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I SEE BY THE PAPERS

by Curtis Fuller



QUOTE OF THE MONTH

There are three steps in the history of a great discovery. First, its opponents say that the discoverer is crazy; later that he is sane but that his discovery is of no real importance; and last, that the discovery is important but everybody has known it right along.

— Sigmund Freud

IF YOU had been sitting in a college athletic field's bleachers one day last spring along with nearly 1000 other spectators, you would have watched large pieces of oak burning in a rectangular pit. Occasionally whiffs of smoke would have blown your way and you might even have felt the heat from the 1200-degree fire. Then you would have heard Bernard Leikind, a University of California-Los Angeles researcher physicist, say that fire walking is phony.

According to Leikind, "No special mental talent is required to do this stupid stunt. The claims of these mystics and others—they're just not true." He explained that the rules of physics, not the mental state of the participants, allows them to tolerate their brief barefoot walks over the burning coals. More than 100 members of the audience soon joined Leikind in the fire walk.

The entire demonstration was organized by California debunkers affiliated with the Committee for the Scientific Investigation of Claims of the Paranormal (CSICOP). As you may suspect, the purpose of the demonstration was primarily to attract publicity for the local organization, called Southern California Skeptics. The *Los Angeles Times'* report of the event, also as expected, included an interview with Paul Kurtz, professor of philosophy at the State University of New York at Buffalo, who is chairman of the national committee.



FREUD'S PREDICTION

IN REPORTING this event, our purpose is to examine the demonstration in the light of Sigmund Freud's statement in our Quote of the Month. It seems to fit perfectly except that the fire-walking claims are now in the third stage of Freud's description in which "everyone has known it right along," having already passed through the claims that believers are crazy and their observation is of no real importance. At the same time, the debunkers have shifted ground, from claiming that it couldn't exist to attacking those persons

who believe that mysticism is responsible for the phenomenon.

They miss the point. The point is that 20 years ago, if they were around, these same persons were denying that fire walking existed—or insisting that if it did exist it was a clever magician's trick. In fact, James Randi, another CSICOP member mentioned in the *Times* article, did insist it was a fake until he witnessed a demonstration in Sri Lanka and found the fire was indeed *hot*.

It is immensely encouraging to us that after all these years of trying to explain away fire walking, researchers now appear to have found an acceptable scientific explanation for it.



BATTLE OF HEADLINES

WE FIND IT troubling, however, that every unorthodox discovery

must go through the same process to attain eventual recognition. The debunkers continue to rail at such phenomenological claims as those of parapsychology. But we don't complain that they deny their existence so much as that they don't even want them investigated.

Why not? Whatever their reasons, you can be sure that if ever a scientific explanation is developed for telepathy, clairvoyance, psychokinesis, precognition or whatever, they will be the first to announce proudly, as Freud predicted, that at last there is a scientific explanation for what those mystical simpletons used to believe was magic. They will forget entirely that they hindered investigation at every turn.

I have often wondered what psychological aberrations bring about the intense dedication with which people

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attack all unorthodox claims. I read headlines in my daily newspapers such as these: "Scientific War Against Purveyors of 'Paranormal Phenomena'" (*Sacramento Bee*, May 5, 1985) and "Skeptics Fighting an Uphill Battle to Debunk Claims of the Paranormal" (*Hartford Courant*, April 28, 1985). These stories emanated solely from press conferences or news releases from CSICOP.



BIG FLEAS

WE HAVE in hand a copy of the respected *Social Studies of Science*, Vol. 14 (1984), which on pages 521-546 discusses the manner in which CSICOP handles unorthodox investigations. It gives FATE full credit for documenting the infamous cover-up of an investigation supporting Michel Gauquelin's neoastrological hypotheses. (See Dennis Rawlins' "sTARBABY," October 1981 FATE.) British sociologists T. J. Pinch and H. M. Collins, authors of the paper, write:

"But big fleas have little fleas upon their backs to bite them! FATE, a pulp magazine sold at newsstands and advertising horoscopes and lucky charms, was the little flea in this case. FATE played popular forum to [*Skeptical Inquirer's*] role as scientific journal." *Skeptical Inquirer*, as CSICOP's official journal, expresses the organization's viewpoint.

"It was only FATE that made it possible for [former CSICOP member] Rawlins to personalize, and thus disolve, the Committee's pretensions . . .

"Once the observational privileges that they demanded for themselves as regards others' scientific work were extended to their own activities—not

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exactly voluntary in this case—then the problem of reconciling public rhetoric about scientific knowledge with private science became too great.

"In the last resort, however, Committee members have sacrificed themselves to maintain the public image. [George] Abell (now deceased), Kurtz and [Marvin] Zelen [who were responsible for the disastrous events documented in 'sTARBABY'] regret their own lack of foresight, their carelessness and their errors, to account for the unfortunate incidents. No systematic new understanding or reappraisal of scientific method has been endorsed by the Committee, only personal failure . . ."

So much for the "scientific" approach of the debunkers.



THE UFO DEBUNKERS

IN A SIMILAR vein Jerome Clark comments in an editorial in the May-June issue of the *International UFO Reporter*, published by the Center for UFO Studies, that UFO debunkers are given mostly to diatribes against the objects of their hatred, not to serious research. Clark points out that the best skeptical work, *The UFO Handbook* (1979), was by Dr. J. Allen Hynek's assistant Allan Hendry, who is basically a UFO proponent.

"One characteristic of science is that it engages in self-scrutiny and internal criticism," Clark writes. "Where debunkers are concerned, however, internal criticism is all but nonexistent. Several years ago ufologist Don Schmitt asked three leading debunkers if they could provide instances of internal criticism within the debunking camp. None was able to cite a significant instance

and one even found the whole concept 'strange.'

"None of them, incidentally, has ever sought to disassociate himself from the irresponsible charges his colleagues have hurled at ufologists. To the contrary, debunkers invariably close ranks when challenged by proponents, each defending the others' right to irrational excess. Evidently the purpose of the debunking movement is to hunt heresies and beat them to death, not simply to seek out facts and draw rational conclusions from them . . ."

"That explains, of course, why the UFO-debunking literature is not very good, why little of it is taken seriously even by the most cautious UFO proponents. Yet debunking's failure is ufology's loss; a field so beset with difficulties and ambiguities (not to mention uncritical advocates) as UFO inquiry can only profit from reasonable critics, as (for example) parapsychology has profited from the insights of sane skeptics such as Ray Hyman, Marcello Truzzi, Susan Blackmore and the late Piet Hein Hoebens."



A GRAIN OF SALT

ROOM MUST BE left to debate any scientific claim.

We recently encountered a specific contradiction in health claims with which all of our readers are or ought to be familiar. This is the difference of opinion about the relationship between health, high blood pressure, stroke and salt intake.

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raise blood pressure. McCarron analyzed the data from the U.S. Health and Nutrition Examination Survey and concluded it wasn't the sodium in the salt that caused dietary problems but the shortages of calcium in those diets.

Now a team from the Medical College of Wisconsin, reporting in the *Journal of the American Medical Association*, has reexamined the federal data and concluded that McCarron is wrong. They say that sodium and alcohol intake are the two major dietary contributors to high blood pressure and that calcium is much less important. The Wisconsin researchers claim that McCarron erred by comparing the differences in the diets of persons with hypertension and those with normal blood pressure. Such an approach "blurs" the role of specific nutrients, they say.

Nonetheless, the McCarron view continues to have its proponents. James Le Fanu, a British doctor and medical writer, has examined three reports in which salt is related to severe high blood pressure. Writing in *New Scientist*, Le Fanu says that there is "a certain imaginative leap in these reports. They presuppose that recommendations to reduce salt intake *will* reduce blood pressure and that, were it to do so, this would reduce the risk of having a stroke in those with normal or slightly raised blood pressures. Both suppositions are dubious; neither has been tested. In fact most strokes occur in those with mild hypertension or normal blood pressure."

There has been lots of sound and fury over this topic, with bitter arguments pro and con in the pages of the respected British medical journal *The Lancet*. "As the correspondence demonstrates," writes Le Fanu, "when the protagonists

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are winked out of their committee rooms to justify their positions, we get affirmative rhetoric, emotional imagery, calls to solidarity. Everything, in short, except rationality. It is as if a religious belief had been challenged."

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SWEETNESS IS your brain's interpretation of the curly loops of a complex protein molecule as received by the taste buds on your tongue and transmitted by your nervous system. Exactly how it all works is still unknown but the body's craving for sweet-tasting foods has led not only to the creation of such synthetic substances as cyclamate, aspartame and saccharin but to widespread research in various non-chemistry areas.

So far two unusually sweet substances which someday may turn up on everybody's table have been found. One of the most unusual is a plant known to the Aztecs as *Tzonpelic xihuitl*. It was found by three researchers in the Program for Collaborative Research in the Pharmaceutical Sciences, College of Pharmacy, Health Sciences Center, University of Illinois of Chicago, and by a fourth researcher of the Department of Nutrition and Medical Dietetics of the same university.

The method of their discovery is interesting and simple. They systematically searched ancient Mexican botanical literature for new plant sources of an intensely sweet substance. They found a plant described by the Spanish physician Francisco Hernandez in a monograph written between 1570 and 1576 and described and illustrated

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so accurately that it was easily identified as the plant *Lippia dulcis* Trev. It contains a substance known as "hernandulcin" (after Hernandez) which has been judged by a human taste panel to be more than 1000 times sweeter than sucrose. Hernandulcin was nontoxic when administered orally to mice and it did not induce bacterial mutation so it is obviously a prime candidate for further development. But how interesting that ancient records had to provide what modern records do not.

The other discovery is an African berry which produces a substance called "thaumatin I" which is about 100,000 times sweeter than sugar and in fact it still tastes sweet in concentrations of one molecule per 100,000,000. At the University of California at Berkeley chemists are trying to unravel the arrangement of the molecule's protein chain, particularly to determine which loop areas are crucial in creating the taste of sweetness.



HOW SALTY IT IS!

WHILE researchers are busy searching for a sugar-free sugar without calories, the Japanese are hunting for a salt-free salt. So far they have a substance called "ornithyltaurine" which tastes like salt but has no sodium. They also have three other substances that mimic the taste of salt, none of them containing sodium. The chemists claim that all lack the bitter aftertaste of the currently-available salt substitute in the United States, potassium chloride.

Just as the American investigators have been trying to find out what makes sweetener taste sweet, so the Japanese



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investigators were trying to find out what makes some foods taste bitter and stumbled upon the salty-tasting substances by accident. They were experimenting with peptides made from a bitter-tasting protein produced by spoiled milk. They found that several of these peptides tasted salty. Ornithyltaurine, the saltiest, is twice as salty as real salt.

If their discovery is finally approved for use, it will be a great boon to the 13 percent of Americans who are on salt-restricted diets.



ALCOHOLIC ANIMALS

A RECENT article in *Fortean Times* reports that "alcoholism seems to be a problem among the animal population of Romania." Two cases have even come to court, one involving a horse that had become addicted to a low-quality beer only animals could drink. The beer turned the animal into an irritable beast which chased, kicked and bit its owner's neighbors. So the owner moved it into the hall of his apartment, where it became an even bigger nuisance to the inhabitants.

Finally the man moved it into his apartment but found it impossible to cohabit with a drunken horse. In due course the authorities intervened.

In England an intoxicated squirrel named Scrumpy kept its owner barricaded in his bedroom for two hours until he finally escaped by jumping from the window. The crazed creature had consumed some cider. Scrumpy's "master" Steve Wroot gave the squirrel to the Royal Society for the Prevention of Cruelty to Animals where it is said to be "rehabilitating."

CREATIVE VISUALISATION:

How to Make It Work For You

by Jolene Anderson

Almost all books on the subject of visualisation have one thing in common: they don't work. Try as one may nothing happens for the reader, and it is usually difficult to get the "mental pictures" to occur in the first place. We are now proud to announce the availability of a book that, at long last, demonstrates a totally PRACTICAL and realistic approach to the subject. Visualisation, says the author, usually fails because of the rigidity of the process expounded by its proponents. She dismisses such rigidity in her book, and demonstrates, simply, how Creative Visualisation can be a totally exciting, stimulating and individually unique experience. When visualisation becomes orientated towards the visualiser's needs, says Miss Anderson, controlled mental pictures begin flowing easily.

But what is so important about Creative Visualisation in the first place? The answer is simple: visualisation is the most essential aspect of all occult and personal psychology; without it you cannot progress in any phase of these subjects. However, you do not have to be an occult student to benefit from its application: anyone can use it, and as a result gain virtually anything that is desired in life.

Creative Visualisation, correctly employed, definitely WORKS, declares Miss Anderson. What doesn't work is the usual vague and general instruction on the subject found in most books. Here in this book are PRACTICAL... WORKABLE methods of making visualisation effective. These methods and techniques are geared to the individual needs and preferences of the reader. Instead of being an arduous affair visualisation becomes, thanks to these techniques, an exciting and fun-filled experience. You will look forward to visualising rather than treating it as a difficult necessity. Never, will you think, that visualisation could be like this! But "like this" it is: with the author's guidance you can become superbly proficient in its use within days or weeks! Here are some of the points you can read about in this book:

- HOW TO GET CLEAR MENTAL IMAGES OF YOUR GOAL - IMMEDIATELY!
- HOW TO GIVE INSTANT POSITIVE IMPACT TO YOUR MENTAL PICTURES
- HOW TO GET YOUR VISUALISATION TO WORK QUICKLY AND POSITIVELY FOR YOU!
- WHAT "HAPPENS" IN YOUR MIND THAT MAKES VISUALISATION PRODUCE THE THING YOU WANT - HERE IS WHAT OTHER BOOKS DO NOT EXPLAIN!
- A GUARANTEED EASY WAY OF STOPPING YOUR MIND FROM WANDERING WHILST VISUALISING
- HOW TO MAKE AN IMMEDIATE 100% IMPROVEMENT IN THE QUALITY OF YOUR VISUALISING
- WHY THE "USUAL" WAY OF VISUALISING IS THE WRONG (NON-PRODUCTIVE) WAY
- HOW TO GET WHATEVER YOU WANT IN LIFE BY VISUALISING ONLY A FEW MINUTES EVERY DAY

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Some readers reading this ad may still be unsure of what exactly is "Creative Visualisation". Simply defined, it is the elementary act of mentally picturing something you want in life in the belief that by so doing you will gain it. This is the basic message of all "positive thinking" books. It is not witchcraft: only simple psychology. The only trouble is that visualising, as simple as it sounds, is usually not quite so easy to do. Saying "visualise" is usually easier to say than to do. This exciting new book makes it easier to do than say! However, visualisation shouldn't be just the special preoccupation of a few people - IT SHOULD BE UNDERSTOOD AND USED BY EVERYONE WHO CARES ABOUT THEIR FUTURE HAPPINESS AND WELFARE!

There are some astonishing revelations in this book that no thinking person should refuse to consider. Never, in the history of man, has it been so important, as it is now, to understand and use the powers of mind for protection and self-preservation. And for those who think that Creative Visualisation is an insignificant matter, not of scientific value or import in daily affairs, the author shows how you can positively prove the power of visualisation to change your circumstances within one week! Yes - you can test this power - and get a positively ascertainable answer within seven days! The Creative Visualisation in this book is demonstrable - and can be positively tried and tested!

Miss Anderson does not claim that all and sundry wishes can be fulfilled through this power. She says that money, love, gambling, health goals can be achieved, but only on condition that the reader understands the basic usage of the power. She examines case histories of people who failed to obtain their desires with visualisation, outlining exactly where they went wrong. She guides the reader, like a close friend rather than a teacher, through avoiding the pitfalls and disappointments so that the reader will obtain only success, rather than failure, with visualisation.

This book is above all else, PRACTICAL - not the "pie-in-the-sky" stuff of other books. No person interested in mind power should be without a copy, and anyone interested in seeking a relatively quick way of achieving his heart's desires should not waste a moment in ordering this invaluable book.

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After a beer truck tipped over near Marondera, Zimbabwe, a herd of cattle wandered over and helped themselves to the contents. The cows turned out to be mean drunks—they chased passersby, all of whom managed to get away from the tipsy bovines.

In an October 1984 letter to the *London Telegraph* Stanley Edwards recalled an encounter he had had some years earlier in Rhodesia while on patrol with the British South African Police. When his horse suddenly shied, Edwards noticed a baboon lying face down in the grass, feebly beating the ground with its paws. Thinking the animal was sick, he dismounted with the intention of dispatching it to take it out of its misery.

Then his companion pointed to "another casualty, standing with his chest to a tree, his arms clasping the trunk for support, this accompanied by

much grunting and shaking of the head.

"Our arrival had disturbed the rest of the troop [of baboons] which we now saw making for their rocky kopje. Baboons, being very destructive of growing crops, are hunted by the tribesmen and consequently make off at high speed upon the approach of humans. The slow retirement of this troop was clear when we saw two females supporting one another and others having difficulty.

"A pungent alcoholic scent on the wind solved the mystery—a fermenting windfall of the applelike fruit from a huge 'marula' tree (*sclerocarya caffra*), on which, the locals told me, even the elephants got zozzled.

"Our guides from the nearby kraal were all for getting the enemy while they had the chance but I ordered the patrol on its way."



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SAUCER WARS

FOR YEARS UFO buff James W. Moseley has been collecting and publishing what might be called the folklore of ufology: outrageous yarns, tall tales, lies, rumors and crazy theories. In recent years he has been disseminating these stories in a periodic newsletter titled *Saucer Smear* ("Dedicated to the Highest Principles of Ufological Journalism"), sent to a small list of selected "nonsubscribers."

In his April 20, 1985, issue Moseley reports that "a usually reliable source in Washington, D.C., who has asked not to be identified here" has learned the *real* reason for President Reagan's "Star Wars" plan: to defend the earth from hostile extraterrestrials.

"According to our source," Moseley writes, "U.S. recognition of the need to develop a defense against UFOs finally occurred as a result of the December 1980 Rendlesham Forest incident in England [a reported UFO landing near a U.S. Air Force base], as described in the current book *Sky Crash* [reviewed in April 1985 FATE] When this incident was brought to Reagan's attention, he immediately convened a panel of the nation's leading scientists, including Dr. Edward Teller, 'father' of the H-bomb. Within months the panel had recommended the present 'Star Wars' program but urged the President not to announce it too soon after the above-mentioned UFO incident, lest the relationship between the two events become obvious to ufologists and others."

The story gets even wilder—and even less logical—as we learn that the CIA hired daredevil pilots to stage the Westchester County, New York,

"boomerang" sightings ("I See by the Papers," June 1985 FATE). "These incidents occurred around the time of Reagan's original 'Star Wars' speech," Moseley writes; a *Discover* magazine expose of the sightings as hoaxes was part of a "government-inspired effort to reinforce in the public's mind the idea that all UFO reports have prosaic explanations." If that doesn't make any sense to you, you're not alone.

Even crazier is the source's claim that, contrary to appearances, the Russians (who also know the truth about UFOs) *favor* Reagan's Star Wars plan. "Reagan apparently is willing to share 'Star Wars' technology with the Soviets," Moseley says, "if the UFOs attack Russia first."

He goes on, "All of this would have remained Top Secret had not a high White House official 'leaked' the story to our source, who in turn gave it to us. Apparently the White House official—whose name we do not have—became disenchanted with the whole 'cover-up' and decided to tell the truth"

Moseley admits privately that he doesn't believe a word of this. Neither do we. Good story, though.



CLOUDS

IN OUR JULY issue we discussed the mysterious mushroom cloud seen 200 miles east of Japan over the Pacific Ocean by at least five trans-Pacific airline crews. The cloud was seen shortly before midnight on April 9, 1984. No satisfactory explanation has ever been offered. It came so close to cargo flight 36 of Japan Airlines that Capt. Charles H. McDade, the plane's commander, swerved away from it, ordered his crew

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to put on oxygen masks and radioed a "Mayday" distress call. His plane was jostled slightly.

The British journal *Nature*, in an article by Andre G. Chang and James A. Burnetti of Teledyne Geotech in Alexandria, Va., has proposed that a meteor hit the cloud deck and then disintegrated, producing multiple fragments which generated enough heat to evaporate the cloud particles and cause a rising current of air resembling a nuclear explosion.

Dr. Daniel A. Walker of the Hawaii Institute of Geophysics doubts this explanation. He says that the meteor theory does not explain the mushroom shape or meet the energy requirement that forced the cloud upward at 500 mph.

Almost forgotten in the discussion, except in an article by Walter Sullivan in the *New York Times*, is an explosive event similar to the one recorded over the South Atlantic by a Defense Department satellite in 1979. The Vela satellites had been placed in orbit to watch for nuclear explosions. The South Atlantic flash, says Sullivan, had the prolonged sequence of a nuclear blast.

That was the favored explanation of the Defense Department until an investigative panel concluded that there was a lack of other supporting evidence such as fallout and atmospheric pressure waves. The panel suggested that a plausible explanation was sunlight reflected from debris shaken off the observing satellite itself by a small meteoroid.

Since the foregoing was written a brief article in *Science* stated that the dispute over the mysterious 1979 flash has been reopened with the discovery of

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New Science of Bioelectronics

The effects of electronic fields on the human mood and energy levels have long been known. Ionized air, lunar cycles and solar flares, and increased electrical activity during and preceding a storm are all known to effect the way we feel and act. But the correct techniques for controlling these forces to improve human health have been very elusive — until a recent breakthrough made by a remarkable Israeli inventor during his extensive research in the field of bioelectronics.

Simple Method Of Energizing the Body Discovered by Inventor

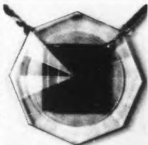
In the early sixties, Leon Halfon joined the staff of the famous Dead Sea Hospital. He became part of a team that was developing methods of treating headaches, tension and insomnia with externally applied electrical energy. The dramatic results achieved by the hospital team inspired him to begin research on his own into ways of applying this knowledge to benefit people in all walks of life. His effort led him to the discovery that a continuous flow of low-yield energy into the body would create a POWERFUL ENERGIZING EFFECT on the physical and emotional state of the recipient. And this energy could be easily supplied by the small solar cells used to power spacecraft!

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increased radioactive iodine levels in the
thyroid glands of sheep. The increase is
relatively small and not conclusive in
this very delicate international question.

Any explanation must remain spec-
ulative because there were no witnesses
as there were for the 1984 explosion.

* * *

Before we leave the subject of clouds
you should know that a remnant from
the explosion of a nearby star 200,000
years ago could be the driving force
behind an interstellar "wind" that
might disrupt Earth's climate. This is
the bad news from Priscilla Frisch, a
University of Chicago astronomer.

The good news is that, if all this
comes about, it will be about 250,000
years in the future.



FAIRIES IN ICELAND

WHEN WE USE the term "fairy
tale" we are usually referring to
something that is not only untrue but
absurdly untrue. We think of fairies as
creatures in which our superstitious
ancestors believed and in which only
"primitive" peoples in remote areas of
the world continue to believe.

But according to an article in the
Spring 1985 issue of *Fortean Times*,
fairy beliefs are thriving in modern-day
Iceland, a prosperous European nation
with a good education system. Helgi
Hallgrímsson, manager of the Museum
of Natural History at Akureyri, collects
reports of fairy sightings. "Those who
tell me these stories are honest people,"
he says. "There are many things in
nature that science cannot yet explain."

Recently, when the Icelandic Road
Department tried to build a new road
at Akureyri in the northern part of the

country, it experienced all kinds of unexplained problems with its equipment. Technically there seemed nothing wrong with the equipment, except that it wouldn't work. Workers on the project suffered from inexplicable illnesses or peculiar accidents. Local people believe the fairies are responsible for the problems.

The same kinds of problems erupted in 1962 when a new harbor was under construction at Akureyi. When it came time to blast some rocks, something always went wrong with the equipment. The workers were plagued with sickness and injury.

Finally a young man named Olafur Baldursson told the authorities that fairies who inhabited the spot were angry about the effort to destroy their home and were causing all the difficulties. He agreed to negotiate with them

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and afterwards the work proceeded without further problems. In August 1984 a reporter for the Icelandic newspaper *Syðsvenska Dagbladet Snallposten* interviewed Akureyri's magistrates who confirmed that the story was true.



FAIRY GIFT

BELIEVERS SAY fairies live only in certain districts of Iceland. Many of the stories come from the rocky shores of the bay of Eyjafjörður where Akureyri is located. People claim that the fairies appear only in damp weather and not everybody can see them. Those who can observe them say they have seen the town where the fairies live and some claim to have viewed the ships in the harbor outside the fairy town.

Occasionally fairies are said to have given gifts to persons they liked. The

National Museum in Reykjavik houses the "fairy woman's cloth of Burstafjall." According to legend, the wife of the district police superintendent received this cloth after serving as midwife for the fairy mother.

Thor Magnusson, Iceland's Custodian of Antiquities, acknowledges that "it's a unique cloth" but he scoffs at the belief that it is of supernatural origin.

"It often happened in the old days that if people did not remember or could not explain the true origin of a rare item, they claimed that fairies had made it. Personally, I think that those who see fairies and little people should have their eyes examined."



LOST

WHEN SHE was growing up in Yorkshire, England, a girl named



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My name is Rennie Foster and I want to tell you about a new book called

"SALT POWER For Bringing Love, Luck and Wealth"

I am sure you are acquainted with the old superstition that if salt is spilled a pinch of it should be immediately cast over the left shoulder to avert bad luck. There are in fact many superstitions concerning salt, but did you know that its incorruptible properties actually have a very profound mystical significance? Now I don't wish to bore you with philosophy but I do want to tell you that salt — when ritually employed — has a very real effect on changing circumstances according to one's will. Maybe you think I am mad, but since I discovered this secret just under six months ago I have:

- twice won on the horses — \$3,500 first time and \$18,900 two weeks ago
- twice played bingo and won \$300 each time
- last month won \$15,000 on a state lottery

I don't mind anybody thinking I am mad for my ritual use of salt because 'mad' or not I am doing very well out of it! I have given up my job as I no longer need to work to make a living. Instead of working I have just come back from a long luxury world cruise which took me to Cape Town, Madras, Bangkok, Melbourne, and other exciting places. I now have three TV sets in my home — one in the sitting room, one in the bedroom and the other in the kitchen. I also have two video recorders — one downstairs, one upstairs. All these luxuries have come my way since beginning to use 'Salt Power'.

The funny thing is that I didn't use 'Salt Power' in the beginning to win money. Frankly I considered the use of salt for such a matter as childish nonsense. In fact I used salt simply for the purpose of stopping a neighbour calling on me. I did it in response to a challenge by a folklorist who was telling me how much salt ritualism had helped him in life. I was very sceptical, but he said that I could prove it for myself by using salt to stop the pestering neighbour. The folklorist told me what to do and I was surprised by its simplicity. I felt silly using salt in this manner — all that salt had ever meant to me was its use in adding flavour to cooked meals. The neighbour in question had always been a pest — always borrowing things and wasting my time with gossip. Three times a week she would be at my door. She was a nuisance to others too. She was one of those thick-skinned people who would never get the hint that you didn't want them. After using the salt ritual she never called again. I was not so strident in my scepticism when I next met my folklorist friend! I confided that maybe it was 'just coincidence' that she never called again, but even so my curiosity in salt's so-called 'mystical powers' had been aroused. I felt there could be something to it. He assured me that there was in fact a lot more to it, and that he was prepared to tell me how it could help me in all kinds of situations if I was willing to try it. I can tell you that I am glad I tried it! Life has changed so much to the good for me these last few months that I can hardly believe it has all happened! I am now an even bigger believer than my folklorist friend! Even as I write this I have a little salt nearby — in fact I do nothing or go nowhere without a little sprinkling of salt! Maybe all this good luck is coincidence, but I am not prepared to give up using salt to find out! And I must be frank with you — I do

not have a clue how it works! I just perform the salt rituals and I get what I want! I am not a 'psychic' person so it can have nothing to do with possessing any 'special powers'. The only thing that I have 'special' is luck — and that only began when I started following my folklorist friend's advice!

But I have more than 'luck' — I have love, too. I know my wife won't mind me saying this because she, too, is a believer in 'Salt Power'. In recent years our marriage — like a lot of people's — had grown stale. We were getting on each other's nerves, and it seemed difficult to believe that we were the same happy couple that married so many years ago. I decided to see if Salt Power could help. It more than 'helped' — it made us like rapturous honeymooners again! Whilst I am very grateful for all the financial blessings I have received I must say that nothing has made me happier than this rekindled love between my wife and I. Money cannot bring happiness, but 'Salt Power' — I confess, can. The purpose of this advertisement is not so much to tell you about my own good fortune, but to tell you about a book called **SALT POWER For Bringing Love, Luck, and Wealth**. It's author is Marcus T. Bottomley and I have been privileged to write the foreword to it. It is, I believe, the only book in the world written exclusively about the mystical properties of salt. It features all the rituals I have used for bringing the luck I have experienced. In fact it gives salt rituals for many different needs and situations such as:

- INFLUENCING A DESERTING MARRIAGE PARTNER TO RETURN HOME
- BRINGING PEACE AND HARMONY IN AN UNSETTLED HOME
- GIVING PROTECTION TO YOUR HOME AGAINST BURGLARS AND MALICIOUS PEOPLE
- HOLDING THE CONTINUED LOVE AND LOYALTY OF A PARTICULAR PERSON
- BREAKING OFF AN UNWANTED RELATIONSHIP
- KEEPING UNWANTED PEOPLE AWAY FROM YOUR HOME
- ATTRACTING THE FRIENDSHIP OF NEIGHBOURS
- PROTECTION AGAINST EVIL SPELLS
- BRINGING A JOB

So you can see it is not just in money matters 'Salt Power' can help you, but in many other matters as well. However, in order not to belittle the financial aspects of this power I should tell you that it is not just ordinary people like me using it, but also prosperous business people. In fact some of these people say that it is regular use of salt ritualism that helped them to become prosperous in the first place! For me I think the most delightful thing about Salt Power — apart from the luck it brings, that is! — is its sheer simplicity. You will be relieved to hear that you don't need any candles, incenses or oils. You don't have to be up at midnight on the Full Moon. Occult ritualism is not my cup of tea, and if it is not yours either then you will find Salt Power very welcome. All you need is a packet of ordinary table salt and, of course, the book.

To order your copy of this unique book all you have to do is write "SALT POWER" on a piece of paper with payment of \$14.95 and mail to:

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Kate told her mother that one day she would marry "an army officer who wore gray flannels and tweed jackets, had a mustache, smoked a pipe and drove a sports car."

Then one day in 1955, after she had moved to Toronto, she met just such a man, a Canadian army officer and amateur race-car driver named John Tidswell. John divorced his first wife and married Kate on November 24, 1956. But that's just the beginning of a very strange story.

John retired from the military and the couple had two boys and a girl. To all appearances theirs was a happy marriage. But everything changed after John bought a 20-foot sloop which he sailed on Lake Simcoe, 35 miles from their home.

During the last week of July 1970 John went sailing alone. He said he would be gone for several days but would be home for Sunday dinner. He never came back.

The following Tuesday searchers found his disabled craft but no sign of Tidswell. Later the police concluded he had died and on October 8, 1971, a Canadian court declared him legally dead.

**... AND FOUND**

LONG AFTER accepting her husband's death, Kate Tidswell began having vivid dreams about John. They so disturbed her that in 1979 she visited a psychic who told her John was alive. The psychic said he was using the last name "Halfyard."

Mrs. Tidswell visited 13 states trying to find her husband. As she was doing so, a Denver car salesman was experi-

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The kit has been test-marketed at psychic fairs, lectures and training seminars, as well as by mail order. Thousands have been sold and three have been returned. You are assured of a 100% money-back guarantee if you are not fully satisfied.

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encing some legal problems.

They began when he won a trip to Europe and applied for a passport. Authorities checking his past learned that his name was not Robert Halfyard, as he claimed, but John Tidswell.

At 5:00 A.M. on August 6, 1983, as Mrs. Tidswell was working her usual shift as switchboard operator at a lodge in Jasper, Alberta, her daughter called. "Mummie," she said, "they found Daddy and he's alive and well and living in Denver."

Her husband had faked his death and abandoned her and her children. After settling in Denver under a new name, he remarried.

In late 1984 Mrs. Tidswell, who says she still loves John, filed for divorce, seeking more than \$100,000 in alimony and child support. The Canadian government revoked her widow's pension after learning Tidswell was still alive.

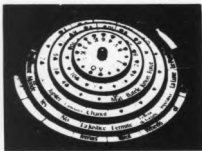
Mrs. Tidswell says she is trying hard to "see the humor" in the situation.



FLAME-FLAMMED

DURING a forest fire that devastated Huron County, Michigan, in 1881, a man saved himself by clinging to the inside wall of a well for 24 hours. Finally, from sheer exhaustion, he lost his hold and dropped—two inches to dry ground.—*Ida M. Pardue.*

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Mystery surrounds the origin of the Tarot and its strange symbols. The oldest known deck was made for Charles VI of France about 1393. The modern deck of playing cards evolved from the Minor Arcana of the Tarot, and Irena uses the modern symbols for these 56 cards. She retains

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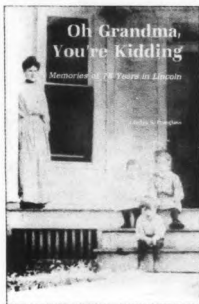
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GHOSTS OF TIMES PAST



Dear Readers:

My aunt has written a wonderful book—the story of a little girl growing up, just after the turn of the century, in the small midwest town of Lincoln, Nebraska. She was that little girl.

It is a personal history of the things they do not teach you in school. It is the history of what family life was like 75 years ago, the history of what housekeeping consisted of, the history of a life-style now gone.

If you are my age you will remember some of the things they (and we) did which perhaps you have not thought of in years. If you're too young to remember you deserve to know. And you'll want to read it to your children.

The best part I have left until last to tell you—it's hilarious and you'll love it.

Send \$6.95 to my personal attention and we can share this little bit of Americana. I've read it twice.

Mary Margaret Fuller
Editor, FATE Magazine
P.O. Box 249
Highland Park, IL 60035

IS THIS THE SECRET OF LIFE?

British scientist proposes that invisible blueprints from the past form the future.

By Susan Blackmore

IS IT "the most far-reaching scientific proposal in decades" or merely an "intellectual aberration"? No one yet seems quite sure whether the theories outlined in Rupert Sheldrake's *A New Science of Life** will revolutionize science or whether his proposal is just "an exercise in pseudoscience."**

Dr. Sheldrake claims that he can account for the way plants, animals and even crystals attain their characteristic forms. He suggests that previously unsuspected "morphogenetic fields" are created by every form and even by animal and human behavior. These fields then go on to influence all similar forms and behaviors in the future, acting across both time and space in a process he calls "formative causation." It sounds as if Sheldrake's theory could change the way we think about almost all of science, but some people insist it doesn't even make sense.

Sheldrake himself is a plant physiologist, once a scholar at Clare College, Cambridge University, and holder of a



Dr. Rupert Sheldrake has received world-wide attention on radio and television and in scientific journals since the publication of his book hypothesizing "formative causation."

Research Fellowship in the Royal Society. Many of his ideas were conceived in an ashram in India where he went to do crop research. His undisputed standing as a scientist adds weight to his proponents' claims that his ideas are genuine science while it simply irritates his opponents who are convinced that they are mere pseudoscience. Sheldrake himself insists that experiments alone can prove him right or wrong. This sounds like an admirable view but even in this I have cause to disagree with him.

Sheldrake's theory, published in 1981 in his controversial book *A New Science of Life*, immediately set off a flurry of criticism. On the one hand, it was vehemently attacked by both scientists and philosophers. On the other, his

*J. P. Tarcher, Los Angeles, 1981. First published in Great Britain in 1981 by Blond & Briggs, Limited.

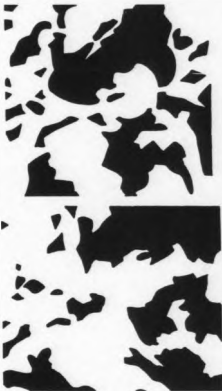
**A preliminary report on Dr. Rupert Sheldrake's work appeared in the May 1983 issue of FATE.

ideas were hailed as a new paradigm which would change our conception of life and Sheldrake himself was proclaimed "the new Darwin"! This enthusiasm, often expressed by people with little scientific knowledge, further infuriated critics who believed that Sheldrake was cashing in on the public's misconceptions of science.

The first outraged response came from *Nature*, the prestigious British science journal. A much-quoted (unsigned) editorial described *A New Science of Life* as "the best candidate for burning there has been for many years," an "infuriating tract" and "an exercise in pseudoscience." This writer called Sheldrake misguided and his claims preposterous.

In contrast, another British journal, *New Scientist*, argued that the theory should be given a fair hearing and put to a critical experimental test. Thus, in October 1982, to help this process along, the publisher offered a prize of about \$300 for the best designed test of the theory. The competition was just for the *idea* and the experiment itself did not have to be carried out. Ideally the judges wanted an experiment that was simple and could be executed by undergraduates or even by high school students, without expensive apparatus or special training. Sheldrake approved of this approach; he feels that one shouldn't need degrees and expensive equipment to test his theory. Entries were duly submitted describing experiments with plants, rodents, computers, babies and adults.

New Scientist's was not the only competition Sheldrake's views prompted. The Tarrytown Group, a New York-based organization devoted to promoting



Two pictures especially devised by Morgan Sendall seem at first glance to be mere black and white splotches.

new ideas in science, soon announced a competition with a \$10,000 prize for the best test of Sheldrake's hypothesis. In this case a *completed* experiment is required and the prize will eventually be awarded for the one which, in the opinion of the judges, provides the best test either for or against the theory. The international panel of judges for this competition consists of the Harvard biologist Stephen J. Gould; physicist Prof. David Bohm of Birkbeck College, London; Prof. Michael Ovenden of the Department of Astronomy, University



Once the pictures on preceding page have been perceived, the splotches are unmistakable. The bottom puzzle picture was shown in 1983 test on British T.V.

of British Columbia; and pathologist Prof. Marco de Vries of Erasmus University in Rotterdam. Finally, the Tiger Trust, a Dutch foundation, has added another \$5,000 as a second prize. The deadline for entries is December 1985 and further information can be obtained from Tarrytown Conference Center, East Sunnyside Lane, Tarrytown, N. Y. 10591.

The offers of prizes, possibly a unique response to a scientific hypothesis, have rapidly increased general interest in Sheldrake's work and have set in motion all sorts of experiments. It is certainly exciting to see so much work going on

but several doubts about the results remain. To understand the experiments, we must first consider just what Sheldrake's theory entails and second, whether it is actually testable. Only then can we analyze the importance of the results obtained so far.

Sheldrake's theory is basically simple. He points out that biologists cannot adequately explain the way organisms come to have the characteristic shape or form of their species. Biologists tend to assume that it is only a matter of time before mainline research will yield the answers but Sheldrake proposes quite a different solution to the puzzle. He claims that DNA is only part of the picture and that there exists in addition a "morphogenetic field" which arises out of the form of past rabbits, human beings, fruit flies or whatever. This field persists through time, shaping all future rabbits, wherever they may be. The question "why is this rabbit this shape?" is answered simply, "because previous rabbits have been that shape."

Several new concepts are developed within the context of the theory. All organisms and structures are said to act as "morphic units" which create morphogenetic (form-creating) fields. These fields then persist through time and act by "morphic resonance" on any future similar morphic units, making them still more similar. The whole process by which this happens Sheldrake calls "formative causation."

He also applies his theory to such apparently natural but disparate processes as the formation of crystals and the psychology of learning. The latter has revolutionary consequences for human learning, for once one person has learned something, Sheldrake's

theory predicts that it will be easier for all others to learn it in the future—chess, perhaps, or riding a bicycle or even language. In other words, human progress is passed on not only through culture (by word and book and art) but through the creation of morphogenetic fields. The exciting point for parapsychologists is that here is a process or influence that is supposed to act independently of space and time. Psychic phenomena might therefore be seen as aspects of a perfectly normal biological process. All human beings might be seen as interconnected through the action of morphogenetic fields.

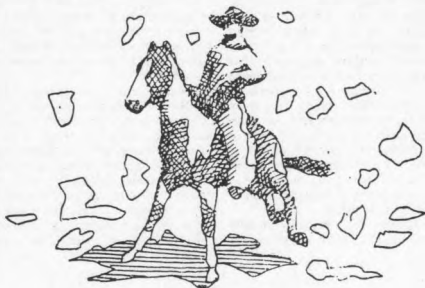
Sheldrake's theory seems superficially to account for all kinds of phenomena

in a simple and elegant way. He provides a convincing argument that modern biology needs his theory and encourages everyone to try to test it. So why don't scientists get on with that instead of arguing about whether the theory is pseudoscientific?

I think there are several reasons. First of all, the theory tends to appeal to people for all the wrong reasons. Those who think science is restrictive or tiresome find excitement in a theory that flies in the face of so much accepted scientific theory—especially since it retains the trappings of "science." (Other examples are Kirlian photography and bioenergetics.) Holistic or unifying types of theories are also



A second experiment was carried out on a British television program which has eight million viewers. This Figure No. 1 was shown and the results, the number of persons who "got" it, confirmed hypothesis of formative causation.



In Europe, 1045 persons were tested before the November 15, 1984, showing on TV and 1139 persons afterwards. The significant increase in recognition of the picture (32 percent) is said to have confirmed Sheldrake's hypothesis.

immensely fashionable today. But espousing a theory just because it sounds good is not what science is about. The real excitement in science comes from developing a theory that actually fits the facts and makes sense of the world. The interest in Sheldrake's theory has no bearing on whether it is supportable or even meaningful.

Sheldrake's theory seems to explain much about life and the world and this makes many people think it is powerful. This is a grave misconception. Theories are powerful only if they are both coherent and testable—and even then they may ultimately be proved wrong. If Sheldrake's theory is both incoherent

and untestable, then experimentation is pointless.

Let us consider these two questions: Is the theory coherent? Does it make sense?

Its basic premise is that organisms, structures and pieces of behavior are all morphic units which generate morphogenetic fields. But even this basic idea does not work. The problem lies in deciding what is to count as a morphic unit. Is it my whole body, my finger, the cells of the skin, the cell bodies inside the cell or even the complex molecules inside them? And what about behavior? How is an action like going to the store to buy some cornflakes divided into

morphic units? Should we count each step on the way, or each movement of the arms and legs, or each word spoken when we hand over the money at the counter? Sheldrake argues that it does not matter exactly how it is divided up and that many ways are possible. But in my opinion, this misses the point. The world might be divided up in an infinite number of ways and none is obviously the "right" way. There may need to be an infinite number of morphic units. This bare fact destroys the central thrust of the theory.

A second problem is equally insuperable. Any morphogenetic field is said to act with an influence proportional to the

similarity between the two forms—the original morphic unit and the form to be influenced. But this similarity is not specified or specifiable. There are an infinite number of ways in which any two objects or events can be said to be either similar or dissimilar, and none of these is obviously better than any other.

Consider going to the store again. If I go on Monday and walk there to buy cornflakes, I presumably create a morphogenetic field for that behavior. Now suppose that you *drive* to the same store on Tuesday to buy Rice Krispies. Will my field affect you? Will it affect you more if you walk too or if you buy Grape-Nuts rather than Rice Krispies or



In December 1984, Figure No. 2 was also shown on television and further tests are planned to see whether this one has now become easier to recognize. It should be if Sheldrake's "morphogenetic fields" and "morphic units" have validity.



What has been learned from these tests? The question of whether Sheldrake's theories have been confirmed is not as simple as it first appeared—but it is equally clear that the experiments produced some effects which demand explanation.

cornflakes? Or if you buy the same thing at a different store?

These are obviously unanswerable questions and they must be answered if Sheldrake's theory is to make sense. The only way he can deal with this crucial idea of similarity is by referring to the effect of the morphogenetic fields. In other words, the theory is circular—he draws on the theory to support the theory. For this reason I believe it doesn't make sense and could never provide "a new science of life."

Sheldrake argues that these objections apply equally to other scientific theories and that they really don't matter so long as the theory can be tested. But we have

to remember that if a theory does not make sense, no test can actually have any bearing on it. Thus it is crucial to be sure that the theory does make sense. However, I shall not jump too hastily to the conclusion that all the experiments I am about to describe are pointless. Instead, let's see what experiments have been done so far and whether or not they seem to support Sheldrake's theory.

* * *

THE WINNING entry in the *New Scientist* competition was an experiment designed by Dr. Richard Gentle, a specialist in fluid mechanics at Nottingham University in England. He suggested

that nursery rhymes should create especially good morphogenetic fields because they are repeated by so many children. He suggested giving English children a Turkish nursery rhyme and a jumbled—although rhyming—alternative version. Both would seem equally incomprehensible to the English children but the actual nursery rhyme should be easier to learn because of all the Turkish children who had previously learned it.

Sheldrake himself tried the experiment with three Japanese rhymes in original and jumbled versions. It worked: the actual rhyme did prove easier to learn. But this experiment has its problems. The actual rhyme may have originally become popular *just because it was easy to learn*. It is more or less impossible to design a jumbled version or "control" rhyme that could be proved to be equally learnable. Because of these considerations, Sheldrake never published a detailed account of this experiment and he claims that he does not place much reliance on the result.

The same difficulty applies in some form or another to all sorts of experiments on learning. You can argue, for instance, that golf has gradually become easier to learn but you can never establish an adequate control because the morphogenetic fields for golf can never be destroyed. A better method might utilize present-day learning but this requires large numbers of people doing the learning.

One way to accomplish this end is through the use of television. Dr. Nick Humphrey, a British psychologist and friend of Sheldrake's, suggested an experiment that used the two million viewers of a British television program

ABOUT THE AUTHOR

SUSAN BLACKMORE is an internationally-known British parapsychologist. Her numerous articles, relating to many different facets of psychic research, have appeared in all of the European and American professional journals and have been included in major books and overviews of parapsychology published on both sides of the Atlantic.

She earned a bachelor's degree in physiology and psychology at Oxford University (St. Hilda's College) in 1973 and between 1975 and 1980 took a master of science degree in environmental psychology and a Ph. D. in parapsychology.

She has taught part-time at several polytechnic schools and at Surrey University. Her forte, however, is research. She held a temporary post at the Parapsychology Lab, University of Utrecht, The Netherlands, in 1980, then worked in the Brain and Perception Lab of Bristol University between 1980 and 1985. Since 1980 and through 1986, she holds a Parrott-Warrick Studentship in Psychical Research.

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Blackmore is the author of two books: *Parapsychology and Out-of-the-Body Experiences* (Society for Psychical Research, London, and Transpersonal Books, Hove, 1978) and *Beyond the Body* (Heinemann, London, 1982, and Paladin, London, 1983).

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as the learners. Two pictures were designed by Morgan Sendall to contain hidden images. At first glance they seem to be patterns of black and white splotches. But as you continue to look at them, you suddenly perceive the "hidden" pictures. You can't miss them

after that. The idea behind the experiment involved showing one of the pictures on a television show and using the other pattern as a control. Sheldrake's theory of "formative causation" predicts that the picture that is shown should become easier for viewers to "get" at a later time while the other should remain just as difficult.

Experimenters all over the world were involved in testing subjects before and after a presentation by *A Plus*, an ITV show broadcast at 2:00 P.M. on August 31, 1983. One of the two pictures was chosen to be shown and none of the subjects or experimenters knew beforehand which it was.

Altogether there were groups of subjects located in 14 cities around the world. Seven of the groups were in Great Britain or Ireland, where the program was shown: Cambridge, Dublin, Edinburgh, London, Newark, Norwich and Oxford. The other seven were scattered around the world: Davos, Switzerland; Lucca, Italy; Capetown and Stellenbosch, South Africa; Santa Marta, Colombia; Kansas City, Mo.; and Palm Beach, Fla. A total of 1053 persons were tested before the show and a further 847 afterwards.

The important measure was the proportion of people who "got" each picture before the show was aired, before it became widely recognized. Before the TV show, a total of 9.2 percent "got" Figure No. 1 and 3.9 percent "got" Figure No. 2. But after one of the pictures had been seen by an estimated million viewers over BBC-TV, these proportions rose to 10 percent and 6.8 percent. In other words, the proportion stayed more or less the same for Figure No. 1 but jumped considerably

for Figure No. 2. This increase for the second picture was highly significant; the probability was less than one in 100 that the result was due to chance.

And which figure was the one chosen to be shown? Of course it was Figure No. 2 and in the view of many persons Sheldrake's prediction was clearly confirmed.

I remained skeptical about the interpretation of the results. I suspected that some of the participants, especially those in Britain, might have actually found out which picture was shown. If this were the case, the results from Britain should be much "better" than those from abroad. In fact, this turned out not to be the case. And if all the data from England and Ireland are excluded from the pooled results, the "Sheldrake effect" is still there. The number of people getting Figure No. 1 does not change significantly but for Figure No. 2 it does; it nearly triples.

Sheldrake considered whether experimenters abroad might have phoned someone in England to find out which picture had been shown, but he claims that they all denied tampering with the experiment. I know that *I* didn't do so and yet the results from my own groups of subjects (in Italy) went in the same direction as the rest. The facts proved that my suspicions were unfounded and Sheldrake's prediction remained supported.

Nevertheless, problems with the experiment also remained: technical problems dealing with the specific pictures, the order in which they were presented and how much the participants knew about the predictions. For one thing, Figure No. 2 was apparently *harder* to identify than Figure No.

1—which gave more scope for improvement over time. All these problems could be solved if more pictures were used.

It was therefore not surprising that a second experiment was carried out on the popular British television program *Tomorrow's World*. Shown in the early evening, it has eight million viewers. Two new puzzle pictures were designed and, as in the earlier experiment, one of them was shown on November 15, 1984. Again groups of subjects were located all over the world: in Finland, France, Germany, Italy, Sweden, Switzerland and Yugoslavia; in Australia, New Zealand and South Africa; and in Canada and the United States.

This time the results were not so straightforward and varied with location. The picture shown on TV was Figure No. 1. In Europe, 1045 persons were tested before November 15 and 1139 persons afterwards. There was a significant increase (32 percent) in the proportion who "got" Figure No. 1 and no appreciable change for Figure No. 2. These results again confirmed the hypothesis of formative causation.

In the southern hemisphere, some 174 persons were tested before and 195 after the show; however, the results were not significant although the trend was in the same direction. And in the United States 1475 were tested before and 1432 after November 15 with no significant result. The effect seemed to be confined to Europe. This surprised Sheldrake because he had never expected morphic resonance to be affected by distance. Nick Humphrey, the originator of these experiments, suggested that the time differences might be responsible and that the biggest effects occurred in coun-

tries having the least time difference from Britain. This possibility, however, was not originally predicted in Sheldrake's theory and would have to be specifically tested during a further experiment before it could be considered seriously.

As an additional control to see whether just carrying out the experiment, without any morphic resonance coming into play, would produce differences, some groups of subjects were tested in America before and after a *spurious date*, November 8. As might be expected, no significant effects appeared. Later, in December, the other picture, Figure No. 2, was also shown on television and further tests are planned to see whether this one has now become easier to recognize.

* * *

WHAT HAVE these tests told us? Obviously, the question of whether Sheldrake's theories have been confirmed is not as simple as it first appeared. But it is equally clear that the experiments produced some fascinating effects which demand explanation. We need more experiments so that a larger pool of data can be analyzed. And these are not far away. Sheldrake is planning another experiment on German television and possibly in other countries too.

TV experiments are not the only line of exploration that could be followed. Another promising idea is the use of crossword puzzles. When a crossword puzzle is first designed, its composer is the only one who knows the solution. But after the puzzle is published, hundreds of persons become aware of it. The morphic resonance thus created should make the solution easier for future solvers. Other experiments that

have been suggested involve using dolphins, rats and other animals learning new skills, people learning to play video games, babies playing with new toys, and plant- and fruit fly-breeding experiments.

If such experiments work out as well as the first few have, science will have to conclude that Sheldrake is onto something. But what?

Many people believe that the results so far serve as evidence for the existence of morphogenetic fields and the effects

of formative causation. On the other hand, if I am right and Sheldrake's theory is essentially nonsensical, then these results must be pointing to some other power at work. In any event, it is certainly clear that the results are *not* what the critics expected! So they must be telling us *something* important and Sheldrake deserves credit for the discovery. While I remain unconvinced that it is morphic resonance, I think no one can yet determine what *is* producing these results.



AUTOMATIC JACKPOT

TWO MEN trying to make a deposit in a banking machine hit the jackpot to the tune of \$15,435 when the machine "went berserk" and spewed out money faster than they could pick it up.

In late September 1984 Chuck Roae of Meadville, Pa., was trying to show his friend Tony Bell how to use his banking card in the automatic teller of the First National Bank of Pennsylvania. But rather than taking his \$100 deposit, the machine made a few "unusual noises" and rapidly delivered \$5 and \$20 bills.

Bell "doesn't use his card because he doesn't know how," said Roae. "So I took him to my bank's automatic teller and said, 'All you do is put the card in like this.' But nothing happened."

When the machine "went blank," Roae said he "tapped" it with his hand.

"After that," he said, "I heard it making this funny sound and I picked up the little money door and it just came flying out. It wouldn't take my money but it sure gave me a lot back."

The two men hurriedly gathered up the money, with "tears streaming down our cheeks" from laughing, Roae said.

"I asked Tony how much money he thought was there," Roae said.

"There's got to be between \$5,000 and \$10,000. Let's go to Vegas. If we win, we'll pay the bank back. If we don't, we'll just forget it."

But thoughts of Las Vegas were fleeting. As soon as the two men had gathered all the bills lying around, they drove to the police station and handed the loot to the police.

Sara Vernier, the bank's loan officer who took charge of the money, said the event was "very humorous for all involved. But it wouldn't have been so funny if they hadn't given it back."

According to the Associated Press, Roae acknowledged that the money was tempting.

"I really could have used the money. We both could have," he said. "Just that morning my wife and I sat down and figured our budget and we figured we needed about \$15,000 just to get things straightened out. And here it was."

He continued, "I did the right thing and I'm not sorry. I've had \$15,000 worth of fun."

PSYCHIC CRIMEBUSTERS

Some police, open to whatever helps do a better job, are trying to develop their own psychic abilities.

By Rob MacGregor and Trish Janeshutz

POLICE, stereotypes of authority and emotional reserve ("Just the facts, ma'am, just the facts"), and psychics, who siphon their insight from mystical realms, seem a world apart. Yet today with matter-of-fact regularity detectives seek the aid of psychics in solving crimes such as kidnappings and homicides. Some police are even attempting to hone their own psychic abilities.

"There's no question there are things in the world of parapsychology that can help police," says Fort Lauderdale, Fla., Police Chief Ron Cochran. "I'm not advocating officers go out and buy Ouija boards but there needs to be an acceptance of the field." We heard these sentiments echoed by law-enforcement officers in both small towns and large cities during our investigation of the current status of psychics in the eyes of police officers. Some cited cases in which psychics were uncanny in their accuracy and a few told anecdotes of their own psychic experiences.

Like a tip from a mysterious informant, clues from psychics complement rather than replace traditional investigative procedures. "When you're working on a homicide with no leads, you've got

your hat in your hands," Tom Basinski, a detective with the Chula Vista, Calif., Police Department, says. "Psychics are a resource and I wonder about police who discount them."

Basinski's initial doubts about the value of psychics were allayed several years ago when the body of a young woman was found in a rural area outside Chula Vista. "A psychic called to give us something on another case, so I asked her what she got on this one," he relates. "We didn't have any leads about who the woman was or who had killed her. But after a moment the psychic told me the woman's name was Debra and she'd been murdered by a 'biker type' who was short, ugly and had tattoos and dirty fingernails."

Basinski made a routine check of the victim's fingerprints and discovered she had been arrested for shoplifting in San Diego. Her name was Debra Hadley. "I didn't want to be influenced by the psychic's description of the murderer, but sure enough, the evidence we found led to a man who fit what she'd told us," he says.

Dr. John Lombardi, a professor of criminal justice at the University of Reno in Nevada, is convinced the use

of psychics is becoming not only a more acceptable practice but also an important tool in crime-solving. "The majority of homicides in this country used to be committed by people who knew their victims. Now the reverse is true and that means fewer leads," he says. "One of the trends will be less concern with *how* a psychic works and an increased willingness to draw on psychics who have proven track records."

Myrtle Nason of Bradenton, Fla., was missing three days in 1983 when the Manatee County Sheriff's Department called on Beatrice Lydecker, a California animal psychologist with psychic abilities. Given just the name and the last known location of the woman, Lydecker led police into a densely-wooded area where Nason was discovered wandering knee-deep in a pond. "We would never have searched in that area," says detective Donna Combee. "It was amazing."

But not all cases involving psychics are solved so neatly. More than a month after a Cessna 402 disappeared on a routine training flight between Fort Lauderdale and Bimini on March 31, 1984, we asked several psychics for their impressions. Authorities had abandoned their search for the three men and the three women on board, all employees of Associated Airlines, a Fort Lauderdale-based charter company. The women were supposedly going to spend the day at the beach while the men, who were pilots, practiced aerobatic maneuvers. No distress call was relayed as the plane plummeted from 31,000 to 22,000 feet in 10 seconds, then vanished from radar. The Coast Guard conducted a 72-hour search but no

debris, oil slick or bodies were found.

Three of the five psychics with whom we spoke believed at least three of the passengers were alive. That assessment corresponded with what several other psychics had reported to Mattie Brainard, a friend of the parents of Tammy Christie, one of the two Warren, Ohio, women aboard the plane. Although we talked with psychics individually, several made a number of the same observations. Some of these findings also correlated with reports from the other psychics.

The story that emerged suggested the flight involved a drug run to which the women were unwitting accomplices. The psychics said that en route there had been an altercation and a change of plans resulted. The plane landed somewhere other than Bimini, then took off and continued to its final destination. The women were being held against their will in a mountainous terrain with a river and cliffs nearby. They were living in a brick-colored shelter resembling a lean-to and there was a church or cross nearby.

Robert and Bunny Christie traveled twice to the Caribbean in search of their 19-year-old daughter. The second trip, centering on Andros Island, was undertaken on the strength of one psychic's information. "He said if you flew over Andros, you'd see their plane from the air but would need a helicopter to reach the area," Mattie Brainard recalls. The Christies paid \$1600 to rent a helicopter for a day and scoured the island to no avail. No trace of the passengers has ever been found.

* * *

SUCH AN investment of money and **S**hope on the weight of a single

psychic's report is precisely what infuriates skeptics. Psychic successes, says Paul Kurtz, chairman of the Committee for the Scientific Investigation of Claims of the Paranormal (CSICOP), are purely anecdotal and are not supported by scientific investigation. "It's possible that some people possess psychic powers," Kurtz, who is also a philosophy professor at the State University of New York at Buffalo, acknowledges. "But the scientific investigation and verification that have brought civilization and technology to their present level have not yet proven it to be so."

The most extensive testing of psychics in crime-solving was carried out in 1978 by Dr. Martin Reiser, director of the behavioral science laboratory of the Los Angeles Police Department.* In a controlled experiment eight professional and four amateur psychics were given physical evidence about four crimes, two solved and two unsolved. In one crime, a woman with two children was murdered by thieves trying to steal her car. Five of the psychics stated an automobile played a significant role in the crime and three of them mentioned children were involved. But Reiser reported that the psychics produced little if any information helpful in the investigation of the crimes. "A psychic may generate relatively accurate information on one case but be totally incorrect on another," he wrote in the *Journal of Police Science and Administration*.

This doesn't mean psychics are of no value to police. It suggests that psychic ability, like any talent, varies with individuals and can't always be turned

on and off at will. Some cases are easier to work than others but there are no guarantees.

The first time Miami private investigator Roxanne Perry visited Tony Grosso in nearby Hillandale, she gave him a list of 10 names and asked the psychic what impressions he got. As he wrote the first name and concentrated on it, he broke into a sweat. "This guy is a killer," he said. When he moved to the second one, his physical tension increased. "So is this one," he declared. As he scanned quickly through the list he shook his head in disgust and asked, "Who *are* these people?" They were names from the FBI's 10 most wanted list.

When John Dearing, then vice-president of a Fort Lauderdale branch of Barnett Bank, approached Perry in June 1980 for help in catching a notorious bank robber nicknamed Scruffy because of his unkempt appearance, she told him about Tony Grosso. "I wasn't a great believer in psychics," Dearing, now vice-president of the First National Bank in Palm Beach, remarks. "But I was willing to try him." Grosso described a man who drove a sports car and who had recently purchased western clothing and boots. "Some of the details he gave me matched information the FBI had withheld from the press," Dearing says.

When a second meeting was arranged with an FBI agent present, Tony told him Scruffy was preparing to flee south Florida and suggested authorities watch the Fort Lauderdale-Hollywood International Airport. "He also said Scruffy would attempt another robbery first and he'd be wearing cowboy boots," Dearing recalls. "The agent, however,

*See Mark Jones' "Psychics and Police Mix It Up in L.A.," October 1979 FATE.

was skeptical and insisted Scruffy always wore tennis shoes."

The next day Scruffy robbed a Fort Lauderdale bank of \$4000 and this time he was wearing cowboy boots. A day later, following an anonymous tip, law-enforcement officials converged on the airport with photos of Scruffy, whom they believed to be a certain convicted auto thief. He was arrested at the airport bar and charged with the robberies. He later admitted he was Scruffy.

Some law-enforcement agencies have used the services of a Los Angeles-based research organization which retains 25 psychics as consultants to assist in criminal investigations. For a fee, which varies according to the case, the Mobius Group provides a composite of the impressions of several consultants. When a 14-year-old girl was reported missing in Lancaster County, Pennsylvania, district attorney Michael E. Ranck turned to Stephan Schwartz, chairman of Mobius, for assistance. After the case was solved, Ranck sent him a computer analysis of how the psychics' impressions compared with the facts.

The psychics correctly reported the girl was dead, not just missing, and that she had died of suffocation and a blow to the head. The girl had been sexually assaulted, they accurately surmised, and the killer had been involved in other sex crimes. (The man convicted of the murder had sexually assaulted his estranged wife and 10 years earlier had been arrested for assaulting an Amish girl.)

The killer was a teacher or someone connected with a school and the body would be discovered three to four miles from the school, the psychics said. As

it turned out, the man was a student at a martial-arts school and at least once had given the girl lessons at her home. Her body was found three to four miles from the house.

The psychics also accurately noted the killer worked near the girl's home. The cement factory where he was employed is located on land adjoining the property of the girl's family. She was taken to a rural area and her body was left in a heavily wooded terrain, not far from a small town, they concluded. "The description of the area where the body was found and the town is perfect," Ranck wrote.

The consultants called upon by Mobius are professional persons who use their psychic abilities regularly in their careers. "They are extroverted, involved individuals with highly developed intuition," Schwartz says. Among them are a best-selling author, a physicist, a psychiatrist, an aeronautical engineer and a banking investor. Schwartz avoids professional psychics because of what he refers to as "ego problems" when working with more than one psychic on a case.

Besides, he says, all of us have psychic abilities to one degree or another. "When police learn to develop and use their own intuitive talents, there won't be a need for psychics," he claims. Some officers, in fact, have been doing just that.

* * *

ROD ENGLERT, a detective with the Mutnopah Sheriff's Department in Portland, Oreg., assists police departments across the nation with unsolved homicides and relies heavily on what he refers to as hunches or gut feelings. He reads through old files to get a sense of

the case and of the persons involved. He brainstorms with other officers and sometimes with individuals not involved in law enforcement. "Different perspectives are helpful because another person might pick up clues I've missed," he says. "Usually after combing through details, a name will stand out. More often than not, it's the guy who did it."

The 22-year veteran cites the murder of James Turel, a Portland tax consultant who was beaten and strangled in his office on August 28, 1974. Englert and another officer interviewed Rod Addicks, Turel's business partner, and the moment they left his trailer, Englert said, "He's our man." The other officer concurred even though neither had a rational explanation for the conclusion. "Addicks was friendly and cooperative and wasn't even a suspect at that point," he recalls.

Over the following months Englert unraveled the story of how Addicks and an assistant, Dennis Cartwright, had lured Turel from a nightclub to the office to meet a woman. While in the office Addicks made the mistake of calling a female acquaintance and asking her why she hadn't come to the office. Checking telephone records, Englert called the woman and discovered she remembered the conversation. A year after his initial interview, Englert arrested Addicks who confessed to the homicide. Addicks and Cartwright are now serving life sentences. "If we hadn't followed the hunch," Englert concludes, "the case would still be unsolved."

Englert, who lectures to homicide departments on his techniques, believes a hunch is the point of recognition when a few pieces of the puzzle form a

comprehensive picture. As he puts it, "Maybe some bit of information clicks with another bit in the brain's computer and suddenly you have it. A connection. A hunch."

The connective material linking rational thought with a hunch is a person's intuitive awareness and in survival situations the ability to connect seems to be heightened. One afternoon while answering a burglary call, Sgt. Ginger Broussard of the robbery division of the Miami Metro-Dade Police Department sensed the thief was still in the house. As she entered the kitchen, she pulled her gun and saw a silhouette on the refrigerator door. "A teenager was sitting on a box with his hands between his legs," she says. "I felt he was armed. I aimed right at his heart and told him to get up nice and easy. Sure enough, he was sitting on a .357."

Broussard believes several factors led to her hunch: "The way the dispatcher put out the report, how I responded and my familiarity with the neighborhood all came into play. But there was another important factor. My adrenaline was pumping. I was scared."

Maj. Albert Kline of the Broward Sheriff's Department was patrolling a wealthy Fort Lauderdale neighborhood several years ago when he noticed a man behind the wheel of a Cadillac parked outside the home of a prominent businessman. Although he had no reason for suspicion, there was something unsettling about the scene. As Kline approached the car, he noticed the man leaning forward. On a hunch he pulled his gun and put it to the man's head.

Kline's partner spotted a gun sticking out from under the seat, then discovered another one in the glove compartment.

A search of the trunk revealed a suicide note, written in past tense, in which the man explained he had killed the businessman and his family because of a grudge before turning the gun on himself. "If I hadn't followed my hunch and pulled my gun, I'd probably be dead and so might the man and his family," Kline asserts.

Renie Wiley, a Fort Lauderdale psychic who has worked with police on homicide and missing-persons cases,* believes hunches and psychic impressions are closely related. "The point where a hunch turns into a psychic impression is when you get a mental picture," she says. "Let's say you're walking up to a door and you get a feeling that something isn't right. As you touch the knob, you suddenly have a mental picture of what it is behind the door that isn't right."

Yet the difference might simply be a matter of semantics, according to the criminal justice professor Dr. John Lombardi. During his years as a parole officer for the Illinois Department of Corrections he teamed with a colleague whose hunches or psychic impressions were uncanny.

On the afternoon of New Year's Eve 1984 Dr. Lombardi's partner insisted that a murderer who was out on parole was up to something. "We drove by the guy's house, rang the bell, but no one answered. We could hear music outside and figured maybe he'd gone out and left his radio on," he recalls. Three days later, however, the case supervisor told them the man had murdered a woman on New Year's Eve. In fact, when the crime was pieced together, they realized

that at the moment they were ringing the doorbell, the killer was in bed with his dead victim. "I get the chills just thinking about it," Lombardi says.

Because the term "psychic" is sometimes construed as synonymous with fortune-telling and fraud, George Chapman avoided talking with his fellow officers in Broomfield, Colo., about his peculiar ability to tune in to the unseen. Nevertheless the former reserve officer says he frequently drew on his talents while serving on the force during the late 1970's. His ability finally became known among his colleagues after an incident in which he placed his trust in a psychic impression above his safety.

Chapman and a sergeant had answered a call about a man holding a woman hostage in a trailer. He says, "When we arrived, the woman yelled, 'He's got my two kids and a shotgun!' But I picked up a different situation and walked to the door and knocked without drawing my gun. Suddenly the door popped open and there was the man holding a child in each arm. If I'd had my gun pointed at him, I don't know what would have happened."

Chapman's assessment of the nature of the domestic dispute was accurate. The man's shotgun was found unassembled in a closet. "But I was chewed out for what I did," Chapman recalls. "When I told the sergeant I knew the man didn't have a gun, he said, 'How did you know?' " After that Chapman became known jokingly among officers as the "clairvoyant cop."

In 1979 Chapman resigned because he felt he would soon be forced to shoot someone if he remained on the force. About two months later his former

*Renie Wiley's career is profiled in our article "The Psychic vs. the Killer," July 1984 FATE.

partner shot a man who had drawn a weapon on him. It was the first shooting by a police officer in Broomfield's history and the officer suffered weeks of mental anguish after the incident. "If I hadn't quit," Chapman remarks, "I might've been the one who pulled the trigger."

While Chapman's colleagues rarely talked with him about his psychic abilities, after he resigned they began calling on him for help on tough cases. William Cronin,* a Broomfield officer, was looking for a lead on a robbery case in 1981 when he met with him. Chapman recalls he picked up the numbers on a license plate and the color and make of a truck. When Cronin checked the license number on the state computer, the vehicle matched Chapman's description. To Cronin's surprise the truck belonged to the uncle of a suspect. The new lead eventually led to the arrest of the suspect.

"On some cases I'm very accurate," says Chapman who is now a stockbroker in Pompano Beach, Fla. "On others, just a little."

To test his abilities, on August 24, 1984, we gave Chapman a drawing of an unidentified man who had been ritualistically murdered. His body had been wrapped like a mummy in duct tape, stuffed headfirst into a sleeping bag and dumped in a rural area of south Florida. Chapman responded that there was a dark-haired Hispanic woman involved. "Something on TV," he said. "She's on TV. She has done more than this. She will become known but will be hard to catch."

The following evening as we watched the news, we learned that earlier in

the day the body had been identified as that of Mario Portela of Miami. The 22-year-old son of a wealthy Cuban contractor had been abducted on August 7 and held for a \$2,000,000 ransom. As the announcer described the case the picture of Julita De Parias, an attractive, dark-haired Colombian woman who owned a boutique in Miami, appeared on the screen. She and her brother Julio Edward De Parias were charged with extortion and kidnapping in the case and were being sought by police.

* * *

THE LAW-ENFORCEMENT officer whose purported psychic skills received the most scientific scrutiny was Pat Price, a former police commissioner of Burbank, Calif. Price, who died in 1975, was a prototype for a new style of police officer. He believed in psychic abilities and used them daily in his work.

Physicists Harold Puthoff and Russell Targ conducted a series of experiments in 1973 with Price. While Targ remained with Price in the laboratory, Puthoff left for a nearby location without telling them where he was headed. At a pre-arranged time Price, who was seated in an electrically shielded soundproof cage, tried to pinpoint Puthoff's surroundings. In one such "remote-viewing" experiment Price described red roofs, tiles and a colonnade. "It's a separate building, a library, a museum of some kind. Could this be Hoover Tower at the Stanford campus?" he asked.

Puthoff was indeed stationed at the top of Hoover Tower, which contains a museum and a library. Below him were red roofs and red tiles. The location had been chosen from 60 possible

*A pseudonym.

sites through a random-number selector while Puthoff was in his car.

Will police training programs one day include courses training officers to develop their hunches or psychic talents? Dr. David Wachtel, a professor of sociology at the University of Kentucky and a former narcotics police officer in Buffalo, N.Y., contends any officer can be trained to develop his or her hunch factor. But he notes the "macho image" associated with police work is a major impediment to creating a psychic adjunct to traditional police investigative work. "The way police are looked upon by both society and other police affects

how an officer relates to his work," Wachtel says.

Elaine Proffitt, a Sacramento, Calif., psychic who has lectured to criminal justice classes, agrees. "I find extremes among cops," she says. "Either they're very hard-nosed, no-nonsense types or they're open to anything which will help them do a better job."

Someday, however, police investigative work may take a new twist. Along with a department's SWAT team and tactical squad, there may be a new unit drawing on the most psychically-talented officers. Maybe they'll call it the Hunch Bunch.



SOVIETS BAIT BIGFOOT

By W. Ritchie Benedict

"**WE** WILL hope that a meeting may still take place," said a Soviet official in late 1984. No, he was not referring to a meeting on nuclear arms reduction. Andrei Kozlov, who has headed expeditions of the Alpine Expedition Department of the Soviet Geographical Society for 13 years, wants a face-to-face meeting with Bigfoot. He hopes to lure the creature with "aromatic bait," then tame him. Why? To prove that the manlike being exists.

The debate over Bigfoot—or yeti or abominable snowman, as he is known in the Himalayas—is not dead in the Soviet Union. In April 1984 the news agency Tass quoted Vadim Ranov, a well-known explorer and member of the Soviet Geographical Society, as stating flatly, "I deny the existence of Bigfoot." But Kozlov, in an interview with the newspaper *Socialist Industry*, came out staunchly in defense of the "Snowy

Man," as the mysterious creature is also known.

Since the 1960's the Alpine Expedition Department has been gathering information on the "relic hominoid" from uninhabited regions of the Caucasus and Tyan-Shan Mountains. Kozlov cited 5000 descriptions of sightings of the creature in the Soviet Union and claimed about 50 plaster impressions of its footprints have been made. He has concluded that Bigfoot is more ordinary than myth would have it. "Contrary to legend, it is of average human size. Few are more than two meters tall (six feet, six inches) and their average weight is about 200 kilos (400 pounds). They have a long stride—from one to one and a half meters (three feet, three inches to four feet, 10½ inches)." The hair of the Russian Bigfoot, Kozlov said, resembles that of neither man nor beast.



— 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.

TARGET

By Betty L. Watson

MY HUSBAND Victor and I, with our seven-year-old daughter Terri, lived about a mile northeast of Ellensburg, Wash., in the year 1969-70. Our rental house was set well back on the corner of Sander Road. During our first summer there we spent countless hours working in the large landscaped yard; among other things we trimmed to about three feet high the extremely high hedge that enclosed the property.

Shortly afterward, I was in the kitchen doing the supper dishes one evening while Victor and Terri watched television in the living room. The window above the sink where I worked faced a lily pond, a patch of grass, some pine trees, the hedge, a fence and the road. It was dark, however, and I could see only my reflection in the window-pane. The heavy draw curtains were open.

Suddenly I became aware that I was in mortal danger. As I continued to wash the dishes, I knew that I was in the

crosshairs of a rifle scope. Someone outside was sighting me as a target.

Almost immobilized with fear, I slowly moved to the left of the sink, away from the window, as if I were wiping off the counter. Then I moved back to the right in front of the window and on beyond to that counter and kept right on going into the living room to maintain my composure. I glanced at my husband and daughter but said



Betty L. Watson

nothing. Seconds later I returned to the kitchen. There, pretending that I had finished, I pulled the curtains closed, stepped out of range of the window and turned off the light. Weak with relief, I still felt deeply fearful.

I had not mentioned the incident to my husband when, on the following day, he read an article aloud to me from the local paper. The preceding evening an unidentified gunman had fired several shots into a house a mile down the road from us. The bullets had injured a sleeping baby in the front bedroom.—*Charlotte, N.C.*

LEVITATING BED

By Phyllis Anne Hudry

WISCONSIN weather is variable and can quickly change from hot to a cooling chill. It was my habit to check on my children during the night to see that they were covered while sleeping, for the long casement bedroom windows let in lots of cool night air.

One evening in June 1961 I awakened in the middle of the night and made my usual rounds. I closed the windows in our daughter Sue Ann's room and walked across the hall to our son John's room.

As I stood in the doorway facing John's bed, I was astonished to see that the bed was raised off the floor to waist height.

The windows were open, the moon was shining into the room and the bed was gently rising and falling but staying about three feet off the floor.

Thinking this was an illusion of some kind, I lowered myself until I was squatting on my heels. Yes, the bed was definitely above the floor. I could see the wall plug with the cord attached to

John's bed lamp. I could see the bottom two rows of books in the bookcase perpendicular to the bed and close to the wall. I could see the linoleum floor pattern under the bed. It shone clearly in the moonlight.

What was holding the bed up?

Slowly and carefully, not taking my eyes off the bed, I rose to a standing position and watched my son still peacefully sleeping in the bed.

In a few seconds the bed gently lowered itself and touched the floor. There was no sound and little vibration, just a gentle movement such as a feather makes when it floats to the floor.—*Racine, Wis.*

SKEPTIC NO MORE

By Hellen Budd

BEING essentially a pragmatic person, I was skeptical of accounts of ghostly visitations, ectoplasmic appearances at seances, poltergeists and other psychic occurrences. But I now have had my own experiences with ESP in relation to one particular person, my oldest daughter.

Gail Anne was a dark-haired, sparkling-eyed, mischievous little dynamo. During her childhood, twice when her life was in danger, I had experiences which seemed to involve clairvoyance or second sight. My subconscious awareness of her vulnerability allowed me to save her both times. I was not so lucky with the third experience which happened when she was 21 years old.

The third and final episode occurred in January 1968 when Gail was in her final year at McGill University in Montreal, Canada. I was living 3500 miles away in the small town of Alamos in Sonora, Mexico. One day a group of

us American residents hired a bus for a field trip to a little village where pottery was made by hand and actually fired in a bonfire in lieu of a kiln. We also visited a village where rugs were woven from goat's wool; from there we went on to a tequila factory.

We ended up in a beautiful oasis in the desert. It was a cool and shady spot where cottonwood trees lined a flowing stream. Here we had lunch. We were a happy group, laughing and talking about our new ideas and experiences.

We boarded the bus to go home and the same jolly spirit prevailed. I was chatting with some people in an adjacent seat when suddenly a feeling of profound melancholy came over me, like a cold chill. I felt an unbelievable sadness, a sadness such as I had never felt before. Tears started to stream down my face. Yet I was mystified by my sense of desolation.

My seatmate Bill Duval was solicitous but I couldn't explain or even speak. Finally I mustered some control and the feeling gradually retreated.

As soon as I got off the bus in town I was notified that there was a telephone call for me. There was only one phone in town, in the hotel bar, and a phone call was a rarity. In fact, in my two years in Alamos I had never received one. Fear hit again.

The call was from my sister in Canada. She was calling to let me know my daughter was in the hospital with a suspected malignant brain tumor. My sister had placed the first call at the exact time I began to weep on the bus!

Gail Anne died nine months later and in some ways my weeping has never stopped. That special connection somehow cannot be broken. Was it ESP? I

don't know. Whatever it was, I was both pained and privileged by the experience.—*Tucson, Ariz.*

OPEN CASKET

By Sharon A. Willis

ONE SULTRY mid-July night in 1967, when I was 15 years old, I had a vivid dream in which I saw my mother's petite form lying in an open casket. Behind the ash-colored casket stood six sad-faced men. Their mouths were moving but I couldn't hear what they were saying.

Terrified, I awoke sitting bolt upright in bed. I was so shaken that it took awhile for me to realize I had been dreaming, that what I had experienced was only a nightmare. Still, I slept no more that night.

On August 7 my parents Norman and Irene Lund had a heated late-night argument. As it grew ever more violent, I fled the house to seek the assistance of our neighbors, Mr. and Mrs. Lynch. The fight ended with my mother's being pronounced dead on arrival at Brevard Hospital in Melbourne, Fla. My father was charged with murder.



Sharon A. Willis

Entering the funeral home to pay my last respects, I stopped short at the sight of my mother's petite form lying in an ash-colored casket, six sad-faced men speaking in hushed tones standing nearby. They were friends of our family and my mother's pallbearers.

After a long emotionally draining trial my father was acquitted of murder. But the horrifying vision of my mother lying in her open casket remains sharply etched in my memory.—*Kissimmee, Fla.*

JOHN'S G.I. GUARDIAN

By Marti Sisto

MY CHILDREN and I have always been in tune with each other and most of the time we are able to sense one another's pains, anxieties and emotions. Even I was amazed, however, at one incident which occurred when my oldest son John was in Vietnam.

In the first place, my heart was breaking that one of my children should be far away in a foreign country, fighting a senseless war which didn't even concern us. Every evening before retiring I would sit at my desk, stare at the map of Vietnam which was tacked on the wall and write a page or two of our daily news to John. I would cry a few tears, then kneel down and pray for his safe return.

One evening in September 1972, as I was staring at the map, a picture came into focus. As it materialized right before my eyes, I saw my son and another G.I. standing beside a burned-

out helicopter. The G.I. had his arm across John's shoulder, buddy style. The picture seemed to move closer and focused on the G.I. He was a bit older than John, a bit shorter, with a light complexion, dark hair and full mustache. He looked directly at me and said, "You don't need to cry anymore. He will be coming home safe and sound."

Then the picture faded away but from that night on I knew I had nothing to worry about and need not shed any more tears.

The following January John did come home, safe and sound. When I described to him the vision I had in September, he said, "Mom, describe the G.I. to me again." Then he brought out a sack of pictures he had taken during his service in Vietnam. He spread the pictures out on the table and asked, "Do you see the G.I. here in any of these photos?"

There on my kitchen table were several pictures of the soldier I had seen in my vision. I picked them out and handed them to John. A strange look came over his face and tears welled up in his eyes as he said, "Mom, that was my buddy who was shot down last April."

The G.I. had been killed in April 1972, five months before I saw him with my son in the vision. He and John had shared a part of their lives together and now I felt he had shared part of his afterlife with me.

I will always be grateful to that guardian G.I.—*Foresthill, Calif.*



WORDS OF WELCOME

A SIGN in Cobbs Mill Inn, Weston, Conn., reads: "Just rap on the table and we'll see that spirits appear."—*Henry R. Plante.*

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.

MOTHER'S ANNIVERSARY

By Linda Pezze

NEARLY one year to the day after my mother's death on December 4, 1970, a strange thing happened. I was sitting in my living room when I saw what I thought was a light on in the kitchen. I was surprised because I remembered shutting off all the lights there. I went back to look and found the light on the range panel was on. This seemed strange only because I didn't remember using it. I shut it off, however, and returned to the living room.

Glancing over my shoulder about 10 minutes later, I saw the light was on again. Once more I went and shut it off. When my husband Robert came home I told him about it and asked if he thought there could be a short in the wiring. He tore the whole panel apart but could find nothing wrong.

We shrugged it off as due to my bad memory and went to bed. I had to take our baby Traci for an early appointment with her pediatrician the next day.

Next morning I dressed Traci hurriedly

but all the time we were getting ready, I kept thinking about that light. Time was short, however, and we left.

When we got home the first thing that met my eyes as I opened the kitchen door was that stove. It gave me quite a start. Not only was the panel light on but each one of the gas jets was turned on and burning, with their knobs at exactly the same angle.

At that same moment the scent of lily of the valley grew very strong. That had been my mother's favorite perfume and



Linda Pezze

it dawned on me that the only thing that my mother had feared was fire. She had been paralyzed and unable to leave her bed so the last thing she would say when we were on our way out of the house and she was going to be left alone was, "Make sure you shut off the gas on the stove." She said it so often that as we left we would mouth the words silently to her as she said them.

I knew then that my mother had been trying to contact me. She had always told me that she would let me know if she could that everything was all right. I think she would not appear to me because she was afraid it would frighten me, so she did it in the only way she could and still make sure I would know it was she.

It stopped a day later, as quickly as it had begun. But Gladys Boynton, my mother, had commemorated the anniversary of her death.—*Torrington, Conn.*

GIFT OF FLOWERS

By Shirley D. Jonas

MY MOTHER Winifred Wilson passed away Christmas Eve 1984 in Anchorage, Alaska. Her death was a terrible blow to us all, especially to me, for she was not just my mother but a true friend who had stuck by me through thick and thin all of my life.

My grief at not being with her was overwhelming. My husband Bert and I went to Christmas Eve services that night at St. Matthew's in St. Albert, Alberta, and said prayers for Mother. When we arrived back home, I sat and stared out the dining-room windows into the night. Just before dawn I went to bed, finally falling asleep after asking in my prayers that my mother come to

me to say good-bye.

Christmas morning, when we finally rolled out of bed for a late breakfast, the dining-room windows were all frosted up. There was nothing unusual about this. We have casement windows that come down to about three feet from the floor and the panes are about two feet wide. The frost "pictures" in the windows are often beautiful, with images that sometimes resemble ferns, feathers or waves on the ocean.

But this morning the panes were covered with flowers so distinct that anyone who knew anything about flowers could have named each one. There were petunias, roses, tulips and lilies of the valley. And around the borders of the glass, like a perfect frame, were morning glories.

I sat down in wonderment and cried. These were all my mother's favorite flowers, the ones that she always planted around her house.

I know now that my mother is safe on the other side. I will always be grateful that she returned, with her beautiful gift of flowers, to say good-bye.—*St. Albert, Alberta, Canada.*

JOHN RETURNED

By Richard Locke, Jr.

MY BROTHER John Stuart Locke, Maged 19, died on April 19, 1966, at Lincoln College in Lincoln, Ill., when a train hit him at a crossing. I heard it on the radio in the biology lab at Evanston Township High School in Mr. Martin's class, where I was a 15-year-old freshman.

My father came to pick up me and my sister who also attended high school. We went down to Lincoln to get his things. My grandparents lived in Pontiac and

we met them there. John was buried in Taylorville, Ill., the family's old hometown. It was hard for all of us.

A short time later, at home, I heard the doorbell ring and went to answer it. It was John. Strangely, when I saw him, I forgot he was dead. I thought he had come home from college. He came in the doorway. I was going to go to the kitchen to get my parents (who I would learn later had not heard the doorbell) but John said he couldn't stay long. He gave me a hug, said good-bye and went out the door. I closed it, then opened it again to see him leave—but he wasn't there.

I ran to the kitchen to tell my parents.—*Evanston, Ill.*

MOTHER'S SPIRIT

By Margaret Weber

IN DECEMBER 1983 my mother Lucille Candell had been gone three months. She had lived 87 years and now, worn out, she longed to depart. She wanted to go to "glory," as she called it.

With her gone the house seemed especially quiet and cold as I mechanically prepared a lunch for one person, myself. I turned on the stove, threw a pat of butter into the frying pan and absently beat an egg. Automatically I threw in the broccoli left over from supper. Egg and leftovers, my everyday lunch, is easy to make and nutritious. You have to eat "what's good for you," I reflected.

That expression took me back to my early years. Had there ever been a time that I could eat, do or have anything except "what's good for you"?

I always ate what was put on my plate. I had to. I was hungry. Then there



Margaret Weber

were those hungry Chinese who would have been glad to eat it. To ask for a particular piece was impolite. I was sent to bed—even at Sunday dinner—for asking. "And if you know what's good for you, you'll go to sleep and quit whimpering or I'll give you something to whimper about," my mother would say.

But now Mother, with the fiery tongue, cold hands and stern rules, was gone. We had not had a loving relationship.

As I sat in my empty house staring at the empty blue and white plate and thinking and rethinking those thoughts, I heard a noise in the living room.

I knew both doors were locked and all the windows down. A log falling in my wood stove would not sound like that. I cautiously looked into the front room. Then I heard a gentle crash in the bedroom.

I returned to the kitchen. I unlocked and opened the back door in case I needed to make a hasty exit. I barely breathed for what seemed ages. The mantel clock ticked with maddening noise. When my heart slowed its thump-

ing and nothing else was heard, I eased into the hall. Nothing was amiss there.

The bedroom seemed in order. I looked under the bed, then flung open the closet. Then I saw the music stand sprawled across the floor. A metal stand does not tip over by itself.

I peered into the living room again. No room for hiding there. Was anything different in that room? The chairs were in their usual places. Cushions were in order. The fire was burning and the clock was ticking.

There! There on the desk, the inkwell's top had been knocked off and the ornate pen with which Mother had written her love letters was removed from its resting place. It looked as if, with one angry sweep, some unseen hand had brushed across them both.

I conducted a thorough search of the house. No one was lurking anywhere. I closed the back door and carefully relocked it.

I went back to the music stand. I

stood it upright and discovered that it had been obstructing the view of Mother's favorite doll which I kept on the dresser.

No "body" was in my house. Maybe Mother's spirit was offended at my unhappy memories of her deeds in life. Maybe Mother showed her disapproval by exerting force through the two things in my house she had loved: her doll and the pen.

I left the dishes unwashed and sat down to reconstruct my thoughts. Maybe I had been too hard on her memory. She had done her best to make me a proper child. If I remembered only the spankings, I had undoubtedly forgotten what provoked them.

She did give me her prized possessions: her doll and her mother-of-pearl pen staff. Maybe she did love me. I resolved to love her more—even at this late date.

And I have experienced no more visitations.—*Charlotte, N.C.*



HALLOWEEN SYNCHRONICITY

By Babette Leasure

IN OUR vacation home in Prescott, Ariz., we have some back issues of FATE. One afternoon in the fall of 1983, I picked up the September 1977 issue to leaf through. At the same time, my husband Bob was flipping the dial on the television set. I started to read "Mystery of the Pulsing Eggs" by Scott Hill, concerning the research done by Cleve Backster and others, about the way fresh eggs react to physical and mental stimuli and even pulse with electrical energy. Just as I read the words, "You'll never eat another egg—once you've heard one scream when you

lower it into a pan of boiling water," I heard a woman's voice on TV saying, "Don't drop those eggs or they'll scream."

Morticia of the Addams family had just spoken to her husband Gomez on a special Halloween showing of the program on Channel Five from Phoenix. The time: 3:10 P.M., Sunday, October, 30, 1983.

My husband said, "No one would ever believe this coincidence. Isn't there a name for something like this?"

I replied, "Yes, Carl Jung called it synchronicity."

\$500

FOR DEAD MAN'S SECRET

Officer of prestigious research organization
bequeathed method for irrefutably proving survival of bodily death.

DR. ROBERT H. Thouless, Survival Research Foundation's Honorary President who died in 1984, left two messages enciphered under two different systems. These messages are accessible only when the correct secret keys are fed into a computer. Thouless intended to give evidence of his survival of death by communicating the keys. The key for one message is the title of a book; the other key consists of two words.

The amount of \$250, or the equivalent in any other currency, will be given to any charity designated by the first person who sends the SRF Committee of Judges a key which will make comprehensible one of Thouless' test messages and which is confirmed by the SRF Committee's computer as the right key. A like amount will be given to any charity designated by the person who first obtains the correct key for Thouless' second message.

To obtain the messages and descriptions of systems Thouless used, write to **Survival Research Foundation, P. O. Box 38565, Pembroke Pines, Fla. 33084.**

SRF has an international reputation as the foremost nonprofit scientific and educational organization leading the search for strong, scientifically valid evidence that human consciousness survives bodily death. To further the search, the Foundation and a disinterested committee of judges associated with prestigious academic institutions have issued this challenge.

The Committee will be the final arbiters as to whether a submission fulfills the test conditions, whether a key makes a test message accessible and whether it is the correct key.

Persons who believe the keys have been communicated are to send them and a description of how and when they were obtained to **Dr. E. L. Pattullo, Director, Center for the Behavioral Sciences, William James Hall, Harvard University, 33 Kirkland St., Cambridge, Mass. 02138.**

This search for the keys and the offer of remuneration will terminate and the challenge will be withdrawn two years from the date of this publication.

KILLER KANGAROO

There are no wild kangaroos in Tennessee—so what giant hopping beast was slaughtering the farm animals?



Unaggressive in their behavior, vegetarian in their diet, kangaroos are not known to devour other animals.

By Michael T. Shoemaker

PHANTOM KANGAROOS hopped into the public eye in the 1970's when a flood of sightings hit the Midwest.* Much less well known, however, is the strange affair of Tennessee's "killer kangaroo" four decades earlier.

On January 16, 1934, the *Chattanooga Daily Times* carried a front-page story headlined "Vicious Kangaroolike Animal Terrorizes Marion Settlement." The paper reported that the animal first had appeared three nights before in the community of Hamburg near South Pittsburg, Tenn. There it "partially devoured several German police dogs." It reappeared on the 14th, killing more dogs as well as some geese and ducks. Two witnesses described the beast. The Rev. W. J. Hancock said, "It was as fast as lightning and looked like a giant kangaroo running and leaping across the field." Frank Cobb thought it was unlike anything he had ever seen but resembled a kangaroo.

In a subsequent report Henry Ashmore claimed that the kangaroo had visited his yard on January 12, leaving five-clawed tracks about the size of a large man's hand. Will Patten, another witness, said he had chased the animal away but the next day discovered the half-eaten carcass of his dog lying in the yard.

*See David Fideler and Loren Coleman's "Kangaroos from Nowhere," April 1978 FATE.

But Chief of Police A. B. Russell declared that it was all "superstition started by a mad dog." This appears to have satisfied the Associated Press, which thereafter ceased reporting the events. The farmers, however, continued to carry guns and to search the mountains. One party of 20 men tracked the animal up the mountainside but they lost its trail near a cave.

The kangaroo also ignored Chief Russell. On the night of the 16th it killed some geese belonging to McNeal Cooley and wounded a dog in South Pittsburg. B. Y. Conatser, a former state representative, fired several times at the animal when it attacked his dogs. Perhaps because he feared ridicule, Conatser said it looked like a "large wolf or panther." But he did remark on the unusual speed and ease with which the mystery animal jumped fences and crossed fields.

Any fear of ridicule was justified. Derisive editorials appeared in the *Philadelphia Public Ledger* and *Chicago Tribune*, prompting the *Chattanooga Daily Times* to respond vigorously, "There is absolutely no doubt about these facts . . . A kangaroolike beast visited the community and killed dogs right and left, and that's all there is to it."

The mystery was finally "solved" on January 29, 13 days after the kangaroo's last appearance. Proclaiming "Marion 'Kangaroo' Killed by Hunters," the *Chattanooga Daily Times* published a photo of four hunters, their beagles and an "extra large bobcat or lynx" shot the night before on Signal Mountain. In fact the photo shows a fairly ordinary bobcat, common in those mountains. Although the claimed length of 50

inches is above average, the pictured bobcat is only about knee-high (18 to 20 inches), which is a shorter height than normal. The given weight of 40 pounds is very heavy, but it had eaten several animals that night.

The witnesses denied it was the kangaroo. Frank Cobb said it wasn't "large enough or brown enough." Others claimed the animal they saw "would weigh at least 150 pounds and was much larger than the wildcat killed yesterday."

There are even better reasons for rejecting this solution. Bobcats *avoid* dogs and only four toes appear in their tracks. More important, Signal Mountain is about 20 miles from South Pittsburg. Between them lie two mountain ranges and two rivers.

This conventional nonexplanation shows that the story was certainly not a newspaper hoax, as some writers have suggested. A more plausible explanation is that the animal was an eastern mountain lion (whose return to the Appalachians is now generally accepted). On the other hand, lions as a rule do not feed on dogs and ducks; moreover, no claws should appear in their tracks. We must also wonder why witnesses would choose so patently absurd an animal as a kangaroo for their identifications.

It may be best to remember the tantalizing, cryptic conclusion of the *Chattanooga Daily Times'* editorial, which said, "Strange creatures are likely to emerge at any time from the mountains of Tennessee and neither the vision nor veracity of those who report having beheld these creatures should be called into question."

PALMIST TO THE STARS

Nellie Meier won international fame counseling celebrities in every walk of life—including a president of the United States.

By Ashley Couts

Photographs by Terri Horvath

TO MRS. MEIER—from whom nothing is hidden as long as she can see one's palm.—Rudy Vallee.

These are the words the singer used when signing his photograph, one of many pictures of celebrities that decorate the halls and studio in a once-obscure bungalow in Indianapolis.

Until 1944 it was the home of Nellie

Meier, a palmist who counseled the great and the near-great, the star-struck and the famous, during the 1920's and 30's. Her talent as a reader of hands brought her national and international fame. Her home at 3128 North Pennsylvania—called "Tuckaway"—is now on the National Register of Historic Places.

Born Nellie Simmons on November



Nellie Meier read 10,000 palms between 1893 and 1937 at a fee of \$5.00 each. She gave all her earnings to charity.



Photographs of celebrities crowd Tuckaway's main hallway. Top row: Leslie Howard, George Gershwin and Joan Crawford; below: Alfred Lunt and Lynn Fontanne, Helen Hayes, Douglas Fairbanks, Walt Disney and Fredric March; lower right: Ruth Page.

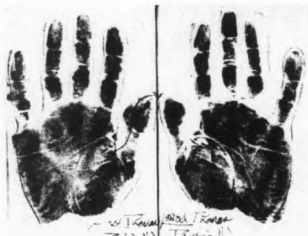
10, 1862, she read 10,000 palms between 1893 and 1937 at a fee of \$5.00 each. She contributed her earnings to charities such as the Pine Mountain Settlement School, an orphans' home, and the National Humane Society. In her book *Lion's Paws*, published by Barrows Mussey, New York, in 1937, she wrote, "In self-defense I put a charge upon my services. As I had other resources, I have always put every cent of this money into a fund shared by those who needed it."

Nellie Simmons married George Meier, a fashion designer and buyer for the fashionable L. S. Ayers Department Store. White-haired and distinguished, he towered over his petite four-foot, seven-inch wife. They opened their

parlor for Sunday salons in the European manner, after frequent trips abroad where Nellie became the darling of international society.

She came to lament her early career when, dressed in a gypsy costume, she sat in a stuffy tent offering palm readings at church and social bazaars. She talked often and wearily about the origin of her career.

"I was a wallflower, not good-looking," she told news reporter Joe Collier in 1937. "And although few could dance better than I, at dances I was just among those present. I didn't like it that way. I wanted to be more than that. So I got a book by Cheiro on palmistry and studied it." (Nellie met Cheiro in Paris years later.) She fully



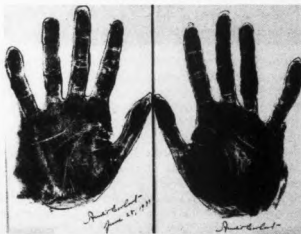
Nellie found Lowell Thomas' hands interesting enough to warrant two chapters in her book *Lion's Paws*. She wrote that he wanted above all to play fair and tended to be overly cautious.

believed that anyone could learn palm reading. "There is nothing to it," she would say, "but you have to study."

After her husband's death in 1931, Nellie went on the lecture trail which took her across America and to Europe. Major metropolitan newspapers—the *New York World-Telegram* and the *Los Angeles Times*—told her story and she was profiled in such magazines as *Life*, *Family Circle*, *Silver Screen* and *American*.

Even so, there were skeptics. On one occasion, Benjamin Meiman, Washington correspondent for the *New York Forward*, was brought to his knees. He had come to scoff but remained to praise. The setting was a 1938 meeting of the National Association of Penwomen. Nellie did not know the man but she described his characteristics so accurately that he later admitted she knew him better than he knew himself.

Meier described Meiman as a "mental



Nellie said that Amelia Earhart's hands showed less fear than most prints revealed. The flier was cautious, meticulous and extremely courageous.

explorer, so obstinate that the other fellow would want to kill him, that he would fall for a sob story although he would try to act hard-boiled, that he would go the limit for those who are cold and hungry and that he was a winner in a poker game. He loves flowers but someone else would have to look after the cultivation."

Nellie was adamant in promoting palmistry as a science, not as fortune-telling. She referred to herself as a "professional reader of character through scientific palmistry." During her lifetime, she accumulated 20,000 handprints representing nearly every notable personality in the United States and Europe. This volume enabled her to accommodate the Library of

Congress' requests for hundreds of palm impressions.

Nellie's book *Lion's Paws*, subtitled "A Story of Famous Hands," became a best-seller. It included palm prints of Lowell Thomas, Mary Pickford, Amelia Earhart, George Gershwin and many other famous persons. The Meiers entertained artists, musicians, writers and scientists, among them Walter Huston, Walt Disney, Margaret Sanger, Fredric March, Albert Einstein, Helen Hayes, Ethel Barrymore, Lynn Fontanne and Joan Crawford; opera stars Lily Pons, Lucrezia Bori and Edward Johnson; violinists Fritz Kreisler and Jascha Heifetz; composers Sergei Rachmaninoff and George Gershwin; scientists Roy Chapman Andrews and William Beebe;

The palmist worked in the star-lined "Little Room," a study off the main passageway. This wall holds at top: opera star Mary Garden, Mary Pickford, Marie Dressler and James Whitcomb Riley; center: Lawrence Tibbett, Richard Halliburton, Roland Young, Carole Lombard and Walt Disney. Present owner has restored Nellie's Tuckaway.



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ABOUT THE AUTHOR

William Alexander Oribello is an internationally known teacher of spiritual truths. Since 1965 he has delivered more than 3,000 lectures and is the author of several manuscripts containing higher metaphysical secrets. The author is also an ordained minister and director of the Mystic Light Society located in Philadelphia. Ever since childhood when he began having visions, Rev. Oribello has been in command of God's Universal Energy, which can—when applied properly—bring happiness, self-mastery and wealth to anyone. Now with the coming of the much prophesied NEW AGE, he has been told by the HIGHER MASTERS OF LEARNING to share this valuable information with those who seek it.



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educator Booker T. Washington; a Grand Duchess of Russia and the poet James Whitcomb Riley who designed and penned valentines for Nellie. The actress Eva Le Gallienne lived for a time in the Meiers' guest house. And Carole Lombard, it is said, warned by Nellie of impending danger, nevertheless walked out of Tuckaway to the flight that took her life in the Rocky Mountains.

President Franklin D. Roosevelt once summoned Nellie to Washington where she read his hands. The reading was treated with the same confidentiality as a plan for a new nuclear weapon—but Eleanor Roosevelt conveyed her gratitude with an autographed photo. It is perhaps the most flattering portrait ever taken of the stately, elegant First Lady and it is proudly displayed today in Tuckaway's warm pleasant parlor. President Roosevelt described Nellie Meier as "one of the most charming ladies to grace the presidential mansion."

When clients came to Tuckaway—and not a day passed without several requests for appointments about which Nellie said, "I cannot begin to accede to them all"—readings took place in her "Little Room," a library just off the photograph-lined passageway. There Nellie, seated on a red velvet settee with her feet barely reaching the floor, would proffer her small hand.

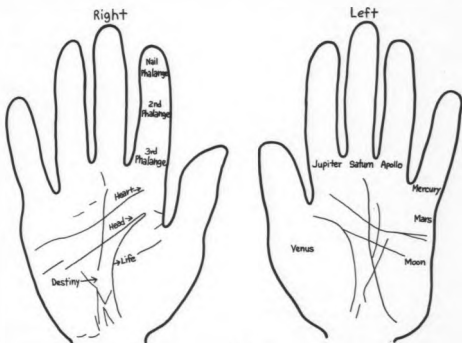
A handshake revealed much about a person. Nellie could gauge the pressure, knowing at once how a person might react in an emergency, who could be relied on in a crisis, who would be ready with words of advice. She identified four types of handshakes: firm with even pressure (a reliable and helpful person with wise advice); limp with no

pressure (giving little or nothing); hard grip (cordial with strong likes and dislikes); and fingers extended (which meant "you make little impression on me nor I on you").

Much more than the handshake had to be considered, however. To Nellie each palm was a new volume to be explored. Questions most often asked were: Will I succeed on the stage or screen? In my vocation? How long is my lifeline? How long will I live? Nellie said that the hand rarely indicates one's state of health or a capacity to develop one's abilities. Thus she cannot honestly assure a client of success in the arts or other occupation. "Some palms show diversified gifts and the necessary ability to develop those gifts," she said, "but success depends on opportunity plus hard work."

* * *

"THE LIFELINE," Nellie wrote, "is the line rising on the thumb side of the palm somewhat below the finger of Jupiter, rounding the mount of Venus and ending somewhere toward the base of the palm. A long line does not necessarily mean long life. In its length, depth and clearness it does tell how long you are *likely* to live but rarely more than that. If the line is long, clear, unbroken and rounded out well into the palm, there is a good chance of long life. If the line is broken, crossed or chained, the owner suffers the usual illnesses and accidents and interferences with life that are our common lot. When there is a second line running parallel or nearly parallel to the lifeline on the side next to the thumb, the fortunate possessor has protection and good recuperative faculties and can fight illness and ill fortune with good outcome. Many



Nellie Meier believed that anyone could learn palm reading by seeking to understand the significance of mounts and lines, "but you have to study," she said.

persons who live to a ripe old age," she claimed, "have badly broken lifelines. They also have thumbs which tell of a strong will and hearts that are good serviceable engines. The hand reader knows that with these two characteristics, a man may outlive another who has a long clear lifeline but no willpower."

Of the heart line Nellie said, "If it rises below and between the first and second fingers, its owner is prone to idealize the one he loves. When he awakens from his illusion, he is likely to lose sight of those traits which are worthwhile in the object of his affections. But he has strong feelings and is dependable and constant. When the

heart line starts under Saturn, the second finger, desire rather than love will rule unless the possessor applies forces of will and intellect to check his natural tendencies. If the line is much chained or looped its owner either has heart trouble or is a sensualist.

"People possessing such heart lines are always seeking new mates. They keep the divorce courts busy. They mate at the call of the flesh and when desire is gratified, they tire. If they are able to discipline themselves and seek a mate who will offer them companionship through mutual interest, they make good partners because they are interested in love and passion."

All sorts of people sought out Nellie

Meier and of course among them were many celebrities but when asked about the most interesting palm she had read, with characteristic humor she snapped, "It belonged to Esau II, the circus chimpanzee. It showed he had the mentality of an imbecile."

After reading for Lowell Thomas, Nellie reported him slow in action, overly cautious, anxious to give full value for everything he received—whether credit, money or others' admiration. He wanted above all to play fair and felt some insecurity about his ability to "deliver the goods" or accomplish what others expected of him.

She found Amelia Earhart cautious, meticulous and courageous. Joan Crawford's hands, Nellie claimed, revealed a love of power and material things and a tendency to disregard established traditions. The actress leaned toward bluntness when her combativeness was aroused. Douglas Fairbanks, Jr., according to the reader, betrayed aggressiveness, dislike of detail, lack of concentration and sensitivity to criticism.

Of her close friend James Whitcomb Riley, Meier wrote, "The most striking quality in his immaculate pair of hands lay in the difference between the left or 'natural' hand and the right, which shows what the man has made of himself." The poet's left hand showed a diffident, shrinking, secretive, timid nature. His right hand revealed self-reliance and intuition. The head line in his left hand indicated great imagination which found expression in either gloomy foreboding or humor and gaiety. His palms verified his humor, versatility, love for plain homespun living and his gifts for speaking and writing. His heart

line, Nellie wrote, was the saddest kind, for when he lost faith and belief, which he gave to extremes, the awakening disappointment brought poignant suffering.

Riley responded with his photograph and a poem he titled "The Poet to the Palmist." On the back of the picture he wrote:

*If she as happily had read
His poems as his palm,
Now by God's rood
He would have said,
"How satisfied I am."*

With spunky humor Nellie replied, "If this left me in some doubt as to my ability as a reader of poetry, at least I was satisfied as a palmist."

Nellie met George Gershwin in 1933. She wrote, "He brought jazz up to the level of the musical intelligentsia—or if you prefer, brought the musical intelligentsia down to noticing jazz. In either event, he did something to music that would be long-lasting." When he took her hand, she wrote, "I felt as if I were experiencing one of his dramatic flashing climaxes. There was nothing halfway about that handshake. Gershwin was so direct you felt impelled to respond at once, tell him what you wanted and why."

In the high cushions on his nail phalanges, Nellie saw supersensitivity and great willpower. These might have aroused opposition and antagonism and raised barriers to his progress. But when he controlled his pride and sensitivity, his willpower was an asset which enabled him to persevere against any odds he had to meet. His hands also revealed a sense of justice and uncompromising

honesty in criticism of his own work and that of others.

The mount of the moon in Walt Disney's hand was highly developed, showing an active and original imagination. "The mark of intuition leading to genius is there," Nellie said, "and coupled with the development of the mount it makes a bottomless well of joy upon which he can draw."

* * *

NELLIE MEIER died at Tuckaway in 1944 and her home was abandoned. It now belonged to Nellie's niece Ruth Cannon but she and her architect-husband did not want to live in it.

Many years passed before Ken Keene, a young interior decorator, discovered Tuckaway. Although it was not for sale and he knew nothing of this boarded-up and abandoned house or its famous past, he was enchanted. When he sought to purchase it in 1972, Ruth Cannon deemed him a suitable recipient not only for the house but also for the memora-

bilia of Nellie's life there: boxes of photographs, palm prints, first edition books signed by the authors and Nellie's elegant beaded gowns.

One can only speculate. Keene himself feels that Nellie Meier chose him to restore her home to its former glory. In his zeal to furnish his new home, Keene, an enthusiastic antique collector, found himself guided by an inexplicable force to obscure shops where he purchased odd furnishings and tapestries. Ironically—or mysteriously—some purchases, dusty and often in disrepair, were later verified to be one-of-a-kind items originally in the Meier home.

Tuckaway is once again a vital hub of social activity, a veritable museum reflecting Nellie Meier's scientific foray into the art of hand reading. The little woman who entertained the world's notables has left her own indelible print on the house: her inexhaustible spirit still lives.



MULE DELIVERS SURPRISE

ASSOCIATED Press reported from Fort Collins, Colo., in September 1984 that a mule, a normally sterile crossbreed of horse and donkey, gave birth to a mule foal on a Nebraska farm. Colorado State University tests confirmed the event.

"This is a legitimate report of a mule foaling," wrote Virginia Rich, an extension horse specialist, and Cleon Kimberling, CSU extension veterinarian. Male mules normally produce no sperm and female mules produce no eggs.

"However, in rare instances a female mule will breed, become pregnant and have a live foal. There are a half dozen or so documented cases," Rich said.

According to Kimberling, what makes this case even more unusual is

that the foal apparently was sired by a male donkey. In all previous documented instances of mules foaling, they were bred by stallions. Jody Evans, CSU animal reproductive laboratory assistant, said blood tests showed that the mule (named Krause) and the colt are mules and the apparent sire was a donkey.

"There wasn't any hocus-pocus involved," according to Evans' report. "Blood studies and professional observation make this a documented case of a mule having a colt."

The male foal, named Blue Moon for the phrase "once in a blue moon," was born on the farm of Bill and Oneta Silvester at Champion, Nebr., on July 6, 1984; the sire was a donkey named Chester.

ISLAND OF THE SORCERERS

To the people of Siquijor black magic is a fact of life, an eerie and deadly way of securing justice in an unjust world.

By James McClenon

SSIQUIJOR ISLAND is reputed to be a place where black magic is regularly practiced. Siquijor, located between the larger Visayan Islands of Negros and Mindanao in the Philippines, has a population of about 70,000 and a circumference road of about 75 kilometers. Although the residents of Siquijor are poor, they are not "primi-

tive." National newspapers arrive daily from Dumaguete City on Negros Island, 21 nautical miles to the west. People on Siquijor use cars, buses, motorized "tricycles" and motorcycles for transportation. Fishing, farming (coconuts, root crops, rice and corn) and cottage industries are the predominant sources of income.



Nicolas Agan is a *mananambal*, a folk healer who specializes in the treatment of natural and supernatural maladies. He lives in an area known as the "graduate school of sorcery" where on Good Friday healers gather to pick herbs and perform rituals.



Cosmi Bunachita, a *bula-bula* (a healer specializing in skin problems), treats French journalist Grimm Gilles by blowing into glass held over injured thumb. Water became cloudy, then clear as healing occurred.

Various sociologists and anthropologists have studied sorcery and folk medicine in the Visayan Islands (which include Siquijor). Dr. Richard Lieban's *Cebuano Sorcery: Malign Magic in the Philippines* (1967) describes his research in Sibulan, a rural municipality on Cebu Island. Some graduate students at Silliman University in Dumaguete City

published a report on "Sorcery in the Framework of Folk Medicine on Siquijor Island" in the *Silliman Journal* in 1971. These studies reveal a complex relationship between the belief in sorcery and the process of modernization. If we understand sorcery on Siquijor, we may be able to predict changes in our own society due to the growing acceptance



The third time Bunachita blew into glass, a bone (shown next to quarter to indicate size) "magically" appeared in water. Skeptical observers suspected sleight of hand was responsible for this and murky-water effect.

of psychic phenomena.

Most Siquijor Islanders consider the practice of sorcery a sin against their Catholic faith. Although some told me that no sorcerers live on Siquijor, I had little difficulty gathering names of *mananambals* (folk healers) who treat both natural and supernatural maladies, some of which are believed to be the result of sorcery. Other kinds of folk healers also exist. A *manghihilot* is a kind of masseur who can set broken bones. A *mananabang* is a midwife. A *bula-bula* (referred to in the Silliman University report as a *mambolo-bolo*) practices a special magic most suitable for treating skin ailments but also applicable to many other medical problems.

Of the respondents interviewed by the graduate students from Silliman University, 69 percent believed that sorcery is practiced on Siquijor Island and 73 percent said they were afraid of it. Only 10 percent believed that sorcerers could cause disease and death. Although my impression is that this level of belief has remained unchanged during the past 14 years, the complexity of this belief is not reflected in statistics. For example, one man stated that he did not believe in sorcery or the "quack doctors" (folk healers) but later warned me that another man's grandmother was a *mananambal* who could kill through magic. Although no one admits to practicing sorcery and many desire not to believe in it, some *mananambals* are thought to attempt it at times.

Perhaps 50 different major sorcery techniques exist. A description of a few of these methods, which vary slightly between practitioners, demonstrates the complexity of this aspect of Siquijor's folklore. The best-known method is

called *barang*, the name of a local beetle. Some islanders believe that various beetles can be used.

The sorcerer first ties a six-inch length of thread to the legs of three beetles. Sometimes a special breed of *barang*, which has seven legs rather than six, is raised specifically for use in sorcery. The sorcerer commands the beetles to go to the victim's house, wait until night and enter the person's sleeping body. After the beetles lay their eggs inside the body, they return to the sorcerer who inspects their threads. If the threads are bloody, he knows that the curse has been placed effectively. The beetles' eggs hatch in the victim's stomach causing ulcers, swollen abdomen, aches all over the body and other maladies. If not treated by a *mananambal*, who often begins the healing process by magically removing small insects, the person will die.

To practice an alternate method, *hilo*, the sorcerer goes to a special haunted place, sets out sharp bamboo blades and prepares an altar with an offering to special spirits. The ceremony attracts poisonous snakes which leave blood and venom on the blades. These substances are mixed with various herbs to form a sticky waxlike compound which can be put in the victim's food or drink, touched to his body or merely buried in a place where the person will step. These and similar *hilo* techniques then produce the desired sorcery symptoms, according to the islanders.

Some forms of sorcery require fashioning a doll and damaging it in the same manner as the victim is to be harmed. The doll is often prepared using rituals vaguely related to those of the Catholic Church and to forms of Latin prayers. For example, the doll

might be baptized at the instant that a baby is being baptized within a church.

To practice *la-ga*, the sorcerer adds hair, saliva, waste, a picture or some article belonging to the victim to an herbal mixture and boils it over a special fire with ritual prayers. The victim is expected to suffer and die in the manner desired by the sorcerer.

Some forms of sorcery are designed to punish adulterers. Lieban describes *antiwal*, a method that requires an herbal concoction containing the joined genitals of two turtles, killed while engaging in sex. If the victim wears clothing on which the substance has been applied, the adulterous couple will be unable to disengage after sexual intercourse. The spell can be broken if the first person to see the joined couple takes off all his clothes.

Mananambals know counter-measures, which generally involve herbs, for each sorcery method. One *mananambal*, Nicolas Agan, showed me his collection of herbal remedies. The victim may be required to place a compress on his chest or stomach, to eat or drink a remedy or to stand in the smoke of a fire constructed with special wood and herbs. The herbs must be gathered on special days, particularly Good Friday before Easter. Roots, bark or leaves gathered from the east side of a tree bring about healing. Similar substances taken from the west side are used in sorcery. The area around San Antonio, on the highest mountain of Siquijor where Agan lives, is known as the "graduate school of sorcery." Every Good Friday herbal practitioners from other Filipino islands and the local *mananambals* visit the area to gather herbs, cook up concoctions and perform rituals.



Bula-bula Isador Bucol is said to be able to make large objects materialize within a small glass container.

An alternative method for treating diseased patients is undertaken by *bula-bulas*. I accompanied French journalist Grimm Gilles who sought treatment for a cut on his thumb from one *bula-bula*, Cosmi Bunachita. As I snapped photographs, Bunachita held a glass filled with water over Gilles' thumb and blew into it through a bamboo tube. The water became cloudy, a sign that the infection was being removed. The *bula-bula* repeated this symbolic cleansing process and again the water magically became murky. The third time the *bula-bula* blew through the tube a small bone with crosses painted on it seemed to appear instantly in the glass. After further blowing through the tube created more murky water, the *bula-*

bula blew into the cloudy water and it magically became clear, a sign that the infection had been removed.

Gilles, an unconvinced skeptic, refused to allow Bunachita to apply an herbal salve to his thumb. He assumed that the *bula-bula* had used sleight of hand to create the magical effects. The Silliman researchers detected exactly that form of fraud as they observed one *bula-bula*. Unlike *mananambals*, who practice their art on a part-time basis and receive little compensation, Bunachita supports himself through healing and has achieved a degree of wealth through the contributions of grateful patients. Bunachita requested and received only one peso (about five American cents) from Gilles who felt that nothing miraculous had occurred.

One informant told me that during the 1960's American professors at Silliman University had tested Bunachita under controlled conditions. He blew through a long clear plastic tube into a sealed glass test tube while treating experimental subjects. The water magically turned cloudy when the subjects were sick but remained clear for healthy ones. Objects such as stones, trash or bones (larger than the tube) appeared in the sealed test container after the sick patients were treated. Although the professors maintained skeptical supervision, they reportedly could not explain their observations. Later, when I visited Silliman University, I found no one who knew of this test or any written record of it. Apparently this story is merely part of the folklore that surrounds the healers of Siquijor.

Various persons told me that *bula-*

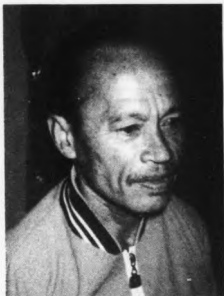
bulas are best at curing skin disorders which do not respond to traditional medical treatment. One *bula-bula* sometimes makes large objects seem to materialize, shattering the glass container. When my wife and I visited the *bula-bula*, Isador Bucol, I hoped that he would perform such a magical feat. He did not. But after my wife showed him a rash on her hands, he recommended an herb that grew in his front yard. The remedy seemed effective.

All the *mananambals* that we visited (Nicolas Agan, Pastor Dohaylonsod and Wilhelmina Sibonga) claimed that their abilities came "from God," rather than through training. Their patients came from all over the Philippines. Some are diagnosed as having natural disorders and are sent to medical doctors. Others have problems caused by spirits. Some have sicknesses caused by sorcery. All these *mananambals* stated that, although they did not practice sorcery, some of the many other folk healers might.

* * *

PEOPLE most often consult sorcerers in an attempt to "solve" marital problems and land disputes. Divorce in the Catholic Philippines is not legal, making infidelity a particular problem. Jealous wives and mistresses sometimes ask a sorcerer to eliminate their competitors. Land boundaries often are poorly marked and corrupt court systems can make arbitration unsatisfactory. Persons who feel wronged by their neighbors sometimes seek justice through sorcery.

One folk belief surrounding malign magic is that any attempt to harm an innocent person will not work. A sorcerer is expected to investigate a



In common with other *mananambals*, Pastor Dohaylonsod claims his talents are of divine origin, not the product of earthly training.

claimant's case to determine if an injustice has occurred before accepting the task of sorcerizing the suggested victim. One sorcerer described a case to Lieban in which successful sorcery had occurred: "My conscience is clear because this is done only against those who are guilty of wrongs against their fellow man Some people believed that the man got sick because he claimed land that was not his and God punished him. That is the right idea."

Although sorcerers are feared by many, they are considered different from witches. Witches are thought to work evil without considering the justice of their actions and without conducting rituals. The witch's power is thought to

be inherited although sometimes the evil ability is transferred through touch. If the affected person does not accept the role of witch or seek a healer's aid, he will die. Some islanders told me that there are no witches in Siquijor, hinting that all had been killed in the past. Others said that witches hid in the caves in the mountains. In the 1960's an old couple died when their house was dynamited during the night. Villagers believed that the victims conversed with evil spirits.

It is difficult to determine the degree to which sorcery attempts are related to the suffering of the persons diagnosed as sorcery victims. Since sorcery is a secret activity, the sorcerer's successes and failures generally are hidden. The belief that sorcery symptoms are always psychosomatic is not necessarily well-founded. In fact, sorcerers rarely allow their victims to learn of the curse



Sorcerers supposedly command beetles to enter victim's body and lay eggs inside, causing serious disorders which can be treated only by *mananambals*.

attempt, so it is unclear why sometimes there is such a close relationship between the ritual and the victim's disorder.

Medical doctors have diagnosed alleged sorcery effects as cancer, abdominal tumors, stomach ulcers, portal cirrhosis, ovarian cysts, peritonitis, gastrointestinal neurosis and cerebrovascular accident (in the case of a man who died soon after being sorcerized). Most *mananambals* would not argue with these diagnoses but suggest that sorcery caused the problem.

When the *mananambal* is unable to effect a cure, as sometimes happens, it is assumed that his power is insufficient to overcome the sorcerer's. When the sorcerer is unable to affect a victim, it is assumed that the person is innocent or protected by a powerful charm. Although it is almost certain that some persons who are diagnosed as suffering from sorcery have not been the target of a sorcerer's curse, the ideology supporting malign magic is never called into question. Like medical doctors, *mananambals* sometimes disagree regarding a diagnosis but unlike doctors they do not charge when they fail to effect a cure.

One symptom of sorcery, diagnosed by medical doctors as gastrointestinal neurosis, is highly unusual. The victim's stomach swells and recedes with the rise and fall of the tides, a condition leading to death if not treated by a *mananambal*. Although many people I interviewed said they had never actually seen anyone who suffered from this disorder, *mananambals* and their relatives told me that they had seen many cases. I feel confident that such cases occur; the president of Silliman University told me he had seen such a case himself.

Sorcery exerts a degree of social control over the islanders. People try not to allow conflicts to reach the stage where sorcery might be used. Sometimes adulterers, believing that they have been sorcerized, return to their spouses. Lieban relates a case in which a sorcerer performed the ritual *la-ga*, using fingerprints left by a thief. Later a man suspected of being the thief suffered and died from a "swollen stomach." After his death some of the stolen property was found in his room.

I wish to emphasize, however, that Siquijor Islanders are not hostile or unfriendly because of their fear of sorcery. Abe Vega, a Peace Corps volunteer assigned to Siquijor, described the atmosphere far differently. "In Dumaguete City during my training people often made jokes about the danger of my going to an island full of sorcerers," he told me. "Actually sorcery is not an important part of life here. People might turn to it in cases where there is severe conflict but it doesn't involve me in any way."

Vega told me about another volunteer who sought the advice of a *mananambal* for her respiratory problems. He told her that an enchanted rock in her backyard was the source of the disorder. After she moved, her problem was alleviated. Vega suggested that her moving away from a dusty area explained the "cure."

Vega also related the tale of a bachelor who loved a woman who detested him. The man obtained an herbal love potion from a *mananambal*, the use of which proved highly effective. Everyone was amazed that the woman quickly developed an intense love for the man, one so strong that she cried

when they were apart. Unfortunately, the effect wore off after they were married!

* * *

SOME PEOPLE explain the prevalence of folk healers on Siquijor as a result of (1) the healers' low fees, (2) the shortage of medical doctors and (3) the healers' concern for the total well-being of the patient. None of these explanations is entirely satisfactory.

Although *mananambals* generally request just token payment only after achieving a successful cure, patients sometimes travel long distances to consult them (even all the way from Manila). Patients also are sometimes required to pay church officials for special masses that are part of their "treatment." Although a modern hospital has been built on Siquijor, some patients invite *mananambals* inside, hoping that their herbs will aid in their recovery. Some *mananambals* and *bula-bulas* treat their patients in the same "clinical" manner as do medical doctors; yet they still attract many persons requesting aid.

"Why do so many people consult these folk healers?" I asked a skeptical islander.

"Because the doctors cannot help them," he replied. "They have problems which can be cured only by a quack doctor."

Lieban suggests that the practice of sorcery and folk healing may increase in some Third World societies due to the disorganizing effects of modernization. Increased land disputes and marital strife may be associated with "progress."

Previous investigators note that, although there is a tendency for less-educated persons to seek treatment from

folk healers, some of those seeking aid are highly educated. I found that educated respondents often reported seemingly valid reasons for belief (and astonishing anecdotal stories); yet they cautiously qualified their statements.

For example, attorney Anastacio Lozano, formerly a local court judge, consulted a medical doctor when he began suffering from a strange sickness. The doctor suggested that he also seek advice from a folk healer because his illness seemed unusual. Wilhelmina Sibonga, a *mananambal*, told Lozano that he had been sorcerized by a man involved in a court case over which he had presided. Sibonga accurately described a man involved in one of Lozano's recent cases, a remarkable feat since she had no way of knowing of the case, the man or even the judge's decision to visit her. Lozano was even more astonished when her herbal remedies proved effective. "For a while I believed," he told me, "but I cannot be certain."

Lozano also told me of a court case in which a woman from Cebu Island claimed to have sought aid from a *mananambal* who was rumored to be a sorcerer. She wanted her husband's mistress killed. The *mananambal* asked for 500 pesos and told her to wait in Cebu. Later the woman returned and asked the *mananambal* why nothing had happened to the mistress. He requested more money, a picture of the victim, a piece of the adulteress' dress and two fighting cocks. Although the woman brought these things, the sorcery had no effect. She brought a lawsuit against the *mananambal* seeking to regain her money. Apparently many people on Siquijor were afraid of the *mananam-*

bal—none would testify in support of the woman's claims. The suit was dismissed when the *mananambal* denied ever having met the woman.

Prof. Salador Vista, head of the anthropology/sociology department at Silliman University, has studied Siquijor's *mananambals* for three years. I asked him if he thought the *bula-bulas*, *mananambals* and sorcerers on Siquijor ever demonstrated authentic psychic phenomena.

"I would not be able to say," he replied. "But I too have seen the *bula-bulas* make objects appear instantly in glasses and remarkable herbal cures occur under the direction of *mananambals*. Yet I cannot say if these things are actually paranormal."

Once Professor Vista sought treatment from a *bula-bula* for a seriously infected foot. He experienced an astonishing recovery the day after treatment. He told me of a German researcher who visited Siquijor each year on Good Friday to learn herbal magic from the *mananambals*. This researcher seemed convinced of the *mananambals*' (and sorcerers') authenticity.

The president of Silliman University, Venacio Aldecoa, Jr., also described to me remarkable effects produced by *bula-bulas* who had healed his daughters of skin diseases after medical doctors had failed to help them. Although he closely watched many *bula-bula* performances, he was uncertain about the phenomena's authenticity. He also told me of cases in which *mananambals* successfully treated people after medical doctors had given up.

If Westerners come to accept psychic

phenomena as real (as public opinion polls in recent years have indicated they are doing), more attention probably will be devoted to malign magic and to ways of countering it. Already in the United States the military and CIA have shown interest in parapsychological research.* Yet if this interest increases, it can be expected that sleight of hand, which the Silliman researchers saw, will also be used more frequently to deceive investigators and the public.

Although Westerners may have better methods of dealing with marital strife and land disputes than do Siquijor Islanders, our system of criminal justice could stimulate sorcery. Robbery and rape victims, unsatisfied with the court system, might turn to sorcerers for justice. This might contribute to a kind of social control, since guilty individuals might suffer from the fear of being cursed. But this positive effect of sorcery would be offset by many negative effects. We can predict that psychosomatic symptoms, associated with sorcery, would increase. Some persons would believe that their psychosomatic problems had been caused by sorcery and might retaliate. Sorcery, although it may possibly produce real effects, generates many spurious phenomena. The effects of malign magic are closely related to belief, even false belief.

The best source of action may be not to worry about the possible effects of malign magic. President Aldecoa told me of a wise Visayan saying about sorcery: "Don't believe in it. Just try to avoid it."

*See Randy Fitzgerald's "Pentagon's Secret Psychic Task Force," July 1981 FATE.



THE CURSED DREDGE . . .

won't get its way.

Cypress Creek will run red with blood and

Satan's barge will sink in the mud . . .

By Mel Tharp

IT SEEMED the old dredge had always been there, aground and silent, on a shallow sandbar in Cypress Creek. It had always been there in my lifetime but in truth, the tragic history of the dredge was short.

About the time World War I was ending, the coalfield operation in Muhlenberg County, Kentucky, underwent a huge expansion. Some enterprising politician with an insatiable appetite for reelection, a sense for the pork barrel and a total disregard for ecology had a brainstorm. He proposed to dredge Cypress Creek to make a connecting waterway from the coalfield to Green River which empties into the Ohio River.

In the first place, the whole concept was downright foolish. In many places, Cypress Creek is little more than a spring branch. It also has a sandy bottom which constantly shifts and silts up. Secondly, the idea met with heated opposition from residents of the area around Shutts, my hometown. Cypress Creek gave them some excellent fishing holes and the land near the creek was ideal for hunting and recreation.

Among those opposing the dredging was Fan Tucker. Aunt Fan, as everyone called her, lived in a shack near the

creek and subsisted primarily by selling fish she caught there. She also sold herb potions and told fortunes. For a price, Aunt Fan, who must have been close to 90, would concoct for you a potion to restore youth, attract a lover or repel an enemy.

In the court process of obtaining authority for the project, as is often the case, the will of the people did not prevail. In the early 1920's the dredging began. Aunt Fan's property was seized by right of eminent domain and she lost her waterfront fishing rights. The trauma of the loss seemed to destroy her will to live and her health declined. She died soon after at the county poor farm but before her demise, she struck one last blow for her cause. Will Cobb, one of our neighbors, was among those who heard her and he never forgot her words. I have heard him recite the curse many times.

"That devilish dredge won't get its way," she declared. "Cypress Creek will run red with blood and Satan's barge will sink in the mud and rust away. God won't allow this thing of evil to go against the will of Christian people."

Almost as soon as the dredging started, misfortune set in. One member of the dredging crew fell overboard and drowned. In another incident two crewmen returned to the work site after a

drinking spree and got into an argument which culminated in one man stabbing the other to death with an ice pick. At the same time the 1930's depression was beginning to pinch the economy and the dredging company went bankrupt.

The dredge, grounded on a narrow shoal in Cypress Creek, quickly became a refuge for tramps, ne'er-do-wells and even people on the lam. It was rumored that some of John Dillinger's men hid out on the boat but this was never confirmed. Also, in the late 1920's, an incident occurred that added to the malevolence attributed to the dredge.

Ellen Simmons and Arnold Sweet had been childhood sweethearts. People had learned to take for granted the sight of them holding hands at church picnics and dances. When the pair reached their late teens, it was not a case of whether they would get married; it was simply a matter of when the nuptials would be announced.

One night the lovers were seen leaving church early. This in itself didn't cause much of a stir beyond the usual raised eyebrows or maybe a knowing leer from some lecherous old man. Even when the two hadn't returned to their respective homes by morning, there was little concern. It was the consensus that they had decided to elope.

A week elapsed and still there was no word as to the whereabouts of Ellen and Arnold. Then, about two weeks after their disappearance, a man fishing off the bow of the derelict dredge saw something lying in the shallow water at the edge of the creek. It was the body of Ellen Simmons. She had been bludgeoned to death with an iron pipe which was also found near the creek bank.

A search party soon found the other

component of the mystery. Arnold was found hanging by the neck from a tree some 80 yards away from the dredge site. An autopsy revealed that Ellen was pregnant. People could only conjecture as to what really happened but it was generally assumed that when Ellen told Arnold of her condition and demanded that he marry her, he refused, became angry and took her life.

After this tragedy reports of happenings around the dredge took on supernatural overtones. A woman dressed in white was said to be walking its decks. A man riding a horse across Cypress Creek bridge one night reported that the spectral lady arose from the creek bed, walked alongside him, then mounted the horse and rode pillion until the man reached home, whereupon she disappeared.

Gradually the people started to point to the dredge with a sort of negative pride and it soon took on the status of a community landmark. One of the first questions a visitor was apt to be asked was, "Have you seen our haunted dredge?"

We children were forbidden to go near the rapidly-deteriorating dredge. Its massive towering boom was obviously a danger if it should break loose. County officials considered it an eyesore as well as a hazard and there was talk of dismantling it for scrap. To us, losing the dredge was unthinkable. My generation had grown up with it and in our boyish fantasies, we even dreamed of restoring the boat and going to sea as pirates.

Such dreams were rudely shattered early in the fall of 1937. One Friday afternoon I came home from school to learn that my granddad Frank Tharp

had been to Greeneville, the county seat, that morning and had heard the news. "They're finally gonna tear up the old dredge," he announced. "They're gonna start Monday morning. A salvage company out of Louisville got the contract."

I was shocked and indignant. My first thought was to call up a schoolboy army to repel the invaders. But alas! Even the most romantic childhood mind must finally face reality. The dredge was doomed.

Then I got the brilliant idea of spending the night on the dredge. At least I would have something to boast about later. That evening I went to our neighbors' house and presented my plan to James and Alton Mayberry, both in my age group and two of my best friends. Before the evening was over, our plans were formulated. I would spend Saturday night at the Mayberry home, ostensibly to go on a possum hunt. I certainly had qualms about misleading my parents but it seemed justified in view of the fact that I was saying good-bye to an old friend.

Late Saturday, our well-laid plans were put into operation. We left the house before dark, taking Mr. Mayberry's three hounds and rolled up gunnysacks for "carrying our game." We reached the dredge about dusk. The dogs, either feeling betrayed at not getting to hunt or sensing danger, balked at going aboard the dredge. We had to carry them on. Even when James spread sacks for them to lie on, they whined and paced the deck like reluctant conscripts in a cause not of their making.

The rusty dredge stank of decay and discarded fish bait and although we

knew it was grounded, it seemed to have movement. I could have sworn we were drifting. For the first two hours we told jokes and laughed a lot harder than was justified by the boyish humor. If anyone had suggested leaving, I'm sure we would have been on our way home without further ado. But pride has a way of subordinating common sense. Each of us insisted on going through with the charade of "paying our final respects."

Then we saw headlights coming down the dirt road along the creek bank toward the dredge. We could tell it was a truck by its cab lights. Now we were really scared. With the reputation the dredge had as a hangout, we realized that the living could pose a greater danger than the dead.

The truck pulled up to the edge of the creek and stopped. We stood on the bow of the dredge in the glare of its headlights. A man got out and started to unload some kind of equipment. When he saw us standing on the boat, he yelled, "Get off that thing! Get off right now! That thing's dangerous. The boom could fall anytime." We didn't argue. When we were off the dredge the man apologized for his gruffness. "My name's Gus Nall," he said. "I'm sorry I was so rough with you but that thing is a death trap. We're going to start breaking it up Monday morning. I just came down to bring some tools."

I remember his name well because the following Monday, the boom fell, killing Gus Nall instantly.

The story does not end here. Again the authorities decided to defer the demolition of the dredge. Then, three years later, at the beginning of World War II, another salvage company did

break up the dredge to use as scrap in the war effort. People who claimed to be endowed with great wisdom called it "coincidence." Others swore that it was Aunt Fan's curse striking out from the

grave. Whatever it was, it somehow seems appropriate that the dredge, with its history of failure and tragedy, made a contribution to fighting in the biggest bloodbath the world has ever known.



ANITA KOHSEN GREGORY DIES . . .

ANITA KOHSEN GREGORY, the noted British psychical researcher, died in London November 7, 1984. As teacher, writer and investigator in the field of parapsychology for many years, she was especially known for her studies of physical mediums, her introduction of the work of Soviet parapsychologists to the English-speaking world and her long association with the (London) Society for Psychical Research. She was a member of its Council and served from 1980 to 1984 as its Honorary Secretary.

Anita Kohsen was born in Berlin on June 9, 1925, into a Jewish family. Under the shadow of the Hitler regime, she was sent to a convent in Belgium and eventually joined her mother in England. During World War II, Anita took an honors degree in languages at Birkbeck College, University of London, and thereafter read politics, philosophy, economics, psychology and physiology at St. Hugh's College, Oxford University.

Her interest in psychical research had its genesis at Oxford when she heard Dr. William Brown, Reader in Mental Philosophy, speak on the paranormal phenomena exhibited by an Austrian medium named Rudi Schneider. She studied Schneider extensively and wrote a book-length history of the case. Titled *The Strange Case of Rudi Schneider*, the book was released in the spring of 1985 by Scarecrow Press.

Anita Kohsen's parapsychological activities were further stimulated by another participant in the Schneider sessions: physicist Clive Gregory, then emeritus director of the University of

London Observatory. They were married in 1954 and thereafter collaborated on books and articles on various topics relating to psychical research. Also among their productions were two daughters, Catherine born in 1955 and Hilary in 1956.

In the late 1950's, the Gregorys founded a private nonprofit Institute for the Study of Mental Images in Church Crookham, Hampshire, and in 1961 began to publish its journal *Cosmos* which Anita typeset on a hot-metal machine and Clive printed and bound on their own press. The discontinuance of the Institute and the journal after Clive Gregory's accidental death in 1964 has been called an immeasurable loss to parapsychology.

Left with young children to rear, Anita took teaching appointments and at the same time researched "Problems in Studying Psychokinesis in Special Subjects." She was awarded a Ph.D. in parapsychology in August 1983 by the British Council for National Academic Awards. Three weeks after her oral examination, she learned of the confirmed diagnosis of a rapidly-growing cancer in her lung.

The April 1985 *Newsletter* of the American Society for Psychical Research contains an eloquent eulogy:

"To the crowded gathering at the cremation ceremony on November 14, 1984, Prof. Arthur Ellison surveyed Anita's life and career in psychical research. One detail seems to sum up her quest: as she slipped into the final coma in his presence, she said in her mother tongue, '*Ich weiss nicht*' ('I do not know')."

THE CLICKS THAT KILLED

The eerie clicking sounds could not be stopped. Neither could the tragedies that always followed them

By Genevieve B. Miller



Susan McCarthy

THE SOUNDS came again: one drawn-out click followed by two short clicks. The family listened in dismay to these sounds which had begun during the summer of eight-year-old Stephanie's illness. My mother Mary Bartnicki said they seemed to foreshadow doom.

Bristling with anger, my father Benjamin said, "It's those blasted window screens! They're making the noise. I'll get rid of them!" In a frenzy he tore out every window screen in the house, piled them in a wheelbarrow and took them all to the town dump. When he returned and started to wash up, the clicks sounded again—one, two, three.

It was 1924 and my family lived in Woronoco, Mass., where everyone's livelihood depended on the town's two paper factories. My Polish father worked in the beater room. My domineering, strong-willed mother, a talented seamstress, made some money sewing for the richer families in town while caring for her house and four children—Bertha, William, Stephanie and Gertrude. I came along a few years later.

On weekends the men of the village got together in someone's tenement to drink homemade moonshine and discuss world affairs. And my father, generally a quiet honest man, was transformed by alcohol, easily aroused to violence. One evening that summer of 1924 he and a Russian co-worker argued vehemently and the Russian stormed from the house shouting, "You will never forget this. I am putting a curse on you!"

Stephanie spent most of that summer in bed. Father had taken her on the bus to Westfield, about eight miles away, to see a doctor, but he could not determine what was wrong with her. She just seemed to be withering away. It was at this time that the clicks began to be heard—always in threes—somewhat like the sound of snapping fingers.

The night of October 4, 1924, Stephanie lay on her cot staring intently at the door. "What on earth are you looking at, child?" Mother asked.

"Mama," Stephanie answered, "there is something black on the door."

Mother believed her child had taken a turn for the worse and sent Bertha to

the village store about a mile away to call the doctor. He arrived and was approaching Stephanie's bed when the clicks sounded again, loud and clear.

"What on earth was that?" he said, wheeling.

Turning back to Stephanie, he saw her clutching her father's arm. Her last words were, "Tata, save me." (Tata is an endearing word for Father in Polish.)

Devastated by her untimely death, the family moved from Woronoco to Jersey City, N.J., a few months later. On a wintry day they moved into a strange apartment surrounded by the disarray of their few belongings. Mother started a fire in the fireplace to ward off the cold, then whispered, "Perhaps we will have peace and quiet here." A moment later the clicks began—one, two, three. What could they mean this time?

The family stayed in Jersey City about a year and a half but never could adjust to the dirty streets and foul air. My father liked the country where he could walk in the woods or along the river. So eventually he took his family back to Woronoco and they moved into

an area where other Polish immigrants lived. And the troublesome clicks moved with them. My parents never got used to the sounds and the children were always frightened.

Then, in 1928, four years after Stephanie's death, another tragedy occurred. In February of that year, William, the second-oldest child, was walking across the river with two friends when they broke through the ice. One boy managed to get to firmer ice and was safe. William clung to the other boy who pushed him away and also managed to get to safe ice. Villagers came with a long rope but it was too late. William had disappeared in the icy water.

The Russian's words echoed in my father's mind: "You will never forget this. I am putting a curse on you!"

Did the death of two innocent children satisfy the Russian's burning anger? Did my father's deep sorrow finally put an end to the curse? We never knew—but after William's death, the clicks grew progressively fainter until they ceased forever.



RAM'S IMAGE SHATTERED

UNITED PRESS International reports from Kalispell, Mont., that a bighorn sheep stared down his reflection for hours before ramming through a plate-glass window and tumbling unconscious into a home in the wilds of the Rocky Mountains.

The homeowner, Ed Bailey, said he was watching football on television Sunday, November 4, 1984, when he saw the ram eyeing the window in the lower section of his split-level home. After watching the glass for about three hours, the ram lowered his head and moved in. The confused animal failed

to break the glass on his first two butts but his third landed him in the Bailey home where he spent three and a half hours in a dazed state.

"We didn't want to get him riled up so he'd take out another window," Bailey said.

Bailey contacted the sheriff's office which sent a state game biologist to the house. Authorities speculate the animal thought his reflection in the window was a rival ram. Although it took him a long time, he apparently decided to fight for any ewes that might be in the area.

LOST WISDOM OF THE AGES

Thousands of years of knowledge perished with the Alexandrian Library. What would our world be like today if it hadn't burned?

Part II

By Arnold L. Kent

THE PTOLEMAIC dynasty of Pharaohs began when Alexander the Great of Macedon conquered Egypt in 332 B.C. and named Ptolemy Soter, one of his generals, to rule in his

name. Alexander also gave Ptolemy I a mandate to build a cultural center in Alexandria, the capital city the Macedonian founded in the Nile Delta. On Alexander's death in 323 B.C. Ptolemy I, now Pharaoh in his own right, established "The University of the East" or



Alexander the Great, who commissioned the great cultural center in his capital, has been immortalized in art, sculpture and coinage. (Illustration courtesy Robert A. Bauslaugh and American Numismatic Society)



Present-day Alexandria, Egypt's second largest city (two million people) and still its chief seaport, stands nearly on the site of the ancient city. Modern highways link it with Cairo and the other Lower Egypt towns in the Nile Delta.

Museum, a magnificent complex of porticoes and gardens, which attracted the brilliant scholars of the known world. Here were sown the seeds of learning that made today's systematic science possible.

The Library of Alexandria, where scholars hand-scribed ancient manuscripts of Sophocles, Euripides, Aristophanes, Hippocrates and many others, preserved for modern man what little remains of these writings. And it is a small part. The curtailment of scientific inquiry and the ultimate destruction of the Library of Alexandria followed upon the introduction of Christianity to the Roman Empire and the consequent razing of "pagan temples."

stretches along a narrow strip of coastal land which separates Lake Maryut from the Mediterranean Sea. Founded by Alexander the Great in 332 B.C. after his victorious invasion of Egypt, the city was divided into the Bruchium or palace section, a Jewish quarter, the Egyptian people's section called Rhacotis and a Greek section.

Alexandria's broad boulevards were lined with statues of Greek gods, temples, palaces, multistory government buildings, theaters, stadiums, inns, shops and bazaars. At one time, Alexander's tomb was an important landmark but Ptolemy VIII ravished it, using the golden coffin to pay off a band of Syrian mercenaries. In later years Alexandria boasted an immense hippodrome, a temple consecrated to the Greek sea god Poseidon, and two rose-

THE CITY of Alexandria on the western edge of the Nile Delta



Pompey's Pillar, the largest well-preserved monument, stands at the site of the Serapeum. It was probably erected in the Fourth Century A.D., sometime after the temple was razed by a Christian mob. (Photograph © Fred J. Maroon 1980)

red granite obelisks which came from Heliopolis about 14 B.C. Today one of these obelisks stands in New York's Central Park and the other in London. We mistakenly call them "Cleopatra's Needles."

Ancient Alexandria was a Greek constitutional city under the divine rule of the Ptolemies. Like all governments, it supported bureaucrats, surveyors, scribes, spies and tax collectors keeping an eye on the Pharaoh's business. The citizens of Alexandria toiled to pay 218 different taxes, including one on tax receipts.

Within a century of its founding—by about 232 B.C.—Alexandria surpassed that other great African city, Carthage, to become the greatest Greek metropolis of the period. Her early economic strength lay in granaries full of surplus state-owned wheat; her jammed wharves and warehouses reflected the city's prosperity. Merchants, doctors, athletes and philosophers, traveling by camel and ship, flocked to the metropolis and scholars from all over the known world came to its cultural center, the Museum, to participate in free discussion of the arts, sciences, literature and religion.

Alexandria was most prosperous commercially during the Roman period when the Greek geographer Strabo called the city "the greatest emporium in the world." And so she remained for centuries. As late as A.D. 640, the city had 4000 palaces, 4000 baths, 400 theaters and other places of amusement and 12,000 greengrocers. Not even the merchants of Rome could compete with the Alexandrians.

The island of Pharos and its connecting Heptastadion isthmus gave

ancient Alexandria two natural harbors, one on either side. The Pharos Lighthouse, one of the Seven Wonders of the Ancient World, stood on the eastern tip of the island. Ptolemy I commissioned this structure, which would guide ships to his marketplace, but he didn't see it finished. Ptolemy II completed the project about 280 B.C. The white marble tower was easily the most conspicuous feature of this wondrous city. Of Hellenistic design and built on a scale typical of the Egyptians, it rose to a height of 400 feet in pyramidal stages. The Pharos Lighthouse, the first structure of its kind, was the prototype for all the lighthouses that have been built since.

The lighthouse and harbors helped the Egyptian fleet spread Alexandria's commercial influence across the Mediterranean to Europe and later through the Red Sea to Arabia and India. Egypt became a major naval power in the eastern Mediterranean and inherited much of the trade built up by the Phoenician seafarers of Tyre.

* * *

THE PEOPLE who first populated Alexandria came from all walks of life and plied every known skill and trade. Some citizens made comfortable livings simply feeding and housing the scholars, scribes and students who visited the Museum.

Actors, dancers and musicians, traveling under the Pharaoh's protection, came to entertain the growing population with the earliest known road shows. About 264 B.C. the gladiatorial games arrived in Alexandria and at first only prisoners of war died in the arena. Moors, Scythians, Negroes and tattooed Britons, using their own distinctive

weapons and fighting tactics, staged bloodletting spectacles the equal of anything in Rome. Because these were battles to the death, Alexandrian authorities decided they could be a profitable as well as economical means of execution and thereafter ordinary criminals died in the arena. And after they had literally given their lives to show business, their bodies were carted off and given to the brilliant anatomist Herophilus for dissection.

Egypt's internal economy during Alexandria's heyday was like that of other eastern Mediterranean lands of the period. Agriculture had become the country's provisioner; people still hunted but not on such a grand scale as earlier. And not all Egyptians labored in food production. Artisans working with iron, bronze, stone and wood manufactured furniture, armor and shields, grape and olive presses, lathes and military catapults.

Religious trends through the years were reflected in bas-relief sculptures covering the temple walls. Traditional motifs gave way to new forms as new religions entered the people's lives. When animal cults became popular, artists provided small animal figurines fashioned in faience, stone and bronze, representations that related animals' natural aspects to their religious significance. For example, the female hippopotamus—Tauret or Thoueris—stood for fecundity and childbirth assistance. As Greek dominance grew stronger, native art and literature reflected Hellenistic influence and in the Roman period, new influences turned Egyptian-Greek sculpture toward realism.

A mixture of European and Asian

ethnic groups comprised Alexandria's population. These peoples did not share their neighborhoods but their distinctly different religions quietly melded into a bizarre harmony of gods that were different, yet the same. Egypt's Ammon, Greece's Zeus, Rome's Jupiter and Babylonia's Bel-Marduk were one god under four names and at the same time they were different aspects of the same god.

This merging of gods was not new to Egypt where deities had long led confusing lives. The popular god Osiris illustrates this: In the Temple of Memphis he was Apis, the Sacred Bull, not entirely distinct from Ammon. In Hellenistic Alexandria he became the great god Serapis and finally, Jupiter-Serapis.

Osiris' family was no less bizarre. His wife, the Egyptian cow goddess Hathor or Isis, bore the infant Horus who grew up to be her own husband Osiris all over again. We might think this would make Horus his own father but to the Egyptians these three gods were a trinity, different aspects of the same god. They were each other, they were three and they were one. The Jews and to some extent the Persians did not go along with this intermingling of the gods. The Jews kept their faith in Jehovah and the Persians worshipped their single sun-god Mithras.

Ptolemy I evidently understood his people. He established the Museum in the Serapeum, which housed the Library of Alexandria, to be devoted to a trinity of Greek and Egyptian gods. Thus, almost every god that entered Alexandria's pantheon developed a relationship with at least one part of the trinity.

In worship ceremonies in the Ser-

apeum, people jangled bells mounted on a frame (sistrums) and burned candles. If a worshipper were having health problems, he offered to the gods a model of the offending body part (ex-voto). Many people vowed their very lives to the goddess Hathor. Images of her holding the infant Horus stood in the temple; she was the queen of heaven and waxen ex-votos decorated her shrine. The god Serapis was the savior and leader of souls. He raised the dead, brought forth the light of the sun and cared for his people throughout mortal life and afterlife. Horus, Osiris' only son, was a sun-god. His symbol was a scarabaeus with extended wings which resembled the sun's corona during a solar eclipse. Thus Horus became the "sun of righteousness with healing in his wings."

In older Egyptian religions, Horus interceded with the Father to save sinners. He is depicted in ancient Egypt's *Book of the Dead*, the sacred book of after-death instructions which was buried with every ancient Egyptian who could afford a copy. Some of the songs sung to Horus resemble today's Christian hymns; the Christian hymn "Sun of My Soul, Thou Savior Dear," was once sung to Horus. And that is not the only similarity between Christianity and the worship of Horus. Like Christ, Horus ascended to the Father and became one with him.

* * *

THE FREE pursuit of science that had motivated the early scholars in the Library of Alexandria lost some ground near the end of its first century of existence. In the years following the death of Ptolemy II, Egyptian priestcraft began to weaken the Aristotelian

enthusiasm for science and Alexandria evolved into a center of science and religion. Egyptian tradition began to dilute scientific thought but major physical damage started with Julius Caesar's fire in 47 B.C.

The dynasty of the Ptolemies lasted for nearly three centuries—until the death of Cleopatra, the last of the Ptolemies, in 30 B.C. The Ptolemaic kings first came under Roman jurisdiction in 80 B.C., although Roman influence had been gradually introduced into Alexandria before that time. The city made the transition with dignity, remaining a free Greek city with her own senate until well into Roman times. But changes were perceptible. Political liberty sickened and died under the heels of a tyranny that was new to the people who had lived under the Ptolemies. They were monarchs who wielded an iron dictatorial hand clad in a glove of sympathy and tolerance (although some of the later Ptolemies were as ruthless as the worst of the Roman emperors who dominated the Mediterranean in the century before Christ was born).

The Romans stripped most Greek literary activities from Alexandria and transferred them to Rome a few decades before Caesar and Antony paid court to Cleopatra. In 47 B.C., Julius Caesar started a harbor fire which spread to Alexandria's Bruchium quarter where the main library was housed. The story of the accidental fire is clouded by conflicting accounts written by historians during the centuries after the event. For example, historians Seneca (First Century A.D.) and Ammianus (Fourth Century A.D.) respectively reported losses of 40,000 and 70,000 books. There is no doubt that books were

burned but the number remains in question.

There are other contradictions. Caesar did not sack the city so its stone and marble buildings probably suffered little. Some reports insist that the Bruchium suffered fire damage but the historian Orosius (Fifth Century A.D.) tells a different story. He claims that Caesar's fire spread to some warehouses adjacent to the harbor where 40,000 volumes happened to be stored, possibly for shipment to Rome.

Whatever the means, the loss would have dealt the Library of Alexandria a mortal blow if it hadn't been for Marc Antony. He bestowed on Cleopatra one of history's most important gifts—the Library of Pergamum, founded by the Attalids in Asia Minor (Turkey).

The legions of Rome had conquered Alexandria's rival cultural center, Pergamum, a century earlier. There too the Romans allowed local kings to keep their thrones. The last of these, Attalus III, had no heir, so he bequeathed his entire kingdom to his Roman allies. Thus the Empire literally inherited the entire 200,000-volume Pergamum collection. This was Antony's gift to Cleopatra to replace the books lost in Caesar's fire. The Library of Alexandria was old and had lost most of its glory, but it lived on in the Pergamum collection.

When Cleopatra died,* Egypt officially became a Roman province. Alexandria's population of 300,000 free citizens made the city second in size only to Rome. The city continued to grow

and reached a population of a half million by the end of her first Roman century but despite the growth Alexandria was in decline. Another port city—founded in nearby ar-Ramlah by Emperor Octavian—reduced the flow of grain exports through Alexandria's imperial granaries and her prosperity began to wane. The city lost political importance and fell victim to the corruption then infesting the Empire. Politics finally overwhelmed free thought.

Christianity came to Alexandria in the First Century A.D. Saint Mark is believed to have made his first Christian convert in Alexandria and the principal Gnostic systems originated there. But the Christian period was hardly peaceful; the city suffered years of bloody turmoil. One of the worst incidents took place in A.D. 215—a massacre at the hand of Emperor Caracalla. All this violence took its toll.

During the short reign of Aurelian—from A.D. 270 to 275—the Library sustained major losses. Aurelian was a soldier who became Emperor in the years of Rome's long-drawn-out decline. He spent his reign trying to rid the Empire of enemies who were making inroads into Italy. He was in fact remarkably effective; he drove the Goths back beyond the Danube River in the north and overthrew the Kingdom of Palmyra. But in these decades of violence and civil unrest, much of Alexandria's Bruchium was destroyed and the main collection of the Library perished with it. By A.D. 275 all that remained of the Library of Alexandria was the collection housed in the Serapeum.

That still was not the end. The final

*When Emperor Octavian occupied Alexandria in August of the year 30 B.C., Cleopatra lost hope that she could continue as a client-queen. She deliberately chose death by snakebite for the effect such a death would have on her Egyptian subjects who believed the snake was the minister of Amon-Ra, the sun-god.

curtain fell on the Library of Alexandria in A.D. 380 when Roman Emperor Theodosius decreed Christianity to be the official state religion. He gave the Empire a decade to adjust to the change, then banned all pagan gods and issued an edict that all centers of pagan culture be destroyed. The Library of Alexandria was a logical target for this bigotry. The city's Archbishop Theophilus led a Christian mob against the Temple of Jupiter-Serapis, the Serapeum. They razed a large part of the temple and burned the literary treasures housed there. Few of man's first attempts to organize his thoughts survived that attack.

* * *

WHEN ROME fell, control of Alexandria passed to the Byzantine Empire. Still moderately prosperous, the city remained a major center of Christianity until the Persians came in A.D. 616. They in turn lost the city to the Arabs a few decades later. Never a maritime people, the Arabs reduced Alexandria to a minor naval base. The great city had become a shadow of her illustrious past.

Nothing remains today to indicate that there ever was a Museum or Library of Alexandria. The largest well-preserved monument, Pompey's Pillar, stands where the Serapeum once stood. A red granite column 99 feet tall, it was probably erected in the Fourth Century A.D.

Most of the thousands of volumes that perished in Alexandria are totally lost. Of these we know absolutely nothing. In other cases we have only a few tantalizing fragments of information. Among the lost books are these:

A Babylonian priest named Berossus

wrote a three-volume history of the known world from the Creation to the Flood, a work said to have spanned 432,000 years. Ammianus Marcellinus (circa A.D. 330-400) wrote a history of Rome in Latin, 31 books covering the period A.D. 353-378. The first 13 books are lost.

The Library contained 123 plays written by Sophocles, the great Athenian tragedian who lived in the Fifth Century B.C. Only seven of these survive; one of them is *Oedipus Rex*. A similar number of works by Aeschylus and Euripides were also lost. Strabo, the Greek geographer and historian who lived circa 64 B.C. to A.D. 19, traveled most of the known world during his lifetime. He wrote a 43-book history we shall never see. The percentage is a little better in the Hippocratic Collection. It once numbered 70 works and some 60 of them have survived to our time. The astronomer Aristarchus of Samos wrote one book—which is lost—but it is known that he argued that the earth is only a planet orbiting the sun and that the stars are far distant from our solar system.

Modern life might have been quite different if the Library of Alexandria had survived. For one thing, we would know much more about antiquity. Archaeologists are occasionally astonished to discover the site of an important ancient city or nation—such as Ebla in Syria. If the manuscripts once harbored in the Library of Alexandria were available, we'd seldom have such surprises.

We have no way of knowing what impact Berossus' history from the Creation to the Flood would have had on man's modern religions and cultures. Perhaps our understanding of the Old

Testament would have been more complete and our opinions quite different. If Aristarchus' book on astronomy had not been lost, perhaps we would not have had to wait for Copernicus to tell us the truth about the solar system. As early as 280 B.C., the Greeks knew that the earth circled the sun. Then there is the myth of Atlantis. Perhaps we'd know that it isn't a myth at all.

Present-day Alexandria stands nearly on the site of the ancient city. It is Egypt's second largest metropolis and still its chief seaport. The city proper covers 133 square miles and its governorate expands this to 1035 square

miles. The city has five museums, two botanical gardens, a zoological park, a 25,000-seat stadium and a civil airport and a population of two million which swells to three million during the summer months. Modern highways link Alexandria with Cairo and other Lower Egypt towns which thrive in the Nile Delta.

Alexandria is an impressive modern city—but her true greatness lies in her past. She was a major cultural center for 700 years, her long-dead scholars laid the cornerstone for Western civilization, and her influence on human thought will never die.



CROCS ALONG THE VOLGA

SOVIET scientists have found the fossil remains of gigantic crocodiles along the Volga.

According to the Soviet news agency Tass, the discovery made in the summer of 1981 enables paleontologists to make important corrections regarding ideas about the formation of the earth crust of eastern Europe. The ancient reptiles

are said to have frequented what is now the Volga region when it was covered by water some 150 million years ago.

"The remnants of sea crocodiles are found on extremely rare occasions, although the whole of the globe was inhabited by monstrous reptiles in the Mesozoic era," 130 to 230 million years ago, reports Tass.



ROCK-ENTOMBED FROGS

By Michael T. Shoemaker

THE ALBANY *Evening Journal* for December 31, 1867, published one of the oddest "frog-in-rock" stories on record. The source was the *Farmington Chronicle* which had printed a report from a Major Dill of Phillips, Maine. A local farmer digging a well had penetrated two feet into earth and blasted through four more feet of "irregularly laminated rock." At this depth, "he found three frogs, completely imbedded in the rock."

According to the published reports, "The frogs were each about three or four inches in length but about an eighth of an inch in thickness, appearing

as if flattened out by pressure. About 10 minutes after they were thrown out they showed signs of life—by slight motions or twinges of the eye. They also commenced inflating themselves and growing thicker and in the course of half an hour hopped off."

Many cases of frogs and toads found in rocks have been recorded. The usual explanation is that the creature crawled into a cavity when young and grew too big to escape. This unique three-in-one case strains coincidence and even if it is true, the incredible flattening of the frogs cannot be reconciled with orthodox biology.

WINNING WITH WITCHCRAFT

Although my book is called 'Winning With Witchcraft' it is not a book for witches. Fully fledged witches will not find anything really new in its pages and indeed they may disapprove of many of the things written in it. They will not like the fact that I have removed the 'mystery' of witchcraft, dispensing with all the complicated paraphernalia usually associated with the Craft, in order to demonstrate to the ordinary person that to practise it is really very simple indeed. My book is definitely only for the everyday lay woman or man, the person who is fascinated by witchcraft and its possibilities, but is either too busy or apprehensive to actually get involved in it.

HOW TO WIN IN LIFE

I do not in my book bog the reader down with the theory or history of witchcraft. That can be found in other books. No, my work is an 'action' book. One of practice rather than speculation. In it I show you how to win in life with witchcraft. There are two sides, or dimensions, to witchcraft: the religious, spiritual dimension, and the dynamic, 'active' dimension, i.e. that of deliberately manipulating events and circumstances for one's ends. My book is about this second, exciting dimension. But before I continue let me tell you something about myself. My name is Jean Williams, and for the last twenty years I have been actively practising witchcraft in the pursuit of securing personal objectives. I am a perfectly ordinary woman, not possessing special psychic powers of any kind. Neither am I particularly bright or good looking. I mention these points because I want to show you that the wonderful, fast acting powers of witchcraft can be at anyone's command, regardless of ability, once the secret of witchcraft is understood. I have never belonged to a coven or occult group of any kind. There is nothing special that you have 'to be' - or no one special you have to know, in order for you to begin working wonders with witchcraft from the very moment you know what to do.

IMMEDIATE RESULTS

Immediately you have finished reading my book you can begin casting magic witchcraft spells to obtain whatever you desire. And you don't have to worry about trying to obtain difficult to get herbs or special equipment, almost all of the rituals I give involve very little or no paraphernalia, and what things you may have to get can be purchased very easily and inexpensively. For twenty years I have been 'winning the game of life' through witchcraft. With my book you can start doing the very same the minute you have read it. With simple witchcraft spells and rituals I show how you can make any member of the opposite sex desire you immediately, compel a reluctant lover to marry you, stop the romantic interest of someone you would rather be without. With witchcraft you can forget about being a loser in love, in money, or anything else. By using witchcraft I show how you can actually take control of the 'forces of chance' and make everything you touch seemingly turn to gold. You will be able to play a bingo game, place a bet, enter any contest, and know that you will win. You can have any man or woman you want, or any luxury you choose. With witchcraft these things become automatic, when you use the appropriate spells or rituals to obtain them. I can say all this with absolute confidence for this has been my experience from practising witchcraft. I have benefited handsomely from witchcraft and I only seek the pleasure of sharing my knowledge with you. Witchcraft, I believe, should not be the jealously guarded secret of a selfish few, but should be made available to all who seek a better and more fulfilling life.

WHAT WITCHCRAFT CAN BRING YOU

In my book you read about:

- Winning the admiration and respect of people. Stop them exploiting and using you.
- Using witchcraft to promote your self interests at all times, without harming the interests of others.
- Commanding things to happen through powerful spells and invocations. With witchcraft you don't have to grovel or pray to God for help.
- Magic witchcraft spells that quickly make you more self-assertive, confident, and sought after by the opposite sex.
- The Binding Love Spell that makes someone of the opposite sex love you.
- Simple witchcraft remedies that alleviate pain, reduce fever, stimulate hair growth.

- A powerful ritual that compels an unwanted neighbour to move away.
- A simple Moon Spell for miraculously solving financial difficulties.
- An ancient ritual for making a barren womb fertile.
- A simple divinatory rite for immediately telling if your mate is true or not.
- Compel a thief to return stolen property.
- A Romantic Love Spell for catching all the men you will ever want!
- A simple formula for finding out which of two lovers loves you the most.
- An ultra-simple ritual for keeping your partner true.
- A spell that compels a deserting partner to return to you.
- How to leave your physical body and travel invisibly anywhere. You can invisibly 'spy' on your lover, rival, enemy, completely without his/her knowledge! This way you always win in the game of life because you can anticipate in advance the actions of others! 'Invisible travel' is easy; it only needs practice. I succeeded on my third try. It is not only easy, but fun, too. And it is perfectly safe.
- A simple spell you can take for stopping any witch from invisibly spying on you!
- A powerful self-rejuvenation ritual for renewing your personality and character, extremely potent!
- How to use The Witchcraft Circle to break disease and ill health and regain perfect well being.

THE SECRET SCIENCE OF NATURE

It is unfortunate that many people associate witchcraft with devil-worship. Most witches don't even believe in the Devil! I certainly don't. Witchcraft is not Black Magic. But, fortunately, witchcraft can be used to protect one's self from Black Magic. My book shows how you can quickly and easily break any evil curse, and shows also how you can forever make yourself safe from harm and evil of every kind. Some people also harbour the idea that witchcraft is just 'superstitious nonsense'; in fact quite the opposite is true. Witchcraft is the secret science of nature. It could not possibly work if it was merely based on old wives' tales. I personally am not superstitious; I was born on the 13th, I live in a house no. 13, I walk under ladders, etc., but I very much definitely believe in the powers of witchcraft. You will believe, too, once you have tried the simple rituals in my book! Nor is witchcraft just 'positive thinking'. I know lots of people who use positive thinking and yet they are losers in life. Witchcraft is more dynamic. With witchcraft you don't, and cannot, fail; you only succeed and win.

THE ULTIMATE WITCHCRAFT RITUAL

The very end part of my book I have saved for what I consider to be the ultimate witchcraft ritual, at least in material terms; a ritual that unleashes a tremendous torrent of opportunity, riches and good fortune. I consider this ritual to be little short of sensational, but I will be frank with you: I have only ever used it once. It worked so well that I just couldn't handle all the good things that came from it. I am not one of those people who can handle immediate, or even gradual, wealth. But if you are one of those people who believe they can then you should try this ritual. It could change your life.

I do not claim my book to be the best or finest written on the subject of witchcraft, but I do claim it to be the most practical. If you are one of those people who has always wanted to try their hand at witchcraft, but were too busy or apprehensive to do so then my book is for you. It is written for you, and I promise you that what you pay for it will be the best spent money of your life. Witchcraft works. Those who practise it know. They are life's winners.

To order your copy of Miss Williams' book ('Winning With Witchcraft') send \$14.95, made payable to Finbar International, to: Finbar International, 16 Turkelton Road, Folkestone, Kent, England. Send your own personal check or money order. Price includes express air mail; delivery guaranteed within 14 days. We have been shipping books worldwide since 1946; you can order from us with complete confidence. Readers in England send six English pounds.

BOOKS

NEWS & REVIEWS

by D. Scott Rogo



DREAM ESP

DREAMS AND dreaming have long interested psychologists because dreams are particularly conducive to the emergence of ESP. The successful experimental study of telepathy in dreams, in the 1960's at the Maimonides Medical Center in Brooklyn, paved the way for the study of psi and altered states of consciousness in general. Two new books on dreaming, with opposing views of the paranormal, have recently been published.

The first of these is Stephen LaBerge's much-awaited *Lucid Dreaming* (J. P. Tarcher, Los Angeles, Calif., 1985, 277 pages, \$15.95). Dr. LaBerge, a researcher at the Stanford University Sleep Research Center, pioneered the study of lucid dreams—dreams in which the sleeper realizes he is dreaming. His book, part survey, part autobiography, part theory, is eminently readable.

Drawn to the subject through his own lifelong experiences with lucid dreaming, LaBerge developed a procedure by which the sleeper could signal when he was dreaming. (This is done by having the lucid dreamer initiate a specific pattern of eye movements which can be recorded on a polygraph machine monitored by the experimenter.) From this beginning LaBerge was able to show that dream time is equivalent to real time, that different dream activities use different brain hemispheres and that dreams can affect our physical states.

He does more than just describe his experimental research, however. He tells how he and his colleagues developed techniques for inducing and controlling lucid dreaming. He thinks this form of dream control is a

normal human potential and not a specific talent. He outlines several techniques with which the reader can experiment.

Because dreams and ESP are closely related, it is hardly surprising that LaBerge turns his attention to several topics of interest to parapsychologists. Two subjects that specifically occupy his attention are out-of-body experiences and shared dreams.

He rejects the view that these OBEs and shared dreams represent the release of the mind from the body. He argues instead that OBEs are like lucid dreams that have gone wrong; as he puts it, "Lucid dreams and OBEs are necessarily distinguishable by only one essential feature: how the person interprets the experience at the time." He notes that the lucid dreamer is often aware of his dream body. Therefore, a vivid lucid dream whose setting is a familiar environment—such as the sleeper's home or bedroom—could easily be interpreted as an OBE. The fact that the phenomenology of the lucid dream and the OBE is similar also suggests a common basis for both forms of experience. Both experiences sometimes end in "false awakening," when the sleeper thinks he has awakened but has actually entered into another dream. LaBerge does not deny that some persons can make correct observations about distant places and friends during the OBE but explains such experiences as the result of ESP's occurring within the context of the prelucid dream.

Students of OBEs have come to realize that no simple parapsychological or psychological theory can explain these strange episodes. In fact, LaBerge could have made an even stronger case for his theory than he does. Several surveys have shown that persons who

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commonly report OBEs also report lucid dreams. Techniques developed for OBE self-induction also sometimes rely on dream control and lucid dreaming.

Despite these connections I believe LaBerge's theory is provably wrong. Probably the most solid finding about lucid dreaming is that it occurs during normal REM (rapid eye movement) sleep, the setting from which most dreaming emerges. (REM sleep is so named because the sleeper's eyes roll as he follows the dream action.) Since the late 1960's several psychophysiological studies of OBEs (carried out at the University of Virginia, the University of California at Davis, the American Society for Psychical Research and the Psychical Research Foundation in Durham, N.C.) have determined that the psychophysiological setting from which OBEs emerge is *not* REM sleep.

The case of Keith Harary is typical. Harary's ability to induce OBEs voluntarily was studied by researchers at the Psychical Research Foundation in 1972 and 1973. EEG monitoring by multichannel polygraph was often part of the experimental trials, during which Harary would try to influence the behavior of a kitten. (This project was successful.) The results of these tracings showed unequivocally that Harary was not asleep during his OBEs and certainly he was not dreaming. His EEG tracings were only slightly different from his normal, relaxed, waking EEG.

Because Harary produced his OBEs directly from his waking state, it is still possible that *nocturnal* OBEs may be lucid dreams. The complex problem of monitoring OBEs from sleeping subjects was investigated by Charles Tart, an innovative researcher whose first experiments were conducted at the University of Virginia. In the 1960's Dr. Tart studied the OBEs of two gifted subjects who chronically had such experiences during sleep. The results obtained from one of his anonymous subjects (actually Robert Monroe, who later wrote the autobiographical *Journeys Out of the Body*) were essentially consistent with Stage I sleep, which serves as the setting for REM sleep. But the data taken from his second subject were inconsistent with REM sleep. It should also be noted that Monroe later underwent testing at the Menninger Foundation in Topeka, Kans. The OBEs he produced there were

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not accompanied by readings typical of REM sleep.

LaBerge's comments on the OBE are only a small part of his book, so the criticism I have been leveling should be kept in perspective. *Lucid Dreaming* is an exciting book which seems certain to become a classic in its field. The final chapter on the transpersonal elements of lucid dreams and the lessons such dreams teach us about the nature of the mind and our perception of reality should be read carefully by all students of dreaming, parapsychology and psychology.

Lucid Dreaming shows its author to be commendably open to psychic phenomena and parapsychology. This cannot be said for another recent book on dreams, Christopher Evans' *Landscapes of the Night* (Viking, New York, N.Y., 1984, 256 pages, \$16.95). When Dr. Evans died in 1979, the manuscript that became this book was edited and completed by British journalist Peter Evans. The book offers a new theoretical approach to the psychology of dreaming, based on the idea that the brain functions as a huge computer. Of course speculation along these lines is likely to be controversial, since the "computer" model of the brain was rejected by neurophysiology some years ago.

What is interesting is that two chapters of the book are devoted to the subject of the paranormal dream. Evans, a longtime critic of parapsychology, writes from a skeptical perspective.

In a chapter on the now-famous experimental research on paranormal dreaming conducted during the 1960's and early 1970's at the Maimonides Medical Center's dream laboratory, Evans describes, somewhat inaccurately, the experimental procedures used at the lab but goes on to concede that the early research showed striking results. He adds, however, "In a long and rigorous series of experiments, the Maimonides team repeated their studies only to find that the original successes did not reappear Disillusioned and bitterly disappointed, the Maimonides group, now headed by Charles Honorton . . . changed to another line of attack—the study of possible telepathic ability under special conditions of sensory deprivation."

This is pure fiction. Even a cursory review of the Maimonides research proves Evans wrong on a number of counts. Between the

dates mentioned, some 15 experimental studies were conducted; some were screening studies to find gifted subjects. Nine of these programs were successful. Some of the most impressive results came from two series of precognitive-dreaming experiments, conducted some five years after the original dream-telepathy work was well under way. Irvin Child of Yale University recently calculated that the pooled results of the Maimonides experiments show results of 10,000 to one against chance. That's hardly something to be "bitterly disappointed" over!

Nor did the Maimonides dream-ESP research end for the reasons Evans states. During the early part of the 1970's the two researchers in charge of the dream lab left, either to go on temporary leave or to take positions elsewhere. This left Honorton as head of the lab and he decided to expand its activities in new directions. He felt that there might be easier and quicker ways to tap the sixth sense than through dreaming and so he was drawn to the use of sensory-isolation techniques. This new approach turned out to be highly successful and for that reason superseded the dream research.

It is too bad that Evans and his editor have marred an otherwise provocative book with such misinformation.

FATE readers interested in dream research may wish to join the newly-formed Association for the Study of Dreams. The dues are steep: \$50 for regular members, \$30 for students. The Association's 16-page *Newsletter* contains material of interest to parapsychologists. Write to 337 Spruce St., San Francisco, Calif. 94118. A related publication is the *Lucidity Letter*, a clearing-house for news about lucid-dream research. A subscription to the twice-yearly periodical costs \$10. The address is Jayne Gackenbach, *Lucidity Letter*, Department of Psychology, University of Northern Iowa, Cedar Falls, Iowa 50614.

OTHER REVIEWS

LIFE BEYOND LIFE by Hans Holzer, Parker Publishing Company, West Nyack, N.Y., 1985, 208 pages, price not listed.

In *Life Beyond Life* the well-known "ghost hunter" Hans Holzer introduces the reader to a number of strange phenomena that he feels can be explained only as evidence of



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reincarnation. He includes several cases of past-life recall under hypnosis, spontaneous reincarnation memories in children and various other types of experiences which in his view support the doctrine of multiple lives. Besides this material Holzer discusses such related topics as karma, "soul mates" and life between incarnations.

"In cases involving reincarnations," Holzer writes, "an author should not rest with the presentation of the story alone but should verify at least a substantial amount of the material obtained When the story is presented without the proper verification, it becomes nothing more than an interesting account." To this excellent advice Holzer might have added, "Do as I say, not as I do," for few serious writers on reincarnation are less concerned with matters of evidence than he.

Throughout the book the reader is regaled with accounts of strange happenings, some quite extraordinary, but in no single instance does Holzer provide the kind of data needed to elevate his stories to the status of evidence. On page 36, for example, he recites a case of *deja vu* in these words: "A young man in upstate New York went to a house he had never been to before in his lifetime. Upon arrival he became very excited and suddenly remembered every detail about the house he was about to enter. When he reached the upper story, he told his companions what lay around the corner and what the room to which they would next come would look like. All this was confirmed."

Remarkably, this is all that Holzer says about the case. He does not state how he knows that the young man had never seen the house before; he tells us nothing about the house itself, specifically whether anything had appeared about it in the public media before the subject's visit; he provides none of the specific details that constituted the recognition; and the testimony of the young man's companions, so crucial in a case of this nature, is passed by in silence. Such a case, if properly investigated and established, would indeed be impressive but the story as it stands is only an interesting anecdote.

Not all of Holzer's stories are as starkly reported as this, although all suffer from the author's tendency to prejudge the case in favor of reincarnation. One female subject Holzer hypnotized, for example, claimed



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to remember a past life in 19th-Century England, providing some geographical information which was mostly wrong but did include one correct place-name, Buckminster. On the basis of this and comparable "hits" Holzer claims that the case cannot be explained away as the product of coincidence, unconscious knowledge or other ordinary factors known to play a prominent role in cases of hypnotic regression. Similarly, in a case involving a three-year-old subject, Holzer found it "amazing" that the child knew German soldiers wore green uniforms in World War II. With standards like these it is no wonder that Holzer finds evidence for reincarnation virtually everywhere he looks.

Holzer's resolve to overlook everything that might detract from the reincarnation hypothesis never falters. In a chapter entitled "The Reincarnation of an Atlanta Belle" he remarks that the subject could not have come by her knowledge of the antebellum South normally; yet, only a few pages back, he acknowledged that she had read several books about the Civil War, a subject in which she had always shown the greatest interest. Holzer, incredibly, does not pause to consider

what she might have gained from this earlier reading, only assuming that it could not have been sufficient to explain the subject's fund of information. Sadly for Holzer's argument, the literature on reincarnation fairly teems with far more astonishing cases that were found on examination to be based on material the subject had read and consciously forgotten. (See D. Scott Rogo's "Adventures in Make-Believe?", December 1982 FATE.)

In sum, *Life Beyond Life* is a carelessly thought-out, badly investigated study whose sole distinction is the author's bizarre assertion that the doctrine of rebirth, rightly understood, makes adultery in certain situations a "sacred duty." Carefully documented evidence for reincarnation does exist, in some quantity, but the interested reader should not look for it here.—*Rodger I. Anderson.*

OUIJA, THE MOST DANGEROUS GAME by Stoker Hunt, Barnes & Noble, Harper & Row Publishers, New York, N.Y., 1985, 151 pages, \$5.95, paperback.

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his title *Ouija, the Most Dangerous Game* advisedly, "Ouija" is both a noun and a verb. Inelegant as it may sound, "Ouijaing" has been a "game" ever since the courts first deemed it so for tax purposes and—if we can judge from some of the case histories Hunt presents—"dangerous" since time immemorial.

I "Ouijaed" pretty intensively for a number of years without ever managing to conjure up anything I couldn't control. Others, however, appear to have been raped and sodomized by incubi or to have jumped off cliffs or committed murder at the whim of spirit promptings, and so on. But Hunt calls his book a "balanced" presentation and it is, with case histories running both pro and con. Hunt merely plays investigative journalist here, with results that sometimes sound as gee-whiz as Brad Steiger and Hans Holzer at their most credulous and copy that often threatens to get out of control.

Some of his interviewees have windy ways of saying nothing and many a tale here seems to be trying to wag its shaggy dog. Hunt's naivete sometimes shows too, as in Wicca, for instance; his only interviewee there is

Yvonne Frost—interesting but hardly mainstream. He says Spiritualism can't be a religion because it lacks dogma. And when we find Hunt trying to derive the word "poltergeist" from the Greek, we can hardly help feeling a pang of sympathy for a writer obviously floundering about in unfamiliar waters.

Still, Hunt bravely soldiers on through gleanings from Jane Roberts and interviews with the likes of Ed and Lorraine Warren and ex-White House policy staffer Barbara Honegger, who has some of the brightest things to say in the whole book, presenting a thesis of her own which, while tendentious, sounds eminently deserving of deeper study.

In the end Hunt wisely leaves thesis-formulation to the theorizers. His only brief is on the importance of knowing where the rocks are if you plan to "Ouija." If you are "spiritually" inclined, the danger is spirit possession. If you regard it all as mere subconscious automatism, the hazard is what Freud has called "spirit obsession."

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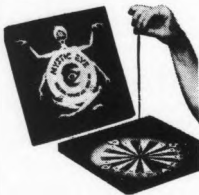
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THE REPEATABILITY PROBLEM IN PARAPSYCHOLOGY edited by Betty Shapin and Lisette Coly, Parapsychology Foundation, New York, N.Y., 1985, 264 pages, \$16.00.

In *The Repeatability Problem in Parapsychology* the field's experimenters and theoreticians talk with each other and the reader gets to overhear the conversations. The focus of the 32nd Annual International Conference of the Parapsychology Foundation, held in San Antonio on October 28 and 29, 1983, was experimental replicability. The conference papers and the ensuing discussions, which comprise this book, illuminate controversies between researchers.

The transcribed conversations give a "you are there" feeling and it's even possible, after a certain point, to get a sense of the personalities of the individual speakers. Because the papers are written for a convention of colleagues, prior familiarity with parapsychological research is helpful. Only one paper, however, contains extensive formulas.

In recent years skeptics have criticized parapsychological research for lacking replicability. The papers in this book address the issue in several ways: (1) citing experiments that have in fact been replicable, such as the sensory-deprivation Ganzfeld; (2) comparing replicability in parapsychology with that of other areas of scientific research, such as psychology; (3) defining different types of replication; (4) discussing what types of research would be likely to elicit higher degrees of replicability; and (5) addressing what changes in experimental and reporting techniques would be helpful.

The freewheeling discussions following each paper are often as interesting as the papers themselves. One controversy was over the statement that replication had become repetition without intelligibility. Another was about how a researcher's belief or lack of belief in psi might influence results or how lack of personal results might form disbelief.

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tive ideas, documents the way in which intelligent, dedicated researchers use the scientific method in trying to track down psi phenomena.—*Sally Ann Drucker.*

ALSO NOTABLE

GLOWING BIRDS by Patrick Huyghe, Faber and Faber, Boston, Mass., 1985, 241 pages, \$9.95, paperback.

In this collection of magazine articles science writer Huyghe engagingly explores a wide variety of natural mysteries. In the final section of the book (titled "Frontiers") he offers sympathetic profiles of anomaly collector William Corliss and Sasquatch-hunting anthropologist Grover Krantz and discusses recent revelations about official involvement in UFO investigation. This is an entertaining, informative book for both science buffs and Forteaners.

THE UFO LITERATURE by Richard Michael Rasmussen, McFarland and Company, Inc., Publishers, Box 611, Jefferson, N.C. 28640, 1985, 263 pages, \$29.95.

Although subtitled "A Comprehensive Annotated Bibliography of Works in English," this book proves to be a disappointing, error-ridden, incomplete effort which falls short of its stated purpose of listing "all known English-language UFO books, booklets and special-issue magazines." Some of the books that are listed are mistitled or otherwise incorrectly described. Rasmussen's essay "UFOs in Literature: A Brief History" betrays a surprising ignorance of the evolution of the UFO controversy; although it cites a number of inconsequential hack works, it fails even to mention Jacques Vallee's *Passport to Magonia* (1969) or John A. Keel's *UFOs: Operation Trojan Horse* (1970), two enormously influential books which gave rise to the paranormal and metapsychological schools of UFO theorizing. Rasmussen has 1093 bibliographic entries, describing their contents but giving no assessment whatever of their relative strengths and weaknesses. Readers in the market for a serious UFO bibliography should save their money until George M. Eberhart's definitive work, to be published by Garland, appears next year.

WHAT IS ENLIGHTENMENT? edited by John White, Jeremy P. Tarcher, Inc., Los Angeles, Calif., 1984, 232 pages, \$8.95, paperback.

This well-done anthology features excerpts from the writings of Richard M. Bucke, Alan W. Watts, Aldous Huxley, Gopi Krishna, Ken Wilber and others examining aspects of consciousness transformation.



REPORT FROM THE READERS

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

THE WORD OF GOD—OR MAN?

I was particularly interested in the quote of the month from Leslie D. Weatherhead's *The Christian Agnostic* and Curtis Fuller's comments in the June 1985 issue of FATE, as I have studied these matters for many years.

Fundamentalists insist that the Judeo-Christian Bible is "the word of God" but it was not written by God but by *men* and, even according to fundamentalist dogma, *all* men are fallible. The early Christian fathers were undoubtedly dedicated and conscientious men but as time went on, some of those engaged in the translating and copying were not only fallible but conniving and corrupt.

The most flagrant of the misinterpretations of Jesus Christ's message probably began with the Emperor Constantine at the first Council of Nicea in A.D. 325 and apparently culminated in the Sixth Century under the Emperor Justinian and his wife Theodora.

Justinian was not a theologian but a law-giver and the Justinian Code is the foundation of many of today's legal systems. Theodora, however, was determined to have her own version of Christianity passed down to posterity. Material in the sacred writings that was unacceptable to her was thrown out. Extraneous material was added, texts were changed and ideas from the Babylonians, the Persians and the Syrians were introduced. The result is the contradictory mishmash that we have to depend on today.

This mishmash still contains enough credible material to satisfy our religious needs if we interpret it properly. Unfortunately,

many in the clergy, to say nothing of the laity, are unable to do this.—George N. Heflick, Ocala, Fla.

LOOK DOWN, LOOK DOWN . . .

Reading "Sitting With the Skeptics" (March 1985 FATE), I was glad to hear from D. Scott Rogo that the CSICOPians, metaphorically speaking, no longer believe the earth is flat but at least somewhat rounded. Why FATE chooses to monitor this level of intellectual progress I know not.

Rogo cites as one of the high points of the 1984 CSICOP Conference Dr. Wallace Sampson's critique of visualization techniques for treating cancer. Now, as far as I know, Rogo is expert in neither medical applications of visualization techniques nor oncology. I would also point out that experimental results in the area of visualization and cancer are *at least* as repeatable and as substantiated as are most parapsychological phenomena. But who can blame parapsychologists for trying to find someone to look down on?—Dennis Stillings, Minneapolis, Minn.

GLARING ERROR

Lee R. Gandee's letter titled "Facts That Lie Hidden" (June 1985 FATE) contains a glaring error.

He calls the apostle Paul (Saul) Paul of Tarshish. Paul was not from Tarshish; he was from the city of Tarsus in what is now southern Turkey.

Tarshish (called Tartessus or Tartessos by the Greeks and Romans) was an ancient city

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mentioned many times in the Old Testament, not the New, with which Paul is identified.

The site of Tarshish has never been found. Some scientists think it was located in Sardinia but all the available facts point to Spain, especially around the Guadalquivir River. Thus Tarshish and Tarsus are at opposite ends of the Mediterranean Sea.—*Steven A. Arts, Beaver City, Nebr.*

GET THE FACTS STRAIGHT

As a member of the Church of Jesus Christ of Latter-Day Saints—or Church of Mormon, as Curtis Fuller erroneously calls it—I take offense at his remarks under the title "White Salamander" (June 1985 FATE) concerning the "idealized" portrait of Joseph Smith, Mormonism's founder.

Every Mormon knows the story of the golden plates and Fuller's comments are wrong on most counts. Such stories only add to the martyrdom of our Dear Prophet.—*Carole Ann Laughery, Hollywood, Fla.*

WHAT THE GASSER USED

In "The Mad Gasser of Botetourt" (June 1985 FATE), the gas mentioned most frequently as the possible agent in the attacks is chlorine. A gas that has a faint chlorine odor is ozone. In sufficient quantities it has the capability of producing the effects described in the article: nausea, headache and facial swelling. Ozone can be created by broadcasting an electric current through the air.—*Paul Schaefer, Kansas City, Mo.*

THE RIGHT STUFF

Felix A. Bach ("Report from the Readers," June 1985 FATE) claims that I should not belittle Jack P. Swaney's moon object sketches because I haven't seen the objects. It is sad that selenomaniacs like Bach and Swaney continue to delude themselves and try to convince FATE readers that the "objects" Swaney depicts in his fanciful sketches are real. Don't you fall for it. Do a little research and see for yourself. Simply go to your library and find a copy of *Lunar Orbiter Photographic Atlas of the Moon* (NASA SP-206, 1971). Look up the areas and craters identified in Swaney's sketches and you'll see that the photos have not been retouched and all they show are natural formations, not what Bach calls "important discoveries."

Robert G. Musgrove, Mapping Sciences Laboratory, NASA Spacecraft Center, best explains why Swaney's claims are unfounded: "The lunar-surface photographs from the mapping missions of Lunar Orbiter produced a level of detail that had never before been discernible—even by the best telescopes on earth. From Lunar Orbiter photographs, features as small as five meters were detectable; before the Lunar Orbiter missions, only the most powerful telescopes operating under the best atmospheric conditions could resolve objects with dimensions of two kilometers . . ."

I have perused many NASA moon volumes with a magnifying glass and have found many interesting areas. I would like to correspond with sane FATE readers who are interested in this controversial but interesting subject.—*Edward Lopez, 11548 Magnolia Blvd., No. 113, North Hollywood, Calif. 91601.*

I have been following the ongoing discussion of the "structures" or artifacts on the moon in Jack P. Swaney's sketches. The whole exchange in "Report from the Readers" reminds me of the debate that began late last century and raged for over 60 years: the argument over the reality of the Martian "canals."

Swaney is simply proving once again (to those people, I presume, who have never heard of astronomer Percival Lowell or Mariner 9) that when the human eye is dealing with random details close to the limits of perception, it tries to make something of that random pattern—exactly what depends on the individual's imagination or preconceived expectations. But what is history for, if not to be repeated?

A number of years ago I was involved in considerable research at the National Air and Space Museum in Washington. In the course of this I was privileged to examine the complete collection of original Apollo mission photographs. This collection consists of reels of negatives and color and black and white prints made from these negatives. The prints were made consecutively, one print for each negative regardless of quality, so that there are a lot of pictures of elbows and out-of-focus spacecraft interiors, just like any tourist's snapshots. Nevertheless, the photographs of the lunar surface taken from near orbit are breathtakingly beautiful. To

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anyone accustomed to seeing the umpteenth-generation prints available from NASA's press services or their reproduction in magazines or books, the clarity and detail of the first-generation prints are astonishing. The point is this: The original negatives are neither retouched nor "edited" in any way. The prints were made consecutively and can be matched one-for-one with the negatives without gaps or omissions. The resolution in the photos is scores of times greater than that available with any earthbound instrument. The Apollo astronauts photographed the very areas Swaney identified and there is simply *nothing there*.

Swaney and readers like Felix Bach are simply making pictures out of cracks in the ceiling. To claim "cover-up" and "conspiracy" is nothing more than paranoia and an insult to an awful lot of honest scientists, astronomers and NASA personnel. No matter how much I might wish there were intelligent life in space (and I do), I am not prepared to assume the existence of a billion-dollar cover-up and to doubt the evidence of my own research in favor of someone's naive failure to recognize an optical illusion.—
Ron Miller, Fredericksburg, Va.

PYRAMIDS OF MARS

There are several holes left open in the responses to Rowine Arenson's hypothesis concerning the Titans and the Atlanteans ("Report from the Readers," May 1985 FATE).

The pyramids of Mars were already old when the cornerstone for Babylon was laid, when the Pharaoh's engineers cleared away the sand to start building the Great Pyramid on earth. The pyramid cities on Mars were old before the ice came down over Europe.

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When civilization was dying on Mars, the British Isles were still attached to the continent and our ancestors wore furs and had yet to domesticate the dog or invent fire.

The once rich and fertile Mars died a slow and painful death. Its advanced technological civilization was virtually wiped out—not by the Titans and their superbombs but by nature herself. As the great oceans dried up the dead pyramid cities were the last great achievements of a dying race, the Atlanteans. As the wells ran dry, the Atlanteans left their mother world Mars and came to earth, bringing with them the light of civilization and hope.

Venus was the mother world of the Titans. Three great races of Titans waged war on Venus and their great industrial complexes poured out pollution for centuries. In a runaway greenhouse effect over the millennia Venus was turned into a pressure cooker. Her ancient cities melted into smooth sheets of glass and metal.

These facts are old beyond our wildest dreams, older by millions of years than Mohenjo-Daro, Ur of the Chaldees or Jericho.—Glenn Edward Waters III, Nashville, Tenn.

THE ACCIDENT

On May 7, 1982, my husband Michael and I were on the way home from the movies when I suddenly got very upset. Michael asked me what was wrong but I couldn't say. All I knew was that I had instantaneously become nervous. I kept asking him if he were driving too fast. It was about 11:00 P.M. and we were on a well-paved country road which we have traveled thousands of times. Michael said he was going only 45 miles an hour and there was no other traffic in sight.

I wasn't convinced. I knew we were going to have an accident. I put my seat in the recline position and checked my seat belt. I just couldn't watch. The fact is, however, we arrived home safely but I was still uneasy.

By the next morning I had forgotten about my apprehension but when I kissed my husband good-bye at the door I said to him, "Have a good day. Drive safely." That was unusual. It was my routine to say, "Have a good day. Don't work too hard."

Later that afternoon, for no apparent reason, tears rolled down my cheeks and I was nauseated. About three minutes later I



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was to learn why my mood had changed so drastically. Michael telephoned to say he had just had an accident. A large dog had run in front of his car and Michael hit him. The car spun out of control and hit a nearby lawn tractor.

I have learned to try to tune in to my inner feelings, to listen to that "little voice."—*Vivian Yentzer, Temperance, Mich.*

THE LOVE MACHINE

In *Voice of Astara* (December 1984) Dr. Earlyne Chaney of Astara, Inc., mentioned a device called a "compatibility machine" used to indicate whether a marriage will succeed and it's another Russian first!

The Soviets originally developed the machine to determine whether their cosmonauts would get along in space. According to reports, the machine can predict with almost 100 percent accuracy.

Mrs. Chaney added: "Main components of the device, naturally, are secret. Basically the machine measures what the scientists call bioenergy, what we know to be auric forces. Each couple is measured first individually, then together. When the combined bioenergies are measured, scientists can determine compatibility."

The idea of finding a soul mate appeals to everyone. With a "compatibility machine" it should be easy. Let's hope the United States will import or invent one soon.—*Bill R. Quinalty, Chula Vista, Calif.*

BLUE LIGHTNING

In August 1973 I was driving home about midnight on the Mt. Baker Highway east of Demming, Wash., when I saw pulsating flashes of pale blue light ahead of me on the left side of the highway. I also noticed a Volkswagen convertible parked on the side of the road. As I passed it, I saw what appeared to be bolts of pale electricity shooting upward from the railroad tracks about 40 feet away.

Suspecting that a car had run off the road and knocked down a utility pole, I made a U-turn and went back to see if help was needed. When I pulled up behind the Volkswagen, there was no wreck or power lines down but what I did see was like nothing in this world. For almost a minute I watched pale blue bolts of transparent flame shooting

(Continued on page 127)

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REPORT FROM THE READERS

(Continued from page 118)

into the sky from the railroad tracks at the rate of about three per second in two places on the track. The bolts vanished when they reached 100 feet off the ground. Then suddenly it all stopped.

There were two long-haired youths in the Volkswagen and one of them yelled out, "Wow! What in hell was that?"

As we began talking about what we had seen it became obvious that the two men were loaded on some kind of dope and wanted nothing to do with trying to report this. To make matters worse, I was on my way home from the tavern after drinking several beers. Who would believe us anyway?

The next day I tried to tell a few people about it but they responded with laughs and ridicule so I've kept my mouth shut until now.—Donald P. Lampson, Carmel, Calif.

OREGONIANS' SCORN

For obvious reasons I don't want my name published but I can add some personal aspects to our scorn for the Rajneeshes ("Rajneesh, the New Messiah?" February 1985 FATE).

Rajneesh's disciples are sue-happy and will take anyone to court for any reason. They have a lot of money for such purposes, too.

They are arrogant. In some towns in eastern Oregon they drive people off the sidewalk.

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Their view of sex is hurtful. They have coed bathhouses in Antelope and northeast Portland where you toe the line or are driven out.—*N. B., Portland, Oreg.*

STATEMENT ON MANKIND

The longer I read FATE the more convinced I become that man has always been a notorious liar with an unlimited capacity for deceiving people and for being deceived.

The ghost stories and flying saucer stuff are almost worn out and now people are seeing "black panthers." These have always been around; most are two-legged.

"The Margery Mediumship" (April 1987 FATE) gave me a good laugh. I knew her well and how she performed. Harry Houdini proved her a fraud.

Harry could outdo the best of the mediums in the racket and he did not need a dark room for his helpers to hide in. I once saw him manipulate a trumpet seance in full light. He claimed only a greenhorn required darkness.—*C. H. Ripley, Matinicus, Maine.*

SEEKING A MOTHER

Perhaps FATE readers can help me locate my natural mother. Her name is Gladys Annie Howard and her last known place of residence was 42 Forework Road, Firth Park Sheffield, England. She lived there in 1945 the year I was born. We were separated at my birth and I was adopted.—*Lynn Clark, 5516A Walpai, Glendale, Ariz. 85307.*

ANCIENT CLOISONNE?

In "Ghost's Hidden Treasure" (January 1985 FATE), Frances Horner Orr writes of finding a brooch while planting marigolds. It would be interesting to learn more about that piece and what happened to it.

From what she says, the brooch, which she characterizes as "quite old," may be a specimen of the kind of cloisonne work that was done in the Anglo-Saxon period. If so it would be quite old indeed—more than 1000 years old.

I hope the piece found its way into the hands of a qualified antiquary; pieces of that sort are England's national treasures. Moreover, if it was fashioned in the shape of a musical instrument, it would be doubly valuable. It may have been a piece of jewelry fashioned at the commission of some lord for presentation to a particularly distinguished

minstrel—or *gleoman*, as these wandering bards were called.

The whole Anglo-Saxon period is quite obscure and any tidbit that sheds any light on it is always tremendously exciting to the scholarly community in both England and America. For instance, no complete specimen of the *gleoman's* peculiar harp exists today, a circumstance that much bedeviled attempts to reconstruct the fragments of an ancient harp dug up at Sutton Hoo, a rich archaeological site in Suffolk, England.—*Garman Lord, Watertown, N. Y.*

GRAINS OF SALT

"Report from the Readers" always stimulates interest—although some readers' letters take a bit of swallowing. Maybe mine will. But I try to keep an open mind when dealing with a subject that requires a few grains of salt.

Shortly after my return to civilian life after World War II, I settled with my wife and two small children on a remote farm among the mountains of North Wales. The buildings were said to be 400 years old, built of massive granite blocks and tiled with slate. An ancient implement shed stood on the land, also built of granite. Its slate roof sagged and the rafters were partly decayed. Our kids had a swing in there and they played in the sawdust on the floor.

One night I dreamed that this old shed collapsed with a thunderous roar. In it a man lay dying, covered with slate, beams, rocks and dust. All I could see were his boots.

In the morning I told my wife about the dream and we agreed to keep the kids from playing in the shed—just in case. During dinner that night we were all startled by a thunderous roar. The old shed had collapsed exactly as in my dream.—*Arthur T. Jeffery, Clearwater, B. C., Canada.*

SUCCESSFUL QUEST!

Thank you for publishing my request for three books by Alexander Cannon; it drew international attention.

I am especially grateful to Jim Ellis of England who sent me the books without cost.—*Rich Lim, Singapore.*



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by Veronica Reade

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