kitchen window. This was surprising, for our neighbors, who had just moved away, had kept birds of prey and regularly captured sparrows to feed them. Consequently, it was unusual to see any birds around.

The day after I saw the first bluebird, the second one appeared. They were starting to build a nest in our neighbors' tree. Since the house was vacant I took some small pieces of bread and tossed them on the ground near the fence. This became a daily ritual. Every time I looked out the kitchen window, the little bluebird was on the fence.

I was willing to feed them but still kept my distance. As a child of four I had been attacked by a squawking, pecking rooster and as a result I have been afraid of birds all my life.

The next week I was in the backyard when I heard squawking and glimpsed a bird flying directly at me. I ducked my head, but what I thought was an attack proved to be a warning. When I looked up I saw the bluebird perched on the branch of a nearby peach tree, still fluttering its wings. It suddenly flew to the ground and when

I looked down I saw a large brown and black snake coming toward me. Later my husband told me it was a king snake.

Well, I'm not wild about snakes either and by this time I was scared stiff. My first instinct was to dash madly for the house but curiosity overcame fear when I realized the bluebird was attacking the snake. I watched in shocked amazement. The snake could have gobbled up the bird in one bite and I feared for its life. The bluebird kept flying frantically between tree and snake, always between the snake and me, until finally the snake started crawling away.

This altercation must have taken at least three or four minutes. When it was over the bluebird flew up to the corner of our roof. It sat there for a minute or two, head cocked, watching me, then flew off. I put bread out again but it was never taken. The bluebirds disappeared the next day.

We had lived in that house for nearly five years and had never seen a snake. It seems strange that the snake would appear the week before we moved and even stranger that the bluebird appeared, protected me from the snake and then disappeared. In view of my fear of birds, it seems odd that I would wind up with one for a bodyguard.

WHAT TO DO ABOUT YOUR PREMONITIONS

If a terrifying glimpse into the future
has you upset, tell it to the Central Premonitions Bureau.

By Alan Vaughan

Adapted from *The Edge of Tomorrow* to be published
in November 1981 by Coward, McCann & Geoghegan
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IF YOU awaken one morning with a terrifying dream of a disaster or assassination, what can you do about it? Is your dream a symbolic warning concerning your own life or does it foretell shocking headline news? The emotional experience of a premonition can be devastating but the good news is that the Central Premonitions Registry in New York will help you deal with your premonition. And as a former victim of premonitory dreams I offer some guidelines for analyzing your premonition.

Future Terror

THE MOST publicized disaster of 1979 was the crash of an American Airlines DC-10 jet on takeoff from Chicago's O'Hare Airport bound for Los Angeles on May 25. Flight 191 lost an engine, rolled to the left, fell to earth and exploded into fragments. The crash took the lives of 271 persons — the largest air death toll in American history.

Newspapers around the country soon carried the strange story of the premonition* of that crash received by a young Cincinnati, Ohio, man named

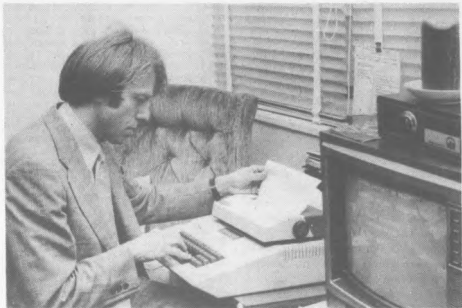
*"I See by the Papers," September 1979 FATE.

David Booth. For 10 nights in a row Booth had the same dream, the last time on May 24:

"... I look up in the air and there's an American Airlines jet, a great big thing, and the first thing that strikes me — that always struck me — was that it just wasn't making the noise it



Alan Vaughan, former editor of *Psychic*, has written several books, the most recent of them *The Edge of Tomorrow*.



Robert Nelson runs Central Premonitions Registry out of his *New York Times* office. Nelson keeps computerized records of dreams and visions of future occurrences.

should for being that close.

"Then it starts to bank off to the right. And the left wing goes up in the air and it's going very slow. It wasn't like slow motion. It was just going slow and then it just turned on its back and went straight down into the ground and exploded."

David Booth woke up crying as he had for the last 10 mornings. He had telephoned an official at the Federal Aviation Authority but the important information needed for acting on his premonition was lacking: When was the crash to occur? Where would it happen? Why would it happen? Which aircraft was in danger?

Unlike news stories, dreams seldom provide the what, who, where, why and when of disasters. Yet the corre-

spondence of Booth's dream with the air disaster cannot be explained as coincidence. The only wrong detail was that the dream plane rolled to the right rather than the left. This type of mirror-image perception is common in psychic impressions.

Why didn't someone scheduled to be a passenger on Flight 191 experience a premonition of the crash? In fact, there is testimony that one of the passengers did have such a premonition but, sadly, did not act on it. The mother of a young man who died in the crash wrote the Central Premonitions Registry: "For the last six weeks of his life, he had a recurring nightmare of an air crash, and always on takeoff."

Of the many thousands of claims of fulfilled premonitions on file with

parapsychologists in England, Germany and the United States, few have been documented — written down before the fulfillment. Typically, the premonitory dream is considered important enough to write down only after it is too late, both to prevent the disaster and to provide evidence that memory did not play tricks.

After a gruesome disaster in Britain in which an artificial mountain of coal slag slid down over 144 people in the Welsh town of Aberfan in 1966,* British psychiatrist J. C. Barker investigated a number of claimed premonitions of the disaster and launched a premonitions bureau in collaboration with a science editor at the *London Evening Standard*. Coincidentally, I arrived in England in 1967 to do similar research and so I met with Dr. Barker and science editor Peter Fairley to learn about their plan. They hoped to document premonitions and eventually set up a disaster early-warning system. If they should receive several premonitions of the same disaster, they might be able to prevent it. I began to attempt to foresee disasters and sent them my premonitions, continuing after I moved to Germany.

While doing a research study in precognitive dreaming in Germany, I was shocked to find that one of my dreams appeared to predict an assassination and I wrote Peter Fairley. His reply came as a newspaper article on June 7, 1968: "The Man Who Wrote, 'I Fear Kennedy Assassination.'"

The Evening Standard Premonitions Bureau — set up to log people's premonitions in advance of the events they foretell — re-

ceived three apparent warnings of Sen. Robert Kennedy's assassination.

One came in a fortnight ago. It read:

"I fear the assassination of Robert Kennedy — perhaps within two months. I am not sure it will be successful. But I think there will be an attempt on his life."

That was an extract from a letter from Alan Vaughan, a young American psychologist now studying at the Institute of Parapsychology in Freiburg, West Germany. It was received at 9:00 A.M. on May 20.

Mr. Vaughan set out to investigate the mechanism of precognition. But he has found recently that some of his own premonitions have begun to come true.

Central Registry

ON THE morning of May 25 I rose at 5:00 A.M. to record some vividly remembered dreams. In the first dream an American Indian fired a rifle through a grating to murder a person. In the second dream Robert Kennedy became me, walking through a hallway; dirt fell from an overhead grating, which I associated with a kitchen hallway in my boyhood home. I commented in my dream diary, "A single rifle shot from a grating might be connected with the dirt sifting down from the grating in the second dream. It may be precognitive, but in a very distorted form. The dirt coming down seems ominous." I took the American Indian to be symbolic that "the assailant will not be a member of a group thought of as anti-Kennedy."

There were a number of literal correspondences between the dreams and Kennedy's assassination on June 5, 1968, in a kitchen hallway of the Ambassador Hotel in Los Angeles. In both my dreams of May 25 and the assassination of June 5, it was dark, the killer was hiding, he fired a fatal shot, he was a person people did not suspect

*See "Tragic Aberfan ... A Test of Prophecy?" December 1967 FATE.

and Kennedy went into a central hall heading for another room.

On May 28 I wrote to Dr. Stanley Krippner, a parapsychologist and dream researcher then at Maimonides Medical Center in Brooklyn, and asked him to pass on a warning to Kennedy:

"If you can think of any way of drawing his attention to such a threat . . . I would be appreciative. If it happened I think I should have it on my conscience; if it doesn't then I only need feel a bit foolish."

The assassin's bullet struck before Kennedy could be warned, but a young man named Robert Nelson, who was helping out at the Dream Laboratory, read my letter and resolved to set up a Central Premonitions Registry in the United States. Fortunately Nelson had heard a lecture by the visiting J. C. Barker on his project, the British Premonitions Bureau, so Nelson modeled the Central Premonitions Registry after the British group.

In June 1968 Nelson, an executive at the *New York Times*, rented a post office box at nearby Times Square Station and began publicizing the CPR. He asked for premonitions and other predictions of events that, if fulfilled, could be documented by newspapers. In this way Nelson hoped that psychics with a talent for future news could be discovered. And if he received several independent warnings of the same disaster or assassination, Nelson might be able to act to prevent it by warning the proper authorities.

In late 1980 I visited Nelson to find out how the CPR was doing. (The box number is still the same — CPR, Box 482, Times Square Sta., New York,

N.Y. 10036 — although Nelson's office at the *Times* is larger and he now has a computer on which to enter premonitions.) He has received more than 10,000 letters, a few thousand of which were recent, triggered by his appearances on two national television shows. Since the CPR is not funded Nelson has no staff or even a telephone for CPR work. After his office at the *Times* is closed Nelson goes to his closet to retrieve his Apple computer and begins to register premonitions. A volunteer with computer programming experience was helping him. I volunteered while I was there to search through 500 letters to find any predictions that should be registered.

I was also looking for aircraft disaster predictions that might dovetail with one I had sent in on July 23, 1980. My premonition was generated by a reporter's asking me to pick up any disasters in the future. Replying that I would do it only if the disaster might be prevented, I meditated to try to pick up images of some possible future disaster. I saw a bomb being planted in the luggage compartment of a flight from Portland, Oreg. I guessed the airline might be Northwest Orient. I felt the danger would exist from late August to September 16, 1980. Accordingly, I wrote a warning letter to Northwest Orient in Portland as well as registering the premonition with the CPR.

On September 9 United Airlines flight 291 from Portland suffered a near-disaster when a pipe bomb planted in the luggage compartment exploded. Fortunately the explosion occurred when the aircraft was on the ground at Sacramento and injuries

were not serious. The time period of my premonition was right, the city of origin was right, the danger was right, but the name of the airline and its final destination were wrong.

I wondered if any other premonition could have been compared with mine to give sufficient information to issue a reliable warning. Out of 34 aircrash predictions that I reviewed from March through June, two matched in some aspects. A premonition registered on April 17 predicted that a plane — originating in Seattle or Portland — would crash during the week of October 13. Another premonition, registered May 12, predicted a plane crash in Sacramento but gave no time. As it turned out, the closest prediction had been made by a Brooklyn woman in February. She predicted a near-crash of a United airliner, something to do with Sacramento, Flight 201, which was to happen April 25. Her guess at the flight number was close (Flight 291 being correct) but the time estimation was five months off. It would have been very difficult — if not impossible — to predetermine which predictions to take seriously and which to disregard. A major difficulty is that very few of the CPR predictions have any kind of track record to judge this by.

The final tally of air safety in 1980 showed not a single death, no disasters at all in commercial aviation. The bomb exploding on the Portland-Sacramento flight was the closest thing to a disaster.

In its 13 years of operation the CPR has not yet prevented a disaster but it is coming closer to achieving its goals. Out of about 3000 predictors the CPR

has found five persons who have scored several hits, which total 50. Nelson judges a hit when there is unusual and sufficient detail in the premonition to rule out chance, coincidence or logic as an alternate explanation.

Who experiences premonitions? Two-thirds of the CPR predictors are women; their average education includes one year of college or advanced training. They come from all walks of life. Although most live in the United States, many write from other Western countries. Just about anyone, it seems, can experience a premonition. Scientists, lawyers, tradespeople, housewives, students, religious cranks, professional psychics, psychiatric patients and many ordinary people who are troubled by premonitory dreams write to the CPR. Often they are seeking help in coping with unwanted premonitions.

What do the CPR premonitions predict? Nelson has divided the predictions into 15 categories but one description would fit them all: bad news. Letter after letter taps the gloom and doom of America's collective psyche: President Carter to be assassinated, President Reagan to be assassinated, earthquakes to drop California into the sea, thermonuclear war to break out, cities to be destroyed by fire and water, economic depression to set in, rioting mobs to kill and destroy, disasters of every description (and a few beyond description) to occur. And that perennial favorite — the-end-of-the-world — is as popular as ever. Two hours spent reading CPR premonitions are guaranteed to put the damper on all optimism for the human race.

This doom-and-gloom attitude might be considered normal. In hypnosis experiments in which subjects are taken to the future, many people project their fears, concentrating on the bad news just as the media do.

How often do worst fears come to worst? If the predictor has not registered a hit before with the CPR, odds are about 100 to one. If the predictor has registered one or two hits, the odds go down to 10 to one. Put another way, someone who already has demonstrated psychic ability has about a 10 percent chance of being sufficiently accurate in his prediction for it to be called a hit.

Some of my own fulfilled predictions of headline stories include the following:

- The Watergate scandal. Predicted on November 6, 1968: "Enormous scandals in the Nixon administration will come to light probably in the second half of his administration."
- The 1970 attack on Pope Paul by a madman who knifed him in Manila. Predicted December 5, 1969: "A madman will attack the pope in an attempt to kill him . . . next year."
- A three-banner headline in the *New York Times* of June 9, 1969: "Nixon to Reduce Vietnam Force / Pulling out 24,000 GI's by August 31 / He and Thieu Stress Their Unity." Predicted March 31, 1969: "I tried to see headlines of the *New York Times* for . . . June 13. There seemed to be three lines in a banner headline: Accord Reached in Paris Talks / American Troops To Be Withdrawn / In Stages from Vietnam."
- The 1979 explosion that aborted the Apollo 13 mission to the moon. Pre-

dicted November 12, 1969: "... unless something in the fuel system or electrical system is corrected there will be an explosion. . . . It may be that this flight will be aborted, for I do not feel these astronauts will reach the moon." An explosion in the oxygen tank of the fuel-cell system blacked out electrical power and aborted the flight. My prediction had been made for Apollo 12 but the striking correspondences with Apollo 13 made it a hit.

- A *New York Times* headline of November 26, 1968, datelined Moscow, November 25: "Russians Ready for Manned Shot Around Moon." Predicted November 11, 1968: "Within five weeks the Russians will send a manned spacecraft around the moon. It may be November 25."

When I asked Robert Nelson what the CPR might be like if it ever received funding, he envisioned a small staff handling telephones, registering premonitions and asking callers for more details, entering this information into his computer and looking for correlations with other premonitions. If two or three detailed premonitions should forecast the same disaster, he would be able to call the proper authorities to alert them to the danger.

In his vision of the future Nelson would be working with a handful of psychic predictors who had demonstrated their ability by past hits. He would call on them to check out psychically the premonitions from others and eventually reach a consensus as to whether a real danger existed. With funding the Central Premonitions Registry should prove to be an excellent investment in disaster prevention. It would take not only money, however;

it would take hard work.

As things stand now, it probably will take an accurate premonition of a space shuttle crash or the next nuclear plant disaster before it will finally occur to governmental minds that prevention is cheaper than cleanup — not to mention the saving in lives. In the meanwhile the CPR is succeeding in its scientific goals and serves as a consolidated file for the premonitions of persons who otherwise do not know what to do about them.

Emotional Reactions

EMOTIONAL reactions to premonitions can be devastating. Depression, gloom, anxiety, a feeling of helplessness and a sense of panic can set in. Sometimes a need to warn somebody of the impending disaster or death becomes compulsive. As a result, I am frequently notified of foreseen disasters. A telephone call from England recently warned me that Los Angeles, where I now live, would experience some awful disaster within a few days. I was urged to flee immediately. Yet I felt no such anxiety and cheerfully stayed put. On the appointed day the television news reported that over 100 homes in the outlying canyon areas were burned to the ground. Now, when reported in England that news might give the impression that grave danger existed for all of Los Angeles. The English caller felt a sense of such overwhelming fear and anxiety that it prompted her to make the expensive call.

In December 1980 I received another warning by telephone, this one from a young man in Los Angeles who was certain that the city would be dev-

astated by an earthquake on Christmas Day. He was extremely upset and frustrated because no one would listen to him. As I calmed him down, I suggested that his earthquake premonition was personal — meant for him alone. The message was to be elsewhere on Christmas Day. He was already planning a visit to the Midwest for Christmas so that seemed to take care of it.

When I first began to experience premonitions I, too, was plagued by these awful emotional reactions. It became worse when several premonitions actually were fulfilled. The assassination of Robert Kennedy caused me the greatest grief I had ever felt. My premonitory dreams and warnings had done nothing to prevent it. I felt I was an accomplice of the murderer — just as surely as if he had told me his assassination plan before carrying it out.

Unable to cope with more such grief, I gave my unconscious mind the strict order to receive no more premonitions unless something could be done about them. Night after night, before going to sleep, I drummed this message into my subconscious. It seemed to work. No more dreams of death and disaster haunted me. (My forthcoming book *The Edge of Tomorrow* presents in detail the methods for programing your dreams to turn premonitions into dreams of promise.)

A large part of the negative emotions generated by premonitions comes from the feeling of not being able to do anything about them. So when people ask me what to do about their premonitions I advise them to try to get as much additional detail as pos-

sible and send the premonition to the CPR. Pass along the responsibility of action to someone who might be better qualified to judge.

I predict that more than half the readers of FATE either have experienced a premonition or someday will.

What To Do

(1) If your premonition comes as a dream, write out a complete description of it. Often telling it to another person will jog your memory for additional details.

(2) Try to reexperience the dream in your mind's eye and focus on the accompanying emotions. You may find it helpful to enter a relaxed, meditative state of consciousness similar to the dream state.

(3) Jot down your associations with the main elements of the dream. Assume that the dream images have some symbolic character and try to generalize on the symbols' meanings for you. This symbolism includes both personal reactions and attitudes as well as more general ideas.

(4) Ask yourself if your dream images and symbols refer to any situation that currently concerns you. What could have triggered the dream? Has any similar thing happened recently in your life?

(5) Consider the dream images in connection with your emotions. If they involve some disaster or death but your emotions indicate an inappropriate response — if in your dream you are not frightened — it probably means the dream is symbolic and not to be taken literally.

(6) If the dream emotions are fear or horror, assume that the dream

might be a true premonition. Then the next question is: Does the premonition apply to the person dreamed about or does it refer directly to you in a symbolic way? Are you planning to do anything that the premonition might literally or symbolically describe? Does your present situation demand some action advised by the dream? If so, give the dream the benefit of the doubt — especially if it is repeated — and act on it.

(7) If you are an observer in your dream premonition, assume that it applies to someone else. If you participate in the dream, assume that it applies to you.

(8) If the dream was unusually vivid, provoked strong negative emotions, did not apply to your life in any way and was different from your usual dream pattern, assume that it is a true premonition of an event happening to someone else. In that case, try to get additional details of when, where, who, why and how. If any answers come to mind jot them down and send your premonition (preferably typed) to Central Premonitions Registry, Box 482, Times Square Sta., New York, N.Y. 10036. (If you see a fulfillment or partial fulfillment of your premonition in a newspaper, send a copy of the newspaper item to the CPR also.)

(9) If after persistent analysis and questioning your dream premonition seems vague or insufficiently convincing to warrant action, record the dream and put it away for later review. In a few months (or years) you may find that your premonition did have significance, especially for your future.

(10) If your premonition was about

persons known to you and you are convinced that they do not represent anything symbolically, *do not* alarm them with your premonition unless you have sufficient detail to specify exactly what the danger is and what can be done to avoid it. Most people are not prepared to act on somebody else's

vague dream of danger in their lives. If, on the other hand, your son is planning a long auto trip and you have persistent dreams of his being killed in an accident, act on it. It's better to feel a little foolish about being wrong than it is to be grief-stricken because you kept your warning to yourself.



LOCH NESS MONSTER HAS CHINESE RIVAL

By W. Ritchie Benedict

SCOTLAND'S Nessie seems to have some Chinese relatives living in lakes in Tibet and Manchuria and they are in danger of being shot, two official Chinese newspapers reported in late 1980.

The *Guangming Daily* said a well-known Chinese author, Lei Jia, had spotted a strange creature about the size of a cow swimming in the Changbai mountain region of Manchuria near the North Korean border. The monster, which Jia said he had seen twice on consecutive days, looked like a black reptile about two yards long with an oval head and a long neck. On another occasion it was observed by three officials from the provincial weather bureau — who shot at it twice. The shots missed and it dived under the water and disappeared.

The Manchurian sightings followed a report in the *Peking Evening News* earlier in the year which claimed that

a strange dinosaurlike beast had been seen several times in Wenbu Lake in a remote part of Tibet. The Tibetan monster was believed to have devoured a yak which had been left to graze at lakeside, according to the local Communist Party secretary who was taking the yak to market.

Yet other sightings reported in the *Peking Evening News* were made by the staff of a weather station and visitors to the crater lake near the top of 6400-foot Baitoushan in northeastern Jilin province. The witnesses described the beast as having the flat beak of a duck and a head shaped like that of a cow, but much larger. They said only the head of the creature was visible above the water and was seen from a distance of between 95 and 130 feet. They estimated the body was larger than a cow's and it generated a wake that looked like that of a motorboat.



DEADLY ANSWER TO A PRAYER

SOUTH African farmer C. H. J. Badenhorst prayed for rain for weeks early in 1979. It came with a bolt of lightning that killed his wife and daughter-in-law. Badenhorst told newsmen he thought his prayers had been answered when the rain fell on his dry fields of wheat and maize. But then the lightning struck a blue gum tree under which he was standing with his wife, son and daughter-in-law. The two men were unharmed but both women were killed. — W. Ritchie Benedict.



Richard Takechi told supporters, "When you receive the doll head, you ink in the black dot in one eye. When you achieve your objective, you ink in the other dot."

JAPANESE SAINT ENTERS NEBRASKA POLITICS

Omaha councilman insists
the Oriental saint Daruma helped
him win the election.

By Sebi Brei

RICHARD Takechi is convinced that a supernatural power helped him win a four-year term on the city council in Omaha, Nebr., in the 1977 general election.

Takechi, a Japanese-American who was born in Pocatello, Idaho, and who now owns a jewelry store in downtown Omaha, gives credit for his election to

a saint named Daruma. Japanese and Chinese alike call on this saint when in need of some special help, he said.

Takechi's father Kazuo, who works with his son in the store, explained that in Oriental circles, Daruma is considered the ultimate in willpower and persistence.

"It is said that Daruma studied so hard and meditated for so long that he lost the use of his arms and legs. But he kept trying to get up — not once or twice but eight times. He was a true fighter," said the elder Takechi. He went on to say that Daruma has special significance for Junpei Ogino,

mayor of Omaha's sister city, Shi-zuoka, Japan.

"He has asked for Daruma's help for 20 years and has never lost an election. He wanted to assure my son's victory so he asked Daruma for assistance."

He did it the traditional Oriental way. He mailed to Takechi a large doll head representing Daruma. When it arrived at Takechi's store, its red, black and gold face was completely painted except for the eyes. The eye forms were there but the pupils, round black dots, were missing.

"Traditionally," Takechi said, "when you receive the doll head, you ink in the black dot in one eye. When you achieve your objective or receive the answer to your prayer, you ink in the other dot."

Apparently, Takechi's cousin Kiyoshi Maeda who lives in Tokyo also wanted his American relative to

have the victory, for he too sent him a Daruma doll head. It was smaller than Mayor Ogino's and arrived a few days earlier.

The night of the election, Takechi took both doll heads to his campaign headquarters. When his victory was announced and while his supporters cheered, he immediately reached for a marker and inked in the second eye on both dolls.

There are always skeptics. One argued that possibly a qualified candidate's good campaigning should have major credit for the victory. Takechi acknowledged this had some bearing but he insists that Daruma got him the victory.

What if Daruma's help is requested and a wish is not fulfilled?

"You never think of failure," said Takechi. "And a doll with only one eye would look kind of silly, wouldn't it?"



PROBLEMS OF SURVIVING DEATH

AT FIRST officials in Boise, Idaho, doubted 30-year-old Donald Roberts' story that he survived for nearly three months in temperatures as low as minus 50 by staying in a sleeping bag most of the time. But now Roberts has pretty well proved his identity and he is finding it isn't easy to return from the grave.

Roberts emerged from the wilderness on January 30, 1980. He said he had hurt himself while hunting and decided to stay put for a while. He was missing for 85 days. In its Sunday, February 10, 1980, edition the *Idaho*

Statesman listed the obstacles he faced when he returned to the living:

Two courts had declared Roberts legally dead.

A life insurance company was just about to pay off his home mortgage.

A dispute had arisen between his business partner and his family over the estate's share of the company.

The bishop of his Mormon Church had stamped his official records "deceased" and sent them off to church headquarters in Salt Lake City.

Relatives were quarreling over his possessions.



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.

MAYDAY! MAYDAY!

By Cancy J. Colao

OUR GIANT Skymaster C54 departed Dakar, Africa, west-bound at 1:15 A. M. on July 28, 1945. Our destination was Belem, Brazil. World War II was over for me and I would soon be home.

On landing in Belem we were separated into clusters of 32 G.I.'s and marched to barracks where beds and showers awaited us. As I prepared to shower I noticed a soldier eyeing me so I concealed my billfold. Soon our contingent was having chow and the furtive G.I. was nowhere to be seen.

After chow I decided to visit the shops. When I reached for my billfold to pay for a purchase I noticed a \$10 bill was missing. I went immediately to the air base pub where I found my suspect, drinking and bragging. He recognized me and shouted, "I'll make it up to you tonight!" I pondered his words, but knowing he was drunk, I left in disgust.

About midnight we were ordered to

the flight line. As our names were called off one soldier did not answer so our flight was scrubbed and another group took our place. The officer in charge roared, "Find that missing G.I. or you'll never take off!"

I called to a friend, "Follow me. I can locate him!" There he was, in a corner of the bar, stone drunk. He had to be carried to the flight line. Our group took off 20 minutes behind the first C47 aircraft.

When we had been airborne an hour, radio operator "Slim" Hayman,



Cancy J. Colao

an old friend of mine, came back to my seat and said, "Come and meet my pilot." While I was in the nose of the ship I heard a radio message: "Mayday! Mayday! Hit by lightning, going down!"

"My God, they've gone down into the jungle," Slim said.

A silence fell over the airmen responsible for our plane and I went back into the cabin. I peered through the window into the thick growth below, eerily lighted by flashes of lightning. Then I saw it! An area of jungle was ablaze despite the heavy downpour.

I turned from the window to look at the unconscious G.I. Angel or devil? His need for alcohol made him steal. By getting drunk he forced us to miss our scheduled flight — which later crashed. Was I alive because of a quirk of fate or because God willed it? I'll never know — nor will 30 other G.I.'s alive today because of one soldier's human weakness. — *Melrose Park, Ill.*

"FIRE!"

By Anne Andrea

ONE DAY in 1944 my mom Vivian DeFrancesco said to me, "Since you had the baby you and your husband have not stepped out of this house. Go to a movie and I'll watch the baby."

It sounded good to me and I thanked her gratefully. How grand it was to anticipate a night out. My husband Nick said, "I'm looking forward to seeing *Gone With The Wind*."

We arrived at the theater, bought tickets and settled down happily. The movie began.

Then I became strangely restless. I turned to Nick and found myself saying, "We must go home immediately!"

"Are you crazy?" he asked. "We haven't even seen the opening scene. Are you ill?"

But I was already rushing up the aisle. My husband muttered something to himself but followed me to the car. The ride home was filled with tension. Neither of us spoke. Out of the corner of my eye I could see Nick's chin set in anger.

"Please hurry, hurry," I begged.

Home at last, Nick turned the key in the door and we entered our hall.

"Fire!" I screamed. Ignoring the smoke and heat we raced up the stairs. It was difficult to see . . . the smoke was so dense. We ran into the baby's room and I raced out of the house with my precious bundle while my husband went to check on Mom and Dad. They were both asleep in their chairs, oblivious of the fire. He got them out and then went next door to report the fire. Thank God, my premonition had averted certain tragedy. — *Rochester, N.Y.*

BEAUTIFUL AWAKENING

By Rebecca M. Dysert

IN FEBRUARY 1967 my husband James and I went to Georgia to attend our son's graduation from basic training. James, Jr., was stationed at Ft. Gordon at that time and was soon to be sent overseas — to Korea.

On our last night in Georgia we stayed at the Dutch Motel on Highway 1 near Augusta. We unpacked our things for the night and while we were watching TV before retiring I noticed a plaster of paris cross of Jesus lying

on the end table beside my chair. It must have fallen off the wall onto the table; a small corner piece was broken off and fine dust covered the table.

I picked up the cross and the little corner piece and thought, "If I had some glue I could glue this corner piece back on." But of course I did not have any glue so I stood on a chair and hung the cross back on the wall and put the little corner piece in my dress pocket.

Shortly thereafter we retired for the night. Sometime during the darkness I was waked by a blast of cold air. I sat up in bed and my attention was drawn to the cross. It was beginning to light up and I could hear music. As I watched the cross, the music became louder and the cross shone with a beautiful rosy glow; every precise detail of Jesus' figure could be seen. I believe it was the most beautiful sight I have ever seen.

I have no idea how long the light lasted but gradually it began to fade and the music faded away at the same time. I was overwhelmed with a feeling of complete inner peace and contentment and I realized something wonderful had happened to me.

As soon as I opened my eyes the next morning I looked up to where I had hung the cross. It was gone! My first thought was that it had fallen again. I got out of bed and looked on the floor, the table, behind the chair and even under the bed but it was not to be found. The fine dust still lay on the table but then I wondered, "Could I have been dreaming?" But, no, what I had seen and heard had been too real, and the little broken-off corner piece was still in my dress pocket.



Rebecca M. Dysert

We left the motel, drove a short distance down the highway and stopped at a restaurant for our morning coffee and breakfast. The restaurant had an adjoining room that sold cards and souvenirs. When I finished eating I went into the shop to pick out some mementos to take home. As I was looking at the many items on display I came across a shelf that had religious items. Among them was a cross of Jesus identical to the one I had seen in the motel room — even to the little broken-off corner piece. I bought it, along with several other items.

After we arrived home and had unpacked I took the small corner piece of the cross that I had found in the motel room and glued it onto the cross I had bought. It matched perfectly. I'm certain it was the same cross and that all of the circumstances were directed toward my bringing the cross home with me to Ohio. It now hangs on my bedroom wall.

Since that time many strange and

wonderful things have happened in my life. I truly believe my vision was a beautiful awakening and that I have been blessed with the gift of precognition. — *Celina, Ohio.*

DADDY'S VISIT

By Jacqueline Roberts

FORTY YEARS ago I was a child of 12 living with my paternal grandmother Edna Fiege in Newport News, Va. It was during World War II and my father Robert Fiege was an engineer in the merchant marine. His ship frequently was sent into the war zone and for months we wouldn't know if he was alive or dead.

In the summer of 1942 we hadn't heard from him for a long time. My grandmother and I were worried because we knew he was in a convoy somewhere on the Atlantic. One summer day I was reading in a chair near a window which opened directly onto the front porch when suddenly my reading was interrupted by the sound of footsteps on the porch. I leaned forward to see who was coming and my heart jumped — it was Daddy! He was wearing dungarees and some kind of sweat shirt, the usual clothing he wore aboard ship.



Jacqueline Roberts

I jumped out of the chair and ran to the door but when I flung it open there was no one there. Hurrying out onto the porch I cried, "Daddy!" Then I ran down the steps to look up and down the street. There was no one in sight; yet I knew I had seen him. Racing back into the house I called to my grandmother telling her that Daddy was home. But she reminded me that he was on the North Atlantic and couldn't possibly be in town.

Several weeks later we received a letter from him saying his ship had been torpedoed but he had been rescued and was safe. His letter was mailed from New York City where he was taken after being saved by an American ship.

Did his spirit return home early to let us know that he was all right? I like to think so. — *Greenville, S. C.*

FIERY PRECOGNITION

By Phoebe Weiss

MY MOTHER Mary Kirchgassner often told me stories about my grandmother's foreknowledge of fires. One incident happened before Mother was born. Grammy, Caroline Promoli, had been to town (Easton, Pa.) on Saturday, July 24, 1880, and my grandfather Carl went to meet her as he didn't want her to walk alone through the woods to their house near Paxinosa. As they walked along, Grammy stopped and pointed at the mill, saying, "Look at Kepler's Mill. It's in a white heat!"

My grandfather looked at the structure but saw nothing unusual. Just then some millers came walking toward them on their way home from work. Grammy wanted him to ask if there

had been a fire at the mill that day but he protested that it was foolish. When she insisted he did ask and learned there had been a minor fire in the mill.

Grammy stepped forward and told the millers they had better go back to see if everything was all right or the mill would be gone by morning. They just laughed and said that the fire had been put out hours before; then they continued on their way.

Late that night Grandfather woke Grammy. From their bedroom window they could see the entire mill ablaze. By morning it was ashes.

Another instance of Grammy's pre-cognition happened when my mother was about eight years old. On April 11, 1889, Grammy had an overwhelming urge to visit her parents; she had a feeling that something was wrong. Grandpa complained that she was always running up over the hill to see them. To keep peace she stayed home but she felt weak with apprehension. My mother, aware of the tension between her parents, ran out to play. Before long she saw a man on horseback ride up to the house, dismount and pound on the door. Curious, she ran into the house in time to hear the man tell her parents that her grandfather had burned to death while burning brush on his property. Mama remembered that they were unable to dress him for the viewing.

I was surprised and a bit amused one day in 1974 when a co-worker told me he had heard this story when he was a child. The old-timers in the township said that when old Carl died in the brush fire, all they ever found of him was his coat buttons.

Another time Mother's older broth-



Caroline Promoli

er Will was affected by Grammy's pre-cognition. He had a concession stand in a park on Weygadt Mountain near the once-famous Paxinosa Inn. During the summer months he spent Saturday nights in the park to be ready for the early picnickers the next day. One Saturday night in 1894 Grammy said she was going to the park to bring Will home because she had a feeling something was going to happen. Will was 18 years old and a typical teenager. He balked at his mother's interference with his plans but because she was the boss he reluctantly returned home, leaving some clothes and his treasured accordion — all of which were lost in the fire that destroyed the stand during the night.

The last instance of Grammy's warnings came years later, in 1913, when Mother had three boys of her own. The two younger boys — Joseph, seven, and Harry, five — were playing in the cellar when Grammy called

down to tell Mother she had better see what the boys were up to. She was sure they were playing with fire. Knowing only too well that such advice was not to be ignored, Mother went to the cellar to find several small piles of

burned trash and her sons about to light a kerosene stove stuffed with newspapers. She always believed Grammy and her very real talent prevented a very real tragedy that day. — *Nazareth, Pa.*



MY PROOF OF SURVIVAL

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

LOVE SAT IN A ROCKER

By Marcia Mercer Wollner

ALTHOUGH all of my grandparents died before I was born, I have a memory of a grandmotherly apparition who comforted me in my lonely childhood. My mother Katherine Mercer, a widow, had to work so I was often alone.

I don't know how young I was when I first noticed Mother's wicker rocker rocking of its own accord. I was always alone when it happened, feeling lonely and wishing I had sisters or brothers or someone to play with. Then I would hear the friendly scrunch of wicker and the chair would

begin to move. From the beginning I was not afraid, for if I sat down in the chair a warm soothing feeling of love would engulf me.

One rainy day when I was about eight years old, the sound of the rocker made me look up from my book. It had been quite a long time since the rocker had rocked by itself. I had never thought of speaking to it before but this time I did.

"I know you are some kind of spirit or angel," I said. "Won't I ever see you?"

A wispy transparent fog settled over the chair and slowly a figure emerged. It was a short stout woman whose little

high-top pointed shoes barely reached the floor. She had a round happy face with a pudgy nose, apple cheeks and deep-set twinkling eyes and her hair was drawn up into a white topknot. She didn't speak to me but held out her arms. As I had done so many times before, I curled up in the seat of the wicker rocker. The figure had disappeared but I could feel her love surrounding me.

I wondered and wondered who she was. I had seen pictures of both my grandmothers in the family album. My father's mother was a tall stern missionary who died of some rare tropical disease in India. My mother's mother Katherine May Littrell was a pensive dark-eyed beauty taken by consumption when Mother was still a baby. Nowhere could I find the happy complacent face I had seen on the figure in the rocking chair.

Then, when I was 12 in 1934, catastrophe struck. Mother and I were out shopping when something went wrong with our water heater. We returned to find our little house burned to the ground. Everything was lost. Insurance could not replace our photographs and other precious personal items carefully saved over the years.

To replace our dearly loved photo albums, many of our relatives had their family photos copied. Many of those we lost in the fire could not be duplicated but on the other hand we received some photos we had never seen before.

"Who is this?" I asked excitedly, holding out a copy of an old tintype. I had found my rocking-chair grandmother!

"Why, child," my mother said,



John and Sarah Louellen May

"that's your great-grandmother Sarah Louellen May. I remember seeing that picture before but I didn't know who had it. My, I'm certainly glad to have this. Did you know my old wicker rocker was originally Grandma Lou's? She toted that rocker all the way from New Orleans when she and my grandpa came west!"

Yes, the wicker rocker was burned in the fire but I'll never forget the love I found there and the spirit of the jolly little old lady who was always there to comfort me. — *Ramona, Calif.*

THE SMELL OF BACON

By Myrl A. Conklin

IT COULDN'T be late, I reasoned sleepily. I had just gone to bed. I put one tentative leg on top of the covers. The room was cold so I hastily

pulled my foot back — and just then a fragrance filled the air. Bacon! Those golden brown strips of pork crowded all other thoughts from my sleepy head. Bacon, eggs, pancakes, toast and all that — but still I didn't move. When Mother called a second time I would consider climbing out of my cozy bed.

Pretty soon, I decided that Mother was not going to call me again. Opening my eyes, I slowly realized I wasn't home with my mother Augusta Naylor. I was in my own apartment in Fullerton, Calif., where I had lived for the last 10 years. What about Mother? And the bacon?

I tore from my bed and dashed to the kitchen. It was empty and just as I had left it last night. I slowly walked through the apartment, wondering what I had experienced. I had awakened in my girlhood home, Mother had been cooking breakfast and I was sleeping late. The aroma of bacon had filled the air, Mother called me once, and I was waiting for her second reminder. Then I awoke in my own home with no mother and no bacon.

Hurriedly, I bathed and dressed. My, I am a tidy person, I thought when I found all umpteen pairs of gloves in their boxes and scarves in their proper containers. My mother would be proud of me — Mother? I had left these boxes in a state of chaos yesterday morning. Who had put them in order?

I was working as a secretary at California State College and I was going to be late for work but regardless, I sat down. This was 1971 and my mother had died in 1957. What was she doing in my apartment? I wandered through

the rooms and saw my yellow blouse on a chair with all its buttons on. I had planned to sew them on last night; notice that I said "planned." Mother had done it, I knew.

Well, I had to get to work. I would try to figure all this out later in the day. I picked up my purse and gloves and happened to glance at the calendar on my desk. It was May 3 — Mother's birthday! Maybe she had asked God to let her visit her daughter. Tears welled as I said softly, "Happy birthday, Mother. I'm so glad you came." — *Los Angeles, Calif.*

NERFA'S TWIN

By Anisa Romero

IN 1970 in my hometown Zamboanga City in the southern Philippines, my sister Fawziya gave birth to twins, both females, whom she named Larissa and Nerfa. When they were two months old Larissa died of a mysterious infantile disease.

Nerfa grew up small and delicate, being only the other half of a whole. When she was about three years old, the age when children sometimes invent invisible playmates, she would cheerfully play by herself, humming and talking to someone with her. When asked who her playmate was she would answer in all innocence that it was Larissa.

"Really," we would say. "How does Larissa look?"

"Like me," she answered. "We even have the same dress. Larissa said she is my sister." Then she would return to her game, oblivious to the strange glances we exchanged. Naturally we presumed that it was her sister Jingjing or brother Raden, five and three years

her senior respectively, who had told Nerfa about Larissa. And that she had built a childhood fantasy around her dead twin sister seemed reasonable.

When she was five years old Nerfa was enrolled in the nursery class of the school where Jingjing and Raden attended. Although the school was less than two miles away the three of them took the school bus every day. My sister did not want them facing the busy downtown traffic by themselves.

One September afternoon in 1975 while I was visiting, Jingjing and Raden came bounding up the stairs literally screaming, "Mommy! Mommy! Is Nerfa here?"

"Why, no!" my sister said, fear squeezing her heart. "Where did you leave her?"

"We did not leave her anywhere, Mommy," Jingjing explained in a trembling voice. "When it was time to go home she was not at the door where we usually pick her up. Her teacher said she was just there standing, waiting for us. We looked for her everywhere; the bus even waited 10 minutes. Then when we could not find her in the campus, the bus driver suggested that we drive around, just in case she had wandered off by herself. That's why we are late. We thought maybe Daddy came to pick her up."

"Your daddy has a late meeting at the office," my sister said, distress in her voice. "Come, let us look for her. She might be lost somewhere in the city."

We left the house hurriedly, everyone worrying about the missing little girl. Just as we were rounding a corner we saw a tall policeman leading our fugitive by the hand. With relief flood-



Anisa Romero

ing over her, my sister swept the tiny figure into her arms.

The policeman asked, "Are these your kids, Ma'am?"

"Did you say *kids*, Officer?" I asked wonderingly.

"Yeah," he answered, then looked around. "Hey, where did the other one go? There were two of them with me. They looked exactly alike, even wearing the same dress and red ribbon on their hair. I saw them walking hand in hand and they seemed to be by themselves. So I approached them and asked them were they live. I was taking them home when you saw us. But where is the other one?" He scratched his head in confusion and bewilderment.

My sister thanked him and we headed for home, leaving the kind policeman standing there looking as if he had lost something or someone.

"Now, Nerfa, you should not wander away again," my sister scolded. "Look what you did. You scared everybody. I almost spanked Jingjing and Raden for not looking after you."

"But Mommy, it was Larissa's fault!" protested Nerfa in her squeaky little voice. "She wanted to play hide-

and-see and when the bus was gone she said she knew the way home."

"Larissa! Larissa! That's all I hear from you," my sister said, still torn between anger and relief. "Listen, my pet. If you don't stop talking about Larissa, people will think something is wrong with you."

Soon after that incident Nerfa stopped mentioning her twin sister's name.

Now when asked about Larissa she does not say anything but merely smiles sweetly and mysteriously. However, I cannot forget the look of utter consternation on the policeman's face; he was so sure he was taking home two little girls who were exactly alike. — *Brooklyn, N. Y.*

REASSURANCE

By Margery D. Peterson

MY SON Alan died mysteriously on Mother's Day, May 13, 1979, at the age of 20. He had been severely handicapped by asthma from babyhood but I had always tried to keep his life as normal as possible. As he grew up he insisted on doing the same. At the time of his death he was employed and living with a friend Steven Stanek in St. Paul, Minn.



Margery D. Peterson

He had fallen ill on May 10 but his physician Dr. T. P. Henderson diagnosed mononucleosis which wasn't supposed to be serious. When I last saw him on Saturday, May 12, he was pale but seemed to feel better and was in good spirits; 12 hours later he was dead. He had died in his sleep lying on the floor in front of a television set.

The autopsy showed no drugs, alcohol or signs of foul play and the death certificate reads: "Cause undetermined." This bothered me. It seemed as if I wouldn't feel so bad if only I knew the cause of his death.

The morning after his death I was in my kitchen alone preparing breakfast when I sensed Alan's presence behind me. He moved to my left side and put his right arm around my shoulders. Tilting his head he looked directly into my face and with his familiar sweet smile said, "Don't worry about me, Mom." He was there for only a few seconds but I could feel the pressure of his arm and see him clearly. It was a wonderful feeling.

Because of his severe health problems I knew his death had saved him untold suffering. His personal message of reassurance made his death easier for me to accept. — *North St. Paul, Minn.*

THE SPECTRAL BEATING

By Lillian Parks

DURING THE Second World War our family lived in the West Denver suburb of Barnum. Our next-door neighbors were a couple in their 40's with three teenagers. I was 19 years old.

Mr. H. was a quiet, easygoing man devoted to his family. But one night

when he and his wife came over to chat for a while, my mother, stepfather and I could see he was quite agitated. Soon he asked us if we believed in ghosts and wanted to know if there was any truth in the rumor that the family at the end of the block were holding weekly seances on Thursday nights.

We admitted we had attended two of their seances and said we felt they were honest and without fraud.

Richard H. asked us not to repeat what he was about to tell us because he didn't want friends and neighbors gossiping about his stability.

He said that for the last month when he went to bed an entity would enter his bedroom and start to beat him severely, all the while muttering something he never understood. His wife would see the struggle and turn on the light and that usually would be the end of the trouble for that night, although sometimes the beating continued even when the light was on all night. When morning came he was exhausted from what seemed to be a severe beating; yet there were never any signs of bruises. He had prayed for this spirit to leave him alone, he had cursed it, he had wept in fright but nothing changed. No matter what hour he went to bed his persecutor arrived promptly as he lay down.

Richard and Jeannette H. went with

us the following week on the evening of June 5, 1935, to the neighborhood seance. Almost immediately the voice of a girl came through the trumpet.

"Richard, this is Bets, remember me? Where were you when I was so terribly sick having your son? You ran away when you found out I was going to have him. My baby is a wonderful son. My dad loved me and was with me all through my ordeal. He vowed to me he would find you and beat you to death for deserting me. It is he who visits you nightly. He is here with us now and caring for us. You shouldn't have run away."

When the lights came on Richard was crying. The other sitters were all talking at once. The medium Belle J. ordered the room darkened again. An exorcism was conducted, part of which was ordering all disturbed spirits to let go of earthly ties and progress to their spiritual realm.

The neighbors were discreet and no one ever discussed this strange seance. Richard was never attacked by Bets' father again and we never learned who Bets was. Five years later the H. family moved to California.

My family always felt that some grudges, hurts and grievances are taken to the grave and sometimes reach back to us seeking revenge. —
Wister, Okla.



UNIQUE BRONZE HELMET UNEARTHED

AT THE site of a new industrial zone at Sindos near Salonica, Greek archaeologists have excavated a tomb containing a unique bronze helmet decorated with gold. The tomb also held a sword with a gold-decorated blade, two iron spearheads and vases of bronze and clay. The archaeologists believe the tomb belonged to a soldier who died about 600 B.C.

The Case of the Not-So-Paranormal Perfume

Did supernatural scent lead grieving mother to son's grave? Investigation reveals prosaic truth.

By Melvin Harris

DESPITE Napoleon Bonaparte's ignominious exile after Waterloo, his shadow loomed large in 19th-Century France and especially in the life of his nephew Napoleon III, emperor from 1852 to 1870. Lacking his uncle's military prowess, he nevertheless sought to imitate him in waging the Franco-German War of 1870-71 — and failed. His ill-conceived campaigns and humiliating defeat cost him his throne, bringing an end to the Second Empire.

France became a republic once more and the ex-Emperor and his family fled to England, settling in Chislehurst. They didn't intend to stay there for good, though. They dreamed that the French people would call them back one day. This dream came to be of paramount importance to Napoleon's son Eugene Louis, Prince Imperial. Indeed, after his father's death in 1873 the Prince's dream was encouraged by the French Royalists, for

in their eyes the Prince was now Napoleon IV.

To win more support in France, Louis began to look to his image. He knew that the French respected military prowess, so he sought ways to gain experience in battle. Without wars this wasn't so easy and for six years he had to content himself with military studies. His only fighting experience came in occasional mock battles during army maneuvers. It was during this period that the hostile French press dubbed him Napoleon III^{1/2}.

His opportunity came in 1879 while the British were locked in a war against the Zulus in South Africa. Determined to prove himself and put an end to the Republican sneers, the Prince won permission to join the British troops. His supporters — and of course his doting mother the ex-Empress Eugenie — made it clear to him that he was to stay out of danger. But in practice he was allowed to join a number of patrols in Zululand. Each of these placed him in potential danger

and the patrol he joined on Sunday, June 1, 1879, led to his death.

A thorough investigation followed and the details of his death were fully reported in England. Even so, rumor-mongers found fuel for wild stories, including the claim that the Prince was still alive. Most persistent were claims that the Prince had died as the result of a Republican plot. For a while, Englishmen in France found it wise to stay out of sight.

With time the fantastic rumors submergerd — except for one absurd tale that seems to be immortal. It alleges that the Prince's grave was lost — and stayed lost until a supernatural sign led to its discovery. This is the essence of two of the versions currently in print:*

In the *Reader's Digest* publication titled *Strange Stories, Amazing Facts*, we are told that the Prince rode into an ambush and was thrown by his horse. He and two fellow officers were stabbed to death by Zulus. Then, "All three were buried close together the following day." A year later the Prince's mother, ex-Empress Eugenie, won permission to visit Zululand to recover her son's body. (This permission, it's said, came from none other than Queen Victoria.) But when Eugenie reached the area of the grave, it couldn't be found, for thick grass and tangled shrubs had completely overgrown the spot.

Author Brad Steiger, in *Real Ghosts, Restless Spirits and Haunted Minds*, confirms the account: "Upon her arrival in Africa the Empress was told that the recovery of Eugene Louis' body would not be a simple

matter. Her son had been buried hastily. . . . Only a small pile of stones marked his grave, and no one had bothered to note exactly where the grave site was." The Empress set out with a safari and Zulu trackers but they were unable to find the grave despite the fact that the Zulus "drove themselves to the point of exhaustion."

Both versions go on to claim that the safari despaired of finding the grave until the Empress suddenly cried out, "I smell violets!" Violets were the Prince's favorite flower! When the odor became overpowering the frail, 50-year-old Empress rushed through the undergrowth following the scent to its source. Finally she stopped at the place where the scent was strongest and there she unerringly uncovered her son's grave.

A remarkable event indeed . . . the scent of violets at a place where the flower has never grown . . . an event so remarkable that the writer of the *Digest* version asks the question, "Was the Empress guided from beyond the grave?"

That is an easy question to answer, once you know the facts.

On June 1, 1879, the Prince did not ride into an ambush. He and his companions had dallied for half an hour in a deserted kraal, making coffee, smoking and correcting their maps. But they had neglected to post a lookout and they were easy prey for a small band of Zulus. Even so, apart from the Prince, two troopers were killed; no officers fell. In fact, only one officer, one Lt. Brenton Carey, had accompanied the patrol.

The Prince was not tossed from his horse, for he never managed to mount

*FATE also printed this folktale under the title "Intuition Led an Empress . . ." in the November 1969 issue.

it. Neither was he buried the next day. Instead, his body was recovered, embalmed on Tuesday, June 3, and then transported to Capetown where the coffin was placed aboard *H.M.S. Orontes* for transport to England. It reached there on the 10th of July and three days later, more than 40,000 people witnessed the funeral in Chislehurst. Just six weeks after his death, the Prince rested in English soil.

So there was neither a grave in Zululand nor a body to recover. And of course, neither Queen Victoria's "permission" nor "guidance from the grave" was required.

These tales contain one tiny frag-

ment of fact, however. Eugenie *did* visit Zululand the year after her son's death but simply to pray on the spot where he had died. She had no problem finding the spot, for it could be seen from miles away. It wasn't an overgrown stretch of plain; the bush and scrub had been cleared and all traces of grass had disappeared beneath a layer of white cement. Iron railings surrounded the site and dominating it all was a large white marble cross. The whole scene was as peaceful and orderly as an English cemetery.

Once you know the facts, the whole silly story of the paranormal perfume collapses like a tired soap bubble.



A SMILE CAN SAVE A LIFE

THE DOCTOR had signed Jacqueline Rosser's death certificate but the mortuary ordered her resuscitated after she seemed to smile.

This stunning tale from Stroud, England, began Tuesday, March 17, 1981, when Harry Harris found the body of his daughter Jacqueline, a divorced mother of two children and a compulsive dieter. Nearby were empty pill bottles.

Dr. Graham Voss signed the death certificate at a nearby hospital and the coroner authorized the body to be moved to a mortuary.

Undertaker Barrie White said, "As we transferred her from our coffin to the mortuary tray, I noticed that she had an elated smile on her face — almost as if she could see beyond this life. It was almost as if someone was talking to her and she was responding."

The undertaker added that "at that point the mortuary technician noticed

that she had started to breathe and called a resuscitation unit immediately."

Mrs. Rosser, who suffers from anorexia nervosa, the compulsive dieters' disease, spent the next 24 hours in a deep coma.

Her father said, "I think the movement of the hearse may have reactivated her heart. It's a miracle she is still alive. I don't blame the doctor for his diagnosis. As far as I am concerned my daughter did cross over to the other side and was clinically dead."

Coroner David Faulkner was stunned. "It is a most unfortunate incident," he said, "something I have never heard of before."

The woman's former husband Lionel Rosser, who has custody of the two children, was on the point of breaking the news to the boys when he received word that his ex-wife was still alive.

Update . . .

By Jerome Clark

TAMARA SAYS IT WAS ALL A MISUNDERSTANDING.

Tamara Rand, the psychic with 20/20 hindsight (August 1981 FATE), swears that she was an innocent victim of the media hoopla surrounding her after-the-fact "prediction" of the attempt on President Reagan's life. As first reported, Rand predicted the March 30 shooting on a Las Vegas talk show taped on January 6; in fact, as subsequent investigation revealed, the tape was made on March 31. Rand now insists that the latter was a mere "reenactment" of the former (which there is no reason to believe ever existed). She says she had "no idea" that the March 31 film would be widely distributed as a "genuine" document. She does not explain why she swore to its authenticity before reporters exposed the hoax. Meanwhile, the Tamara Rand Psychic Institute has suffered "no lag in business whatsoever," a spokesman says.

PSYCHIC PREVIEWS ASSASSINATION ATTEMPT.

Ignored in all the hubbub surrounding Rand's assassination-prediction hoax was a valid prophecy about the shooting. In the March 10 issue of the tabloid National Examiner psychic Noreen Renier foresaw that "Reagan will be shot, but not killed, in the upper-left chest area." That, of course, is precisely what happened. In the same issue another psychic, Angele Altomari, predicts, "Reagan will be in office not more than 26 months. Something will happen around his birthday [February 6] and George Bush will be the next president."

WILL SON INHERIT GELLER EFFECT?

Daniel Geller, born in February of this year, may inherit his father's reputed psychokinetic abilities. At least that's what papa Uri thinks. "I can help him to become more powerful than I could ever hope to be. . . . If the power is there strongly, I could probably help him to do it while he's still a baby." By age three he could be an accomplished metal-

bender, Uri says. Physicist John Hasted of London's Birkbeck College considers this a "very exciting possibility" but cautions that Daniel should be allowed to "develop naturally just like any other child." In the meantime Uri is slated to star in The Geller Effect, a big-budget film biography to be produced by Robert Stigwood.

IT'S NO JOKE, COMEDIAN INSISTS.

When Rolling Stone took note of comedian Andy Kaufman's claim that he is able to levitate, it assumed he was joking. He wasn't. Kaufman wrote the magazine, "I have studied and practiced [levitation] for several years, and I take it very seriously. Not only am I able to levitate about eight feet off the ground, but once in the air, I am able to fly about in all directions. This is not a joke. This is part of my personal life and something I would appreciate not being made light of."

VELIKOVSKY CONTINUES.

Immanuel Velikovsky, whose controversial scientific and historical theories have stirred debate since 1950, died on November 17, 1979, but new books by him will continue to appear for years to come. The Velikovsky family says that he left "numerous manuscripts [which] are now being readied for publication by a team of scholars and by the literary executors, Elisheva Velikovsky and Prof. Lynn E. Rose." A recent mailing lists nine titles, the first of which, Mankind in Amnesia, will be published by Doubleday late this year or early next. Perhaps the most interesting, however, is Before the Day Breaks, an account of Velikovsky's many exchanges with Albert Einstein. "The list [of books-to-be] is still not complete," the mailing reports.

BALL LIGHTNING IS REAL.

So concludes scientist James Dale Barry after a 20-year investigation. Barry points out that in 1839 the great physicist Michael Faraday dismissed ball lightning as mere afterimages on the retina of the eye. Perhaps significantly, similar explanations have been posed for UFO reports.

The Psychic Who Came in from the Cold

Her predictions were uncannily accurate but she was
the network's biggest secret.

By Deborah Caulfield

BETWEEN 1978 and 1980 the American Broadcasting Company had under contract as "a consultant" a woman who was well known as a psychic. She was on the payroll for \$24,000 the first year and \$30,000 the second and she reported solely to ABC Television president Fred Pierce.

Her contract was explicit: "... at the request of the President of ABC

Television [she] will be available on reasonable notice to render consulting services to both daytime and nighttime project development." It was a standard contract — and, apparently, a very secret one. She said in an interview that she was forbidden by Pierce to tell anyone whom she was working for or why.

Psychic Beverlee Dean first met



Beverlee Dean doesn't "believe in psychics" despite her ability to foretell the success or failure of television programs. (Photograph courtesy *Los Angeles Times*)

Pierce and ABC Entertainment President Tony Thomopoulos when the two came to her Encino, Calif., condominium late one night in December 1977 for a psychic "reading."

On that occasion, she said, she told Pierce that Fred Silverman, then president of ABC Entertainment, would leave the network for NBC. The prediction came one month before Silverman shocked the industry with his move to NBC where he is now president. She said she told Thomopoulos, then vice-president of ABC Television, that he would be Silverman's successor. Within a month this prediction came true.

When Pierce and Thomopoulos were asked to comment, the calls were referred to an ABC publicist who said, "Dean was under contract with ABC until last summer [July 1980] when her contract was not renewed." He said he had "no information" on the supposed reading in Dean's home. When asked if that meant that Pierce and Thomopoulos would have no further comment, he said it did.

All networks use audience reaction to judge the potential success of projects; some go as far as hooking up sensory devices to viewers to evaluate physical reactions. In the case of Dean and ABC, it appears that extrasensory perception played a part as well.

Her association with the network suggests a character in the Oscar-winning movie *Network* — Sybil the Soothsayer replete with star-crossed gown and crystal ball. But Dean disdains the role.

"I don't even believe in psychics!" the 42-year-old Dean emphasized. "I have enough problems being Catholic

and having this thing [psychic ability]. I don't even understand what it is I can do."

Yet ABC remained No. 1 in the prime-time ratings during her two-year tenure. Ironically, one week after she was notified that her contract would not be renewed, ABC slipped behind CBS in the season ratings for the first time.

Mork & Mindy, *Benson*, *Taxi* and *Vega\$* were among the shows she said she picked to be "major hits." *Ten-speed* and *Brownshoe*, *Goodtime Girls* and *A New Kind of Family* were pegged to flop. (They did.) When she first saw the idea for the currently beleaguered production *Hanta Yo* in 1978, she said she informed Pierce that there would be "insurmountable problems." (Various Indian groups have protested the project which is a proposed 10-hour miniseries on a band of Sioux Indians.)

Dean currently suffers from some 40-plus extra pounds. ("I gained after I quit smoking and while I was worrying about keeping this job a secret.") During several interviews she remained worried about the story she was telling. She is telling it now, she said, because "people from all over have been calling and saying they know the story about me and ABC. I wanted to tell my side before it gets all distorted. I don't want to hurt Fred [Pierce] though; he's been so good to me," she added.

Dean was born and raised in Milwaukee. For a time she lived in Chicago and worked as a reporter for the now-defunct *Chicago Free Press*. When she returned to Milwaukee, she founded the St. Anthony's Foundation for

the Youth of America "Hope Without Dope" program. She had her own Sunday night radio show on station WQFM — *Youth Speaks Out*. She is twice-divorced and has a son currently in college in the East.

Seven years ago she left Milwaukee for Los Angeles to find a job in television. She pitched ideas for game shows, situation comedies and TV movies to networks and producers. Success was elusive — but she began to acquire a reputation for her second talent, that of a psychic. Her particular form of clairvoyance centers on handwriting. During a psychic reading Dean asks her client to write a specific phrase — "I am three feet taller than Tiny Tim" — his name, birth date and three questions. From studying the writing Dean picks up images.

For example, she will give clients good and bad dates, good and bad months. In some cases she will give the first- or last-name initials of a subject's acquaintances and tell if they will be good or bad influences. She may pick up information about family or events which she feels may transpire sometime in the future. According to friends, she is uncannily accurate.

Joyce Burditt is a network veteran (she held executive positions at both NBC and ABC), an author and a close friend of Dean's. "She has been consistently accurate with me for the past three years," Burditt said. "She is really good."

Dean rarely charges for the service. "Only when I'm starving," she said, refusing to discuss her fees.

Dean has been a psychic for 15 years. She began practicing after a bizarre encounter with a mysterious

woman dressed in black in London's Heathrow Airport. (Dean had been there on assignment from *Chicago Free Press* to interview Sammy Davis, Jr.) Dean said the woman told her she had psychic talents and would be "a world-famous psychic." Shortly thereafter, Dean took a course in graphology (handwriting analysis) and her psychic talents began to emerge.

In her early years of doing readings, Dean examined the handwriting of notables from many walks of life. Among them:

Hubert Humphrey: "I did his reading in a limousine in Chicago either in 1969 or 1970. I told him he wouldn't be President."

Football coach Vince Lombardi: "That was in Armando's restaurant in Chicago. I almost passed out [knowing] he was so ill at that time. He died shortly after."

Kenny Stabler, Houston Oilers quarterback: "I told him he'd own a lot of restaurants and have his own television show. He does have a TV show now in Houston."

Dean said friends brought her the handwriting of John Dean, Muhammad Ali, Barry Goldwater, Jr., and countless others. But when she moved to Los Angeles, writers, TV producers, directors, actors and actresses became her clientele.

Talent manager Bonnie Young, who used to manage Suzanne Somers, remembered, "Six months before *Three's Company* was even cast, Beverlee told me Suzanne was going to get a series, make a fortune and become one of the hottest properties in town. I thought she was crazy, since Suzanne wasn't close to being offered

anything. The rest is history."

In a brief article in *People* magazine several years ago, Dean was quoted as saying about Somers, "It [her handwriting] is like looking at Farrah Fawcett-Majors' three years ago, knowing she can't act but being certain she's going to be a biggie." Dean now says of Somers, "I felt if she started getting rid of people in her life, eventually they would get rid of her." Somers currently claims she's being ostracized by members of *Three's Company* because of her demands for a salary increase.

Barbara Gallagher, who served as an assistant to Fred Silverman while he was still at ABC, told of the time she showed Dean a list of ABC's potential pilots for the season just for fun. "I said, 'Here are all the pilots. Which ones do you think they picked for the lineup?' I think she picked nearly every one we had bought. I was very surprised."

Susan Harris, creator-producer of *Soap*, was another visitor of Dean's but denied that she ever took the reading seriously: "I went to her once on a lark and she told me my show would be a major hit." However, Joyce Burditt, who worked with Harris on her show, recalled that in a meeting to discuss problems *Soap* was having getting on the air, Harris told Marcia Carsey, then ABC programmer, that "her psychic told her the show would go on and be a hit."

Dean was selected Los Angeles' best psychic by *Los Angeles Magazine* in May 1977. The article's description of Dean included this: "Write down 'I am three feet taller than Tiny Tim' and find out which of your TV pilots are going to be series."

FRED PIERCE apparently was among those to pen the "Tiny Tim" phrase during a reading Dean gave for him and Thomopoulos in December 1977. That was the first of several encounters she had with Pierce which eventually led to her employment with ABC.

Dean said that a friend phoned late one night and asked to bring two people by for a reading. She said he told her, "These will be two of the most important readings you've ever done."

Dean told her friend no. "I didn't want to do readings anymore. At that time I'd been doing everybody at ABC from secretaries to vice-presidents. All these people were getting promotions and I was getting nothing. I was ending up resenting them."

Still, some time later, there came a knock on the door and three visitors, she related.

"I was embarrassed because I wasn't dressed," Dean said, "but I looked at these guys and thought, 'Oh, my God, who is this?'"

Dean would not identify the third person who introduced her to Tony Thomopoulos and Fred Pierce. Dean's secretary, Theresa Filibert, was there and recalled, "They both looked really important and we were nervous, but I don't think Beverlee knew who they were."

Filibert said Thomopoulos was the first to go upstairs to Dean's bedroom-office for a reading. Dean said, "Tony was so skeptical I think he didn't even want to have a reading. He seemed like he was frightened and thought it was stupid. He didn't believe any of it. I am convinced it was something these guys had never done. I think they just heard

about it and thought it would be fun."

Dean said she told Thomopoulos she saw him becoming president of ABC in the near future. "He told me, 'That's impossible,' and said he didn't want a reading anymore. Before he went downstairs, he told me not to tell the man downstairs what I had said about him because he would laugh."

Filibert said that when Thomopoulos came into the room after the reading, "He looked like he was in shock from whatever she had told him."

Pierce was next and went to Dean's room for the reading.

"I looked at his handwriting and saw that he also worked at ABC. I asked him, 'How can you be so big at ABC when Freddie Silverman's going to hurt you?' I couldn't pick up what he did at ABC. Then he told me he was Freddie Silverman's boss."

"I told him, 'I think he likes you but he's gonna leave you.' He didn't even sound concerned," Dean said. "He said, 'That's possible. Freddie's contract runs out in June.' I said, 'No, this will happen in three weeks.'"

Pierce then asked, "Oh, and where do you think he's going?" Dean replied, "To NBC." He said, "That'll never happen."

"Then we went on to other things," the psychic said. "I saw things about his kids and saw how he loved his wife and that he had this wonderful marriage."

That was the end of the readings. According to Filibert, Dean was surprised when it finally dawned on her what powerful jobs the men had. She went right to the phone to tell some friends what had happened.

Joyce Burditt recalled, "She was so

bemused. The thing that put me away was that she didn't have any idea who she was seeing at the time. I said, 'Oh, go on, Beverlee.' When everything turned out exactly as she said it would I was flabbergasted."

Bonnie Young also was told about Dean's ABC visitors: "I told her the prediction was ridiculous. Nobody even knew who Tony Thomopoulos was at that time."

A few weeks later, on January 19, 1978, Silverman abruptly left ABC for NBC and Thomopoulos was named president of ABC Entertainment.

For Dean, it was a victory: "It meant so much to me that I was right, so they wouldn't think I was this weirdo in Encino."

She felt her brief encounter with the two ABC officials represented a possible break into television. "I started calling them up all the time and saying, 'Do you want to know what I think about the next season?' They would laugh at me but they wouldn't hang up. Every time I called Fred I would ask for a job. He would say, 'Doing what? I can't hire a psychic.' I would say, 'I'm not a psychic, Fred, don't you understand? I'm very creative; I know what shows are going to make it.' He would get real uptight and say he would think about it."

Sometime in March 1978 Dean gave Pierce a call to tell him what she thought ABC's hits of the next season would be. She told him that *Taxi*, *Vega\$* and *Mork & Mindy* were the shows to watch. Dean had not seen pilots or plot lines; she had just heard the show's names.

In April Dean ran into Pierce at an ABC affiliate meeting in New York.

Dean was traveling with a friend Nancy Carter who was trying to arrange a deal with Muhammad Ali for a TV docudrama. Carter, Dean and Ali all stopped by the affiliate meeting where Ali was to make an appearance.

Dean said, "I was on the stage behind a screen for some reason before the meeting started. The screen was pulled up and there were Fred and Tony looking up at me. Tony said something like 'Oh, my God' and disappeared. Fred told me that he had bought the shows I'd told him about."

According to Dean, she and Pierce had breakfast the next morning and as usual she asked him for a job. "He said I'd be hearing from him."

In June 1978 Pierce called and offered her a job. "He said he would really talk to me only about once a month and that I could work out of my house. He said, 'I'll send you some scripts and you just give me your opinion of them; you will act as consultant and report to me.'"

Dean agreed to the \$24,000-a-year salary and said she was contacted by Don Flynn, ABC's vice-president of television, who sent over a contract. And she received a second call from Pierce who extracted a promise that she would not tell anyone about her job.

"I felt real bad and asked why I could never tell anyone. He just said, 'Please, Beverlee, I would not like this to be known.'"

She said she reluctantly agreed and began work on July 1, 1978. She was equipped with a video player which, on arrival, made it hard to keep her secret.

Actress Gail Strickland was sitting

in Dean's apartment when the ABC truck pulled up outside. She said, "This big tape machine was delivered and I asked what it was for. All Beverlee would say was, 'You just won't believe this — I can't tell you.' She is an incredibly loyal person."

Dean described her routine; it consisted of taking calls from Pierce's secretary each morning about the overnight ratings. Messengers delivered scripts and tapes of pilots for Dean to view, then quickly whisked them away. According to Dean, Pierce would call periodically and "I would tell him what I thought of the scripts and pilots."

* * *

WHILE SHE gave input on all the shows that ABC had in production, Dean said she was trying to get in some shows of her own. Dean's friend, producer Jimmy Hawkins, brought Dean a property called *Mother Seton*, the story of the first American nun to be canonized as a saint. Dean took it to Pierce who told her to see Thomopoulos.

"I went in to pitch the project to Tony," she claimed, "and he immediately said, 'We'll do it.'"

Dean wanted to produce *Mother Seton* but had no film credits. When she suggested bringing Hawkins to the project, Thomopoulos agreed.

"Two days after I gave that project to Beverlee," said Hawkins in a phone interview, "she called back and told me it was sold."

Did he think that unusual?

"Without her, *Mother Seton* never would have been made. I think it helped that she was close to Pierce — I've never met the man."

For Dean and Hawkins, *Mother Seton* was at once a dream come true and the beginning of a nightmare.

"The understanding I got," said Hawkins, "was that nobody wanted to do that project except Pierce and Thomopoulos. It was bounced around through two or three people. Nobody wanted to do it; they thought it wouldn't do well."

Hawkins' sentiments were confirmed by a source at ABC who said, "Beverlee sold it directly to Tony Thomopoulos — it didn't come from any of the film people. The budget on that film [\$2.8 million] was the highest of any movie we've ever done. But no one asked questions; those orders came from the top."

Stu Samuels, currently ABC's vice-president of motion pictures for television and the executive assigned to supervise *Mother Seton*, disagreed with the budget figure, calling it "too high." He said he couldn't recall the exact figure.

Said Dean, "Everybody hated it. They resented us terribly."

In the meantime, Dean continued to get scripts from Pierce and questions from his secretary. According to Dean, "She never knew why she was calling me with the ratings every morning. She would ask, 'Are you working for us? What is this between you and Fred?' I would say nothing or lie. I'd never lied in my life and all of a sudden it seemed like all I was doing."

One of Dean's worst moments, she said, was the day her friend Joyce Burditt, at that time vice-president of comedy and development at NBC, came to see her with a pile of NBC scripts.

"I couldn't tell Joyce the truth, that I was working for ABC, and she was my best friend," Dean said. "I sat there hemming and hawing. After she left I called Fred and said, 'You're not gonna believe this but I have all of NBC's pilots here!'"

"'You can't do that,' he told me. 'You can't work for both networks. Tell her you're a consultant but don't mention to whom.' So I made up even more stories."

Dean said she never knew whether Pierce took her advice or not but she did recall one incident of telling Pierce "to take *Fantasy Island* off Friday and put it back on Saturday and put *Hart to Hart* on Tuesday. Fred mentioned that 'they' had discussed that." The next week prime time, the changes she had mentioned were made.

During this time, Dean said, she also was pleading with Pierce to give her a "real job so I could come out of the closet. He told me Tony had to hire me. When I went to see Tony, though, he couldn't wait to get rid of me. Fred told me at one point that he thought Tony was hurt because I'd told so many people that I'd predicted he would replace Freddie Silverman."

During one meeting, however, Thomopoulos mentioned the list of the 1979-1980 shows and asked what she thought. "I told him I didn't think any of them would make it. He said, 'Well, you know *Tenspeed and Brownshoe* will,' and I said, 'I don't think it will last more than four weeks, Tony.'" The highest ratings the show ever received were for the first four shows.

ABC was headed for a dip in the ratings, Dean said, and she was heading for a fall from grace with Pierce. The

reason? People were finding out about her job and word was getting around the network about Pierce's psychic.

"People were calling me from all over, saying, 'We know you're working for ABC.' Then the crowning blow came when one of my checks was missing and it came through the West Coast office, through the hands of all the secretaries and lawyers I had done readings for. One of them phoned me and said, 'Beverlee, it's all over that you're working for Fred Pierce. I mean, he's *paying* you!'"

Soon, she said, she found her calls to Pierce not being returned. Then, in late April 1980, he called to tell her her contract would not be renewed.

"He said they couldn't have any more consultants, that they couldn't account for them anymore. I knew it was a story. I think, in my heart, they had always seen me as a psychic instead of a creative consultant and the story was getting out. If the board of directors or the stockholders ever heard about me it would have been all over."

One week after Dean was given formal notice, ABC finally slipped behind CBS in the prime-time ratings. Dean said she wasn't surprised.

"I kept telling Fred all that year, it's gonna slip, there's problems — you got big problems. It was the first time they had been No. 2 since I'd been there."

She said that Pierce even called her later that year and jokingly asked her to "take the hex off of us."

At that point Dean was involved with ABC only in terms of *Mother Seton* (aired as *A Time for Miracles*) and its failure to make significant ratings was, Dean figured, the final blow to her relationship with ABC. The ultimate irony in Dean's experience was that she could never predict accurately for herself.

Despite her setbacks and her psychic reputation Dean said she's determined to make it in Hollywood. She feels she has more to offer than psychic ability and there are those in the industry who agree.

According to former International Creative Management vice-president of packaging, Ira Barmack, who now heads the television arm of actor Michael Douglas' Big Stick Productions, Dean is gifted with the same "golden gut" (the ability to sense a good project) that was attributed to Fred Silverman.

"There's a very fine line between being psychic and being enormously sensitive and perceptive. I find it odd that ABC kept her such a secret. I would listen to Beverlee's advice any time and weigh it in with all the other advice I listen to."

A producer echoed Barmack's sentiments: "I think ABC should hire her back. They've been doing miserably ever since she left."

Dean remains supportive of Pierce and harbors no grudge against him. She reiterated her only complaint: "All I ever wanted was a real job."



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by Harold Helfer

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Oliver Bullard, Jr., of Hartford City, Ind., was driving along Highway 26 when his car skidded on a patch of ice, knocked over a sign and struck a fence. Bullard went home and got his pickup truck, planning to tow the car home. As he approached the accident site his truck slid on the same patch of ice and crashed into his car.

When Christopher King drove away from a night spot in Frederick, Md., he had no idea that his fiancé Bonnie Lou Cook had been killed in a car accident two hours earlier. He was driving along in the rain on the same road she had taken and suddenly his car went off the shoulder and struck a locust tree. King was seriously injured and did not learn of Bonnie Lou's death until he regained consciousness the next day — when he also learned that her car had gone off the road at the very same spot and had struck the very same tree.

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NEWS & REVIEWS

by D. Scott Rogo



POLTERGEIST OR PRANK?

A MAJOR influence on modern parapsychology is quantum physics, which has inspired the new discipline of "paraphysics." Paraphysics seeks to study those mysterious energies at the heart of mind over matter, healing and other forms of psychic phenomena. Three new books that discuss this area of parapsychology from widely varying perspectives have appeared recently.

Certainly some form of energy must be responsible for poltergeist disturbances. This, however, is only one of several problems that Guy Lyon Playfair, a British writer and FATE contributor, addresses in *This House Is Haunted* (Stein and Day, Briarcliff Manor, N.Y., 1980, 290 pages, \$11.95). The book is an in-depth study of the Enfield poltergeist which disrupted a suburban London home for about two years. Playfair and his colleague Maurice Grosse studied the case at first hand almost from its inception.

The book, like the case itself, is exciting and unique. The events — including raps, telekinesis, teleportation, apparitions, levitation, mysterious voices and a host of other effects — centered on two adolescent girls who lived in the house with their divorced mother and two brothers.

Playfair is a gifted writer who provides his readers with an excellent blow-by-blow description of what life with a poltergeist is like. I know of no other book that gives such a detailed account. Playfair carefully chronicles the poltergeist from its simple inception to its most horrendous displays.

The book is also a wonderfully human document. Playfair not only describes the

antics of the Enfield poltergeist but tells us in detail how the family reacted to the invasion — from terror to fascination to eventual disgust. *Haunted* makes it clear that life with a poltergeist is a nightmare.

It also makes its readers aware of all the problems the investigator of a poltergeist encounters. Playfair writes with commendable candor about the difficulties he faced in trying to involve psychiatrists, investigators from the Society for Psychical Research and other professionals in the case. Only spirit mediums were eager to help; whether they did in fact help is another matter.

Playfair tells a great story. Nonetheless the book has some serious shortcomings.

First of all, Playfair is not always meticulous in his reporting. Often in describing certain poltergeist antics he fails to inform us where everyone was stationed in the house during the event. That makes it difficult, of course, to determine which events could have been fraudulent.

Parapsychologists realized long ago that most poltergeist cases are neither completely genuine nor completely phony. They are usually a mixture of both. The majority of cases begin as genuine and end up partially or entirely fraudulent. Poltergeists usually focus on children who all too often start faking events when the real poltergeist activity begins to ebb. Playfair realizes this but plays down the role fraud may have played. Although he admits some may have occurred, he refuses to discuss the issue in depth.

This is unfortunate since it appears much more fraud was going on in the Enfield case than Playfair is willing to admit. I have spo-

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ken with three persons who spent considerable time at the Enfield house and who believe the case was partially valid; yet they say the amount of fraud was considerable. One of these investigators caught the girls faking poltergeist phenomena. The girls confessed that they had staged events especially for Playfair. Playfair also places a great deal of stock in the gruff voices purportedly produced by the poltergeist through the girls. He considers this evidence of possession; yet every other investigator who heard the voices and with whom I have discussed the matter thinks the voices were totally fraudulent.

This House Is Haunted will probably convince you that a genuine poltergeist invaded Enfield and that the case was a significant one. But the story is not as clear-cut as Playfair would have us believe.

Still I hope the book will be widely read not only by persons who enjoy good ghost stories but by anyone who wishes to investigate poltergeist reports. The considerate way that Playfair and Grosse went about their work — at all times keeping the family's welfare as their first priority — should serve as a model for would-be ghost hunters. Their warmth, compassion and consideration more than compensate for any deficiencies they might have had as investigators.

REICH REEXAMINED

NO DISCUSSION of the subject of parapsychics would be complete without some mention of Wilhelm Reich, the renegade Austrian psychoanalyst who four decades ago claimed he had discovered a universal life-force permeating the human body and the universe. Called "orgone," Reich's life-force is little different from the "animal magnetism" of the 18th-Century mesmerists and the "prana" of Hinduism. Reich believed that orgone is a mass-free current that flows in the atmosphere and through the body and he thought it could be used to control weather and cure illness. He also believed that a box he built to harness orgone energy could aid in the treatment of cancer. The Food and Drug Administration did not agree and it went after Reich who ended up in jail for contempt of court. He died there in 1957.

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for a critical reappraisal of Reich's life, work and theories. This evaluation comes to us in *The Man Who Dreamed of Tomorrow* (J. P. Tarcher, Los Angeles, Calif., 1980, 295 pages, \$12.95) by W. Edward Mann and Edward Hoffman. Despite the subtitle "a conceptual biography of Wilhelm Reich," the book isn't really a biography. The authors, one a sociologist and the other a psychologist, deal only briefly with Reich's life, devoting the main portion of their book to various aspects of Reich's interests and innovations, concluding these chapters with sections on recent confirmations and replications of his experiments or theories.

Reich was indeed a brilliant innovator. His views on sex, on the relationship of diseases such as cancer and heart disorders to mental health, and on the body as the seat of emotion and repression have all been vindicated over the last two decades. That's not a bad track record for a man whose ideas were once considered scandalous.

FATE readers will be most interested in those sections of the book that deal with Reich's discovery of the orgone. The authors mention only briefly that Reich felt he had experimentally demonstrated the existence of this life-force. For this information the reader will have to consult Dr. Mann's previous book *Orgone, Reich and Eros* (1973). Mann and Hoffman concentrate instead on new discoveries — made in such diverse fields as parapsychology, biophysics and medicine — that they believe validate Reich's insights into the existence of a universal life-force.

Unfortunately the authors fail to make a convincing case. They point to the work of Dr. Harold Saxton Burr of Yale University, who discovered that living organisms are regulated in part by bioelectrical fields, and to the discovery of Kirlian photography as partial confirmation of Reich's views.

This is hardly impressive evidence. Kirlian effects seem to be nothing but electrical artifacts and Burr's work shows only that the body generates and uses electrical fields. Since Reich believed that his orgone was something apart from simple electricity (although sometimes working in conjunction with it), neither Burr's work nor the Kirlian phenomenon really supports Reich's orgone theory.

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Such a life-force may exist, of course. Probably the most fascinating section of *The Man Who Dreamed of Tomorrow* recounts Reich's experiments to control the weather through the manipulation of atmospheric orgone. He invented a device called a "cloud buster" which he claimed could alter weather. Mann and Hoffman report on several successful replications of Reich's weather engineering experiments (one of which was accepted as an M.A. thesis at the University of Kansas) and say they too have had some success with a device of their own making. This information is potentially a most important confirmation of Reich's unconventional ideas. One wishes the authors had described these studies in more detail.

In their discussion of orgone weather engineering, however, they do suggest that Reich himself, through his own psychic abilities, produced the weather changes he witnessed. His success at weather engineer-

ing, they write, "might suggest to an anthropologist that he had developed shamanistic powers." This is an important insight which most Reichians refuse to consider. Again it is unfortunate that Mann and Hoffman didn't develop this theme more completely.

Despite its flaws *The Man Who Dreamed of Tomorrow* is an eminently readable, engrossing and generally objective evaluation of the many sides of Wilhelm Reich and his research. While the novice reader might like to read Mann's slightly more technical *Orgone, Reich and Eros* first, the newer book ranks as one of the finest studies of Reich.

PSYCHIC POSSIBILITIES

THE SUBJECT of "paraphysics" also crops up now and again in Stanley Krippner's *Human Possibilities* (Anchor/Doubleday, Garden City, N.Y., 1980, 348 pages, \$14.95). Dr. Krippner, long

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known as a spokesman for both parapsychology and humanistic psychology, reviews new developments in psychology, human potentials, parapsychology and parapsysics coming out of the Soviet Union and Eastern Europe. Since Krippner has often traveled to these countries and has met many key Communist researchers, his book is written from a firsthand perspective.

The greater part of the book is devoted to areas of research that fall outside the realm of conventional parapsychology. This material nonetheless will appeal to many FATE readers. Included are chapters on suggestology (an educational program intended to induce a mild alteration of attention), autogenic training, holistic medicine and psychology, and other fascinating topics.

Now and then Krippner turns his attention to areas of direct or indirect concern to Western parapsychologists. He summarizes Soviet research with Nina Kulagina, certainly one of the most important psychokinesis subjects of recent years, and offers a great deal of information on such parapsychical subjects as Kirlian photography, acupuncture, "bioenergetics" (the study of unconventional bodily energies) and psychic healing.

Despite the fact that Krippner often writes as a scientific tourist, his book is happily free of the sensationalism that has marred similar works. He often criticizes Soviet researchers for the lack of precision and replication and the shoddy reporting that sometimes typify their research. On the other hand, he is quick to note how potentially important many lines of Soviet and Eastern European research may prove to be.

Human Possibilities does get a bit technical at times and a little background in the physical sciences will help the reader through it in spots. But since little responsible material has appeared in the popular press on Eastern European psychology and parapsychology, this book is a welcome addition to the literature.

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best known for his previous book *Psychic Archaeology* (reviewed in March 1978 FATE), presents the case for the New World origins of truly modern man (*Homo sapiens sapiens*). Over the last few decades evidence has accumulated that disputes the commonly-held belief that the American Indians were relatively recent immigrants following the last ice age some 12,000 years ago. In his controversial and ambitious new book Goodman cites an impressive number of sites where man-made objects are found in association with extinct bison or mammoths. Unquestioned artifacts have been found in beds dating back 70,000 years and perhaps even 250,000 years.

The most controversial claim he supports is that these Paleo-Indians were the first modern men and that their advanced culture spread from the New World to the Old rather than the other way around. Further, a detailed study of the preserved skulls of these ancient Indians by UCLA anthropologist Janice Austin indicated that the features were Caucasian rather than Mongoloid. Goodman believes that an original "proto-Caucasoid" stock migrated in all di-

rections from southern California, giving rise to American Indians, true Mongoloids and advanced Caucasoids as they diverged into different areas.

Generally speaking, I have less trouble with Goodman's evidence (most of it anyway) than with his theories. The age of man has been repeatedly pushed back in recent years. In the 1950's we surmised that modern man may have diverged from anthropoid ancestors perhaps one million years ago. Now we have 3,000,000-year-old human fossils. Everywhere recent archaeological work has been done, older and older traces of man have turned up. About the only places not being excavated are the classic sites of Europe, where the dating estimates of decades ago are still being used. I suspect that modern dating techniques applied to French and Spanish sites would push some of these back several thousand years and consequently Goodman's Paleo-Indians won't look quite so astonishingly old.

Goodman cites as evidence against the old migration-via-Bering-Strait theory the dearth of archaeological traces between

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inland Alaska and Lake Baikal in Siberia. But his own theory requires a reverse migration across the same route, and the absence of evidence weighs as heavily against him as it does against the accepted scheme.

Nowhere does Goodman explain where these proto-Caucasoid people came from. He rejects as unsuitable ancestors both Neanderthal man (probably correctly) and *Homo erectus* (Peking and Java man). But where are more suitable candidates? He has little to say. He does quote from a Hopi legend that says the tribe's ancestors came from islands that have now sunk beneath the Pacific. (Shades of James Churchward!) And the jacket blurb states, "He is currently at work on a book that seriously questions Darwin's theory of man's evolution." I cringe in dread of ancient astronauts, Atlantean root races or scientific creationism. Say it isn't so, Jeffrey!

Despite my reservations I recommend Goodman's book as a lucid, well-written presentation of a controversial theory. Archaeology enthusiasts will find it hard to put down. — David Techter.

UFOs AND THE LIMITS OF SCIENCE by Ronald D. Story with J. Richard Greenwell, William Morrow and Company, Inc., New York, N.Y., 1981, 290 pages, \$12.95. CASEBOOK OF A UFO INVESTIGATOR by Raymond E. Fowler, Prentice-Hall, Inc., Englewood Cliffs, N.J., 1981, 246 pages, \$10.95 hardcover, \$5.95 paperback.

Most pro-UFO books suffer from an excess of credulity. *UFOs and the Limits of Science*, on the other hand, suffers from an excess of caution. So while it may be flawed, it is at least refreshing.

The book seeks not to explore new territory but to reexamine the old. Through an extensive review of the literature and a poll of leading ufologists, Ronald Story selects the major cases, reconsiders them, rejects a number and ends with 10 that exemplify the UFO evidence at its strongest. This section, plus the subsequent chapters on patterns, theories, witness reliability and the question of proof, is the most successful part of the book, although not necessarily the most interesting.

The most interesting — and irritating —

section is that concerned with debunking. There are, it need hardly be said, many eminently debunkable UFO cases but Story does not content himself with the easy, obvious targets. He takes on (gasp!) the Socorro, N. Mex., CEIII, contending — incredibly — that it is a hoax and using long-refuted arguments to "prove" it. In fact he draws his "evidence" from professional debunker Philip Klass although in *Limits*' introduction NASA astrophysicist Thornton Page (who in January 1953 served on the CIA's famous Robertson Panel on UFOs) characterizes Klass' approach as "pseudoscientific."

Even more breathtaking is Story's attempt to show that the World War II "foo fighters" and the 1946 "ghost rockets" were not UFOs but (respectively) German and Russian secret devices. His "evidence" for the German connection with foo fighters comes from a preposterous article and book by Renato Vesco (who maintained that all UFOs are secret weapons). Until now I was unaware that anybody took Vesco seriously. Furthermore, as Loren Gross and others have shown, it is *not* true that "foo fighters simply disappeared when Allied ground forces captured the area east of the Rhine," where Nazi scientists supposedly were launching the craft.

Story further contends that "there is little doubt that the airship waves of 1896-97 were a product of hoaxes, wishful thinking, and downright fake journalism." Certainly much of the airship scare can be so explained and if it had been confined solely to the United States over a brief six-month period, as Story would have us believe, he probably would be right. But similar airship waves took place in subsequent years in Great Britain (1909, 1912-13), the United States and New Zealand (1909) and South Africa (1914). Individual sightings of unidentified airships not associated with flaps took place in the years before and after 1896-97. There is also some reason to think that an airship wave occurred in Germany in the late 1850's. Story mentions none of this.

More successfully he disposes of what little evidence remains for ancient astronauts: Cro-Magnon cave drawings of disk shapes which in his previous book *Guardians of the Universe?*, despite its anti-von Daniken

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theme, he had suggested might indeed depict unknown vehicles. Since then, however, Story's study of the primary sources reveals that, seen in context, the shapes more likely represent "shields, boomerangs, and throwing clubs." Story also expresses doubts — reasonable ones, in my opinion — about angel hair and the Ubatuba, Brazil, "UFO magnesium."

Whatever its faults, *UFOs and the Limits of Science* will not bore you. Well-written, lively and — occasional lapses aside — intelligent, this amiably iconoclastic book is a worthwhile attempt to separate ufological wheat from chaff.

On the other hand, Raymond E. Fowler's *Casebook of a UFO Investigator* is a disappointment, especially since it comes from a man who is capable of better things; see, for example, his earlier *UFOs: Interplanetary Visitors and The Andreasson Affair*. There are worse books than *Casebook* but even many of the bad ones at least have some apparent reason to exist. *Casebook*, however, simply parrots the same tired 1950's-era clichés about UFOs and pads them with accounts of routine sightings — a pointless exercise. It is also riddled with hokum about government UFO cover-ups. As one alleged example Fowler, who should know better, turns the Wakefield, N.H., pond incident into a crashed-saucer case when in reality it was not a UFO event at all. (For an account of the mundane facts behind the episode, see February 1977 *International UFO Reporter*.)

Chapter 17, in which Fowler's version of the Wakefield story appears, uncritically endorses crashed saucers in general, drawing most of its "evidence" (and its title) from Leonard Stringfield's celebrated paper



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"Retrievals of the Third Kind." Fowler rehashes a CS story which he investigated and believes to be authentic but which (as I demonstrated in a February 1980 *UFO Report* article) is little more than a dressed-up version of Frank Scully's 1950 crashed-saucer tall tale. Fowler also recounts "A.K.'s" CS report but fails to note that serious doubts have been raised about the claimant's reliability.

Limits and *Casebook* offer us a choice between believing too little and believing too much. At this stage of the UFO controversy the former seems a far wiser course. — Jerome Clark.

DEATH . . . AND AFTER? by Milan Ryzl, Box 9459, San Jose, Calif. 95157, 1980, 201 pages, \$12.00, paperback.

Dr. Milan Ryzl occupies a unique position in international parapsychology. In his native Czechoslovakia he pioneered the use of hypnosis to heighten ESP. Since settling in the United States he has emerged as one of the foremost teachers of parapsychology. He is on the faculty of John F. Kennedy University in Orinda, Calif.

Death . . . and After? is Ryzl's seventh book. Its scope is not limited to the question of survival, as the title implies, but ranges from a chapter on the author's "Theory of Consciousness" to a report on "Invisible Components of Human Personality." The book also deals with mediumistic phenomena, out-of-the-body experiences, apparitions and reincarnation.

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"sensory and extrasensory functions act together, hand in hand, as allied components of human personality," although the ESP impact may be weaker. He believes that even if an extrasensory signal is "prevented from emerging as a conscious experience, the ESP information may still influence unconscious processes which work out the intuitive solution."

Throughout, Ryzl retains the stance of the detached, professional parapsychologist. Although he allows for the possible therapeutic value of hypnosis-induced "reincarnation memories," he assumes that most of them are pure fantasies. He sees mediumistic communications, possession phenomena, automatic writing and similar manifestations as most likely the results of ESP-related aspects of communication among the living.

Specifically, he advances a theory of "mental impregnation," created by the "intensive, lasting thought" of a dying person.

Ryzl's most advanced ideas are conveyed in his speculations about the "World Beyond." He suggests we can "learn about some characteristics of the World Beyond from the properties of ESP" and of psychokinesis. He anticipates "the direct use of ESP as a new sense which may provide information about the World Beyond." At present he regards ESP as "too imperfect to give us dependable information" but makes the remarkable claim that "when perfected, ESP promises to be much more widely applicable and therefore much more useful than any other sense." He assumes that after several generations of ESP training a majority of the population will be able to practice it. He envisions these results:

"Once it happens, we can expect a tremendous advancement of the human race from all points of view, both as concerns practical everyday uses, and the accumulation of knowledge as well. The use of ESP will ultimately become a commonplace affair of everyday living. This will also allow most people to get a direct insight into the World Beyond — through everyday observation practice, without the need to rely on speculation, wishful thinking, revealed articles of faith, or religious dogmas."

I wonder, however, whether such a state of omnipresent ESP would lead us to Paradise or Hades. — *Martin Ebon.*

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.

TOO MUCH PROTEST

It would be hard to imagine a more vitriolic commentary than that which professes to be a review of my book *The Demonologist* in the June 1981 issue of FATE. Reviewer D. Scott Rogo's statements sound like those of a man whose personal fantasies have been threatened to the core.

In one broad stroke he disavows the book, the publisher, the author, Ed and Lorraine Warren, the Amityville Horror and established theology with a vehemence that borders on hate. In particular, Rogo is hung up on the Amityville case ("the house was never haunted in the first place") but nowhere in my records does it appear that he participated in the investigation. Curious, therefore, that he should issue a judgment about a situation he could only know about secondhand. In short, the gentleman doth protest too much!

Nevertheless, my purpose is not to rebut his blusterings. It is to correct his impression that *The Demonologist* conveys false information, for nothing could be further from the truth. As the author, I went into the project with no preconceived notions about the subject matter. Indeed, I believed ghosts were hallucinations and demons were mythical. Having an academic background in abnormal psychology, moreover, I was as equally prepared to debunk the material as to support it. It developed, however, that the material had foundation in fact and I reported that fact in book form. The reality of the inhuman demonic spirit,

which exhibited itself as a theological entity, could not be denied and I reported it appropriately.

In terms of the text, the Warrens' statements are anything but "babbling." Every statement in the book was checked against authoritative academic and theological texts. The Warrens' findings simply ratified what was already known. Furthermore, to corroborate the Warrens' statements, I selected representative case studies which were properly documented and witnessed by impersonal observers (police, clergy, doctors, etc.). In addition, I interviewed every relevant individual to verify the reality of each case. Then, to insure complete accuracy, these individuals were asked to make any corrections and changes they thought necessary. (Copies of their signatures on the pages of their write-ups are on file in Prentice-Hall's legal department.)

Finally, after all needed changes had been incorporated, the manuscript was given to two knowledgeable Roman Catholic exorcists who also were given the power of correction over the whole work. With that completed, the final draft of the manuscript was submitted to the publisher — along with a stack of supporting paperwork as tall as the finished work. The copy was then scrupulously edited and published. I stand behind every word in *The Demonologist* and I look forward with confidence, even anticipation, to any worthy challenge to the text.

By way of contrast, Rogo did not check

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with me or the Warrens to ascertain the facts. Instead, he prattled pompously about parapsychology and painted himself as some sort of expert on everything, making cavalier accusations and allegations. This is poor journalism.

Demonology is a category of theology which, unlike parapsychology, is indisputably recognized as an academic discipline. If Rogo has influenced FATE readers against *The Demonologist*, he will have stultified academic inquiry for blatantly selfish ends. Pity. — Gerald Brittle, East Glastonbury, Conn.

DEFENSE OF GARDNER

Circle Network News is an excellent pagan-witchcraft newsletter published in Madison, Wis. Unfortunately, its spring issue carried an article by author Ray Buckland containing some negative statements about the liquidation of Dr. Gerald Gardner's Witchcraft Museum. As an initiated priest and witch of the Gardnerian tradition, I feel a spiritual obligation to voice my opinion.

Mr. Buckland stated, "The only things being sold were a few amulets and talismans — no more than the contents of one or two display cases at most," and he adds, "What is for sale is grossly misrepresented."

The "few amulets and talismans" total 116 pieces, each individually authenticated. Some of these artifacts are hundreds, even thousands of years old. They are truly "original magical treasures." I have purchased four of these historical gems and am anticipating the arrival of my next selection. — Charles H. Radziewicz, Concord, N.H.

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CALCULATORS OF THE PAST

Max Vogt of Basel, Switzerland, who recommends the Bible's timetable ("Report from the Readers," March 1981 FATE) miscalculates the date of the Exodus. It is almost an accepted fact today that Moses left Egypt in 1500 B.C., about 3500 years ago, not 2500.

In the same issue, Paul Oberreuter of Canada says that his Bible does not mention the close of the seventh day. My Bible tells me clearly that the seventh day ended with the Exodus from Egypt and this termination of the seventh day is what caused the plagues of the Exodus, for it was Moses who recorded all these things after the days of creation came to an end. My Bible also tells me that this seventh day started at the same time as the Flood of Noah's day (Genesis 7:4: "For yet the seventh day..."). The genealogy of the patriarchs makes it clear that this seventh day was exactly 1456 years long.

The Jewish historian Flavius Josephus makes it clear that Moses spoke philosophically and allegorically about almost everything concerning the Creation. — E. L. Cole, Dallas, Tex.

RUFFLED FEATHERS

What an unpleasant flutter of ruffled feathers over reincarnation in "Report from the Readers" (April 1981 FATE). With one exception, all the letters came from individuals who apparently know less about the subject than an Australian aborigine knows about the mechanism of a dive bomber!

Considering the thousands of well-researched, well-documented, well-publicized cases authenticated by acknowledged authorities in the field, one would think FATE readers would have got the message. Not so. Among a certain class of people, anything they don't understand is affirmed to be "the work of the devil." This confers on his satanic majesty an almost infinite domain.

The French have a proverb which holds: "Never explain. Your friends don't need it and your enemies wouldn't believe you anyway."

To those of us who know, and who have derived great comfort and good from what we know, adverse opinions move us not at all. — George N. Heflick, Beallsville, Ohio.

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For many years I have been an avid student of religions, races, paranormal events, UFOs and a host of other "ologies." FATE over the years has published many articles touting the theory and/or realities of reincarnation. (I do not claim the editors believe in such garbage themselves.) Why do none of the major sophisticated religions even consider reincarnation as a possibility? Because it is *pure bunk*. That's why.

I think it's time we study the real reasons that some persons believe or are led to believe that they existed in a prior life, either as humans or as animals. (By the way, how many of these people claim to have been an ape, a pig or a dog at one time even though they may resemble or still act like one?) Yes, it's time that we begin to study the relationship of such memories to our genetic makeup. Why can't genes hold memories? They hold everything else. — *Brack E. Calahan, Truth or Consequences, N. Mex.*

Reincarnation was never mentioned in the Baptist church which I attended, so I was not prepared for the revelation that came to me in May 1974. Our church invited an evangelistic minister to preach and he talked about the Second Coming of Christ. He said the graveyards would look like plowed fields when the "dead in Christ" arose.

When I cleaned some family burial plots in what is now called Corning Township Cemetery in Rooks County, Kansas, I noticed an older stone and thought perhaps family members were no longer near to attend it. I cleaned around the stone and then as I stood and looked at it, a gentle tapping started at my feet and went to the top of my head. As I turned to leave, I thought that the dead do not come out of the ground. They are already with us. — *Maymie Rolfs, Albuquerque, N. Mex.*

In "Pleasures and Perils of Reincarnation Research" (April 1981 FATE) Helen Wambach not only vividly describes the intricate and dangerous journey to a supposedly past life but also offers much information toward a clearer understanding of our dream states and brain functions.

If our genes can carry so much information forward from one generation to the next, resulting in so many varied individual

characteristics, then it logically follows that all the experiences in our ancestors' memories would be passed along to our own memory banks too. But this information could be of so subtle a nature as to be useless except in dreams or when an expert hypnotist helps us verbally communicate a message not from our past lives but one that reports an experience one of our relatives actually lived through.

Thus, although Wambach is convinced of reincarnation, I believe the term simply describes what happens when we relive our ancestors' past lives. — *H. Allen Haas, Portland, Oreg.*

Helen Wambach's article is the first I've read that talks about the brain wave activity of the subject under a "spell." While I am not very interested in whether I have lived before and will again, I have been mulling over the following ideas and send them along while I can still afford the stamp.

On memory, it seems the brain does not remember everything but selects what it wants to recall and discards all else — except in those rare cases of total recall. That is why education and training seem to hone down memory so that it is automatic and reflexive. I have found that nearly every workaday job can be set on automatic pilot while the brain diddles around with whatever fancies it fancies.

When a person is deceased everything is dead, including the brain. When he is conceived he starts to grow a new brain and that one continues to grow. How could this brand-new brain remember events from a dead one? — *Evelyn Bessette, Springfield, Mass.*

Wambach's reincarnation research is certainly interesting. She seems to be muddling about in a field that may be philosophically too large for her but it's good to see someone at least muddling about.

Reincarnation would seem a lot more credible if regressed subjects reproduced the languages of their previous lives. I have personally heard regressed subjects echolalizing and I have heard nonregressed hypnotic subjects, charismatic Christians and madhouse inmates echolalizing, and it all sounds like the same old echolalia to me.

Wambach seems unnecessarily dazzled

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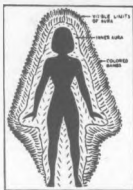


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by the facility with which her subjects "invent" whole lives and personalities, as if such spontaneous constructs should be beyond normal human mental capacity. The truth is that the human mind is capable of far stranger and more strenuous feats when the right buttons are pushed.

Yet another gaffe worth mentioning is her question of how many language experts there are around who know the languages of the First Century. As an academic, she ought to know the answer to that one. There are loads of them, whole faculties full. Such ancient languages as Hebrew, Aramaic, Babylonian, Sanskrit, Egyptian, etc., and even dialects within these languages, present relatively few problems for modern linguists. To Wambach the First Century may seem like ages and ages ago. To the archaeologist, however, the First Century A. D., or B. C. for that matter is the day before yesterday. — *Garman Lord, Watertown, N. Y.*

James Crenshaw's article "Life Between Lives" (November-December 1980 FATE) brought forth a number of good questions from readers which were published in your March 1981 issue.

First of all, Dr. Edith Fiore and others who are seeking answers are primarily doctors of medicine, psychiatry and psychology who only incidentally have become researchers into reincarnation. They do not apply esoteric and metaphysical knowledge and teachings. The scientists do, however, prove for others what we metaphysicians already know. — *Diana Kingston, Laurel, Md.*

BIOENERGETIC FIELDS

Because Guy Lyon Playfair cowrote the sophisticated *Cycles of Heaven*, I am surprised to read his statement (in "A Device for Harnessing Bioenergy," May 1981 FATE): "I am no electrostatics expert, but I could not see how the same object could both attract and repel. . . ."

Is Playfair not familiar with the principle of induction in electrostatics? A charged object brought close to another like-charged object will repel; if the charges are opposite, attraction will result.

In the experiment Playfair observed,
(Continued on page 127)

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REPORT FROM THE READERS

(Continued from page 118)

what apparently happened is that at first both objects (the hand-held generator and the "stick") were of like charge and thus repelled each other. After a number of trials, when attraction took place, either the generator or the stick changed its charge. That kind of event could occur by charge transfer by induction (charges changing or moving without either object touching the other) or by a redistribution of charges on either object.

My own research — and that of other serious experimenters — indicates that bio-energy appears to be strongly related to self-generated electrostatic fields around the human body. Charges accumulate on an object at the points of greatest curvature. In the human body that would be in the hands. That is also the point at which charges can more easily "leak off." Healing and other phenomena stem, I believe, from these principles. — Roy L. Wolter, Royal, Ark.

OUR PAGAN GODS

I am amused by persons who call themselves Christians and claim that the United States and Canada subscribe in the main to Christian beliefs. If this is so, why are all our weekdays named exclusively for pagan gods?

Sunday is the day of the sun; Monday is the day of the moon; Tuesday is the day of Tu or Ta, the pagan god of death; Wednesday is Wodin's day; Thursday is Thor's day; Friday is Friea's day; and of course Saturday is Saturn's day — and we all know what saturnalia stands for. — Jim Byrne, St. John's, Nfld., Canada.

PSIONICS CONTINUED

Reading "The Great Psionics Put-Down" by Joseph Goodavage (April 1981 FATE) and seeing references to the "Hieronymus Machine," I was reminded that I have such a device. It's a box with knobs, wire and schematic diagrams constructed from directions supplied by Mr. Goodavage in an article in the September 1972 issue of *Saga*. I once had a copy of Dr. Hieronymus' patent but I cannot locate it.

This subject is quite interesting to me but I have had no luck with my "box." I wonder if it is possible to obtain a professionally-

built machine. — K. L. Eller, Jr., *Greensboro, N.C.*

The article on psionics and radionics was beautiful but I wish it had included a form letter which readers could send to legislators urging increased use of this method for elimination of pests without application of dangerous insecticides. — Harry Hall, *Jamestown, N.Y.*

I would like to hear from anyone who has had experiences with psionics (good, bad or indifferent). I am prepared to answer every letter. I am particularly interested in those experiences related to health and self-improvement. — Don Otis, 132 Marian Dr., *Pueblo, Colo. 81004.*

PSYCHIC BLISTER

It is well known that if someone gifted with psychometry were to hold a color picture of a plant he could also feel the sensations that plant experienced if placed inside an electronic oven. It is less well known that if the photograph of the plant were placed instead inside the oven while the psychic held the plant itself, the psychic would feel a similar although less intense sensation.

If a Polaroid picture is taken of a single leaf and the picture is placed face down on the arm of a psychometrist at the same time that the leaf is inside the oven, a blister the shape of the leaf is likely to form on the skin beneath the picture. Not only the shape of the blister is the same but so is the size even though the leaf in the picture may be considerably smaller or larger than the real leaf. — Jeffrey Blunt, *Springfield, Mass.*

INDIAN DESCENDANTS

In the May issue of FATE Curtis Fuller writes about Guatemalan civilization that existed at least 2300 years ago. Read the *Book of Mormon* and you will find out where these people came from. In the same issue reader Ted R. Lewis identifies himself as an Indian. If he is a pure Indian, then he is a descendant of these same people. — Vera Rands Goetz, *Tremonton, Utah.*

URBAN FOLKLORE?

I am interested in knowing who wrote an item called "Hawaiian Hex" in the September 1976 issue of FATE and where he or she

got the information. It is similar to an article that appeared in the March 19, 1981, edition of St. Louis' *Globe Democrat*. I suspect that both articles came from the same source and constitute just a piece of urban folklore.

According to the FATE story, the signature on the note the National Park official received was illegible. But the newspaper article says the recipient of the bad luck is named Nixon Morris, who had taken a rock from Mauna Loa (not Kilauea, as in FATE's account). But the accidents that subsequently befell both persons are a lot alike.

If the FATE staff or anybody else knows anything about this, I'd really appreciate the information. I'll reimburse any respondents for their time and stamps. — Berry Berkley, HQ DET-RCPAC, 9700 Page Blvd., *St. Louis, Mo. 63132.*

DEATH UNDER HYPNOSIS

As a professor of clinical hypnosis I was interested in "Strange Death of Ella Salamon" (May 1981 FATE). It contained historical information about Hungarian hypnotist Francis (Franz) Neukomm which I had not known before. The Salamon case was death under hypnosis, not by hypnosis as the cover blurb erroneously stated. The official coroner's report was "death by heart paralysis." Indeed, as the author states, "The question of how Ella Salamon died is not exactly synonymous with the question of why she died."

I deal with this subject in a chapter entitled "Dangers and Limitations of Hypnotism" in my book *Hypnosis for the Modern Mind*. Research by Volgyesi and Milechnin indicates that the girl's death was caused by the convergence of three factors:

(1) She was in an "ergotropic" trance, caused by sympathetic nervous system stimulation of disturbing emotion. (Ergotropic trances are common in tribal ceremonies, voodoo, etc., and characterized many trances in Mesmer's day. The opposite kind of trance, called "trophotropic," is caused by parasympathetic nervous system stimulation of stabilizing emotions and is the kind used in modern clinical hypnosis.)

(2) The hypnotist Neukomm made an ambiguous suggestion that was misinterpreted in a negative way. The command "I am sending your soul away from here"

seems to have been interpreted by the subject as a death command or curse. At any rate, it obviously intensified the reactions of the sympathetic nervous system even further, as evidenced by her rapid breathing and inarticulate sounds.

(3) The hypnotist ignored these signs of distress and insisted on being obeyed.

Authoritarian hypnotists who deliberately or ignorantly ignore the needs of subjects are a menace. Had Neukomm stuck to his therapeutic hypnotism instead of psychic dabbling, perhaps he would have been more prudent and the history of hypnotism would have been spared this blot on its pages. — *R. N. Shrout, Miami Springs, Fla.*

JESUS LIVED

Many Bible scholars believe that Jesus did not die on the cross. The Gospels contain much evidence: "A spirit hath not flesh and bones as ye see I have." Did not Pilate "marvel" that Jesus was already dead because he had been so short a time upon the cross? After the Crucifixion, Jesus was seen only in hiding or in disguise wearing the gardener's garments, trying to escape the unspeakable horror of a second crucifixion. The Disciples were told that he would go before them to Galilee. There is no record that he flew there. We must assume he went the usual way: walking.

The novel *The Brook Kerith* by George Moore, who spent much time in Palestine, suggests that Jesus went to India. Some scholars of the first magnitude have spent years sifting the evidence. Now we have the recently-published *Jesus Died in Kashmir* by Andreas Faber-Kaiser (Sphere Books, London). The evidence presented in this book deserves careful consideration. — *Norman Lewis, Lake George, N.Y.*

BOTANICAL MYSTERY

A strange green funguslike growth has appeared on the ground in Chiswick, West London. It first appeared on paving stones about two years ago and now it can be seen on several streets and roofs. According to local newspaper reports, residents fear it may be a danger to health and property. The growth, which appears in round patches, is not washed away by rain and all attempts to remove it have failed. — *Tina Stockholm, London, England.*

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∞ The press called it the "Terror Triangle," an area where UFO landings and bizarre events were occurring with startling frequency. Hilary Evans reveals the facts behind a spectacular mystery.

∞ The ghosts that Edmund Lenthal Swift, Keeper of the Crown Jewels, saw in the Tower of London were not "ordinary" apparitions but manifestations so terrifying that they caused one witness to die of fright.

∞ Wilhelm Reich has been dead a quarter of a century but his once-heretical ideas—which landed him in prison—are now being reevaluated by scientists and physicians.



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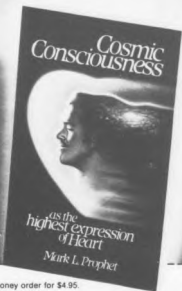
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