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# FATE

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# I SEE BY THE PAPERS

by Curtis Fuller



## QUOTE OF THE MONTH

*I now have a theory that, of themselves, men never did evolve from lower animals; but that in early and plastic times, a human being from somewhere else appeared upon this earth, and that many kinds of animals took him for a model, and rudely and grotesquely imitated his appearance, so that, today, though the gorillas of the Congo and of Chicago are only caricatures, some of the rest of us are somewhat passable imitations of human beings.*

— Charles Fort, *Books*

**L**AST SUMMER Alejandro von Wuthenau, a specialist in pre-Columbian art at the University of the Americas in Mexico City, announced that at last he had found evidence that the Japanese were among the first people from outside the Western hemisphere to visit the Americas. As evidence he produced a terra-cotta model of an ancient sailing ship carrying 10 oarsmen with "Japanese faces." There were also a drummer in the prow and a steersman on the stern beside a

small dog. The object was found in the Guerrero area in southwest Mexico.

Von Wuthenau, now 85, has been hunting such evidence for decades. One Guerrero figurine looked to him like a "Japanese wrestler." Another was two Japanese "baby faces." He is convinced that his latest find eventually will rewrite history.

But will it?

Von Wuthenau's claims are hardly new. In Valdivia, a coastal site in southwestern Ecuador, Emilio Estrada, an Ecuadorian businessman who became an archaeologist, discovered a type of pottery which bore a stylistic resemblance to pottery from the Middle Jomon period of Japan. The Valdivia ware is very old — from 2800 to 3200 B.C. — much older than any other ceramics then known in America. It corresponds in age with the Japanese Middle Jomon ware.

Betty J. Meggers, an outstanding American anthropologist, theorized that the Valdivia ware could have come about 3000 B.C. when a boat

load of Japanese fishermen were swept out to sea and eventually, after drifting along a great circle route skirting Northeastern Siberia and the Aleutians, reached the coast of Ecuador. Meggers suggested that these drifters might have taught the Ecuadorians to make pottery.

Unfortunately for this theory, the Valdivia ware resembles early pottery from other locations in the Americas, including Georgia, more closely than it resembles Japanese pottery. In addition, pottery has now been found in Ecuador which is much older than the Valdivia pottery and bears no resemblance to Joman ware. Nor are the resemblances between the Valdivia and the Joman pottery as close as was once thought.



### ROMANTIC NOTIONS

**T**HERE IS A tendency among many people, for reasons we have never been able to understand, to doubt that the Indians of the Americas could have developed independently the great civilizations they did without knowledge from the Old World. But is it really more romantic to believe that the concepts of the pyramids came from Egypt rather than developed independently in the Americas? Is it necessary that a Mexican goddess of fertility resemble Queen Nefer-titi?

Some people apparently think

so. Obviously there were both Europeans and Asians in the Americas before Columbus landed. But could they have influenced the culture of the people they encountered? As Nigel Davies says in his *Voyagers to the New World* (1979): "A few exhausted fishermen are improbable candidates for the distinction of launching a technical revolution in a new continent. More probably the castaways would have gone native and adapted themselves, if they survived, to local customs in their new surroundings. This occurred in the documented case of the Spaniards Gonzalo Guerrero and Jeronimo de Aguilar, who were marooned on the Mexican coast and found by Cortes when he first arrived there."

We find the evidence for Chinese and Japanese contact with the early Americas persuasive but we doubt that it had much influence on the native cultures already in place. Indeed, if Cortes had not brought guns, horses and especially small-pox with him, we doubt that he would have had much influence on the powerful Aztec empire.



### THE EVIDENCE?

**C**HINESE JUNKS are known to have blown or drifted ashore on the Western coast of the Americas within historical times. It is reasonable to assume, therefore, that they did the same during pre



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historic times. But there is no strong evidence of prehistoric imported artifacts from or trade with these countries.

And what about the "Japanese facial characteristics?" Aboriginal Americans, a medley of physical types, resist characterization. A kind of Mongoloid veneer overlies the majority of native Americans since they have straight black hair and comparatively hairless bodies. But on the whole their physical appearance varies widely.

Some do have slanting eyes and high cheekbones but Davies once asked a Peruvian collector to point out one true Mongoloid from among his pieces, which included many Mochica portrait heads, and he was unable to do so. Chinese history makes no reference to any expedition ever crossing the Eastern Ocean and returning. No verified Asian object has been found in a guaranteed pre-Columbian context.

The only evidence is very iffy. Similar art forms do exist but are extremely controversial. These include lotus motifs, elephant trunks (are they really elephant trunks?), ceramic scroll designs and human heads emerging from animal bodies. The elephant and lotus in Mayan art are still debated. Davies says the nearest approach to such resemblances may be a Chinese "soapstone lamp" unearthed in Maya country. It was so near the surface, however.

that it could easily have been introduced into its pre-Columbian mound after the conquest, when Chinese wares were being shipped to Mexico from Manila through Acapulco.

As for planned pre-Columbian travel, it couldn't have existed. But accidental travel certainly did. Within the past 200 years 60 Japanese junks have been inadvertently carried off across the Pacific, according to Davies, and six junks are known to have reached North America between Alaska and the Columbia River; another six were wrecked on the Mexican coast or encountered just offshore.

Long before this, however, when the Europeans first arrived in North-

west America, they found Japanese slaves held by the Salmon Indians. Does anyone need more evidence that the Japanese were here? But as slaves they obviously had little chance of influencing the culture. It is one thing for Japanese junks to have survived the Pacific Ocean crossing; it is quite another for a 12-man canoe to have made it.

If we needed any more persuasive evidence of the unlikelihood of any culture's influencing another under such circumstances, consider the hundreds of years that the Vikings were in Greenland. There were thousands of them. They certainly visited Labrador and Newfoundland. They maintained farming communities and the records of the

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cattle on their farms still exist. But they seem to have had *no* influence on the Eskimos or the Indians with whom they came in contact. Perhaps it was because they did not have horses, gunpowder and smallpox with which to make an impression.



### FEEDING THE GODS

ONE HAS only to study the Middle American and South American Indian civilizations to realize how very different their whole culture is from that of the Old World. They were brilliant people with tremendous capabilities. The Mayas, for example, built great stone buildings with elaborate bas-relief carvings, paintings and texts. They created marvelous pottery and built reservoirs for drinking water and sweat baths complete with drainage systems. They developed a wide-ranging commerce and had astronomical and mathematical skills that exceeded those of Europe and Asia. In recent years we have discovered that their books, most of which were destroyed by the Spanish conquerors, depicted their history and told the story of their battles, kings and sacrifices.

It was in their fixation on blood that they differed from Europeans. Their sacrifices were to feed the gods and keep the universe functioning. They waged wars, apparently not so much to gain territories

as to capture human victims for their bloody sacrifices. If they sought territorial conquests in their raids they have not recorded it. But they have recorded the capture of high-ranking persons, including enemy kings, for sacrifices. They needed their captives' blood to keep the universe running.

One need for their sacrifices was a still-beating heart torn from their captives' chests after they had been cut open with obsidian knives. Even more sacred than the blood of their captives was the blood of the royal family. They practiced self-mutilation to get that blood for their gods and glorified their actions with sculptures showing the act. One such statue depicts a lord cutting his penis and catching the blood in a bowl. Another shows the Lady Xoc, wife of Shield-Jaguar, pulling a thorn-lined rope across her mutilated tongue.

By Western and even Asiatic standards a culture built around ideas like these was incredibly barbaric and different from our own. And if people of a different culture came into the New World before Columbus, they left no evidence of having been an influence.



### XEMU RULES

THIS PAST November the *Los Angeles Times* obtained copies of heretofore-secret Church of Scientology documents, called "up-

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per-level technology," and ran a series of articles on what leaders of the controversial sect really believe.

It turns out they believe that the world's troubles can be laid to an interstellar despot named Xemu. Seventy-five million years ago Xemu ruled 90 planets, among them earth, which was then called Teegeeach. Deciding that there were too many people around for existing resources to support, Xemu ordered earthlings and beings from other worlds in his empire to be captured and gathered in several large volcanoes. There they were blown up with thermonuclear weapons.

The assault vaporized their bodies but not their spirits, which were then unleashed to cause trouble for succeeding generations of human beings. Scientology's task is to free its followers of harassment from these evil spirits.

These revelations have subjected the already-embattled organization to a fresh round of ridicule. But the Rev. Ken Hoden, head of the Church of Scientology in California, claims, "We have found whenever we have been attacked . . . we continue to grow and expand. We are trying to tell the world about who we are. If anything, what is happening only makes our conviction stronger."

Church leaders are fighting to prevent further release of secret documents.

## PRINCE CHARLES' "UFO"

**SUPERMARKET TABLOIDS**  
 In this country reported this past March that on February 23, as Prince Charles was returning to Britain from a trip to the United States, he had a close encounter with a UFO. He was aboard his VC10 which at the time was flying over the Irish Sea.

The story first appeared on March 2 in a sensationalistic Fleet Street tabloid, the *Sunday Mirror*, under the blaring headline CHARLES IN UFO RIDDLE. As the *Mirror* tells it, "Prince Charles is at the center of a bizarre UFO mystery. The Prince had a close encounter during a flight home from the U.S.A. last weekend.

"The pilot of his RAF VC10 radioed air traffic control to say he had been startled by a 'glowing red object' in the sky.

"Incredibly, four other aircraft reported sighting the 'UFO' over the same stretch of the Irish Sea.

"An immediate investigation was launched — but no trace of the unidentified aircraft has been found."

In the March-April 1986 issue of *Northern UFO News* Jenny Randles, director of investigations for the British UFO Research Association, wryly observes that the newspaper fails to note that Prince Charles himself did not see the briefly visible phenomenon. It was his pilot—along with four other planes and hundreds of persons on the ground

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— who saw the object.

She adds, "All you budding investigators out there tell me what *you* think a bright object with a tail streaking across the sky and clearly miles high in the atmosphere (because it was seen over such a wide area) might possibly be."

She asks readers not to reply "unless you have evidence that it was *not* a fireball meteor."

Like Jimmy Carter's "UFO" (actually the planet Venus), though, Prince Charles' "close encounter" seems likely to live on, proving once again that for some folks a sensational yarn is always preferable to a mundane fact.



#### SAVE THE MONARCH

**M**ONARCH BUTTERFLIES, all 100 million of them, are in trouble.

Every year they migrate from western Canada and the United States to a handful of five-to-seven-acre patches of Oyamel fir forest in Mexico. Unfortunately the forests are being thinned and that is causing a temperature change — warmer in the day, cooler in the night — which is killing them.

Cynthia McVay of the World Wildlife Fund is overseeing research into the problem. "The butterflies become more active during the day, losing fat and energy necessary for their long return flight north," she told *Science News*. "And at night,

the butterflies run a higher risk of freezing."

The forests are being thinned by small farmers (*ejidatarios*) who otherwise have no economic resources. A social revolution early in the century gave them a communal form of irrevocable land tenure and they are legally forbidden to sell or dispose of their property.

The WWF project, known as Monarca and directed by Rodolfo Ogarrio, is trying to develop new sources of income for the *ejidatarios*. It hopes to turn the monarchs into a tourist attraction and also to help develop tree nurseries to keep the forest replenished. There is also talk of an Adopt-a-Tree Campaign, intended to compete directly with companies that now buy lumber from the *ejidatarios*.



#### THE PRICE OF BIGFOOT

**G**ROVER KRANTZ is a professor of physical anthropology at Washington State University. For years, virtually alone among the physical anthropologists of America, he has been investigating the Sasquatch phenomenon. According to Ed Penhale of the *Seattle Post-Intelligencer*, Dr. Krantz's interest has nearly ruined his career at the university.

Robert Littlewood, chairman of the WSU anthropology department, defends his colleague, saying he has conducted his research in a

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professional manner. But other department members, deploring Krantz's involvement in so unorthodox a subject, managed to delay for a time his promotion to full professor.

Krantz estimates that his search for Bigfoot has cost him \$100,000. Some of that money went into the recent purchase of heat-seeking infrared equipment which he intends to take with him on aerial flights over Sasquatch country.

"The animals [Sasquatch] are going to die in the winter more than any other time," he says. "They're going to freeze and in the spring thaw they start rotting, and rotting will raise the temperature substantially." The infrared equipment will take note of the temperature rise, enabling Krantz to pinpoint the location of the body.

But he also advocates a more direct approach: killing a Sasquatch. In the end, he says, only a body is going to prove that such creatures exist.

Krantz suspects that in the past hunters have shot such animals but they haven't reported that fact. "If they got to the body and looked at it," he speculates, "they probably thought they killed a valuable animal that belonged to somebody — a research institution — or a very deviant human being. In either case they shut up about it."

## EASTER ISLAND PUZZLE

**T**HIRTY YEARS ago Thor Heyerdahl went to Easter Island to try to solve the mysteries of that strange little land which covers only 46 square miles. His expedition did notable archaeological work and helped clarify some of the island's riddles such as the primitive writing that the people on this small dot of land developed, the wars between the "short-ears" and the "long-ears" and especially the methods that the

Easter Islanders used to move their gigantic statues weighing up to 50 tons.

Heyerdahl's theory at that time followed native accounts that the statues were dragged into position with native hemp or hibiscus-fiber ropes and that rounded pebbles were probably placed underneath them to serve as rollers, aided by slippery seaweed. It seemed then that the statues were hauled into position up earthen inclines and

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**ABOUT THE AUTHOR**

Anthony Norvell has spent many years of his life in the study of psychic phenomena and occult philosophy. A recognized authority in these fields, he has been a popular astrologer, psychic and lecturer. He has been an advisor to movie stars and has performed on his own radio and television programs.

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gradually upended by removing the supporting material from beneath their bases.

Now, 30 years later, at age 71 Heyerdahl is back on Easter Island to observe a technique for moving the huge stones. The technique was developed by a young Czech engineer, Pavel Pavel, who will test his method with a crew of only 18 men. When Heyerdahl moved the statues, the effort required 180 men. Pavel devised his system using four sets of ropes and has tested it with a successful trial run in Czechoslovakia. By the time you read this, the secret may be out.



## COLOR SIRIUS RED

**T**HE BRIGHTEST star we can see from earth is Sirius and most of us are familiar with its brilliant bluish-white color. But there is a mystery about Sirius' color and astronomers are trying to unravel it. For a long time they have been puzzled over descriptions of the star in Greek and Roman texts and Babylonian cuneiform which all described Sirius as red.

Sources dating from 1000 to 500 B.C. all described the star as red. In Rome red-coated dogs were sacrificed each year when Sirius rose just ahead of the sun. Astronomers doubted these descriptions saying either the ancients were talking about a different star or the translators were mistaken. One astrono-

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 inconspicuous 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 I 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
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- \* 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.

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mer even speculated that viewers had evolved from the time when they were able only to identify red to today when they can see that Sirius is bluish-white. But a newly-discovered, more recent manuscript, written by Gregory of Tours in the Sixth Century, describes Sirius as "Rubeola" or "Robeola"—the red or rusty star.

The text, according to Walter Sullivan in the *New York Times*, was written to help monasteries determine when the constellations were properly aligned for evening divine services. Sirius was then also called "Stella Splendida," implying that then, as now, it was the brightest star in the heavens.

This, of course, led astronomers, instead of questioning the seeing ability of the ancients, to wonder why Sirius changed color. Wolfhard Schlosser, an astronomer, and Werner Bergmann, a historian, have deemed it likely that when Sirius was described as red, it was because at that time the star was being circled by a red giant companion star which then blew off its outer shell and collapsed into a white dwarf. Light from the red giant would have produced a combined red image from the twin stars.

It is now known that Sirius has a companion white dwarf star whose existence was deduced mathematically by a German astronomer who observed that Sirius' movement through space was irregular.

An addition to the mystery is that the primitive Dogon tribe of Mali, near Timbuktu in western Africa, has a tradition that Sirius has a small invisible companion. This is part of the secret lore of the Dogon priests who also knew that Jupiter has four inner moons, that Saturn has rings and that all the planets including earth follow elliptical orbits around the sun. Writer Robert K. G. Temple argues that the Dogon were too isolated to have gained such knowledge from modern sources. (See his "In Defense of *The Sirius Mystery*," October 1980 FATE.) He speculates that the information came from interstellar visitors.



## NO TEARS FOR MARY

**T**HE SHORT career of the weeping statue of Ste.-Marthe has come to a close. It was, in the words of Dr. Augustin Roy, president of the Corporation of Quebec Physicians, "a pure and simple fraud, a hoax, an imposture and collective hysteria."

The affair began on December 8, 1985, the day of the Feast of the Immaculate Conception, when — or so it was claimed — a two-foot statue of the Virgin Mary belonging to railroad worker Jean-Guy Beau-regard of Montreal shed tears.

The statue, displayed in Maurice and Claudette Girouard's house in Ste.-Marthe, a Montreal suburb, soon was attracting wide attention.

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In less than a week 12,000 devout or curious people had come to marvel at it. In the weeks that followed, according to the Girouards, the Virgin's tears started to mix with blood and many of the icons, crucifixes and statues in the shrine also wept and bled.

Then on January 15 reporters for the Canadian Broadcasting Corporation borrowed one of the icons and brought it to a scientific laboratory for testing. There scientists determined that the icon was coated with pork and beef fat which would liquefy in droplets once the room warmed up a bit.

Two days later the *Montreal Journal* reported that Beauregard had confessed that the blood flowing ostensibly from the statue was his own. He had added oil to it to help it flow. He insisted all this had been done under hypnosis. Girouard, who twice has been convicted of practicing medicine illegally by promising to heal through hypnosis, had made him do it against his will, he said.

That same day Beauregard requested psychiatric help and was taken to an undisclosed site where, in Police Chief Michel Beauchemin's words, "he can rest and not have any visitors."



### THE MOVING STATUES

**L**AST YEAR and early in 1986 the Irish were in a tizzy over

whether 30 or more statues of the Virgin Mary erected in roadside shrines during the Marian year of 1954 did or did not move. The controversy was not calmed in October 1985 when three men arrived, in a stolen car, in Ballinaspittle, the site of the most popular moving statue, and proceeded to smash the Virgin's wire-reinforced concrete face with a hammer, ax and crowbar. The three Dubliners arrested for the vandalism were described as members of a fundamentalist sect.

Hugh Mulligan, an Associated Press reporter, spent three weeks touring the country and collected a variety of opinions about the phenomena. He was not alone. Psychologists, television crews and other journalists flooded into the sites to witness firsthand what many considered to be miracles. Not all were disappointed. Following are some of the comments Mulligan gathered:

Peter Prendergast, government press secretary: "Three quarters of the country is laughing heartily."

"I saw it move! I swear it, it really did," said nine-year-old Jennie Huggard, an innkeeper's daughter. Gemma O'Sullivan corroborated Jennie's statement, while an older boy rebuked both girls, saying, "Och, you're thick."

Skeptic Kevin O'Connor of the *Irish Independent*, Dublin's largest newspaper, reported that as he watched "the features went out of focus and when they resumed the

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I walked around every single day weeping and praying for  
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that would lift me and my family out of this "hell and chain"  
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hands were up to the side of the face, as if she had received a blow. I felt tears come to my eyes at the hurt she was undergoing."

Peter Kellner, of the intellectual *New Statesman*, said the statue did appear to move — "to rock to and fro just like the newspapers had reported thousands of other people saying it did." He decided it was due to an optical illusion caused by staring at Mary's brightly-illuminated head.

Eamonn McCann, an essayist, said, "The statue is made of stone. It doesn't move and that's that."

Mrs. Richard Vickery, a former Minnesota farm wife who runs a small hotel in Castletownshend, remarked that 30,000 gathered to pray is better than all that killing up north, no matter what they see or don't see.

Conor Cruise O'Brien, a critic, concluded that "seeing things that aren't there is an unhealthy condition."

Bishop Michael Murphy of Cork said that the spirit of prayer was "praiseworthy" but denied permission for Mass to be celebrated at the site.

And an unidentified young priest shook his head at the grotto activities and told Mulligan, "The real miracle around here would be seeing some signs of life in the congregation during the homily."



## FLORIDA'S GREAT DIG

**I**F YOU WERE able to crawl into a time machine headed back to the Ice Age and fly over what is now southern Florida, you would find a very different scene from the one that exists there today. The familiar peninsular shape would no longer be obvious. The state would be much larger than it is now and would be spread out into a kind of lopsided fan at its southern end. The sea would be perhaps as much as 300 feet lower than it is today and vast areas of swamp would surround the low-lying coast.

The landmass itself would be much higher. Flying over what is now the Everglades, you probably would see a savannalike area with

broad grasslands. As your craft swooped closer to the ground, you, our aerial visitor, would observe herds of animals as numerous as those on Africa's Serengeti Plains — but most of them would be strange to you. You would see buffalo, mammoths, giant sloths and fierce predators such as jaguars and the huge, fierce dire wolf — and man.

We now know all this from excavating a cave exposed by a sinkhole only a mile from what is now Biscayne Bay near Miami. The cave is described as the size of an average living room and is the richest archaeological/paleontological discovery ever made in the eastern United States. The bones of more

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than 50 species of animals have been found there. They are gathered up in more than 300 bags of human and animal fragments, together with bone tools.

Preliminary dating indicates that some human bones are about 10,000 years old. The oldest human bones previously known from Florida are dated at 4000 years. Further tests are being made to confirm these dates.

It is obvious that the cave was a carnivore den. The humans of that time were both hunters and hunted. Their bones have gnaw marks on them but there also is evidence that human occupants built fires to cook their prey.

Gary Morgan of the Florida State Museum in Gainesville believes further study should prove whether the theory that Ice Age people caused the extinction of such animals as the mammoth and giant sloth by hunting is correct. This theory was proposed several years ago by anthropologist Paul Martin of the University of Arizona. Martin and his associates proposed that a rapidly-expanding human population with skilled hunters could have completely wiped out large animals such as mammoths and sloths within a few hundred years.

Martin arrived at his conclusion after studying several 11,000-year-old Ice Age sites in North America. He says that, if the Florida remains are younger than 11,000 years, his

theory would be refuted. Oddly enough, as the excavation site is dug deeper, more and more human bones are being discovered.



## A PERIOD OF MOURNING

IT HAS BEEN my view since college days that some sort of religious belief is necessary for human well-being. Such belief does not have to be in one of the organized religions. Indeed, even the humanists often adopt a religious attitude toward their beliefs and I observe a belief system, a structured hierarchy and fanaticism among them.

The *American Journal of Psychiatry* recently published a report by Ezra H. Griffith and colleagues on a Caribbean sect called the Spiritual Baptists. These people have a practice called "mourning" which does not involve the loss of a loved one but consists of a small group of individuals involving themselves in a seven-day period of praying, fasting and having dreams and visions which they share with one another. The result, says Dr. Griffith, is that after the ritual the "mourners" show decreases in obsessive behavior, anxiety, hostility and depression.

Obviously, if Griffith's studies are valid, they show strong benefits can come from a religious experience. From an anthropological viewpoint the fact that virtually all societies have some form of religion indicates a universal need for it.

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# ESCAPED BOAS and Other Urban Terrors

A horde of scary, dangerous animals is on the loose, wreaking havoc and attacking people in the most unlikely places.

## Part I

By Michael Goss

**W**ILD, WEIRD and wonderful are the forms of life rumored to haunt the sewers of the world's great cities. New York has its celebrated alligators. London — or so

Henry Mayhew was told last century — has "a race of wild hogs . . . almost as ferocious as they are numerous," the progeny of a pregnant sow which wandered accidentally into a drain. And of course the Parisian sewers were home, haven and organ recital room for Erik, the Phantom of the Opera. When the



Tales of escaped boas and their depredations inspired this 1871 illustration, depicting a startling encounter said to have occurred in Montreal.

Scottish city of Glasgow joined the list of subterranean urban menageries in November 1985, its contribution was an escaped boa constrictor.

Peter Barbour had taken his 7 1/2-foot pet boa, aptly named Slither, into the bathroom of his Partick flat so that the creature could enjoy a wash in the bath. For some reason Barbour decided to slip out but took the precaution of closing the door behind him as he left. When he came back, however, he discovered that the snake had decided to slip out too. It was nowhere to be found. Since the only other means of exist (for a boa constrictor) was the lavatory, Barbour formed the obvious conclusions.

After police had mounted a thorough but fruitless search of the whole house, the city's sewage department was alerted that something serpentine might be lurking down below. The press reported the great escape with a mixture of fact, humor and alarm. Although Barbour had been told there was "very little chance of the snake's popping up someone's loo," the creature was described as "vicious"; only two nights ago it had tried to bite its owner. It was also, Barbour affirmed, "very fast." A Strathclyde police inspector emphasized, "We are treating it very seriously. Although the snake is not poisonous, it is certainly big enough to give an unsuspecting person a nasty shock."



Great Britain hosts a number of exotic animals, including wallabies, which have escaped captivity, yet maintain a breeding population.

The public responded ambivalently to the prospect (however remote) of a large boa's negotiating the S-bends of lavatories to ambush unwary users. Meanwhile, as the television cameras rolled, experts assessed the likelihood that a boa could survive in the sewers — not high, they agreed, because Slither had timed his escape with the onset of the freezing Scots winter. But the suspicion remained. Maybe the



"Phantom panthers" reported in Britain, the European continent and the United States are usually thought to be pumas that have escaped from local menageries even when such menageries report no missing animals.

perverse reptile *would* survive. Perhaps he *would* revisit the upper world via the domestic plumbing. Playful reports of excitable persons too scared to use their toilets were rife.

Finally the boa was recaptured under the floorboards of his owner's apartment. As it turned out, to all appearances Slither had not submerged himself in the toilet bowl and there was no evidence that he had ever, at any time, taken to exploring the Glasgow sewers.

But why should anyone have be-

lieved that in the first place? Because the sewers are the setting for several prominent myths, all starring a crawling horror which lurks unsuspected under the pavements we tread every day. The Sewer Boa is a popular contemporary legend, a variation of many, many narratives in which society is threatened by ravenous, murderous escaped wild animals. Such stories raise significant questions for cryptozoologists, Fortean, folklorists and others researching the shadowy areas of human experience.

"Has the prevalence of stories concerning wild beasts that have escaped from their confinement in menageries been noticed?" asked "Vigorn" in *Notes & Queries* for February 20, 1875. "In this village [Clent nr. Stourbridge, England] lately, popular rumor has asserted that a bear, which got loose somewhere near Birmingham, is at large in our hills, and wonderful tales are told about it. At Broadwas, a village in the Teme valley, a lion is roaming at large; while between Malvern and Worcester two wolves are scouring the country . . . and [there was] great excitement caused in New York by a report . . . of the escape of some wild beasts in Central Park. It would be interesting to know how far tales of this kind have spread, and what foundation lies at the bottom of the 'epidemic.'"

We can only echo that last sentence from more than a century ago. Not only are all the animal-escapees that Vigorn noted still with us, but their number and variety have increased beyond logic. If the *Notes & Queries* correspondent wrote of the late-19th-Century stories as an epidemic, he would have been forced to call its late-20th-Century equivalent — all the sightings of phantom panthers, problematical pumas, misplaced kangaroos and alien entities found where they are least expected or wanted — nothing short of a *pandemic*.

\* \* \*

THEN AS NOW, the sheer quantity of escaped beasts makes theories linking them to traveling menageries ridiculous on their face. If the reports are genuine, there are simply too many animals and too many escapes to make the idea credible — except as an explanation for how exotic and often potentially dangerous animals came to populate the landscape. The insubstantiality to which Vigorn refers has to do with the fact that the animals are reported but seldom captured, implying that they were never really there at all.

There is no shortage of material and it has led researchers down totally divergent paths. The folklorists hold that the creatures are immaterial because they exist only as characters in modern folktales. The same phenomenon leads theorists sympathetic to paranormal interpretations to argue that the "animals" are in fact thought forms, hallucinations, perhaps even materialized beings from another dimension.

There was no disputing the physical reality of Slither, of course, but the fantasies woven around him transcended mere zoological reality. The unusual pet had become an impalpable Threat. The horror-movie scenarios worked on the premise that in the labyrinthine complexities of the sewers he would adapt to both cold and dark, would find food (rats?) and grow but not

so much as to prevent him from using pipes and lavatories as a means of reentering the world of human civilization. Soon the boa constrictor would be hunting human prey. He was unpredictable; any Glaswegian with a toilet was vulnerable.

A couple of weeks before Slither made his bid for freedom, there occurred an event which shows how the escaped-boa stories require no help from an actual snake to spark a reaction. This time the boa-in-lavatory was not necessarily a real, living creature but a mere rumor.

Although I had no reason to suppose my own hometown of Grays Thurrock — which lies on the Thames some 400 miles south of Glasgow — should be immune from escaped boas, I was nonetheless amazed to read that sometime in October 1985 a plumber called in to repair an overflowing lavatory in a multistory flat block had abandoned his task when warned that the blockage might well be the three-foot pet “anaconda” lost by the owner of the apartment upstairs. (The “anaconda” later became a boa constrictor; although totally different species, the two are regularly confused by laypersons and their names are used almost as synonyms.) After notifying his Environmental Health agency colleagues, the plumber proceeded to solve the plumbing problem without encountering a snake of any

kind. To date no such missing reptile has been located, let alone reported to the police who (I was assured) “usually only get missing dogs.”

I do not believe that a certain Thurrock multistory flat block harbors a yet-uncaptured boa constrictor in its plumbing system and, moreover, I doubt it ever did. I suspect that the tale was a rumor given dubious respectability by the local press. The *Thurrock Gazette*, which ran a short article on the “Snake in Toilet Scare” in its October 18, 1985, edition, either couldn’t or wouldn’t reveal the source. For that matter it had been unable to locate the alleged boa’s owner because he was “away” and so the very existence of the serpent remains uncorroborated. “We wished we *could* have found out more,” the *Thurrock* journalist sighed, “because it was a nice little story.”

That is a fitting epitaph for the episode: a nice little story. With a bit of luck it might even have become, like Slither, a national news story. Rationally speaking, the chances that a genuine snake was on the loose in that apartment are far less than the possibility that the physical fact of a blocked toilet somehow revived a popular rumor of the type folklorists call an “urban legend.”

Urban legends are a dominant form of modern folklore. This is not to say that many of the narrative

themes or *motifs* they use are not ancient, but a characteristic of the style is to update and recycle them in ways relevant to present-day audiences. Urban legends are unlikely tales told as true but never as the direct personal experience of the narrator who customarily introduces them as things that have befallen a "friend of a friend" — the *foaf* — an absent, unavailable and in fact nonexistent witness. British students often refer to the genre as "foaflore."

Some of the stories contain elements of grotesque black humor, as in the tale of the woman who washes her poodle, which explodes when she next places it in a microwave oven to dry off quicker. They can be physically abhorrent (man visits doctor with abdominal swelling; doctor operates and removes a tiny octopus which the victim unknowingly had swallowed as an egg while he was swimming) or alarmist, like the Kentucky-fried rat or the tarantula in a plant pot. Of course an urban legend can also be all of these things at the same time. Folklorists like to detect moral warnings in them but just as often the moral, if any, is subservient to the story's sheer entertainment value.

Students of the paranormal might laugh at the gullibility of those who swallow urban legends, not to mention octopus eggs. But urban-legend motifs often use — and burlesque — incidents faith-

fully treated as facts by Fortean, psychical researchers and crypto-zoologists.

Today we are confronted with a bizarre escalation in reports of alien animals seen in places where they have no zoological or geographical right to be. Exotic big cats, usually described as pumas, lions, panthers or lynxes, have nudged the Loch Ness monster and Sasquatch from the newspaper columns. Occasional variety is provided by out-of-place wolves, bears, kangaroos, crocodiles and serpents.

\* \* \*

ESCAPED and potentially dangerous animals are staple motifs of folklore, none more so than snakes which, as foaflore connoisseur Rodney Dale points out in *The Tumor in the Whale* (1978), "exhibit turn-off characteristics which prevent many people from getting to know them better." In addition to being talented escape artists, snakes satisfy the demand that urban legends start from or include vaguely credible situations. We can believe the story of an escaped boa because snakes periodically remove themselves from where they are supposed to be; they can also hide in the most unlikely places. The same credibility, though, does not appear in the rest of the serpentine foaflore's fabric.

The escaped-snake motif blurs into another common foaflore element: danger in everyday places

and things. Sven Rosen, a collector of Swedish Forteanas, has drawn my attention to a story-cycle widely circulated in the 1970's by press and electronic media. The "banana snake" is a fairly self-explanatory title for the tales of persons (in one poignant case a small child) who die after being bitten by a tiny venomous serpent hidden in the banana they are munching. Folklorist Bengt af Klintberg vainly denied the truth of the story and even the existence of any such serpent species. Rosen adds that when the "incident" resurfaced on radio some years back a doctor was produced to "confirm" both details.

Urban legends typically resort to alleged authority figures whose function is to provide spurious credibility to the story. Also typically, the legends adapt and alter; the banana snake is obviously a variant of the older motif where the culprit is a tarantula. Tropical spiders misidentified as "tarantulas" have indeed been found dead or comatose in clusters of recently-imported bananas. We are invited to think that, if *they* can do it, why not some equally lethal species of tree viper? Interestingly, current British foaflore has transplanted the tarantulas from bananas to yucca plants; they now reputedly appear in pots purchased from a certain chain store, having been shoveled up as eggs when the plants were being prepared for export.

The chain store, of course, has denied any involvement, even unintentional, in the illicit exotic-spider trade.

The stories of snakes in lavatory bowls may have had their origin in reports from travelers to Africa, India or Egypt, where outdoor toilets are or were the norm. Travelers relate that at a particular location it was customary to fire a gun down the lavatory before using it, since a previous occupant had once been at a grave disadvantage when a cobra slithered up from the depths of the pan. Snakes, the tales affirm, have a peculiar affinity for lavatories.

Yet, however fierce their popular reputation, boas are incapable of swallowing humans and even their "dreadful" crushing coils are less of a threat than the nonvenomous but painful bite that may greet disrespectful handling. Still, reports that a boa constrictor is on the loose — and so at liberty to prey on unsuspecting humans — carefully work to override any doubts we may have that the creature could be less than a terrible danger. Press reports tend to gloss over the creature's essential harmlessness to people and emphasize the alarming things it *might* do. An example is a July 15, 1928, story in the *Morning Post*:

"A boa constrictor has escaped from a traveling circus at Châtelle-rault, Vienne. Residents of the town are assured that they need not worry

for 12 days, as it will require that length of time before the boa constrictor becomes hungry. . . ."

After a nod to credibility-building (the presence of the boa in France is explained by the fact that it was part of a traveling circus), the disingenuous journalist issues the kind of "reassurance" most guaranteed to elicit quite the opposite effect. The snake *will soon be hungry* — and everybody knows what *that* means.

Precisely the same scare technique was evident in another dramatic exercise collected by Sven Rosen. The affair began when a Swedish man supposedly told police that he had lost his pet boa. By the time local radio picked up on the story, the escapee was a boa *that had not been fed for a considerable while*. And when a conveniently-recruited snake expert denied that boas "usually" eat children, the interviewer, not missing a beat, asked, "But *could* they?"

With press and Swedish television on the snake trail, people in the area got awfully excited. By now the boa was said to be haunting a campsite and stalking campers. A couple bold enough to remain there nonetheless claimed to have seen it one night. The creature was "big" and had glittering eyes, the two averred.

After a fruitless search police thought to consult the owner of the

said-to-be-escaped serpent. Yes, he had seen the news coverage — but weren't they looking for somebody else's pet boa? *His* was safely at home in his apartment, as the police now saw for themselves, and in fact had never left it. Someone, for some reason, had made an entirely false report that it had escaped.

The anonymous person who had presented a new version of the escaped-boas story fooled officials, reporters and members of the public. His yarn may even have caused the two campsite witnesses to "see" the nonexistent boa.

Urban legends are international in their appeal and distribution. They spread, diversify and relocate themselves with extraordinary speed and they gleefully ignore national boundaries.

The implications of all this may be unsettling to paranormalists. Reports of phantom panthers and out-of-place animals are the lifeblood of Fortean studies. They are the material through which we sift as we seek evidence of extradimensional forms and forces such as teleportation. Suppose — just suppose — that the amusingly erratic creatures that we try to pin down are not phantoms in the way some would like to think of them but even less substantial things: merely old and ever-fictional urban legends — just silly stories?

*This is Part I of a two-part article.*

# NEVER TO RETURN HOME...

In a lovely old house resides the ghost of a woman who in death was able to do something she could not do in life.

By Pauline Campanelli

**"I** WOULDN'T go in there if I were you," said the real estate agent after he'd hacked a path through the overgrown weeds and maple saplings that hid the old stone house from sight. But we had already opened the back door, glimpsed the wide pine floorboards beneath the broken, blackened lino-

leum and made up our minds to buy the house. Had the agent been willing to brave falling plaster and accumulations of beer bottles, he would have read our faces and raised the price.

The Saturday after Thanksgiving in 1976, we signed all the necessary papers and the house — in the Delaware River Valley in western New Jersey — was ours.



"The Homestead," a watercolor by Dan Campanelli, shows the side of the house where a ghostly figure, believed to be that of a woman who died 160 years ago, first appeared to a teenaged boy working on hillside.

This watercolor, titled "Firewood," depicts window the apparition passes several times a week, disappearing alongside the door. Even the Campanellis' dog has seen ghost and runs to the door expecting a visitor.



It is hard to believe that a house abandoned for only four years could have fallen into such total disrepair. Having been occupied most recently by a poor rural family, it had no modern conveniences but we marveled that we could own this historically noteworthy house. The Delaware River Valley has some of the nation's most nostalgic Colonial architecture.

My husband Dan and I carefully planned every aspect of the restoration and were perfectly willing to do all the hard and dirty work ourselves while living in the house.

The winter of 1976-77, one of the coldest on record, seemed all the colder in a stone house with no heating system. Our days all began the same way: hot coffee in front of the kitchen fire to brace ourselves for that frosty trip through the snow to the outhouse.

Dan and I are both artists and

our time is our own but we had to give up painting, our only source of income, for the many months it took just to make the house livable. Before we could begin repairing the original plastered walls and ancient woodwork, we had to install heating and plumbing in such a way as not to interfere with the integrity of the ancient architecture. Our days all ended the same way too: After working 10 or 12 hours straight, we'd pull off our boots and fall into our quilt-laden bed with our clothes on.

By the spring of 1977 we were finishing up the details of the restoration. Layers of paint and filth had been scraped from the old pine floorboards, the mantels and woodwork had been painted in authentic Colonial colors, and the white-washed plaster walls were once again white.

We furnished the cheerful rooms

with period antiques we had collected during our eight years of marriage, filled the two kitchen fireplaces with antique iron cooking utensils and lined the mantels with pewter. Our dreams had come true. Dan was finally living among the subjects he loved to paint, the barns and mills of rural New Jersey. The beloved antiques that I paint in oils were finally in their proper setting, a Colonial farmhouse. And best of all, we were living like civilized people again.

\* \* \*

**A**BOUT this time I began to realize that something strange was happening. Whenever I sat at the dinner table during daylight hours, out of the corner of my eye I'd glimpse a figure passing the back kitchen window. The figure always moved in the same direction toward the back door. I'd wait a second or two for the expected knock and when it didn't come I'd shrug it off and forget about it until the next time.

Gradually I began to take this phenomenon seriously and tried to pay attention, to get a good look before I told Dan. I would read or write at the table under the kitchen window so that I could look up as soon as the figure appeared — but when I looked directly at it, it vanished.

I then tried to capture the figure in my peripheral vision. It was always the same. The figure was a

woman, rather short in stature, walking with her head down and determination in her stride as if she knew exactly where she was going.

Once I was absolutely certain of what I was seeing, I told Dan about it. To my astonishment, I learned that he had been having the same experience. He'd see someone passing the window but when no one knocked at the back door he'd forget about it. We agreed that we'd better not tell anyone that we had a ghost. We were new in the neighborhood and probably would be there for six or seven generations.

And that's how things stood for about a year. The ghostly woman would walk past the kitchen window three or four times a week only to evaporate at the back door. I'd often see our dog Spring, sprawling on the kitchen floor, get up, tail wagging, to sniff under the back door, then flop down again disappointed that we didn't have company.

Frequently, our dinner guests — both friends and family — would suddenly look toward the back window and say, "Someone's coming to the back door." I'm sure they wondered why we never bothered to get up.

By the summer of 1978 Dan started a project to fulfill another of our dreams. He began clearing the brush from the south-facing slope of the hill behind our house where we wanted to plant a vineyard. The

PAULINE CAMPANELLI and her husband Dan are professional fine artists whose paintings have been exhibited in museums and galleries throughout the United States. Together they have received more than 60 awards including National Gold Medals. They are listed in many biographical reference works such as *Who's Who in American Art* and *International Who's Who in Art and Antiques*.

Their home and artwork were featured in *Colonial Homes* (1981) and the April 1985 issue of *Country Living* as well as on PBS television's second anniversary special — "State of the Arts" — in April 1984.

summer was hot and humid but Dan worked every day — until a severe case of poison ivy confined him to the coolness of the house. Still intent on having the area cleared in time for a fall planting, Dan hired Stephen Kinney, a 15-year-old who lived up the road, to chop down, cut up and stack a scrubby mulberry tree that stood behind the house. Because of the heat and humidity I told the boy to take frequent breaks and to come into the house for a cool drink.

Steve had been working only a little while when he came in for a break. He was pale and quiet and I asked if he were okay. He said he was and in a few minutes went back to work. He was soon back again, paler and quieter than before. We gave him a glass of iced tea and asked him what was wrong. After a long minute, he said, "You're not going to believe this but all the while I've been working out there I keep seeing a woman in a long dress come around the side of the house,

walk to the back door and then just disappear! She does exactly the same thing, again and again. The strangest part, though, is that if I look straight at her I can't see anything. I can only see her out of the corner of my eye."

The boy was obviously upset by the experience and for the first time we admitted that we too had seen the ghost.

\* \* \*

ALSO IN the summer of 1978, Dan began to compile information about our house to submit to the state and federal registers of historical places. The earliest record shows that the land was sold by William Penn to the first of a series of absentee landlords. Edward Hunt, the first to settle here, arrived sometime prior to 1772. He eventually built a house and sawmill and began to build a gristmill. In the winter of 1778-79, 60 Continental Army cavalry horses wintered in his meadow and were "returned in spring in excellent condition."

In 1826 George Hunt, Edward's grandson, brought his bride Mary Insley to live in this house and here they raised four children. George Hunt died in 1864 but his widow continued to live in the house. In 1882 Mary Insley Hunt was returning home from a five-week visit with her son in Easton, Pa., when she stopped to visit her daughter just across the Delaware River in

Bucks County. She died at her daughter's house, never to return home.

Dan and I never sense any fear or threat emanating from the ghostly figure which passes the kitchen window. We sense only determination. We believe it is the ghost of Mary Insley Hunt determined to complete her trip home — a determination which has lasted over 100 years.



### "ONE WHO WALKS WITH ME"

By Claire Metzger

**G**OOD AND BAD psychological results accompany transplants of body parts, according to two psychiatrists in the article "Life on the Cutting Edge" in the October 1984 issue of *Psychology Today*. In what he calls a "psychological transplant," Dr. Hyman Muslim of the University of Illinois Medical School says the recipient often behaves as if he now has the donor inside him. The transplanted organ registers in his mind as an anatomical part and also as a symbol of the donor. Thus he may believe he has acquired such traits as artistic talent, aggressiveness or generosity.

"Often," says Muslim, "recipi-

ents go from a state of low vigor and self-esteem to a much better psychological state and a sense of emotional closeness to the donor."

Dr. Pietro Castelnuevo-Tedesco of Vanderbilt University suggests, however, that "a new organ is not psychologically inert. . . and this often leads to thoughts of having robbed the donor of a vital part, thoughts accompanied by guilt and fears of punishment."

They cite the case of Maine transplant recipient Grace Jacques who was shocked at the idea of having her heart removed and replaced by another's. She said, "I will always have a person walking beside me."



### A WEIGHTY PROJECT

**W**HEN Benny McCrary slipped and hurt his leg, it took a squad of emergency medical technicians and volunteer fire fighters to right him and get him to the hospital. The Hendersonville, N. C., man weighs 727 pounds.

# THE POWER OF PRAYER

Tests at a San Francisco hospital verify  
that prayer can heal. Leading physicians are endorsing the results.

By D. Scott Rogo

**D**OES PRAYER really help you when you're sick? Certainly there is no lack of anecdotal evidence to this effect.

Before becoming religion editor for the *Toronto Star*, Allen Spraggett was a Christian minister serving a small congregation in Fever-sham, Canada. When he was only 23 years old he received his first "break"; he was asked to give a guest sermon in nearby Collingswood, a parish of some 8000 people. Then disaster struck! He woke up that morning so sick that he felt "as if I had been slugged by a piece of lead pipe." He had come down with the flu, complete with the usual fever and chills. He was so sick that he asked his landlady to call and cancel his sermon.

"While the landlady was trying to

contact the outside world," writes Spraggett in his book *The Unexplained*, "I suddenly felt an odd sensation. Mild pulsations of heat were passing through me, like gentle shocks of electricity. My first thought was that I was taking a turn for the worse. Then, to my astonishment, I immediately felt much better."

He made a full recovery and was able to preach as originally scheduled, although his flu returned some three weeks later. The surprising upshot to the incident occurred when he arrived that day in Collingswood. At the parsonage, the resident minister's wife greeted him by saying that she knew he had been sick that day.

"She said that during lunch," continues Spraggett, "both she and

her husband were suddenly impressed that I was sick and would not be able to preach unless they prayed for my healing."

Similar stories abound in popular religious literature. But interest in scientifically examining the objective power of prayer dates back nearly a century. Sir Francis Galton (1822-1911), the father of the science of heredity, brooded over the subject in 1883 when he wrote his *Inquiries into Human Faculty and Its Development*. He noted that "it is asserted by some that men possess the faculty of obtaining results over which they have little or no direct control by means of devout and earnest prayer, while others doubt the truth of this assertion. The question regards a matter of fact that has to be determined by observation and not by authority. It is one that appears to be a very suitable topic for statistical enquiry." Galton therefore tried to answer the following question: "Do sick people who pray or are prayed for, recover on the average more rapidly than others?"

The eminent scientist collected the mortality rates for people known to pray—such as ministers—and compared them to data taken from the lives of more materialistic people, such as doctors and lawyers. He found no difference in their life-expectancy rates. He became further disillusioned when he examined the mortality figures for

sovereigns, for whom whole populations often pray. They had the shortest life spans of all. The approach Galton used to study the power of prayer would hardly seem impressive or scientific today, although the surprising fact remains that empirical research into the power of prayer wasn't resurrected by science until the 1950's.

The Rev. Franklin Loehr, whose original training was in chemical engineering, carried out the first scientific study on the power of prayer while he was director of the Religious Research Foundation in Los Angeles. For three years he tested to see whether plants grew better if they were prayed for. After some 900 trials, with 27,000 seeds, using 80,000 measurements and employing the services of 150 subjects, The Reverend Loehr felt he had the answer. The evidence showed that prayer could exert a physical force on the world of the six senses. With this find in hand, in 1959 he wrote his celebrated book *The Power of Prayer on Plants*.

\* \* \*

**B**UT WHAT about people? The human body is an infinitely more complex organism than a blade of grass or a seedling. Can prayer help the sick? Can it help those suffering the ravages of degenerative disease?

It may come as a surprise to learn that research into these questions now has been undertaken by physi-

INTRIGUING though Dr. Randy Byrd's claims may be, they should be viewed with caution, for he has been less than forthcoming with additional information in recent weeks.

When contacted by telephone, Dr. Byrd's wife Debbie refused to provide a phone number at which her husband could be reached; he will answer no questions about his findings, she said, pending the (thus far unscheduled) publication of his study. More important, Mrs. Byrd stated that even after the study has been published, her husband will grant interviews *only* to explicitly Christian publications. "My husband and I," she said, "are Christians." When I expressed surprise that the Byrds wouldn't want as many people as possible from all walks of life to be exposed to the study's findings, she replied, "That's up to the Lord to decide."

Dr. Byrd would like his study to be taken seriously; yet the only questions he will answer are those posed by publications that share his own religious orientation—publications, that is, that are by nature sympathetic to his cause and that may not ask the tough, objective questions that need to be asked of an allegedly scientific study. — *Paul McComas.*

cians as well as religious practitioners and the results of their work have been published in respectable medical publications.

The most recent of these studies has caused a small stir within the medical community. A resident of the picturesque mountain town of Big Bear, Calif., Dr. Randy Byrd is both a cardiologist and a devout Christian and currently is medical director for the Fellowship of World Christians, an organization that prepares volunteers for missionary service. Dr. Byrd was so intrigued by the therapeutic possibilities of religious faith that he tested the power of prayer while working as a cardiologist at San Francisco General Hospital.

He focused his attention on cardiac patients in the hospital's coro-

nary care unit. He programmed a computer to choose 192 patients to serve as test subjects for whom prayers would be said, while another 201 patients were randomly chosen to serve as controls. The groups were matched for age and the severity of their conditions which included heart attack, heart failure and other cardiac difficulties.

Dr. Byrd did not do the praying himself. To keep his experiment as controlled as possible, the cardiologist recruited religious practitioners of various faiths from across the country—Protestants, Catholics and Jews. These volunteers were given the names of the people they were being asked to pray for; they had no direct contact with the patients. Nor did any of the patients

even know that the study was in progress, or that they were taking part in it.

"Each person prayed for many different patients," reports Dr. Byrd. "But each patient had between five and seven people praying for him or her. As part of the study the people were given the name of the patient, the diagnosis and the condition. They were asked to pray each day but no specific amount or way of doing it was specified."

Dr. Byrd asked only that the volunteers pray for "beneficial healing and quick recovery." Most of the volunteers prayed privately but some met together in prayer groups.

The experiment took nearly a year to complete and the results were nothing short of astounding. Dr. Byrd reported on his experiment at the 1985 meeting of the American Heart Association which convened in Miami, Fla., that year. He offered the three major findings; the patients for whom prayers had been said suffered fewer complications in three specific areas.

- While 16 of the control patients required antibiotic treatment as a result of their cardiac problems, only three of the "prayed-for" patients had to go on them. This equals a fivefold difference.

- Eighteen of the controls suffered pulmonary edema (water in the lungs), in sharp contrast to the six of the experimental group who suffered this serious condition.

- While none of the prayed-for patients required any form of intubation, 12 of the controls required artificial help with their breathing.

Fewer of the patients who were being prayed for died during the course of the study but this trend was not statistically significant.

Dr. Byrd considers his experiment an unqualified success. "Based on this study I believe prayer is effective and beneficial," he told the *Medical Tribune*, which reported on the study in its January 8, 1986, issue. "This study gives scientific evidence to something Christians have believed for years—that God answers."

Also astounding is how well many physicians have responded to Dr. Byrd's study. *The Medical Tribune* spoke with several doctors across the country and the consensus was to commend Dr. Byrd on his experiment and findings. Dr. Arthur Kennel, a cardiologist at the Mayo Medical School in Rochester, Minn., called the Byrd study "an intriguing probe into an intriguing question that has perplexed mankind for eons: Does God answer prayer? His study appears to provide evidence that God does."

Another physician encouraged by Byrd's work is Dr. John E. Merriman who will shortly become chief of staff at Doctors' Medical Center in Tulsa, Okla.

"This doesn't surprise me in the least," said Dr. Merriman of his col-

league's results. "I'm quite in agreement with his study. I'm one of those doctors who pray for their patients. I believe that patients who are named in prayer do better. And that's what Dr. Byrd's study shows. You can consider prayer used in this study as a treatment. And those who received this treatment, this prayer in that fashion, did better; that's what the facts show."

Probably the most amazing endorsement of the Byrd study, however, has come from an outspoken skeptic of religious healing. Dr. William Nolen of Litchfield, Minn., is best known for his celebrated book *The Making of a Surgeon*. He turned his attention to the world of faith and religious healing in the early 1970's. His subsequent book *Healing—A Doctor in Search of a Miracle* was a scathing indictment of faith healing, psychic healing, psychic surgery and unorthodox treatment of any nature. The book was so scathing that it prompted some reviewers to accuse Dr. Nolen of fudging the facts to build his case against unorthodox medicine—a charge that seemed partially borne out when one patient listed in the book as having died after receiving psychic surgery turned up alive and well! Despite his skepticism, Dr. Nolen was favorably impressed by Dr. Byrd's research.

When *Chicago Sun-Times* reporter Howard Wolinski—picking up the story from the *Tribune*—asked

him about it, he said, "It sounds like this study will stand up to scrutiny." Dr. Nolen added that perhaps doctors should write on their order sheets, "Pray three times a day." He concluded, "If it works, it works."

In fact, the only negative reaction to Dr. Byrd's experiment has come from within the religious community. Some pastors are afraid that the results of the Byrd study will be overgeneralized and that people whose prayers are unanswered will turn from religion. It is interesting to note that the religious establishment was similarly wary of The Reverend Loehr's work on the effect of prayer on plants, feeling that God's mystery should not be placed under anything so cold as the scientific microscope.

There's an old saying, however, that one swallow doesn't make a summer. And so we must ask: Could the Byrd data be the result of a fluke? The fact is that Dr. Byrd's comparisons are between only small groups of patients. Dr. Byrd has outlined an experimental procedure for testing the power of spiritual petition more than he has proved anything concerning the efficacy of prayer. His experiment will have to be successfully replicated several times before the religious establishment can point to prayer as a viable form of cardiac treatment. Dr. Byrd is, in fact, only now formally writing up a complete report on his work.

This does not mean that his results should be shelved. For what neither the *Medical Tribune* nor the *Sun-Times* appears to realize is that Dr. Byrd's study is not the first experimental investigation of the power of prayer. It really only refines an experimental inquiry that dates back some 20 years — to research that produced curiously mixed results.

The first scientific study, in the early 1960's, was a double-blind experiment on the power of prayer done at the London Hospital Medical College. Dr. C.R.B. Joyce, a psychopharmacologist, worked in collaboration with R.M.C. Weldon; they matched several pairs of patients chosen for age, sex and clinical diagnosis and focused their study on patients suffering either from rheumatoid arthritis or from emotional (psychological) disorders. One member of each pair was prayed for by specially chosen prayer groups in various British cities, while the other was not. The patients were kept ignorant of the nature of the study and their doctors reported back periodically to the researchers. They rated their patients' improvement on a numerical scale.

Unlike the procedures employed by Dr. Byrd in the United States, the British prayer groups were given rather specific instructions on how to pray. Joyce and Weldon chose a form of silent Christian prayer/-

meditation in which the volunteers stilled their own thoughts and focused their attention on a selected quotation from the Bible. While expressing this positive affirmation of God, the prayers then built up a mental image of the experimental patient and his name—but without making a specific petition of his/her recovery. This form of prayer is called "the practice of the presence of God" and, according to the researchers, seems to involve "the deeper levels of consciousness."\*

The early results of the study were encouraging. Of the first six pairs evaluated (as planned) after six months, five of the prayed-for patients showed greater improvement than the control subjects. There was a delay, however, in analyzing the results of six additional pairs of patients. When these subjects were evaluated a year later, it seemed that the control patients were doing better! The reason for this odd reversal effect is not known and the project came to an end on a note of uncertainty.

This British study did have one significant consequence, though; it encouraged a researcher in the United States to replicate it in 1969. Dr. Platon J. Collipp was chairman of the pediatrics department of Meadowbrook Hospital in New York

\* This form of healing is currently taught in a much revised version by psychologist Lawrence LeShan in his workshops on paranormal healing. See his book *The Medium, the Mystic and the Physicist*.

when he decided to follow up the British experiment. Dr. Collipp was wary of the complex design his colleagues had employed, so his experiment was more straightforward. He focused his project on only one disease with a known and (at the time) usually fatal prognosis—childhood leukemia. He therefore asked several physicians to supply him with the names, ages and date of diagnosis for 18 children suffering from the disease. They were all receiving similar forms of chemotherapy. Neither the doctors nor their patients knew that they were taking part in a study on the power of prayer.

The prayer group that took part in the study consisted of 10 families living in Washington state. They were given the names of 10 of the children and were asked to pray for them. The experiment was conducted over a 15-month period and the results were fairly clear-cut. By the end of the project, eight of the 10 experimental patients were still alive. Of the eight control children, only two had been able to survive their leukemia. This research was subsequently published in the *Medical Times*. Dr. Collipp concluded, "Among the plethora of modern drugs and the increasing ingenuity of our surgeons, it seems inappropriate that our medical literature contains so few studies on our oldest and, who knows, perhaps most successful form of therapy. Every

physician has prescribed this remedy and nearly every physician has seen it succeed."

So where do we go from here? Because of today's upsurge of interest in unorthodox and holistic healing, more research will be focused on the psychic power of prayer. The attention Dr. Byrd's recent experimental research has received will perhaps serve as the impetus for similar studies. Back in 1984, in fact, researchers at John F. Kennedy University—which offers a fully accredited M.S. degree in parapsychology—were toying with a similar idea. Research is currently being planned to see if prayer and/or distant healing can help recovering alcoholics.

On the other hand, reactions to these studies of the power of prayer have been simplistic. There has been a nearly universal tendency within the religious and medical establishments to see these experiments solely as tests of God's power or the efficacy of religious faith. Few of the physicians involved apparently realize that they may really have been working with some sort of paranormal power generated by the prayer groups themselves. C.R.B. Joyce and R.M.C. Welldon were the only researchers to suggest this possibility. When they published their paper in the *Journal of Chronic Disease*, they pointed out that their research "was certainly not capable of distinguish-

ing such a concept [of a spiritual force] from other psychic factors, such as extrasensory perception or psychokinesis." They pointed to Dr. J.B. Rhine's book *The Reach of the Mind* and cited it for providing evidence that such powers could contaminate any study of the efficacy of prayers for the sick.

But in the long run, does it really

matter *what* force was at work in these studies? The fact is, evidence is slowly accumulating to show that prayers for the sick can work. This is an epoch-making discovery. It is a discovery that religion, medicine and parapsychology should be pursuing . . . especially as contemporary science works to raise the quality of our daily lives.



### DOCTORS SOLVE ROACH-IN-EAR CONTROVERSY

**D**OCTORS WHO treated a patient with a live cockroach in each ear settled a long-standing medical dispute about the best method of removal—whether to use mineral oil or lidocaine.

The opportunity came in late April 1985 when the patient sought emergency room help at a hospital affiliated with the University of Pittsburgh.

"We recognized immediately that fate had granted us the opportunity for an elegant comparative trial," wrote Dr. K. O'Toole and

his co-workers in a letter to the *New England Journal of Medicine*. In one ear the doctors placed a few drops of mineral oil. They successfully, but not easily, removed the insect. In the other ear they sprayed lidocaine.

"The response was immediate; the roach exited the canal at a convulsive rate of speed and attempted to escape across the floor," O'Toole wrote. "A fleet-footed intern promptly applied an equally time-tested remedy and killed the creature by the crush method."



### SUICIDAL REACTION

**I**SRAELI scientists say hundreds of mice are committing suicide by jumping off cliffs in the Golan Heights. In December 1985 about 150 dead mice were counted at the bottom of one Golan cliff, according to Yeroham Kantman, a nature expert at the Keshet Field School near the Israel-Syria border.

Kantman told Associated Press he has seen groups of rodents walking off cliffs in other Golan locations. He said the suicidal mice are probably reacting to a lack of food and living space. The Golan's mice population is estimated at 250,000.

# — TRUE —

## MYSTIC EXPERIENCES

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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.

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### INVISIBLE SURGEON

By Martha J. Mohring

**I**N THE FALL of 1979 I noticed a tiny hard lump in my right armpit. At first I paid it little attention. It was only about the size of a small pea, but quite painful. I thought it was a boil forming and so I put it out of my mind.

But the lump continued to grow over the next several weeks, becoming more and more tender. There was, moreover, no indication on the surface of the skin that it was a boil — and now it was the size of a large marble. It was getting painful to hold my arm close to my body. I finally made an appointment to see my doctor.

The night before my appointment, my husband Merle and I undressed and went to bed as usual and in a few minutes he had turned over, his back to me, and was snoring gently. I lay there on my back,

still wide-awake. Suddenly I felt a man's left hand under my right armpit, where the painful lump was. (I can't tell you why I thought it was a man.)

Startled, I realized that my husband was not lying in a position to touch me like that and there was no one else in the house. I immediately surrounded myself with the protective Christ-light and told whoever it



Martha J. Mohring

was that if he was not of Christ he should get lost. At that point I lost consciousness — in fact, I went out like a light.

The next morning I awoke early and recalled the strange experience of the previous night. My hand went to the spot where the painful lump was — and it was gone! I sat up in bed and carefully prodded with my fingers but there was no trace of the painful, hard lump that had been there the night before. The muscle tissue where it had been was a little tender but that was all!

I had read, of course, of psychic surgeons who supposedly remove tumors from people without recourse to knives but the person who had helped me was completely anonymous — and, on top of that, invisible. Moreover, I had not consciously asked for any help.

I mentally thanked my benefactor, whoever he was, and canceled my appointment with the doctor. The tenderness disappeared after a day or two and the lump never returned. — *Rialto, Calif.*

### DOG FROM NOWHERE

By Terri Blair

**F**OR TWO months, between 5:30 and 6:00 every morning, I had to wait alone at a darkened bus stop in Chula Vista, Calif.

Fear gripped me each time a car passed by. Sometimes men shouted obscenities at me as they drove by. I was always terrified that they'd turn

around and come back to harm me.

One particular morning in August 1982 I was overwhelmed with anxiety as I waited for my bus. Hearing a sudden noise, I glanced up the hill in terror, only to see a pure white Labrador retriever walking toward me. I've had a fear of dogs since my childhood but for some unknown reason this dog didn't scare me. He walked right up to me and lay down, gently resting his head on my foot. At that moment all anxiety fled from me.

I moved a couple of steps away to see what he'd do. He quietly followed me and again lay at my feet. Cars passed but none seemed to notice me standing there. A sense of calm came over me.

As soon as I saw my bus coming over the hill, the dog quickly sat up and watched it too, his body pressing against my leg.

I boarded the bus and he just sat there at the curb watching me much as a mother would watch her child boarding a school bus.

"What a beautiful dog," the driver commented as we pulled away from the curb. "Is he yours?"

"No," I answered. "He just came from nowhere." I turned my head to look back at the dog one last time but he was gone.

I knew in my heart where he really came from. I know he'd been sent to protect me from whatever evil lurked that morning. — *El Cajon, Calif.*

## NINE LIVES &amp; SIX SENSES

By Daryl D. Reynolds

FOR THE last five years, on and off, I have kept a journal of my dreams and, surprisingly, I find that precognition is quite common to the dreaming brain. The trouble is, understanding what a dream means usually comes only after the fact.

On one October night in 1985, I dreamed of being driven somewhere by my black and white cat Whiskers. Strangely, he didn't use the steering wheel to drive but somehow did it with his mind while he smoked a cigarette. I recorded the dream along with some others and forgot it, as is usual for most people. It was only in reading over the entry in my journal later that I realized its significance.

Some days after the dream, when it was well forgotten, I was leaving in a hurry to pick up my date on the way to a party. Whiskers had been bouncing off the walls all evening, acting really strange. At one time he even hissed at the open door to my bedroom. When I opened the door to leave he howled loudly by his food dish and I, being a well-trained owner, stopped to open a can of food for him. He calmed down but when I went for the door again, the food was forgotten and he stood on the bookcase yowling. Thinking he might be injured, I looked him over carefully. He purred in my lap, suddenly content.

My cat has never acted oddly, either before or since. I was puzzled



Daryl D. Reynolds

but I still had to get going. I opened the door and Whiskers flew across a stack of dishes I had allowed to accumulate on the bookcase. They crashed to the floor. Cursing, I threw the animal out as curiosity turned to irritation. I cleaned up the mess and as a result was 20 minutes late in leaving.

Five minutes later I came upon a massive traffic jam on the freeway. I read the details in the *Sacramento Bee* the next day, October 7, 1985. Apparently a cigarette thrown from a car had started a fire which sent billowing clouds of smoke onto the freeway. This caused a semi to jackknife and more than 30 cars piled up behind it in the smashup.

A cold chill ran up my spine as I read the story and realized that I would have been one of the casualties if I had started out when I originally intended. Whiskers had managed to delay me just long enough.—*Sacramento, Calif.*

## "PRAY FOR ME"

By Helene C. Chew

**I** FELT an invisible force pulling me from the children's party to the Queen Mary Hospital in Hong Kong. Around me were joyful laughing kids at a Lunar New Year party. But a dying woman kept appearing in my mind. She was my friend's mother. I had never met her but I thought, "I must visit her after the party."

A very strange feeling came over me as soon as that thought entered my mind. I felt I had to see Joy's mother immediately. I would burst if I didn't; it was a terrible feeling. I had never experienced it before.

Immediately after the party ended we left. My husband dropped me off at the hospital.

I found the ward easily enough and knew at once the tiny form on a corner bed was Joy's mother. She lay beneath a blanket, motionless. Only a yellow, wrinkled face could be seen propped up on pillows. Her eyes were closed, her expression calm.

"Terminal cancer of the liver. Only weeks to live," a tearful Joy had told me the previous week.

As I stood gazing down at the dying woman, my heart pounded furiously. Am I too late? She can't be dead!

The woman next to Joy's mother saw me hesitating. "Call her. She's not sleeping," she said.

Still I hesitated. The woman

called and Joy's mother slowly opened her eyes. I told her I was Joy's friend and that I had come to see her.

With difficulty she turned towards me and stretched out a trembling hand from under the covers. It was icy. She smiled gently and murmured; her lips moved but no sound came. She closed her eyes again.

I stood, lost.

Suddenly it occurred to me to pray with her. I took her skinny hand in mine. I bent over and whispered that I was going to pray with her. She gave my hand a gentle squeeze.

"Dear God, I love you," I said. "Give me peace."

Gently I kissed her cheek. She opened her eyes and smiled; a tear-drop crept from under the corner of one eyelid.

I whispered good-bye and tip-toed out of the room. A load seemed lifted from my heart; all heaviness had disappeared. I felt joy.

That night I went to bed at about 11:00. Exhausted, I fell asleep almost immediately. In my sleep I saw Joy's mother. She was dying. Her spirit was leaving her body. She seemed to be coming towards me, calling, "Please, pray for me!"

"I will! I will!" I called back loudly.

Then I awoke. I felt a presence beside my bed. I saw Joy's mother receding from me; her arms were

outstretched and her lips mouthed the words, "Pray for me!"

My heart raced wildly. I switched on the reading lamp. It was five after 12.

The next morning a mutual friend called to tell me that Joy's mother had died in the night, around midnight.—*Vancouver, B.C., Canada.*



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## MY PROOF OF **SURVIVAL**

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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.

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### A TOUCH OF THE GIFT

By Cheryl Clark Coleman

**B**ECAUSE I had three grandparents who had a touch of "the gift," I suppose it should not have come as a shock when I found, at the age of nine, that I too had a touch of it.

June 27, 1965, was a beautiful Sunday and I attended Sunday school with my brother, sisters and cousins as always. During prayer time I was praying, quite selfishly, for just one small wish to come true. After all, I attended Sunday

school regularly, I sang in the junior choir and God owed me my wish.



Cheryl Clark Coleman

After Sunday school my Uncle Bob — Robert Lovall Clark — came to pick us all up. I had one cookie left from refreshment time. It was my favorite kind and I was saving it for later. My uncle, a fun-loving, teasing man of 29, playfully told me to hold up my cookie so he could see it better. Then quick as a wink he grabbed it and ate it. I was so mad! I sat quietly fuming, wishing under my breath for him to drop dead and not thinking of my request at prayer time.

The following Wednesday evening, June 30, I answered a strange phone call that sent my mom dashing off in an awful hurry. Nothing much was said to us kids, just that Uncle Bob was hurt and we should go to bed. Dad stayed home with us.

After we had gone to sleep, I woke up, not knowing why. Then from the corner of the ceiling a man-sized negative of my Uncle Bob gently descended to my bedside. Smiling gently, he said, "It's not your fault, Cheryl. You had nothing to do with it." He paused a moment, then went on, "Yes, I know about your wish but it had nothing to do with it. I'm fine and I still love you as much as ever."

Then he was gone. He had reached out to comfort me before going on to the other side.

The next morning at breakfast Mom and Dad broke the news that Uncle Bob had died from a gunshot

wound. His death was judged a suicide but the rifle used was one from which the empty cartridge had to be ejected and no empties were found at all. And there were three other bullet holes, unaccounted for, in the bedroom mop boards. And it was a hot June night but under the bed there was a change of wet clothes much too small to be Uncle Bob's. There were so many unanswered questions and the only one who knows the answers had gone on ahead.

Since that time the house was sold and moved to make room for an overpass.

My next contact with Uncle Bob came 11 years later on March 20, 1976. My grandmother Alice Clark lay in an intensive care unit after a heart attack. I went to sleep and was suddenly in her hospital room 60 miles away. Uncle Bob, who was sitting at her bedside holding her hand, said that he missed her very much and that we had had her long enough; he needed her now.

The next day, when I went down to see her, I was told she had died in the night. After her death I had a strange dream in which I was riding with her in her old Rambler station wagon but someone else was driving. We were sitting in the backseat and for some reason I could never see the driver. I don't remember where we went or what we talked about but when I awoke I felt peaceful, satisfied that Grandma

was happy wherever she was.

Later that afternoon, when I was wide-awake, I asked for a sign to prove it hadn't been just a dream. At that very moment a mantel clock Grandma had given me chimed three times. That wouldn't be so unusual but I hadn't wound that clock for several weeks because its loud ticking kept my husband awake. The clock sat on a solid kitchen counter so it was not possible for traffic vibration or such to trigger the chime.

Coincidence? Possibly.

But to this day I have never again wished for anyone to "drop dead." And I know, somehow, that our loved ones are watching over us, still loving and caring as they did when they walked on our earth.

—Glenoma, Wash.

### CHARLIE'S STRAWBERRIES

By Agnes L. Moses

**C**HARLIE HOFACKER, the father of an old friend of my husband, used to visit us Sunday mornings in our house in the woods in the town of Harrison, N.Y. He always brought good cheer and warm yeast rolls fresh from the bakery.

Mr. Hofacker had a passion for fresh strawberries and often spoke of growing some on our land.

"Why don't you set out some strawberry plants?" he would ask me each spring when I showed him lettuce or peas that I had planted in



Agnes. L. Moses

our small vegetable garden. Blackberries and raspberries grew wild near our house but I had always heard strawberries are hard to grow.

"Someday I'll plant strawberries all along that stone wall," he'd say. We would laugh and I would assure him, "You can plant strawberries there any time you want to."

Mr. Hofacker lived in a tiny apartment in White Plains and had no land of his own to grow strawberries. Every Sunday when his visit was over, he'd put his head out the window of his old car and call one last good-bye. It was always the same.

"You wait — I'll plant those strawberries one day!"

In November 1954 we learned that Charlie Hofacker had died quietly in his sleep. The ground was hard and covered with brown dead

leaves but we remembered his springtime visits.

"How he did love strawberries," I said.

"He never did get to plant any, did he?" my husband replied. We agreed we would miss our cheerful Sunday morning visitor.

When spring came the following year, I went out to prepare the ground for planting. Raking dead leaves away from the stone wall, I was astonished to find tiny strawberry plants now all along the 20-foot wall.

In another month these little plants bore luscious wild strawberries, the sweetest and reddest we've ever tasted. Each June for two or three years we feasted on "Charlie Hofacker's strawberries." And we knew he had planted them after all.  
— *Tucson, Ariz.*

### BY A BEER SIGN LIGHT

By Janet Quirk

**M**Y OLDEST son Jeff died in a car accident November 23, 1976, at the age of 19. He was forced off the road about quarter mile east of Ringtown, Pa., at 11:10 P.M. while driving home from his three-to-11 shift at a local plastics factory.

Jeff slept in the back bedroom at our house and every night before going to sleep he would play his guitar by the yellow light of an old beer sign he had found discarded in

the woods, brought home, repaired and cleaned.

One night about two weeks after Jeff's death I was on my way to the bathroom, which was next to Jeff's room, and noticed the yellow beer sign light shining under the closed bedroom door and heard guitar music, the same songs Jeff had played. A feeling of warmth came over me. I didn't open the bedroom door to look inside. I suppose I didn't want to break the spell.

When I left the bathroom Jeff's room was dark and the guitar music had stopped. The same thing happened three nights in a row. I began to think that in my grief, wanting so much to have Jeff back, I had imagined the light and the music.

Several weeks later my daughter Lisa was home from Central Pennsylvania Business College for the weekend. She had arrived from Summerdale after dark. When she came in the house she asked me, "Mom, why is the yellow beer light on in Jeff's room? Is one of the boys in there?" My two other sons John and Lee were also living at home.

I said, "No, your brothers aren't home. There's nobody here but me."

We went upstairs together to investigate but Jeff's room was dark. I said to Lisa, "Well, at least now I know I'm not losing my mind." Then I told her about my own previous experiences.—*Ringtown, Pa.*



## A VOTE AGAINST IMPEACHMENT

By John D. Guerini

A 17-YEAR-OLD girl named Vinnie Ream of Madison, Wis., sculpted the statue of Abraham Lincoln that stands today in the Capitol rotunda. She also has the distinction of having saved President Andrew Johnson from impeachment.

In 1864 a national contest was held to find a sculptor for Lincoln's statue. Vinnie Ream won the commission and went to Washington under the sponsorship of Sen. Edmund G. Ross. The 69-year-old Ross quickly fell in love with the girl — which proved a lucky turn of events for Andrew Johnson, then vice-president.

A studio was set up for Vinnie in the basement of the White House but because of the pressures of the Civil War, President Lincoln could give her only five half-hour sittings. During these sittings, he too fell under her spell and spoke freely of his innermost thoughts. He told her of his plans for Reconstruction and said he hoped he would live to see it. But he had forebodings about the future.

After Lincoln was assassinated, Sen. Thaddeus Stevens closed Vinnie's studio and halted her work on the statue. Stevens was the leader of a group of senators who hated Lincoln's Reconstruction policies and did not want the statue finished.

President Johnson, however, pushed forward Lincoln's plans and thus incensed Stevens and his

group. Determined to stop the new president, they decided to impeach him. A count of the votes before the actual floor vote made it apparent that Senator Ross' vote was critical if the impeachment were to succeed. When approached by Stevens, Ross would not commit his vote.

Stevens knew of Ross' affection for Vinnie and approached her with a deal. If she could get Ross to vote for impeachment, she could finish Lincoln's statue. Otherwise her commission would be canceled. Confused and innocent, the girl sought advice from a local Spiritualist who assured her that Lincoln was working for her on the other side and everything would work out in her favor.

Knowing of Lincoln's Reconstruction plans, Vinnie decided to do what was right. She went to Senator Ross and convinced him to vote against impeachment. The rest is history. The vote was 18 for and 19 against impeachment.

As Senator Stevens had promised, Vinnie's commission was canceled immediately but President Johnson overrode him and ordered the work to resume.

After finishing the statue of Lincoln, Vinnie went abroad and finished many fine works, including the statue of Admiral Farragut that stands in Farragut Square in Washington, D. C. She eventually returned to Madison, Wis., where she died at the age of 67.

# The Psychokinetic Phenomena of Nina Kulagina

News of this Leningrad housewife reached Western researchers 20 years ago but few have been allowed to meet her.

Text and photograph by Scott Hill

**W**HEN I WAS in Leningrad in 1976, I tried to learn whether it would be possible for me to meet the Soviet Union's most famous psychic, Nina Kulagina. The answer I received then was, "Impossible!" Since she came to the attention of the Western world about 20 years ago, only a few Westerners have been allowed to see her and none of these was allowed to witness experiments with her.

Even so, considerable information about her amazing abilities has been disseminated. When I finally met Kulagina in October 1984 and observed informal demonstrations of her psychokinetic powers, it was the culmination of 15 years of careful preparation and long-standing anticipation. With me on this occasion were Russell and Elizabeth Targ and Douglas Gunnton of the Wilson Educational Foundation in Santa Fe, N. Mex.

Word of Kulagina first reached the West about 1967, when Czech parapsychologist Zednek Rejda reported that researchers from the

Soviet Academy of Sciences in Moscow and Leningrad were conducting ESP and psychokinesis experiments with a Leningrad housewife. Her abilities were first discovered by her husband V. V. Kulagin, an engineer, who noted that small objects in their home mysteriously moved around when she was nearby.

About this time — in the 1960's — the psi "renaissance" was under way in the USSR. Soviet physiologist and ESP-researcher Dr. L. L. Vassiliev had published two books on ESP and mental suggestion and researchers were investigating the "fingertip vision" of Rosa Kuleshova, a peasant girl who possessed "dermo-optic" abilities, according to Dr. A. S. Novomeisky.

We can thank two people for the fact that this information reached the West at all. They are Dr. Hans Bender, professor of parapsychology at the University of Freiburg, West Germany, now retired, and Benson Herbert, M. Sc., of the United Kingdom. In 1970 Bender pub-



As a guest of the Soviet Academy of Sciences, author Scott Hill met Nina Kulagina in October 1984. Even this meeting required approval of the Leningrad police chief. Kulagina has been ordered not to talk to foreigners.

lished the first report on the Kulagina phenomena in his journal *Zeitschrift für Grenzgebiete der Psychologie* (Journal for Frontiers of Psychology) and Herbert translated some of the Russian material into English for his *Journal of Paraphysics*.

\* \* \*

**W**HAT MOST impressed scientists in both East and West was a series of black-and-white films produced in the mid-

1960's by Soviet researchers, among them brain physiologist Dr. Grenady Sergeev (Leningrad) and parapsychologist Edvard Naumov (Moscow). These have been shown all over the world and on European TV and are frequently cited as "proof positive" of the existence of PK.

I have seen all of the Kulagina footage several times and Benson Herbert has subjected the films to a frame-by-frame analysis to check

various theories concerning the motion of objects. But before I describe the films, let me make one very important point about them as "proof" of psi. In general, parapsychologists agree that no film alone can be proof of psi. Because of the plethora of Hollywood tricks, *anything* is possible on film. Regarding films that purport to back up paranormal claims, we must always ask these questions:

(1) Who was present during the experiments, how competent are they and who guarantees that the film is "genuine"?

(2) What were the experimental controls imposed on the subject to preclude cheating?

(3) To what extent were the films edited?

(4) How were the films taken? At what speed and what distance from the camera? How many cameras were used?

(5) Is there any explanation for the phenomena other than the paranormal?

The Kulagina films were first shown to Westerners in 1967 during an informal psi conference in the Czech Embassy. In the audience were Prof. Hans Bender, Benson Herbert and two unknown journalists from the United States, Sheila Ostrander and Lynn Schroeder. Later, Bender obtained copies of the films and they have been widely shown at psi conferences.

Among the scenes in the three PK

films are these: a cigarette stands upright on a table, a box of matches opens and matches scatter on the surface around the cigarette. The cigarette moves toward Kulagina in short jerks, moving the matches in its path. Later, on camera, the cigarette is shredded to show that nothing is hidden inside. All of these objects, which weigh only a few grams, are within 18 inches of Kulagina and always move *toward* her.

In another experiment a magnetic compass inside a plastic wristband is placed before Kulagina. She positions her hands over the compass (without touching it) and moves her upper body in a circular motion so that her hands move in circles above the compass. At first the compass needle wiggles, wobbles and finally rotates in one direction. Moments later the plastic housing and strap rotate in the *opposite* direction. We are told that before the filming Kulagina was searched for hidden magnets and none was found.

These films impressed even Hollywood. In *The Medusa Touch*, starring Richard Burton as the PK-psycho who causes a jumbo jet to crash, we see a clip of Kulagina and the compass needle!

Although the PK films are well known in the West, another film showing ESP experiments with Kulagina is relatively unknown. Produced by Naumov and Sergeev

at the same time as the PK films, it shows Kulagina standing with her back to a wall and about six feet away from it. Behind her are five numbers and letters printed on cards which can be seen by the experimenters and the cameras. She correctly identifies the letters and numerals one by one. In this sequence it is possible that she picked them up telepathically but in a later sequence, letters of the alphabet on the wall are covered. Neither the experimenters nor the camera can see them until they are uncovered as she correctly identifies each one. Here telepathy is unlikely but precognition or clairvoyance cannot be ruled out. In a final variation, Kulagina is blindfolded while identifying the targets to show that she is not seeing reflections from mirrors, camera lenses or any other surface.

Western experts find these films intriguing but not conclusive. Although some precautions are taken to prevent trickery, they are not always convincing. For example, at one point Naumov moves his arm and hand between Kulagina and the table to show that there are no hidden threads. In my own experimentation I have found that cigarettes and wooden matches are easily moved by electrostatic forces and threads. The static engendered in a comb run through my hair caused an upright cigarette to move toward me without falling over. Similarly,

a thin transparent thread (such as plastic fishing line) looped around an upright cigarette can be used to move it. We are unsure how carefully our Soviet colleagues safeguarded against hidden magnets, threads and electrostatic charges.

Another phenomenon attributed to Kulagina is the ability to induce the sensation of burning and actual burns and welts on another person's skin. When Benson Herbert and Manfred Casserir of Britain's Society for Psychical Research visited Kulagina in Leningrad in 1970, they said she induced painful burns merely by holding her hand on their arms for a few minutes. I also experienced this when I was with her in Leningrad.

\* \* \*

ALL THIS background brings us up only to the early 1970's, a period when she was visited by Western parapsychologists including Dr. Montague Ullman and the late Dr. J. G. Pratt from the United States and Dr. Jurgen Keil of Tasmania. After 1975 there was little news of Kulagina and when I was in Moscow in 1976 I was told that she no longer worked with Sergeev and Pavel Guliev, director of the Leningrad Brain Institute and successor to Vassiliev. I was told that she was doing experiments involving healing and cell cultures.

This was all the information we had in October 1984 when we set out to meet Kulagina. Our first

problem was to get her telephone number and that turned out to be only a first step. When we talked with her she said firmly that she could meet foreigners only if the Leningrad chief of police personally approved. After many phone calls we finally obtained permission for our group of four to meet with her for a few hours in our hotel.

She arrived with her husband and a Soviet psychologist. At first she was reluctant to discuss her recent work. Not until I broke the ice by describing our work in Denmark and the United States did she and her husband start to talk about an experiment I call "laser deflection." I mentioned that for short periods of time, two persons apparently had been able to deflect or absorb laser beams at the Drexel Institute of Technology in Pennsylvania and at Duke University in North Carolina.

Kulagin then described the details of their laser deflection experiment. A carbon dioxide gas laser produces a beam which is divided into two equal parts by a beam-splitter. The beams are then reflected by mirrors into two parallel paths, each one leading to a photodetector which measures the position and strength of the beam. Kulagina sits on one side of the laser beams and attempts to influence an object placed about 18 inches away from her. Thus the two laser beams penetrate her "zone of

influence." If she is ineffective, the beams remain steady and the photodetectors record no output changes. In this experiment, Kulagin told us, it is difficult to say whether the beams are absorbed or deflected or both. But it is interesting that there is a delay in the response of the photodetectors. The one nearest Kulagina responded first, the far detector a little later.

We also asked Kulagina to show us the "burning effect" which we had heard about from Herbert. She readily agreed and I rolled up my shirt sleeve while she rubbed perfume on her hands — "to increase the contact," she said. At first I felt only a tingling when she placed her hand on my arm. Later quite a heat developed and after one or two minutes it became so painful that I asked her to stop. She repeated this process on Elizabeth Targ's arm with similar results. We are still wondering what role the perfume plays in this phenomenon. Benson Herbert got an acute burn which took three days to heal, he told us, but he did not mention the perfume.

Although we have seen PK mediums in action (Geller, Silvío, Jean-Pierre Girard and so on), neither the Targs nor I have ever seen a satisfactory demonstration of telekinesis. When this subject came up Kulagina picked up the plastic cap from the perfume bottle and placed it in front of her. She started to wave her hands over it as

I had seen her do in the PK films. I could hardly contain my excitement as she struggled to move it. We placed a blank sheet of graph paper underneath it to measure the amount of motion.

The attempt apparently was very tiring for her. She looked flushed and strained and apparently had difficulty breathing. Just as we had been told by other visitors, PK is hard on her body. She next inverted a water glass over the plastic cap

and tried again. Although the cap did not move, the glass itself moved three times — each time away from Kulagina in a short or jerky hop, without rising from the table.

Kulagina seemed so exhausted after this that we made no more demands on her. After a few minutes of desultory conversation, she and Kulagin rose to leave. As we said good-bye she invited us to return to see her on our next trip to the USSR.

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## A DAY OF SYNCHRONICITY

*By David P. Barron*

IN THE June 1985 issue of *FATE*, I came across an article on the witches of Majorca and commented to my wife that my friend Salvatore Michael Trento would like to know of it in view of his archaeological experiences on that strange island. I hadn't noticed the author's name until on the third page of the article an elderly witch calls him by the name "Salvatore." Flipping back to the byline, I roared when I saw that "The Witches of Majorca" had indeed been written by my colleague.

Later that day an old friend stopped at my office bringing a

copy of *Amtrak Express* magazine. He pointed out an archaeological article written by my friend Pat Clyne. I roared again.

"Frank," I said, "I was just writing to Pat Clyne about Trento's article in *FATE*." I dragged the copy out of my ancient Royal Standard typewriter to show him. Some coincidence, we thought.

After Frank left I sat down to read the article in *Express*, still mulling over the odd coincidence. I hadn't seen Frank in two years. Scanning Pat's article, I discovered that it featured none other than Salvatore Michael Trento.

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## BLOCK THAT CLICHE

ASSOCIATED PRESS reports from Sault Ste. Marie, Mich., that a group calling themselves "The Unicorn Hunters" annually release a list of words and phrases they think should be banished from the English language because of misuse, overuse or general uselessness.

The Unicorn Hunters started word-banning in 1976 and since then have come down on more than 150 examples. The good news is that their list includes "at this point in time" and "have a nice day."

SEE A VAST IMPROVEMENT IN YOUR LIFE  
WHEN YOU PRACTICE AND APPLY  
MAGICAL FORMULAS THOUSANDS OF  
YEARS OLD



FREE!!! 21 TALISMANS OF  
THE PROPHET MOSES & THE  
SECRET HOLY WORDS USED  
TO ACTIVATE THEM



**T**HE SEALED MAGICAL BOOK OF MOSES represents more than two decades of study, research and personal sacrifice by the author, and is based upon teachings, not only from the Masters of Universal Wisdom who regularly channel through him, but upon secret techniques as applied by the prophet Moses to produce miracles in the days of the Old Testament.

#### THE SECRET OF MOSES

In an ancient age, when magic was an everyday occurrence, there existed a race of "wise ones" who preserved and taught a higher form of knowledge that attuned the practitioner with the highest manifestations of universal wisdom. Such a super being was the great prophet Moses who helped preserve and pass down a sacred magical/spiritual system which is only now starting to be brought to light at this critical time in earth's history. For in addition to the five biblical books that have been attributed to Moses, there has long existed a belief that Moses personally wrote five additional books which revealed the true secrets behind his power to work

#### UNBELIEVABLE POWERS CAN BE YOURS!

Throughout the pages of THE SEALED MAGICAL BOOK OF MOSES, the reader will find explicit instructions on how to undergo spiritual preparation, how to prepare an altar, a list of the magical tools that are needed, the best time for this work, meditations and breathing techniques to be utilized, as well as a wealth of information that will set you along the proper path. But the most important material will be the 21 MAGICAL TALISMANS OF MOSES that you will receive FREE along with your book, which you will be able to put into effect almost immediately. Here is a list of some of the talismans and what they can be used for:

- SEAL OF THE CHOIR HOSTS — to bring you the highest possible good fortune.
- SEAL OF THE THRONE ANGELS — to give you the blessing of being beloved and have power over enemies.
- SEAL OF CHERUBIM AND SERAPHIM —

מִסְכָּרֵי מֹשֶׁה

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manuscripts—when available—have always been difficult to understand in that they were written in symbolic terms to hide their true meaning from the masses who were uneducated in such matters.

# THE ORIGIN OF MOSES' MAGICAL ART

It is said that the magical art of Moses originally was told to select angels by none other than Almighty God. Later, when the race of spirits now called humans were expelled from the Garden of Eden and were plunged into a state of dense, physical matter, the angels taught this wisdom to mankind as messengers for the human race to find its way back to the perfection of God. Select individuals became masters and custodians of this secret knowledge and passed it down from teacher to pupil from generation to generation. This powerful teaching was imparted by a graded system, termed degrees of initiation, by which the students received instructions step-by-step until they saturated his or her total consciousness.

It is claimed that many of the world's most gifted and wisest individuals have secretly studied that which Moses knew in order to have complete control over their own destiny as well as to be in a position to influence others.

According to Wm. Oribello, "Moses possessed the wisdom to communicate with nature's finer forces in such a manner so as to display what may be called a miracle by the uninitiated." This knowledge included the "virtues of certain herbs and roots, the powers within certain symbols and words when inscribed on talismans, and the ability to communicate with angels, spirits of the departed, and elemental beings who exist all around us in invisible—but all to real—etheral realms."

Now, Rev. Oribello says anyone who has "serious motives" can harness this mystical power for themselves as long as they do not pervert its use and harm others with what they have learned. Wm. Oribello's pledge is as follows: "Once the material given in THE SEALED MAGICAL BOOK OF MOSES has been mastered, the process will open dormant centers within the mind, which will give YOU power over the spirits and the elements, as well as provide the inner wisdom needed to compel the forces of nature to assist in your work with God and in the good of all humanity."

- SEAL OF THE SPIRITS OF FIRE — gives emotional blessing and magnetism.
- SEAL OF THE SPIRITS OF THE EARTH (GNOMES) — assists in earthly matters, such as business and finance.
- SEAL OF THE SPIRITS OF SATURN — makes you a winner in games of chance.
- SEAL OF THE SPIRITS OF JUPITER — should be used in legal matters.
- SEAL OF THE SPIRITS OF MARS — will bring back a loved one.
- SEAL OF THE SPIRITS OF THE SUN — utilize when you want to attain honor and personal wealth.
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Also given are the secret words needed to activate these seals and make them work JUST FOR YOU!!!



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# BRONZE-AGE SHIPWRECK

"Metal biscuits with ears" seen by a Turkish sponge diver  
lead to new knowledge of metallurgy in the 14th Century B.C.

By Cemal Pulak and Donald A. Frey  
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Magazine, Vol. 38, No. 4. Copyright  
Archaeological Institute of America 1985

**T**HE LATE Bronze Age shipwreck discovered by Peter Throckmorton in 1959 at Cape Gelidonya, Turkey, is a milestone

in the history of underwater archaeology. Excavated by George Bass and Throckmorton, it was the first ancient wreck studied in its entirety on the floor of the Mediterranean. No less important has been the scholarly controversy stirred by the

Underwater archaeology, born less than 25 years ago, has developed into a sophisticated research tool. Archaeologists rely heavily on sponge divers' sightings of remains of ancient ships.





Four-handed copper ingots, superficially shaped like dried ox-hides, represent the distinct type usually associated with Syrian traders on 14th- and 13th-Century Egyptian tomb paintings.

publication of the excavation.

Based on artifacts from the site, Bass — today the Archaeological Director of the Institute of Nautical Archaeology — concluded that the wreck at Cape Gelidonya was all that remained of a Canaanite (Bronze Age Phoenician) or Cypri-

ote vessel that sank in the 13th or very early 12th Century B.C. This agreed with the fact that its cargo of four-handed copper ingots, superficially shaped like dried ox-hides, represented the distinct type usually associated with Syrian traders on 14th- and 13th-Century Egyptian



Yasar Yildiz of the Bodrum Museum (left) and Donald A. Frey, president of the Institute of Nautical Archaeology, inspect a Canaanite amphora from the wreck. In cooperation with the Museum, Frey instituted a long-range survey to seek Bronze Age ships. He travels the coast, meeting dozens of sponge divers whom archaeologists call "our best remote-sensing device."

tomb paintings. Restudy of earlier finds in Greece, Cyprus and the Levant, combined with the evidence from Cape Gelidonya, now suggested that a greater role should be attributed to Semitic seafarers in those countries than was generally accepted.

These conclusions were subsequently questioned by some scholars. Could the ship not have been Mycenaean Greek, its Syro-Palestinian seal, lamp, weights, scarabs, pottery and stone mortars simply bric-a-brac taken on board by Mycenaean sailors? Was its cargo not the product of 12th-Century Mycenaean colonists on Cyprus? Was there not, in fact, a Mycenaean monopoly on maritime trade in the eastern Mediterranean?

In an attempt to answer these questions, a number of efforts were made to relocate the other Late Bronze Age wrecks, almost certainly earlier, which yielded "ox-hide" ingots in the opening decades of this century. Although scattered copper and tin ingots later were found off the coast of Israel, and although the first mold for casting the same type of "ox-hide" ingot was found in a 13th-Century Ugaritic palace in Syria, decades passed without the discovery of another ingot-carrying Late Bronze Age shipwreck. If one were to be found at all, it seemed it would be only by chance. But archaeologists must strive to improve their chances!

First, a method of locating wrecks is needed. We cannot, as do archaeologists seeking wrecks of much later periods, depend on archival work for clues to the whereabouts of specific disasters. Nor are magnetometers, so useful in sensing the iron remains from later ships, helpful in locating such early vessels. Random search by sonar has proven to be possible but extremely inefficient. Visual search, then, remains the best means of spotting exposed cargoes of ancient shipwrecks.

For visual search, a diver is sometimes towed on a winglike diving plane but this method is limited by the length of time a diver can stay at depth without risking decompression sickness. To overcome this limitation, we have used a device called a Towvane, a sealed capsule which is towed with a pilot controlling his depth from inside. Because the pressure in the capsule remains the same as that at the surface, the pilot may stay down indefinitely. Although the Towvane can be maneuvered up and down by its occupant, it is difficult to steer to the left or right for close inspection of sighted objects. Yet another technique is to tow a television camera instead of a person, but the scope of view is limited and it is difficult to return exactly to objects that have passed by briefly on the screen.

At present our best "remote-sensing device" remains that used by Peter Throckmorton — the

CEMAL PULAK, a graduate student in nautical archaeology at Texas A&M University, is a Research Associate of the Institute of Nautical Archaeology (INA) and director of the excavation of a 16th-Century Ottoman shipwreck at Yassi Ada, Turkey. He first became involved in 1975 while completing his M.S. in mechanical engineering at Bosphorus University in Istanbul. He since has assisted or directed the excavations of four ancient wrecks and the sunken city of Port Royal, Jamaica. Currently he is assistant director of the excavation of the Bronze Age shipwreck at Ulu Burun, Turkey.

DONALD A. FREY, president of INA, is a former physics professor at Bosphorus University. His initial experience in underwater archaeology was also voluntary, in 1969 at Yassi Ada, but his special interest in remote-sensing surveys has since taken him from the Mediterranean to the Caribbean and the Indian Ocean. He has been in charge of INA's Mediterranean surveys for several years and also has served as expedition photographer on most INA projects in the Mediterranean.

Turkish sponge diver. Every year about 50 registered sponge boats set out to sea sometime in late May or early June and do not return until the end of September or early October. Each boat has a minimum crew of five divers.

The so-called romantic, adventurous lives of these men are, in reality, unfortunate dramas. They dive at least twice and often three times a day to depths that are not even registered on air-diving tables. Their equipment consists of a shared, well-patched rubber suit (one size for all!), a face mask, fins and diving weights probably cast from ancient lead anchor stocks recovered from the sea. Their breathing system, known as *narghile* or *hookah*, utilizes an industrial air compressor "souped up" to deliver

greater pressure for the deeper dives through a hose connected to a vintage regulator. Most of the spongers are ignorant of diving facts, and those who seem to understand the mechanism involved in decompression rely on undigested information mingled with old wives' tales. Time seems to have stood still in the sponge industry.

For the full season of four months, or 100 working days, divers on 25 boats would spend 18,750 hours scanning the seabed along the Mediterranean coast. This life-style is an invaluable resource for archaeologists; no amount of remote sensing or any other means could accomplish so much for so little. Archaeologists' input consists only of advising the divers about what to look for under water. Most of them do

not know what ancient wrecks are and instead look for modern steel hulls with high scrap values. Therefore, continued marginal efforts on our part — giving slide shows and talks during the dormant winter months and contacting the sponge boats during summers while information is still fresh — are well worthwhile. The rewards are certainly high.

\* \* \*

**D**URING the past 13 years, the Institute of Nautical Archaeology (INA) has located 73 wrecks along the coast of Turkey. Only two were discovered by remote sensing equipment, while the remainder were either shown to us by sponge divers or relocated following their leads. In recent years, a few wrecks have been discovered purely by the efforts of our staff through surveying areas that were dangerous to sailing vessels of antiquity. Even then, we found sponge divers who remembered the same wrecks after we described them. Many other sites, with their exact locations clouded over the years, are imprinted on the minds of this dying breed of weathered old men.

Early INA surveys were somewhat haphazard affairs. If we learned of a wreck from a sponge diver, it was necessary to wait for a full-scale survey project, requiring weeks of outfitting a local trawler as a mobile diving platform, and gathering an adequate team. By that

time, it often was impossible to find the sponge diver, who might be at sea.

INA's purchase of the *Virazon* in 1978 changed the picture radically. Now INA has a 65-foot, steel-hulled vessel, fully outfitted with a double-lock recompression chamber, high and low pressure compressors, radar, sonar, a photographic darkroom, living quarters for a dozen diving archaeologists, and an eight-foot drafting table. For the first time we have at our disposal the means to practically, economically and safely search for shipwrecks along the coast of Turkey. Now we can visit a site within a few days of hearing of it, accompanied by the diver who reported it, even during the course of an excavation campaign.

With the acquisition of the *Virazon*, INA President Donald A. Frey instituted a long-range survey program in cooperation with the Bodrum Museum of Underwater Archaeology. Frey travels the coast, meeting dozens of sponge divers. During the off-season he and other Turkish-speaking members of the survey team visit the villages where spongers winter, and every autumn he directs a one- to two-month survey from the *Virazon*.

During the fall of 1982 a diver named Mehmet Cakir told another sponge diver that he had seen "metal biscuits with ears" on the seabed at Ulu Burun near Kas at a depth

exceeding 40 meters (about 130 feet). Cakir's friend already knew the INA survey team and asked him to draw one of the "biscuits." He immediately recognized the familiar "ox-hide" ingot shape and advised Cakir to report his discovery to the Bodrum Museum where, he was told, a group of underwater archaeologists were looking for wrecks with ingots of similar shape. A team from INA and the Bodrum Museum soon dived on the site and raised an ingot for identification. So began the excitement of a landmark discovery.

In 1983 Pulak received permission from the Turkish Ministry of Culture and Tourism to direct another INA survey. As part of it, we arrived in the town of Kas on August 18 to investigate the Bronze Age wreck in preparation for its full-scale excavation to start in 1984.

We located the wreck area immediately and moored the *Virazon* above it. At the end of a week INA director Jack W. Kelley, a driving force behind our search for a Bronze Age ship, had made a plan of the site based on photomosaics and direct measurements. We established that the wreck lay between 140 and 170 feet deep, spread over an area 33 by 60 feet. Gigantic limestone blocks which had toppled from the cliffs above the wreck dominated the upslope portion of the site. A large, boulderlike out-

crop marked the center of the visible wreckage. Some artifacts lay scattered on the inclined rocky bottom surrounding the boulder, while others were caught in the abundant sand pockets.

The wreck appeared to be far larger than that at Cape Gelidonya. Visible cargo included 84 full- and half-size "ox-hide" ingots, some still stacked as they once had been stowed on the ship. Surveying with a metal detector revealed additional ingots buried in the sand pockets. Small plano-convex "bun" ingots lay among the "ox-hide" ingots.

Six large storage jars (*pithoi*) in three sizes were completely covered with sea growth and originally were mistaken for boulders. The largest, along with two medium-sized *pithoi*, occupied the central part of the visible wreckage directly above the boulder, while the others had rolled down the terraced seabed. The sixth and smallest jar still remained upslope where it probably came to rest with the ship. Eight Canaanite amphoras also were seen upslope of the outcrop. The intact *pithoi* and amphoras contained sediments that can be collected and analyzed, as is now routine on our excavations, to provide new knowledge of the perishable export goods of the East.

Two large stone anchors of the type built into temple walls at Byblos and Ugarit on the Syrian coast and Kition on Cyprus, lay close to

the amphoras. The larger, rectangular stone had slid into the base of one of the medium-sized *pithoi* and caused it to fracture, while the second slab, with a square hole for a hawser, was partially hidden under "ox-hide" ingots. Lying on the latter slab, miraculously intact, was a ladle-shaped, terra-cotta wall bracket of a type found on Cyprus and at Ugarit in Syria. Similar objects found on land bear smoke-blackened stains which suggest their use as lamps, torch holders or, most likely, incense burners. Three pilgrim flasks of Canaanite type were also visible, one on the outer edge of the site and the others half buried, mouth down, between the two prominent rows of stacked ingots.

Another fully exposed stone anchor weighing an estimated 200 kilograms (440 pounds) could be seen on the deeper end of the wreck. It is pierced at the narrower end of its slightly tapered body for the securement of a hawser. Bronze Age stone anchors have been recovered in some numbers from the sea in the past but never before from a datable ship.

The discovery of even the slightest hull remnants, we knew, would immensely increase our almost non-existent knowledge of Bronze Age ship construction in the Mediterranean. Sand from the area thought most likely to yield hull remains was gently brushed away. After a few hand strokes, a well-preserved

piece of wood, perhaps an element of the ship's hull, emerged from beneath its protective blanket of sand. A smaller, contorted fragment, most probably part of the ship's dunnage (cargo padding), was recovered for analysis and later identified as pistachio (wood).

A small sample removed from larger lumps of grayish-white, brittle material found in the vicinity of the wood was later shown in a laboratory to be 99.5 percent pure tin. To establish a tentative date for the wreck we also raised one bun ingot, one pilgrim flask, the hanging wall lamp and one amphora, all of which were transported to the Bodrum Museum of Underwater Archaeology. Preliminary studies showed them to fit most comfortably in the 14th Century B.C., with the first half of that century providing the closest parallel for the pilgrim flask.

Information gained during the survey was sufficient to plan a full-scale excavation of the shipwreck at Ulu Burun. INA's first summer campaign, in 1984, was directed by George F. Bass, with Pulak serving as assistant director. The excavation was financed by the INA, Texas A&M University and the National Geographic Society.

Finds in 1984 were extraordinary. No other single site — on land or under water — will have provided so much primary evidence for the movement of raw materials in the

Late Bronze Age. Both copper and tin ingots of ox-hide shape were in abundance. The first evidence for shipments of raw glass appeared in the form of nearly 20 blue discoid ingots. About seven inches in diameter and two inches thick, the ingots were probably used to fashion jewelry and perhaps even drinking vessels.

Both elephant and hippopotamus ivory appeared. One Canaanite amphora was filled with glass beads, and others among the three dozen raised contained resin, yellow arsenic, grape seeds, olive pits and other materials still being analyzed. A gold pectoral (chest piece) in the form of a hawk, probably of Canaanite origin, was found near a Mycenaean *kylix* (a drinking cup that has two looped handles on a shallow bowl set upon a slender center foot); nearby were a gold chalice, faience (a composite material consisting of a powdered quartz core and a glazed surface) and amber beads, a Syrian pilgrim flask and a Cypriote White-Slip "milk bowl." Not far distant were other

Mycenaean wares and a seemingly Syrian gold medallion. Bronze weapons, at least some Canaanite, abound.

One of the *pithoi* contained stacks of Cypriote pottery — Bucchero, Base-Ring II, White-Slip II and White-Shaved wares — along with terra-cotta lamps of apparent Syro-Palestinian origin. Other finds included weights, silver bracelets, bronze tools, a stone mace head, a stone tray and, perhaps most important, a Mycenaean seal. Beneath a row of six anchors running across the ship was found a section of the ship's hull, its fir keel and planks secured with pegged mortise-and-tenon joints.

Such exciting finds will surely continue as future seasons progress. We estimate it will take four or five summers to complete the job. Although its excavation may not resolve the controversy over early metallurgy and trade in the eastern Mediterranean, the Ulu Burun shipwreck will certainly provide exciting new data for a better understanding of the Late Bronze Age.



## ART OF THE LAND

IN LATE 1985 Los Angeles' Museum of Contemporary Art accepted a work for its permanent collection that is probably unique in the annals of art. It is a hole in the ground as big as the Empire State Building. Located on 60 acres in the Nevada desert about 80 miles from Las Vegas, the hole — titled *Double Negative* — is a prime example of "earthwork art" made by one of its leading practitioners, Michael Heizer. It is a rare survival of a radical artistic movement which has attracted few new practitioners since its inception.



### J. ALLEN HYNEK DIES...

ON THE EVENING of April 27 J. Allen Hynek, astronomer and UFO researcher, died in Scottsdale, Ariz., Memorial Hospital of a malignant brain tumor. He would have been 76 years old on May 1.

Born in Chicago in 1910, Josef Allen Hynek was graduated from the University of Chicago in 1931 and earned a Ph.D. there in 1935. The following year he joined the physics and astronomy department of Ohio State University. During World War II he worked at the Johns Hopkins Applied Science Laboratory and afterwards returned to Ohio State University.

In 1956 he joined Dr. Fred Whipple at the Smithsonian Astrophysical Observatory where he headed the U.S. Optical Satellite Tracking Program and directed 270 volunteer "Moonwatch" stations in various countries. He became chairman of the Northwestern University astronomy department in 1960. During his tenure there he oversaw the construction of the Lindheimer Astronomical Research Center, which he directed.

Although Dr. Hynek wrote textbooks, scholarly papers and popular magazine articles on astronomical subjects, it was his involvement with UFO study that made him famous and even controversial. In his *The UFO Experience* (1972), generally considered the best book ever written on the subject, Hynek writes, "In my association with the UFO phenomenon I was somewhat like the proverbial 'innocent bystander who got shot.'" He says that the U.S. Air Force's Project Sign, its first UFO-investigative agency, "needed an astronomer to weed out obvious cases of astronomical phenomena... and I was a natural choice. I was then director of Ohio State University's McMillin Observatory and, as such, the closest professional astronomer at hand."

In common with the overwhelming majority of scientists at the time, he assumed that all "flying saucer" stories could be ex-

plained. Yet as early as 1953, in an issue of the *Journal of the Optical Society of America*, he took note of the "steady flow" of puzzling reports by reliable observers and wondered if the scientific community was failing in its responsibility. "Ridicule is not a part of the scientific method," he said, "and the public should not be taught that it is."

In his role as chief scientific adviser to what became, in 1951, Project Blue Book, Hynek continued to study UFO reports and wax hot and cold on their significance. By the late 1950's he had concluded there was nothing to them. Yet doubts remained. In the early 1960's he came under the influence of young scientists who were intrigued by the UFO phenomenon and with whom Hynek felt free to discuss his reservations about the air force's handling of the subject.

By the mid-1960's Hynek was making guarded public statements which surprised those who had seen him as a hard-core skeptic. In 1966 he wrote that the UFO phenomenon "is in every respect a challenge to science." Before long Hynek became an active UFO proponent, arguing not only that a growing body of well-documented sightings had yet to be satisfactorily explained but that they may even have an extraordinary cause that could conceivably rock science to its foundation.

In 1969 the air force terminated Project Blue Book and with it Hynek's association with government-sponsored UFO study. Four years later, with Sherman J. Larsen, Hynek formed the Center for UFO Studies, intending it as a framework in which scientific study of UFO sightings could be conducted. Although CUFOS (renamed the J. Allen Hynek Center for UFO Studies shortly after his death) survives, Hynek was unable to secure the funding he deemed necessary for the kind of work he had in mind. Nonetheless CUFOS published (and continues to publish) a journal and a bimonthly magazine as well as a series of scientific monographs detailing investigations of important cases.

In 1984 Hynek believed he had secured a promise of significant funding from a wealthy European benefactor. He resigned as president of CUFOS and in the spring of 1985 moved with his wife Mimi to Scottsdale, Ariz., to establish the International Center for UFO Research. But Hynek soon grew disenchanted with his new associates, whose concerns he considered metaphysical and commercial rather than scientific. He disassociated himself from the new operation not long after medical diagnosis revealed that he was suffering from the brain tumor that eventually would kill him.

Hynek's books on UFOs are *The UFO Experience* (1972), *The Edge of Reality* (written with Jacques Vallee, 1975) and *The Hynek UFO Report* (1977). He is survived by his wife, the former Miriam Curtis, four sons and a daughter. — *Jerome Clark*.

# *"I've been looking for you for 700 years"*

We were strangers in this life but long ago we had known each other very, very well. . . .

By Marie Culp Refior

**M**Y HUSBAND Everett and I were attending a Spiritual Advisory Council workshop on September 25, 1976, at a Unity church in a northern suburb of Chicago, 90 miles from our home in Whitewater, Wis. We knew very few of the people there.

During the noon break I became suddenly aware of a large, darkly handsome man, evidently from India, whose eyes were fixed on me from the far side of the large room. I was sure I had never seen him before; yet I had an uncanny, compelling impulse to run across the room and hug him. Being a professor's wife and a practical Capricorn, I restrained myself. But I puzzled over my strange desire, unlike any I had ever experienced.

From early childhood I had been fascinated with India and with mementos people brought from that country. I listened intently to mis-

sionaries and others who had been there. I vowed I would marry a missionary and go to India when I grew up. Later, when I was married to an economics professor, I was always attracted to the students and faculty members from India. At one of their parties I caught a glimpse of myself in a mirror and was actually surprised that I was not dark like them! A picture of the poet Tagore, in a book I had, always gave me a strange homesick feeling and made me want to cry.

There were books for sale at the workshop. As I browsed through them after lunch, someone suddenly grabbed my arm and turned me around. Here was this same man, his piercing eyes transfixing mine as he uttered words that left me trembling and speechless:

"I've been looking for you for 700 years!"

When I regained my composure, we exchanged names. He was indeed from India; his name was

Vishnu Mehta\* and he and his wife lived nearby with a married son. I introduced him to Everett and he invited us to his home after the meeting. We replied that we were meeting some friends for dinner but he insisted that we come for a little while.

We followed him in our car to a rather ordinary-looking suburban home, but when we stepped inside we seemed to have left America. The decor and furnishings were unmistakably Indian. Vishnu's wife, a chubby, sari-clad matron with thick black hair pulled back into a large bun, greeted us politely but eyed us questioningly. I had a strange feeling about her too, as if she had once been my mother or sister. We met two of their sons, dressed in business suits, and a daughter. Their reactions were similar to their mother's. Conversation lagged. Everett was feeling ill at ease and the dinner hour was approaching, so we took our leave as soon as courtesy permitted.

In a few weeks a letter came. Vishnu would like to visit us. We met him at the bus station and this proved to be the first of many weekend trips. He enjoyed our home by the creek, my American-style cooking and the chance to talk about psychic and spiritual things, including his Jain religion. Sometimes he would take us out to a restaurant



Author's long obsession with India came to a head when she met Indian man who was certain that in an earlier life they were lovers.

for lunch or dinner. Between visits he often telephoned and we had long and animated conversations. Once we persuaded him to bring his wife along for a weekend and we visited some of our local Indian friends. We learned to our surprise that ours was the first non-Indian home she had visited!

When winter came Vishnu would bundle up grotesquely against the cold. I knitted him a cap. He insisted that his wife give me several of her saris and embroidered shawls, but I never wore them. We made an odd-looking threesome at church and in stores and restaurants. Tongues were wagging, I am sure.

\*A pseudonym.

The strange attraction between Vishnu and me persisted.

Everett was not the jealous type but I marveled at the way he took all of this in stride, never complaining even to me. He found little in common with Vishnu but he was always civil and hospitable. I sometimes wondered if he understood what was happening better than I.

At the Spiritualist church we attended I received "messages" alleging that Vishnu and I had a life together in India many years before. "Tuning in" psychically to that life, I received the strong impression that I had been the husband and Vishnu had been my wife. Vishnu received the same impression.

I had observed that Vishnu's wife and family seemed to cater to his every whim. Gradually he came to expect me to do the same, urging me to wear Indian clothes and acting bossy about many trivial things. I began to resent this. Then it dawned on me that I had probably been like that — a domineering male chauvinist like him and some other Indian men we knew. I felt compelled to ask forgiveness for the way I must have treated him in that earlier lifetime.

On his next visit I found my opportunity. As we lingered at the dinner table after we had eaten, I said, "Vishnu, I beg you to forgive me for the way I treated you in that life we had together. I know it must have been shameful and disgraceful."

He smiled and patted my shoulder. "There's nothing to forgive," he replied.

At that moment, from the very center of my being, I felt a wonderful sense of release, as if I could breathe more freely again. My fascination with him and with India was suddenly gone. I no longer needed or wanted his attention or his visits.

I soon found ways to discourage his visits and calls and insisted that he return his wife's saris and shawls. Eventually our communication ceased. Our relationship had lasted about a year. Some years later I heard that he had died following surgery.

I still like curried food and brass candlesticks and figurines from India but I have no desire to go there. If I see Vishnu again in some future century, I am sure there will be no karmic tie between us.



### TOO DRUNK TO DRIVE. . .

**A** LOS ANGELES man who told friends he was too drunk to drive and would walk home Christmas Eve was struck and killed by a hit-and-run driver. Manuel Juarez, the 43-year-old victim, was taken to County-USC-Medical Center with massive head injuries and died a short time later.

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# QUIRKS OF FATE

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by Harold Helfer

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Friedrich Rebold, a German soldier, and Mathilde Ernst met in Alsace, France, during World War I. He asked her to marry him in 1915 and she would have — but Mathilde's mother would not permit the marriage. Inevitably the two drifted apart.

Five years ago, Friedrich wrote a letter to Mathilde who responded with an invitation to visit her. They were married recently in Strasbourg, France. He is 90 and she is 84.

When 80-year-old Doris Jenkinson of Pilling, England, became a great-grandmother, she did it in a big way. She reached that exalted status three times on the same day. Alan and Thomas were born to her granddaughter Jill and Kathy was born to the wife of her grandson Andrew.

Richard Adonick of New Castle, Australia, fought an exhausting four-hour battle with a 17-foot shark before finally hauling it in. It turned out to be worth every minute of it. When he opened the beast's belly he found a diamond worth \$80,000.

Anthony Williamson of Charl-

ton, England, was so delighted to get a divorce and a \$3,000 settlement from his wife that it cost him his life. He went on a drinking spree and drank himself to death.

Robert Carter, aged 64, of Braintree, Mass., had a hat trick all his own. He would put some numbers in a hat, pull out a few and play them in the lottery. It worked recently. He won \$4,818,560.

Kathy Schramke was looking for sharks' teeth on the beach at the Mayport, Fla., naval station when she came upon a familiar-looking tooth. It wasn't a shark's tooth but she picked it up and took it home. Her husband was elated. It was the artificial tooth he had lost while swimming some weeks earlier.

Warner Wolf, a New York City television sportscaster, was dining with Frank Field, a TV weatherman and science reporter, when Field suddenly began to choke. Remembering a demonstration he had seen about how to dislodge food stuck in a person's windpipe, the sportscaster applied the technique and possibly saved Field's life. It was Field who had given the demonstration.

# Parapsychology Today

## LIFE AFTER DEATH: THE NEW EVIDENCE

### Part I

By Rodger I. Anderson

**H**UMAN BEINGS have long believed that a part of themselves is capable of surviving the deaths of their bodies. Despite this almost universal conviction, critical and systematic efforts to discover whether this belief has any foundation in truth are relatively recent. It was not, in fact, until the latter part of the 19th Century that serious research on the subject was initiated with the formation of the Society for Psychical Research in England.

Since then the evidence has grown to the extent that even the skeptic can no longer reasonably maintain that there is *no* case for survival. There is a case, a rather impressive one, that such psychic occurrences as apparitions, deathbed visions and communications received through trance mediums suggest that not all of a person is lost in dying. Whether or not a good case can be made for survival on the basis of such evidence, however, is no longer really

the issue in psychical research. The issue is whether the survival theory is the only or best interpretation of these phenomena.

#### *The historical problem.*

For many years survival researchers have been preoccupied with this problem of alternate interpretations. Take the phenomenon of trance mediumship, for example. Some credible reports show that certain trance sensitives can offer their sitters correct information about a variety of deceased persons. The question, in such situations, is from what source does the medium derive the information. Even after fraud, sensory cues, suggestion and so forth have been ruled out, there is still the possibility that the medium was reading the minds of the sitters. In several instances this is almost surely the correct explanation, such as when the communicator imparts only those items of information known to the sitters, including information that is later found to be erroneous.

But telepathy with the living can

by no means adequately explain all cases of alleged spirit return through mediums. For example, in numerous instances the sensitive has volunteered information, wholly unknown to anyone present at the seance, about a deceased person. Sometimes this information has even corrected mistaken impressions held by the sitters about the persons allegedly communicating. Cases also abound in the literature concerning communicators representing persons wholly unknown to *anyone* present at the time. These entities will sometimes offer a wealth of accurate information that, taken in its entirety, will be beyond the knowledge of any single living person.

Can all of these cases be explained as the result of ESP from the sitters or from other living persons to the psychic? Some certainly can, but the third category of cases mentioned above — known as “drop-ins” in the literature — suggest rather forcefully that some persons continue to manifest in characteristic ways after their deaths. Since, however, there are no known limits to what ESP is capable of accomplishing in this world, it remains theoretically possible that the medium came by the information without any aid from purported spirits. The idea that a psychic can use unlimited ESP to gain information to present to her sitters as a message from the dead is called

THE SURVIVAL QUESTION has had a long and fascinating history within parapsychology. When the Society for Psychical Research was established in 1882, this issue was uppermost in the minds of its founders. But when J. B. Rhine showed parapsychology new roads to take through his research in ESP at Duke University, the survival problem ceased being central to the field.

This was all to change, however, in 1966, when James Kidd, an eccentric Arizona miner who disappeared in 1949, was declared legally dead. It turned out that his will left an estate of over \$200,000, to be used to find proof that the soul survives physical death. The result was a court battle for the money which was eventually awarded to the American Society for Psychical Research. The ASPR shared the money with the Psychical Research Foundation in Durham, N.C. Now, for the first time in several decades, the parapsychological establishment had funding to carry out survival research. This brought the issue of life after death back within the fold of contemporary parapsychology.

In this contribution to our series “Parapsychology Today” Rodger I. Anderson evaluates the new survival evidence that evolved from the Kidd legacy. He also covers new approaches to research resulting from parapsychology’s return to the survival question in recent years.

the super-ESP theory.

The history of survival research is the story of the continuing warfare between these two interpretations of the evidence. Although a great deal of evidence was accumulated during psychical research's early days — mostly concerning apparitions and contacts with the dead through trance mediums — no evidence that unequivocally proved survival ever emerged. The skeptic could always invoke the telepathic, clairvoyant and even precognitive powers of the medium to explain the evidence.

This idea gained some empirical support when, in 1900, Mrs. Henry Sidgwick reported on a sitting with Leonore Piper, a famous trance medium. In her report Sidgwick described a crucial session in which the sitter conversed with an old acquaintance, one Dr. Wiltse, who stated that he was drowned and his body was in the water. The communicator went on to answer correctly a number of test questions, leaving no doubt that the communicator was speaking as Dr. Wiltse. Later, however, it was learned that Dr. Wiltse was alive and well and undergoing no abnormal experience at the time his "spirit" reported him dead.

Evidence that some communicators, like the reputed "Dr. Wiltse," can volunteer accurate information without being the person they purport to be considerably increases

the likelihood that many other communicators are heard because the medium's ESP is directed upon persons or events in this world. For this reason, among others, modern parapsychologists focusing on survival research have concentrated on ways and means of discriminating between the superpsi and survival hypotheses. New cases, new categories of evidence and new ways of conceptualizing the issues involved have arisen within parapsychology since the 1970's. Although still, sadly, the occupation of only a tiny minority of parapsychologists today, their efforts have already resulted in much information that is difficult to reconcile with the view that all evidence for survival is rooted in the paranormal capabilities of still-living persons.

Modern survival research has been proceeding on two broad fronts: research to see if we, the living, are able to survive death and research on direct contact with the deceased. Each of these approaches will be considered in turn.

#### *Survival research with the living.*

Clearly, unless we have reason for believing that the "self" is not restricted to the body, to talk of someone's "surviving" death makes little sense. If, however, some aspect of the mind can extend beyond the body during life — perhaps by visiting distant scenes where it can be detected by others — then there is

much more likelihood that the "self" is not permanently tied to the body and its fate. In other words, such an occurrence would represent an *a priori* case for survival. Researchers at both the American Society for Psychical Research in New York and the Psychical Research Foundation in Durham, N.C., became interested in this question when they received funding for survival research in the 1970's.

Karlis Osis was in charge of research at the ASPR. His approach was to see if there existed some *perceptual element* within us capable of leaving the body. He recruited Ingo Swann, a well-known New York psychic, for a series of what turned out to be highly successful experiments. Swann would sit in a chair in an ASPR lab room while attached to a polygraph. Hanging from the ceiling was a boxlike apparatus in which two target pictures were placed side by side but with a barrier between them. Swann was asked to "leave his body," send his mind to one side of the box, report what he saw, swing around to the other side and describe the second target picture.

Osis thought that ESP — which does not function like normal perception — would be incapable of such finely-tuned distinctions between the two targets. Perfect success, on the other hand, would indicate that some element of Swann's mind was genuinely functioning

apart from his physical body.

Swann performed magnificently on these tests, which were carried out repeatedly. Often his descriptions of the two pictures were so exact that it seemed as if he had looked at them through his physical eyes, although the targets were safely out of his visual range. On one occasion he even complained that he could not properly see the pictures because the light bulb illuminating them had gone out. The experimenters had to use a ladder to prove Swann correct!

Research conducted at the Psychical Research Foundation in Durham proceeded in different directions. Robert Morris, who was in charge of research activities there, was more interested in finding some aspect of the "self" that could leave the body and be *detected*. He carried out several experiments with Keith Harary, then a young Duke University undergraduate. Harary could "leave the body" at will and Dr. Morris conducted several experiments to see if delicate scientific instruments could detect Harary's traveling self.

The results were curious. Sometimes the instruments reacted when Harary contacted them "out-of-body" but there was no consistency. Better results were produced when Morris and Harary turned their attention to the use of animals as detectors.

The most famous and successful

series of experiments concerned a little kitten named, appropriately enough, "Spirit." This kitten, which belonged to Harary, was placed in a special container at the PRF, where she was watched by a co-experimenter. His job was to record when the cat was active or inactive in its small environment. Harary was taken to another building or to Duke University Hospital, where he projected to the cat several times during the course of the experiments. The co-experimenter watched the kitten become remarkably quiet every time Harary projected to it. The kitten's sudden changes in behavior were consistent and obvious. Unfortunately, neither Morris nor Harary had the same luck with other species — not even when they used PRF volunteers as detectors.

Both Osis and Morris came to believe that their experiments were consistent with the survival hypothesis but not proof of it. Morris in particular was not able to determine what his experimental results truly implied.

Parapsychologists, however, rightly demand something more than mere evidence of the bare *possibility* of survival. The evidence, for them, must directly suggest survival by showing the existence of a component of personality that is both detachable from the body and obviously not dependent upon a functioning nervous system.

For a while it seemed that the best approach to this problem would be by way of the out-of-body experience but this approach has not proven as helpful as was originally hoped. Although much was discovered about the psychological dynamics of the experience, it was also found that the feeling of being out of one's body is only rarely veridical. For example, even with his remarkable talents, Keith Harary was inconsistent when performing target OBE experiments of the sort Dr. Osis had designed for Ingo Swann. Even Osis later acknowledged that he could find only one other subject capable of performing well on his tests. He tested several others who claimed out-of-body talents but they all failed his experiments.

But the relevance of the out-of-body experience to survival research continues to interest some investigators. Some of the evidence collected in the 1970's indicated — in certain areas at least — that something physically detectable may actually be capable of leaving the body. But this conclusion must remain provisional because many other parapsychologists believe that ESP and PK-at-a-distance can explain even Swann's and Harary's laboratory successes.

*Research on near-death phenomena.*

Research on the out-of-body ex-

perience brings us to two other areas that have caught the attention of survival researchers: the near-death experience (which often incorporates an OBE) and apparitions of the living — which are sometimes experienced by the agent as an out-of-body excursion. These latter reports are particularly provocative because of their generic similarity to apparitions of the dead. This has led some to conclude that apparitions of the dead may also be vehicles of consciousness, in precisely the same way an out-of-body experience is. But this is purely an inference, for there exist numerous cases of apparitions of the living in which the ostensible agent had no awareness of ever leaving the body!

The relevance of near-death experiences to survival is even more ambiguous.

FATE readers are familiar with this phenomenon, first brought to wide public notice by Raymond Moody in 1975 with the publication of his book *Life After Life*. Dr. Moody chronicled the accounts of many persons who were, for a brief time, clinically "dead" but who survived to tell the tale. Of those he interviewed, many spoke of out-of-body traveling, meeting their deceased relatives and visiting the "spirit world." Research on the NDE was placed on a more secure foundation when Kenneth Ring in Connecticut and Michael Sabom in Georgia, eschewing the anecdotal

proach used by Moody, employed proper sampling procedures to poll near-death survivors. They too found that NDEs are reported by many — although certainly not all — who survive clinical death.

Dr. Sabom took his research a step further by investigating several cases in which his informants correctly described the procedures used to resuscitate them. The remarkable medical and technical knowledge displayed in these accounts led Dr. Sabom to conclude that his informants may actually have left their bodies as they claimed.

Nor has Sabom been alone in his findings. One well-documented case, similar in many respects to those Sabom collected, was recently placed on record by Kimberly Clark of Harborview Medical Center, Seattle. The case came to light when Clark was counseling a woman recovering from a heart attack. The woman was agitated because of an experience she had undergone while seemingly unconscious. She told Clark she had left her body while being resuscitated. She eventually left the room and ended up on the ledge of another story of the hospital, where she spotted a tennis shoe with a worn toe. The woman beseeched Clark to check out the ledge.

Clark went up to the ledge and spotted the tennis shoe. What particularly impressed the researcher was the way the patient had de-

scribed the shoe. "The only way she would have had such a perspective," she writes, "was if she had been floating right outside and at very close range to the tennis shoe."

The ubiquity of the NDE has been further confirmed by work with other selected populations. Bruce Greyson, originally working at the University of Virginia, collected a number of NDE accounts from suicide survivors. Nancy Bush at the International Association for Near-Death Studies in Connecticut found several cases reported by children who almost died — a remarkable finding since recent research shows that children between the ages of five and 12 rarely experience conventional OBEs.

Certainly these experiences are consistent with the survival hypothesis. They are the kinds of experiences that might be expected to occur if we really do survive death. But by themselves they offer little direct evidence for supposing that the near-death experience is a literal journey into the beyond. Researchers who promote the NDE as proof of survival still need to address or clarify a number of thorny issues. For example:

(1) NDE-like experiences are *not* limited to persons at or near the point of death. They may also occur while some individuals are undergoing classical "mystical" experiences, using a variety of hallucinogenic drugs or experiencing the

effects of certain commonly-used anesthetics. The experience, in other words, can occur in situations in which death is not a prospect, which somewhat undermines the connection of such events to the issue of everlasting life.

(2) A second reason for doubting whether the NDE represents a real journey into the hereafter is that a collection of such cases, while broadly similar, will also contain a number of elements that are rather obviously due to cultural traditions. Some older accounts, for example, contain references to angels with wings, choirs of heavenly hosts or other elements derived from the popular orthodoxy of the time. Those occurring in non-Christian cultures may differ even more dramatically from the type of experiences reported today in the West. Take the story of Er as told by Plato in *The Republic*. Er experienced a near-death episode in which he saw the souls of the dead choosing their reincarnations, a perspective rarely *ever* mentioned in current NDE accounts.

In summary, the NDE lacks the consistency we would expect if it were a genuine glimpse into an objective beyond.

Proponents of the NDE argue, however, that, while it is true that NDEs contain a number of "culture-specific" elements, they also possess enough universal features to suggest that something about the expe-

rience transcends cultural conditioning. In this respect the NDE is similar to a related class of near-death occurrences — so-called deathbed visions, in which the dying see welcoming figures (often deceased relatives) guiding them into death.

Original research on this subject was undertaken by Karlis Osis back in the 1950's and '60's. He discovered how widespread deathbed visions are when he surveyed hundreds of doctors and nurses and published his celebrated monograph *Deathbed Observations by Physicians and Nurses*. He could find no medically viable explanation for these cases. During the 1970's Osis conducted a similar study in India and found that cases reported from that culture were little different from those collected in the West. (He reported on his research in his book *At the Hour of Death*, co-authored with Erlendur Haraldsson of Iceland.)

These findings are again consistent with the view that such experiences provide a prevision of things to come. But alternate, and just as logically consistent, theories can account for deathbed visions *and* near-death experiences. The most popular of these theories is that experiences of this sort are broadly uniform because we all feel and react pretty much alike when we confront death and dying.

In terms of Jungian psychology experiences such as the NDE and deathbed visions are "archetypes" — i.e., built-in patterns of response to help people cope with significant life situations. The recurrent types of imagery reported — departed loved ones, marvelous landscapes, religious and mythical figures — are universal symbols of the transformation of death. They provide the dying person with a perfect psychological defense against the very situation that threatens to overwhelm him.

This way of looking at the NDE, it should be noted, does not imply that the experience is necessarily a delusion, a vital lie told by the mind to itself in order to escape an otherwise-unacceptable situation. But neither does it mean that the experience is a genuine intimation of immortality.

This kind of theorizing can also explain cases such as those collected by Sabom. Like many other altered states of consciousness that seem favorable to the emergence of ESP, the subject undergoing an NDE or deathbed vision may use ESP to bolster the experience or give added credence to its "reality." Such cases would seem analogous to dreams which on rare occasion will likewise incorporate features based on precognitive information or telepathically-received messages.

*This is Part I of a two-part article.*



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# WHEEL OF FORTUNE

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by Paul Steiner

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Jane Wyman gave birth to her only natural child, Maureen Elizabeth, on January 4, 1941, her 27th birthday. Wyman was then married to Ronald Reagan.

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In Taipei, Taiwan, police arrested a 30-year-old man for beating his father Wu Chia, aged 61, and trying to run him down with his motorcycle — on Taiwan's Father's Day.

•

Singer Peter Allen and the Rockettes had an unexpected addition to the "I Love New York" commercial they were filming on the Brooklyn Bridge. As they went into their tribute to the Big Apple, cops arrived to keep a man — evidently less fond of New York — from jumping off the bridge.

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Rookie cop Anthony Baker got his first taste of real police work and missed his graduation banquet when he collared two teenaged car theft suspects as he was leaving the graduation ceremony at New York's Madison Square Garden.

•

A prophetic quality seems to ap-

pear in the work of Malcolm Morley, the British-born artist. In a 1971 painting he titled *Los Angeles Yellow Pages*, a jagged tear appears in a huge Los Angeles phone directory cover, thus eerily presaging the city's real 1971 earthquake.

•

When a Brooklyn woman saw a wet, crumpled \$1 bill on the floor of a subway station, she stooped to pick it up. Believing it was "lucky money," she chose a number from it for the Lotto ticket she and her husband buy regularly. Reversing the number on the bill, they selected 4-6-14-2126-31 and won \$1.15 million.

•

William Doyle's auction gallery holds few celebrity preview receptions. When one was scheduled for a Friday in 1985 for the estate of jazz great Louis "Satchmo" Armstrong, hurricane Gloria struck New York City. Doyle then scheduled a celebrity preview for the estate of actress Ruth Gordon (*Harold and Maude*, *Rosemary's Baby*) for Friday, February 7, 1986. That day a blizzard buried much of the city.

By Peggy E. Collins

**I** USUALLY dream every night. Some dreams are pleasant and others are not. But only twice in my life have I dreamed what I think of as "gaps in the curtain" dreams. These dreams show me glimpses of the future but do not seem to serve any useful purpose.

I experienced my first such dream when I was in my late teens, during the last World War. I was working in Westminster, London, and commuting daily from my home in Wallington, a suburb south of London. We actually lived about half a mile as the crow flies from Croydon Airport, then the Lon-

Selhurst, it crossed a bridge over a tunnel which connected one part of the town with the other. In other words, a town road ran through the tunnel under the railroad tracks.

In my dream I was traveling in the train as usual and saw that a V-1 had fallen on houses on my left and that the blast had gone through the tunnel and damaged, among other places, a corner shop next to the road where it emerged from the tunnel. But the dream showed me how the place must have looked some days after the buzz bomb fell because the windows of the shop had been boarded up and the boards were painted a dark, glossy brown. Some

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## GAPS IN THE CURTAIN OF TIME

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As I lay there with my eyes closed,

I saw a chilling sight: the face of death next to a young child.

don airport long before the days of Heathrow. My home and place of work were both in areas the Germans were bombing regularly and at the time of my dream there was a stream of V-1 projectiles, known as buzz bombs, night and day.

Each day I took the train from Wallington and arrived at Victoria Station some 30 minutes later. The train made stops at several stations along the way to pick up other commuters, of course, and one of the stations was Selhurst. I had no connection with Selhurst at all. When the train slowed down to stop at

artistic soul had made a green and white frieze from small rectangular advertisements for Lyon's tea.

The evening after my dream a V-1 did fall on the houses to the left of the railroad line and the blast did extend through the tunnel and blow out the windows of the little corner shop. In due course, these windows were boarded up, painted in a dark, glossy shade of brown and ornamented with a frieze of green and white Lyon's tea advertisements.

There was nothing dramatic about this dream. The scene I dreamed was

much the same as was caused by other incidents, as they were called, which were happening in my part of the world at that time. My own house was slightly damaged by another buzz bomb and the library where I worked in Westminster had had the top story burnt out during a fire-bomb air raid a year or so before. I was in a cinema once when the exit doors were blown open by another exploding buzz bomb. They were common, if nerve-wracking, occurrences in London during World War II. Why then did I have such a mundane, meaningless glimpse of the future? Complete with green and white tea adverts?

I felt as if, for a few moments, a curtain concealing the future had parted slightly, giving me a glimpse of a very ordinary incident in the future of wartime England.

My second "gap in the curtain" dream occurred when I was living with my husband and eldest son on a South African air force base called Langebaan. This base was built by the United States toward the end of the war to protect shipping in the South Atlantic. Langebaan (which means long road or way) was 12 miles from the coast and some 96 miles up the west coast of the Cape Province.

I had given birth to my second son a couple of days before and was dozing in bed for my afternoon rest. It was a sunny, warm day in 1950 and I was feeling happy and relaxed. The bright sunshine made the inside of my eyelids look orange-pink as I lay on my back and I am almost sure I was awake. Suddenly I was aware that the room had become very cold; it was almost as if somebody had opened a giant fridge

door. Then in my left eyelid I saw a picture shaped like a cameo. It was of a death's head or skull with a cowl. In my right eyelid was a cameo picture of a young child. Whether it was a boy or a girl I could not tell but it was no one I could recognize.

Then the coldness faded, the cameos were gone and I lay there feeling unsure whether I had had a dream but, at the same time, feeling almost sure I had been awake.

I didn't tell anyone of this odd dream anymore than I had reported the V-I damage at Selhurst. After all, I wasn't in the habit of dreaming the future — two in a lifetime don't amount to many.

Some two weeks after I left the hospital with my baby, a small boy was rushed in by his father. The child had found some Condyl's crystals and had eaten one. Condyl's crystals were a relatively old-fashioned disinfectant even in 1950 and why such a corrosive poison was left lying about for a child to find I do not know. Perhaps the boy ate one thinking it was candy.

The doctor, nurse and sister who were the only staff in what was more a sick bay than a hospital did what they could for him and then sent him off to Wynberg Military Hospital in Cape Town. The boy died there.

I have had no such dreams since and honestly cannot think of a reason for them. I didn't know who the child was or what was going to happen to him. As any kind of warning it was useless. But one thing I was sure of. For some reason the future twice impinged on my present, as if the current that shields us from the future had parted twice and given me two inexplicable and tragic glimpses of what was to come.

# THE MYSTERY OF OUR SIMULTANEOUS ACCIDENTS



Across the miles, in a way  
beyond human understanding,  
my mother's spirit saved my life.

By Hazel Jean Tomlinson

IT BEGAN as an ordinary day in autumn when we left our northern Ontario home to motor south for the winter. The car had been packed the night before and we were up early that morning in October 1977, impatient to be on our way.

But it was not long before disaster struck. My husband Bill was at the wheel and as we approached a wide intersection at the outskirts of Thunder Bay North, another car

came hurtling out from the crossroad and hit us broadside.

Although I was in the "death seat," I hadn't found time to panic. All I felt was a dull thud of impact and an ugly shudder; then two massive frames of rushing Cadillacs were interwoven. Glass was everywhere — in my hair, ears, pockets and luggage; tiny splinters lay on my face. It was over in less than a minute and we sat momentarily stilled in the quiet that followed.

Then Bill climbed from the wreck, unhurt but shaken. I emerged completely unscathed. The cars had met exactly where I was sitting but I felt as if some powerful arm had held me safely in place.

Two hours later our baggage had been scooped into a second car and we continued on our way. For me it almost seemed as if nothing had happened.

That night, however, when we stopped at a motel in Tomah, Wis., I said a special prayer of thanks. I knew that it was nothing short of miraculous that I had not been seriously injured.

Then, long after drifting off to sleep, I was awakened by a voice calling my name. Just once it was spoken in a kind, familiar tone and I sat bolt upright, unnerved.

It was my mother Pearl Campbell's voice that pierced the darkness with a clarity that should have wakened all. But my husband, hearing nothing, slumbered on. I

could feel her presence in that motel room, unseen but reassuring, and memories of that "powerful arm" came flooding into my mind.

The first light of dawn breaking through the curtains next morning found me still awake, reflecting on the events of the night and the preceding day. The sense that my mother was near persisted. I could almost smell her perfume. It was all the more extraordinary because she was still alive. Having suffered a stroke some years back, she had lost touch with reality and now, oblivious to all else, she propelled her wheelchair through the corridors of Riverdale Hospital in Toronto.

Did this night not prove that at least her spirit was free? I felt that it must and so I wrote letters to my sisters Ruth Kyle and Mary Thompson. They would want to know, I was sure.

Neither of them answered my letter. Perhaps, I speculated, they were busy — or more likely considered my revelations so much foolishness.

It was not until the following

March that I found out differently. My mother died then and my sisters met me at the Toronto airport. My letters had left them speechless and they didn't know how to reply.

I learned from them that, at the same time as our car accident, Mother fell from her wheelchair. She had been badly cut and injured along her right side — exactly where I ordinarily would have been. She never complained.

No wonder my sisters were speechless. They could not help reading a singular connection between these two simultaneous events but had not wanted to upset me.

One hears of unaccountable feats that are accomplished through the power of love — particularly a mother's love. Is it possible that she had decided, from whatever dimension her spirit was in, to suffer in my place?

The evidence is intangible but for me, a former skeptic, it's enough. It is often said, and this I firmly believe, nothing happens by coincidence.

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## NO SAFETY IN NUMBERS

**S**ALVATORE Joseph D'Angelo and Salvatore John D'Angelo share more than their names and birthday, May 10, 1963. They also have the same Social Security number.

They live 15 miles apart near Cleveland but are not related and did not know the other existed until late 1985 when confusion

erupted in the Ohio Bureau of Motor Vehicles. The problem started after Salvatore John received the same Social Security number in 1977 that Salvatore Joseph had received years earlier.

This kind of bureaucratic difficulty would seem comprehensible if both men were named John Smith. But Salvatore J. D'Angelo?

# BOOKS

## NEWS & REVIEWS

by J. Gordon Melton



### NEW AGE CONSPIRACY

**D**URING the last 20 years hopeful voices have heralded the transition of human culture into a New Age of planetary consciousness, holistic health and spiritual oneness. Before then individual writers and teachers had advocated such a world-encompassing approach to life, but only with the rise of the counterculture of the late 1960's did this idea strike a responsive chord in American life. The New Age movement was based on the Eastern philosophy brought by newly-arrived gurus and on the works of occult metaphysicians whose numbers had been growing throughout the century.

In fact, there was little *new* in the New Age. It borrowed its ideas from the old occult and New Thought writers and its program was — and is — rather utopian. But the movement grew rapidly as these same old-line occultists and metaphysical types identified with it. Thus the movement gave the appearance of suddenly blossoming when in fact it was merely providing a new label for old organizations and new catch phrases for old modes of thought already claiming a few million adherents.

The New Age movement did provide one valuable service: it made us aware

of that large population who have dissented from mainline thought but who have been ignored because they had little representation among the opinion-shaping elite of Western culture. When anyone paid attention to them, it was to make fun of their exotic beliefs and practices.

Nobody's laughing now. To the contrary, the New Age movement has been discovered and taken very seriously, especially by conservative evangelicals who feel most threatened by it.

Much of the credit for publicizing the New Age movement must go to Constance Cumbey, a Detroit lawyer, whose first book *The Hidden Dangers of the Rainbow* (1983) became a best-seller and is already a classic text among conspiracy theorists. Cumbey saw the New Age movement as a giant satanic conspiracy built around the coming of Lord Maitreya as announced by Benjamin Creme, a nearly-forgotten would-be John the Baptist of the New Age.

*Hidden Dangers'* success led to a host of spin-offs detailing the conspiracy, linking it with Nazi Germany and the worship of Lucifer. Cumbey's second book, privately published, continues the attack launched in the first volume: *A Planned Deception, the Staging of a New Age Messiah* (Pointe Publishers,

22317 Kelly Rd., East Detroit, Mich. 48021, 1985, 283 pages, no price listed).

Cumbey and the other anti-New Age writers are not content merely to denounce New Age occultists; they go on to identify many conservative Christians, particularly those connected with Christian television, as apostles of the New Age. New Agers will be surprised to discover that they have such powerful allies as television evangelists Pat Robertson and Stanley Mooneyhan; so, I imagine, will Robertson and Mooneyhan.

Cumbey also created a problem for those New Age critics who wished to make a sober analysis while separating themselves from the rash of conspiracy theories. The most successful nonconspiracy-based critique so far is Douglas R. Groothuis' *Unmasking the New Age* (InterVarsity Press, Box 1400, Downers Grove, Ill. 60515, 1986, 194 pages, \$6.95, paperback). I recommend this book to FATE readers, although not because I expect you to agree with it; you probably will not. It is an intensely Christian refutation of New Age thought. But it is also an honest critical analysis by a college minister who has done his homework and who writes carefully and thoughtfully.

#### ATHEISTS AND MAGICIANS

**A**N ENTIRELY different kind of book is the monumental *Encyclopedia of Unbelief* (Prometheus Books, Buffalo, N.Y., 1985, 800 pages, two volumes, \$99.95), edited by Gordon Stein, a first-rate historian of atheism, rationalism, free thought and related subjects. The book brings together essays by a number of the best scholars and writers from the rationalist-atheist

world. They document the progress of free thought country by country, provide biographical sketches of leading figures in the movement and examine provocative topics ranging from blasphemy to immortality to sexuality.

I have only two small criticisms to make of Dr. Stein's generally excellent work.

First, the *Encyclopedia* reflects the generally hostile attitude of present-day unbelievers toward the paranormal and thus omits real consideration of the close ties between Spiritualists, theosophists and religious skeptics in the 19th Century. One senses that modern free-thinkers are somewhat ashamed of their roots.

Second, a number of relevant topics are not given independent entries, especially the various groups and independent free-thought publishing enterprises (which are listed in the appendix). In my opinion at least a brief item on groups like the United Secularists of America or individuals such as James Hervey Johnson should have been included.

The *Encyclopedia* is enormously valuable because it makes readily available a great deal of hard-to-get information. I hope that it will be financially successful enough to warrant a third volume covering some of these additional concerns.

Finally, on a lighter note, those of you interested in hard-core occultism will want to obtain a copy of *A Brief History of Western Magick and the Modern Magickal Lodge* by Fra. Zarathustra (The Technology Group, Box 93124, Pasadena, Calif. 91109, 1986, 68 pages, \$10.00, paperback). This latest from the publishing house of magicians

Anne and Nelson White is an irreverent look at 20th-Century ritual magick.

Although no one will accuse the author of being a professional historian, the book is devoid of the obvious errors of some of the more popular histories of Francis King and Kenneth Grant while providing a rewarding amount of new information. It is an entertaining romp through the magical world, concentrating on the last two decades when Fra. Zarathustra was a participant-observer of the scene in southern California.

#### OTHER REVIEWS

**THE WRECK OF THE TITANIC FORETOLD?** edited by Martin Gardner, Prometheus Books, Buffalo, N.Y., 1986, 157 pages, \$18.95.

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told? Martin Gardner introduces stories which seem to foretell the *Titanic's* doom and shows how they probably didn't.

The most significant story is *The Wreck of the Titan* by Morgan Robertson, published in 1898 — 14 years before the *Titanic* sank. There are numerous parallels between the story and the later event — ship name and size, knots traveled, time of year, collision with an iceberg, missing lifeboats and so on — which Gardner explains through Robertson's knowledge of sea-craft and the possibility of coincidence.

Some aspects of Gardner's argument are quite cogent — for instance his observation that icebergs were greatly feared as a cause of sea accidents and that in April (when both the fictional *Titan* and the real-life *Titanic* were wrecked) the spring thaw makes icebergs most dangerous. A writer with sea experience would not have to possess precognitive powers to know this.

This is a reasonable enough argument. Unfortunately Gardner undercuts his case with occasional use of imprecise language and thought. When he calls various books on the paranor-

mal "atrocious," "shameless" or a "monstrosity" and a writer a "purveyor of occult hogwash" without citing examples or specifics, all he is telling us is that he has an emotional antipathy toward paranormal claims. He also reports that "enormous numbers of ESP tests go unreported because the results are negative" without giving any source for this statement or any information about who is doing the testing.

Evidently there are *no* conditions under which he would accept ESP as functioning "unless an experiment can be successfully replicated many times." He does not define "successfully" or "many" which enables him to deny that any replication meets his criteria. This also precludes any evaluation of spontaneous material.

With the recent discovery of the *Titanic's* resting place, the book is timely. Much of Gardner's argument that *Titanic* prophecies can be prosaically explained is coherent and persuasive. Too bad that at certain points his skeptical bias gets in the way and muddies his language and thinking. — *Sally Ann Drucker.*

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# 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 person, 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 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.
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- A simple formula for finding out which of two lovers loves you the most.
- An ultra-simple ritual for keeping your partner true.
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- 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 first try. It is not only easy, but fun, too. And it is perfectly safe.
- A simple step you can take for stopping any witch from invisibly spying on you!
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- 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 and 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 these 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 Turkel 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.

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GOD HAS GIVEN US EVERY GOOD THING by Roy Eugene Davis, CSA Press, Box 7, Lake Rabun Rd., Lakemont, Ga. 30552, 1986, 224 pages, \$7.95.

One of life's pleasures is reading a book so compelling and well-written that you cannot put it down. Roy Eugene Davis' spiritual autobiography *God Has Given Us Every Good Thing* is such a book.

Starting with an exceptionally cogent foreword on the purpose of human life, Davis leads the reader into his own inner quest for self-realization. Brought up on a farm in Leavittsburg, Ohio, and raised in the United Brethren Church, Davis recounts how his personal relationship with God led him to Eastern philosophy. During his teens, after a serious bout with rheumatic fever, Davis came into contact with the now-classic *Autobiography of a Yogi* by Paramahansa Yogananda. The book entirely changed Davis' life.

Barely 18 years old, Davis left home and embarked on a cross-country pilgrimage to Los Angeles in order to become a personal disciple of the famous Indian yogi. Davis joined the Self-Realization Fellowship in 1949 and was a monk for almost four years. His inspiring account of his life with Yogananda serves as the heart of his narrative.

Davis left the monastic order of SRF at the age of 22 when he felt that he needed to be more active in the world. But true to his inner calling, he began a career as a "free-lance" minister, lecturing throughout the country on a variety of topics. Finally, in 1973, he became the leader of the Center for Spiritual

Awareness in Lakemont, Ga., which still remains his ministerial base.

Of particular interest in Davis' autobiography are his encounters with a number of spiritual gurus and leaders, including Swami Muktananda, Satya Sai Baba, Swami Rama, Joel Goldsmith and Dr. Masaharu Taniguchi. Although I disagree with some of his evaluations of these teachers (particularly his generous praise of Father Divine), Davis' appraisements show an endearing humility.

Davis' book is important for historical reasons. Since he has been involved in the metaphysical scene for nearly 40 years, Davis has seen the changes that have taken place in what he terms the "New Era" community. For instance, Davis knew Da Free John when he was still Franklin Jones, a young disciple of Swami Muktananda. He was on

friendly terms with Indra Devi, Lowell Fillmore and the founder of the Science of Mind, Ernest Holmes.

Yet, despite the useful information Davis provides on these leaders and their movements, I suspect that he is holding back. Davis could help both scholars and seekers if he would let his guard down and tell us some of the "shadow" history of the New Age.

The mark of a great book is that it leaves you wanting more. Thus, my only major criticism of Davis' autobiography is that it should have been longer. We can only hope Davis will write a sequel. — *David Christopher Lane.*

**RAILWAY GHOSTS** by W. B. Herbert, David & Charles, North Pomfret, Vt., 1986, 128 pages, \$13.95.

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now mostly vanished glories of the railways. In the United States they are called railroad enthusiasts. In England, where the breed is more numerous, they are often referred to as train spotters. And some persons are fascinated by anything that has a tinge of the ghostly or supernatural about it. They are called all sorts of things.

If you happen to be both, this is the book for you.

Personally I have only a passing interest in the railways but I do love to collect "ghost stories." I put the words in quotes because I mean them in the broadest possible sense, supernatural fiction, ghostly folklore and anecdotes and the results of serious psychical research. *Railway Ghosts*, a modest little collection, falls very much in the area of folklore and anecdotes and as such it is quite satisfying.

Most American readers will probably find themselves a bit confused by some of the place names and railway terms, for this book, which was originally published in England, is very British indeed, and clearly the work of a train spotter. Here's an example:

"The signal box at Claxy, two miles from Market Rasen in Lincolnshire, is a small box constructed in the GCR type of architecture. It lies one-half mile from the main road to Market Rasen and Lincoln and about two miles from the attractive village of Claxby which clings to the ironstone ridge of Lincolnshire Woods."

Still, even when you can't figure out exactly what the author is talking about, it's easy enough to catch the drift.

These stories are just that: stories. A few of these accounts reflect familiar folkloric themes—the headless ghost,

for instance, or the object that causes bad luck when it is removed from its appointed resting place. But most of these tales are surprisingly fresh. They sound as if they represent people's genuine beliefs rather than literary reworkings.

I suppose that the best way to read this book would be to take it along on a railway journey through Britain and try to visit some of the stations and other landmarks. That is, if these places still exist, and I suspect that most don't. If you can't make the trip, just sit back and prepare to lose yourself amid the ghosts, both human and mechanical, of the vanished era of British railways. — *Daniel Cohen.*

**A SKEPTIC'S HANDBOOK OF PARAPSYCHOLOGY** edited by Paul Kurtz, Prometheus Books, Buffalo, N.Y., 1985, 727 pages, \$34.95 hardcover, \$16.95 paperback.

In *A Skeptic's Handbook of Parapsychology* editor Paul Kurtz has assembled 30 articles critical of the manner in which researchers over the years have sought to document the existence of psi.

Part One, "Historical Overviews," consists of five articles on psychical research from the birth of Spiritualism in 1848 to the present. Ray Hyman provides a lengthy, generally thoughtful survey. C.E.M. Hansel unsuccessfully searches for an experimental ESP demonstration that will satisfy his demanding standards. And Edward and Ellen Girden look for solid and replicable data on psychokinesis but find only investigator error and fraudulent performances. In two older pieces Simon

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Newcomb and Eric J. Dingwall express similarly negative assessments.

Part Two, "The Argument from Fraud," opens with a one-sided article by editor Kurtz on fraud among mediums and psychics, followed by the famous confessions of Margaret Fox, one of the founders of modern Spiritualism, and Douglas Blackburn, who reportedly hoodwinked some early SPR investigators in a series of tests for telepathy. Next is John E. Coover's classic 1927 article "Metaphysics and the Incredulity of Psychologists." There are also illuminating pieces by J. Fraser Nicol on trickery among children, Betty Markwick on the Soal fraud and D. Scott Rogo on the Levy scandal as well as a slighter piece by Trevor Hall on the reputed haunting of Borley Rectory. Part Two concludes with two interesting items by James Randi and Martin Gardner about the need for conjurers and magicians in parapsychology to help researchers guard against being duped.

In Part Three, "Parapsychologists Reply," John Beloff challenges skeptics to provide a plausible counterexplanation for a number of historical cases of mediumship, in particular Eusapia Palladino (a most unfortunate choice, in my opinion). Next is a fair and balanced chapter by Douglas Stokes examining both the rational and extrarational elements involved in either the acceptance or rejection of psi. Then Susan Blackmore, after recounting her experiences as a "psi-inhibitory experimenter," recommends in effect that parapsychologists begin again. A useful annotated bibliography on the skeptical literature by Gerd Hovelmann closes the section.

Part Four, "Parapsychology: Science

or Pseudoscience," contains essays by Christopher Scott, Antony Flew, Paul Kurtz and James Alcock. All conclude that parapsychology, although not yet a science, *could* become one if it met the stringent criteria set forth by the authors.

Part Five, "Some Methodological and Theoretical Issues," raises a number of significant questions. Persi Diaconis shows how the "laws of chance" may be violated in parapsychological experiments without thereby implying the existence of psi. He gives examples of some new statistical techniques by which these problems can be at least partially overcome. Next Martin Gardner convincingly questions whether quantum physics can be legitimately used to explain or illustrate psi and Denys Parsons shows how paranormal claims tend to evaporate when subjected to close analysis. Finally Charles Akers urges investigators to shift their attention away from past research to concentrate on designs for future, fraud-proof experiments.

In Part Six, "Further Critiques," Piet Hein Hoebens provides a highly critical analysis of various "psychic sleuths." Gerd Hovelmann next examines the near-death experience as it relates to possible life after death, although he acknowledges that most parapsychologists share his doubts about the relevance of such experiences to survival. Concluding, Leonard Zusne argues that the conflict between believer and skeptic is due, at least in part, to the differences between those who think "magically" and those who do not.

My main criticism of the book has less to do with what it says than with what it does not say. The worst offender, Kurtz, "explains" mediums like D.

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D. Home simply by not mentioning anything that cannot be readily attributed to fraud. The same criticism holds true, although to a lesser degree, of the chapters dealing with experimental parapsychology. While the contributors make a number of trenchant criticisms about the lack of proper controls in various studies, they also ignore or underplay significant bodies of data that are not thus easily faulted. Schmidt's experiments with random number generators, for example, are criticized for a variety of reasons but no real effort is made to explain why, if the effect is not real, so many researchers have duplicated it.

The book cannot be criticized for failing to confront the actual empirical data of parapsychology, but insofar as it neglects to address the entire range of research activity, it cannot be said to have successfully demolished the evidence for psi.

Although purporting to be a complete survey of the field of parapsychology and psychical research, the volume says little about the massive, critically-sifted case collections that were the first great work of the Society for Psychical Research, beyond suggesting that such remarkable experiences must be the result of chance. Nor do any of the 27 contributors seem to have much interest in informing their readers about such notably successful mediums as Mrs. Piper and Mrs. Leonard, who are passed over in favor of dubious mediums like Palladino. To the informed reader the contributors appear at times to shy away intentionally from anything they cannot convincingly explain away.

This is not to say, however, that the

volume is just another hatchet job. Although somewhat loaded on the skeptical side, many of the criticisms made against parapsychology are well-taken and should challenge investigators to rethink their work. Whether you are a skeptic or a believer, this important book is must reading. — *Rodger I. Anderson.*

#### ALSO NOTABLE

**THE BERMUDA TRIANGLE MYSTERY — SOLVED** by Larry Kusche, Prometheus Books, Buffalo, N.Y., 1986, 302 pages, \$11.95, paperback.

This classic book, originally published in 1975, returns to print with a new foreword by the author. One of the best debunking works ever published, it is everything such books should be but too often are not: heavy on documentation, light on polemics — and entirely convincing. Kusche shows that the Bermuda Triangle "mystery" was the creation of sensation-seeking writers who did not do the homework that would have uncovered the prosaic causes of the allegedly inexplicable events in the "triangle" area. In doing that homework, Kusche lays bare the truth behind an episode in modern folklore.

**THE ENCYCLOPEDIA OF AMERICAN RELIGIONS: FIRST EDITION SUPPLEMENT** by J. Gordon Melton, Gale Research Company, Detroit, Mich., 1985, 177 pages, \$75.00, paperback.

Religious scholar Melton is preparing a new, extensively revised second edition of his much acclaimed *Encyclopedia*. Meanwhile he has provided a supplement to the first edition, with descriptions of more-or-less conventional religious bodies. Then there are the not-so-conventional others, such as the "SM Church" of Berkeley, Calif., formed a decade ago by "people who defined themselves as being into SM (i.e., sadism and masochism). . . . The church is feminist in orientation and . . . allows both homosexual and heterosexual patterns of female dominance. . . ." In other words, there's a religion for everybody.

# 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.

## WILL TO BELIEVE

I was pleased to find Susan Blackmore's "The Making of a Skeptic" in the April 1986 issue of FATE and glad that D. Scott Rogo had an opportunity to present the other side in "The Making of Psi Failures."

Rogo, however, has not done a good job. What he is asking us to do is to abandon the immediate application of the scientific method and *just believe first*. This sounds like the arguments one hears from Christians who can't present their case in a convincing, logical fashion. It is totally inappropriate for a scientist to believe passionately in the conclusions of an experiment he has not yet run, especially when past results have not been encouraging.

Rogo advocates what amounts to urging subliminal prejudice on the experimenter. I would be more likely to credit involuntary cheating than I would a miraculous "experimenter effect" if results suddenly changed with the researcher's adoption of profound conviction.

In addition, Rogo has shown poor understanding of good experimental design when he claims that there is good

evidence (which he attempts to cite) for the existence of "experimenter effect." He neglects to mention (and control for) individual experimenter variation in the performance of the research — which is surely a simpler explanation than the one he puts forth. There must be a better defense of negative parapsychological results than the one Rogo has given. — *Gordon Stein, Ph. D., Santa Monica, Calif.*

\* \* \*

From my own experience I believe that D. Scott Rogo is 100 percent correct in his analysis of parapsychologist Susan Blackmore's predicament ("The Making of Psi Failures," April 1986 FATE). He asserts that she will never get rid of her psychic "brown thumb" until she achieves real conviction through her own psychic experience. I would go a step beyond that. Obviously no one, however hopeful, ought to hold his breath waiting for a psychic experience to be visited upon him out of the blue. Far better that Blackmore actively cultivate such experiences rather than passively wait, unscientific as such cultivation might sound.

I know a method, which I would be



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glad to demonstrate to Rogo and Blackmore, for getting high-resolution psi scores under conditions that I believe are easily replicable. The only hitch is that one has to be trained in the technique. Its beauty lies in its simplicity. It is a method for calling the results of go/no-go situations (coin tosses, for example) which can be done by most people from now until the cows come home with a steady accuracy of 95 percent where chance should produce only 50 percent. Obviously no one needs a degree in mathematics to evaluate the statistical results of that kind of experimental run.

This exercise, which we use for persuading skeptics around here, could suffice to make Susan Blackmore or anyone else a believer overnight, which is about how long, I would bet, it would take for Susan's "brown thumb" to dis-

appear were she thus to train *herself* before setting out to make guinea pigs of others. — *Garman Lord, Watertown, N. Y.*

\* \* \*

Susan Blackmore's article about her intensive research into ESP ("The Making of a Skeptic," April 1986 FATE) has actually proven the existence of psi, the very thing she feels she failed to do.

Consider the remarkable consistency of her negative results. Had these tests been as consistently positive, she would not have doubted her success. The very consistency of her results should have proven to her that she herself is projecting the negativism. Otherwise her results should have been more proportional — that is, some successes and some failures. All of her failures add up to success.

Blackmore should reevaluate her tests on the basis of the negative proving the point. At the same time, I believe that her own skepticism was the factor that influenced her subjects. — *Arthur Florman, Los Angeles, Calif.*

\* \* \*

I am not surprised that after 10 years Susan Blackmore has not isolated ESP. I say this because, when she was able to teach a parapsychology course to help finance her first experiments, she writes, "But by pure chance I found myself able to teach. . . ." She takes this as *pure chance* without questioning the opposite possibility — that it was *meanir 2-ful*, not simply fortuitous. This attitude is not conducive to paranormal experience; it is the attitude of a mind trained to detect falsity and to mistrust any revelation of greater potential. It is also the method used to screen psi in the lab in terms of probability. This seems

to be her interpretation of life.

Blackmore writes, "But it is well known that people are very poor at judging the likelihood of a coincidence." Yes, it is well known by people who reduce meaningful events to a series of unrelated facts. This chaos of unrelatedness is the view of the universe that science is partial to. I question the intrinsic merit of using this methodical counting of events. To erect a barrier that already defines what is outside the "normal" is a strange way to go about searching for it. Psychic events carry their own proof for the experimenter.

I'm not sure what Blackmore means by calling psi "a universal negative" but I think she must be stating that science can't find psi; therefore it doesn't exist within the perimeters of statistical evidence.

Blackmore states at the end of her article, "My 10 years of research have left me an open-minded skeptic rather than a disbeliever, but I have concluded one thing. The notion of psi is remarkably unhelpful." The woman has found an attitude that demeans the very thing she purportedly searches for. — *Frances Haas, Manchester, Conn.*

### MURDER!

I was shocked to find the story "How to Kill a Witch" by Alijandra Mogilner in the April 1986 issue of FATE. This is the type of story one expects to find in the trashy papers sold in supermarkets.

I don't see how an educated person, as Mogilner claims to be, could write such ignorant tripe. Worse, she seems to condone the murder of a helpless old lady. This murder was the same stupid brutality that was practiced in old Salem. It would be interesting to know

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who gained control of the old lady's property — the killers or the local church. — *Ernest Worthen, Wathena, Kans.*

### **TO MY GURU...**

FATE brings back memories of the times I spent in an ashram, learning from and getting to know my guru Swami Premananda.

My interest in spirituality and the occult sciences led me in my late teens to a close examination of religion. I was fascinated by what various books on religion and teachers could offer. I think none captured my attention more than such unanswerable questions as: Are we really controlled by destiny? Why is one man healed while another languishes in pain, defying all medical relief? In my search for knowledge, I met orthodox teachers of Christian and Buddhist faiths, mediums, faith-healers and fortune-tellers.

In 1979 I met Swami Premananda who helped me find some answers to my questions. He has been blessed from early childhood with the ability to heal physically and the faculty of materialization. He uses these gifts as aids to spiritual healing and to imbue divine awareness.

Although I have witnessed these gifts firsthand and have been the recipient of both, it is not for these that I consider him my guru. Rather, it is our affinity. During my early meditation sessions when I felt I needed guidance, my room would suddenly be filled with the scents of sandalwood and roses, both always associated with Swami Premananda. These cannot be my imagination because others notice the scents when I open the door to leave my room.

The greatest benefit I have had from this mystic figure is learning the feeling of bliss and contentment. Often in day-to-day living I have recourse to that.  
—Annie Moore, Plano, Tex.

### TOP-NOTCH EVIDENCE

Joe La Rosa's letter under the heading "Pandora's Box" (January 1986 FATE) suggests that top-notch evidence revealing the U. S. government's deep concern over UFOs has not gained much circulation among UFO buffs. That comes as something of a surprise to me. It only makes sense that the government *should* be keeping tabs on UFOs, whether or not it likes to say so.

Granted, not all UFOs seem threatening, maybe not even most of them. Nevertheless, it's basic military practice to treat *unidentified* intruding aircraft as *potential* threats to national security, particularly when such aircraft show every sign of technological superiority.

Okay, so they're not dropping bombs or anything. Neither do spy satellites and other types of aerial reconnaissance equipment. But you can safely bet the government is concerned about overflights of that nature, unidentified or otherwise. In short, if the government isn't worried about UFOs, the public should be worried about the government.

The truth of the matter, however, is that the government *is* worried about UFOs and has been for some time. Many books in the field have covered this story, but by far the most revealing is *Clear Intent: The Government Cover-up of the UFO Experience*, co-authored by Lawrence Fawcett and Barry J. Greenwood and published by Prentice Hall, Inc., in 1984 (Englewood Cliffs, N. J. 07632).



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In *Clear Intent* Fawcett and Greenwood disclose the contents of some astounding documents painstakingly procured through the Freedom of Information Act. Many of these documents are straight out of the files of such agencies as the FBI, the CIA and the NSA (National Security Agency). These documents, along with others previously kept under lock and key, provide positive proof that UFOs have been very, very serious government business since the late 1940's. — *Ron Schmidt, Smithers, B. C., Canada.*

\* \* \*

In response to Jeffery Fisher's letter headed "Gallopang Paranoia" (March 1986 FATE), I would certainly like to have these questions answered: If the United States is capable of a massive cover-up, how is it that Fisher knows about Watergate, the "Agent Orange mess" and the scandal about the victims of atomic testing? Don't these in fact illustrate how difficult it is to maintain a cover-up of even moderate size in this country?

In the light of these examples, how is it possible to maintain a cover-up with virtually 100 percent effectiveness on a global scale for decades? Does anyone out there have even a shred of material evidence of such a vast conspiracy? — *Ron Miller, Fredericksburg, Va.*

**"SEEING THE LIGHTS"**

Hilary Evans' "Seeing the Lights" (October-November 1985 FATE) reminds me of something I experienced more than 50 years ago.

In September 1932 I boarded an overnight sleeper at Glendale, Calif., on my way to the University of Nevada.

(Continued on page 127)

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### REPORT FROM THE READERS

*(Continued from page 116)*

Too keyed up to sleep by the adventure of leaving home for the first time, I lay propped up on pillows in my lower berth with the lights out and the shades up, watching what little there was to see in the nighttime landscape.

As we began the long haul across the Mojave Desert, I could see for miles across the flat, mostly uninhabited and unlighted land toward a distant range of mountains to the northeast where a tremendous lightning display was taking place. A jagged streak would descend and at the point where it seemed to strike the mountains (beyond which lay Death Valley), it would bounce off at a sharp angle and form a huge glowing ball. The ball would dissolve but immediately another bolt would hit the ground and another ball would fly off. These pyrotechnics went on for perhaps an hour or more. I don't remember being particularly surprised by the lightning effects although I have never seen anything like it before or since.

Now I wonder: Was it some kind of optical effect? Was the lightning hitting a power line and causing transformers to explode? Or was something drawing energy from the electrical storm and making itself visible in a kind of rhythmic, playful dance? The lightning flashed rapidly but the bouncing balls were leisurely, almost in slow motion, and seemed to hover a few hundred feet above the mountains before they disappeared. — *Janet Newton Batchler, Denver, Colo.*

### WAS THE "DEVIL" A FOX?

Just after reading Gordon Stein's "The Devil's Footprints" (August 1985 FATE), I watched *The Living Planet* on television and was surprised to see on the screen a fox nimbly leaping onto a roof and strolling across it while narrator David Attenborough was saying that foxes walk across suburban rooftops and sunbathe on roofs too. It was the first time I had seen a fox on a rooftop although I know they climb trees.

Living in the country, I see foxes make early morning calls at back doors checking for snacks, either from garbage cans or put out for them by friendly humans — which would explain tracks to house doors. The fact that their footprints appear in single file also ties in with the "devil's" prints.

Foxes can get through extremely small spaces and have been known to cover vast distances easily and at speed. They've been likened to cats because they can leap high walls. They also ford rivers with ease, putting hounds off the scent. The fox is one of the few wild animals that will scavenge in human-occupied buildings. The animal is very silent and moves like a ghost in the night.

Wild animals are cagy — until something like a bit of snow gives them away. In the superstitious times of which Stein writes, I'll wager the clergy played on people's imaginations in identifying "the devil's footprints." Stolid country-folk wouldn't be taken in these days! — *J. M. Hollier, Shepton Mallet, Somerset, England.*

### MARS "FACE" — PART II

The Mars "face" filler (titled "Mar-

tian Mystery") in the August 1985 issue of FATE omitted more than it told.

The original work on the NASA photos number 35A72 and 70A13 has been done by Vincent DiPietro and Gregory Molenaar, two computer imaging scientists, who have spent thousands of hours and thousands of their own dollars over the past five years. Their work is summed up in a well illustrated report available from Mars Research, P. O. Box 284, Glen Arm, Md. 20679, for \$9.00 postpaid. It is their view that the "face" is a construct, a manufactured object, not something sculptured by wind erosion.

The nattering negativists of NASA have not bothered to replicate the DiPietro-Molenaar study. So far only the Mars Investigation Group's 30 scientists (mentioned in the filler) have been sufficiently enterprising — and unorthodox — to run an independent check of the DiPietro-Molenaar work.

I don't know if DiPietro and Molenaar are right about the "face" but I do know the question of its origin can't be settled by armchair theorists making fun of it on TV talk shows. The only way to find out is to go there and look. The only problem is that the Soviets may get to Mars first. The 75th anniversary of their revolution comes in 1992 and what better way to celebrate it than by a space spectacular which would make Mars the Red Planet in fact as well as name? — *George W. Earley, Bloomfield, Conn.*

### ONGOING SEARCHES

I am seeking information on Men in Black (MIB) and instances of apparent government harassment of UFO witnesses and researchers and persons in-

volved in other paranormal events (cattle mutilations, Bigfoot sightings, etc.). This information is needed for a scholarly exploration of the MIB phenomenon to be published in book form. — *Ray Boeche, P. O. Box 94627, Lincoln, Nebr. 08509.*

\* \* \*

Skeptics who debunk hypnotic age regression usually say the subjects have seen something in this life that is similar to what they describe under hypnosis.

Suppose a person who was born blind were regressed to a previous lifetime. I see no way that anyone who had never seen anything in this life could describe any of the countless things that make up our world. A blind person recalling a past life as a sighted man or woman would add much to our knowledge of reincarnation. — *James C. Shelton, Nashville, Tenn.*

\* \* \*

There must be a medical person who is also a hypnotist who can help me with my problem.

My approach to psychic research employs deep-level hypnosis but I am one of the 78 percent of adults who cannot achieve the deep level by suggestion. I would like to get someone to do a deep induction with the use of a sleep drug or anesthesia. — *Jim Mondier, 2461 Huran Dr., San Jose, Calif. 95122.*

\* \* \*

I am an experienced genealogist looking for a trance medium who has a spirit guide to undertake some unique experiments in advanced genealogical research. Contact with a spiritual guide will confirm facts already known to me before we proceed into the unknown. — *Charles W. Rockett, 916 Daisy Ave., Carlsbad, Calif. 92008.*

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# 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

- THE MIRACULOUS "TV TECHNIQUE" FOR MAKING THINGS HAPPEN IN YOUR LIFE!
- THE "EMOTIONAL TECHNIQUE": IRRESISTIBLY POWERFUL AND EFFECTIVE!
- HOW AN ORDINARY EMPTY BOTTLE CAN WORK "VISUALISATORY MIRACLES"!
- THE "MOVEMENT TECHNIQUE" - WHOEVER SAID YOU HAD TO KEEP STILL WHILST VISUALISING?
- MIRACLE "COLOUR TECHNIQUES" FOR EFFECTIVE RESULTS WITH HEALTH PROBLEMS
- HOW TO MAKE AN ORDINARY CANDLE MULTIPLY THE POWER OF YOUR VISUALISATION

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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