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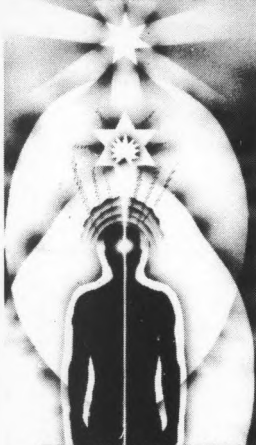
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I SEE BY THE PAPERS

by Curtis Fuller



QUOTE OF THE MONTH

Keeping in mind that terrestrial civilization has arisen in less than 10 millennia following discovery of the wheel and the control of fire, and in view of the miniscule four centuries since the dawn of the Scientific Era, what might we expect from those who have had several thousand million years for their development? In fact, considering the exponential speed of our own racehorse development during the relatively few decades of the 20th Century, where might our own civilization be in another thousand years, let alone another million, and several thousands of millions?

—Carl Zapffe, Ph.D.
in *Search Magazine*

THE DAY of UFOs is hardly over. Despite lessened public interest (perhaps due to the absence of sensational flaps of the kind that brought interest to a peak in the 1950's) UFO reports are still coming in. At the same time government efforts to restrict information about UFOs continue.

Last July 29, for example, Mark Anderson, a retired farmer from Donaldson, Minn., and his friend Marion Bjerk of Grand Forks, N. Dak.,

had just left a Grand Forks restaurant shortly after 3:00 A.M. when Anderson spotted what he believed to be a UFO half a mile ahead of his car. He said that when he first saw it it was golden-colored and maybe 1000 feet in the air; to his eyes it looked perfectly cylindrical and shaped like a cigar or a bullet.

He nudged Bjerk and by the time she saw it the color had changed to a gaseous blue. "It was a beautiful sight, it really was," he told Mike Burbach of the *Grand Forks Herald*, "a beautiful, frosty blue."

As soon as he reached home a few minutes later, Anderson called the Grand Forks County sheriff's office to report the sighting. His account was broadcast on Grand Forks radio and later that day Marvin Dobos of Lidgerwood, N. Dak., called Anderson to tell him that he had seen a similar sight at about 3:10 A.M. that same Friday morning—eight minutes before Anderson's sighting but 200 miles away.

"I was bringing a load of iron, like always, driving along and I saw a flash out the window," Dobos said in a telephone interview with Burbach. "Usually when you're driving at night and you see a flash it's a falling star.

"When this one flashed, it got my full

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attention. It came from the north and made its way in front of the truck. It just got to the other side of the truck and—bang—it was gone. And I mean bang.

"I tell you what, I got a tingling feeling. I got goose bumps. I never get goose bumps."

Whether Dobos saw the same object Anderson saw, when his sighting was only eight minutes earlier about 200 miles southeast of Grand Forks, is a question—especially if Dobos' "bang" means it exploded.

Anderson said it was difficult for him to judge the size of the object he saw. He guessed it was "maybe 20 or 30 feet long and about a third as thick as it was long, with no windows visible."

A word of caution seems in order. The objects, visible for no more than a few seconds, may have been meteors. As experienced UFO investigators are aware, observers frequently misjudge the size and distance of something they are watching in the sky—especially if that something is a phenomenon they cannot immediately identify.



NO ANSWERS?

UFO reports always raise more questions than they answer. One of the real mysteries as we go to press involves the unidentified object that hit India's Insat 1-B satellite 23 seconds after it was launched by the U. S. Shuttle Challenger, space officials said early in September.

An object about eight inches long, traveling at a speed of 21 feet a second, hit the satellite after it left the Challenger's cargo bay, the Indian Space Research Organization said in a

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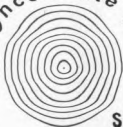
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formal statement. As a consequence, after the satellite was released into space it failed to open some of its solar panels.

These are its main source of power, needed to improve India's telecommunications, cyclone warning system, television and radio facilities.

Another curious story, given full page coverage in the August 16 issue of *National Enquirer*, was written by Beverly Gleason, TV star Jackie Gleason's ex-wife. Jackie Gleason's interest in UFOs and other unconventional phenomena is well known. At the same time, in our observation, Gleason is a hard-nosed critic, although Beverly Gleason says he believes that he lived before as a swashbuckling English duke in the reign of Henry VIII.

Beverly Gleason's story is part of a forthcoming book that describes their marriage from 1970 through 1974. She states that about 11:30 one night in 1973 Jackie came home and slumped in a chair, white-faced. He said, "I've been at Homestead Air Force Base—and I've seen the bodies of some aliens from outer space."

"It's top secret. Only a few people know. But the President [Nixon, a good friend of Gleason's] arranged for me to be escorted in there and see them."

The four "aliens," according to Beverly, were humanoid and only about two feet tall with bald heads and extremely large ears—fulfilling a common stereotype idea of "space people."

Jackie Gleason himself refused to be interviewed by the *Enquirer*.



ZAPFFE's THEORY

DR. CARL Zapffe, who furnished the quote at the beginning of this



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column, has solid credentials, including the fact that he and Kenneth Arnold were childhood playmates in northern Minnesota. He is a research scientist with a doctorate in metallurgy from Harvard University and three other degrees. He wrote the standard text on stainless steels for the American Society for Metals and authored the geohydro-thermodynamic model of planetary evolution and moon origin, the magnetospheric of M-space model for the relativistic physics of outer space and other important documents.

Perhaps inspired by a belief that his boyhood friend Ken Arnold saw extraterrestrial objects during that pioneering sighting of "flying saucers" over the Cascades in Washington State in 1947, Zapffe casts aside the constrictions of a professional engineer (which he is, in addition to being a research scientist) and speculates on what is involved if UFOs are spaceships.

In his article in *Search* Zapffe looks first at *astronomy* as one of four avenues of scientific approach. First, he points out that our sun is but one star among a hundred billion in "the local universe"—and the local universe is but one among a hundred billion other galaxies comprising the total universe. Spectroscopic information tells us that some galaxies were already as far along in evolution as our sun is now, "yet before ours was born." Therefore it seems likely among the near infinitude of other suns that life might have evolved to today's human level elsewhere several billion years before it did here. The possibilities of knowledge and advancement seem almost infinite in that time span.

Second, he discusses *antigravity*.

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Quoting the consensus of 700 scientists attending a meeting of the Society for General Relativity and Gravitation in 1977, he concludes: "Since gravitation exists, so must levitation, or antigravity. Therefore we can confidently conclude (a) that it is merely a matter of time—and probably not much—before mankind learns to shield itself from gravitational force, and (b) that more advanced civilizations have achieved this already."

Third, he discusses *Einstein's equation* $mc^2 = E$ —the conversion of mass into energy. "The equal sign tells one that the equation works both ways. In fact, the materialization of energy $E/c^2 = m$ is about as well attested in the laboratory as dematerialization." If the equation is true—which it is—then control becomes possible; "and with control already achieved over the elementary particles of which both aircraft and human body are composed, then eventual control over both dematerialization and rematerialization of the entire craft and even of the human body itself must be regarded as possible."

As an analogy, Zapffe refers to the way the "miracle" of radio communication disassembles, transports, then reassembles the human voice. Radio does this as a one-dimension operation; television spreads out its transported material into two dimensions. "Does not the next step in a logical progression of dimensions become a three-dimensional dematerializing/rematerializing?"

As step four, Zapffe concludes that even if this were to become possible, there is still the problem of the immense amount of time required to traverse the universe at the speed of light—eight years round trip at that speed to the

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nearest star which may or may not have habitable planets. Zapffe speculates, therefore, that just as it was possible for man to break the sound barrier with his aircraft, so one day he may break the barrier of the velocity of light.

"In fine, we are at last brought to the fascinating prospect of *interdimensional* travel." Our modern cosmological sciences use both the models and the mathematical equations of four or even more dimensions, he points out, even if they are not yet ready to admit that their constructions are actual states of being.

Yet "perhaps mankind is now about to find these two concepts conjoined in ufology—the science and study of objects observed within our own domain, yet not belonging to it," Zapffe writes.



AMATEUR COSMOLOGISTS

HARDLY A week goes by that my mail does not contain a long manuscript from some dedicated author outlining his ideas and sometimes his mathematics for a new cosmology. What do I mean by "cosmology"? I will offer two definitions from Webster:

(1) Cosmology: "A branch of metaphysics that deals with the universe as an orderly system."

(2) Cosmology: "A branch of astronomy that deals with the origin, structure and space-time relationships of the universe."

Most of these submissions are based on false premises, misunderstandings, misinformation, lack of information and faulty logic. Occasionally I receive one submitted by a person who obviously knows what he is talking about and has substantial professional, if not academic,

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credentials. In such instances the math and/or physics is usually beyond me and I pass it along to someone whose judgment I respect.

But in the end nothing seems to happen—not because the monographs are worthless but because the scientists to whom I submit them are so busy they cannot or will not take the time to examine them. To study and analyze a serious cosmology theory could take years. Furthermore, if verified it must be presented before an academic forum and if it isn't who will publish it?

I am not sure why cosmology fascinates so many people but the chance of getting a revolutionary new theory recognized if one is not already a famous scientist is nil—and even for a famous scientist the chance is practically nil.

Nevertheless, all this has set me thinking that there are some terribly bright amateurs out there and I wonder how their talents might be used productively. There is an enormous amount of research that needs doing but the jealousies, prejudices and self-centeredness even of the tiny Parapsychology Establishment makes it difficult to break in.



EXCEPTION: ASTRONOMY

THERE IS one scientific discipline, however, that actively courts the participation of amateurs. Because of the special nature of astronomical observations a multitude of discoveries have been made by amateurs. Moreover, groups of amateurs are recruited to help professional astronomers solve some of their problems.

Late in May 1983 nearly 100 amateurs

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in a swath from Baja California to Florida watched as the asteroid Pallas passed in front of a star. "Before the night was over," reports Walter Sullivan in the *New York Times*, "these astronomers gathered data that [are] expected to reveal the most detailed picture to date of the size and shape of any asteroid. Most of the observations were, in fact, made by amateurs—and astronomy (along with archaeology) is one of the few areas of scientific research where amateurs can make important, even stunning, contributions."

One reason for this is that astronomical observations can be made with relatively modest telescopes. Among the amateur "champions" mentioned by Sullivan are the Rev. Robert Evans of Maclean, New South Wales, Australia; Evans has discovered four supernovas over the years. Minora Honda, a kin-

dergarten teacher, has discovered four novas and five new comets—the latest one is rushing toward earth and will make the closest approach of any comet in 213 years.

The American Association of Variable Star Observers has published more than 150,000 observations made predominantly by amateurs. Amateurs once accounted for most of the discoveries of comets and they still make a third of such discoveries.

The Pallas project was coordinated by Dr. David W. Dunham of Computer Sciences Corporation, Silver Spring, Md. Astronomy clubs, individuals and professional astronomers all joined in the effort. The problem was to study a star in the constellation Vulpecula which was to be eclipsed by Pallas for up to 50 seconds. By measuring the time between the star's disappearance behind



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Pallas and its reappearance, they could obtain an accurate estimate of the asteroid's size. Other observations might be pieced together to show its shape.

Although all observations have not been integrated at this writing, it appears that Pallas is 330 miles in diameter and roughly spherical. An amateur at Davis Ranch, Ariz., reports Sullivan in the *Times*, saw the star eclipsed for 11.9 seconds; then it reappeared for half a second (estimated at 3.35 miles) and vanished for another second. Because of a similar phenomenon noted in eclipses of our own sun by the moon, it is assumed that the star shone briefly through a valley or cleft on Pallas before again vanishing for another second. Last September 11 a similar kind of study was made of the asteroid Nemausa which eclipsed the star Piscium along a line from New Orleans to Norfolk, Va.

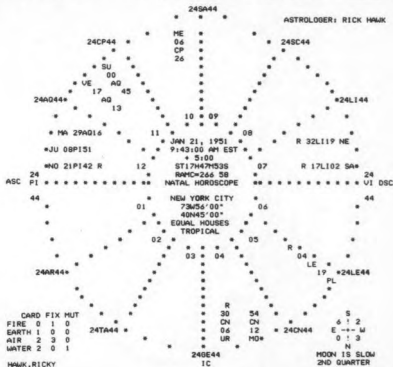


THE PILTDOWN HOAX

THERE HAVE been plenty of hoaxes in the history of science; perhaps the most celebrated are the crudely fabricated fossil skull fragments that fooled two generations of anthropologists into believing that Piltdown man was real. The Piltdown find was made by Charles Dawson, a lawyer, and the fragments were unveiled in 1912 to the huzzahs of the British who had watched in patriotic dismay as important fossils were discovered in Germany and France.

The hoax was uncovered in the 1950's when the scientists who discovered it reported that the fakery was so blatant they couldn't understand how it could have gone on so long undetected.

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You see, I'm a
much luck with
that. I've had
thing I've ever
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rubbed (Lady
to win more th
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really grateful
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received it immediately.
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and bless you for sending
participant #0138. ****"After
my whole life changed,
years old and never had
but Lady Luck changed
of them. She's the best
—Participant #0098. ***
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and kept saying, 'I want
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A few years ago Pierre Teilhard de Chardin, the great Catholic philosopher and Jesuit priest-anthropologist, who was familiar with the area when he was a young man, was thought to have been the fabricator in collaboration with Dawson. Dr. Stephen Jay Gould, the Harvard paleontologist and science historian, offered this theory.

Now an equally wild solution is presented by Dr. John Hathaway Winslow, an American scientist. He believes the hoax was perpetrated by Sir Arthur Conan Doyle, the eminent Spiritualist, author and creator of Sherlock Holmes.

Winslow says that Doyle despised the British science establishment because its members criticized his Spiritualist beliefs. Among these criticisms was the accusation that Doyle ignored clear evidence of fakery by mediums. Winslow's theory is that Doyle sought his revenge by faking out the scientists. If so he succeeded beyond his wildest dreams.

Doyle did possess the knowledge that would have enabled him to fake portions of a skull. He practiced medicine until the turn of the century. He was an amateur geologist and took long walks in the vicinity of the Piltdown gravel pit and is known to have visited the site. He even left clues, Winslow says, apparently believing that if Sherlock Holmes could have figured them out the anthropologists of the time should also be able to do so.

In Doyle's book *The Lost World*, for example, one of the characters says, "If you are clever enough and you know your business, you can fake a bone as easily as you can a photograph." Doyle also was an expert cricket player and Winslow believes Doyle may have introduced a fossilized part of an

elephant's femur which one scientist at a Geologist Society meeting said "looked like a cricket bat" and showed evidence of being recently whittled. Nonetheless the Scientific Establishment accepted it as an artifact of Paleolithic man.

Winslow writes in the September issue of *Science* 83: "Such gullibility must have exasperated Doyle, or made him howl with laughter."



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Quentin Fikke, a Dutch helicopter pilot out of Indonesia, was flying a chartered helicopter from Jakarta to Balikpapan, East Borneo, when he ran

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The dolphin, says Fikke, always pushed him in the same direction. Many ships passed the life raft but the former Dutch Air Force pilot could not attract their attention. He is convinced that the dolphin pushed him with intention. "I discovered that he did it just deliberately. Otherwise I would not have reached the beach in southern Borneo." The dolphin disappeared after Fikke reached the beach physically exhausted but convinced that man and dolphin have more than Sea World in common.



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conclude that they are deep sea animals.

Now, according to a report in the June 2 issue of *Nature*, a giant squid was captured alive, although dying, by a fisherman in a small bay near Bergen, Norway. As sea monsters go it may not have been the largest ever seen—and maybe they come much larger. This one weighed 485 pounds and had tentacles 24 feet long.

Examination of the animal at the University of Bergen suggested that the creature's blood could transport enough oxygen to keep it alive only in very cold

water but even there it would not be as active as the more common squids. In warm water it was concluded that the squid would simply suffocate and die which probably explains why such creatures are so rarely seen.



MONSTER MONTH

THIS IS surely the month for monster reports. Herman A. Regusters, an "adventurer-engineer," has returned from the African jungles with a recording that he says captures the roars of a previously unknown dinosaur type of animal. Regusters is reported by the Associated Press as not only having seen the animal but as saying it may be as long as 35 feet. He also claims he saw it five times in 32 days during a 1981 expedition to nearly inaccessible Lake Tele.

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The photographic equipment of the expedition broke down, hence no pictures, but the recording apparatus continued to work, Regusters says. The roars were heard only at night and would continue for an hour or more, apparently from different locations as if their source was moving.

Kenneth Templin, a sound analyst for a Borg-Warner research facility, said only that he believes the sounds came from an animal that has not been identified.

* * *

And from Peking, via the *London Daily Telegraph*, comes a report that a peasant in southwest China was raped by an Abominable Snowwoman. The wild woman was described as being tall and hairy and having blue eyes.

The report originally was published in the Zhejiang provincial daily newspaper, an official journal. It described how the sleepy peasant stared in horror as the big-breasted female forced her way into his hut and had her way with him.

"He was too frightened to call out and was powerless to resist," the paper said. "The wild woman slept with him for several minutes and then left."

The Chinese magazine *Fossil* is quoted as saying that wild women living on the lower slopes of Mount Everest in Tibet have similar sexual preferences.



SHELDRAKE THEORY

IN THE search for at least one viable theory to explain the world's mysteries, Rupert Sheldrake, a brilliant young British scientist, has proposed a field theory which we have discussed.

Sheldrake's theory is summarized by

New Scientist as follows: "The form of any natural organized object or living thing, whether a crystal or an embryo, is not determined solely or indeed initially by the physical laws at present recognized by science. Instead, the shape that a crystal first assumes is determined by chance. However, having once formed, it emanates 'morphogenetic fields' that influence the form taken by all other crystals of the same kind; and the fields of each new individual combine to provide a 'morphic resonance,' active across both space and time. By comparable mechanisms, an animal (or human) will find a task easier to learn if others of the same type have learned the task before."

Sheldrake stated that one advantage of his theory is that it can be tested. Although many Establishment scientists sneer at his formulation (*Nature* called

his book *A New Science of Life* "fit for burning"), *New Scientist* offered a prize of 250 pounds for an *idea* for carrying out a test experiment. The first prize has gone to Dr. Richard Gentle of Nottingham University. He sent *New Scientist* a Turkish nursery rhyme, in Turkish, along with a jumbled version that still rhymed. If Sheldrake is correct, it should be easier for non-Turkish-speaking persons to learn the real rhyme than the fake one because millions of Turks *have* learned the real rhyme.

Meanwhile, the Tarrytown Group of New York has offered \$10,000 to the person who carries out the best test of Sheldrake's hypothesis.



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Sheldrake's "M-field" theory—that somehow similar creatures are linked in "morphological fields" transcending both space and time.

"In our May 30 issue," write the editors, "readers were invited to memorize three short Japanese rhymes with similar structure and rhyme patterns. One is a well-known nursery rhyme, another a new meaningful rhyme, the third, a nonsense rhyme." They were randomly labeled A, B and C. Without knowing which rhyme was which, participants were asked to see if they learned one more easily than the others.

If Sheldrake's theory is correct most persons should most easily have learned the rhyme most familiar to the Japanese, because the M-field would have linked the knowledge already in the minds of the Japanese to the minds of the readers.

And this was true for the largest group of the 43 readers who took part in the experiment. Fifty-one percent found the well-known nursery rhyme easiest to learn, 26 percent chose the newly-composed rhyme as easiest and 23 percent thought the nonsense rhyme most easily learned. In further tests conducted among more than 100 persons in workshops in several countries the figures were respectively 62 percent, 33 percent and five percent.

Sheldrake suggests that the order in which the rhymes were learned may have influenced the outcome, although this was known not to be true in one experiment. A more sophisticated test is planned.



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by Norman P. Kennedy

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ROME'S EXTRA-ORDINARY MEDIUM

Through the flashing of the mysterious lights we could see the medium as he levitated all the way to the ceiling.

By Paola Giovetti

DEMOFILA FIDANI, a 65-year-old, white-haired gentleman who lives in Rome, is a gifted physical medium who has been producing spectacular phenomena for more than 40 years. Until recently he restricted his seances to a small group of friends and relatives, but now he has decided to share his experiences and talents with the rest of the world.

"Such things," he says, "were so positive for me, my family and my friends that I wish to let others know about them." That's how I came to meet Fidani. Because I am a journalist and a parapsychologist by training, Fidani invited me to visit him and attend his seances.

When I first called on him, I found my host to be a typical family man. He has been a painter all his life. He is married, has two married children and resides in a pleasant villa in a lovely section of Rome. From the first Fidani received me like an old friend and as I got to know him better, he told me that he had discovered his mediumistic abilities when he was quite young. With the help and guidance of a friend who was experienced in such matters, he gradually developed his abilities until he

could produce apports, direct writing, direct voices, lights, levitations and a host of other phenomena.

Demofila Fidani may well be one of the most important mediums active today.

I have attended several of his seances. Probably the most impressive was my first sitting with him in February 1982. I learned later that this seance was fairly



Considered by some to be one of the most important mediums alive today, Demofila Fidani produces spectacular physical phenomena.



*In 1982, the first time he
a seance*

This drawing, supposedly produced by spirits, appeared at 1982 seance and impressed sitter who said he recognized faces of dead friends. Words at bottom are greeting from the spirit world.

typical of what he has been producing for the past four decades.

The seance began at about nine o'clock in the evening. Eight of us were present, including the medium and his wife Mila, the well-known healer Demetrio Croce and his wife Ernesta, two old friends, a prominent Rome publisher and me. We assembled in a small room in Fidani's villa and sat in a circle around a small table. A ceramic hand bell was placed on the table top along with some pens and white sheets which we signed for future identification.

Fidani used to fall into trance during his seances but now he remains fully

conscious as his phenomena manifest. This change in his mediumship came only a few years ago when he asked the entities who manifest through him if he might remain awake to see his own powers on display. Fidani sat at the head of our group before a larger seance table. Although remaining conscious throughout the seance, he still likes to lean on the seance table as his sittings begin. It gives him some security, he says, should he suddenly fall into trance.

The seance was held in darkness. We all joined hands for a few minutes and then Fidani greeted the "friends" who would be manifesting themselves to us that evening. A few minutes later little lights began to flash in different parts of the room. We then felt something resembling a gust of wind and the first "independent voice" spoke. "Salve . . ." it intoned in a deep, hollow voice. Fidani said this was his spirit guide Carlo who invariably opens and closes the sittings and controls all that happens during them.

Carlo, who seemed a nice, gay entity, proceeded to lecture us even as he grumbled about us "mortals" and our insatiable desire to witness seance-room wonders. Nonetheless, although the room remained in darkness, we could all hear the little hand bell ringing high above our heads. Then the bell was placed again on the table as Carlo introduced several more entities. Since the seance room was small and none of us moved, it was easy to trace the movements of the bell.

As the seance continued, we heard a succession of about 10 very different voices. Their range and quality were striking. One was a deep male voice, another that of a shrill woman. Some

of the voices spoke to all of us while others addressed themselves to a particular sitter. The voices also seemed to move about the room. A voice would sound as if it had emanated from a point near the ceiling; then it would seem to come from right next to one of our group before moving *back* to the ceiling.

I had expressed the wish to get in touch with my deceased father, and a voice which could have been his did manifest. It seemed to speak from a point no farther than a few meters from my face. This voice addressed me as "Paolina," a nickname my father had used. But the voice was rather toneless. I learned later that this often happens when an entity speaks in the direct voice for the first time.

I also noted that all the time I was being addressed, other voices were talking to some of the other sitters. Later these sitters claimed to have recognized these voices as those of their departed friends and relatives.

I should state that these independent voices are the highlight of the seance. Sometimes the sitters can hear the medium talking with the voices, sometimes *together with them*. Thus it seems unlikely that Fidani was producing them himself. The sitters often claim that the voices of their deceased relatives speak to them in specific dialects and in a characteristically personal way.

During these otherworldly conversations different kinds of phenomena occurred. All of us smelled distinctly different perfumes pervading the room. As with the voices, these scents apparently emanated from various areas of the room. We could hear the pens that had been left on the seance table

apparently writing, by themselves, on the signed sheets.

And then came the apports! As we were still trying to keep track of the voices and odors, Carlo suddenly announced that he had little gifts for the publisher and me because we were new guests at the seances. "They are little things," he said, "but you have to preserve them with care." Immediately after he spoke, two loud sounds like gunshots rang out. When the seance was over, we found two stones on the table. The larger one was meant for me, according to Carlo; it exuded an incredible perfume which persists even today, many months later.

Forty minutes into the seance Carlo told us good-bye and informed his medium that he had written some instructions for the next sitting on one of the sheets.

One more phenomenon was in store for us, however. As the seance came to a close, we suddenly heard Fidani cry out, "They are lifting me!" Although the room was still dark the flashing psychic lights allowed us to see that Fidani, along with his chair and the table, was being levitated all the way to the ceiling! We could see him touch the crystals of the chandelier. Fidani appeared less than pleased by all this.

"Please be careful," we heard him say. "Not too quickly. Don't let me fall. Slowly, please!"

We heard a little crackling sound and knew that the medium was again safely on the ground.

"Thank God it's finished," said Fidani, relieved. The levitation had lasted about a minute.

The seance was over and we were allowed to turn on the lights. I lost no

time asking our host why the levitation frightened him.

"I am sure nothing bad will happen to me," he said, "but you know, it is a strange feeling to be lifted to such a height. I can't get used [to it]. This levitation is rather new to me. Until a few years ago we heard strong cracks, raps and slamming doors and windows at the end of a seance—evidently residual energy at work. So I asked to use this energy for a better purpose and my request was answered in a particular way. Instead of having all that noise, I am lifted up to the ceiling. I know it is a wonderful phenomenon but I am still a little afraid of it."

To prove that he has been levitated, Fidani uses a pen to write on the ceiling. I could see some of these writings clearly. I might add that although his seances are held in the dark, it is still possible to see everything that takes place because of the illumination from the flashing lights.

I talked with Dr. Massimo Inondi, who had attended several sittings and witnessed other levitations, and he told me that on one occasion he touched the medium's chair during a levitation and verified that the medium and the chair had risen. "When he came down," he said, "a leg of the chair touched my head from above, so I had to move and let him [take the] place."

Now, with the lights on, we found the two stones I have already mentioned and saw that the sheets of paper were covered with writings. One script was English, one was German, another was Latin. The rest were in Italian. The handwriting differed from page to page and the messages consisted of advice and teachings about the meaning of life

ABOUT THE AUTHOR

DR. PAOLA GIOVETTI, who lives in Modena, Italy, is a journalist who has been interested in parapsychology for several years. She serves on the editorial staff of *Luce e Ombra*, Italy's oldest parapsychology journal, and writes a weekly column on parapsychology for *La Domenica del Corriere*. The author of three books (in Italian) on parapsychology, Dr. Giovetti is currently investigating Italian folk healers.

and other metaphysical subjects.

I might add here that these spirit writings were involved in a dramatic sequel to this sitting. At the very next seance at Fidani's home—I was not there—some direct spirit writing was addressed to me—a message from my father! The handwriting was lithe, narrow and regular and looked much like my father's writing when he was alive. The message said he was confused when he found himself surviving after his death—a death for which he was unprepared. He was glad that he could communicate with me now. I consider this message evidential because the medium could not have known that my father died unexpectedly some 20 years ago.

The seance impressed me so much that I wanted to learn more about my host. As I spoke with Fidani and eventually with other witnesses who had attended his sittings, I learned the story of his extraordinary mediumship.

* * *

IT BEGAN about 40 years ago in Rome when a group of friends formed a spiritualistic home circle. The idea was proposed by a young doctor, Renato Riergili, who has since died. The group sat around a table which soon started to

tilt, to move by itself and to emit raps. Not long after that two "spirit guides" communicated through the table by means of both raps and tilts. Calling themselves Beatrice and Eleanore, they claimed to have been a musician and a milliner respectively. They said they had been good friends who lived in 19th-Century Turin.

Fidani was skeptical until, at Riergili's urging, he went to Turin in an effort to determine whether or not the two communicators had ever existed. When he found their names listed at the town hall and even located their grave sites, his skepticism vanished. Fidani was now convinced that the seances were genuine and that the spirit communicators were who they claimed to be.

After he returned to Rome, Fidani entered the next stage of his mediumship. During a critical sitting Riergili asked Beatrice to tell them who was responsible for the phenomena they had witnessed. "Fidani," the entity replied. The young man was surprised, to say the least!

To test the communicator's claim, Fidani stopped attending the group's sittings. Nothing happened when he was absent.

Riergili now began to work specifically with Fidani. The young medium was able to get messages through the table while awake and soon he developed automatic writing. Then he began going into trance. Since then more than 1000 pages of script have been received through this medium. Soon there appeared a control who identified himself as Gino Becapese and who claimed to have died around the turn of the century. He said he had owned a little book bindery near the Parthenon in Rome. When Fidani investigated, he learned that such a business

IF, AS YOU read this article on Demofila Fidani, you are inclined to rejoice because old-fashioned mediumship is not dead after all, FATE's editors urge you to be cautious. We are reporting on Fidani's mediumship because it is news and it is about to be subjected to scientific scrutiny. No one can know at this time whether Fidani's phenomena are authentic. They are interesting but we do not yet know that they are real. When we do, we will report again.

had indeed existed. The development of trance mediumship also heralded the appearance of physical as well as mental phenomena. As I mentioned earlier, only recently has the medium ceased to go into trance.

Today the two most commonly-witnessed phenomena at Fidani's seances are direct writing and apports. His direct writings are often signed by the deceased relatives of the sitters or by famous historical personalities. Kant, Einstein, Bach, Mozart and Rudolph Steiner have all taken their turns! The handwritings are markedly different and the words may appear in a variety of languages. At my first seance we received scripts in Italian, German, Latin and English. Writings have also appeared in French and even Maltese. The extraordinary thing is that Fidani speaks only Italian.

Sometimes the writings contain evidential messages. In the winter of 1982, for instance, I was present at a seance when some direct writings addressed to "Dear Aldo" from "Liana" appeared. No one knew who "Aldo" and "Liana" were. Only later did it occur to me that they were probably meant for Aldo Giuffrè,

a well-known Italian actor, whose wife Liana had died a year earlier in an automobile accident. Curiously enough, right after the accident Giuffrè had called me to ask if I knew of a medium through whom he could establish contact with his deceased wife. I did not know about Fidani at the time and I hadn't thought about Giuffrè's request in months. He not only recognized his wife's handwriting but was impressed with some of the personal messages contained in the scripts.

Another message said simply, "I wish to thank Sandra very much." No one attending the seance could have known that Sandra was a friend who came to Giuffrè's home after his wife's death to do the housework and help him manage his young daughter.

One sitter I tracked down, a respected medical doctor in Rome, told me his wife had been killed two years earlier in a skiing accident. She fell and struck a tree. The man was desperate, so a friend brought him to one of Fidani's seances. The medium was not told anything about the guest sitter. During the course of the seance messages written in French (the deceased wife's native language) and addressed to the sitter were produced. The messages described the accident in some detail and told the doctor not to feel responsible for the death. Nobody knew that the doctor was secretly blaming himself because he had encouraged her to take up skiing.

* * *

NOT ONLY messages but drawings frequently appear on the sheets of paper. These sketches usually depict the sitter's departed friends and relatives and serve as poignant souvenirs.

The apports that so commonly mate-

rialize consist primarily of stones and shells. The shells are generally directed to Mila who is particularly fond of them. They usually fall out of the air from near the ceiling of the seance room; yet they never seem to break. Fresh flowers also sometimes materialize and once a precious Etruscan vase suddenly appeared.

Probably the oddest apport Fidani has ever received was a stone covered with a white perfumed powder. The apport arrived at a seance conducted last year. Fidani subsequently placed the stone, which is about the size of an egg, in a tray for safekeeping. A week later he realized that the amount of powder on the stone, which appears to be some kind of talcum, was increasing! The stone is now kept in a large box and every week it seems to exude about a kilo of powder. I have visited Fidani on several occasions and have seen this bizarre phenomenon. We have both sat in the room and watched the talcum increase in the box.

Fidani, who has heart and respiratory problems, believes the powder, when sniffed, is beneficial to his health. A chemical analysis has shown that the substance really is talcum, although the medium's guide claims it is a perfume from his dimension.

Only recently has the medium allowed parapsychologists to attend his seances. Several of us have sat with him and we have all been impressed by what we have seen. Yet despite his formidable talents, Fidani is a modest man. He considers the extraordinary physical phenomena that occur at his seances as secondary to his prime mission as a medium: to persuade others that there is life after death.

By Jule Eisenbud

IT IS NOT as widely known as it should be that Sigmund Freud, the father of psychoanalysis, had a lively interest in paranormal phenomena. A member of both the British and the American Societies for Psychical Research, Freud published three papers on the subject and once wrote to psychic researcher Hereward Carrington: "If I had my life to live over again I should devote myself to psychical research rather than to psychoanalysis."^{*} Like many persons in the field of parapsychology, however, Freud never succeeded in coming to grips with the source of

inadvertently neglected to bring one of his case examples and had to substitute off the cuff a case he had not intended to include. Freud begins bravely enough by stating, "It no longer seems possible to keep away from the study of what are known as 'occult' phenomena," and ". . . the impetus towards such an investigation seems irresistibly strong." But after he points out that "occultism" and psychoanalysis "have both experienced the same contemptuous and arrogant treatment by official science," his resistance too becomes irresistibly strong as he attempts to dissociate himself and his flock from the unscientific "occultists." "The immense majority of

Freud's Ambivalent Affair

Sigmund Freud could not wholeheartedly accept "the occult" but nevertheless left a rich legacy to the field of psychical research.

his profound resistance to what he termed "the occult."

Freud's maiden paper on the paranormal, "Psycho-Analysis and Telepathy,"¹ was read to a small group of associates in 1921 but for reasons never fully explained it was not published until 1941, two years after his death. It shows throughout his marked ambivalence to the subject matter—which indeed, by his own admission, had caused him to make a typical Freudian slip: He

occultists," he wrote, "are not driven by a desire for knowledge . . . [but] are, on the contrary, convinced believers who are looking for confirmation . . . [of] the old religious faith which has been pushed into the background by science." For this reason he feels that "cooperation between analysts and occultists offers small prospect of gain" and warns that if the occultists gain the upper hand "there may follow a fearful collapse of critical thought, of deterministic standards and of mechanistic science." Accordingly, while he does not feel justified in with-

^{*}Freud later forgot that he had made such a statement. (Ernest Jones, *The Life and Work of Sigmund Freud*. New York: Basic Books. Vol. 3, p. 392.)

holding his observations from his closest associates, he hesitates to offer them to a wider public.

The paper (including a postscript containing the material initially omitted) deals with predictions that had been given to patients—in two cases by fortune-tellers and in a third, by a handwriting expert. Judged by the usual standards, none of these predictions would have attracted the attention of regular psychical researchers. In each instance, however, it turned out that the prediction corresponded closely with the secret wish of the patient, a fact that none of the persons who had made the predictions could normally have guessed

and standing in a special relation to his consciousness has succeeded, with the help of a second person, in finding conscious expression in a slightly disguised form." The patient, it seemed, had had an uncommonly deep attachment to his only sister and on an earlier occasion was almost responsible for his brother-in-law's coming to grief in a mountain-climbing accident. Thus the hidden impermissible thought to which the fortune-teller might have given expression, according to Freud, could well have been something like: "If my obnoxious brother-in-law continues to indulge his passionate craving for oysters, who knows but what it will yet

with the Paranormal

or known anything about.

In the first case a patient had visited a fortune-teller whose forte was prophesying about persons whose birth dates were submitted; no questions were asked about the identities of the target persons. Freud's patient had proffered his brother-in-law's birthday and was told that "the person in question will die next July or August of crayfish or oyster poisoning." In August the brother-in-law, who was passionately fond of crayfish and oysters, did become ill and almost died of oyster poisoning but eventually recovered. To Freud this was not simply an instance of a casual near-miss but "shows that an extraordinarily powerful wish harbored by one person

be the death of him (I hope)."

The second instance in Freud's maiden paper was that of a depressed woman who was childless because of an incurable condition her husband had contracted some years earlier. When she was about 27, in the eighth year of her marriage, she consulted a fortune-teller who told her that by the time she was 32 she would have two children. The prophecy had remained unfulfilled, however, and at the time she went to Freud for treatment some years later she was still childless. She revealed to Freud that her mother too had been childless until almost 30 but nevertheless had had two children by the time she was 32. Freud concluded that the fortune-teller's

prophecy had again merely given voice to the patient's strongest unconscious wish—to miraculously duplicate her mother's feat.

The third (and quite marginal) instance was that of a young man who consulted a graphologist about the handwriting of a girl of lower station with whom he had been having an affair, an attachment from which he now wished to extricate himself. The expert concluded from the sample given him that the girl would probably attempt suicide if his client left her. Nothing of this sort resulted, however; the girl accepted her fate realistically and without fuss. The expert's interpretation, Freud conjectured, had once again merely given expression to the young man's overwrought fantasy, for he himself had earlier attempted suicide when rejected by an older woman.

Despite his caveats at the beginning of the paper, Freud ended on a hopeful note. "Perhaps the problem of thought transference," he wrote, "may seem very trivial to you in comparison with the great magical world of the occult. But consider what a momentous step beyond what we have hitherto believed would be involved in this hypothesis alone." He concluded his paper by citing the remark the sexton of the church of St. Denis in Paris used to add to his recital of the saint's martyrdom. After his execution, according to the story, the saint picked up his severed head and walked off with it in his arms. "In cases of this sort," the sexton would say, "it is the first step that counts."

As it happened, the rest was not all that easy in Freud's case as he was to demonstrate in his ambivalent flirtation with "the occult." In his second paper,

which was the first to be published (in 1922) as "Dreams and Telepathy" and again in somewhat modified form in 1925²), Freud takes a tentative second step (with his head in his hands, as it were) by bringing his psychoanalytic insight to bear on a possibly telepathic dream that again just missed being veridical. But he then tries to clamber back to respectability by attempting to explain away some types of possibly paranormal material (knockings, visions) and at the end makes a hasty retreat to square one: "impartiality."

The possibly telepathic dream which Freud discussed in this paper (after taking pains to point out that he himself had never had a telepathic dream and had never observed one in 27 years of psychoanalytic practice) was provided by a correspondent, not a patient. A man wrote that he had dreamed that his second wife had given birth to twins and a day later learned that his daughter by his first wife, who lived some distance away, had given birth to twins. Interestingly, the delivery had occurred about a month earlier than expected.

The dream (which was actually somewhat more complicated than given here) would not ordinarily excite the interest of psychical researchers because it did not correctly mirror the reality. It was precisely the lack of an exact correspondence that interested Freud. If, he reasoned, through some means the father had become aware of the daughter's delivery of twins (and this is where the possibility of telepathy became relevant), then the distortion of this information in his dream could be readily explained in terms of standard psychoanalytic dream theory as the transformation of a hidden wish into

ABOUT THE AUTHOR

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A life member of the American Psychiatric and American Psychoanalytic Associations, Dr. Eisenbud has written numerous papers on parapsychology as well as the books *The World of Ted Serios* (1967), *Psi and Psychoanalysis* (1970) and *Paranormal Foreknowledge* (1982). His most recent book, *Parapsychology and the Unconscious*, is due for publication soon.



an acceptable form. The wish in this instance was not in the dream's manifest content, in which the dreamer's wife gave birth to twins, but in its so-called latent content, which was that the daughter be magically transformed into the dreamer's second wife. Freud's interest in the possibility of telepathy was chiefly as a means of providing basic information which, subjected to the unconscious dreamwork, would then emerge into distorted form in the actual dream. Thus psychoanalysis, as Freud saw it, was able to unmask as possibly telepathic a dream that would otherwise have been passed over because of its shortcomings from a conventional psychic research point of view. Freud noted, moreover, "that a telepathic message might arrive contemporaneously with the event and yet only penetrate to consciousness the following night during sleep" (a point still not fully

appreciated by parapsychologists who continue to assume that it is dreaming itself that in some way is conducive to telepathy). The laws of unconscious mental life, Freud concluded, could be taken for granted as applying to telepathy.

Directly after these penetrating remarks, Freud did an about-face toward conventionality. In his concluding paragraph he wrote, "Have I given you the impression that I am secretly inclined to support the reality of telepathy in the occult sense? If so, I should very much regret that it is so difficult to avoid giving such an impression. For in reality I have been anxious to be strictly impartial. I have every reason to be so, since I have no opinion on the matter and know nothing about it."

Freud published nothing more on telepathy until 1933 when he returned to the subject in Chapter 30 of his

*New Introductory Lectures on Psycho-Analysis.*³ After reviewing the material he had presented in his earlier papers, he started out on an entirely new path. He showed how, using psychoanalytic methods, he was able to disentangle from a patient's remarks unmistakable jealousy of a rival for Freud's attentions that the patient could not normally have known about. And here Freud once more indicates that it is not the possibility of telepathy per se that interests him but the obvious usefulness of the hypothesis in psychoanalysis and indeed in any science of human behavior. "If one accustoms oneself to the idea of telepathy, one can accomplish a great deal with it," he wrote in concluding this paper. He also showed a bit more optimism than in his earlier papers about the possibility of a rapprochement between psychical research and psychoanalysis. "In my opinion," he wrote, "it shows no great confidence in science if one does not think it capable of assimilating and working over whatever may perhaps turn out to be true in the assertions of the occultists."

If Freud had any further thoughts about a rapprochement or about the "momentous" possibilities in what we today term the psi hypothesis, he kept them to himself. He never published another word about the subject. No doubt what he had already published—especially his material on telepathy in such a representative volume as his *New Introductory Lectures on Psycho-Analysis*—had horrified many of his close associates who probably felt that they had enough to worry about without their leader showing signs of unorthodox trends. And no doubt Freud himself was concerned—and rightly so—about

getting into a war on two fronts, which assuredly would have eventuated had he taken seriously to seeding the far-out furrow he had ploughed. But this may not have been the major source of his resistance to going any further in the field.

It is likely that what Freud was most afraid of was what most persons (in and out of parapsychology) are unconsciously afraid of, the possibility that death wishes, which lurk in everyone's unconscious, possess some efficacy in reality. It was no secret that he was continually preoccupied with his own death wishes. When his 81-year-old father became critically ill, Freud felt that certain arrangements he had made with a friend some months before indicated some sort of prescience about this. "Certain things should not even be mentioned in jest," he wrote to his friend, "otherwise they come true." He was admittedly superstitious about the feared deaths of others close to him and on several occasions behaved in ways that he himself, relentless self-analyst that he was, was aware of signifying unconscious sacrifices aimed at warding off the possibility of such occurrences. And after he had dreamed of the death of his son during World War I, he anxiously awaited news from the front, fearing the worst. When a postcard from his son several days later mentioned a slight skin wound, Freud was sure that his dream had been borne out since the unconscious, he stated, could not be expected to differentiate between superficial and fatal wounds. "In his opinion," wrote Ernest Jones in his biography, *The Life and Work of Sigmund Freud*,⁴ "one meaning of the dream was a defiant challenge to occult powers to test

whether they could be as destructive as he often feared."

Freud's inability to deal with the possible efficacy of destructive wishes in reality was revealed in his failure to entertain such an hypothesis in one of his most controversial works, *Totem and Taboo*,⁵ where it clearly merited consideration. One of the problems he addressed in this work was the persistent and seemingly inexpungeable sense of guilt that had always plagued mankind, whose ceaseless round of expiatory rituals has been exhaustively documented by anthropologists (especially J. G. Frazer⁶ from whose works Freud drew many of his data for *Totem and Taboo*). It seems not to have occurred to Freud that there could be a relationship between such a phenomenon and belief in the efficacy of death wishes, which are universally held consciously by primitive peoples and unconsciously by all others. Instead, he backed himself into an awkward corner by postulating a prehistoric primal patricide as the source of this guilt, a "hideous and revolting" crime which, he further postulated, has lain uneasily in the collective unconscious ever since. Although admittedly uncomfortable with such assumptions (as has been just about everybody else in anthropology and psychology), he kept getting deeper into a bog defending them, both in *Totem and Taboo* and in later writings. He finally wound up defusing the death wish by making it highly abstract, turning it against the self and elevating it into a highly controversial 'ath instinct, which he saw as one of the two great governing principles of life, the other being Eros.⁷

With such a degree of unconscious

conflict about the subject, it is not surprising that Freud did not go further than he did with telepathy. Despite his ambivalence, however, he left a rich legacy to the field. By subjecting material that just missed qualifying as conceivably telepathic to decoding and interpretation in terms of psychoanalytic hypotheses, he showed that it was possible to widen enormously the reservoir of events from which interesting data could be drawn. Raw data could now be cooked, as it were.

Unfortunately, this has not had too profound an effect on psychologists and even psychoanalysts, only a handful of whom have followed Freud into the domain of the paranormal. And I daresay that even the few who have come into the field have not done so following Freud but because, as happened with Freud, their clinical observations (or perhaps personal experiences) led them onward.

I well remember my own reactions on first reading Freud's "Dreams and Occultism" in his *New Introductory Lectures on Psycho-Analysis* shortly after it was published in English. This was one of my early exposures to the literature of psychoanalysis and it was about eight or nine years before I really began to get into parapsychology. This chapter of the book, the first of Freud's writings on "the occult" that I had come across, didn't strike me dumb with admiration. It didn't, in fact, impress me at all. I couldn't quite see the point of it and quickly passed on to more interesting chapters. What I couldn't have realized at the time was that my defenses were well up and that it was impossible for me to appreciate—especially without considerably more

experience in both parapsychology and psychoanalysis—how marvelously insightful and incisive Freud's paper really was.

With the same Catch-22 situation obtaining for most readers of Freud's other papers on telepathy, it is little

wonder that it is not more widely known that the father of psychoanalysis could be said also to have fathered a valuable line of investigation in psychical research. Between Freud's ambivalence and ours, his contributions will probably continue to be sleepers.

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FAITH HEALER STAPLETON DIES . . .

RUTH CARTER Stapleton, former President Jimmy Carter's sister, died of cancer of the pancreas Monday, September 26, 1983, in her home in Hope Mills, N.C., at the age of 54.

Mrs. Stapleton figured in the charismatic Christian movement which surged during the presidency of her brother, himself a "born again" Christian. Her ministry gained national attention during Carter's term but she did not like the publicity. In "Ruth Carter Stapleton Heals Memories" (June 1979 FATE), Frank C. Tribbe wrote, "Initially she was bothered because she could not truly know if her audience had come to see the President's sister or to hear a Christian message of healing." But she realized her opportunities were greater when her audiences numbered in the thousands as compared with her earlier, smaller groups.

Slim, fashionably dressed, handsomely coiffed and looking younger than her years, Mrs. Stapleton liked to be called a "spiritual healer." Her mix of evangelism, faith healing and psychology made her a colorful part of

the presidential family.

Her fight for life lasted five months. After her disease was diagnosed at Duke Medical Center in April, Mrs. Stapleton chose to forego conventional therapy and rely on prayer, meditation, exercise and special diet to fight the disease. In July she was treated at an immunology research center in the Bahamas where she received a vegetarian diet and multiple daily injections of blood serum to build up her immune system and stop the cancer from spreading.

"Due to the nature of my illness, I don't have a choice," she once said. "It would be different if I had a . . . cancer that could be cut out or treated with a great chance of healing." Her physicians and family urged her to go the orthodox way but she insisted, "I've gone for total healing."

In later interviews she stressed that she would rely on her faith in God and the concepts of "inner healing" of the mind, body and emotions which formed the keystone of her own ministry at the Holovista Retreat Center, an interdenominational holistic health center near Argyle, Tex.

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.

NEGATIVE ELECTRICITY

By Barbara LaBier

OUR OLD television set had a long frayed cord and no plug. It had been with me and my husband for the duration of our seven-year marriage: from the harried days of graduate school to the birth of our son and finally through the rancor and bitterness of separation and divorce. The television, perhaps, had absorbed some of the negative energy from our decaying relationship.

One March night in 1974 I was asleep upstairs when the loud ringing of the phone near my bed awakened me. The phone rang twice before I grabbed it.

"Hello," I muttered into the receiver. "Hello?" But there was no answer. The digital clock on my dresser said 3:00 A.M. Who could be calling at this hour?

Just as I was hanging up, I heard a loud blast of sound coming from downstairs. The loud noise woke up my six-year-old son Michael whose bedroom was across the hall from mine.

The two of us rushed downstairs. Just

as we came to the landing, I saw the television sitting innocently in the hallway near the living room; it was turned on full blast. The screen was a mass of static. I turned the offensive sound off and looked at the cord. It was coiled like a snake in a corner and was nowhere near an outlet. In some mysterious way it appeared as if the television had turned itself on.

A month before, in a fit of despair, I'd chopped off the plug because I was sick of the battles that erupted every



Barbara LaBier

night when I tried to curb my little son's television habit. So addicted to the box that he watched it six hours a day, he would have violent temper tantrums if I tried to set limits on the programs he could watch.

At that time I was recently separated from my husband who had walked out on us. My life was coming apart at the seams. My husband was trying to get custody of my son and there was a lot of trauma, tension and hostility in the air.

Even my Siamese cat ran away and showed up mysteriously one day for a few minutes to rub up against my ex-husband's leg when he came to pick up Michael for his visitation.

Strange as it may seem, I wasn't terrified by the bizarre occurrence. I was physically and emotionally exhausted. I needed the comfort of sleep to soften the ordeal I was going through. Even if a ghost had jumped out at me, I would have ignored it and gone back to bed. I remember mumbling to my son the famous Shakespearean line, "Who murdered sleep?"

But this was not the end of our strange ordeal. Several weeks later I was awakened again at 3:00 A.M. by the telephone's ringing. Again nobody answered. Again the blasting television waked my son. Again we marched downstairs. The television was still in the front hallway turned up full blast broadcasting gray and white static. The cord was not in the socket. I shut the television off—thankful that when I pushed the off button, the screen grew dark. Again we went back to bed.

We had no more trouble with the TV set. I eventually got rid of it and was without one for several years. Finally I

broke down and bought a new little Japanese model. This set is well-behaved and plays only when I turn it on.—*Washington, D.C.*

INTO THE PIT

By James Rossano

ON AN AFTERNOON in the fall of 1975 I was hunting on state land outside Cazenovia, N.Y., with my elderly beagle Mitzi. The weather was sunny and crisp and the two of us leisurely ambled over the hills enjoying a fine late autumn day.

Suddenly I was practically paralyzed by a vivid internal vision of myself lying with a broken leg at the bottom of a deep pit in the freezing cold. As abruptly as it had come, the vision passed, leaving me puzzled and shaken. The warm sun and Mitzi's frantic jumping up on my legs snapped me out of it and I put the strange incident out of mind.

I wasn't too familiar with the area and later, as the sun and the temperature both started to drop, I searched for landmarks to lead us back to the car. We'd wandered so far that I was a bit disoriented and I started toward the top of a small hill to get my bearings. Mitzi, however, struck a fresh rabbit track and ran off yelping and howling down into a woods in a shallow valley. I followed and found my dog dug halfway into the tumbled-down foundation of an abandoned farmhouse. By the time I'd dragged Mitzi out, it was nighttime and pitch-black.

In the darkness the area was confusing and I couldn't recall the way out of the wooded valley, so I started walking at random. Mitzi, normally a sweet-tempered and dignified lady, stayed

close to my heels until I'd walked perhaps 50 feet; then, to my utter astonishment, she growled at me. As I started to take another step forward, Mitzi bit me!

I stopped, of course, and clicked my lighter to see what was wrong. The flickering light showed, not more than two steps before me, an open pit which I later learned was the well that had served the abandoned farmhouse. Mitzi wiggled and pranced almost in apology and we slowly—and carefully—made our way to the top of the hill and then to the car. All the while I kept wondering if that afternoon my old friend Mitzi had shared my vision.—*Auburn, N.Y.*

CRY FOR HELP

By Karen K. Doty

MY DEVOUTLY religious husband Ron always proclaimed that anyone who believed in psychic phenomena had to be a "devil worshiper."

Then one day in May 1967 he was busily helping customers at the PNA Airlines ticket office at the Juneau, Alaska, Municipal Airport where he was employed. Suddenly he heard our two-year-old son Keno cry for help. Ron shook his head in disbelief, knowing full well that Keno was 10 miles away in a reputable nursery school. "Must be a toddler around here who sounds just like Keno," he thought as he resumed his work.

But then he heard it again and this time there was no mistake. "Da-Da! Da-Da!" It was definitely Keno's voice. Throwing on his coat, Ron hollered that he had an emergency and dashed to his car.

As soon as he got to the nursery school, he ran inside where he saw our little towhead sitting limp in his high chair. At that very moment he went into a convulsion.

"But he's been fine today!" his teacher exclaimed as Ron carried him out the door. "It just now happened!" her voice trailed after him.

After treatment at the hospital Keno recovered. But my husband has never forgotten his premonition.—*Juneau, Alaska.*

MIDSUMMER DREAM

By William Kinhead

AS A SPIRITUALLY-inclined man I have had experiences of sixth-sense intuition periodically through my life. All have been mundane and unspectacular—until, that is, the one that came to me in July 1970.

I was in the living room of our house in Eagle Rock, Calif., lying on the couch watching television. My wife Christine had gone shopping and I was baby-sitting our daughters Kari and Kim. Kari, two years old, was playing



William Kinhead

with her toys on the floor in front of me. Kim, six months old, was sleeping in her crib upstairs.

I soon fell asleep; the hot weather made me drowsy. I don't know how long I slept before a distinct, brief, one-scene dream came into my sleeping mind. In this dream I "saw" Kari playing in the street directly in front of our house and a truck was coming down the street directly toward her.

The dream was so horrifying that it shocked me into wakefulness. I sat straight up on the couch. A quick glance around showed me the front door to the living room was wide open. Kari was nowhere in sight.

In a split second I was sprinting out the door. My instinct told me to look into the street where I saw my daughter chasing a rubber ball into the middle of the road. I ran to her quickly, snatched her up in my arms and rushed to the opposite sidewalk—narrowly escaping the onslaught of an oncoming trash truck just a few yards to our right. The driver apparently hadn't seen her small body.

I had "seen" a potentially tragic event in my dream just moments before it was due to happen. I don't know "who" or "what" to thank but my daughter is alive today because "someone" or "something" saw fit to save her life.—*Carson City, Nev.*

MY BROTHER CALLED

By Claudine Stuart

MY BROTHER Russ Watson and I, fourth and sixth in order among the eight children in our family, had always been very close, not only genetically but philosophically as well. But when the strange incident I relate here



Claudine Stuart

took place, he was living in Montgomery, Ala., and I was in Chattanooga, Tenn.

In February 1973 his wife Marie died. I could not be with him at this time but I called and said that when he felt up to the trip he should come and stay with me until he had adjusted to his loss.

One afternoon two weeks later the telephone rang. When I answered it, Russ' voice said, as clearly as if he were in the next room, "Claudie!"

"Oh, Russ, yes!" I replied, overjoyed. "Where are you? On your way to my house?"

"That I am!" he assured me.

"Good! When do you think you'll make it here?"

I waited for an answer but none came. There was only dead silence. I called his name repeatedly as I jiggled the phone frantically.

Finally I gave up. Apparently something had gone wrong with the connection. But Russ *was* coming—was on his way. That was his voice! And he had called me Claudie. No one here ever called me *that*. Yes, that was my brother, all right, and he would be bushed from the long drive. I would

have a good dinner waiting.

After a hasty inspection of my food supply and a glance at the clock, I hurried to the grocery store. Once back home, I busied myself with dinner preparations, my heart singing all the while.

Six o'clock came. I began casting expectant glances out the back door but no unfamiliar car pulled into the driveway. Dinner was almost ready.

Seven o'clock. Twilight's dusky haze had settled over hills and valleys and was now generously sprinkled with lightning bugs, like little blinking sequins. But my brother had not come and dinner was getting cold.

Eight o'clock. Halfheartedly I ate a few morsels of the food, then stood briefly on the porch listening to the night sounds, hearing every sound but the one I wanted most to hear: the sound of wheels on the driveway.

By nine o'clock I was worrying about an accident. Dejectedly, I began putting away the food I had prepared with such joy. At 11 o'clock, anxious beyond endurance, I called my sister Bea who lived within a mile of my brother's home. If anything had happened, she would know.

Her voice sounded listless when she answered, but she listened without interruption to my distressed outpouring. Then she said calmly, "Now, listen. None of this could have happened. Russ is here. He's in the hospital and has been for days. Double pneumonia We—we're not sure he's going to make it. I—I was trying to make up my mind to call you"

Miraculously my brother did recover. In due course he paid me that promised visit and I told him about my baffling experience. Neither of us can explain it.—*Chattanooga, Tenn.*

MY PROOF OF SURVIVAL

FATE will pay \$10.00 for each story published in this department. Stories must deal with an actual experience proving spirit survival. They should be less than 300 words and typed double-spaced on one side of the paper. They may be mailed to FATE Survival Editor, 500 Hyacinth Pl., Highland Park, Ill. 60035. Manuscripts must show author's name and address and include a stamped self-addressed return envelope.

THE LADY IN PINK

By Juanita Arnsmeier

FOR ABOUT A year I lived in the home of my future mother-in-law

Josephine Hyslop. My bedroom was right next to hers and since it was summer, we left the door between our two rooms open in order to share the cool-

ness from the window air conditioner.

One night in August 1979 I was awakened from sleep and my gaze was directed to a figure illuminated by the moonlight shining through the upper half of the window. I saw the figure of an old lady with snow-white hair wearing a long pink dress. A sad expression on her face, she pointed to the bed upon which Josephine lay sleeping. There was no sound, only the hum of the air conditioner, and no audible words were spoken, but in my head I heard this message: "Josephine will not live more than three months more. Tell Charles." Charles was her son and my future husband. Then the figure disappeared.

I told Charles about my experience but I never revealed it to Josephine. At the time of the incident she was in good health except for an arthritic condition which had bothered her for years.

Three months later, however, she became very ill with a blood clot on the lung. She died quite suddenly.

To this day we do not know who the lady in pink was, only that she had a message to bring. We think it must have been the spirit of one of Josephine's old friends who wanted us to be prepared for Josephine's departure.—*St. Louis, Mo.*

PONCHO

By Dee Johnson

IN THE SUMMER of 1967 I was 16 years old when I received my first puppy. It was given to me by my cousin Holly Sampson.

His name was Poncho, he was two months old and he had long black hair. Although he was a mixture of husky, shepherd and Labrador, he looked very

much like a spitz with his adorable curly tail. He grew to be about the size of a sheltie and was the best little buddy I ever had.

He remained with me when I grew to adulthood and when my first son Chad was old enough to play out in the yard, Poncho also adopted him for a buddy and faithful friend.

In the summer of 1977 my two children and I moved back to Thief River Falls, Minn., from Ozone, Ark. We were unable to find a rental unit that allowed pets, so we had to leave Poncho with my parents Bennie and Delores Miramontes who lived on the edge of town and were more than willing to take him.

Winter came and went. Determined to have Poncho back with us in March, I proceeded to find a unit that allowed pets. But when I went to my parents' home, I learned that Poncho had died late in January.

I was heartbroken; so was Chad who was now eight years old. My parents tried to comfort us but I felt a loss so deep that I could not shake it for months to come.

One night the following winter I was tossing and turning in bed. I found that the only way I could get back to sleep was to kick off the blankets, since it was warmer than usual.

As I started to fall back to sleep, I felt weight on the end of the bed, as if an animal had jumped up and was lying there. I also felt soft fur on my legs. Assuming it was Tiger, our angora cat, I let my toes caress the fur as I grew more relaxed and drifted into a deep, peaceful sleep.

In the morning when I went out to pick up the mail, there sat a very patient

Tiger waiting for someone to open the door after his obviously sleepless night!

From that moment on, I knew that my night visitor had been our dear Poncho coming to reassure me that everything was all right.—*Thief River Falls, Minn.*

I GOT THE MESSAGE

By David A. Kendall

ON SATURDAY, January 23, 1965, three weeks after my father Frederick Kendall died, I had an experience that proved to me that life survives this plane of existence.

At noon that day I walked into my mother's house in Short Hills, N.J., and found Mom, Natalie Kendall, eating lunch in the living room as she watched a tennis match on television. I decided to let her be and to stroll around the house just to check things out.

I went upstairs and into my mother and father's bedroom; I opened the door to my father's walk-in closet. Totally lost in thought, I must have spent about five minutes looking at my father's things—shirts, suits, shoes.

By the time I shut the closet door, I was overcome by a deep sadness and the realization that I would never again hear my father's voice. He and I had been very close and I was going to miss him terribly. Tears came to my eyes. Instead of going back downstairs, I went into the hall bathroom to try to pull myself together.

I splashed my eyes and face with cold water. Instead of helping, this made me break down altogether. All the pent-up emotions I had tried so hard to control over the past few weeks came flooding out. No matter what I did, the sobbing continued. Since I was trying to comfort



David A. Kendall

Mom, I certainly didn't want her to see me this way.

Finally, to snap me out of my distress, I concocted a lie. I said to myself, "Why am I acting like this? Dad never really loved me anyway." As I spoke these words, I gained strength and control. At the same time, however, a feeling of guilt took hold of me. Then, at that precise moment, an unspoken message sounded inside my mind. "Go downstairs," it said. "Your mother has something to tell you."

At that moment I *knew* that as soon as I opened the bathroom door my mother would call to me—and I knew exactly what she would tell me. To this day I can't explain it but it was as if I had written a script and my mother acted it out.

I opened the bathroom door and stepped out into the hall to hear my mother call, "David, please come downstairs. I have something to tell you."

As I entered the living room, she said, smiling nervously, "You're going to

think I'm nuts but I just got a message from your father. He insists that I tell you that he loves you very much."—*Madison, N.J.*

BACK IN THE SADDLE

By Deborah Karr

MY HUSBAND Tom Karr was crazy about horses and we always had several of them.

In 1972 he developed a tumor on his vocal cord. After a biopsy showed it to be cancer, he was operated on. The operation was a success but two days before he was to go home, on June 24, he started to choke and rang frantically for a nurse. All the nurses were busy at the moment and by the time they got to his room, he lay dead on the floor.

Five days later we had a beautiful funeral. Tom was to be buried in a cemetery on a hill overlooking a lake in Sweet Home, Oreg.

On the way to the cemetery, about half a mile from the entry gate, a fully-saddled horse appeared from out of nowhere and started trotting along just ahead of the hearse. He was prancing as if leading a parade. There was no way to pass him.



Deborah Karr

Everyone was stunned to see that horse with saddle and bridle trotting along with the long procession of cars following. When we reached the entry gate, the horse turned and galloped off into the distance.

I will always believe Tom was in that saddle leading the way, as if to tell us he was still alive in spirit.—*Sweet Home, Oreg.*

MOVE!

By Cheri Best

MY GRANDMOTHER Imogene Spensor died of a heart attack when I was 17 years old. She had been the perfect grandmother and I had been her favorite grandchild. We were very close. I have always felt her presence near me since her death.

On March 12, 1983, I took some articles to the Swap Meet in Apache Junction, Ariz. I was selling out a book-and-gift shop, so I purchased a corner space in order to have more room to display my merchandise. I ran five tables around my van, two across the front and three along the side.

It was a hot Arizona Saturday and as had become my habit on slow days at the Swap Meet, I allowed my mind to drift off into the world of daydreams.

Suddenly I heard the command, "Move!"

Instinctively I moved toward the vendor on my right but the command came again, this time louder and more sharply, "The other way! Move now!"

At that moment the other vendor engaged me in conversation. The words brought me back to the real world and I ignored the warning, dismissing it as a product of my imagination.

Suddenly a short heavy woman

bearing a striking resemblance to my deceased grandmother appeared around the corner at the other end of my space.

"Would you show me these dolls?" she asked in an insistent tone.

I left my companion and walked around the van to the table where the dolls were displayed. At that moment a dust devil came up and caught the canopy from a neighboring booth. It lifted the canopy high into the air and slammed both it and its steel support poles onto the pavement between my van and the tables where I had been standing moments before.

After the initial excitement had subsided, I turned my attention back to my demanding customer. She had vanished.—*Mesa, Ariz.*

SPIRIT COUNSELOR

By Theresa Harris

I NEVER MET my husband's mother Maggie Smith, who died a year before we were married. My husband Leander Harris told me, however, that he was her favorite son and a strong bond existed between them.

One night in the summer of 1964, we finally got to bed after an exhausting day. Too tired to go directly to sleep, I lay in bed staring at the wall. Suddenly I had the feeling that someone was in our bedroom. I sensed somehow that in the corner near the door a woman with a white shawl draped around her head and shoulders was emerging as if from



Theresa Harris

the wall. Determination, anger and dignity emanated from her face.

When our eyes met, she addressed me telepathically. "Yes, I am his mother," she said. "No, I do not intend to harm anyone. Go back to sleep. I only want to talk to my son."

Thus assured, I drifted off into peaceful slumber.

The next morning my husband was quiet and thoughtful. Not wanting to interrupt his thoughts but needing to know that what I saw was real, I asked him if he had spoken with his mother. Although startled by my question, he answered yes. He said she had talked and he had listened.

He would never tell me what the conversation was about. But I do know that he became a much better person because of it.—*Asheville, N.C.*

MALE SPIDER WATCHES HIS STEP

WIVES MAY complain about the way their husbands dance but few would emulate the female wolf spider who will devour a male if he makes one false step in the species' complicated mating dance. Wayne Aspey, an Ohio State University zoologist, has found that the 12-hour mating dance serves a dual function. It wards off other potential suitors and identifies the male and his intentions so the female won't eat him.

Rebirth of Homeopathic Medicine

The use of natural remedies, a discipline that once had thousands of practitioners here and abroad, is on the rise.

By Dana Ullman

IT MAY be hard to believe but it's true: At the turn of the century 20 to 25 percent of urban physicians in the United States practiced homeopathic medicine. At that time, this country had 22 homeopathic medical schools, more than 100 homeopathic hospitals and at least 1000 pharmacies selling homeopathic medicines. Even these impressive statistics do not reflect the full significance of homeopathy's influence in the 1800's and early 1900's. Its patrons were drawn from the country's professional, cultural and business elite—such persons as William James, John D. Rockefeller, Harriet Beecher Stowe, Henry Wadsworth Longfellow, Samuel F. B. Morse, Louisa May Alcott and Daniel Webster are only a few.

Homeopathic medicine was growing so rapidly 150 years ago that in 1844 its practitioners formed the first national medical association in the United States,

the American Institute of Homeopathy. In response, orthodox medicine went on the offensive and in 1847 developed an organization called the American Medical Association. One of its goals was to stop the growth of homeopathy.

Shortly after the formation of the AMA, its members established a "consultation clause" in its code of ethics which prohibited consultation with homeopaths or other "irregular practitioners." Historians have noted that, except for the consultation clause, the AMA's ethical codes were rarely invoked against its members. Astonishing as it seems, one orthodox physician was expelled from his local medical society for consulting with a homeopath about the treatment of Schuyler Colfax, vice-president under Andrew Johnson. Another physician was expelled for consulting his homeopath-wife.

The consultation clause was finally rescinded in the early 1900's but not for benevolent reasons. The AMA's new tactic was to give full support to the Flexnor Report on the status of medical education, a study sponsored by the Carnegie Foundation. The Flexnor Report recommended that public and private monies be given only to medical schools that emphasized the strict reductionistic biomedical model—epitomized at the time by the Johns Hopkins Medical School. Despite the popularity of homeopathy and other natural therapeutics and the growing interest in psychology, the Flexnor Report considered these unscientific and unworthy of further study.*

*For further information on the history of homeopathy in the United States see *Divided Legacy: The Conflict Between Homeopathy and the American Medical Association* by Dr. Harris L. Coulter (Berkeley, Calif.: North Atlantic, 1982).

Despite homeopathy's impressive history in this country, most Americans know little or nothing about it. What is homeopathic medicine? The word *homeopathy* (also spelled *homoeopathy*) derives from two Greek words: *homoios* which means "similar" and *pathos* which means "disease" or "suffering." Homeopathy is the medical science of using extremely small nontoxic doses of plant, mineral, animal or chemical substances to treat conditions caused by overdoses of these same substances. Discovering the specific physical, emotional and mental symptoms that are caused by overdoses of various substances has involved extensive research. Before treatment, homeopaths interview their patients at length to learn in detail their unique symptoms, then look for the substance in nature that has the toxicology to match the patients' total symptoms.

Homeopaths (and others involved in natural healing methods) recognize that symptoms are an organism's efforts to reestablish homeostasis—that is, to heal itself. But the human defense system is not always strong enough to heal itself fully and symptoms tend to recur. Homeopathic medicine is prescribed specifically for its ability to create symptoms similar to those the patient is experiencing; it works *with*, not *against*, the self-healing effort.

Physicians and healers have used "similars" throughout history and throughout the world. In the Fourth Century B.C. Hippocrates wrote, "Through the like, disease is produced, and through the application of the like it is cured." Ancient Egypt, China and the Mayans recorded the use of the law of similars and conventional medicine

today commonly uses it in immunizations and allergy treatments. Radiation, which causes cancer, is used to treat cancer; digitalis, which creates heart conditions, is used to treat heart conditions; and ritalin, an amphetaminelike drug which normally causes hyperactivity, is given to hyperactive children.

Although these therapies are in part based on the law of similars, they do not follow other important homeopathic principles, such as the use of infinitesimal nontoxic doses, the strict individualization of a medicine to a patient and the use of only one medicine at a time. Because conventional treatments with similars are often toxic and relieve symptoms only temporarily without effecting deep cures, homeopaths rarely utilize any of these treatments.

Whereas homeopathy's law of similars can be readily understood and accepted, its special pharmaceutical process is controversial. This process is called "potentization" and it is a specific method of serial dilution. One part of a medicinal substance is diluted with nine parts of distilled water or ethyl alcohol and vigorously mixed. One part of the new solution is diluted further with nine parts of distilled water or ethyl alcohol and mixed. This process of dilution and mixing may take place six times, 30 times, 200 times, 1000 times, 10,000 times or more. When a homeopathic medicine is labeled "30x" it has been diluted 30 times. Homeopaths have generally found that the more a substance is potentized, the fewer doses are needed and the deeper and longer it acts.

It sounds preposterous to say that a medicine gets stronger the more it is diluted. Homeopaths throughout the

world, traditionally trained physicians, at some point in their careers questioned the validity of this pharmaceutical process. Yet, through laboratory or clinical experience, they learned its special value. And botanical, zoological, bacteriological, physical and biochemical researchers have supported the biological effects of the homeopathic microdoses. Even some recent double-blind clinical tests have shown the efficacy of the medicines.*

Elaborate and eloquent writings about how homeopathic medicines work have appeared in scientific journals. Despite provocative theories, the answer may remain a mystery—just as the workings of most orthodox drugs are mysterious. One theory is that the potentization process dilutes the molecular dose of the original substance but a trace of its molecular form (its template, its genetic information, its unique resonance) remains. Since symptoms represent a self-healing effort, homeopathic medicine gives added information to the organism's defense system. In the same way that immunization stimulates a patient's defense system against a specific pathogen, a homeopathic prescription based on the totality of symptoms stimulates the *total* defense system.

The wealth of experience of homeopathic physicians over almost 200 years shows that their medicines work. The historical fact that homeopathy gained its greatest popularity here and in Europe during the epidemics of the 1800's is further evidence that the medicines have curative effects.

“CLASSICAL” homeopathy designates the traditional practice according to the original principles on which homeopathy was founded by Dr. Samuel Hahnemann. He emphasized that only one medicine should be given at a time, even if the patient had numerous and varied symptoms, and asserted that all the symptoms are part of a single diseased state. The one correctly chosen medicine stimulates the overall immune response system which begins the curative process.

Finding the correct medicine for an individual is not always easy. The classical homeopath interviews his patient to isolate idiosyncratic physical, emotional and mental symptoms. The practitioner must have a scientific and intuitive mind to obtain, analyze and understand these symptoms and he must also be a careful observer. Typically, good homeopaths heed various subtle symptoms in body language, human values and idiosyncratic behavior. Despite the complexities involved in finding the best treatment, novice homeopaths are usually impressed with their results.

An example of a homeopathic medicine often used is *Apis mellifica* or bee venom. (Homeopaths use Latin names for their medications; in a worldwide practice, consistent nomenclature is imperative.) As we all know, bee stings cause swelling, reddening of the skin and burning, stinging pain. Exposure to heat and the slightest touch worsen this pain. It is thus predictable that homeopaths use *Apis mellifica* to treat tonsillitis, also characterized by swelling, inflammation and a burning, stinging pain which is made worse by hot liquids or foods and by swallowing.

*For a review of this research, see Dr. Harris Coulter's *Homeopathic Science and Modern Medicine: The Physics of Healing with Microdoses* (Berkeley, Calif.: North Atlantic Books, 1981).

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Ullman has organized conferences sponsored by the University of California-Berkeley School of Public Health and the Federal Department of Health and Human Services. He wrote the San Francisco Foundation's *Health Report* in 1979 which changed the health funding priorities of this philanthropic institution, one of the largest and most respected community foundations in the country.

Dana Ullman serves as director of Homeopathic Educational Services, the major source of books, tapes and home medicine kits. Information on homeopathic resources available may



be obtained by sending a request and a self-addressed stamped envelope to Homeopathic Educational Services, 2124 Kittredge St., Berkeley, Calif. 94704.

Apis mellifica is not the only medicine a homeopath considers when treating tonsillitis, however, for not everyone afflicted with tonsillitis shows the same symptoms. Some may have a throbbing pain and others are actually soothed, not aggravated, by hot liquids or foods. To individualize the correct medicine, a homeopath must understand the patient's wide-ranging physical, emotional and mental symptoms.

Apis mellifica is also prescribed for a certain type of arthritis but not for every kind. It is effective only when the patient exhibits symptoms similar to those that bee venom causes in overdose. This is especially interesting in light of folk knowledge of the infre-

quent incidence of arthritis among beekeepers and the remarkable relief of arthritis in some individuals after a bee sting.

Numerous cases come to mind from my own homeopathic practice, especially my sister's experience. For three years, from 1972 to 1975, my 19-year-old sister Dyan suffered pain in the lower right side of her abdomen. She described it as a pulling, grabbing pain that quickly appeared and disappeared. Our father Sanford Ullman is a pediatrician and he knew some of the best specialists in the area. During a three-year period she went to five different specialists and once underwent exploratory surgery. No physician could recommend a treatment;

none could even make a diagnosis.

In March 1975 I had grown impatient with the care she was receiving and I recommended that she try homeopathy. Perhaps because of her devotion to our physician-father and because she couldn't understand homeopathy, let alone believe in it, she declined my offer. When I persisted, suggesting it could do no harm, she admitted it might be worth a try and begrudgingly consented to a homeopathic interview.

During my questioning I isolated some unique characteristics of her abdominal pains and other physical and psychological symptoms. She told me her abdominal pain extended to her back and the pain would diminish if she lay on her left side. She also said her legs often cramped before she fell asleep and she ground her teeth during sleep. She loves iced drinks and sweets but is aggravated by eating cabbage. Two aspects that stand in her way are that she is easily offended and stubborn.

These symptoms may seem disparate, requiring individual treatment. But a homeopath seeks to find the one substance that in overdose would create a total set of psychophysical symptoms similar to those she described. To find that one most appropriate medicine, a homeopath uses numerous texts including a *materia medica* (a list of medicinal materials, what each causes in overdose and thus cures in small specially-prepared dosage) and a *repertory* (a thick book of symptoms with names of substances that cause them). I found *Calcarea carbonica* (calcium carbonate) to be the substance most likely to cause the totality of her symptoms. I gave her one dose of it in the 200th potency. This means it was pharmaceutically prepared

by diluting it 1:10 200 times.

Two weeks later, when I hadn't heard from her, I called to ask if she had noticed any change. She said no. When I asked about the abdominal pain, there was silence. I repeated the question and she said haltingly that she hadn't noticed the pain for at least a week. Now, five years later, she has still never reexperienced the pain. Despite this obvious change, she asserted that the pain had just gone away on its own. She had healed herself and the homeopathic remedy had nothing to do with it. I supported her sense that she healed herself but told her that the homeopathic remedy was probably the catalyst in the healing process. She stubbornly resisted this idea.

An interesting lesson is to be learned here. My sister's case shows that one needn't "believe" in homeopathy (or other therapies that follow natural law) to be helped.

My father's reaction was interesting too. Typical of most modern physicians, he assumed that medical science had "evolved past" homeopathy and other methods of natural medicine. But he had closely watched my sister before and after the specialists and before and after the homeopathic treatment. Now he says, "There may be something to homeopathy after all"

* * *

RECENTLY some American companies have begun mass-marketing mixtures of homeopathic medicines. Distinct from the classical homeopathic approach (only one medicine at a time), these "combination medicines" include 3x to 6x low-potency remedies which are commonly given to treat specific conditions. Although many people have only

recently learned about these combination medicines, they have been sold throughout the world since the beginning of homeopathic practice. At present, in fact, in Europe the combination medicines are more popular than the classical treatment. In this country, most homeopaths recommend only one medicine at a time but consumers who are new to homeopathy and who don't know how to individualize the choice of medicine for themselves tend to purchase the combinations.

Classical homeopaths assert that manufacturers of combination medicines should complete experimental "provings," experiments in which human subjects are given continual doses of a substance until toxic symptoms develop. Whatever symptoms a substance creates in overdose, it cures in potentized dose. All homeopathic medicines are "proven" in this way to determine their individual applications. The mixture of substances causes (and cures) some symptoms similar to its component parts, but most of its symptoms are unique to the combination. Classical homeopaths therefore insist that without provings consumers cannot know what condition a medicine can effectively treat.

Despite the logic of this, people throughout the world have successfully used the low-potency combination medicines for numerous conditions, sometimes effectively relieving pain and even stimulating a curative response. There is a general recognition, however, that they do not act as effectively in promoting cures as the single dose of the correctly chosen (often higher potency) medicine. Also, in some cases, the frequent use of combination medicines may make it more difficult for a ho-

meopath to find the one best medicine.

Another way of practicing homeopathy makes use of a pendulum. Placing a homeopathic medicine in a patient's hand, the practitioner holds the pendulum above it to assess the confluence of energies between the medicine and the person. The pendulum usually swings clockwise to indicate a positive confluence and counterclockwise for the negative. Not all practitioners have the skill to use a pendulum and some use it with homeopathic medicines without knowing homeopathic philosophy or the accurate application of the medicines. These practitioners are likely to prescribe the medicines inappropriately.

One should never take any medicine for a prolonged period. Nor should one take different homeopathic medicines frequently. Too frequent dosages of homeopathic medicines can create a proving wherein the present symptoms get worse or new symptoms develop.

* * *

HOMEOPATHY is not well known today in the United States but it is known and respected in other parts of the world. Homeopathic physicians practice in almost every country. It is particularly popular in India, where there are approximately 200,000 practitioners, and in France, where 20 percent of the drugs consumed are homeopathic (a \$43 million industry). The fact that the Royal Family has been under homeopathic care since 1932 has stimulated its growth in England; some of the best current research is being done in the United Kingdom.

Other countries where homeopathy is growing rapidly include Greece (where George Vithoulkas, one of the world's

most respected homeopaths, practices and teaches), The Netherlands (where a recent government report noted that at least 20 percent of the Dutch people have gone to alternative practitioners, homeopaths and acupuncturists being the most popular), Russia, Germany, Argentina, Brazil and Mexico.

There are no formal statistics on homeopathy in the United States but it is known that 150 to 400 physicians, 50 to 200 naturopaths, 50 to 100 chiropractors and 50 to 200 nurses, physicians' assistants and other allied health professionals practice homeopathy. Also, between 50 and 150 lay people who have seriously studied homeopathy practice it. Finally, thousands of lay people simply learn to use the medicines to treat themselves.

Although there once were 22 homeopathic medical schools in the United States (in the early 1900's), none of these remain today and thus no specific standards exist for defining a homeopathic practitioner. Most of them begin study and practice of homeopathy after they have received some type of formal medical training and license. There are, however, two naturopathic medical schools* where students can major in homeopathy. These schools offer a rigorous four-year program and require the same premed courses as conventional medical schools.

In part as the result of the lack of clear standards, the legal issues surround-

ing homeopathic practice are unsettled except for licensed physicians. Medical doctors, osteopaths, naturopaths, and dentists may use it but dentists are limited to providing homeopathic medicines only for dental conditions and naturopaths can prescribe homeopathic medicines only in states in which they can be licensed—Arizona, Florida, Hawaii, Oregon, Utah, Washington and the District of Columbia. It is currently uncertain to what extent other health professionals can practice homeopathy. It is probably legal if they are supervised by physicians.

No laws specifically prohibit the use of homeopathic medicines but there are laws prohibiting the unlicensed practice of medicine. Each state has its own "medical practices act" which sets out its definition of medical practice. Because the acts in most states are generally vague and because so few people have tested the laws, the present legal status of homeopathic practice in the United States remains unclear. To my knowledge I am the only unlicensed practitioner of homeopathy ever arrested for practicing medicine without a license.*

Homeopathy can provide dramatic results in many cases but it is unrealistic to expect dramatic changes always. Persons who expect quick relief are too accustomed to the conventional medical prescriptions which readily suppress symptoms without providing a lasting cure. In fact, I tell my patients that 20 to 50 percent of chronically ill people may even get worse for a time before the cure sets in. Those whose lives have been

*The two schools are the Natural College of Naturopathic Medicine, 11231 S. E. Market, Portland, Ore. 97216, and John Bastyr College of Naturopathic Medicine, 1408 N. E. 45th, Seattle, Wash. 98105. A catalogue from either school can be obtained for \$4.00. In addition, the National Center for Homeopathy, 1500 Massachusetts, Washington, D. C. 20005, offers one- to three-week courses over the summer for consumers and health professionals and the International Foundation for Homeopathy offers a year-long course in homeopathy which is open only to licensed professionals.

*For further information, see Dana Ullman's "Implications of a Court Case," *Holistic Health Handbook* (edited by Edward Bauman, et al), Berkeley, Calif.: And/Or Press, 1978.

effectively and permanently improved through homeopathy know it's well worth waiting for.

* * *

Information on homeopathic

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YOUTH DEW

ANCIENT alchemists, in their search for the Elixir of Life, made use of morning dew—which is in part emanation from the plants themselves and in part condensation of moisture from the air. In the shining droplets the Old Ones saw more than mere liquid deposited because of changing air temperatures. They considered that such water was absolutely pure—although we now know that dew contains traces of various minerals and other substances which the plant has extracted from the soil or produced in its tissues.

The alchemists were most interested in the dew of springtime when new life stirred in the earth. It had to be collected specifically for each individual at a time dictated by his astrological sign. Today collecting uncontaminated dew is almost impossible because there

are so few places in our world where no weed killer or insecticide has been used. And the dew *must* be pure. This dictum eliminates also those places polluted by toxic fumes from gasoline engines.

The actual collection of dew in quantity can also pose a problem. It is possible to stake out a large canvas overnight to collect the liquid; a natural meadow is an ideal place. And of course one must be up at dawn or earlier to harvest the elixir. The alchemists thought it best to use the dew immediately—as a preserving and activating fluid.

Some of the labels on cosmetics sold today reflect, or play upon, the ancient belief that dew will keep women's faces wrinkle-free or remove the age creases if they are already present—that by some magic dew can impart some of its moist freshness to the human body.



FULL MOON AFFECTS ULCERS?

ACCORDING to Associated Press, when the moon is full, people with ulcers may suffer flare-ups. Ralph Morris, a professor of pharmacology at the University of Illinois, said he has studied more than 100 patients over five years and found that bleeding ulcers and chest pains become more frequent in two-thirds of the patients at the time of the full moon. He is quoted in the *Journal of the American Medical Association* as saying that his preliminary research is designed to sound a warning. Persons who have such problems as ulcers should be especially careful to take their medicine when the moon is full.—*W. Ritchie Benedict.*

MAJOR EVENTS OF THE NEW REVELATION OF NOSTRADAMUS AN EXCLUSIVE HISTORY HIS UNPUBLISHED

66

Nostradamus is credited with being the greatest prophet of modern, non-Biblical, times. His uncanny, in-depth, forecasts are considered to be highly accurate. Nostradamus, in the 16th century, predicted both World Wars, serial battles, submarine attacks, Hitler's aggressions, and escape, as well as the assassination of both Kennedys'.

The seer warned the world of the coming of the atomic bomb. He wrote of space flights, and about the rise and fall of Russia. In one of his most amazing predictions he revealed how Iran would be taken over by a religious fanatic writing the following in rhymed quatrains: "Revolution, famine, war will not stop Persia (now Iran). Religious fanaticism will betray the monarch (the Shah). Of which the end will begin in Gaul (France)." Everybody knows that the Ayatollah Khomeini started his revolution while exiled in France.

For the future, Nostradamus predicts that there will be war in the Middle East in the next five years, during which the big powers will intervene. He even talks of the coming



FUTURE REVEALED!

NS

**THE SECOND COMING
• THE ANTI-CHRIST •
UFOS &
ARMAGEDDON**

**HISTORICAL FIRST!
D PROPHECIES**

**NOSTRADAMUS'
UNPUBLISHED
QUATRAINS**

A curious manuscript has been making the rounds of Europe where books on Nostradamus have been frequent best sellers in recent months. Up till now none of this material has been released in the U.S.

Shortly before his death, Nostradamus apparently penned a series of prophecies so startling that he never had them included in any of his published works. Supposedly because he was afraid of the effect they might have. These predictions were circulated only to royalty and were thought destroyed for many years until they were uncovered, hidden in the basement of the house where Nostradamus died.

The title page of this newly discovered manuscript reads: "Century XII, Number 63." The seer's last supposedly quatrain, published, was "Century XII, Number 62." The

and interpreted.

These are just a few of the provocative subjects dealt with in this new material:

- The reappearance of Jesus to the world.
- Mysterious wonders in the sky turn out to be a friendly invasion of alien beings from other worlds in space.
- Rare knowledge which will lead to the elimination of disease and sickness.
- New inventions far superior to anything currently in use on this planet.
- A terrible war in space.
- The time when night becomes day.
- The destruction of the Catholic church and the last Pope.
- The great earthquake which will kill many.
- Riots in the streets of many great cities.
- Gold missing from Fort Knox.

Indeed, no prophet has ever lived who knew more about the future than did Nostradamus. With the world's current state of affairs, mountains, international tensions, and the

Russia will combine forces, if only for a brief period. He also speaks of a "religious war" and the Vatican's having to move the tomb of St. Peter to a safe place.

But, perhaps most astonishing of all, is the fact that Nostradamus saw his own death in time to help with the funeral arrangements!



WAS HE A WIZARD? A SERVANT OF GOD A SUPER PSYCHIC? A DEVIL WORSHIPER OR A BEING FROM ANOTHER PLANET?

THE MOST MYSTERIOUS MAN WHO EVER LIVED

Legend has it that celestial activity was extremely powerful for several nights before the birth of Nostradamus. Reports of bright, round objects in the sky over St. Remy de Provence are recorded in the archives at Salon.

Nostradamus' birth itself was rather remarkable because Blanche Nostradame (the family's real name), presented her husband with a perfect baby. In the 16th Century, perfect babies were almost unheard of. The mortality rate was very high.

He had an incredible intellect. He was very young when he mastered several languages and advanced math. He became a licensed physician at 23. He walked among plague victims for months without catching the dread disease. With a strange mixture of herbs and ingredients unknown to the world, he was able to cure many of the afflicted, thus becoming known throughout Europe as a miracle healer.

In his day, Nostradamus made friends with kings and queens who were impressed by his ability to see into the future. Royalty came far and wide to be in his presence, so anxious were they to know what the stars had in store for them. Many were disappointed as Nostradamus knew well in advance about beheadings, revolutions, and the unfaithfulness that abounded among society's most prominent figures.

THE SECOND COMING & THE ANTICHRIST

Though Nostradamus considered himself an expert astrologer, he studied the stars in a totally unique way. He used a special device when scribing. The device was basically a magic wand which he used in conjunction with a tripod of flame and bowl of water. Nostradamus also considered himself a very religious person, and while he was born a Jew, he later converted to the Catholic faith, utilizing mystical elements from both practices in his work. Many of his predictions dealt with the Second Coming and the appearance of the

antichrist.

There are some who believe that Nostradamus was a disciple of God, and that his prophecies were divinely inspired. To give credence to this claim, the French government introduced to a young Frenchman, a poor village lad, and the youth dropped to his knees and declared: "Because, I believe in the Holy Spirit, this youth became the Fifth of Sixtus the Fifth."

Others believe that Nostradamus was a time traveler from another planet, perhaps a being from Mars. All these theories are in great detail.



more than twelve centuries, but had not wanted these predictions to be widely read. As far as can best be determined, there are a total of 21 or more pages to his original prophecies that have only now been translated

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Ferocious Phantoms

It was the most horrifying haunting in history—a violent and sustained assault by invisible presences whose reign of terror reads like something out of supernatural fiction.

By Rodger I. Anderson

TRUE GHOST STORIES, Edmund Gurney wrote in *Phantasms of the Living*, are as a rule “far more likely to provoke slumber in the course of perusal than to banish it afterwards.” One notable exception is a remarkable case first published in the French periodical *Annales des Sciences Psychiques* for 1892-93, later translated and printed in Camille Flammarion’s *Haunted Houses*.

The original report was written by Dr. J. Morice, a lawyer, who not only interviewed the surviving witnesses but was allowed access to a private diary kept during the years 1857-76, when the haunting was at its most active. He and Dr. X. Dariex, then editor of the *Annales*, secured additional testimony from various witnesses who attested to the accuracy of the record made at the time. The chief witness and owner of the haunted chateau, known in the report as “M. de X,” was also known to the editor, who vouched for his integrity and intelligence. The noted French investigator and Nobel prizewinner Charles Richet, at the time coeditor of the *Annales*, also accepted the case as authentic.

The case is known in the literature as

the Calvados haunting, after the region of France where the chateau was located. This chateau or “castle” had been built in 1835 near the ruins of an older structure. For years, according to persistent rumor, the older structure had been haunted by particularly nasty spirits. Monsieur de X inherited the estate in 1867 but he and his family had no sooner moved in than they were beset with a series of extraordinary incidents consisting of nocturnal noises and raps.

These ceased after a short while, leaving the family in peace until some eight years later, when the owner wrote in his diary: “This is October 1875. I propose to note down and record every day what happened during the night before. I must point out that when the noises occurred while the ground was covered with snow, there was no trace of footsteps round the castle. I drew threads across all openings, secretly. They were never found broken.”

So begins a bizarre story that for concentrated terror is rivaled only by the most frightening creations of supernatural fiction. For the next weeks raps were heard around the castle and the movements of various objects were observed. The owner, thinking he might be the victim of an elaborate hoax, armed himself against intruders, sound-

of Calvados Castle

ed the walls and floors for secret passages and searched the house and grounds repeatedly without success. He also called in additional people to act as witnesses, since the phenomena were daily becoming more varied and intense. Violent blows now sounded in parts of the house where nobody was. A heavy tread was heard slowly descending the staircase and once the owner and his wife were heard talking in the hallway when both were in bed asleep.

These strange sounds ceased almost completely until the night of October 31—Halloween. On that night, the owner recorded, "it sounded as if someone went up the stairs with superhuman speed from the ground floor, stamping his feet. Arrived on the landing, he gave five heavy blows, so strong the objects suspended on the wall rattled in their places. Then it seemed as if a heavy anvil or a big log had been thrown onto the wall, so as to shake the house."

From that time on the staircase and passageways of Calvados castle seemed to become a playground for mysterious forces which could be heard but not seen. Resounding steps ascended or descended the stairs on an almost nightly basis. Usually these resembled human or animal tread but sometimes there was a frightful difference.

On the night of November 3, for example, everyone heard what sounded like a body rolling down the stairs, bouncing from step to step, finally

stopping with "a formidable blow as with a carpenter's mallet swung at arm's length." Two nights later the entire household was awakened by the noise of something rushing "at top speed up the stairs from the entrance hall to the first floor, along the passage, and up to the second floor, with a loud noise of tread which had nothing human about it . . . like two legs deprived of their feet and walking on the stumps." Loud blows accompanied the passage of this unearthly visitant.

The night of November 10 marked a new development in the disturbance. Until then the acoustical phenomena had been restricted to what might be produced by physical contact between an unseen "something" and the building itself, but apparently whatever walked the halls of Calvados castle was no longer content to tramp its feet and bash walls. On that night a terrible storm raged and above the thunder "everybody heard a long shriek, and then another, as of a woman outside calling for help."

A few minutes later the cries sounded in the hall, then on the staircase, and finally from deep within the house itself, exactly as if some invisible intruder had come from outside to take up a noisy and unwelcome residence with de X and his family. The plaintive sobs and cries of a woman in horrible suffering soon became a perfect babble of moans, wailing shrieks and despondent cries apparently issuing from all parts of the

house, sometimes from the halls and stairway, sometimes from the cellar. They also became increasingly inhuman. Within a few days these sounds of mortal anguish had changed to a wild uproar of howls, savage shouts and what sounded like the bellowings of a gargantuan bull. "It is no longer the cry of a weeping woman," an alarmed de X wrote in his diary, "but shrill, furious, despairing cries, the cries of demons or the damned."

As if this development were not unsettling enough, the phenomena now no longer occurred only at night. On the afternoon of November 13 noises were heard issuing from a room. The cause turned out to be an armchair that had placed itself against the inside of the door so as to prevent its opening. With considerable effort the chair was finally moved away from the doorway but within an hour it was again found in the same position. Later that same day, as three witnesses watched, a window opened of its own accord. As night descended these movements of objects seemed to fall off in favor of the by-now-familiar cacophony of moans, inhuman shrieks and thundering blows which reverberated throughout the house. The physical phenomena did not entirely cease, however. Around midnight the door to the room housing the restless armchair was opened and slammed violently.

Animated furniture, doors that opened and shut by themselves and a variety of other inexplicable object movements now became familiar household events, replacing to some extent the purely acoustical phenomena. From November 14 through Christmas, beds and bookcases were found upset,

couches and armchairs rearranged or piled neatly atop each other in locked rooms, and numerous small items disturbed or moved. The sound effects, however, soon returned, only now they were accompanied by sometimes violent physical effects.

During the day of December 29 the owner's wife and another witness heard sounds issuing from a closed room. As Madame de X reached out to open the door, she saw the key turn suddenly in the lock and then shoot out to strike her hand, causing a bruise which remained visible for days. That evening the thundering noises returned in force. "To acquire some idea of their violence," de X wrote, "one must imagine a wall collapsing, or a horse or four cannonballs thrown against a door." Sometimes the walls and furniture trembled on every floor from the ferocity of the attack, causing some to fear that the house would collapse.

Now the haunting began in earnest. The sound of stampeding horses in the hallway, human or inhuman footsteps that sometimes followed witnesses or entered their rooms and stalked around their beds, doors shaken violently and handles turned—all became almost routine occurrences. An exorcism performed on January 15 brought some temporary relief but the day the priest left, the phenomena continued as before; if anything, they became more intense. Savage bellows were now heard outside as well as inside the house and once a locked door was torn open with such force that the handle fell off.

During the afternoon of January 25 a sudden mass of water poured through the chimney, extinguishing the fire and covering the witness with ashes. Later

that same night the entire house shook as if in a giant's grip. Inside, beds and walls trembled under the onslaught; from the halls came raucous screams and what sounded like the roaring of a bull, while from outside came a hellish cacophony of cries, bellows and furious shouts. Later in the month another exorcism was tried, this time with more success. "Everything has stopped," a relieved de X wrote in his diary.

Again, however, the respite was only temporary. Toward the end of August 1876 small raps were heard; within a few days they had become loud knocks. Furniture was inexplicably rearranged in locked rooms. Sofas and settees sometimes trundled about so noisily that the sounds of their movements could be heard all over the house. During this period a heavy bookcase rose 20 inches in the air before the astonished eyes of two witnesses, one of whom attempted without success to wrest it back to the floor. Later the bookcase settled down of its own accord.

At another time a locked organ began playing and once de X closed the organ keyboard only to hear "some of the airs he had been playing . . . repeated in the opposite corner of the drawing room for a considerable time."

But the most alarming experience happened to the owner's wife. Described by one witness as a woman particularly fearful of ghosts, Madame de X normally slept with a lamp and two candles burning and the door bolted, but whatever force was at work in the castle was not to be so easily deterred. Once, after being awakened by the noise of a terrible blow, she heard something in her room at the same moment the lamp and candles went out. There then came

the sound of the door bolt being withdrawn. Frantically relighting a candle, she discovered that the bolt had indeed been drawn, as if some invisible intruder had entered her room to open the door for an even more frightful menace. To her credit the woman did not flee screaming into the night, but not long afterward the entire family moved to escape what all were convinced was an antechamber of hell.

* * *

WHO OR WHAT haunted the castle at Calvados? That question has never been satisfactorily answered. At the time it was claimed that the previous owner had died impenitent and was condemned to haunt the scene of her earthly life, but this appears to have been nothing but unfounded speculation. Nothing about the haunting itself suggested any particular person, alive or dead, as the active agent in the case, although those who favor the living human being theory may see a likely candidate in the de Xs' young son Maurice.

Most of the priests called in to investigate the case were convinced that the devil was responsible but again the explanation was offered without any real evidence of diabolical intervention.

BIBLIOGRAPHICAL NOTE

The Gurney quote is from *Phantasms of the Living* (1886), Volume One, page 186. The Calvados case can be found in a variety of places but is here taken from Flammarion's *Haunted Houses* (1924), pages 112-33. Richet's discussion of the case is in his *Thirty Years of Psychical Research* (1923), pages 579-80. For the experiments in house shaking referred to in the text, see Alan Gauld and A. D. Cornell's *Poltergeists* (1979), pages 334-37.

It may even be, as some have supposed, that what the de Xs and others experienced was simply a discharge of malign energies for which the house was a kind of storage battery, but this again is only speculation. What does seem certain—if the documents in the case can be trusted—is that the chateau at Calvados *was* haunted. Given the increasingly malevolent character of the manifestations, it is perhaps just as well that no one attempted to probe the mystery further.

Whatever may have caused the phenomena at Calvados castle, the case is significant because it shows that not all reputed hauntings are best explained in terms of human trickery, hallucination or such natural causes as subterranean water flows. While each of these hypotheses may account for some features of the case, they neither singly nor collectively provide a comprehensive explanation for everything the witnesses observed. Most of the auditory and some of the physical phenomena could, it is true, have been produced by underground water movements conducted by the subsoil into the house itself, but this hypothesis fails to account for the localized movements of substantial pieces of furniture, some of which were found piled atop each other. Moreover, it is hard to believe that seismic disturbances could have levitated a bookcase or made a key turn and detach itself from the lock.

The illusion hypothesis fails for similar reasons. While hallucination of the senses may explain why the household dog showed no reaction even when the phenomena were at their wildest—this is surely an odd feature of the case—hallucination cannot account for

the physical effects such as the locked door that was opened with sufficient force to tear off the handle. The hallucination hypothesis also begs the question of how so many different people could have sensed the phenomena at the same time, especially on those occasions when everyone was simultaneously awakened by the same sounds. So far as is known, shared hallucinations of this order do not occur while people are asleep.

The hypothesis of fraud, while superficially more plausible, soon loses its appeal when we consider what it requires in the way of confederates and physical apparatus. The idea that every night a phalanx of intruders entered the house, whooping it up in the hallways, bashing doors and walls with a carpenter's maul, invisibly entering lighted rooms to terrify the occupants and finally escaping without any of the numerous witnesses noting their passing is not short of unbelievable—especially in view of the numerous precautions de X took against outside invasion. He and some of his guests, as I have pointed out, armed themselves and patrolled the house; one actually fired at a spot where, he figured, an intruder might be lurking.

De X also secretly drew threads across all openings; none was ever found broken. His exhaustive search for hidden passages through which someone could have sneaked into the house revealed nothing; the snow that sometimes lay on the ground was never disturbed even on those occasions when sounds were heard outside the house; and two formidable watchdogs de X brought to patrol the grounds at night never raised an alarm, although the sounds of the disturbance

could be heard quite a considerable distance from the house.

The notion that someone inside the castle was responsible does not help us either, since the phenomena sometimes occurred when everyone was assembled in one room. Some of the events that took place—such as the repeated shaking of the house or the monstrous blows that struck with such force as to cause all the windows to rattle in their frames—are equally difficult to explain in this manner. Even if these effects could be mechanically produced without detection—a rather grand assumption considering the type and size of the

chateau and thus of the apparatus required—why didn't the house suffer structural damage? The same difficulty stands in the way of the seismic-activity hypothesis. As experiments have shown, even a structurally sound house cannot sustain repeated jolts and vibrations of the type reported in the Calvados case without severe damage.

But declaring what the haunting at Calvados was not is hardly equivalent to saying what it was. We are no nearer an answer than were de X and his family over a century ago. For us, as for them, the realities behind the phenomena remain invisible.



HAPGOOD DEAD AT 78 . . .

CHARLES H. HAPGOOD, author, teacher and revolutionary geophysical theorist, died December 21, 1982, at his home in Fitchburg, Mass. He was 78 and had been retired for more than 10 years.

When his first book, *Earth's Shifting Crust*, was published in 1958, it had an immediate, if negative, impact on the scientific community—despite Albert Einstein's admission that he found Hapgood's ideas electrifying. In his foreword to the milestone work, Einstein summarized Hapgood's theory:

"A great deal of empirical data indicates that at each point on the earth's surface that has been carefully studied, many climatic changes have taken place, apparently quite suddenly. This, according to Hapgood, is explicable if the virtually rigid outer crust of the earth undergoes from time to time extensive displacement over the viscous, plastic, possibly fluid inner layers. Such displacements may take place as the consequence of comparatively slight forces exerted on the crust, derived from the earth's momentum of rotation, which in turn will tend to alter the axis of rotation of the earth's crust."

In the 1960's, when a new generation of scientists came on the scene and Wegener's once-heretical theory of continental drift (first proposed in 1915) gained acceptance, so did Hapgood's. An interim revision of his first book, retitled *The Path of the Poles*, was published in 1970. Still another update was completed and turned over to a publisher only weeks before Hapgood's death.

Hapgood's other books are *Great Mysteries of the Earth*, which also deals with earth changes, and his definitive *Maps of the Ancient Sea Kings*, first published in 1966 and in a revised edition in 1979 (New York: E. P. Dutton). In 1966 FATE reprinted two chapters from the latter book which is subtitled "Evidence of Advanced Civilization in the Ice Age."

Professor Hapgood was educated at Harvard and the University of Freiburg and his teaching career began immediately after graduation. He specialized in European history but taught such diverse subjects as English, French, history, government, anthropology and humanities at Putney School, Keystone College, Springfield College, Keene State College and New England College in his native New Hampshire.

HYPNOSIS HITS HARD TIMES

Scandal in the United Kingdom
shows hypnosis may not be the greatest aid to
law enforcement since the invention of the magnifying glass.

By Michael Goss

THE ENGLISH people are traditionally conservative. They react to new ideas with a deceptive slowness that even native journalists sometimes find irritating. The use of hypnosis in solving crimes is a case in point. Some newsmen have been exasperated because senior members of the United Kingdom police seem to lack interest in hypnosis. Didn't these officials realize what a powerful new weapon it could be in the fight against crime? Hadn't they read that their counterparts around the world had proved hypnosis to be as legitimate a part of forensic detection as fingerprinting and blood tests? And finally, how long would it be before this valuable tool would be rightfully placed at the disposal of overworked British police officers?

Sometimes, however, a deliberate approach has a lot to recommend it and in this case it has turned out to be more than justified.

On the heels of early enthusiasm in America for the use of hypnosis in police work, a dramatic rethinking has

taken place. Legal authorities now take a more sober view of the reliability of evidence collected, the suspected flaws in the way it is applied and so forth. Reverberations of these doubts have been felt 3000 miles to the east—and this may explain why the year 1982 was not especially encouraging for those who wished to promote a greater use of hypnosis in British legal circles.

Police use of hypnotic regression—taking entranced witnesses “back in time” to a crime scene in the hope of eliciting details inaccessible to their conscious minds—has been a familiar if controversial practice in the United States for a number of years. By contrast, British police have been somewhat tentative in their efforts to explore the technique's potential. Instances so heavily publicized as the case of the yet-unsolved disappearance of Genette Tate* are rare and so far no major hypnosis-detection success story has caught media attention. Nonetheless, influenced by positive reports from the other side of the Atlantic, some

*See “What Happened to Genette Tate?” in the January 1980 issue of *FATE*.

police divisions have been making sporadic but increasingly frequent use of hypnotic investigative procedures, most notably the Metropolitan Police responsible for Greater London. Precise statistics are lacking but one estimate suggests that hypnotic trance interrogations of witnesses may take place at a rate of almost 30 a year.

Despite the recognized danger that hypnosis subjects may jumble genuine recollection with confabulation or fantasy (perhaps at whim, perhaps out of unconscious desire to tell the hypnotist what he supposedly wants to hear) the notion persisted that hypnosis *could* play a significant part in British police investigations—if conducted the right way. To discuss what this "right way" might entail, the Home Office (the governmental department ultimately responsible for police affairs) held a one-day conference in late 1981.

Prominently featured at the conference was Prof. Martin Orne, well-known in America as an experimental hypnotist who holds firm views on the safeguards that should govern police conduct of hypnosis sessions. Orne advocated that the regression technique was permissible only if the hypnotist were "independent," a trained psychologist or psychiatrist having no association with the police. The hypnotist definitely may not be a detective on the force who has been given a crash course in hypnosis. To eliminate "cueing" by careless phraseology, all queries to the witness should be written beforehand and the hypnotist is advised not to improvise upon them lest he alter their meaning or feed data that stimulate unconscious fantasy. Finally, pre- and posthypnotic induction interrogations

should be video-recorded. The British police sometimes *voice-record* hypnotic sessions but this alone is hardly sufficient. The hypnotist's facial expression or body posture may influence a witness to alter his testimony, a factor that a video record might help to evaluate.

Some months after the conference it became apparent that some police-assisting hypnotists had not been applying the kind of safeguards recommended by Orne. A few police divisions and the public at large may not even be aware that safeguards are necessary. Overenthusiastic popular articles have encouraged the layman to accept the specious view of many British journalists: that hypnosis is a surefire way to find out "the truth," as if the human memory were a tape recorder which the hypnotist simply switches on. The less-newsworthy negative side of the story gets fewer column inches in newspapers and magazines.

The values and pitfalls of trance interrogation in police work provided the theme for the final segment of the British Broadcasting Corporation's four-part documentary on hypnosis which was shown in September and October of 1982. In one impressive sequence Orne demonstrated how easily an unwary hypnotist could tamper with a subject's memory of an event, how he could pass on information in a question and radically alter the person's testimony, how he could instill a belief in a totally nonexistent happening and also perhaps create the bit of evidence he wished to obtain.

In the filmed experiment, before hypnotizing his subject, a nurse, Orne asks her to recall a particular Monday night. For the sake of the experiment we

are to presume it was the night of a hypothetical crime in her neighborhood and that she is a potential witness. The nurse responds that she enjoyed unbroken sleep from about 10:30 P.M. to 4:30 A.M. After she is hypnotized, Orne "accidentally" feeds her false information, instructing her to think back "whether you hear two noises" which he suggests might be "like a car backfiring or two shots or something like that."

The nurse, still hypnotized, says she hears the explosions; then at his direction she visualizes looking at her bedside clock. The time is 3:05 A.M. She describes the noises as somewhat like a car backfiring. Instructed to remember everything that has occurred, she is brought out of trance.

Two days later, in a normal waking state, she is asked to recollect the events of the Monday night when, as she had said earlier, she slept without interruption. Now she "recalls" that she awoke about three o'clock and "heard sharp noises like metal crashing" or "a shot or something of that sort." Orne asks if she is positive that she heard the noises. She is—and she would swear to it in court.

The experiment has worked. Orne has demonstrated that wholly false recall can be introduced into the mind of a potential witness.

Next Orne plays a tape of the prehypnosis session in which the nurse denied waking up or hearing anything at all. Despite the tape the woman continues to insist she heard the explosive noises. "I *know* I woke up," she says. She is unable to explain the contradiction and she remains certain—and would swear to the fact—that she awoke around 3:00

A.M. and heard the sounds.

Orne remarks that this illustrates the way a well-intentioned witness could be inadvertently fed a suggestion leading to memory distortion, a distortion which conceivably could be repeated in court.

The idea that a police hypnotist might accidentally "plant evidence" in a witness' mind is disturbing; it could easily lead to a miscarriage of justice. That possibility alone reinforces the need for safeguards like those put forward by Orne. Authorities also suggest that previously hypnotized witnesses should never be called on to repeat their evidence in court—to preclude the danger that they might confirm in a normal conscious state information confabulated under hypnosis. In other words, trance interrogation might legitimately be used to secure evidence before a trial but such evidence would not be acted on without corroboration. Thus the hypnotized subjects' recollections could never be regarded as primary evidence.

The BBC documentary went on to show that the British police do not always translate this prohibition into practice. Not only have police hypnotists failed to video-record their sessions but at least some of their subjects have gone on to testify in court, in effect repeating the stories they told while in hypnotic trance. Without videotapes we cannot be sure how these stories were obtained—what questions were asked and how they were couched. Perhaps neither cueing nor confabulation took place but the ambiguity remains. When confronted with the statement that the BBC's research had established that such court testimonials had taken place, Dr. David Waxman, Chairman of the

British Society of Medical and Dental Hypnosis, who had been helping the police, expressed surprise, then concern.

It would be incorrect to say that the documentary caused mass explosions of outrage or wholesale alarm among its viewers. Yet it no doubt encouraged police forces around the country to think again about their use of hypnosis. It may also explain why Scotland Yard (which denies that it operates a special hypnosis unit of the kind attached to some American police departments) turned down a reasonable-sounding request from the Islington police who were faced with the kind of case ostensibly well-suited to the hypnosis technique.

Baffled by an elusive hit-and-run accident, the Islington officers felt that hypnosis might improve on the vague eyewitness accounts of a car allegedly involved, a green Morris Marina saloon said to have knocked down 84-year-old Arthur Wainwright and left the scene. Hypnosis might have sharpened the memories of bystanders and enabled the police to trace the car—but needless to say such a result had no guarantee. It is irrelevant anyway because the Yard refused to sanction the attempt.

"Generally, hypnosis is in experimental stages," said a spokesman quoted in the *Sunday Mirror* for November 14, 1982, "and is not suitable in, nor applicable to, every inquiry."

If we may judge by an action in the House of Commons only eight days after that newspaper item, the viability of evidence police collect through the use of hypnosis has aroused the curiosity of more than just a handful of philosophers and theoreticians. A topic that inspires a written response in the

ABOUT THE AUTHOR

MICHAEL GOSS is a full-time free-lance writer in his 30's who lives today in the place of his birth: Grays Thurrock, Essex, England. From 1968 to 1971 he studied at Leeds University, winning First-Class Honors in English Literature. Thereafter, at Nottingham University, his thesis on Victorian Supernatural Literature earned his Master of Philosophy degree. For the 12 months of 1975 he attended the School of Librarianship taking a postgraduate diploma in librarianship.

While attending college and after graduation, Goss worked in various branches of Great Britain's civil service (as a clerical officer and library assistant) but since 1981 he has devoted his time to free-lance writing. He has written a number of feature-length articles for *FATE* and his work has appeared in various English publications dealing with the paranormal, satellite television and telecommunications history.

His only published book to date is *Annotated Poltergeist Bibliography* (Scarecrow Press, Metuchen, N.J., 1979) but a second book, *The Evidence for the Phantom Hitchhiker*, is due for publication in England in 1984.

British Parliament needn't be taken as a sign of deep national concern but neither should it be disregarded as merely a political time filler. Someone high up evidently felt that the matter of police use of hypnosis deserved an official government statement.

Home Secretary William Whitelaw told the House of Commons that "there [is] a growing interest in the forensic use of hypnosis but it [has] clear limitations and drawbacks." Nevertheless, plans were afoot for a Home Office review to establish official guidelines for that forensic use. Whether these will encompass the safeguards stressed by Dr. Orne and other speakers at the seminar of late

1981 remains to be seen. But it was clear at the end of 1982 that the authorities were not happy with the roseate view of hypnosis promulgated by the press, that they recognize its "clear limitations and drawbacks" in police work, and that they have discerned the possibility that hypnosis may not be the greatest aid to law enforcement since the invention of the magnifying glass.

* * *

WHILE THE credibility of hypnosis as an aid to police investigations was being challenged, the possibility that it might help the nefarious activities of the criminal opposition received unexpected substantiation.

The "hypnotically motivated crime" has long been a staple ingredient in fiction and it has become commonplace to hear authorities insist that a hypnotized subject cannot be influenced to do anything alien to his or her moral or ethical code. Refutations become even stronger when the hypothetical crime involves some element of sexual abuse, coercion or seduction. The very notion is derided as a melodramatic device lifted from pulp novels and B-movies; no educated person should take it seriously. By and large this is quite correct—but there are times, as in the strange case of Dr. S., when real life catches up with and even surpasses the inventions of Hollywood.

Not that any reputable Hollywood producer would handle a scenario like that thrust before the British public on November 24, 1982, the same day the prestigious *London Times* published details of the Home Office's proposal for guidelines for police hypnotists. As a cinema, the saga of Dr. S. would strain credibility and offend the canons of decency.

Sex and hypnosis in tandem have always been a salable combination and this bizarre case offered a third ingredient—drugs—to make a really spicy brew. The end result was salacious, unsavory and mercilessly blatant, the sort of thing that cynics say sells newspapers and the sort of thing that ethical hypnotists hate to see in print.

In this case the hypnotic seduction cliché could not be passed off as fiction. Contrary to time-honored assurances from the experts, hypnosis had been misused to maneuver female patients into highly-compromising situations and the individual guilty of this gross misuse was a member of the medical profession, to which (according to many clamorous voices) the practice of hypnosis should be solely entrusted.

Dr. S. employed hypnosis to inveigle three female patients into sexual liaisons, later graduating in at least one instance to a "cocktail" of assorted tablets which had a marked effect on his victim's moral judgment. The doctor was eventually arrested on a charge of obtaining drugs through false prescriptions and sentenced to three years in prison. He served only three months because of his poor health.

Charges of "immorality" in hypnotherapy are almost as old as the science itself. Pioneer mesmerist Dr. John Elliotson fell afoul of slander in the 1840's. But the truth is that 99.9 percent of such scare stories are completely unfounded. While each year a small quota of doctors are struck off the British medical register for sexual misconduct with patients, hypnosis seldom figures in such cases. The mechanism of the abuse depends on the doctors' privileged positions, not on

their mastery of some occult, willpower-eroding technique.

Yet the fact remains that the activities of Dr. S., a 55-year-old consultant psychiatrist at a north of England hospital, give the lie to the belief that hypnosis cannot procure the sexual compliance of an entranced subject. Although the General Medical Council proceeded on the evidence of only one of a trio of allegations (which alone was enough to have him removed from the medical register), the hearing revealed that Dr. S. had a fairly standardized hypnotic procedure that had "worked" on three different women. This involved a skillful misdirection of the patient's imagination, leading her into a mental situation where sexual arousal was likely (although not inevitable). Under hypnosis the patient was instructed to imagine herself on a desert island The sun was warm She wanted to remove her clothing There is little need to expand on what followed. In the later stages of his relationship with "Mrs. W." the doctor no longer needed to bother with hypno-fantasy. She developed a remorseless obsession for him and hypnosis played no part in what happened when they were together.

All three victims had been referred to Dr. S. for treatment of mental problems and probably were more than normally vulnerable to hypnotic suggestion. But hypnosis is not usually deemed capable of inspiring an emotion foreign to the subject; you cannot be ordered to love or hate at the command of the hypnotist.

We may speculate that the mental condition of the women inclined them toward an emotional dependence on the

doctor, a dependence that might lead to physical expression. Freud warned that the interrelationship between patient and therapist, with or without hypnosis, is deep and potentially erotic. Thus it might be possible to defend Dr. S. on the grounds that the three women were prone to falling in love with their doctor, regardless of who he might be. And as Dr. Albert Moll, the great Berlin authority, said at the 1921 trial of Peter Grupen, Germany's "Svengali Murderer," love can exert a bondage far stronger than hypnosis could ever hope to forge. But this is merely psychoanalytical speculation not supported by the evidence produced at the hearing.

Dr. S. cannot be excused for engineering the "love fantasies" which caused three women to welcome his advances. It cannot be denied that hypnotic suggestion (in this case, the "desert island paradise") broke down moral barriers, making the women less likely to resist those advances. We may gibe at one newspaper subhead—HE HYPNOTIZED THEM INTO SEX—but it's hard to refute.

Several curious points emerged from the media's descriptions of the case, not least of which is the absence of post-hypnotic amnesia, a strange and often spontaneous loss of recall which makes deep-level subjects unable to say what happened when they were in the trance state. Apparently Dr. S. did not suggest that such amnesia would occur and the women were able to reconstruct totally what was said and done during their trances. Maybe none of them was a deep-trance subject and posthypnotic amnesia does not always occur even when the hypnotist has suggested it. To theorize that the trance states of these

patients were unusually light or to suggest that they "weren't really hypnotized" and that sexual behavior can only develop when some powerful emotional factor independent of hypnosis operates between hypnotist and subject are only ways of dodging too many questions. We can't simply write off the Dr. S. affair as a dubious anomaly by assuming the victims were somehow "abnormal" hypnotic subjects.

The Dr. S. case shows that the Svengali-Trilby stereotype can, under certain ill-defined conditions, leap from the pages of fiction into the real world. For years the medical establishment has been saying this is impossible. Now a representative of the august profession has shown us that it isn't. Now how many people will shake their heads when their doctors suggest hypnotherapy? *That is the real harm done by Dr. S.*



LAW HEXES FORTUNE-TELLING

THE CITY Council of Lafayette, La., has made it illegal to cast spells or foresee the future for a fee.

"They've turned the clock back 200 years," said Christie Stevenson, a believer in metaphysics who appeared before the June 21, 1983, council session to argue against the law. She called the action a witch-hunt and said the ordinance will be impossible to enforce.

The unanimous vote amended a 1957 law which critics said conflicted with the Constitution's guarantee of free expression. Technically, it could have prohibited a person from carrying a sign in public predicting the world's end, said Assistant City Attorney Greg Moroux who redrafted the amendment.

As redrafted, the law broadens its prohibitions by designating specific practices and making it illegal to charge

for telling fortunes or to advertise a fortune-telling service.

The psychic community was up in arms. One opponent, David Latour, told the council that the law imposes on religious rights and prevents low-income families from receiving spiritual aid. "Asking a psychic not to use his power is a crime against nature," Latour said and went on to argue that even law enforcement agencies have used psychics to locate missing persons; the Lafayette Parish Sheriff's Office once called on a psychic to locate a body.

The amendment was drafted after Bob Broussard, an attorney for Betty White Adams, a Lafayette fortune-teller known as Sister White, got a restraining order that forbade police to arrest her for violations of the old law, on the grounds that it violated the Constitution.

Does the new law also ban fortune cookies and horoscopes?



ORDER IN THE COURT

ONE DAY in the 1870's a grammar school in Goderich, Ontario, held a mock murder trial. Among the various students in the make-believe courtroom drama were George Tate Blackstock playing the prosecuting attorney, M. G. Cameron portraying the prisoner's defense counsel and R. G. Reynolds in the role of sheriff.

In April 1911 a man named George Lanstone stood trial in Goderich for the murder of his six-year-old son Freddie. The prosecuting attorney was George Tate Blackstock, the defense attorney was M. G. Cameron and the sheriff was R. G. Reynolds.—*Dwight Whalen.*

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By D. Scott Rogo
Reprinted from *Reincarnation Report*

The final results of my survey were encouraging, though. I was able to collect a core of 20 highly credible accounts from what appeared to be stable, educated and literate people who had experienced spontaneous reincarnation memories. Seven of these memories came by way of dreams, while six others could be classified as "waking vision" cases. An additional four cases evolved from strong *deja vu* reactions to places the percipients had visited or to material they were reading at the time. Two other reports came from people who had been meditating when the memories surfaced, and one account was of a past-life scene encountered during a vivid out-of-body episode. (This totals more than one set of recollections.) This simple survey did much to bear out my feeling that memories of past lives, be they genuine or fantasy, are linked to altered states of mind in general and not just to hypnosis.

Now let's take a look at some of these cases in more depth.

The dream cases were the most notable and consistent. My correspondents tended to identify them as reincarnation

dreams because of their odd subjective quality. The dreams were especially vivid or repetitive, or they brought with them a strong sense that they were actual memories and not simple unconscious constructions. Also impressive was the fact that a few of them contained veridical (or "truth-telling") elements.

One fascinating case was contributed by a woman in California who had been having repetitive reincarnation dreams over a number of years. I was struck by her matter-of-factness when she initiated her account by writing that "being a realist I did historical research on these dreams to see if [they had] any basis in fact. Many facts proved true."

One of her dreams did turn out to contain just such corroborative information. The dream setting was a crude hut in some distant country and era. The woman found herself dressed in peasant garb sitting with her obese, reddish-haired husband.

"I am greatly worried," she recounted of her dream, "but my husband, my boss, keeps telling me there is nothing to worry about. He has arranged everything. I'm aware my husband was a ruler on the mainland, ruthless often in conquering of other territories, something I hated. Now, invaders had approached the mainland coming near my husband's territory. We had fled to a small, green farming island. We had changed into peasant garb to conceal our identity, to appear as members of a farm family. The invaders would kill my husband if they found him and kill me too since I was his wife.

"There were shouts outside and we went out and saw Vikinglike ships approaching the island. They were

looking for my escaped husband!"

The dream came to a violent climax when the woman noticed and for no apparent reason panicked at a ring on her husband's finger. It bore a huge rectangular stone engraved with crude carvings. It was at that moment in the dream that the door to the hut was broken down and the invaders entered. The woman woke up before reexperiencing what was most likely her imminent death.

"I thought it interesting," my correspondent went on to say, "that I had seen Viking ships, but I could not believe that anyone, with any comfort, could wear such a huge ring as I had seen on the man's finger. Nor did I catch the significance of such a ring.

"I went to the library to research the age and value of a beautiful cameo ring passed down in several generations in my family. It was in that ring book that I discovered the origin of the cameo—carved stone. Originally these were signet rings of rulers. The largest and most crudely carved were of ancient Scandinavians! The life-sized photos of such relics matched the ring in my dream as to size and clumsiness!

"Then no wonder my panic in that dream. The signet my husband absentmindedly forgot to remove identified him to the Viking invaders!"

Seeing or recalling such artifacts or emblems, which helps the dreamer to date the dream and its significance, cropped up in more than one case I collected. Another woman wrote about a dream in which she perceived herself as a man in a drafty and uncomfortable stone building. Later she realized that she had probably been wealthy, since servants had been part of the scene. But the real significance of the dream rested

with a peculiar brooch the woman had seen her "wife" wearing.

"My wife wore a large silver brooch," she recalled, "like a buckle only with no belt, under her breasts. That seemed to be very important. It was beautiful too. I drew a picture of it then, although its design had faded and my memory [was] lost in the ensuing years."

It was not until many years later that the meaning of the brooch came back to her dramatically. She was reading on Scottish life when she saw the identical brooch illustrating a section on a particular clan. It was a family insignia. "When I saw the picture," she explained in her letter, "my stomach turned over and I started to perspire with the excitement of recognition."

The woman also dreamed of her death at the hands of marauders. The dream was so striking that, even before she verified the buckle and its design, she wrote out an account of the dream and sent it to a researcher interested in reincarnation. This witness is now an associate professor at a major university and remains puzzled but intrigued and challenged by her teenage experience.

A third fascinating dream case came from a woman in Texas who also discovered that her nighttime reverie contained a veridical element. She had experienced a recurrent dream as a young child during which she was trying to approach a poorly constructed and crude bridge extending over a large body of water. She always found herself trying to reach the bridge by way of a ladder which led up to the actual structure. The dream made a lasting impression on her mind and she intuitively linked it to a previous life. But it wasn't until years later when she

was thumbing through a copy of *Life* magazine that she realized the significance of the scene.

"What should I find in it," she said, "but a half-page picture of *my* bridge. And what is more, it was taken from the same angle that I always approached the bridge in my dreams."

The bridge turned out to be the first catwalk bridge across New York City's East River and predated the construction of the Brooklyn Bridge in the 1870's. It was a crude bridge and many people fell to their deaths while trying to cross it.

The history of the bridge also helped my correspondent appreciate the full meaning of the dream. She realized that she had probably died trying to cross the bridge. This trauma had probably resulted in her recurrent and inexplicable dreams. This revelation also helped her overcome her lifelong phobia that she would die by falling from a high place. Seeing and reading about the bridge in *Life* permanently and instantaneously cured the problem.

What impresses me about these reincarnation dreams is how they all seem to follow a consistent pattern. They are all violent and usually relate to the dreamer's death. Now if reincarnation actually occurs, it strikes me that this is just the type of experience or information that would indeed emerge, if nothing else, in the next life. One's death, especially if it occurred violently or tragically, might be expected to impress itself forcefully on the new life. Traumas we suffer in this life affect us the rest of our lives, so traumas suffered in a previous existence might make a similar impression. It is also interesting

that Dr. Ian Stevenson has found a similar pattern in his investigation of children who spontaneously recall past lives. They too tend to remember lives that ended tragically.

The skeptic might argue that there is probably some psychoanalytic reason for the predominance of the death motif in reincarnation types of dreams. But death is not really a prominent theme in normal dreaming. So the types of cases summarized above constitute at least inferential evidence for the reincarnation theory—especially when one considers the strong veridical elements they often contain.

* * *

THE DATA I collected from people who recalled their previous lives during waking visions did not conform to as consistent a pattern, but they were no less fascinating. These were primarily cases in which the participants found themselves suddenly transported in time and momentarily *lived* a scene from a past life. They didn't merely recall it. These reports read much like those rare instances of retrocognition that have found their way into the literature of psychical research—cases in which people become caught up in the sights and sounds of a past time and actually become confused between the scene and normal reality.

For example, one woman wrote that she underwent such an experience as a student listening to a lecture. "Suddenly the room filled with intense light," she said. "It became warm, almost stuffy—I turned to see what the light was from and was startled to see that the tree was in full bloom, the sun was shining brightly and the windows were open. My attention focused on the students in

front of the window and they were dressed in very strange clothes—the girls had on long dresses and ribbons, most of the dresses had high collars, [and] the girls wore no makeup (which was totally unusual) and the boys were dressed in cord knickers with hightop shoes or sneakers, collarless shirts and very strange haircuts. My own dress was similar to the other girls' and I was totally dumbstruck by this since I *always* wore jeans. I must have gasped because the next thing I remember was the teacher saying something to the effect that I should pay attention and answer her question, if I could. Most startling to me was that I apparently did not miss much of the lecture since I answered the question correctly but do not remember what the question was or the fact that a question was directed to me."

A correspondent writing from Idaho contributed a similar account. She was in bed waiting to fall asleep when her eyes became affixed on a peculiar light in the room. Suddenly it appeared as if, in her own words, "I seemed to shift into a completely different world than the real one in which I lived." She meant this literally and not figuratively. She found herself as a child huddled with her mother in a house hiding from German soldiers who were prepared to kill them upon discovery.

This particular correspondent has undergone a handful of such experiences during her life. These scenes tend to be so vivid that the woman actually senses that she has been transported back in time. They don't manifest as "visions" as we normally conceive them and she describes these experiences as "switching time frames."

During one such episode, for instance,

she was riding in a golf cart with her husband. "We were going down a very rough cart path through the trees, very fast, when for a few seconds I felt like I had switched time frames," she wrote. "We were in England, clattering down a country path in a cart drawn by a horse." The scene lasted for a few moments before she was suddenly brought back to everyday reality. She told her husband about her experience immediately, hoping that he had shared some part of it. But he had not.

Analyzing the meaning of these experiences is just as challenging as interpreting dream recollections. Such episodes could indeed be caused by past-life memories. It is also possible that the percipients psychically tuned in on a past time and place. Such incidents could also be the result of spontaneous electrical activity in the brain, especially in the temporal or frontal lobes. It is well known that tiny seizures (which have nothing to do with epilepsy) sometimes occur spontaneously in these areas of the brain. They usually result from spontaneous neuronal firing and the result is a strong *deja vu* experience in which the percipient will suddenly believe he has lived whatever he is doing or seeing before.

Such activity in the brain does not usually lead to the emergence of prolonged or complex visions. Electrical stimulation of the cerebral cortex of the brain will, however, result in the reliving of a part of one's *own* earlier life. These bits and pieces of neurophysiological data cannot truly explain waking vision cases but might indicate that such episodes have a basis in normal brain physiology.

There are, however, certain weaknesses

in this theory no matter how we stretch it. Many of the waking vision cases in my collection revolve around the percipient's death, just as do reincarnation-linked dreams. This overall consistence is impressive. Nor have I come across any purely neurophysiological writings on hallucinations which include or describe experiences that match those given by my correspondents.

The fact that electrical stimulation of the brain can result in *deja vu* experiences is certainly a good reason to judge such material skeptically. But some *deja vu* cases which seem linked to past-life recall contain significant veridical elements. These accounts cannot be explained neurophysiologically by any stretch of the imagination.

A particularly impressive *deja vu* case occurred to one of my correspondents while she was driving with a friend along a New England turnpike. She had never visited the area before but she suddenly began experiencing rapid-fire *deja vu* sensations. She even began predicting what they would see and find as they drove around each curve and bend in the road. These experiences were so vivid that the young woman intuitively realized that she had lived in the area before in a past life. Very specific memories of this life welled up in her mind and she was able to describe to her friend the house in which she had lived as a young child. This was located, she went on to say, in the small town they were approaching. The two adventurous young women were able to find the house on the basis of this description.

This discovery prompted even more memories to emerge in the young lady's mind. She recalled dying young of some disease and being buried in the town

cemetery. She was even able to tell her friend the exact location of this cemetery, just out of town near the turnpike. The two women continued on their way and actually found the cemetery in that location. The young woman was so elated by the discovery that she wanted to explore further and find her own grave. But by this time her friend was so thoroughly spooked by the entire experience that she refused to go on with the investigation.

Probably the most curious *deja vu* case I received was from a man in Michigan who had experienced a long-time fascination with the career and death of General Custer, although he had never taken the time to research the cavalryman's life. His actual reincarnation experience came while he was reading a book about Custer to see if some of his "impressions" and intuitive feelings about the man's life and career—especially his death—were correct.

"While reading," he wrote, "I suddenly realized I was actually living some part of the real action. My heart was pounding like I was riding among the Indians and I found my hands sweating so bad I could hardly hold the book! I was in real terror when the sudden realization hit me that I was simply holding the book in my hands and was not riding and fighting for my life. I was shocked!"

This experience led my correspondent to believe that he probably rode with Custer during his last and famous stand. His recollections also seemed to tie in with the fact that as a young child playing cowboys and Indians, he had developed the notion that an Indian fighter should save one bullet for

himself in case he was caught. He later learned that this was a widespread custom among 19th-Century Indian fighters, who considered suicide a better option than death by torture should they be taken captive.

Much more could be said about the relation between past-life recall and altered states of consciousness. There is, for instance, a sizable literature on drug-induced past-life recall. Meditation can also serve as a means for tapping such memories and even certain forms of massage have been used. The real puzzle, though, is why so few researchers interested in reincarnation have ever bothered to study this body of literature. The so-called serious or scientific parapsychological literature has focused almost exclusively on two types of cases—children who have recalled their past lives from birth and those recollections elicited through hypnotic regression.

Just about the only researcher who has studied the types of cases illustrated in this article is Dr. Frederick Lenz, a San Diego psychologist who has collected about 120 accounts from people who have recalled their past lives in dreams, meditation and other altered states. These are written up in his book *Lifetimes*, in which the psychologist claims that past-life recall tends to occur within the context of a specific phenomenological syndrome.

Lenz claims in his book that people who remember past lives through spontaneous imagery go through a specific series of stages before the emergence of the actual memories. During the first stage the subject begins to hear a ringing or other sound in his ears which becomes overpowering. He feels his body becoming lighter and sees vivid

colors dancing before his eyes and the room seems to vibrate. The experiencer becomes ecstatic and then, finally, he merges with a scene from his previous life. The whole drama seems very similar to the phenomenology which accompanies the near-death encounter and some out-of-body experiences.

I was most interested in Dr. Lenz's work when I first read it and was intrigued with the question of whether my own data would corroborate his findings. They don't. In fact, not a single case in my collection showed any conformity to the patterns Lenz outlines in his book.

How can one explain this disparity? One possible explanation is that in collecting his data Lenz somehow cued his correspondents and witnesses as to the type of material he was collecting and expected them to come up with. Or perhaps he simply attracted people who

heard about his work and views and who then tailored their experiences to fit the patterns he felt he had discovered. The results of my own work lead me to believe that if indeed a "Lenz effect" exists, it is certainly not as universal as he believes it to be, nor does it appear to be an integral part of the reincarnation experience.

Tapping past-life memories through altered states of consciousness is a challenging and provocative addition to the frontiers of reincarnation research. These cases cannot stand alone as proof of the rebirth doctrine. But placed within the context of other lines of research, they possess a certain compelling aura. They certainly are the most neglected area of reincarnation research and may be telling us something very important about rebirth, karma and the psychology of the unconscious.



HOW TO GET RICH

AUPI REPORT from the Soviet Union in August 1983 says that Lyuba, a fortune-teller, is getting rich by charging 10 rubles a visit and keeping authorities at bay with curses and threats. According to the July 31, 1983, edition of *Trud*, a labor union newspaper, Lyuba lives in the village of Tarasovka outside Moscow and people line up outside her house for consultations that cost 10 rubles (\$13.50).

"She works without days off or vacations," *Trud* reported. "Thus from her magic she makes 5000 to 6000 rubles a month" and owns a foreign car which is rare in the Soviet Union. The average Soviet citizen earns about 200 rubles (\$270) a month.

Two reporters from *Trud* tried to interview Lyuba. She greeted a male reporter with a "lethal glance" and

refused to talk to him. A woman reporter had better luck. Waiting her turn in line, she walked "into a spacious hall. From the ceiling hung a luxurious crystal chandelier and in the room was superfashionable soft furniture."

Lyuba receives her clients in a small shabby room, however, and when the reporter entered the fortune-teller seemed to sense something was wrong.

"You come to me with evil intentions," Lyuba said. "Take your 10 rubles and never let me see your face again."

Local authorities have had little success in curbing Lyuba's business. *Trud* concluded, "Once they sent eight representatives from the police and other organizations [to Lyuba's house] and received a shower of threats and curses."

But for a Dream . . .

When Dad looked into the future,
he saw tragedy. To save our lives, he
would have to change the future. Could he?

By Robert L. Liddil

MY FATHER Oscar Liddil is a thoroughly practical man who spent his working life dealing with real objects, assigned tasks and concrete conclusions. In his view anything that deals with the paranormal is farther away than the moon. As a youth he went into the coal mines of western Indiana to work beside his father Ed, another practical man with no sympathy for the unexplainable but an empathy for the instincts of the animals with which he worked. I remember my grandfather's stories about trusting horses and mules; sometimes, he said, their instincts saved his life. But my father could accept that without conceding that animals have supernatural gifts.

One particular day Dad was given a very ordinary assignment to load coal in a room that had been "shot" the night before. When his mule refused to pull the car into that room, Dad went looking for Granddad for advice on how to get the balky mule to move. Granddad warned him not to go into that room, never to go into a chamber if his mule wouldn't. Later that morning the roof in Dad's assigned room collapsed and the fall of slate would have killed anyone working there.

Many would call that "animal instinct." Granddad said the mule's sensitive ear tips picked up vibrations in the tunnel roof. Such an experience should have shown Dad that some things are beyond human ken.

Other times my father showed little signs that his own life and perceptions weren't as cut and dried as he liked to make out but he never talked about them except to pass them off as "hunches." And none of these were of much moment. Even the one incident I witnessed as a youth wasn't of any consequence, just eerie and exciting to an impressionable boy.

My mother's sisters lived in a town about 50 miles from our home and we visited infrequently. It was always an "occasion" when we got together. After they moved into a different house and remodeled it completely, they invited us to spend a weekend, "a sort of housewarming," their letter said. They sent detailed instructions on how to reach the house but said nothing about the nature or extent of the remodeling work.

When we arrived at my aunts' house Dad looked around the living room, then began to talk about the remodeling—a wall removed here, a new door there, even a detailed description of the wallpaper they had replaced and work

done in rooms he hadn't yet seen. We were all amazed when my aunts confirmed everything he said. When they asked him how he knew he just shrugged and said it just seemed that was the way things had been—yet he'd never been inside that house before.

Time passed and I grew up, went to college and became a teacher. For a few years I taught close to home and then the opportunity came to move to a better position in Roswell, N. Mex. It was a good job but time-consuming so visits home to Indiana were limited to a week or two each summer.

In 1960 we wrote back and forth planning a more extensive vacation together. (My folks said they loved the New Mexican scenery and climate but my wife and I knew that what they loved most of all was their only granddaughter Katie.) The upshot of our planning was that we would go to Indiana for a week in mid-August and they would accompany us on the return trip to New Mexico to spend another two weeks.

The first couple of days after we arrived in Indiana were spent in joyful reunion, our daughter being the center of attention. But on the third day Dad became withdrawn and distracted. When I asked him what was troubling him, he said he was a little concerned about how his car would handle on the long trip. (He had a one-year-old car which had never given him a lick of trouble.)

Our mood was a little less festive but we followed through with our plan, leaving for New Mexico on a Friday evening just after sundown; Dad preferred driving at night when it was cooler and traffic was lighter. We planned to follow U.S. Hwy. 40 to St.

Louis and then take U.S. Hwy. 66 across central Missouri.

Ordinarily, when we traveled in tandem, I led and Dad followed, but just past St. Louis he signaled me to pull over. When I got out and went back to his car, he looked somewhat uneasy but all he said was, "Let me lead for a while."

I agreed and returned to my own car. He pulled around me and set a somewhat slower pace. I settled in behind him at a comfortable interval for what I expected to be a completely uneventful drive down U.S. Hwy. 66.

A few miles west of Sullivan, we topped a small hill and saw red emergency lights flashing and fuses waving a few hundred yards ahead. Dad slowed immediately and approached the accident scene cautiously. A couple of sheriff's cars were parked in the median and three or four other cars were parked alongside the road. An officer waved us through and as we passed I saw two bodies lying in the left-hand lane. One was covered with a blanket but the other was still exposed, terribly broken and mangled. No wrecked cars were to be seen—although obviously there hadn't been enough time for a wrecker to remove them.

As we pulled away from the grisly scene I noticed that Dad was driving even slower than previously. He pulled into the parking lot of an all-night diner in Rolla and we followed him. As we had coffee he looked pale and shaken but said only that seeing the aftermath of the accident had unnerved him. When we started out again he told me to lead but not to drive too fast.

I kept watching his headlights in my

rearview mirror and noticed that he was tending to weave slightly, most unusual for him. Then, just short of Waynesville, he flickered his lights, our signal to pull over and stop. When I went back to see what was the matter he was doubled up in his seat. His ulcer was causing so much pain he couldn't go on.

My wife drove Dad's car into Waynesville and we managed to find a motel with a vacancy. We put Dad to bed and waited for morning to find a doctor who sedated him and prescribed the same kinds of medication he had left at home. We stayed in the motel for a couple of days until Dad felt well enough to return home. During that time I tried to get him to tell me what had upset him so greatly. He wouldn't talk about it.

When we finally got back on the road, we headed for New Mexico and my parents returned to Indiana, our long-planned vacation spoiled.

I telephoned as soon as we arrived

home to be sure they had made it safely. I asked my mother if she'd learned what had made Dad sick and she said he hadn't told her anything but after a day's rest he seemed to be feeling better. A couple of weeks later she wrote us a letter which explained what had happened.

Despite Dad's reluctance to accord any credibility to anything paranormal, he finally admitted that he had had a vivid dream the second night we were in Indiana. In the dream he had seen the part of our trip west from Sullivan just as it had happened except that in the dream I had been leading. Then, as he topped the rise where we saw the accident, the scene had been just the same—but the bodies on the highway had been *ours*!

Was it mere coincidence? Did he get a glimpse of a future he could change by changing car positions and did he, as lead car, then proceed slowly enough to change history?



CHURCH OUTLOOK BULLISH

THE CHICAGO TRIBUNE reports that a Redondo Beach, Calif., minister reversed the collection routine and passed a plate of \$10 bills, asking each of his parishioners to take one. Each of the 200 persons in the United Methodist Church complied with the understanding that he or she would go out and make it multiply.

This relates not to the parable about the loaves and fishes but rather the one about the talents: A wealthy man gives each of his servants silver coins, then asks what they have to show for his largesse a year later. Two of the three invested theirs wisely and the third buried his. It's easy to guess which

servant won the master's favor.

After a year's time the Redondo Beach congregation had quadrupled the original \$2000 through some rather offbeat investment programs. One woman bought material to crochet covers for clothes hangers which she sold, netting \$38. A married couple combined their take and bought a share in an electronics firm for \$20; they sold it a year later for \$50. Another woman used her \$10 to enter a bowling tournament and turned over her \$75 first prize to the church.

The newspaper item doesn't mention whether anybody's investment went sour.



Author's first painting was stolen from her Indiana home more than 20 years ago.

MY PAINTING CAME HOME

Over two decades and thousands of miles later I was reunited with a personal treasure that I had never expected to see again.

By Sally Remaley

ON MONDAY mornings I usually get into my car and drive around town taking care of my business—the post office, the bank and so on. On Monday, January 31, 1983, on the way to downtown Bradenton, Fla., when I passed the Salvation Army's new retail

store I felt an unusually strong urge to stop and go in.

I buy a lot of things there. Not only do I get bargains and save money but I feel as if I'm helping a worthy organization. I needed nothing special that day, however, so I drove past and on to the post office.

On the way home the urge to stop at

the Salvation Army store was so strong I couldn't resist it. I parked and went in just to browse—but at the same time I couldn't shake the strange feeling that I was there for some special reason, whatever it might be.

Then, way back in the rear of the store on a high shelf, I saw an oil painting which looked more than a little familiar. I rushed back and lifted the little painting down. It looked familiar because it was one I had done years ago. *It was my very first painting*—on inexpensive canvas board, its back now stained and worn.

I had lost the painting, along with everything else, when my house in Hobart, Ind., was burglarized more than 20 years ago. After that I traveled extensively before settling down in Bradenton. Throughout the years I have often wished I still had that first little painting, crude and amateurish as it was.

I have painted many pictures since that time but you always treasure your "firsts," your first story, your first beau—and your first painting. I was not only astonished but pleased when I found the 8×10-inch canvas in the Salvation Army store.

It was tagged \$1.50 but worth a lot more to me. Who knows all the places it had been in the meantime? Items sold



Author Sally Remaley is a journalist who has written for UPI and various newspapers. She is also a frequent contributor to FATE.

by the Salvation Army are donated and there's no way of knowing in most instances where they originated. On second thought perhaps it's best I never know. It's enough that somehow the painting has come home.



A MAN WHO OUGHT TO KNOW

IN THE category of "he knows what he's talking about," an issue of *Fortune* magazine carries the following letter from a reader commenting on a story that appeared in the November 1982 issue:

"In 'John de Lorean's Long Downhill Ride' author Ann Morrison incorrectly labeled cocaine hydrochloride as 'China

White.' China White is the name given to heroin coming from Southeast Asia. 'Snow White' would have been more appropriate nomenclature."

Fortune noted that the letter came from a man who is serving a 20-year sentence in the Lewisburg, Pa., penitentiary for distributing controlled substances.

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(P.M., Lydd, Kent)

"Thank you for your letter of the 6th December 1980. The contents have been noted and the appropriate action will be taken."

(West Yorkshire Metropolitan Police—Yorkshire Ripper Squad)

Note: Arrest made on 2nd January 1981—less than four weeks later!

"Thank you for the Horoscope and Predictions which arrived last week. I am pleased to say that a couple of your predictions have already been verified."

(R.B., Johannesburg, South Africa)

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"I am very happy with my Analysis. The thing that most impressed me was the reference to the fact that I should take care of my kidneys. I've been suffering from them for two or three weeks now and have had to have medical treatment."

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PSYCHIC PSYCHEDELICS

YOU DON'T HEAR much about LSD anymore. Psychedelic drugs don't get the attention they received in the 1960's and '70's and today relatively few scientists are investigating them. Yet LSD-25, mescaline and psilocybin not only ushered in the consciousness revolution but forced our materialist culture to be more open to mysticism, reincarnation and psychic phenomena.

During the heyday of psychedelic drugs a great deal of parapsychological experimentation with these substances took place. The history of ESP testing with drug-intoxicated subjects in fact goes back to the 1920's, when French researchers experimented with organic psychedelics and concluded that they had found a chemical road to telepathy. Two decades ago researchers in Holland, the Soviet Union, Italy and the United States also worked with mind-expanding drugs but not much came of their efforts. In 1964 Drs. Emilio Servadio and Roberto Cavanna, two Italian researchers, published a monograph on the use of LSD and psilocybin in ESP testing which showed marginal results.

R.E.L. Masters and Jean Houston had better luck in New York when they found that subjects given LSD scored better on ESP tests (including card-guessing and picture-receiving tests) than they did when in a normal state of consciousness. But they had to give up their research when legal restrictions halted most psychedelic-drug study in this country. Dr. Walter Pahnke, a psychiatrist at the Maryland Psychiatric Research Institute, wanted to follow up on the possible connection between LSD and ESP, but his tragic death while scuba diving curtailed the project. So today, some 40 years after its first

formal synthesis, we still don't know if LSD can enhance psychic awareness.

The story of how LSD was synthesized is told in Albert Hofmann's *LSD: My Problem Child* (J. P. Tarcher, Los Angeles, Calif., 1983, 209 pages, \$7.95, paperback). Dr. Hofmann discovered the drug in Switzerland while working for the Sandoz Company. (He also first synthesized psilocybin from psychedelic mushrooms and discovered the LSD-related active ingredient in morning glory seeds.) The book, partly an autobiography, partly a primer and partly philosophical reflection, contains some surprises—such as Hofmann's admission that he had long been interested in altered states of consciousness, having had mystical experiences in his childhood. But on the whole the book is disappointing and superficial.

A few sections of the book address issues related to psychic phenomena. In his discussion of psychedelic-mushroom use in Mexico and South America, Hofmann points to a 16th-Century thesis which discussed the prophetic uses to which the mushrooms can be put. (They were used so that the natives could see visions of their own futures.) He also briefly notes that according to legend mushroom use can reveal who "will live or die, which herbs will effect the cure; it reveals who has killed a specific person, or who has stolen the horse; or it makes known how a distant relative fares, and so forth."

In fact, when Hofmann and his colleagues found a Mexican shaman willing to allow their participation in a psychedelic ritual, she made it clear that she *expected* to draw upon clairvoyance during the session.

Surprisingly, perhaps, Hofmann has taken a spiritual approach to the use of LSD.



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"I see the true importance of LSD in the possibility of providing material aid to meditation aimed at the mystical experience of a deeper, comprehensive reality," he concludes. "Such a use accords entirely with the essence and working character of LSD as a sacred drug."

Most of the factual information contained in Hofmann's short book can also be found in Peter Stafford's *Psychedelics Encyclopedia* (J. P. Tarcher, Los Angeles, Calif., 1983, 420 pages, \$12.95, paperback). *Encyclopedia*, first issued in 1976 by And/Or Press of Berkeley, Calif., has been revised and greatly expanded and covers even more drugs than the original edition did. Basically a comprehensive guide to the major psychedelics, it also describes and discusses many lesser-known mind-altering substances including such visionary drugs as harmaline and ibogaine, mood enhancers such as MDA and MDMA, and several short-acting psychedelics such as DMT and related tryptamines. Stafford doesn't merely discuss the "trips" these drugs take you on; he also goes into their pharmacology, neurological and biological effects, and history. He even offers suggestions on what to do if you should decide you want to experiment with the drugs yourself.

Detailed but not technical, *Encyclopedia* is probably the best single source of information on mind-altering drugs available to the general public. Although Stafford says that most drugs are harmless when taken in moderation, he does not proselytize in favor of drug-taking. The book's only flaw is that it could have used a more detailed bibliography.

The author doesn't hesitate to mention, if only briefly, the psychic uses of psychedelic drugs. While he doesn't specifically discuss the possible psi-conductive nature of some psychedelic trips, he observes that some such substances, among them peyote, psychoactive mushrooms, psilocybin and cohoba snuff, have been used historically to enhance telepathy and prophetic gifts. Stafford, however, says nothing about LSD's possible psi-enhancing properties, which is odd since this drug is one of the few that have been tested experimentally.

Only when he is discussing yage and harmaline does Stafford examine in any detail the psi-enhancing nature of a

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psychedelic drug.* His comments call for some review.

The natives of the Amazon process yage, which produces visions, from a vine and boil it into a stew. (For those of you who saw the movie *Altered States*, that's the ugly brew they were all drinking in the jungle to see visions.) Later the active ingredient in the vine was labeled harmaline and synthesized. Stafford cites two short accounts of anthropologists who witnessed natives displaying psychic abilities while under the drug's influence. However, he also quotes another anthropologist who wonders whether harmaline is any more psi-conducive than any other mind-altering drug.

It seems odd that Stafford does not mention either the French anthropologist Charles Danville-Fife or the American ethnographer William McGovern, both of whom became convinced of yage's psychic potential during their fieldwork in the Amazon. In the 1920's Dr. Eugene Osty, the great French psychical researcher, conducted ESP tests with yage with some intriguing results. When harmaline was first synthesized, it was even dubbed *telepathine* because of its formidable reputation.

Because harmaline is little known and little used in the drug subculture, it has never been made illegal under the federal drug laws. Obviously more research into the drug is needed. Perhaps then Stafford will have to add yet another chapter to his already excellent work.

Not everyone is going to appreciate the rationale behind *Chocolate to Morphine—Understanding Mind-Active Drugs* by Andrew Weil and Winifred Rosen

*See "Researching the Vine of the Soul" by Claudio Naranjo, November 1969 FATE.

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(Houghton Mifflin, Boston, Mass., 1983, 228 pages, \$8.95, paperback). The authors, one (Weil) an expert on psychoactive drugs and the other (Rosen) an author of young-adult books, argue that drugs are here to stay and young people are bound to experiment with them despite the social strictures against their use. So they have written a primer on all psychoactive drugs, legal and illegal, with advice on how to use them without abusing them.

The book has little to offer the reader interested in the parapsychological aspects of drugs, beyond mentioning that certain drugs have been known to instigate telepathic episodes and out-of-body experiences. But a curious report does appear in an appendix devoted to first-person accounts of drug trips. A young screenwriter describes a series

of telepathic and precognitive episodes he underwent while under the influence of phenylcyclidine (commonly called PCP or "angel dust"). This is the first account I have seen linking this notorious and unpredictable drug to the paranormal.

If you want to find out if psychedelic drugs help enhance ESP, your best bet would be to talk with persons who use them regularly. Or you might read Timothy Leary's autobiography *Flashbacks* (J. P. Tarcher, Los Angeles, Calif., 1982, 395 pages, \$15.95), even if from a parapsychological standpoint it is less than fully satisfying.

I had hoped Leary would describe his little-known trip, in 1960, to Duke University where he "turned on" most of the members of J. B. Rhine's parapsychology laboratory. The idea was to test the lab staff for ESP and



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PK while under the influence of psilocybin. Unfortunately Leary does no more than mention his visit in passing. (A brief discussion of this odd chapter in parapsychological history appears in Denis Brian's biography of Rhine, *The Enchanted Voyager* [1982].)

These minor disappointments aside, *Flashbacks* is nonetheless an absorbing book.

It ends with the cryptic promise "To be continued." Let's hope so. Leary casually remarks that he is now experimenting with ketamine, an anaesthetic known to produce mind-altering trips when taken in small doses. The drug also seems to produce out-of-body experiences and visions reminiscent of near-death encounters. It will be interesting to see what Leary has to say about these adventures in his future writings.

OTHER REVIEWS

MYSTERIOUS AMERICA by Loren Coleman, Faber and Faber, Boston, Mass., 1983, 176 pages, \$5.95, paperback.

Let me say at the start that I have some fundamental disagreements with Loren Coleman. Coleman believes that much of what he is writing about in *Mysterious*

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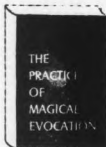
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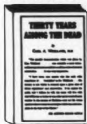
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America has a physical or "paraphysical" reality. I think it's mostly folklore, that is, popular stories with little basis in reality, physical or "paraphysical" (whatever that means).

Coleman is also a devotee of Charles Fort whom he calls an "intellectual investigative reporter." I think Fort was a clipping collector. Rather than being a "healthy skeptic," Fort was, in my opinion, a crank who used his leaden humor and clotted prose style to obscure the many goofy ideas he held. He was one of those fellows who want to write nonsense but to escape responsibility for what they have written.

That said, I must now say that I thoroughly enjoyed *Mysterious America* and recommend it to everyone, Fortean and folklorist alike, who is interested in the strange, bizarre and unusual. Unlike his idol Fort, Coleman has done more than sit in a library reading room; he has collected information in the field. And also unlike Fort he writes clearly and he doesn't try to slip any half-baked theories past you as jokes. Sure, Coleman holds some pretty strange theories but these are clearly labeled, not as strange perhaps but as theories.

Coleman covers all of the more familiar oddities like Bigfoot-types, lake monsters and little men. But he has some items that are strange even in this field. For example, there are the phantom clowns, people (or something) dressed in clown outfits who have been reported to appear mysteriously in various places. There is the Mad Gasser of Mattoon as well as the even more obscure "blue phantom" of Illinois. As the publisher's publicity says, who can resist such stories? Even if you don't believe them, they are a lot of fun; if you do believe them, or even half-believe them, then you can abandon yourself to a frenzy of delicious speculation.

As I'm sure Coleman would admit, the perils of nailing down the facts in these stories are great. Let me illustrate with a brief example. At the start of Chapter Nine Coleman tells the story of the 200-foot-long "dinosaur" supposedly detected by "fool-proof" electronic equipment housed in a shrimp boat in Raspberry Strait, Alaska, in 1969.

Shortly after this "amazing discovery" I was on a radio program with Ivan Sanderson, another of Coleman's heroes and the

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man most responsible for getting this story into the public eye. Also on the program was a representative of the company that manufactured this "foolproof" electronic detector. This expert stated loudly, clearly and repeatedly that the tracings supposedly showing the monster had been crudely faked. He demonstrated this by comparing real tracings with those allegedly produced by the equipment on the shrimp boat. Sanderson didn't argue with the expert; he just ignored him. He failed to mention this damning testimony in his subsequent writings on the "discovery." So the Alaskan monster has passed into Fortean folklore.

But whether you view Coleman's reports of odd phenomena as Fortean mysteries or as folktales, there are a lot worse ways to spend a couple of weeks than driving around the country with a copy of *Mysterious America* tucked away in your glove compartment as you look up some of those strange sites that Coleman writes about.—*Daniel Cohen*.

CASES OF THE REINCARNATION TYPE, VOLUME IV by Ian Stevenson, University Press of Virginia, Charlottesville, Va., 1983, 308 pages, \$20.00.

Many early supporters of Ian Stevenson's reincarnation research have expressed exasperation at his dogged persistence in continuing to collect and study cases of children who recall previous lives. "How many cases does he need?" they complain. "Why doesn't he just come out and state he's

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proven the reality of reincarnation?"

In fact Dr. Stevenson long ago stated that of all possible explanations of these intriguing cases only reincarnation seems to explain all the facts. But he can no more "prove" reincarnation than the vast body of mediumistic evidence can "prove" survival. Critics of his research continue to "explain" (i.e., explain away) his evidence with alternatives more fantastic than simple reincarnation. There is no convincing a debunker who knows that reincarnation is impossible.

Cases of the Reincarnation Type, Volume IV shows effectively why Stevenson continues to study cases. The permutations and combinations of features seem endless and almost every case raises further questions. In the West we have grown accustomed to the Hindu-Yoga concept of reincarnation, whereas in Thailand and Burma (the countries where the cases in this book take place) the Buddhist doctrine of rebirth prevails. Beliefs about reincarnation vary from country to country and it is certainly puzzling to observe how closely Stevenson's cases adhere to local beliefs. If reincarnation is a universal pattern (as Hindus believe), why should it conform to local customs?

This volume contains a number of noteworthy cases. In one Thai case, for instance, rather than almost-immediate rebirth as is common in Asia, one little girl recalls a life as a woman who died many years before after a long, full life. Another young girl recalls a life as a boy who drowned when he was four years old. A venerated Buddhist monk publishes a pamphlet on his past-life memories, with the encouragement of his superiors, although his memories conflict with certain Buddhist doctrines. Another Buddhist monk recalls details of his existence between his previous death and rebirth. A Burmese girl recalls life as a Japanese soldier slain during the Japanese occupation of Burma.

In another case we have a "three-ring circus." Not only does one daughter recall a life as her father's first wife (the Freudians will have fun with that one!) but her two younger sisters also recall previous lives.

Obviously thorough research of all these cases will take more than one lifetime. Let's hope the good doctor will come back and continue his research in his next lifetime!
—David Techter.

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ECHOES OF THE ANCIENT SKIES by E. C. Krupp, Harper & Row, New York, N.Y., 1983, 386 pages, \$19.95.

Archaeoastronomy, a scientific discipline that has emerged only within the last decade or so, weds the study of the skies with the study of ancient peoples in an attempt to discover how their lives were governed and conditioned by their studies of the heavens.

Echoes of the Ancient Skies is a continuation of an earlier work, *In Search of Ancient Astronomies* (1977). Where E. C. Krupp, who is a director of the Griffith Observatory in Los Angeles, provided the editorial "glue" and contributed one article to the earlier book, here he assumes the role of author and in 13 chapters covers the many effects their celestial observations had on our ancestors. It's a fascinating, well-written account, with a text that is admirably supported by excellent photographs and drawings.

The essential question, as Dr. Krupp sees it, is simply this: "Could prehistoric astronomers obtain enough accurate observations" to enable them to predict star motions, summer and winter solstices, vernal and autumnal equinoxes, and other celestial events with sufficient accuracy to incorporate them into their daily lives?

Krupp's answer is yes. To support it, he takes us on a world tour of megalithic ruins, all of which he has visited personally. Along the way he gives short shrift to the speculations of ancient-astronaut buffs. Grumbling that "this sort of flummery sells books," he demolishes Erich von Daniken's Palenque "astronaut" thesis, showing clearly that the tomb-lid carving depicts the "funerary monument" to Lord Pacal of Palenque who died in A.D. 683.

Our ancestors, Krupp says, were a clever and ingenious lot strictly on their own. Their inspirations came from their own observations of the day and night skies; no intervention by extraterrestrials is required to account for their buildings.

Krupp concludes that if our way of designing the universe differs from our ancestors' way, we still have done it for the same reason: "to comprehend the universe in a way that lets us feel at home in it."—George W. Earley.

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MAGIC OF A MYSTIC—STORIES OF PADRE PIO by the Duchess of St. Albans, Potter Publishers, New York, N.Y., 1983, 207 pages, \$15.95.

Probably more books have been written about Padre Pio, the famous Italian stigmatist who died in 1968, than any other modern Roman Catholic figure. Renowned for his wisdom and sanctity and for his many miracles, Padre Pio, the only male stigmatist of modern times, was also known for his clairvoyance, bilocations, healings and the wondrous perfumes that accompanied him wherever he went or even thought of going.

Magic of a Mystic is different from most of the books that have been written about Padre Pio. It doesn't dwell on his stigmata, his miracles or even his life history. It opens with a cursory, episodic biography, followed by a series of reminiscences by persons who knew him well. These reminiscences, the heart of the book, were collected by the Duchess of St. Albans. The Duchess' book is intended to emphasize the human, not the supernatural, side of Padre Pio.

The author's informants have little to say about Padre Pio's miracles, aside from his uncanny ability to see directly into their minds and hearts during their confessions. They focus instead on what perhaps was Padre Pio's most astonishing gift: his ability to transform one's life merely by looking at him or her, speaking a brief word or offering a touch or blessing. Padre Pio was noted for these "instantaneous conversions" and some of the reports presented here are by persons who were not Catholics.

The miraculous side of Padre Pio's life is not completely ignored, of course. Unfortunately, in common with most books about Padre Pio, *Magic of a Mystic* dwells on many old tales of his powers, to which the duchess adds nothing new.

The case for Padre Pio's beatification was opened in March 1983. The Church has begun its exhaustive investigation into Padre Pio's many miracles. When this investigation is completed, perhaps a truly authoritative book on the stigmatist's life will be written. *Magic of a Mystic*, a fine book as far as it goes, doesn't go far enough in examining the many facets of Padre Pio's extraordinary life. So much more could have been said. So much more needs to be said.—Christopher Bloom.

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.

RUNE ENTHUSIAST

Thank you, Garman Lord, for lighting up the past ("Your Future in the Runes," September 1983 FATE).

Oxford scholar Tim Severin sailed a 36-foot leather boat from Ireland to Newfoundland in 1977 to prove that Irish monks under Saint Brendan could have reached America, presumably in the years between A.D. 489 and 583. In *The Brendan Voyage* Severin writes: "But in the final analysis, the only conclusive proof that it had been done will be if an authentic relic from an early Irish visit is found on North American soil. Perhaps it will be a rock scratched with an early Irish inscription. It would be singularly fortunate if such a faint trace is located on a very long coastline"

After *The Brendan Voyage* was published I heard a news broadcast to the effect that a stone has been discovered in West Virginia inscribed in Ogham, the early Irish form of writing favored by Christian monks. This would have been 500 years before the Vikings were reported in Oklahoma.

Not many persons know about the Runestone Historical Site in Heavener, Okla., where hikers discovered runes in 1912. These runes (dated A.D. 1012 by cryptography) are cut about a half inch deep into an upright stone 12 feet high, 10 feet wide and 16 inches thick. The stone is about 50 feet down the side of a deep ravine on 1200-foot Poteau Mountain. The Poteau River runs around the foot of the mountain and into the Arkansas River which flows into the Mississippi.

Oklahoma would have been clear sailing all the way. The Vikings would not have had to haul their ships overland on sapling rollers, as they did in parts of Russia.—*Alice Marie Somerville, Yakima, Wash.*

TURNING TOWARD ATHEISM?

In 25 years of reading FATE I had built up tremendous respect for Curtis Fuller because his "I See by the Papers" almost always has lots of information and unbiased opinion. But his attack on Oral Roberts in the September 1983 issue has torn down about 50 percent of the respect I have been so many years building. He cannot tear down people's faith merely by attacking it.

Oral Roberts *never* preaches faith in Oral Roberts; he preaches faith in God. And faith does produce miracles—as demonstrated by other stories Fuller relates in the same column.

It seems to me that Fuller is leaning toward atheism lately. Atheism, one of the oldest religions on earth, is the most biased and single-minded of them all.—*C. L. Stites, Denver, Colo.*

TIT FOR TAT

In "New Books, News and Reviews" (October 1983 FATE) Jerome Clark is much too generous in crediting (or blaming) me because "the scientific establishment" continues to ignore UFOs. Scientists also ignore reports of Sasquatches and Loch Ness monsters, reports of "ghosts" and "poltergeists" and so-called psychic



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phenomena, pseudosciences in which I have not been involved.—*Philip J. Klass, Washington, D. C.*

THE AUTHOR REPLIES:

I agree with Philip Klass: it is hardly likely that his pronouncements on UFOs have been indifference to the scientific establishment's indifference to the phenomenon. As I suggested in my review, which apparently Klass has misread, scientists' attitudes are far more likely to have been shaped by 20 years of anti-UFO polemics from the United States Air Force.

In recent years a few scientists and science writers (especially those concerned with the search for extraterrestrial life) have cited Klass' 1974 book *UFOs Explained* as the last word on the subject. This book seems to have been the only UFO literature these individuals have ever read. None gives any evidence of any deeper familiarity with the subject and none appears ever to have personally investigated any significant UFO report. In other words, these endorsements tell us nothing except that the authors were gratified that somebody had relieved them of the trouble of having to think about UFOs.

Those scientists who have bothered to investigate Klass's claims—James McDonald, Peter Sturrock, Bruce Maccabee and a panel of physicists assembled by the Condon Committee (*Scientific Study of Unidentified Flying Objects* [1969], pages 748-50 of the Bantam edition)—have been uniformly skeptical of Klass' theories about UFOs.—*Jerome Clark, Highland Park, Ill.*

BUILDERS OF GREAT MICHAEL

I was intrigued by Ian Wilson's article "The Woman in the Iron Chain" (May-June 1983 FATE) about the woman who thinks she is the reincarnation of James IV of Scotland.

I think I know the answers to the questions Wilson asks about that Scottish dreadnaught *Great Michael*, for it was built by my own family in Fifeshire and commanded by Robert Barton, brother of Sir Andrew Barton, my ancestor.

Henry VIII was directly responsible for Sir Andrew's death and it's no surprise that his brother wanted to sail up the Thames and blow the monarch to kingdom come. I have full documentation on this, straight from Scottish records, and have seen the beautiful

model of *Great Michael* in the Edinburgh Castle.

Is it possible that Wilson doesn't know this part of the story?—*Marguerite Steedman, Mount Pleasant, S. C.*

FOR THE DEFENSE . . .

I am sick and tired of hearing unevolved people vent hearsay and unsubstantiated adverse criticism on T. Lobsang Rampa. They know little or nothing about him, haven't done their homework and can't get their facts straight to begin with. I find it sad indeed that such persons spend time twisting the tails of lions.

I know that T. Lobsang Rampa was not a fake, for on two different occasions I have been honored by telepathic communications from him.—*J. M., Detroit, Mich.*

ERRATA

Your editors made a major error in my story "Ghostly Grandfather" (September 1983 FATE), using my grandfather's name (Charles W. Robertson) instead of my father's name (Donald J. Robertson). It seems like odd proofreading not to notice that we named the baby *Donny*, supposedly for my father *Charles W.*

In the text of the story the name of the town we live in was correct but at the end it was misspelled "Barton." This is minor and of no great consequence.—*Charles H. Robertson, Bartow, Fla.*

A MOTHER'S NIGHTMARES

In 1904 my grandmother moved to San Francisco with her three children, aged nine, 11 and 14. To support herself and them she opened two boardinghouses near the Embarcadero and took in longshoremen who wanted to live close to the wharves.

Many months later the oldest child (later my mother) had terrifying nightmares three nights in a row. In each dream she felt the ground shaking and saw buildings on fire and panic-stricken people running wildly in all directions.

My grandmother took these vivid dreams and her daughter's fear as a warning and was convinced they should move. She sold her property and moved to Sacramento.

Four weeks later the great earthquake of 1906 devastated San Francisco.—*G. L. Souza, Redding, Calif.*



MERMAID OR DUGONG?

You have been had by the International Society of Cryptozoology ("The *Ri*—Mermen and Mermaids?", August 1983 FATE). Its author Roy Wagner's standing as an anthropologist does not guarantee accuracy of the report he published in ISC's new and untried journal *Cryptozoology*.

I flew to Papua New Guinea in June 1983 and spent two weeks in the Ramat Bay area of New Ireland province. The only mermaid to be found there is painted on a door at the local high school (see cut).

I interviewed perhaps 100 natives and officials, including nearly all of those quoted in Roy Wagner's article. His informants identified from photos that it was dugongs, not mermaids, they had killed, butchered and eaten. Dugongs are sea mammals which for centuries have fooled sailors into thinking they were seeing mermaids. The magistrate who told Wagner he had thrown a spear at a *ri* from 20 feet away, when shown photos of mermaids and dugongs, picked the dugong as the animal he had seen. Also, different villages have different meanings for the term *ri*; to some it means mermaid and others use it for dugong.

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I found no trace of mermaids at high tide at Ramat Bay. This leads me to conclude that physical evidence for mermaids is and will continue to be lacking.—*Jon Erik Beckjord, Seattle, Wash.*

WHERE THERE'S SMOKE . . .

I heartily believe that where there's smoke, there's fire. In "America's Mystical Mount Shasta" (August 1983 FATE) I was horrified by the derogatory innuendo and caustic ridicule Richard L. Tierney heaps upon the idea that the mountain might actually be the home of a group of enlightened spiritual beings, as many remote peaks the world over have been reputed to be. Who is he to sneer at the idea unless he knows something we don't?

True, many cults have sprung up around the ancient legends and the primary concern of some of them may be monetary. But I think Tierney's article is an expression of a larger issue: the ongoing effort to debunk and cast doubt on modern-day revelations of *true heavenly authority*. The truth, if it got out, would undermine the lucrative organized religions of our day which have grown fat through control of the masses. Cut off the money flowing into those institutions and they would quickly fade into oblivion.

Tierney can hint and deride all he wants to but I would hazard a guess that he comes from a Christian background and is thus prejudiced against whatever evidence might spring from another source. I would remind him that there is less actual evidence for the onetime existence of Jesus Christ than for the mystics of Mount Shasta whom he goes to such lengths to discredit.

As to the origin of Frederick Spencer Oliver's *A Dweller on Two Planets*, I cannot accept Tierney's write-off of its thrilling

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theme as the fantasies of an impressionable youth. Your author totally disregards the main portion of that "novel," which describes in detail life in ancient Atlantis, the beliefs Atlanteans lived by, their technology and Oliver's experiences in a number of lives. Where else can we turn for an in-depth glimpse into the ongoing Atlantis mystery? No 18-year-old could have created the book's intricate plot, complete with accurate examples of the workings of unknown exalted planes of existence and those beings who monitor and inhabit them.

In view of the numbers of people who have been sufficiently impressed by their confrontations in the region of Mount Shasta to commit them to book form, we should be open-minded enough to realize that something otherworldly is going on there. It's all too easy to ignore or scoff at things we don't understand and prejudice has long been one of civilized man's worst failings. If Tierney's attitude of derision is not backed by personal experience, I think he should keep his opinions to himself.

I happen to have been initiated into certain of the "mysteries" of our lost past and into the way our "Heavenly Masters" conduct themselves and their business with the people of earth—so I can speak with some confidence from my own knowledge. Everything contained in *A Dweller on Two Planets* is factual! Therefore I am able to see beyond the *veil of secrecy* which has been deliberately drawn to keep skeptics like Richard Tierney from bursting into their carefully-hidden sanctuaries.—Rowine Arenson, Banning, Calif.

INDIAN LORE AND UFOs

Many American Indians seem to regard UFOs as representing the return of their ancient teachers; they cite various legends and myths to support this belief. The Hopis have been the most vocal but a few years ago at a public meeting I heard a Cherokee chief say that according to tribal legend their race was seeded by women who had been brought to earth in a "spaceship"—what legend now calls a "thunderbird." I met the chief of another tribe who told me of contact with UFOs!

Various mound sites seem to have been the scenes of UFO appearances. I have heard of a circle of stones in Arizona where a

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CAESAR AND GAUL

Re Curtis Fuller's item on the search for King Arthur ("I See by the Papers," September 1983 FATE), there is nothing inherently unlikely about King Arthur's being in Gaul—not France—in A.D. 469. (Gaul did not become France until the next century.) After all, Julius Caesar invaded Britain in the First Century B.C. because British troops were being sent into Gaul to help fight the Romans.

The Arthurian legends contain many references to Brittany which at that time was independent and Gaelic-speaking. Also, references to a war fought not against the Anglo-Saxon invaders but against the Romans suggest that the British warred against the Gaulo-Roman peoples in Gaul in support of Brittany. —John T. Harlee, Florence, S.C.

REGRETTABLE REPORTING

Letters in recent issues of FATE have pointed out inaccuracies in my account of the death of mystic T. Lobsang Rampa. I welcome the opportunity to point out a problem that bedevils many writers and researchers: The daily press is not altogether accurate in its reportage.

To weed out errors I usually combine two or three separate news accounts when writing items for FATE. In the case of the Rampa filler, I relied not only on his books but also on obituaries which appeared in Alberta newspapers. I regret the inaccuracies. —W. Ritchie Benedict, Calgary, Alta., Canada.

AN EASIER WAY

Remember the experiments described in Part II of "Is the Earth Hollow?" (August 1980 FATE) in which two plummets were suspended in a mine shaft and the bottom ends were found to be slightly farther apart than the top ends?

It occurs to me that a miniature version of this experiment could be carried out above-ground. If one has the necessary know-how

(Continued on page 127)

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REPORT FROM THE READERS

(Continued from page 118)

and delicate enough instrumentation to measure one-thousandth of an inch or less, it probably could be conducted on a tabletop with plumb lines no longer than five feet. Less delicate instruments could be used if one had the use of enclosed stairwell in a tall building.—*Harry F. Rohmer, Mobile, Ala.*

STARS DO NOT COMPEL

There is an old saying that a little knowledge is dangerous. In this vein I want to bring to FATE readers' attention a misrepresentation made by Gordon Stein, however

unknowingly, in his review of *Astrology: Science or Superstition?* by H. J. Eysenck and D.K.B. Nias (September 1983 FATE). Either Stein or the authors or both lack a practical knowledge of astrology or their sources of information are not reliable.

First Stein remarks that the authors found impressive data produced by Michel Gauquelin with respect to Mars' appearance in the charts of military leaders and outstanding athletes in the "right" place or house 19.7 percent of the time; and second, he says that Gauquelin's studies also show that "the great majority of people who chose an occupation supposedly influenced by a planet in a particular house do *not* have that planet in that house."

As a practicing astrologer for 20 years, I can assure FATE readers that a chosen occupation or success in it is *not* determined by the placement of any one or even two planets in one particular sign or house position but rather by a *synthesis* of several house rulerships in relation to the planets' positions at the moment of birth and the angle or aspect of the planets to one another. The progressed movement also has to be considered. In most cases, several career paths are open to most individuals. But the factor of the human *will* is not predetermined; it cannot be charted. Furthermore, Mars is configured in some manner in everyone's chart, whether general, athlete or janitor.

Stein's conclusion, "If Gauquelin's studies are correct and are verified in independent studies by other investigators, then the very most that can be said is that, while there is evidence of some cosmic influence on human destiny, the role of such influence seems to be relatively small," only reflects his relatively small knowledge of astrology and its limitations.—*Michael C. Foster, Colorado Springs, Colo.*

THE CALLING

I need FATE readers' help in understanding a dream I have had since 1969, not once but many times. It seems I'm being called back to Idaho.

In 1968 and 1969 I was in the Job Corps in Idaho where I met an old man whom I knew only as "Mountain John." I was only 15 or 16 but he and I got along very well and he used to tell me about the mountains that he lived in.

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Since I left Idaho I've had this dream that I'm being called back to a place in the mountains, to a cave that I know I've never seen or even heard about. In my dream I'm with a woman with long dark hair and she has had the same dream and has been called to the same cave.

I believe that Mountain John may have died and is calling not only me but also someone else, trying to bring us together for some reason. If someone out there is having this same dream, I'd like to know about it. —Yuell C. Coleman, P. O. Box 534, Jessup, Md. 20794.

ON THE CONTRARY . . .

Contrary to Myron V. Thomas' view in "Report from the Readers" (September 1983 FATE), II Maccabees, a deuterocanonical book, is part of the Roman Catholic Bible and therefore is biblical.

Those who do not acknowledge II Maccabees as biblical may refer to the Book of Revelation which all Christians accept wherein Chapter 11, Verse 19, clearly reveals that the Ark of the Covenant is in heaven. —K. A. Tsai, Carrboro, N.C.

ALL-IMPORTANT STATE OF MIND

We occasionally hear reports that physical and chemical processes can be influenced



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by a person's state of mind. For example, complex chemical experiments do not succeed when the researcher is in the wrong frame of mind; or delicate technological processes fail to yield expected results in the presence of some persons. Also, there are reports that a certain place in a laboratory or production line seems to bring about unexplained failures.

I am currently studying such cases and would appreciate any information FATE readers can provide—from either personal observations or reports from friends or literature wherein such cases are reported.

—Dr. Milan Ryzl, P. O. Box 9459, Westgate Station, San Jose, Calif. 95157.

DEJA VU EXPLAINED?

Deja vu was apparently a topic of conversation in Massachusetts well over a century ago. I stumbled on this curious tidbit in an extract from *The Autocrat of the Breakfast Table* (1857) by Oliver Wendell Holmes contained in Lord Northcliffe's collection *The World's Greatest Books*.

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In the story, the autocrat receives a rejoinder from a young schoolmistress who affirms familiarity with the sensation but she does not enjoy it. "It made her think she was a ghost sometimes."

The autocrat's ready key to this riddle is nothing short of bewildering even to the modern reader. "Well," he elucidates, "some think that one of the hemispheres of the brain hangs fire and the small interval between the perceptions of the nimble [half] and the sluggish half seems an indefinitely long period, and therefore the second perception appears to be the copy of another ever so old." —William Dauenhauer, *Willoughby, Ohio*.



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F-1



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copy today! These are only some of
the accomplishments of the ancient
Egyptians.

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