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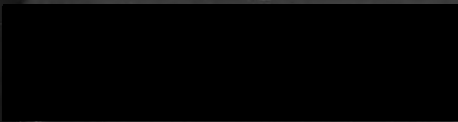
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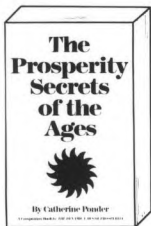
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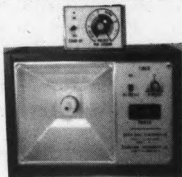
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I SEE BY THE PAPERS

by Curtis Fuller



QUOTE OF THE MONTH

Peer review clearly calls for being reviewed itself: to rid itself of male chauvinism and of intellectual domination by an old guard.

Fred Hechinger
New York Times
September 30, 1986

YOU ARE a bright, young researcher, affiliated with a medium-ranked college, and have come upon a brilliant hypothesis which you verify through careful research. Your future at the university depends upon your being published and you prepare a paper setting forth your ideas and the work that led to their verification.

You submit this paper to the leading scientific journal in the field and wait patiently for the editor's enthusiastic letter of acceptance. But you know there will be a delay because your paper has to go through an ordeal called "peer review." Then the fateful day arrives; your careful research is rejected on the most trivial grounds. It becomes clear, as you read the reasons, that

your "peers" did not even understand what you are talking about. You are a victim of the Establishment of which you are a part.

What went wrong?

Well, you are a woman.

You come from a good college but one that is not "fashionable" enough:

Your subject is too unorthodox.

In short, you are the victim of a rotten system. In consequence the doors to advancement and tenure may be closed to you.

Late in 1985 more than 3800 academics and scholars responded to a questionnaire on scholarly journals conducted by the American Council of Learned Societies. According to Fred Hechinger, who reviewed the Council's report in the *New York Times*, a majority of respondents to the questionnaire "said the process often overlooked pioneering voices in favor of conservative opinions sanctioned by the academic establishment or trendy views already approved by powerful intellectual in-groups. A typical complaint by one scholar was that a

leading journal in his discipline was influenced by 'a small circle of prima donnas who shut out any challenges to the theories on which they have made their reputations.'"



A SERIOUS SICKNESS

OF WHAT use are the scholarly journals? is the question we may well ask. They help support those scholars who are already part of the in-group. About a third of the questionnaire respondents said they rarely found articles of interest even in the leading journals.

There was widespread dissatisfaction with the peer review system. One complaint was that when young scholars seek university tenure their work "is often weighed for quantity rather than quality. . . . There is pressure to publish, though there is virtually no interest in content."

In addition, the survey found that if the researcher comes from a prestigious institution or uses "currently fashionable" ideas that do not upset the "elders," publication is far easier.

Obviously, something is seriously wrong with academic America. Instead of encouraging innovation the system discourages it. It may surprise parapsychologists, for example, to find they are not the only victims of this closed circuit. Apparently all the social sciences suffer the same discriminatory biases. In

fact, parapsychologists complain they are the special victims of discrimination because of their unorthodox subject matter. But they perpetrate the same crime.

What was it the Bible said about "casting the first stone"?



CHALLENGING DARWIN

IRVING KRISTOL, professor of social thought in New York University's graduate school of business, has proposed an approach that may quench the conflagration raging between evolutionists and creationists.

Kristol suggests there are so many conflicting theories of evolution that it cannot be taught as a simple scientific orthodoxy, that to teach it as such is an exercise in dogmatism. In other words, the competing theories of evolution are all full of holes. He writes in the *New York Times*:

"As things now stand, the religious fundamentalists are not far off the mark when they assert that evolution, as generally taught, has an unwarranted antireligious edge to it."

The popular approach to evolutionary theory says life evolved from inert matter and the original species eventually evolved into the species with which we are familiar through Darwinian survival of the fittest plus occasional mutations.

This popular approach is gener-



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ally taught as scientific truth, says Kristol, but it is nothing of the sort. The fossil record does not provide us with the spectrum of intermediate species we should expect to find. In addition, Kristol maintains that laboratory experiments show it is impossible for one species to evolve into another. We know there is evolution within the same species, he points out, but "the gradual transformation of the population of one species into another is a biological hypothesis, not a biological fact."

Trying to deal with this, some biologists suggest there have been "quantum jumps" through radical mutations. The problem here is that we don't know of any such quan-

tum jumps. So here's another speculative hypothesis.

Other biologists have proposed that life came here from outer space.

And, according to Kristol, a number of young biologists believe the differences between species are so profound as to make "the very concept of evolution questionable."



CHALLENGING CREATIONISTS

KRISTOL THINKS evolution should be taught "as a conglomerate idea consisting of conflicting hypotheses rather than as an unchallengeable certainty."

On the other hand, he says, "Creation is a matter of faith, not

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Does life continue?

What does one say to the bereaved?



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science." It is perfectly defensible theologically but it has nothing to do with the study of biology.

"Moreover, even if one wished to teach creationism in a high school course in religion, one would quickly find oneself in a booby trap." While theological minds offer all kinds of "subtle and sophisticated interpretations," Kristol feels these are best left to parochial schools and the churches.

Kristol's conclusion is that the current teaching of evolution in the public schools does have an ideological bias against religious belief because it teaches as fact what is only hypothesis. But, at the same time, religious instruction in the public schools should be avoided because it can so easily become a focus for conflict.

"If believing Christians are persuaded that their children are not exposed to antireligious instruction, one may reasonably hope that they will feel comfortable once again with this American tradition."

* * *

A COROLLARY to evolutionary theory has been proposed by Cyril Ponnamperna, director of the Laboratory of Chemical Evolution at the University of Maryland. Ponnamperna proposes there is a cosmic chemistry of life and that the genetic code in life on earth may reflect a chemistry that is universal throughout the cosmos. This idea has been suggested before

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but the scientist now believes he has experimental data showing that the amino acids and nucleotides which are the building blocks of life make life inevitable on earth. He told *Science News*, "If there is life elsewhere in the universe, chemically speaking it would be very similar to what we have on earth."



**"AND NOW,
THE AMAZING RANDI
WILL EXPOSE A FRAUD"**

THE ABOVE was the headline over a long article in the Worcester, Mass., *Sunday Telegram* on October 26, 1986. The article detailed the various exploits, real, exaggerated or imagined, of that self-appointed scientific "judge" James Randall Zwinge, alias James Randi, alias "The Amazing Randi." The article is a well-written report by Kay Bartlett of the Associated Press.

As an example of Carl Jung's synchronicity, which Randi would deny exists, there arrived at my desk on the same day an article on our honored subject by Prof. Hans J. Eysenck, who gives a considerably less felicitous picture of Randi than does Kay Bartlett.

Hans Eysenck, perhaps the leading research psychologist in Great Britain, is known for unorthodox views and for a willingness to attack Establishment thinking. He is interested, among other matters, in

investigating astrology and has positive views on parapsychology. He has done important research work and has been honored for that work. At the same time he sometimes goes off on strange kicks and this time he was out to kick Randi. Whatever for, one wonders?

It appears that before Eysenck is willing to let Randi expose a fraud he would like to expose Randi. What he is particularly angry about is Randi's participation in a radio show called "Hour 25" broadcast last July 25. The interview was conducted by Harlan Ellison, the author, and during its course Randi had some unflattering things to say about the astrological research of Michel Gauquelin and his former wife Francoise. It was this research that the Committee for the Scientific Investigation of Claims of the Paranormal (CSICOP) misrepresented and tried to cover up (see Dennis Rawlins' "sTARBABY," October 1981 FATE) and which Randi distorted during the interview with Ellison. This misrepresentation angered Eysenck and inspired his bitter attack in the September 1986 issue of a journal dedicated to scientific research into possible cosmic influences on human behavior.



UNFORGIVABLE INSULT

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Clean." Although he undoubtedly
has taken his publicity ideas from
Houdini who always attacked "spir-
itualism" publicly whenever his
showman's image needed a public
boost, Randi has improved on
Houdini's techniques. Such is the
nature of Establishment thinking
that Randi was given a \$272,000
grant by the MacArthur Founda-
tion for continuing his exposure of
"paranormal phenomena." This is
as unscientific and dubious an en-
terprise as ever received foundation
support.

Eysenck attacks him for what he
considers Randi's falsehoods dur-
ing the radio interview. He says,
"His statements are so full of un-
truths, wild inventions and absurdi-
ties that it would be difficult to even
list just the majority of these." Eysenck proceeds to list some of
them, nevertheless.

Randi stated that Gauquelin's
Mars Effect didn't prove out in U.S.
and Belgian tests. *Wrong*, says
Eysenck. The Belgian investigators
verified the Mars Effect and refused
to publish the data. The U.S. study
was positive but then was juggled so
the results disappeared, as docu-
mented by Patrick Curry in the
course of a detailed investigation
reported in *Zetetic Scholar*.

Eysenck is incensed by Randi's
statement that the Gauquelin data
"mysteriously, subsequently were
lost in a fire"—implying that all this
is "strange and may be contrived."

Eysenck says, "That is not only wrong but a stupid and unforgivable insult to the honesty and integrity of the Gauquelins."

After listing a number of other untruths and errors in Randi's interview, Eysenck concludes: "Such a person . . . has no right to be heard in a scientific debate. The MacArthur Foundation has dishonored itself by funding his 'research' which has no scientific standing . . ."



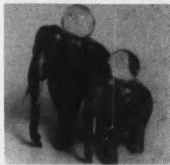
MORE OF THE SAME

WE HAVE read a transcript of the Hour 25 show and note more of Randi's errors than Eysenck has pointed out, including the following:

- The Gauquelin incident occurred before CSICOP was organized. Untrue.
- The so-called cover-up was not really a cover-up but the result of CSICOP's not taking the whole project seriously. Untrue. CSICOP went to great lengths to test the data, then to refute them, then to cover them up and finally to try to squirm out from under the onus of the expose.
- Randi implies that the Gauquelins had previously discovered a chance correlation and then proposed that it be investigated, already knowing that the results were positive. Absolutely false.
- Randi's explanation of the theme "sTARBABY" misses the

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mark completely. In actual fact, the Tarbaby of Joel Chandler Harris' story was contrived so that when Br'er Rabbit hit the Tarbaby he would stick to it and the more he hit it the harder he stuck. That's what happened to CSICOP.

●Randi still denies that there's a Mars Effect in Gauquelin's data. Either he does not understand the data (an impression one does not get from Rawlins' account of Randi's actions) or he is telling another untruth.

●Randi refers to his \$10,000 challenge and his guarantee to give this \$10,000 to "any person who can provide evidence of any paranormal, occult or supernatural claim of any kind" and adds that he never expects to have to pay the \$10,000. Here he tells the truth. According to Rawlins, Randi has privately boasted, "I *always* have an out."



NOTE

● If you've been calculating the speed of sound in air at 741.5 mph, I'm sorry to inform you, you've been wrong. George Wong, a senior research officer at the National Research Council in Canada, has recalculated it at 741.1 mph. Although Wong's finding won't make much difference for most practical applications, scientists have been amazed to learn this fundamental constant they have been using has been wrong.

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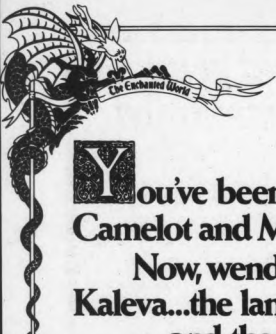
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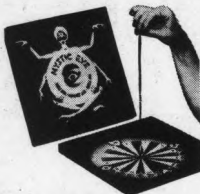
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MOST SCIENTISTS, basing their ideas upon the findings of our Mars landers, doubt that any form of life exists on Mars today. The best chances for onetime life, says Christopher McKay, astrophysicist at NASA's Ames Research Center in Mountain View, Calif., may someday be found as microfossils in the lake-bed sediments of Mars.

McKay's opinion is based on studies done in the ice-covered lakes of Antarctica, which McKay and other Ames scientists believe are similar to those that once existed on Mars. These Antarctica lakes have very high levels of oxygen and nitrogen beneath their ice cover and are suitable for algae, bacteria, protozoa and fungi to exist. But such life would long since be extinct on Mars because of the drying and cooling of the red planet, most scientists believe, although a few hold out for microorganisms still existing within some of the deep-lying rocks.



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Most of the employed dance therapists work for hospitals or health care centers where they are part of a broad activities program. Dina Demos, a Chicago dance therapist, says that people who do not have access to the therapist should "get movement into your life, even if it is nothing more than frequent movement of neck and shoulder muscles to prevent stiffness from setting in. Then if you begin to move with some grace and to the rhythm of music that pleases you, it will make you feel better about yourself."



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of a job shift knows how difficult this can be—although it wasn't recognized until recently by employers who continually changed the shifts of individual workers. A similar problem affecting millions of Americans is jet lag. Anyone who has traveled long distances by air knows how difficult it is to get accustomed to a new rhythm after passing through a time change.

Now Charles Czeisler of Brigham and Women's Hospital in Boston thinks these human circadian rhythms may be easily reset by a technique which should have been obvious all along—therapeutic exposure to bright light. More studies are necessary but Czeisler's study suggests the proper application of bright light may easily reset your biological clock.



SMELLING OUT HOAXES

WE ON THE staff of FATE are a prime target for hoaxes. These days we rarely fall for them because we've developed a nose for smelling them out. We realize that much of the material we cover makes us vulnerable and we are not only careful in our checking but gun-shy. We have learned to "sense" when things sound right and when they don't. This is a facility many of our colleagues on the news desks do not possess.

Here is one example of what we all have to contend with.

An artist named Joey Skaggs (and let me tell you I'm not sure that even is his real name) has made a hobby during the past 20 years of working scams on newsmen. Some of his hoaxes have been pretty elaborate. He has appeared in print and gone on national television under such pseudonyms as Joseph Gregor, Jo Jo the Gypsy and Joe Bones. And he has really hooked some of these people.

Early in May 1986 as Joe Bones he appeared on ABC-TV's *Good Morning America* to promote his "Fat Squad"—a group hired to follow overweight people around and forcibly restrain them from overeating. The day following old Joe Bones' appearance, David Hartman, host of *Good Morning America*, apologized to his viewers for the hoax. By this time, however, the story had made the wire services and had already been picked up by such newspapers as the *Philadelphia Inquirer* and the *New York Daily News*.

Another of his scams appearing on *Eyewitness News*, according to Skaggs (and don't necessarily believe this just because he claims it's true), was a documentary on his fictitious bordello for dogs.

"They said I was making money forcing dogs to have sex . . . that I was injecting female dogs" with a drug that aroused them, Skaggs told the editors of *Media Industry Newsletter*. He said the reporters

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never bothered to inspect his operation but just took him at his "bizarre" word. "They interviewed veterinarians, the ASPCA and me. I told them the dogs loved it." He was subpoenaed by the New York State Attorney General and says "they never had the integrity to come back and admit they were had."

Next month we'll tell you more about the crazy hoaxes successfully perpetrated by this practical joker—such as pretending to be a gypsy and organizing a march on the New York City Hall to have the gypsy moth renamed.



IMPENDING QUAKE

LAST AUGUST a series of earthquakes in Chalfant Valley near the Nevada border east of Yosemite National Park concerned seismologists. The quakes seemed to portend an impending super-strong earthquake of seven or almost eight on the Richter scale according to a summary report by Richard A. Kerr in *Science*. The projected quake would not take place in the San Andreas fault area but on the lightly populated California-Nevada border. There is a seismic belt here with two unbroken sections along the White Mountains and increasing strains threaten these sections. Robert Wallace of the U.S. Geological Survey says breaks in this seismic gap cause the quakes.

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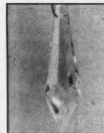
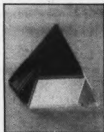
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The interval between breaks historically has been 22 to 43 years; the last was 32 years ago. Wallace says the break could come anytime.



CHANGING CLIMATE

CLIMATIC changes do not require aeons of time. One of the theories about the rhythms that cause glacial ages is called the Milankovich cycle which calls for the earth's axis to be more tilted and for earth itself to come closest to the sun in July rather than in January as is currently the case.

John Kutzback of the University of Wisconsin says that the latest models of climate show how changes in the earth's orbit 9000 miles ago changed the pattern of the monsoons and created an east-west band of lakes and swamps in areas of North Africa that are now semiarid. Summers in the northern hemisphere at that time received seven percent more sunlight than they do today and the winters received less; this shifted the monsoons.



CORRECTION

OWING to an editing error, two figures using kilometers were translated incorrectly into miles on page 32 of last December's "I See by the Papers." Four-hundred kilometers is 248 miles, not "about 25 miles," and 2000 kilometers is 1240 miles, not "125 miles."

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TALES OF MEN WITH TAILS

On the other side of the river and beyond the distant hills there dwells a peculiar tribe of not-quite-human beings. . . .

By Michael Goss

“**L**OOK, TUAN, look!” the corporal gasped, and pointed with shaking finger. “Look, he has a tail — it’s not a man — it has a tail!”. . . . Dennis looked, following the pointing finger, then bending down, looked long and closely. It was as the corporal said. The man possessed a tail — a long hard protuberance that projected from his spine for about four inches. . . .”

Despite this “Si Urag of the Tail,” central curiosity in Oscar Cook’s curious yarn of the same title, definitely *is* a man. Dennis, the hero, meets him when investigating a series of weird disappearances which have brought terror to the Sabah district of northeastern Borneo* over which he holds jurisdiction. Captured in the act of carrying off a sentry, Si Urag settles on the hut floor (digging a small hole in the soil to accommodate his tail so that he can sit comfortably) and tells his story.

He is the last survivor of a Murut race successively decimated by

plague, Malay slavers and tree-dwelling dwarfs. These last did not kill him immediately because they saw that, like them, he had a tail; in any case, before they could take further action, most were ensnared by a giant man-eating orchid. To Si Urag, an outcast from birth due to his caudal peculiarity, this carnivorous plant became a savior to be honored with living sacrifices: animals *and* humans, including those unfortunates who have disappeared from their villages. The story ends as members of Dennis’ party empty their guns into the monstrosity, just after Si Urag has performed a last act of homage by throwing himself into its maw.

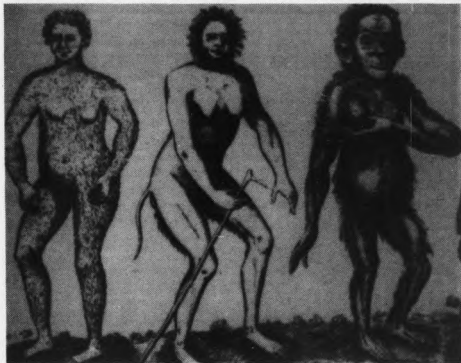
“Si Urag” is fiction. Yet the tailed men of Borneo (as the writer probably knew) had been recorded for centuries as sober fact. A 1653 account relates that someone just returned from the Dutch East Indies informed the anatomist Dr. Harvey that “in the remote places of the island of Borneo there is a certain kind of tailed men.” One captured specimen had “a thick fleshy tail of a span long” (approximately nine inches).

*More properly, Sarawak. “Borneo” is used here in its geophysical rather than political sense.

Conceivably the speaker was referring to the Poonangs. A September 1860 supplement to the Dutch publication *Vereeniging Christelyke Stemmen* describes them as the shy inhabitants of the Bornean interior with faces more prominent than those of other tribes and excessively wide mouths. They spoke a purely monosyllabic tongue unrelated to neighboring native languages. Another reason not much was known about the Poonangs was their habit of taking

fright easily — a habit that led them to go into hiding and perforate the source of their annoyance with poisoned darts shot from blowpipes.

"But the most remarkable feature of all," the article continues, "is that they have tails like the animals and which are longer in one individual than in the other, while those of the females are very short and of a softer kind than with the males. The common size of this appendage is between three and five inches. On the whole . . . it is hard, stiff and



Tailed men figure prominently in early speculations about human evolution. In this 18th-Century illustration the tailed *Homo luciferus* was supposed to represent a form of uncivilized humanity which pre-Darwinian writers held to be intermediate between mankind and the apes.

nearly immovable which makes sitting an impossibility." Consequently the Poonangs carried around wooden blocks with holes sunk through them to act as chairs when they sat, "first having carefully put their tail in the perforation."

The Poonangs were said to be widely distributed throughout inland Borneo. A Mr. van Houtrop saw three who had been taken prisoner in the province of Brouw and after examination pronounced their tails "neither a sham nor a diseased excrescence." He hoped to trans-

port some (dead or alive) to Holland for the benefit of the Royal Academy of Sciences. As late as 1904 the *Morning Chronicle* reported that a German traveler had seen a six-year-old "Poenan" boy with a tail "not very long, but flexible, hairless and about the thickness of one's little finger."

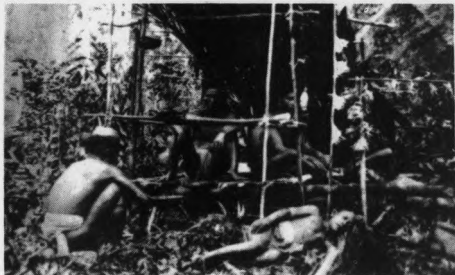
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ACCOUNTS of physically bizarre folk dwelling in lands almost as unknown as the far side of the moon reach back to Classical times. Beside the headless people with eyes in their chests and dog-headed occupants of Libya recounted by Herodotus in the Fifth Century B.C., tailed men must have sounded positively ordinary. And in the Fourth Century B.C. Ctesias wrote of Indian tribes like the Sciapodes whose single foot enabled them to outrun any mere biped and served as umbrella or sunshade. Megasthenes described people with ears big enough to act as both mattress and cover when they needed to sleep.

Generally speaking, belief in these oddities declined as exploration and trade penetrated previously unknown lands. Yet somehow the tailed-men stories survived this process of erosion. Far from disproving such claims, the gradual exploration (and exploitation) of the Old World's tropical expanses brought additional rumors to the attention of Westerners.



When animal-skin costumes retained tails of their former owners, some observers may have thought tails belonged to present owners.



In turn-of-the-century photograph of Punans in Sarawak, nomadic natives take up temporary shelter in simple jungle hut. Persistent legends of "Poonangs" — possibly the Punans — allege that these people possess prominent tails. Despite reports and rumors claim has yet to be verified.

In India — long seen as the home of all kinds of fabulous beings, including Ctesias' dog-headed folk who spoke in barks and wore tails like dogs "but longer and more hairy" — male rulers of the Ranas supposedly sported tails which could be wagged from side to side: status symbols, proof of their divine ancestry. When the mysteries of India showed signs of beginning to pall, reports of tailed folk came from ever-tantalizing Tibet where sometime prior to 1806 Capt. Samuel Turner heard of mountain dwellers "with extremely short straight tails which . . . were extremely inconvenient to them, as they were inflexible." They solved

this problem after the fashion of Si Urag by digging holes for themselves when they wished to sit down.

European involvement in south-eastern Asia brought more reports of the same, such as Henri Maitre's turn-of-the-century narrative mentioning a Nam-Noung tailed race testified to by the Moi. Described as primitive wanderers, they were alleged to be small and physically unusual quite apart from their tails. The Moi said they had thick reddish hair, limbs that did not bend (owing to a lack of knees or elbows!) and a knifelike forearm by means of which they cut paths through the jungle. But, as Bernard Heuvelmans wryly remarks, the inhab-

itants of Annam accused the Moi themselves of possessing tails!

To the far south where Asia disintegrates into a series of islands, the same stories were told by different travelers. Skeat, the great authority on Malay folklore, found the "Orang Ekor" sporadically reported across the peninsula, again as a vestigial, elusive race shunning human contact and wearing only the most rudimentary clothing — bark loincloths from beneath which peeped the wearer's tail.

Quite the equal of the Poonangs and of Purchas' Filippino oddities were the folk reported by John Janssen Struys after his visit to Formosa around 1650. A tailed man was captured after he murdered a person who had strayed from the main party. The prisoner attributed his tail (a foot long, "covered with red hair and very like that of a cow") to "the effect of the climate, for all the inhabitants of the southern side of the island . . . were provided with like appendages." Struys, until then skeptical of such tales, so to speak, could not deny what his eyes told him, which was "that this man had a tail I so distinctly saw as that he had a head." Struys wrote that he witnessed the execution (by public burning) of the tailed man.

Not surprisingly, considering Africa's reputation as a place of marvels, travelers returned from the Dark Continent with a quota of

tailed-men narratives. Most famous of all were the Niam-niams of Abyssinia (Ethiopia) and around the mid-19th Century white visitors seemed almost to vie with one another in reports of them.

First came C. L. du Couret with his 1849 account to the Academy of Sciences in Paris about the "Ghilanes" who were notable for "the external prolongation of the vertebral column, which in every individual, male or female, forms of a tail of [up] to three inches long." This much he deduced from interviewing a slave who owned (in addition to a tail!) the ability to speak good Arabic. At least three other European visitors to Abyssinia heard comparable things.

In 1851 M. de Castelnau reported that a group of male and female Niam-niams caught sleeping in the sun and slaughtered by the Haous-sas all had tails of 40 centimeters (15 ½ inches) and three centimeters (1 ¼ inches) in diameter. Presumably the tailed folk seen by a priest 15 days south of Herrar (and duly related by d'Abbadie, also in 1851) were also Niam-niams, although he noted that only the men had tails — adding that he had seen 15 of these individuals and was "positive that the tail is natural."

But when writing of *his* Abyssinian travels 10 years later, Dr. Joseph Wolff asserted that there were tailed folk of *both* sexes. Some near Narea had appendages strong

enough to fell a horse!

Around the same time Dr. Hubsch's attention was captivated by a (tailed) female slave who, her owner disclosed, belonged to the Niam-niam. The dealer assured him that males and females alike had tails of no less than 24 inches, though on Hubsch's own testimony this particular woman's was a beggarly couple of inches: smooth, hairless and terminating in a point. Nor did he fail to notice how her teeth were planted in curious forward-inclining sockets (the canines were filed). In keeping with this unprepossessing visage she ate raw meat and seemed uncomfortable in clothes — understandable enough, since her tribe reputedly lived in a state of total nudity.

Tailed natives appeared occasionally in the slave markets — some dealers were said to dock their tails to make them more salable — but the master of the one Hubsch saw complained that despite the low asking price nobody was interested in her. Apparently prospective customers didn't mind the tail so much as her partiality for human flesh; on top of everything else her tribe supposedly ate their own deceased relatives as well as their prisoners-of-war. Hubsch wrote that on another occasion he saw a man of the same race but again his tail (which bore a few hairs) failed to measure up to the promised two-foot length. In fact it was only half an inch long.

The Niam-niam spoke a primitive language (with a few Arabic words thrown in) but this, like their preference for nudity, didn't mean they were uncivilized. They planted maize and wheat and raised cattle. Du Couret remarked that besides the obvious difference they were an unexceptional, handsome Negroid race. It seems a little puzzling why or how he missed the tokens of cannibalism — the forward-pointing teeth — which so repelled Hubsch and potential slave-buyers. Perhaps the tailed folk referred to collectively as "Niam-niam" were actually several distinct peoples, while the tailed "Nya-nyas" or "Niag-namnaus" who, Lynch wrote in the *Levant Quarterly Review* for April 1861, dwelled on the White River three days' travel from Khartoum may have been different again.

* * *

WESTERN wonder-seekers, who assumed that all out-of-the-way African tribes wore tails, would have been astounded to learn that these tribes often believed the same thing about *them*. "Yes," replied a village headman in 1861 when Dr. Livingstone asked if he had heard of cannibals or people with tails, "but we have always understood that these and other monstrosities are met with only among you seagoing people." It explained, for instance, why white men wore breeches; obviously they were ashamed of their monkeylike

tails. One Victorian explorer of central Africa was reportedly plagued by requests from native princes who wanted to see his tail.

But this was just the latest variant on an ages-old slur leveled at Britons. "That an Englishman cannot travel in another land by way of merchandise or any other honest occupying," raged the outspoken mid-1500's reformer John Bale, eyeing the "manifest lies" of continental monks and priests, without having it "thrown in his teeth that all Englishmen have tails." It was an insult most frequently hurled at them by the French.

For their part the English leveled the same charge at rival nations — a 1653 source claims that among 700 Irish put to the sword during the storming of Cashell "diverse had tails near a quarter of a yard long" — or sometimes against each other. There was no reason why a good nationalist insult shouldn't be turned into a regionalist one. Kent, the English county closest to France, was often said to harbor a population of men with tails.

In the early years of this century sailors traveling by train to join their ship at Plymouth, Devon, caused a stir by leaning out of the carriage windows, "chaffing the people at the stations and asking them about their tails."

The Devonians doubtless regarded that as an unfounded slander, having brought up their children to

believe that it was the folk of neighboring Cornwall who had the tails. Antiquarian and folklorist (and Devonshire man) the Rev. Sabine Baring-Gould could still recall his childish disbelief when a friendly Cornish bookseller vehemently scouted the suggestion: "I believe I satisfied my mind that the good man had sat his off and my nurse assured me that such was the case with those of sedentary habits."

In maturity he could no longer subscribe to the belief, nor could most of his countrymen — at least so far as the idea of tailed *Englishmen* or whites in general was concerned. But there were all those travelers' accounts, many of them from Christian gentlemen or other unimpeachably honest observers. . . .

In fact it is hard to dismiss all the material on the Poonangs, Niamniams and the rest as nothing more than reworked, revived travelers' fantasies or mistakes inspired by meetings between careless observers and large members of the monkey family. Quite clearly, these reporters identified the caudated (tailed) beings they saw as *human* — primitive, maybe, but patently human. They wore clothes (sometimes) and spoke recognizable languages; some planted crops, used tools and worked metals.

But slowly the suspicion grew that tailed people were more closely related to monkeys than to men. In this way they provided fuel for

speculation in the pre-Darwinian stirrings of thought about the evolutionary relationship between man and ape. If man had sprung from the monkeys (which is more than Darwin ever suggested), these tailed races hadn't sprung quite so far as the rest of us.

Something along those lines seems to have occurred to the eccentric James Burnett, Lord Monboddo, whom Dr. Johnson mentioned derisively as "a Scotch judge who has lately written a book about the origin of language, in which he traces monkeys up to men." Monboddo's enthusiastic approval of the evidence for tailed humanity didn't win a tolerant audience for the other arguments in his six-volume *The Origin and Progress of Language* (1773-1792) any more than did his opinion that mankind would have been all the better for having tails, if only as a more adequate means of expressing its emotions.

He was said to have been profoundly disappointed when Sir Joseph Banks returned from the South Seas unable to confirm that he'd seen tailed men anywhere on his travels. "Other people have strange notions, but they conceal them," said Johnson. "If they have tails, they hide them; but Monboddo is as jealous of his tail as a squirrel."

* * *

THEN CAME Darwin and some of what Monboddo had said

seemed a little less ludicrous. *Homo caudatus* might even be the conjectured "missing link" in the monkey-to-man series. "The question has often occurred to me," Carl Bock mused in 1881, "whether Mr. Darwin received the first suggestion of man's simian descent from the fables concerning the existence of tailed men . . . or whether the natives of the Malay Archipelago and the South Sea Islands, having read the *Descent of Man*, have conspired together to hoax the white man with well-concocted stories of people possessed of tails, living in inaccessible districts, and maintaining but slight intercourse with the outer world."

The second proposition, as we have seen, was chronologically impossible because the stories of tailed men had been around long before Charles Darwin. The germ contained in the first statement, though, was a theoretical possibility: Tailed Man might be an intermediate stage in the Darwinian process.

Unhappily, this theoretical possibility never evolved into anything like confirmed fact. When looked for, the tailed men strangely vanished; when hints and rumors were followed up, the trail petered out. Bornean travelers found the Poonangs always lived a few days away from where they happened to be — never where they *were* — and native sources of information weren't exactly beyond reproach. Whites

found them unhelpfully vague when it came to defining precisely where the tailed folk lived. Those who tried to pursue the casual directions usually ended up disillusioned.

Perhaps, Frank Hatton suggested, the myth arose from an occasional tribal custom of wearing monkey skins around the waist, tails dangling down behind so that at a distance the wearer resembled one of the fabled race. This wouldn't explain the cases where the witnesses saw those tails at close range, however — examined, handled and measured them — but the fact remained that the tailed people had a tendency to be missing when actively searched for.

In one instance the aborigines named in some of the more exciting reports *were* found. The Poonangs, or at least a tribe with a similar name, are still with us. The Punan occupy an area straddling the borders of Sarawak, Brunei and the Kalimantan district of northern Borneo and conform in certain respects with the tailed folk of the 1860 Dutch source. Nomadic hunter-gatherers confined to the forest (although that way of life is changing as many settle down to become farmers), they live in groups of 30 to 40, building simple structures and moving from one area to the next as the forest's supplies of tapioca and game are exhausted. They are also famed for their skill with the blow-pipe and may be the last Bornean

people actually to manufacture these weapons.

But there the resemblance ends. The Punans do *not* have tails. It may be that despite the similarity of the names they are not the Poonangs of historical records. Some anthropologists think that "Poonan" was formerly applied to any party of people wandering the jungle to collect its produce — perhaps only temporarily — instead of to a specific tribe.

Some Victorians hoped that the tailed men existed as an unknown race of primitives left behind or sidestepped by the evolutionary march toward the perfect form now exhibited by mankind. Linnaeus had implied as much in the 10th edition of his *System of Nature* (1758) when he distinguished between *Homo sapiens* and *Homo monstrosus*, a loose classification of weirdly-made humans which included the tailed satyrs (*Simia satyrus*) who were nearer to apes than to men. His pupil Hoppius thought that *Homo luciferus* (named for the devilish tail) was about midway between *Homo sapiens* and the ape kingdom. Whatever else was true, it was plain that they must be inferior to the rest of humanity. Here, perhaps, is a key to the persistence of the belief.

* * *

IF STORIES of tailed men signified a romantic response to the mysteries locked up in faraway

places, they also reflected the tellers' sense of superiority. Tailed Man was a symbol of the bestial origins above which the human race had risen. Hence the aptness of that symbol for purposes of insult: your less-civilized neighbors carried tails as proof that they *were* less civilized.

As the young Baring-Gould had once believed of the Cornish, "I looked upon those who dwelt across the Tamar as 'uncanny,' as being scarcely to be classed with Christian people." Of course it was no accident that theologians considered Satan tail-free until his fall from grace, at which time the former bright angel had grown one as a visible sign that he was now degraded to the level of a brute beast.

As a result, between the 17th and 19th Centuries readers not only could believe in the tailed races attested to by travelers but simultaneously could believe the worst of them. They were not merely primitive but also morally unenlightened, if not actually depraved. Du Couret's "Ghilanes" were "all idolaters and cannibals." Hubsch was told the Niam-niams had "an utter disregard for morality, incest and adultery being common," and had no religion. Perhaps worst of all, they made poor slaves owing to their taste for human flesh and Hubsch was assured they had been known to massacre and eat children placed in their charge.

Yet, all else aside, there is no doubt whatever that tailed people — or, more accurately, tailed individuals — are a fact of nature. Pediatrician Joseph Warkany, author of *Congenital Malformations*, writes that persons born with tails are "obviously very rare, but individuals born with tail-like appendages *do* exist."

All humans have a "tail" in their earliest moments of existence, but usually by the fetus' eighth week of development it disappears when the four terminal vertebrae fuse into the coccyx. Very occasionally, however, they fail to do so and may even extend to form a boneless, mobile and bare (or scantily-haired) growth projecting some way beyond the buttocks. These pseudotails seldom exceed lengths of four to five inches. They may be straight, segmented or curled and (as Dr. Warkany adds) can be wagged from side to side. Unlike Si Urag's they are normally soft and are removed by a simple operation.

Authorities stress that they are essentially no more than a minor congenital abnormality and not an especially common one. A researcher uncovered only 22 reliably-recorded cases in medical history, which would explain why the phenomenon has tended to arouse overdramatic reactions down the centuries. The latest reports come from China where the Xinhua news agency mentions two tailed chil-

dren born in 1984, the second (from Hanzhou, Zhejiang) having a smooth, flesh-colored tail four inches long and one-third of an inch in diameter. And as if to corroborate what the medieval French used to believe, there have also been tailed Englishmen: a boy born at Newcastle around 1882 had a 1½-inch appendage which he was said to wag when happy and in 1934 a three-inch, piglike equivalent which X ray revealed to be boneless was removed from a five-week-old child in a London hospital.

But what of whole tribes — the Niam-niams, the Poonangs — who reportedly flourished tails as racial characteristics? In early times it would have been easy for incautious or optimistic marvel-seekers to suppose that freakishly-adorned solitary persons they met were typical of whole nations. Yet in Struys' account a man with a tail not under a foot long says that in his country such decorations were the rule rather than the exception and while he couldn't rival this in terms of length, Du Couret's slave claimed he was only one from a people of over 30,000. Unless either writers or speakers were talking for effect (or joking!), the trait sounds more common and more extensive than

medical science acknowledges.

It is just feasible that within isolated, inbreeding simple communities an atavistic trait such as retention and even development of the tail could be handed down through successive generations. The Rana rulers of ancient India may have demonstrated this on a confined scale, as did a case known to Dr. Hubsch in which the son of a Constantinople physician was born with a half-inch tail just as his grandfather had been. Among smaller populations segregated by choice or environment the "rogue genes" responsible for producing this sort of reversion might have passed from family to family, ending in to what all intents and purposes was a race which shared it as a local physical characteristic.

Yet we would need to ask what became of them, why no tailed race has ever been found in modern times. Perhaps there came a day when the tailed people found they were segregated no more. Open to decimation by the forces that fell on Si Urag's tribe — slavers, disease, antagonistic neighbors — they could have passed into folklore before the world had a chance to realize that they were more than a fable.



MIRACLE OF THE DOVES

Were the doves worshipping
the Virgin or responding to a
mysterious force of nature?



By Hilary Evans

AT CHRISTMAS the Portuguese sing a popular song which contains these lines:

*The dove goes flying
flying so fleet
to see who'll be first
at the Virgin's feet.*

This popular association of doves with the Virgin Mary seemed to be given a real-life demonstration between 1946 and 1966, when, as a kind of public-relations exercise on behalf of the Catholic Church, statues of Our Lady of Fatima were carried in procession in many parts of the world. In the course of these journeys, doves came to be so closely associated with the statues as to inspire widespread belief that something miraculous was happening.

The statues in question weren't

just *any* statues of the Virgin but ones that purported to represent the Virgin as seen in a vision by a group of peasant children at Fatima, Portugal, in 1917. In fact, recent research has shown that the entity seen by the little visionaries and sketched at the time in accordance with their verbal descriptions in no way resembled the conventional Virgin that stands today in the sanctuary at Fatima and of which duplicates adorn Catholic churches throughout the world. All of these statues of the Virgin of Fatima portray the conventional stereotype, a beautiful young woman wearing the traditional blue robes.

Fatima has been a place of pilgrimage ever since the 1917 visions but of course there are many who for financial or health reasons are unable to make the pilgrimage. In 1943, when Portugal was one of the

few nations not caught up in World War II, the Fatima statue was first taken in procession to other locations in Portugal. This was such a success that other places asked to be favored with the same privilege. And then, at a Catholic conference in 1946, after the war's end, the delegate from Luxembourg drew cheers when he suggested that "a statue of the Virgin should leave Fatima and travel round blood-stained Europe carrying a message of peace."

Thus began the pilgrimages that made the Virgin of Fatima the world's most widely-traveled statue. That same year one crossed the Atlantic to Brazil. Later, in the 1950's, it traveled to other parts of South and Central America. Further visits were paid to African countries, Pacific islands, Vietnam and southern Europe.

In all these places the pilgrimages provoked enthusiastic outbreaks of popular acclaim. Inevitably, too, came reports of skeptics who were instantaneously converted and other miraculous happenings. In Sri Lanka (then Ceylon) the sun "danced" over the procession. In Colombia rainbows were seen at noon on a clear sunny day. Less happy occurrences also took place. At a village near Bilbao a peasant refused to lend his horses to pull the carriage carrying the statue, saying there was too much work for them to do on his farm. But as the statue

arrived at the village, a thunderstorm broke out and with a single stroke of lightning both of the farmer's horses were killed, a salutary reminder that the God of Mercy is also a God of Vengeance.

Beyond question, though, what caught the public imagination were the remarkable events involving doves.

MYSTERIOUS ATTRACTION

IT WAS in the course of the statue's second journey, on November 28, 1946, that the so-called Miracle of the Doves first occurred. A pious person had purchased some white doves which as a symbolic gesture she released while the statue was being carried in procession through the streets of Bombarral, notoriously one of the most skeptical towns in Portugal. According to one account:

The doves took their flight; but instead of scattering to the four corners of the sky, they circled over the heads of the pilgrims. Then all five were seen to land on the carriage bearing the statue. They climbed through the heaped flowers at its feet and stopped in front of the pedestal, which they touched with their beaks as though to kiss it. And to everyone's amazement, they stayed there as though in prayer.

Several days later the procession arrived in Lisbon. By now a great crowd had gathered to see the sight. Despite the firing of ceremonial

cannons, fireworks, loudspeakers, organ music, spotlights, mischievous children and the attention of the crowd which showed itself in every kind of way, the birds stayed at the feet of the statue. Three of them were still there eight days later.

This kind of picturesque occurrence tends to catch the attention of the media and the imagination of the public. The seal was set on the prodigy when Cardinal Cerjeira, Cardinal Patriarch of Lisbon, in his Christmas message to the faithful spoke of the doves as a heavenly "sign," a symbolic promise of peace and a renewed assurance of the merciful attentions of the heavenly Mother.

Then came news that precisely the same phenomenon had occurred in Rio de Janeiro. Nor did it stop there. As attested to in hundreds of press photographs taken in the course of the worldwide pilgrimages, doves seemed drawn by some mysterious attraction to the statues of the Virgin almost wherever they went.

"Almost" — because in certain countries, notably in Africa, where the Catholic Church was not supreme, it was noted that the doves did not manifest. The popular explanation for this was that the doves did not feel at ease among unbelievers.

They were not, of course, always the same doves, any more than it

was always the same statue. It would have been remarkable, but hardly miraculous, if two or three doves had attached themselves to a particular statue at the start of a particular journey and remained with it throughout. But, incredibly, the original doves were replaced by *other* doves, in a kind of relay. It is not surprising that commentators took to referring to them as the Virgin's "guard of honor."

Some doves stayed with the statues for a few hours only. Others spent two or three days with them. One particularly faithful dove kept company with its statue for three weeks. The number of birds varied but averaged two or three. Sometimes a whole cluster showed up; other times a single bird kept a solitary vigil.

Moreover, it wasn't only when the statues were being carried in procession that the doves gathered at their feet. The same thing happened while the statues were in transit between one town and another. Doves crossed from Spain to France by ferryboat along with the statue; doves left Florence, Italy, in the helicopter carrying the statue; doves stowed away in the hold of the aircraft that took the statue back to Portugal.

Needless to say, once the phenomenon had caught the public imagination, all manner of further marvels associated with the doves were reported. A poor peasant from Far-

amontaos, Spain, meant to give an offering of two pesetas, all he could afford, to the Virgin, but seeing that others were giving 25 pesetas, he felt he should do the same. But when he put his note in the plate, one of the doves stepped forward, seized his offering in its beak and let the note fall to the ground. The peasant put it back but the dove repeated its performance and did so five times until the peasant went in his perplexity to a priest. The priest explained that the dove had realized the peasant was giving more than he could afford and that the Virgin didn't wish him to make so great a sacrifice. When the peasant donated only his original two pesetas, the dove allowed his offering to remain on the plate.

In a suburb of Madrid a little girl was lying ill, disappointed because she wouldn't be able to see the procession with its attendant doves. But when the procession passed her house, one of the doves flew in at her open window and perched for a while at the foot of her bed before flying off again to rejoin the procession.

A similar but even more remarkable incident occurred at Irirzun, where one dove stayed until the following year. Another dove that took up residence was one that accompanied the statue when it stood overnight in the garden of a convent at Huarte. When the statue continued on its way, the nuns

asked that one of the doves be left with them as a souvenir. The bird stayed with them for months and even found a substitute home at the feet of a statue of Our Lady of Lourdes which stood in a grotto in the convent garden.

Many people continued to be skeptical. One woman in the crowd remarked to her neighbors that the pigeons were trained birds, like those in circuses. That instant a dove left its place at the foot of the statue, flew directly over to her and pecked her hand until she admitted her error.

Particularly skeptical, as always, were the journalists. In 1949, when the statue came to Bogota, Colombia, a know-it-all reporter prepared an article claiming that the whole business of the doves was faked. But his wife, who believed in the miracle, placed a statuette of the Virgin of Fatima on her husband's desk. In the middle of the night they were wakened by a curious noise from the husband's workroom. Getting out of bed to investigate, they saw that three doves had flown in through the open window and were perched on the desk in front of the statuette, in an attitude of veneration. It goes without saying that the hardheaded journalist repented of his skepticism and his article was never published.

Dozens of such stories were collected and recounted uncritically by the Catholic press. Such stories

have been exchanged among believers throughout history and are the traditional mythology of religion, believed by some, rejected by others. It is not my purpose to pass judgment on them. I quote them simply to illustrate the climate of public opinion which grew up as a result of something that was undoubted fact, evidenced in hundreds of photographs: the partiality of the doves to the Fatima statues.

THE FACTS

WHATEVER we may think about the marvelous stories, there seem to be some basic facts which, if we can trust the newspaper accounts, are sufficiently reliable:

- At least 30 different statues, of painted wood, representing the Virgin Mary as she is supposed to have appeared to the visionary peasant children of Fatima, were accompanied by doves or pigeons wherever they were taken in procession.

- No other species of bird behaved in this way.

- Probably most of the birds were purchased by devout persons for the specific purpose of releasing them during the procession. But on some occasions wild birds were attracted, although sometimes the "tame" birds would drive the wild ones away (in what we feel is a somewhat un-Christian manner!).

- So great was the force of attraction that the birds would stay with

the statue despite all the noise and distraction of the processions and church ceremonies or the unfamiliar circumstances of travel in vans, boats and aircraft.

- At no time was any obvious constraint put on the birds. Skeptics accused the organizers of the processions of attaching the birds to the statues with threads and many attempts were made to verify this allegation. But neither threads nor adhesives nor any other physical means of attachment was ever found.

- Although food was frequently offered the birds, food does not seem to have been a main attraction.

- So many accounts speak of the birds' astonishingly humanlike actions — for instance, in seeming to kiss the statue or turning to a preacher as if to listen to him — that this too seems to be based on fact.

But it does not follow that the interpretation the crowd placed on these things was equally factual. A bird's action may have *looked* to onlookers like kissing but it may have been part of its natural behavior.

The events lent themselves to all kinds of interpretation. In Paris on December 8, 1952, a dove flew and perched on the head of Scotsman Hamish Fraser, a former Communist now converted to Catholicism. Overcome with emotion and blinded with tears, he was convinced that

this was no accident; he felt an overwhelming certainty that if he prayed then and there for his family, his prayers would be more effective than usual, so he rapidly said a prayer for each of his numerous children. He said he was sure that Mary, who in her original messages at Fatima in 1917 had urged the world to fight Communism, had used the dove to show that through prayer Communists like him might be converted.

Interpretation went to work at Lisbon when the statue arrived in the main square with three doves but left with only one remaining. This was taken as symbolizing that the Fatima visions had been witnessed by three children, of whom two died young leaving only one survivor.

A NATURAL EXPLANATION?

THE "MIRACLE of the Doves" did not go unchallenged even in Catholic countries. Although some of the skeptics were — if we can believe the stories — brought to see the error of their ways, others were more persistent.

Nor is the Catholic Church itself eager to accept things as miraculous until it is sure no natural explanation is forthcoming, for it no more desires to look foolish than any of us. So on the one hand there has been no official claim of anything miraculous about the Fatima doves; on the other, there have been se-

rious efforts to get at the truth — efforts that, if they fell short of scientific investigation, at least addressed most of the issues.

The most obvious explanation, raised periodically throughout the events, is that the birds were trained. This seems to be ruled out by the fact that so many different birds were involved, in so many different places; by the fact that wild birds were also attracted to the statues; and by the fact that, on the first occasion at least, and probably on most others, it is known that the doves released at Bombarral had been purchased the previous day in the animal market at Lisbon, which didn't allow much time for training.

The possibility that the birds were tied with threads or kept in place by some other physical restraint makes no sense when we recall that the birds often left their places at the statue's feet to attack skeptics or to perch on the head of Hamish Fraser and other persons. (Many photographs document this.)

Drugged food or drink is another possibility but this again is not consistent with the birds' behavior which — apart from their extraordinary devotion and their allegedly humanlike actions — did not seem in any way abnormal.

A professor of ornithology at the University of Pisa, Signor Francisco Callerini, studied the birds' behavior when they came to his city and was sufficiently intrigued to

observe them at other points of the statue's Italian pilgrimage. His conclusion, expressed with all the caution that characterizes the academic when his reputation is on the line, was that "science would not permit him to formulate any explanation of the behavior of the birds that accompanied Our Lady."

Signor Callerini, a trained scholar, was there while we were not. It hardly seems likely that we can come up with an explanation where he failed. And yet it is possible that he was hampered by the constraints of his academic discipline. If he was looking for an explanation along strictly behaviorist lines, it is not altogether surprising that the behavior of the birds remained a mystery.

The first striking point about the phenomenon is, of course, that only doves were involved. Doves are symbolic of peace and traditionally associated with the Virgin, so if you are seeking for a deep underlying spiritual link, there is every temptation to assume one. But there is also the simple and well-known natural fact that doves and pigeons have a unique behavior pattern, which explains why homing-pigeon racing is a popular sport worldwide, why carrier pigeons have been used to carry messages throughout history and why doves are the favored assistants of stage magicians.

In short, these birds have just as special a place in science as they

have in folklore. That alone should encourage us to seek a natural explanation.

It may not, however, be an explanation to be found in the current scientific paradigm. Let us not forget that, although nobody supposes there is anything supernatural about the homing pigeon's ability to come home or the carrier pigeon's ability to reach its destination, we have no sure scientific understanding of the processes involved. Like migration, the feats of doves and pigeons are the subject of speculation but continue to defy explanation.

This may be because we are trying to understand their behavior in the context of an inadequate biology, the same inadequacy that Dr. Rupert Sheldrake challenged in his 1981 book *A New Science of Life*. The concepts he proposed are far from being universally accepted. Even if they are true in broad outline they will undoubtedly have to be refined and modified. Nevertheless Sheldrake offers us a new approach to precisely the sort of challenge posed by the doves of Fatima.

To put it simply, he supposes that what he calls "morphic resonance" occurs between creatures of the same species, implying a level of communication deeper than telepathy because it is a *species-related* process rather than individual-to-individual or intragroup message-passing.

Some such process may be involved in the case of our doves. We must bear in mind that the great majority of the birds were bought in markets and had been bred for just this purpose. Not only had they always lived in association with human beings, but their association with the Virgin suggests their owners kept them in proximity to domestic statuettes and thus they built up patterns of association.

Since some of the birds were undoubtedly more or less tame and possibly had developed patterns of association with the Virgin, we may suppose they shared this learning with others of their species, as Shel-drake's morphic resonance hypothesis proposes.

If this is so — but because Shel-drake's ideas are unproven, this is only speculation — we have at least the foundations of an explanation. At the same time some will object that this hypothesis does not explain other features of the stories.

At this point the science of sociology takes over from the science of biology. It is evident that an enormous number of persons wanted to believe there was something supernatural about the behavior of the doves of the Virgin. So when the press, along with the Cardinal of

Lisbon, seemed to give them solid grounds for their belief, it is hardly surprising that the public accepted it eagerly and without asking too many questions.

What happened from that point on can be attributed in large part to wish-based interpretation. The way in which the three birds at Lisbon were assumed to symbolize the three Fatima visionaries is a clear example. Neat though the synchronicity undoubtedly was, it is obvious that almost any other configuration of birds could have been interpreted as symbolizing *something*. Seven birds might have been seen as symbolizing the Seven Joys of Mary, four as the four persons of the Trinity plus Mary, and so on.

In her brilliant book *Le Tarot Psychologique, Miroir de Soi*, Toronto's Dr. Denise Roussel has demonstrated the extraordinary capability of the human mind to interpret objective items — in her case, the cards of the Tarot pack — in terms of subjective need, hope, fear, expectation or preoccupation. In just such a way did the pious Catholic pilgrims, in honest faith and sincerity, interpret as supernatural the remarkable, but ultimately entirely natural, behavior of the doves of Fatima.



TRUE

MYSTIC EXPERIENCES

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

SAVED

By Kay Steinberg

ONE SUMMER night in July 1973 a severe storm hit our suburb of Richmond, Va. The high winds and heavy rains tore branches from trees and carried off anything that was not tied down.

My young daughter Cara became quite upset over a toy she had left outside on the patio. When the storm was over I ventured out to search for the lost toy, hoping the fence had kept it in our yard. It was pitch-dark and the sky was still covered by black clouds. I walked around the backyard, looking down, with my flashlight focused on the ground.

As I rounded the side of the house I came to an abrupt and involuntary halt. It was as if giant hands had grabbed me and held me rooted to the ground. In alarm and confu-

sion I raised the flashlight to see what had stopped me. Right in front of me, just inches from my face, was a downed electrical power line, wrenched free of its anchors on my house.

When I calmed down enough to walk again, I returned on shaky legs to the house to call the power com-



Kay Steinberg

pany and our neighbor next door—the line hung partially in his yard also.

Cara never got her toy back but she kept her mother, something that we had not realized was in question prior to my jaunt after the storm.

Who or what was the invisible force that stopped me just inches away from death? My imagination can only play with the possibilities.—*Richmond, Va.*

NIGHT CALLER

By Roberta Mae Brown

I SAT DOWN to watch the 11 o'clock news while my roommate finished ironing. Immediately I fell into a light sleep and dreamed that a short, stocky man with a salt-and-pepper crew cut was fumbling with the screen door. I woke myself yelling, "Don't open that door!"

I felt foolish. My roommate was staring at me wildly. There was no one trying to open the door of our Louisville, Ky., apartment.

Then I realized that the door I had seen in my dream was the door of my sister's house in Nashville, Tenn. I immediately telephoned to see if she was all right.

"The strangest thing just happened," she began.

She explained that she was alone in the house; her husband was working and her son Mike had gone to visit friends but was supposed to be home by 10 o'clock. (With the one-

hour time difference, that was 11 by our Louisville time.) At 10 she heard someone at her door. Thinking it was Mike, she started to open the door for him.

"Then," she said, "I heard your voice call out clearly, 'Don't open that door!'"

She had stopped and called, "Mike?"

The night caller, evidently thinking she was calling for someone inside the house, turned and hurried down the street. In the streetlight she could see that he was a short, heavyset man with a graying crew cut.

A few minutes later Mike's friends brought him home. They had heard on the radio that a murderer had escaped from the hospital for the criminally insane and was believed to be in that area.

They sat down to watch TV. A bulletin flashed on the screen, showing the man my sister had seen running from her porch. He had been captured on her street, near her house.

We never figured out how she heard my warning with all that distance between us. We do know that if it hadn't happened she would have opened her door that night to an insane killer.—*Middletown, Ky.*

BICYCLE-RIDER SAVED?

By Aleta Inman

A WEEK before Easter 1962 I was walking along the seem-

ingly endless passage to the office lunchroom. Suddenly, in my mind I was hanging above the familiar northern road pass three miles away and one mile from my home. I had a perfect view of the road below and watched cars traveling downhill at full speed to the green traffic signal.

Peddling ahead, close to the pavement, his back toward me, was a teenage boy wearing grey flannel shorts. Before I moved my eyes from his well-built legs he reached the intersection and, without warning, swung sharply into a right-hand turn. Too late car brakes screeched. With a sickening thud and the sound of crunching metal he went down before the foremost car. Again I was walking along the passage wondering, "Who is the boy? I *must* warn him!"

We now are United States citizens but at that time we lived in Pretoria, South Africa, and there, as in England, the cars drive on the left-hand side of the street, whereas in the U.S. we drive on the right-hand side.

The vision haunted me but the identity of the boy eluded me.

I expected my 16-year-old son Raymond home from boarding school for the Easter weekend. Could the vision be of a friend of his who lived in the direction the accident victim had turned? My son, of course, would make a left-hand turn and one mile farther on would be safely home. It never entered my



Aletha Inman

mind to think it might be Raymond.

On Friday evening Raymond, now at home, said, "Mom, tomorrow morning I go shopping because I need new spokes for my bicycle wheels and I'd like to wear my grey shorts. Are they in order?"

Then I knew.

Immediately I described my vision to him and added, "Understand, Raymond, I don't forbid you to ride your bicycle but, please, don't daydream and don't make dangerous snap decisions. Always keep your mind on the road."

He decided he no longer wanted to fix his bike that morning. But three months later he went back to riding and in time I discovered he had a little girl friend around the corner on that right-hand block toward which I had envisioned his turn.

Now, 40 years old, Raymond has never had a traffic accident. Did my vision help to keep him safe?—*Culver City, Calif.*

DEATH IN THE NIGHT

By Michelle Armstrong

I REGRETTED leaving Jean in Seattle that September 1978 weekend. I couldn't believe my best friend had been diagnosed as having a brain tumor. It seemed like such a cruel thing to happen to someone only 31 years old, with two small children and a husband she adored.

A Whitworth College graduate school seminar had taken me 300 miles across the mountains from Spokane and that evening when I retired in strange surroundings I was unaware that I would experience a psychic phenomenon that would affect my thinking the rest of my life.

As I was drifting off to sleep that Friday night I became aware that I was in an attic storage room which had been converted into a make-shift bedroom. It was stacked from floor to ceiling with the possessions of the owner's recently deceased grandmother.

During the night I had a terrify-

ing nightmare. I began seeing Jean in bed experiencing excruciating pain. Then I felt her pain. From above, looking down, I saw myself thrashing wildly on the bed. I believed I had fallen out of bed with the sheets wrapped around my neck. But when I awoke I found myself in the center of the bed with the bedding unrumpled. Though shaken and disturbed I went back to sleep. When I awoke again at 4:00 A.M., a feeling of peace and serenity enfolded me.

Upon arriving home on Monday I received a call from Jean's husband Cory. Jean had died Friday night in the hospital. He described the circumstances of her death. She had begun thrashing wildly in her bed. At one point she was screaming, "The sheets, the sheets, they're killing me!" And at that moment she threw herself off the bed onto the floor. She fought her death until the early morning hours when she let go.

But, of course, I knew all this.—
Midland, Mich.

GIRL WHO DIED IN FLAMES

JACQUELINE Fitzsimons of Cheshire, England, seems to have been a victim of spontaneous human combustion. Forensic experts investigating her death in February 1985 said, "It's a real possibility at the moment. We cannot find any other reason but the investigation will go on."

Jacqueline was a cookery stu-

dent at Halton College. The incident happened minutes after she left a kitchen at the college to go on her break. She suddenly became "a human torch" as she walked along a busy corridor. The flames were eventually subdued and she was taken to Whiston Hospital, Merseyside, but she died after 15 days in intensive care.

MY PROOF OF SURVIVAL

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

PEONY AND LILY

By Mayme Bennington

MY LOVELY mother-in-law Miss Reba, as we daughters-in-law fondly called her, was one spritely little bundle of energy. Busy with community activities and quite involved with her four grown sons and their families, she still found time to care for her flowers. Her rosebushes and other flowers always bloomed profusely.

When my husband Ken and I moved into our new home Miss Reba gave us many cuttings and plants. But for some reason the peony plants never bloomed. Perhaps they were planted too deep. For seven long years they struggled along without flowers and I never got around to transplanting them. A green thumb I do not have.

Then early in the spring of 1969 the dear lady passed on to her

reward. A few months later, as I was mowing the lawn, I saw, in full bloom, one very large white peony with a heart of vibrant red. My throat ached as I stared at its exquisite beauty. There were no other buds and the plant never bloomed again. To me it was a message of love from our dear lady, who knew that if anyone would recognize the flower as a way of telling us that she



Mayme Bennington

loved us and was safe and happy I would.

This memory stayed with me over the years and I shared the experience with my dear friend Frank Santelli whom I loved very much. He was a caring person who never forgot birthdays and always remembered to do the little or big things that he knew meant something to you. It might be a pizza for my son, a surprise birthday dinner for my daughter-in-law or perhaps a breakfast of French toast for the grandchildren. Frank had an impaired heart after suffering a severe heart attack in January 1981. In March 1982 he had another and left this world without being able to tell any of us good-bye. My loss was great.

During the previous two years I had had a large bed of nothing but marigolds. The year before Frank died they were sparse. But the year Frank died the bed was full to overflowing and I had to transplant some of them. One day in July of that summer I noticed a long slender stem appear above the marigolds. In a matter of days it had become a lovely lily. There were no leaves, just one very tall stem with six perfect orchid-colored lilies. I watched each one open into a thing of beauty. My neighbors were astonished and they continued to check it every few days as the petals opened. It lasted quite a while and gave me the greatest pleasure for I was certain it was Frank's way of sending

his love and letting me know that he was still near.

Another strange thing happened that year. Frank and I had liked to search the grass for four-leaf-clovers. I could pick four-leaf clovers every few steps from my car to the house for a couple of months. It seems that love transcends the grave. I will never forget the peony or the lily.—*Providence, N. C.*

MY PORT IN A STORM

By C. Suzanne Cuypers

WHEN I was young I was terrified of storms. My father Russell Cumiskey was always the one to comfort me. He would pat and stroke my back and tell me not to be afraid. He said there was nothing to fear, that he was there.

On January 17, 1972, after a three-month battle with bone cancer, my father died. Mercifully, a heart attack took him out of his misery. He was a loving, caring, wonderful man and had just turned 76 years old. I was 18 with a sister younger still; we were his babies.

My strange, yet comforting, experience happened before his funeral. I walked up to his casket, looked inside and knew that the body there was no longer my father. I sank into the nearest chair and wept. As I was weeping someone began to pat and stroke my back to comfort me and I knew it was my father. I could feel his presence.

I then became aware that my best

friend Connie had risen from her chair and was going to "take over" comforting me. I "felt" my father leave. He was simply no longer there.

I still think of him when storms come up and when I am in need of comfort, I sometimes feel he is with me. — *Bellevue, Wash.*

GRANDPA CALLED

By Leone L. Nash

MY FATHER-in-law William Rains had several light strokes. The last, in the fall of 1942, left him bedfast for three months before he died.

I had to care for him as if he were a child. He had to be watched all the time so that he would not harm himself or someone else.

Before I ever sat down to eat, I fed him first and sat with him while he smoked his pipe because otherwise he would hide it, still lit, under the covers.

Two weeks after he passed away, we were all seated at the dining table for the evening meal when suddenly I heard him call, "Girl, girl," as he was in the habit of doing whenever we would sit down to eat. I was always having to jump up to see what he needed.

I started to get up to go to him when it dawned on me that he was no longer there. I went on eating.

My nine-year-old son Glen glanced up at me and said, "Mom, Grandpa called you!" His eyes got



Leone L. Nash

big when he too realized that Grandpa was no longer alive!

Both of us had heard him plainly but we said nothing more.

Several times after that my husband and I were awakened during the night by the sound of Grandpa's rocking chair. But when we went to his room to check, there was no more rocking. — *Hughson, Calif.*

CLARA!

By Helene C. Chew

I THINK I have telepathic powers. If I concentrate my thoughts long and hard on a friend or relative, I always end up receiving a phone call or a letter. This has happened a number of times so it can't be just coincidence. But the incident that occurred on the night of December 23, 1976, was most unusual.

My husband Tom was fighting for his life in the intensive care unit of Queen Mary Hospital in Hong Kong after having suffered a multiple heart attack at a sports stadium

the day before. My daughter Tanya was running a temperature of 103 degrees. Our family doctor diagnosed influenza and assured me that she would be fine. But I was afraid as I sat beside her cot applying ice to her burning forehead.

Finally, exhausted, I lay down to rest, my mind picturing Tom's life ebbing away. "Oh, God," I pleaded, "help me!"

I thought of my friend Clara Tellis and wished she were with me. Her optimism and bright chatter would dispel my fear.

She was always there when we needed her and when one of us was ill she would call with her special soup made from fragrant herbs. Clara was a good friend and neighbor. Kind, helpful and generous, she was a frequent visitor from the day our daughter was born. She became Tanya's godmother and her second "Mommie" who took her for walks, taught her songs and rhymes and made her pretty clothes.

"Clara, I'm afraid," I whispered as I felt sleep slowly overcoming me. "If only you were here!"

As I tossed and turned, I felt a gentle touch on my head and peace filled my whole being. "Don't worry,

Helene," someone said. "Everything will be all right."

Clara was standing beside my bed, speaking in her kind and soothing voice. I recognized the special way she pronounced my name.

"Clara!" I called, overjoyed. I stretched out my hand to grasp hers but felt emptiness instead.

"Clara, is it really you?" I asked. There was no answer.

I woke up. For a moment I thought I had been dreaming. Then in the dimness I saw Clara hovering over Tanya.

"Clara!" I called again, my heart pounding. "How did you get in?"

She said nothing, only smiled.

"Clara, wait! Don't go yet!" I implored her.

I stopped short. This was impossible — Clara couldn't be in our room. She had died unexpectedly of a stroke three years earlier.

My heart racing, I sprang out of bed and dashed over to my daughter. I felt her forehead. The fever had broken and she was sleeping soundly.

I felt peace. Clara had promised everything would be fine. When Tom recovered, it was. — *Van-couver, B.C., Canada.*

COCOA OVER CHOCOLATE

FROM THE Hershey Chocolate Company in Hershey, Pa., comes a word that cocoa, the most concentrated form of chocolate, is a versatile cooking ingredient which is lower in calories and cholesterol than baking chocolate. Also, the Company points out, cocoa is the only chocolate product allowed on the American Medical Association's heart attack prevention diet.

Out-of-Body Caller

She visited me in the night
and made her presence known in a most unusual way.

By Michael Grosso

IN 1976 I was teaching a course at Jersey City State College, "Psychic Phenomena and the Nature of Man." One of my students was a bright anthropology major, a young woman in her late 20's, the mother of three children. Like many persons I have known, Elizabeth Seben was relieved to find someone who would listen to her psychic experiences and not regard her as a candidate for the nearest lunatic asylum. It was a treat to listen to Elizabeth, not only because she had interesting experiences but because she also had a fine critical sense — a rare combination.

I listened with an open mind but remained uncertain whether Elizabeth's out-of-body experiences were of the subjective or the objective type. "The out-of-body experience has been part of my life since early childhood," she writes in her diary, candidly adding, "They've always served as an escape mechanism for me — a way to fly away from my mother's cancer and cardiac condition and my father's very visible

Parkinson's disease with its accompanying tremors."

Elizabeth says she was a shy child who preferred reading to playing street games with other children. (She sounds like what psychologist T. X. Barber calls a "fantasy-prone personality.") Her mother had groomed her for convent life, regaling her with stories of a Bayonne nun, Sister Miriam Teresa, said to have been an ecstatic and a stigmatist. "My mother taught me to believe in and accept the miraculous," she says.

As a child (the oldest), she liked to sit in the backyard swing and put herself into trances which sometimes turned into full-blown out-of-body excursions. "I could observe myself," she writes, "from several feet away, sitting quietly on the swing, escaping from the minor chaos typical in a family with six children."

These experiences, almost always spontaneous, occurred nearly every day during her teenage years. In time she came to understand they were uncommon and ceased to share them with people. She won-

dered if they were evidence that she was becoming the religious ecstatic her mother hoped she would be. She learned to recognize certain body cues which helped facilitate her out-of-body journeys. She became a postulant at the Sisters of the Good Shepherd in Peekskill, N.Y., in the fall of 1967. But after entering college on a part-time basis, she lost her religious vocation and became passionately enthusiastic about anthropology. In the 1970's she married and had three children.

While giving birth to her second child, Elizabeth had an OBE. Ready for a natural childbirth, she refused all painkillers and insisted she be allowed to wear her glasses. Without them (her eyesight was 20/200) she would feel "frantic" and "out of control." Hospital policy prevailed, however, and she was forced to remove her glasses.

As her daughter Krissi was being born, Elizabeth experienced the following:

"Suddenly I felt the familiar sensation of my entire essence being lifted up from the abdominal downward pressure as the baby's head crowned and I felt myself being literally pulled from a space at the top of my head into the space above me. I was out and I could observe myself on the delivery table *clearly* — my vision was perfect — and I watched the baby emerge from my body without fear or pain." Almost

as miraculous as the delivery of a new life and more unusual is the fact that somehow, in her out-of-body state, her vision was permanently restored.

Since this experience Elizabeth has become a registered nurse and has helped deliver numerous babies. She remembers Krissi's birth as "delivered textbook perfect — I can still see her head emerge and then turn to permit each shoulder to be delivered easily and then the swiftness as the rest of her body slid easily out of me. I felt drawn to her at that instant and found myself once again reconnected to 'myself,' holding the baby on my stomach, as the doctor waited for the blood in the umbilical cord to stop pulsating. Then he cut the cord and we became two separate beings."

* * *

WHEN I MET Elizabeth in the mid-1970's, she was still having OBEs, sometimes several a week. By this time she had developed some degree of control and had learned to explore her nearby environment. For example, once she visited her mother who lived on the other side of town. Elizabeth observed her playing solitaire, then phoned and confirmed her out-of-body observation. By now experiences of this type had become fairly routine.

One day I casually invited Elizabeth to try to contact me in her out-of-body state. I issued this invi-

tation to her in an offhand way, as I often do to persons who claim they have the ability to leave their bodies.

Not long after — it was autumn 1976 — I had an experience that jarred my sense of reality. It made a powerful impression on me because until then I doubted that anyone could move physical objects in the out-of-body state.

At the time I was living alone in Jersey City, on the top floor of a two-family house on Woodlawn Avenue. The apartment had six rooms. The living room, with wood-paneled walls, was long and narrow.

Recently I had taken up the flute. An inspired beginner, I was conscientious in my practicing habits. I placed my stand, which held music sheets, in one particular spot: by the window, beside the bookcase. I went to this spot every morning as soon as I woke up. I would assemble my flute and dutifully perform progressive exercises from Gariboldi or Marcel Moyse. It had become a ritual, walking to the same place, forcing myself to become mindful of breath and fingering.

The ritual was enhanced by the richly paneled walls, the room's curiously narrow shape and the trio of small windows overlooking the tree-lined street. Something about the shape and shading of the room moved me to give every object in it a specific home, as if a spirit of the space demanded it. I mention all

this to stress that I kept my stand always in the same spot.

So I was puzzled when I awoke one morning, went to my flute and found the music stand in the middle of the living room. I did a double take and asked myself who could have moved it. Certainly *I* didn't; *yesterday* it had been in the same old spot. What happened?

No one had been in the apartment with me for several days. The elderly couple who owned the house and lived below, although they had keys, respected my privacy. I had to conclude — although I found it hard to believe — that I had unconsciously moved the stand myself.

I would have forgotten the incident, except that later that afternoon I got a call from Elizabeth. She described to me an experience which I later asked her to record in a notarized statement.*

Late one fall evening in 1976 I was in my bedroom studying. I felt the familiar sensation of leaving my body. I was alert and very excited that the experience was occurring. I remember vividly the rushing sensation as the top of my head seemed to open and free me from the body sitting on the bed, book in hand. I wanted to tell Michael. I felt very powerful. It seemed important to contact him. It was like the feeling of anticipation one gets at the prospect of

*A copy of this statement is on file at FATE's editorial office.

surprising a friend with a visit.

As Michael's student I was aware that he lived several blocks from the college. I decided to concentrate on him and felt confident that I could find him somehow. For an instant I found myself outside in the dark, recognizing stars and houses and the night sky. Then, in a flash of surprise, I found myself crossing the Hackensack River.

The next second, I found myself in a kitchen and saw Michael sitting at a small table by the window, books and papers spread around him. A few dishes were piled in the sink and some dusty figurines lined the window over the sink. The room was bright and seemed very warm. Michael had his back to me.

My first thought was to tap him on the shoulder and say, "Hi — I made it!" It felt like the first time I rode a bicycle or danced in perfect step with a man. "Look at me!" I wanted to say. "This is important. This is what I told you I would try to do." I didn't want to frighten Michael. I moved around until I was next to him and willed him to sense my presence. I touched his hand. He responded by reaching for a cup of tea.

As he sipped his tea and glanced down at his book, I realized that he couldn't see or feel me. I felt frustration and defeat. I was so close to him that I could touch him. I tried to tug on his beard. He leaned backward in his chair and stretched his arms over his head.

He'll never believe this, I thought. I can't prove to him that I was here. I was extremely annoyed. I decided to look around to find a way to prove my presence. I went through the kitchen and dining room and into the book-lined living room. Looking back through the

rooms into the kitchen, I watched Michael continue to read and write, unaware of my presence. I realized that the music stand was the best thing in the apartment I could use to persuade Michael I had tried to contact him.

I decided to attempt to move the stand and felt as if I were able to physically reach out and lift the stand into the center of the room. Suddenly I saw the stand in the center of the room, looking very much out of place. Michael was still sitting in the kitchen, drinking tea and reading. "Great," I thought. "I went through all this trouble and he doesn't even notice. I hope he falls over it!"

I decided to end the experiment and return to my body. Seconds later, I was jolted back in my body and found myself sitting on my bed, the open book still in my hand.

And so my invisible friend had departed, in something of a huff. Absorbed in my books and my papers, I noticed nothing odd that evening. But I did observe something out of the ordinary in the morning: the displaced music stand.

Then Elizabeth phoned and jokingly asked me how I liked the new furniture arrangement. She described her OBE of the previous evening in great detail. Most astonishing, she said she tried to move my music stand — to the middle of the room, to be exact. That was just where I found it. We were amazed. It was an odd way for a lady to visit a friend!

I can, of course, come up with a possible explanation which would

placate the skeptics. It may have been no more than a series of remarkable coincidences. I may have unwittingly moved the stand. The evening I sat in my kitchen reading, writing and drinking tea (that part of her account was also true), Elizabeth may have been home, reading in bed. As we know, a young, fantasy-prone woman, lying alone in bed, might go off in a trance at a moment's notice.

Perhaps she had a vivid hallucination of herself leaving her body, flying over the river, arriving at my house and watching me do just what I happened in fact to be doing. We must further assume she also hallucinated herself moving just the music stand I myself uncharacteristically and unconsciously moved. This explanation, while logically possible, is unpersuasive to me.

It is also conceivable that her hallucination *caused* me to move the stand — and caused me to forget that I had moved it. In this latter scenario we would, in any case, have to assume the operation of a high order of telepathy.

Why could Elizabeth move a music stand which, with music sheets, weighed about two pounds — but was unable to pinch my cheek or pull my beard? Perhaps a clue to the answer is contained in her remark "I didn't want to frighten Michael." As many parapsychologists have pointed out, we are afraid of our own psychic

power. The present case may be an illustration. It may have been inhibiting to think she was intruding on my own bodily person but somewhat less inhibiting to think she could move a physical object.

* * *

PEOPLE everywhere report having OBEs. Yet such experiences seem to conflict with science, which says that a person is a physical object, inseparable from his body. OBEs suggest this is not true and imply it is possible to travel outside our bodies. As such OBEs force us to wonder about some of our untapped potentials.

As I suggest in my book *The Final Choice* (1985), OBEs may be clues to a stage of our evolution. Everything about human evolution points toward mastery of the environment. Life began in the sea and learned to clamber onto land and to fly into air. Through the agency of that most complex and dangerous species, *Homo sapiens*, life has begun to explore the far reaches of outer space. The mind of man is the peak of the evolution of life on earth, May mind be evolving beyond space itself? Who can say what the final frontier of evolution is?

A fantastic vista of possibilities opens up before us, once we admit it is possible to project beyond the body and influence the physical environment. Unfortunately, our understanding of this potential is

primitive. The veridical OBE may be an indication of our evolutionary potential. Is there a way we can accelerate this evolution?

We may obtain a few hints from the following. First, Elizabeth grew up in an atmosphere that encouraged belief in miracles. According to Elizabeth, her three children also have OBEs. Could there be some unknown genetic factor involved in all this? Or is it just that a psychological milieu of belief, acceptance and expectancy heightens the probability of OBEs?

For Elizabeth the OBE served as an escape mechanism. I know other reports of OBEs in which the immediate cause seems to have been the need for escape. Here, of course, is where the skeptic gets set to pounce. He will argue that, if the motive is escape, the experience *must be* illusory, caused by a denial of some painful reality. While this may not be in many OBE reports, it seems unlikely in this case, for "illusions" don't have veridical perceptions and they certainly don't move objects around.

Granted that some emotional need triggers the OBE event, there may be an evolutionary way of looking at this type of behavior. Evolution, so far as we understand it, takes place when an environment is no longer fit for adaptation. Either a species adapts by evolving a new organ, function or faculty or it succumbs to its intolerable condition and becomes extinct. It may be part of our evolutionary potential that when our external world ceases to provide a habitable environment, our latent internal functions are mobilized. The ultimate barrier to survival would of course be bodily death. OBEs may therefore be pre-adaptive to our survival in a post-mortem world.

This is only a hypothesis, a step toward understanding the enigma of out-of-body travel. A great deal more needs to be said even to begin giving it an air of plausibility. But in any case, when a lady visits a man at night, especially under such curious circumstances, it would be the height of unchivalry to dismiss her as an insignificant illusion.



IF THE SHOE DOESN'T FIT. . .

A WISCONSIN shoe company executive recently issued a press release concerning "power messages" that healthy feet send to the brain.

"Too many professionals today are walking around in shoes that don't fit properly," he says. "No wonder we are seeing some rash resolutions coming out of government and out of the mouths of some executives. "

QUIRKS OF FATE

by Harold Helfer

George Grant of London, England, went to jail after a girl heard his voice behind her in a bank queue. She recognized it as the voice of the man who had raped her at knifepoint six months before.

A kiss started it all. Rick Bakman was driving along with a girl who suddenly reached over and gave him a smack. It so excited Rick that his car went out of control and struck a truck which plowed into Bob Witt's living room wall, throwing him across the room. Fate was with the kiss, though. No one was seriously hurt.

It seems that Chuck Krause and Lori Sidoti were born for each other. They knew before they were married that they shared the same birthday and the Rochester, N. Y., couple eventually learned that their mothers had shared the same hospital room when they were born.

Sonia Pemble was quite embarrassed when she reported a theft to police in Newcastle-Upon-Tyne, England. She is a fortune-teller and had to admit that she had not foreseen that her crystal ball would be stolen.

Robert Olesky, Jr., of Zuber, Fla., was walking through a field when he was struck by lightning. It singed his hair, traveled through his body, welded shut the zipper on his pants and knocked him out. He woke up in an ambulance taking him to a hospital. He was not seriously hurt.

Sitting at an Atlantic City roulette table brought Robert Alois \$4000 — but not because of good luck at playing the game. He had the bad luck to be hit in the eye by a steel ball which flew off the spinning roulette wheel and the money compensated him for the injury.

Ronald Tiner of Arlington, Tex., made plans to take out a life insurance policy which, in the event of his death, would pay off the \$100,000 mortgage and safeguard their home for his wife Debbie and their eight-year-old son Eric. Just a few hours before he was to sign the policy, Tiner had a heart attack and died.

Two weeks after winning Virginia's "Young Farmer of the Year" award, Barry Horsley of Suffolk went bankrupt and lost his farm.

STONE AGE HUNTERS

When Britain lay on the northernmost fringe of the inhabitable world, man's survival depended on the animals around him.

By Anthony John Stuart

Reprinted courtesy the Illustrated London News Picture Library

FROM ABOUT 300,000 to 10,000 years ago, Great Britain was inhabited by peoples with Old Stone Age (Paleolithic) cultures. They manufactured tools and weapons from flint or other suitable stone or, less commonly, from bone and wood. Throughout this long span of prehistory, man's existence was intimately bound up with the lives of the animals around him. On the one hand, many mammals, together with birds and fish, provided major sources of food and raw materials, while on the other, large mammalian predators and scavengers competed with humans for that food. Moreover, the larger meat-eaters — lions, hyenas, bears and wolves — and large plant-eaters such as bison and elephant would have occasionally threatened human life and limb. Their importance to early man is shown by their dominance in the French and Spanish cave paintings and sculpture and in the smaller carvings and engravings found at many sites from western Europe to Siberia.

Archaeologists are primarily concerned with the excavation and in-

terpretation of sites where there is good evidence of human occupation in the form of artifacts; these are indeed the only sites that normally attract archaeological funding. The study of animal remains from such sites — archaeozoology — is regarded as a legitimate aspect of such work, but the majority of fossil bones and teeth which occur so plentifully in the deposits of caves, rivers and lakes without archaeological associations tend to be neglected in attempts to reconstruct the life and environment of early man.

This can result in serious bias and in particular an incomplete picture of the wildlife at any given time in the past. Many factors conspire to determine what is eventually preserved at an archaeological site and, in particular, hunters' selection of prey species would be missed if the composition of the wildlife as a whole is unknown. Another problem is that the skeletal remains of certain animals may not have been brought back to the living site because, for example, they were too heavy; the meat was more conve-



A. J. Stuart

A tiny cave in the Mendip Hills in Somerset, named Picken's Hole, was excavated in the early 1960's. It yielded a rich collection of fossil mammal remains, among them the lower jaw of a spotted hyena.

niently cut from the bone at the spot where the animal was killed.

At Hoxne (pronounced "Hoxen") in Suffolk (the classic locality after which the Hoxnian interglacial period is named), a series of gravels, sands and silt containing both artifacts and animal remains overlies the sediments of a former lake. Fossil pollen from these lake sediments preserves a record of the changing vegetation throughout more than half of this interglacial (the name given to major warm periods), which probably dates back to about 200,000 to 300,000 years ago.

Investigations at Hoxne go back

to the closing years of the 18th Century when with great insight John Frere observed that flint hand axes found there were "fabricated and used by a people who had not the use of metals. . . belonging to a very remote period indeed, even beyond that of the modern world."

The most recent and informative of the archaeological excavations at Hoxne were made from 1974 to 1978 under the direction of John Wymer as part of a project sponsored by Prof. Ronald Singer, University of Chicago.

The main layer containing flint tools including hand axes of Acheu-

lian type (named after a site at St. Acheul, France) and some flakes, together with animal bones and teeth, is situated just above the top of the lake deposits. The animals represented by this material, in particular fallow deer and macaque monkey, indicate that at this time the landscape was largely clothed in temperate forest, although the presence of horse and short-tailed vole implies that there were also open grassy areas nearby.

The bones, teeth, stones and artifacts in the main layer, curiously, are confined within a band about five meters wide (16 ½ feet) and a known length of at least 34 meters (about 112 feet). The animal remains are fragmentary and for the most part appear to be randomly scattered. Horse is the main animal represented followed by red deer and less commonly fallow deer, roe, beaver, extinct beaver *Trogontherium* and fish — especially pike. More sparsely represented are lion, bear, macaque monkey, extinct giant deer, wild ox or bison, an extinct rhinoceros and voles and other small mammals.

The origin of this accumulation of material is enigmatic. There is no sign of damage by the teeth of carnivores, but there are some apparent cut marks (still under investigation) thought to have been made by flint tools, and the material could well represent human food remains. Typical of such early Old Stone Age

sites is the wide variety of animals represented. Since the range of tools and weapons available at this time was apparently very limited, particularly as throwing spears with flint- or bone-tipped points, spear-throwers and bows and arrows had not been invented, it is unlikely that mammals and birds were hunted on a regular basis. The material from Hoxne and other sites of this age may represent occasional opportunist killing of sick or weak individuals and scavenging of carcasses killed by lions, wolves or other predators.

Fossil evidence from Hoxne and elsewhere also shows that people in Hoxnian Britain would have had access to a wide variety of potential food, including various fruits and nuts, birds' eggs, frogs, snails and other invertebrates. They may also have caught fish. Unfortunately, however, even though these items may have comprised the major part of the diet, we do not at present have any direct evidence of which were actually eaten.

The other sites studied are all much later, dating from the second half of the Last Cold Period, between about 35,000 and 10,000 years ago, when advanced Old Stone Age (Upper Paleolithic) hunters had reached Britain across the dry bed of what is now the southern North Sea.

A tiny cave in the Mendip Hills in Somerset, quaintly named Picken's

Hole, was excavated by the University of Bristol Speleological Society in the early 1960's. The most interesting bed yielded only a few flint flakes and two human teeth of modern type but contained a rich assemblage of fossil mammal remains. Animals represented in association with radiocarbon dates of about 27,540 and 34,265 years ago include spotted hyena, lion, bear, arctic fox, mammoth (baby individuals), woolly rhinoceros, horse, reindeer and extinct bison. The site was too small for long-term human occupation and the flint may record a single visit by one or more persons seeking temporary shelter. As at many such cave sites in Britain, most of the remains appear to have been brought to the site by spotted hyenas. The condition of the material, with only parts of jaws, isolated teeth and the more compact bones surviving more or less complete, is characteristic and testifies to the efficiency of the hyenas' bone-crunching jaw muscles and teeth.

In 1971 the entire skeleton of a male elk or moose was found in sediments of a former lake on the outskirts of Blackpool, Lancashire. The deposits were rich in both fossil and plant remains indicating the former presence of birch woodlands and juniper bushes with grasses, sedges and other open ground herbs in a warmer phase between about 11,000 and 11,800 years ago, just before the end of the

Last Cold Period. Excavation of the hind limb bones by John Hallam and Ben Edwards resulted in the discovery of a barbed spear point made of bone or antler which had evidently been embedded in the animal's hind foot. Another similar spear point had been found previously in the vicinity of the rib cage by the original discoverers.

My own examination of the bones revealed a number of injuries probably caused by flint-tipped weapons. The unfortunate animal appears to have escaped from the hunters only to perish by drowning in a lake. The fact that its antlers were about to be shed indicates that these events took place in the winter months and in view of present-day eyewitness accounts of moose deaths, it is quite possible that the animal died as a result of falling through thin ice.

Ossom's Cave, a very small cave in the Staffordshire Peak District, excavated in the 1950's by Don Bramwell, yielded a particularly interesting collection of artifacts and animal bones. From a study of tooth eruption and wear it is evident that all the young reindeer had died in the spring. The season of death of the older individuals could not be determined. The cave is too small for long-term occupation but today still provides shelter and an excellent vantage point. We may picture the hunters making seasonal use of the site, ambushing the rein-

deer herds on their spring migration up the Manifold Valley from the Midland Plain to the uplands of the Peak District. Many of the reindeer bones had been smashed, presumably to extract the marrow as the Eskimos do today. Radiocarbon dates ranging from about 10,590 to 11,930 years ago suggest that this material is of approximately the same age as the elk discussed earlier. The small mammals, including lemmings, water vole and bank vole, indicate a climate colder than now with much grass and herb vegetation but also allowing the growth of some bushes or trees.

The nonarchaeological evidence for the last Cold Period is especially interesting in that it shows that the range of edible plants and invertebrates was far more restricted than in a warm interglacial. Like the Eskimo hunters in the recent past, people living in Britain during the Last Cold Period presumably ate a mainly meat diet.

To go now from specific sites to more general considerations, the earliest undoubted stone tools, and hence the earliest definite record of man in Britain, date from the Hox-

nian interglacial about 200,000 to 300,000 years ago. From this time until about 35,000 years ago, however, people were present in Britain only intermittently and moreover their stone tools are generally far less abundant than in France or Germany. The impression is that Britain then lay on the northernmost fringe of the inhabitable world and that people were able to survive during warm phases only when there were sufficient food resources, and even then they did not penetrate beyond England and Wales.

After about 35,000 years ago, however, the development of better hunting weapons may well have been the main factor which, by ensuring a regular supply of meat, enabled people to live in southern Britain throughout all but the coldest phase of the Last Cold Period including a major glaciation of the area. After 10,000 years ago, with the global warming of the climate and subsequent return of a much broader range of food resources, their Middle Stone Age (Mesolithic) descendants were the first people to colonize the British Isles.



ARMY HOLDS OFF INVADERS

IN OCTOBER 1985, Egyptian Army units quelled an invasion of poisonous snakes and scorpions in Abu-Simbel, a tourist town south of Cairo. The local military chief had asked for help from Defense Minister Abdel-Halim abu Ghazala, who dispatched chemical warfare unit men to mount a 10-day extermination campaign.

Thomas Mann Encounters the Occult

The great German novelist said, "Never before had I seen the impossible happening despite its own impossibility."

By John Chambers

IN THE early 1920's the great German writer Thomas Mann, then nearly 50, had an encounter with the occult that strained his incredulity. He described the experience in an essay, "An Encounter With the Occult," published in 1923, starting ". . . I here venture to approach you with a theme which even I myself cannot do otherwise than regard as preposterous, and, indeed, suspect. . . ." At the same time Mann incorporated that experience, however strange it may have been, into *The Magic Mountain*, his longest and most ambitious novel.

In later years Mann was inclined to discount the influence of the encounter on his life. But his including it in *The Magic Mountain* in a way suggests that he was more than a little convinced of its veracity. Despite his later protestations, the pertinent scenes in *The Magic Mountain* make it clear that his encounter with the occult changed his life forever.

In the 1920's Mann, already a world-famous writer, was living in Munich, the artistic capital of postwar Germany. Munich rivaled Paris in its openness to new ideas. So open was it, in fact, that it even had time for the "occultists," a band of researchers — professional and otherwise — who believed in the existence of phenomena other than those called "natural."

One such occultist was Dr. Albert von Schrenck-Notzing, a medical doctor who had written a two-volume work, *Phenomena of Materialization*. Von Schrenck-Notzing had a protege, a 19-year-old German youth named Willi Schneider, who regularly fell into trancelike states during which strange things happened. Von Schrenck-Notzing often exhibited Willy at seances and Mann was invited to attend one of these.

At the time the German novelist regarded himself as an agnostic as far as occult phenomena were concerned — neither believing nor dis-

believing but open to rational persuasion. Thus, with no trepidation but rather with eager, if cautious, interest he went along to the seance.

Arriving at von Schrenck-Notzing's house, Mann found that he was one of about 20 guests, including some of the bright lights of Munich's scientific community. Their host soon introduced his medium Willi, a slight, unassuming — even bashful — young man. The atmosphere of the soiree was quite ordinary, almost humdrum, Mann thought, but that initial impression soon vanished.

Von Schrenck-Notzing now dressed his protegee in a one-piece garment which stretched from neck to ankles. This was meant to assure the guests that nothing was secreted on Willi's body. Because the room would be in semidarkness during the seance, bright ribbons were placed here and there on Willi's garment to enable the guests to follow his every movement. Finally Willi took his place in a chair against the backdrop of a high curtain and the guests formed a semicircle about 10 feet away.

A number of objects were scattered on the floor. One was an inverted wastepaper basket with a music box on top. Another was a small table holding a bell, a lamp with a red shade, a plate of flour, a slate and a piece of chalk. There was also a typewriter and, tossed here and there, some thin felt rings.

Mann was chosen to be the "first control." This meant he would sit directly in front of Willi, holding the medium's hands between his own and the medium's knees between his knees. Willi's foster-mother was chosen to be the "second control." She would bend over Willi and hold his wrists.

After two or three minutes, writes Mann, "[Willi] shivered. A shudder ran through him, and his arms, taking mine along, began to perform pumping and thrusting motions. His breaths came short and thick." The guests waited eagerly. They had been told to expect two personalities — "Erwin" and "Minna" — to manifest through Willi. Now, von Schrenck-Notzing told them, Erwin was making his presence known through Willi's violent movements. Minna would manifest her presence, more subtly.

In a "quick, loud, thick-tongued whisper with a certain intensity in it," Willi intermittently exhorted the guests to "form a chain" (hold hands) and "talk." Such activities, their host said, would help break the tension.

Three-quarters of an hour went by, Willi tossing and turning, Mann holding his hands and knees. Every once in a while, the medium fell into a deep sleep from which he would awaken violently, shaking and writhing. Nervously, and to humor Willi, the guests chatted loudly. The music box had been turned on and

it played continuously, accompanied from time to time by an accordion. The whole setting, Mann observes in his essay, was nothing less than "fantastic."

All this went on for two hours and then it was time for a breather. Willi emerged from his trance and chatted amiably with the guests.

When the seance resumed, a good-natured Polish painter named Von K., who had previously attended a seance when Minna had manifested, took over the job of "first control" from Mann and Mann became the "second control." Another hour went by. Willi pumped to and fro, tossed and trembled, whispering words through lips that sometimes foamed. The guests continued to chat and the music box continued to play.

Suddenly a subtle change came over the room. Willi paused and asked for a handkerchief. Von Schrenck-Notzing produced one and tossed it on the floor. One of the guests murmured in a husky voice, "It's coming." Then the impossible happened. The handkerchief, Mann writes, "rose from the floor. . . with a swift, assured, vital, almost beautiful movement." As it hovered, "you could see the outline of knuckles, from which it hung down in folds. It was compressed, shaken, made to change its shape [for] two, three seconds, during which it was held up in the lamp-light."

Then the handkerchief was dropped to the floor and swiftly picked up again. Inside it could be seen "the members of something clutching. . . . It looked to be narrower than a human hand, more like a claw." The handkerchief was tossed toward the table but missed the surface. It fell to the floor and remained there.

"Never before," says Mann, "had I seen the impossible happening despite its own impossibility."

Nor was this the last of the phenomena. The bell was lifted and rung. Invisible fingers made the music box play (it had been silent). The wastepaper basket was tipped over, lifted, then dropped to the floor. Something typed at length on the typewriter, making the keys click loudly. It was a clicking, says Mann, "in the highest degree startling, bewildering, ridiculous."

Finally, something could be seen in the air, "a longish something, vague and whitely shimmering, in size and general shape like a human forearm with closed fist — but certainly not recognizable as such." This something, wrote Mann, using the present tense for vividness, "comes and goes, lighted by a sort of flash of white [light] that issues from its own right side and wholly obscures whatever shape it has." Then the thing was gone. The room was silent.

During all this time Willi had tossed and turned, held tightly by

the controls. He had whispered intermittently and toward the end his face and hands were bathed in sweat. At one point, he had laid his forehead on Von K.'s hand, resting quietly while the manifestations went on.

During all this, Mann had experienced, he tells us, "a slight seasickness, [a] profound wonderment with a tinge, not of horror, but of disgust." And musing on what had happened, he adds that the "creature" — whatever had moved the objects — seemed not evil but "shy, sly, stealthy, equivocal. . . well-meaning but weak-minded and embarrassed."

Concluding the essay, Mann wonders what could have caused such things to happen. Minna, he speculates, was perhaps "the partly exteriorized medium himself." Here he touches on the theory of "ectoplasm" espoused by Spiritualists. What he had witnessed, the German writer theorizes, was "the medium's magically objectivated ideas" — but he confesses he doesn't know what he's trying to say.

Mann ends with an amazing anecdote, one drawn from an earlier seance with Willi. Once the ectoplasmic body of Minna had laid its hand six times, in full view of all, on a piece of soft wax lying on the table. After the seance, Mann tells us, "At the bottom of the index finger and on the wrist, wax had been found on Willi's hand."

THE SETTING for *The Magic Mountain* is a tuberculosis sanitarium in Switzerland. The action covers a seven-year period before the beginning of World War I. Hans Castorp, a young German engineer, comes to visit his cousin Joachim Ziemssen, a commissioned officer who is suffering from TB. Hans in his turn contracts the disease and must remain in the sanitarium.

The novel is a vast compendium of all the intellectual, experiential and mystical strands of Western thought. But toward the end of the book a minor scene depicts a seance. Hans and other interested patients attend the seance; one of the sanitarium doctors is in charge. Hans is the "first control" as Mann was in the encounter at von Schrenck-Notizing's. The medium is Elly, a young Swedish girl.

The seance resembles that of the Munich occultist in many ways. For some time Elly tosses and turns, muttering disjointedly. Her forehead becomes bathed in sweat; she lays it on Hans' hand. A gramophone plays; it is accompanied by the sound of a guitar.

Then Hans suggests they play a record his friend Joachim loved, a song from Gounod's *Faust*, for the object of this seance is to bring back the shade of his beloved cousin who had died of tuberculosis some months earlier.

The music serves as a catalyst.

The apparition of Joachim appears, wearing a bizarre military uniform. It stares calmly at Hans — and Hans, ashamed to have disturbed the peace of his friend, abruptly leaves the room.

What is particularly striking about this scene is that many pages earlier Mann had described Joachim's final hours:

"He began making a strange continuous movement with his right hand. . . passing it across the bed-cover, at about [the level of] the hips, lifting it as he drew it back and toward him, with a raking motion, as though he were gathering something in."

And partway through the seance Mann describes the entranced Elly making the same motions:

"For some minutes together she moved the hollow of her hand to and fro in the region of her hips: carried the hand away from her body and then with a scooping, raking motion drew it toward her, as though gathering something and pulling it in."

Mann makes it clear that this motion is not unfamiliar to some of the guests at the seance. Presumably, it is fairly common among patients dying of tuberculosis, and some of the guests may have seen their friends die. Yet it seems highly unlikely that Elly, in a trancelike state, could have consciously imitated this motion. At the least, the detail adds to the novel a note of

mystery, of ambivalence about the supernatural.

In a letter written almost a quarter of a century later, Mann speaks of the experience at von Schrenck-Notzing's and its inclusion in *The Magic Mountain*.

Pacific Palisades
November 7, 1947

My dear Herr Braungart:

I now have your friendly letter of September 25. . . and only want to say a reassuring word to you about the apparition scene in *The Magic Mountain* which has so perplexed you. This ghost scene is led up to, as you know, by the already occult events concerning the little Swedish girl. That our good fellow Hans Castorp sees his deceased cousin in the as yet unknown uniform of the impending world war is a piece of poetic license which derives its realistic empirical background from experiments in Dr. Schrenck-Notzing's laboratory. [My essay on the subject] sets forth my ambiguous relationship to this whole realm, a relationship not of complete incredulity, but of disdain. . . . *The Magic Mountain* by its whole nature offered the opportunity to make fictional use of this material. But at the end of the chapter, Hans Castorp's departure from the seance room makes it plain that he feels what he has seen is unworthy, sinful and repulsive.

Thomas Mann

NEW ENGLAND'S VANISHING VESSELS



The mysterious disasters occur with terrifying suddenness, leaving victims no time to save themselves or signal for help. . . .

Part II

By Paul F. Eno

THE DISAPPEARANCES of the research vessel *Gulf Stream* in January 1975 and the lobster boat *Zubenelgenubi* almost exactly a year later continue to defy explanation. In both cases the disappearances, which occurred off the coast of Massachusetts, sparked extensive searches and far-ranging official inquiries, to no avail. A detailed examination of these two disasters appeared in Part I.

THE GRAND ZENITH

ON OR ABOUT New Year's Day 1977, only a few days after the hair-raising breakup of the tanker *Argo Merchant* in heavy seas off Nantucket, the 642-foot tanker *Grand Zenith* disappeared off Nova Scotia. The ship left En-

gland on December 19 bound for Providence, R.I., carrying 2.2 million gallons of oil.

The *Grand Zenith* was last heard from on December 30 when she was in the middle of a winter storm some 230 miles east of Boston and about 60 miles south of Yarmouth, Nova Scotia. Her transmission was routine and gave no indication of trouble. When the tanker didn't arrive in Providence as scheduled on Sunday, January 2, the ship's agents reported her overdue.

Along with concern for the 38-member crew, officials were understandably terrified that another horrendous oil spill in the North Atlantic would threaten not only the shoreline but the vital fishing grounds at Georges and Browns Banks.

On January 3 and 4 coast guard

and Canadian forces units combed an area of 34,000 square miles along and near the ship's scheduled route from Nova Scotia to Narragansett Bay. They found no trace of the ship. On January 5 the search was expanded to cover an area of about 100,000 square miles.

The cutter *Dallas* found a trace of oil on January 6, about 300 miles east of Cape Cod and 240 miles south of Halifax, Nova Scotia. Units also found two life jackets from the ship in the same area,

along with a few pieces of flotsam. The oil was tested and it was believed to have come from the *Grand Zenith*.

Officials were astounded that these were the only traces of such a huge vessel. The subsequent investigation concluded that the *Grand Zenith* had somehow broken up in heavy seas during the storm. Officials were understandably mystified about the lack of a distress call, not to mention the fate of the oil, the crew and the ship.

In September 1978 *Captain Cosmo*, an 86-foot fishing trawler, and her six-man crew disappeared east of Cape Cod. Only clue to her fate is an ambiguous aerial photo of what may be ship lying just below the surface.



THE NAVIGATOR

AT ABOUT 8:00 A.M. on Sunday, January 8, 1978, the nets of the Italian fishing trawler *Corrado Secundo* made a gruesome catch 90 miles south of Martha's Vinyard, Mass. It was the body of 31-year-old Richard Neild, who had disappeared a month before with the New Bedford, Mass., scalloper *Navigator* and 12 other crewmen. A week-long search covering 104,000 square miles had revealed no trace of the 86-foot vessel or its crew.

The oddest thing about the find was the unconfirmed report that, under the usual oilskins worn by fishermen while at work, the body was clothed in a dress suit.

The *Navigator* left New Bedford on November 30, 1977, for what was to be a scalloping trip to an area about 60 miles south of Nantucket. She was never seen again. The last confirmed contact with the vessel was that night, when the *Navigator's* captain Norman A. Lepire spoke by radio with his counterpart aboard another New Bedford scalloper, the *Oceanic*. Four other New Bedford vessels were fishing in the same area south of Nantucket during this whole period, but no one reported even a radio contact with the doomed ship.

The *Navigator* was a wooden-hulled vessel built in 1964. She carried three radios, two radar units, two Loran A navigation outfits, two fathometers and a magnetic

compass. Local firms that serviced this equipment regularly told the coast guard all systems were in good working order. Two weeks before her final voyage, the *Navigator* had spent five days being overhauled at the Norlantic boatyard in Fairhaven, Mass.

The weather was good when the *Navigator* left New Bedford but got worse the next day as a low-pressure system moved in. By December 6 winds were gusting to 40 knots.

The *Navigator's* owner, Myron D. Marder, reported her overdue on December 10. The extensive search revealed no trace of the vessel. A coast guard inquiry concluded that she must have sunk but that "due to a lack of any distress signals, witnesses, survivors or positive, identifiable wreckage, the exact cause and nature of the casualty remains unknown." Poor weather conditions may have been at least partially responsible, the report noted.

The *Navigator* tragedy was believed to be the worst loss of life in modern times for the New Bedford fishing community, one of the largest fleets in the nation.

THE CAPTAIN COSMO

THAT September the Massachusetts fishing port of Gloucester was faced with a tragedy of its own. Sometime after it left port on Saturday, September 2, 1978, the 86-foot trawler *Captain Cosmo* and

her crew of six disappeared somewhere east of Cape Cod.

The vessel was due to return to Gloucester on September 9 and was in radio contact with the fishing boat *St. Nicholas* on the fifth, sixth and seventh when the *Captain Cosmo* was about 180 miles east of her home port. At that time Capt. Cosmo Marcantonio told the *St. Nicholas* by radio that he was going to stay in that area to fish, then would head home and arrive there on schedule.

The fishing vessel *Madonna Delle Grazie* reported a radio conversation with the *Captain Cosmo* on September 9. The vessel was reportedly riding out high winds and 20-foot seas which struck the fishing grounds that day. That was the last anyone ever heard from the *Captain Cosmo*.

After an eight-day search that scoured 121,000 square miles, there was still no trace of the *Captain Cosmo* or her crew. The only shred of evidence concerning the vessel's fate came from a high-altitude photograph taken by an air force U-2 spy plane brought in from California especially for the search.

The photo, taken on September 14, was partially obscured by clouds and not all that clear but showed what could have been a vessel from 80 to 100 feet long lying just below the surface 250 miles east of Cape Cod. An intensive surface search of the area found nothing.

THE SEA MIST

IN NOVEMBER 1982 the 110-foot fishing vessel *Sea Mist* disappeared without a trace in an area 50 miles east of Cape Cod. Ironically, the *Sea Mist* was a former coast guard vessel: a World War II-vintage submarine chaser which civilians had purchased and turned into a trawler.

The *Sea Mist's* home port was in Virginia but she had been operating out of Boston, usually working the Franklin Swell area of the Georges Bank fishing grounds where she was eventually to vanish. On November 9 she left Boston with two persons on board for a four- to six-day trip. The weather was excellent throughout the scheduled period of the trip but began to deteriorate about halfway through the ensuing search.

The captain's wife, Mrs. Thomas J. Kelly of Amesbury, Mass., reported the *Sea Mist* overdue on the 16th. Her husband had 20 years' sailing experience and was equipped with the best modern safety and survival gear.

A confirmed sighting by another fishing vessel placed the *Sea Mist* at Franklin Swell on the ninth and another unconfirmed report said she was there the next day as well. From November 16 to 21 the search was widened and covered 70,000 square miles. As in so many other cases, these efforts brought zero results.

THE SEA SERPENT

SHANE Kemper and Marc Cram left Plymouth, Mass., on March 6, 1985, for a one-day fishing trip to a point just off Provincetown. They were never seen again.

Three days later a hatch cover identified by Cram's father as being from their 32-foot fishing boat *Sea Serpent* was found on a beach near Plymouth. With the exception of a few other oddments found washed up along Cape Cod's shore over the next few weeks, no other trace of the boat or the young men was ever found. Divers were used to check possible wrecks in the area but found nothing related to the vanished boat.

Unlike most of the other vessel losses we have examined, the *Sea Serpent* wasn't any great distance from shore and disappeared in an area frequented by pleasure and commercial craft even in March.

* * *

WHAT HAPPENS to the vessels that vanish off New England is a question that frustrates and baffles the best minds at First Coast Guard District headquarters in Boston as well as leaders of the area's commercial fishing industry.

Three features are common to many of these cases. First, most disappearances occur among fishing boats, perhaps because they sail farther out, stay longer and see more bad weather than other craft. Second, all our cases took place in

winter when the weather in New England waters is notoriously stormy. Last, many occurred in or near the fishing grounds east of Cape Cod, where weather conditions are particularly quirky, although less worthy vessels than those we have discussed rode out the same storms unharmed.

Besides conventional bad weather theories range from drug-related piracy and murder to highly localized freak sea conditions and huge rogue waves. Others have speculated that currents carry the evidence away before searchers arrive, although it's hard to believe that any current could move quickly enough to outrace aircraft covering tens of thousands of square miles in a few days. Unreported collisions with freighters are always a possibility but this would make the absence of debris even harder to understand. Of course, there could also be paranormal explanations but authoritative speculation on that would be even more unlikely.

Regardless of the reasons for these disasters, why were there no survivors, few if any bodies, no distress calls and little or no traceable debris? Each week the coast guard in New England responds to many calls for help in life-threatening situations, some aboard fishing boats. Rarely is a life lost and, even after the worst (and quite infrequent) disasters, there is lots of oil, flotsam and other evidence of what

happened. That's always true — except with the rare exceptions: the ones that just vanish.

In the end, then, we are left only with the words of one frustrated

coast guard officer: "The fact that nothing was heard . . . may indicate that [whatever happened] was so swift and complete that there was no time to send a Mayday."



ANCIENT STONE TOOLS UNEARTHED

ONE OF the oldest caches of stone tools ever found has been unearthed in eastern Zaire, indicating that mankind's ancient ancestors were evolving and developing skills in parts of Africa which are not normally explored for fossil remains. Almost 300 quartz tools, dating back more than two million years, were found at the west Central Africa site.

"In studying them, we are sampling the behavior of the earliest humans," said John Harris, an anthropologist at the University of Wisconsin-Milwaukee, when his team announced the discovery in February 1986.

The scientific team, including Noel Boaz, a paleoanthropologist who directs the Virginia Museum of Natural History, and Alison Brooks, an anthropologist with George Washington University and the Smithsonian Institution,

also found animal bones and teeth with the tools in a 130-square-foot excavation.

It is too early to tell whether these tools were used to kill or butcher the animals, including pigs, antelopes, elephants and an ancient three-toed horse, whose remains were found just inches away, the scientists said.

The find suggests that largely unexplored parts of Central and West Africa should be examined more closely for evidence of human evolution. Other finds of tools of significant age have been in dry areas of East and South Africa and this has led scientists to concentrate on these regions.

The new find should shift some of this focus to moist, forested areas for the study of the emergence of tool use, upright walking, big game hunting and the development of stable life-styles.



MEN OF RANK

LOCAL 410, with offices in St. Louis, represents the American Federation of State, County & Municipal Employees. The union has a Lincoln as president, a Churchill as secretary-treasurer and a Richard Nixon as vice-president. — *Tom R. Kovach.*

NEW TOOLS FOR HEALTH

These new therapies can transform stress into energy, help your body throw off toxins and treat what orthodox medicine ignores.

By Felix Morrow

AT AGE 78, two years ago, I found myself having increasing difficulty walking and breathing. Is this it? I wondered—it being a last, grim stage of old age. I was appalled at what might be the final interruption in a very good and lively old age in which, semiretired from a fruitful career in book publishing, I was happily studying and writing in Zen Buddhism, dynamic psychology and related fields. The dire threats to my health began to make my busy life lose its savor.

Thanks to a 40-year friendship with a first-class internist I had access to grade A medicine. She sent me to a cardiologist who put me on small amounts of medication but, after a while, said that my heart was not the cause of the walking and breathing difficulties. My internist then sent me to a neurologist, then a circulation specialist, then specialists in CAT scans and sonograms. Then the doctors, including the cardiologist, got together and concluded they didn't know what caused my walking and breathing difficulties. Orthodox medicine had ushered me out the door without a clue.

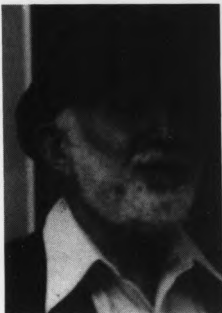
Unlike most people in my plight, however, I knew where to try next. Thanks to a friend who had enrolled in the Gerda Alexander School of Eutony in Copenhagen, Denmark, and was soon to complete the rigorous four-year course leading to a certificate authorizing her to practice this combination of hands-on therapy and education in sensory awareness, I knew of this new world of psychophysical disciplines. It was a new world for me, it remains an unknown world to most of the population of this country and the world, but it has been around for some time for those fortunate enough to know of it.

Before I give some account of this new world I shall tell what it did for me and my difficulties. I knew most about the Eutony of Gerda Alexander and had participated in a number of her workshops in Berkeley, Calif., and in Strasbourg, France, for the sake of its contribution to my sensory awareness and general well-being, and with no thought of ever urgently needing its hands-on aspects. When I phoned her in Copenhagen and asked permission to come, her ecumenical

spirit enabled her to suggest that first I try a practitioner closer to me, in New York, who practices another of the psychophysical disciplines, the Feldenkrais work.

Gerda suggested I ask Dr. Thomas Hanna, a Feldenkrais practitioner and editor of a wonderful periodical about all these disciplines, *Somatics*. Hanna lives in Novato, Calif., but could direct me to a Feldenkrais person in New York. Hanna gave me two names, one, a woman, was away, so I tried the man first. What he did in hands-on treatments was pleasant and energizing but did nothing basic for my plight. After a while the woman was back and I went to her. She is Bonnie Humiston.

I was on the table for little more than 15 minutes when Bonnie was able to tell me what my colloquium of physicians had been unable to decipher. On the eve of my 79th birthday the onset of the years had rigidified my rib cage, my diaphragm and my spine to the point that my breathing was too shallow to fuel me and my walking. Much of this, with due effort, is reversible. We began, we continued. I refer to the hands-on treatments of Feldenkrais work. I added to this the other aspect of Feldenkrais work, classes in Awareness Through Movement. Twice a week an hour of hands-on, twice also a class in Awareness Through Movement. On June 3, 1986, my 80th birthday, I could say



FELIX MORROW, born in 1906, spent his years from 20 to 40 as a Marxist activist and went on to become a publisher of psychoanalytic and spiritual books. In 1954 he incorporated University Books, Inc., and its associated Mystic Arts Book Society. *The Encyclopedia of Occultism & Parapsychology* credits him with creating the modern occult boom in the 1960's. He wrote "William James & John Dewey on Consciousness" for the Winter 1984 *Journal of Humanistic Psychology*.

that 90 percent of my 78-year-old difficulties in breathing and walking had been reversed.

Other elements also have helped me to arrive at my present state of zestful health. There were in the same period, three or four week-long workshops in Eutony with Gerda Alexander in Strasbourg or

Berkeley in which I found myself working with far greater attention and results than in previous years. I also began to attend, in New York, a weekly class with Carola Speads in *Ways to Better Breathing*. Carola's work is akin to Eutony and Feldenkrais but stems more directly from the teaching of the now legendary Elsa Gindler, best known here as the teacher of Charlotte Selver, whose term for Gindler's work, *Sensory Awareness*, has become the common appellation for these disciplines.

Another continuing element in my zestfulness is that I also began treatments with Dr. Karl Humiston, Bonnie's husband, a physician, and his colleague Albrecht Heyer, a nutritionist. They have no particular name for what they do but I would place them with the small but growing group of clinical ecologists.

What they are doing with me I understand only partially. They gave me a cytotoxic blood test (my internist friend tells me the test is worthless) which shows the foods I am unduly sensitive to. These include all dairy products, chicken, pork, nuts, coffee and tea and a few others. Liquor and wine are out—too much mucous. My internist friend said yes to dropping dairy products, eggs and wheat, since these are the foods that mankind has always subsisted on and therefore has become unduly sensitive

to. I don't recall hearing this from my friend before this. I find myself resolved never again to eat milk products and eggs and to cut down on wheat.

Now it seems so obvious that milk and its products belong to infancy and, indeed, Africans and Asians and many Mediterranean peoples cannot handle milk products at all and the rest of us, as we age, lose the enzymes necessary to digest milk. So why don't we all know this and why don't our doctors tell us if, perchance, they know? I have been overweight most of my life. After six months of dietary restrictions and considerable regimen of vitamins and mineral traces, I find myself steadily losing weight without trying.

The nutritionist, at our first meeting, examining recent comprehensive blood tests which I brought, found mine at dangerous levels in uric acid, certain urine elements, low count red blood cells, poor absorption of protein and calcium, high cholesterol. The most I had heard from my internist friend was that these needed watching but she made no interventions. The nutritionist did intervene and, after six months of his regimen, all the arrows point the other way. He expects the continued regimen will continue furthering the improvements. If not enough, he has other interventions. I am not certain but I have the definite impression that

my internist friend, whether unconsciously or not, accepted most of the poor signs in my blood tests as the inevitable consequence of old age and an adventurous life.

I have discussed all this with my internist. She approves the dietary restrictions but contemptuously dismisses the cytotoxic blood test on which they are based. What made her quite angry was the nutritionist's (and my) agreement with Linus Pauling that orthodox medicine clings to low vitamin levels which arose historically as the minimums required for treatment of deficiency diseases—scurvy, pellagra, etc.—and fails to grasp the very different principle that it is vital to find the optimum quantities of vitamins that make for maximum health. She said, quite angrily, "Linus Pauling is a physicist. He has no qualifications for biochemistry." I corrected her; Pauling's first Nobel prize (his second was for peace) was for chemistry and he is widely considered the father of modern chemistry and wrote its standard textbook. My internist is, in most matters, intelligent and reasonable but on Linus Pauling and megavitamins she cannot make her way past orthodox medicine.

I have left for the last the new element in my life which is likely to seem to many the most esoteric, even bizarre. The alternative medical elements and the psychophysical disciplines, even Zen, have been

around for a while and are at least faintly familiar to a good many. Now I have to add that equally important to me is my work with a Taoist master Mantak Chia. For special historical circumstances Taoism is the least known of the Asian spiritual schools in the West but is the most ancient of them, the one that most shaped China. And, one discovers after a while, Taoism is part of Zen and is the mother and father of Eutony, Feldenkrais work, Alexander Technique and all the other psychophysical disciplines. In some cases, as in Feldenkrais work, the influence is direct even if not explicitly credited by the founder Moshe Feldenkrais who was a judo master and absorbed Taoism from his judo masters. In other cases, as in Eutony, creator Gerda Alexander has discovered anew the ancient wisdom.

CLINICAL ECOLOGY

WHAT IS now increasingly known by the name of clinical ecology is an outgrowth of orthomolecular medicine, founded by Drs. Abraham Hoffer and Humphry Osmond. Some 30 years ago, when schizophrenia was thought to be a mental ailment, they dealt with it as a disease resulting from constitutional and hormonal defects. They included psychotherapy in treatment but were primarily seeking substances with which to cure or ameliorate the disease. They chose

vitamins over medicines and claimed considerable success with the use of megadoses of niacin, vitamin C and other vitamins.

Another area of their great interest was food sensitivities which they were the first to show are extremely destructive of bodily functioning in many ways. (Food sensitivities are not as demonstrable as allergies; the cytotoxic test which they invented to show the extent to which the food is "poison" to the cells of the body is still disputed by orthodox medicine.) The recognition of similar sensitivities to clothing, housing materials, etc., was a later development. This movement has had great success, I believe, in overcoming chronic fatigue, headaches and general malaise by removing sensitivities or desensitizing patients. The work which led beyond food sensitivities to the holistic study of the ecological environment of patients brought with it the new name clinical ecology.

There are a group of disciplines, best described as psychophysical disciplines, meaning that they emphasize their attempts to overcome the dichotomy (division) of body/mind. Another term which tries to describe this body/mind unity is *somatics*. I name only the disciplines which I have myself studied and experienced. I have studied Eutony more than the others but would hesitate to say that any one is superior to the others. They have

different origins but, although they differ in various ways, they have much more in common. I see their teachings as tending to come closer and closer together in the future. I note a significant tendency for master teachers of one to go on to learn one or two of the others.

These disciplines are:

Eutony, created by Gerda Alexander who is now almost 80 years old. She was born in Germany but since 1929 has been living mainly in Copenhagen. She has schools in Copenhagen and Geneva which certify Eutonists only after rigorous four-year, full-time schooling. She and her graduates also conduct workshops and ongoing classes for the laity.

Eutony consists of two parts. One is hands-on treatment for victims of accidents and for various diseases and handicaps. Gerda Alexander's book (in English) *Eutony* describes these treatments and their record of success. The other part of Eutony is taught in movement classes, in which one learns a new awareness of one's *soma* (body/mind) and movements.

Sensory Awareness, taught by Charlotte Selver, and Ways to Better Breathing, taught by Carola Speads, both of them now in their 80's, come from the same legendary teacher in Germany, Elsa Gindler, who created her discipline before World War I and died in 1953. Germany especially, but also France

and Switzerland, had a rich culture of new kinds of dancing and movements teaching. The great Swiss Emile Jaques-Dalcroze, creator of eurythmics, was a particularly influential source. Currently one of the great modern dancers, Pina Bausch of Wuppertal, Germany, who has taken New York by storm, comes out of this rich culture, for at the turn of the century Jaques-Dalcroze built one of his main schools in Wuppertal.

Charlotte Selver and Carola Speads diverge greatly, each no doubt emphasizing different aspects of Elsa Gindler's work. Selver, much the better known of the two, tends to avoid or transcend therapeutic implications and emphasize that she educates people to rediscover experiencing. Carola Speads is quite explicit about the therapeutic content of *Ways to Better Breathing*. Both mainly teach classes and workshops, ongoing or weekends. Charlotte Selver's co-teacher and husband, Charles Brooks, has written a notable account of their work, titled *Sensory Awareness*, just now reprinted. Carola Speads has written *Ways to Better Breathing*, also now reprinted.

Feldenkrais, who recently died in his 80's, comes from Israel but got his beginnings in the same rich European movement culture, plus other sources. Feldenkrais was a physicist fearful of being considered a kook by the scientific community

and so he avoided writing in his books about his sources. He learned a great deal from Gerda Alexander and his work is similarly in two parts, hands-on treatment and Awareness Through Movement classes. He was a pupil in the London school presided over by Frederick Matthias Alexander, who threw him out when Feldenkrais published his first book on this work, *Body and Mature Behavior*, and failed to acknowledge his debt to Alexander. Feldenkrais for some time thereafter continued studying Alexander Technique with teachers trained by Alexander. In his first Feldenkrais movement class, I was astonished at the movements and ideas which obviously came from Gurdjieff movement work and ascertained that Feldenkrais had participated in the esoteric circle of Gurdjieff but again had never acknowledged this in his books.

Earlier Feldenkrais had become a judo master and wrote several books on judo but never acknowledges his debt to his judo masters for aspects of Feldenkrais work; especially he is silent about the fact that his judo masters were Taoists deeply versed in both the Taoist martial arts and the Taoist spiritual practices. Feldenkrais never used or permitted his students to use the word Chi, meaning energy in Chinese and Taoism, yet his whole system is based on harmonizing and balancing the flow of energy in

one's body, as are all the other disciplines which do acknowledge its place. Despite all these reprehensible silences, Feldenkrais was a genius who made his own remarkable contributions.

The Alexander Technique is the oldest of the somatic disciplines. In then far-off Australia, a Shakespearean actor and elocutionist, F. M. Alexander, was having difficulty with his voice and no doctor could help him. This extraordinary man then set about studying, with the aid of mirrors, what was wrong in his voice production. This was in the late 1880's and Alexander had no contact or knowledge of the rich somatic culture already unfolding in Europe. He worked out a teachable method of achieving *conscious control* of one's soma, a way to inhibit defective or destructive habits and to replace them with consciously-improved movements. He soon learned to carry this great principle over from voice production to better ways of walking, moving, sitting and using the soma in all aspects of life. Singers, dancers, actors, musicians flocked to him and his brother, whom he taught and who became well-nigh equally gifted. They went on to London and America and counted among their enthusiastic pupils John Dewey, Bertrand Russell, George Bernard Shaw and Aldous Huxley. John Dewey wrote introductions to three Alexander books in which he as-

serted that the Alexander Technique must become part of universal education if mankind was to progress.

The Alexander Technique is taught one-to-one and, less often as yet, in classes. With characteristic and extraordinarily gentle touches of head, neck and spine, plus verbal instruction, an Alexander teacher conveys how one can undo bad habits and learn new ways of lying down, sitting, standing, walking, moving one's limbs. In the present situation Alexander work is especially sought after by performing artists but this should not obscure its universal applications to able-bodied, crippled and diseased alike.

It takes nothing away from the genius of all the creators of these disciplines if it turns out that ancient Taoism incorporates a great many of the principles of the psychophysical disciplines. I have been in a Taoist training work in recent years (I am also the publisher of a series of books authored by Taoist master Mantak Chia) and am continually astonished at the similarities. The terminology differs, of course, but the essentials are there. The heart of Taoism is a series of practices, each one in meditative mode, all leading to conscious control of the body/mind. The Microcosmic Orbit, which is the foundation meditation, trains the soma to circulate Chi (life force energy) at will throughout the organs and meridians; this unim-

peded flow of energy—unimpeded because it succeeds in overcoming knots and blockages—constitutes a high level of wellness. Other meditations—the Inner Smile in which one learns to love one's organs and heal them, the Six Healing Sounds which carry this healing further—take one further in conscious control of the soma. Higher practices, such as the breathing and stretching exercises of Iron Shirt Chi Kung, and Fusion which transforms negative energies into positive energies, carry one beyond wellness into the spiritual realm. In this description in which I am attempting a simple introduction to all these new concepts, I shall say almost nothing about the spiritual implications of the psychophysical disciplines, but they do share with Taoism this higher level beyond wellness.

TO RETURN to my personal story, I should like to conclude with its implications for others of all ages and particularly the group which grows ever larger, those over 65.

When and why should anyone try any of these: Eutony, Feldenkrais, Matthias Alexander work, Trager psychophysical work, clinical ecology, Taoist masters? When? When orthodox medicine and orthodox physical training fail you, as they tragically fail so many people. Why? Because with some intelligent curiosity and a little outlay of money

you can discover that these alternatives work for you as they are working increasingly for many others.

Why do these alternatives work well for those of us who have in effect been abandoned by orthodox medicine? Because, note well, these alternatives are based on principles profoundly different from those of orthodox medicine.

First, all the bona fide alternatives (I mention only those with which I have personal experience) share with Asian spiritual disciplines the key concept of a life force which has its own energy system, variously called *elan vital* (Henri Bergson), Chi (Taoism and Chinese medicine), Ki (Zen), Kundalini (Ayurvedetic medicine of India), and so on. This life force has no visible physiology and its existence is therefore denied by Western medicine. Even when the latter increasingly accepts acupuncture (originated in Taoism) it gives no credence to the invisible meridians and meridian points which are the basis of acupuncture! This invisible life force, this invisible flow of Chi-Ki energy, is the foundation from which all these alternatives work.

Second, the Western medical model essentially requires a passive patient to whom procedures are done. Well-nigh the opposite is true in the alternatives which require a participant to become skilled in focusing his/her total attention on all that transpires. The hands-on

educational work of Feldenkrais, Eutony, Alexander Technique, etc., is of little value if you lie there and let your mind wander. In the movement classes, the movements are carefully designed and require your full attention; otherwise they degenerate into mechanical exercises of no value.

Third, Western medicine, by and large, denies any role for the patient's mind. In the alternatives one's mind is summoned to do the main work. It is your mind, not the leader's, which moves your energy around your body, breaks up blockages impeding the flow, throws off long-held toxins, seeks harmonious balance. That, at any rate, is what the alternatives claim and you—at least in many cases—come to realize that this profoundly different procedure, which is your own procedure, requiring your own attention and consciousness, changes for you matters which orthodox medicine failed to change.

In a lengthier discussion of these differences between orthodox medicine and the alternatives I would especially dwell on three great frontiers of medicine only recently discovered by the orthodox, almost all of whom are uncomfortable with them.

The first is *stress* recently discovered by the late Dr. Hans Selye. It is no accident that he never got a Nobel prize for it, although arguably he might have gotten it if he

had lived longer. He died an untimely death from eating too much of his favorite, horsemeat. Treatment of stress is still in its infancy in the West. Dr. Herbert Benson, who adapted from the Asian meditations what he calls (to take off the Eastern curse) the *relaxation response*, was treated as a kook for a long time. Most doctors are still laughably ignorant about stress treatment. But in the east the treatment of stress is old hat because they have methods millenniums-old for treating it. Hence Master Mantak Chia could write a book titled *Taoist Ways to Transform Stress into Vitality*. The treatments he adduces are three meditations assiduously practiced: the Six Healing Sounds, the Inner Smile, the Microcosmic Orbit. All move energy in ways that have been practiced and perfected for thousands of years in Asia.

Second is the medical frontier of the immune system. For orthodoxy it shares the same difficulty as stress: there is no magic bullet, no specific medicine for it. Worse, as in stress, awkward questions arise concerning the role of the patient's state of mind, his effective use of psychophysical disciplines, Asian meditations and spiritual practices. In the immune system and in stress, orthodoxy is up against implicit but plain indications that an invisible life force, an invisible energy system, is present and that it is up to the patient and his mind and heart to

make the difference.

Stress and the immune system are anomalies with which Western medicine grapples uneasily but at least recognizes. I think a third medical frontier I shall mention (it is my last) is one few doctors recognize. This is the *proprioceptive sense*. Charles Sherrington, the great neurologist, discovered it in the 1890's. Sherrington called it "our secret sense, our sixth sense" and named it proprioceptive because of its indispensability for our sense of ourselves. Nerve endings in all the movable parts of our bodies—muscles, tendons, joints—send a continuous but unconscious flow of information about their position, posture and tone which keeps us in touch with our bodies. We can imagine that we can go blind or deaf or lose our sense of taste or smell but it is well-nigh impossible to imagine that we can lose the sense of our bodiliness, of owning our own bodies. Yet this does happen in certain illnesses which develop acute infection of the nerves. Another British neurologist, Dr. Oliver Sacks, now professor of clinical neurology at Albert Einstein College of Medicine in New York, recently wrote a splendid book about such cases, *The Man who Mistook His Wife for a Hat and Other Clinical Tales*.

I think that if you tell Western physicians that there are ways to make one fully aware of the proprio-

ceptive sense and to train oneself to respond to it, they will have no idea what you are talking about. Yet that is precisely the centerpoint of all the alternatives I have mentioned. Each in its own way evokes from participants more and more attention to what is going on in their *somatic* (unified body/mind) persons. Focusing the participant's attention, consciousness, is providing the proprioceptive sense with an enhanced state of being of its own.

So there it is, at least for the present moment. I have limited myself to work which I have experienced personally and sufficiently to recommend. One that I have experienced and don't recommend is bioenergetics—because it includes induction of pain and stress and the alternatives I recommend do not.

I conclude by giving a few names and addresses which may be of use to those of you who need help or are just curious.

The Feldenkrais Guild, Inc.
P.O. Box 11145
San Francisco, Calif. 94101
(415) 550-8708

Eutony
Monique Nagy
1203 Trevanion St.
Pittsburgh, Pa. 15218

Eutony
Joyce Riveros
1633 Julian Dr.
El Cerrito, Calif. 94530
(415) 234-9362

The American Center for the Alexander
Technique

Abraham Goodman House
129 W. 67th St.
New York, N.Y. 10023
(212) 799-0468

931 Elizabeth St.
San Francisco, Calif. 94114
(415) 282-8967

1313 Thayer Ave.
Los Angeles, Calif. 90025
(213) 470-2672

Eutony
Ursula Stuber
Ecole de Musique, Pavilion Casault
Universite Laval
Ste-Foy/Quebeck
G1K 7P4 P.Q. Canada
(418) 656-3619

National Ass'n for Music Therapy
1133 15th St., N.W.
Washington, D.C. 20005
(202) 420-9440

American Dance Therapy Ass'n

2000 Century Plaza, Suite 108
Columbia, Md. 21044
(301) 997-4040

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Master Mantak Chia
The Healing Tao
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Huntington, N.Y. 11743
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Ways to Better Breathing
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New York, N.Y. 10024
(212) 787-6610

Dr. Karl Humiston
Bonnie Humiston
Albrecht Heyer
104 E. 40th St.
New York, N.Y. 10017
(212) 986-9385



ASTROLOGERS FAIL PERSONALITY TEST

ACCORDING to the *Chicago Tribune* for December 31, 1985, many people believe astrologers can predict future events, but evidently 30 leading practitioners in America and Europe didn't foresee that Shawn Carlson was going to make them look foolish.

Carlson, a researcher in the University of California's Lawrence Berkeley Laboratory, had the astrologers attempt to identify personality profiles by reading "natal charts" of persons they had never met. The astrologers had to distin-

guish the correct personality profile from two bogus profiles.

The seers had predicted they could do this at least half the time but actually did so in only one-third of the cases, exactly the number that could be predicted by chance, Carlson reported in the journal *Nature*.

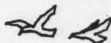
The reason astrologers may seem more successful to clients is that they read clients' needs, hopes and doubts from body language, said Carlson, who is himself a professional magician and physicist.

MY MOTHER, THE BIRD



The trust officer wasn't surprised.

"It's a sort of interim reincarnation," she said.



By Pierre Bowman

MY MOTHER turned into a bird.

I know it sounds strange and you probably don't believe me. But I didn't come to this conclusion all by myself.

Two years ago, my mother died. She was an old lady who'd led a self-determined life and it was reasonably clear to her and everyone else that her time had come. She slipped away peacefully one night and we entered that haze of grief mixed with the business of death.

A few days passed and we were meeting with a junior officer at the trust company my mother had designated to handle her modest estate. The officer was utterly personable and utterly reassuring. Call her Kathleen, she said, adding that my mother had made all the proper legal arrangements and things should go very smoothly.

We turned over the keys to the condo where my mother had lived in her last years and left matters to the trust company.

A few more days passed and there was a phone call from Kathleen. She said there was a problem: My mother was still in her condo.

Kathleen explained that an appraiser had gone out to look at the place. There were puffs of cold air and doors banged open and shut. All the while, the windows were closed tight to the outdoor breeze and there was no air conditioning. Kathleen said the appraiser left immediately: It gave him the creeps.

I figured the trust company was in charge.

"Why are you calling me, Kathleen?" I asked.

"I need your help," she replied. "We can do a couple of things in a case like this. Sometimes we hire an exorcist. But it can be much more simple than that. Maybe you could just go over to the apartment and tell your mother that everything's all right and the trust company is handling her estate just the way she wanted."

"You want me to go over and talk to my mother?"

"Uh-huh."

"You have the keys," I said, attempting to lob the ball back into Kathleen's court.

"Maybe," she replied, "you could just go over and sort of yell up from the parking lot."

"The parking lot?"

"Uh-huh. And if that doesn't

work, I could give you a key and you could go inside and talk to her. And of course, we could still get the exorcist. But if that doesn't work, it will be real hard. Nobody will be willing to clean the apartment to get it ready to rent before we can sell it. And come to think of it, it'll be darn hard to rent."

That night, with some reluctance, I drove over to the condo and parked under the fourth-floor lanai of what had been my mother's home.

I got out of the car and looked around. There was no one in sight. I looked up to the lanai, cupped my hands around my mouth and sort of shouted:

"Ma! It's okay. The guy in the apartment was from the trust company. He's only carrying out your wishes. So cool it."

I felt like a fool and then some.

A couple of days later, Kathleen called again. Everything was going okay with the apartment, she said. Had I stopped by to talk with my mother?

"Uh-huh."

Kathleen said she thought I was a real sport.

Several weeks later the apartment was rented. I got a boiler-plate trust-company letter from Kathleen advising me on activity in the estate. But there was a P.S.: "Hope your mother's enjoying the new tenant."

Meanwhile, something strange was happening at home. We were

having bird situations. We'd come home from work and a bird would be in the house. Sometimes it was a cardinal. Sometimes it was a dove. Sometimes it perched on the kitchen faucet. Sometimes it was on a lamp in the living room.

In the mornings, before dawn, a noisy cardinal perched in the lime tree outside the bedroom and carried on like crazy. The cardinal was always out before any of the other birds and after the predawn noise, it sat on the porch railing and watched us eat breakfast.

A few weeks passed; the bird thing kept up. And one day Kathleen phoned. How were things going? she asked. I figured there was enough water under the bridge with her to talk about the birds.

She wasn't remotely surprised.

"It's your mother," she said.

"People frequently come back as birds as sort of a short, interim reincarnation. That's why things have been okay at your apartment. Your mother is back with you."

"How do you know this?" I asked.

"From the exorcist. You know, the one we were going to use at the apartment."

Hmmmm.

And then I started thinking about it.

I remember when I first brought my bride home for a visit and we stayed in my old bedroom. My mother had always been one of those people who rose early. Her

feet would hit the floor and she was fully awake and ready to make something out of the new day. She held little admiration for sleepy-heads.

For much of my youth, she'd unsuccessfully tried to get me to embrace her early morning enthusiasm. With me as a bridegroom, however, she tempered her ways. Instead of a straight-out get-out-of-bed assault, she developed something more subtle, though more bizarre. She crouched under the bedroom window where the bride and I slept and made bird noises, hoping to rouse us.

Obviously the cardinal in the lime tree was doing the same thing. Suddenly it was all quite reassuring. Birds in the kitchen, birds in the living room — no problem. All the

windows were closed and we hadn't a clue how they got in, but once we were home, we simply opened a door and the birds flew outdoors.

Our children quickly accepted the bird situation.

One day our son and I were at a garden shop and he spied a bird-bath.

"Should we buy it for Grandma?" he asked. We didn't.

After a few weeks, as Kathleen predicted, there were no more cardinals in the lime tree, no more birds in the house. My mother had moved ahead.

But in the past few weeks there's a cardinal back in the lime tree, waking me. It may be my mother again, telling me to get at it, maybe to write a story like this.

At least I hope so.



ASTRONAUT LOOKS AT THE FUTURE

By Paul Steiner

DESPITE the message of science fiction movies, Chuck Yeager, one of America's first space heroes, doesn't believe we will ever come into contact with intelligent extraterrestrial life. He also believes that human pilots will fight a war in space; the United States will be the first nation to put a man on Mars; the first "space baby" will be born in a colony on Mars; and it will cost more than \$100,000 for a round-trip ticket in the shuttle's first several years of

commercial operation.

When asked what a 21st-Century pilot might say was the greatest aviation feat of the 20th Century, Yeager said, "Orville and Wilbur Wright's maiden flight at Kitty Hawk in 1903."

The space hero, the first human being ever to fly faster than the speed of sound in 1947 (in a rocket-powered plane), predicts that homesickness will be the most serious psychological problem affecting the first space colonists.

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BOOKS

NEWS & REVIEWS

by Jerome Clark



NESS SENSE AND NONSENSE

WITH *The Enigma of Loch Ness* (University of Illinois Press, Urbana, Ill., 1986, 243 pages, \$22.95) Henry H. Bauer, professor of chemistry and former dean of the College of Arts and Sciences at the Virginia Polytechnic Institute and State University, has written a strange book, one that is equally illuminating and infuriating. It is, on one hand, a defense of the proposition that real unknown animals exist in that fabled Scottish lake. It is, on the other, an exasperating case of special pleading.

At its best it is a perceptive and refreshingly moderate examination of an interesting scientific controversy. Dr. Bauer's brand of skepticism is all too rarely encountered. "One should maintain some awareness that one's own beliefs, though rational, may turn out to be wrong," he writes, "and one ought to remember that the conflicting beliefs of others are not necessarily false, and that even if they are false, they may nonetheless be rational." In common with all of us, as we shall see, Bauer has a hard time matching ideals with actions.

Bauer cautions that science's claims must also be viewed with skepticism. "Many things scientific have been un-

true — all superseded theories, for example, and all present ones that await becoming superseded." Yet on the whole science works because "it does not stray from what has already been established and accepted as known." This natural conservatism, for all its undoubted virtues, makes it difficult for scientists to deal with alleged phenomena beyond those boundaries. *Enigma* is a look at a controversy with which science is unprepared to deal.

Those who are interested in anomalies — and who, more specifically, have tried to investigate anomalous phenomena themselves — will nod knowingly as Bauer recounts the difficulties inherent in pursuing subjects that, because they are not "respectable," depend largely on the services of amateurs. Some do excellent work, some are crazy, some are there to make a buck by fair means or foul.

Few of the scientists who involve themselves in the research are willing to identify themselves publicly, lest they be subjected to ridicule or loss of employment. The scientific establishment, loath to acknowledge that "we simply don't know," opts for an easy dogmatism which holds that it doesn't investigate Nessie reports because Nessie doesn't exist.

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"Left to themselves," Bauer says, "no doubt the biologists would simply ignore the matter, as they have other premature discoveries. . . . But they have not been left alone. Instead they are harried by the press for categorical answers. . . . The 'maybe,' 'so what,' and 'where could we go from here?' thus become increasingly defensive and have led to outright rejection. Surely this is understandable in psychological terms: if something is premature it is ignored as though it does not exist; and it is an easy step from acting as though a thing does not exist to believing that it does not. Thus ignoring the premature can easily become resisting it."

Bauer complains, legitimately, about the way debunking polemicists invariably link the Loch Ness question with all kinds of fringe claims of wildly varying credibility (a typical example being a *Time* blast at "claims of the pseudoscientists . . . Uri Geller, the Bermuda Triangle, ESP, levitation, Jeanne [sic] Dixon, Kirlian photography, the Loch Ness monster, psychic surgery, Immanuel Velikovsky, thinking ivy plants and . . . flying saucers"). The technique is intended, of course, to impute guilt by association.

But while one expects Bauer to protest that these are all separate questions, with some commanding better evidence than others, Bauer takes his argument elsewhere. It turns out that there is only one legitimate anomaly: the Loch Ness monster. (Bauer does allow for sea serpents, but only because they are related to the Loch Ness phenomena, in his view.) *Enigma* argues that Nessie shouldn't be down there among all those disreputables, which presumably deserve whatever they get.

This argument develops in dismaying fashion from a perfectly sound objection to the foolish practice of some individuals (most notably the late F. W. Holiday) who have sought to link Nessie-like creatures with other dimensions, occultism and alien visitors. (Richard Hall calls those who can't keep their anomalies separate "mixologists.") And Bauer quite rightly takes exception to such exhibitions as psychics' attempts to contact Nessie telepathically or to "exorcise" the presumably demonic creatures. Such antics taint "the credibility of the quest," Bauer complains.

He complains further that "crankish" and "fringe" magazines (*INFO, Pursuit, FATE, Fortean Times*) publish pro-Nessie articles "and the connection is given credence when a monster hunter gives an interview to such a publication." A footnote following that sentence reveals that Bauer is alluding to my interview with Roy Mackal in the September-October 1977 issues of *FATE*. (Poor Mackal, whom Bauer criticizes freely all through the book, is elsewhere taken to task for excessively cautious views, some of them expressed in that same *FATE* interview!) Of course Bauer could as easily turn his criticisms on himself: he has published in *Fortean Times*.

It is certainly true that Nessie has attracted the attention of persons who are interested in other anomalous claims. Bauer laments this. I say, so what? Any mystery is bound to attract all kinds of people, from naive seekers after wonder to critical-minded inquirers after truth. The first are easily ignored. The second, in my experience, almost invariably begin with an interest

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in a single anomaly. That interest eventually leads them to consider the problems other anomalies face in proving themselves and attaining scientific recognition. Why shouldn't students of cryptozoology know something about the issues ufology and parapsychology have to deal with, if only to see what strategies proponents of UFOs and psi have developed in interacting with scientists, the media and debunkers?

There is also the fact that it is not hard for someone who believes a reasonable claim can be made for one establishment-rejected anomaly to understand how a reasonable claim for another anomaly may not receive a fair hearing. Unless the proponent has proven himself credulous by embracing all manner of notions for which no reasonable claim can be made (the hollow earth, Bermuda Triangle or whatever), it is unfair to damn him for an interest in more anomalies than one.

Ironically, while Bauer is quick to condemn FATE, *Fortean Times* and other similar magazines, his bibliography contains numerous references to articles in these publications. That's hardly surprising, since the publications Bauer considers "respectable" have no interest in systematically reporting anomalies. It's fortunate that we do have "fringe" publications. One day, when scientists get around finally to dealing seriously with anomalies, they will be grateful that *somebody* was recording these events.

Of course FATE, *Fortean Times*, et al, are not scientific publications and do not pretend to be. Yet, if science is defined as a process of continuing debate and self-criticism, these magazines, which frequently criticize and

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debunk specific claimed anomalies, have a greater claim to being taken seriously than, say, *Skeptical Inquirer*, which subjects its own pronouncements and favorite beliefs to no critical scrutiny to speak of.

Bauer's observations on ufology, parapsychology and astrology (which, because of Michel Gauquelin's work, has some claim to serious attention) show he knows so little about the subjects that one wonders why he presumes to judge them at all. His critical remarks on the UFO evidence (page 45), for example, are based on demonstrably false premises, as he would know if he were familiar with the literature. But I was amused to note, when I read (on page 146) Bauer's reasons for "belief" in Nessie, that, were I to change the word "sonar" to "radar," his sentiments would perfectly express my reasons for "belief" in UFOs. (He writes, "My own belief in Nessies is grounded on film and photos and the pattern of confirmatory sonar and eyewitness testimony and so forth.")

Worst of all, however, are the double standards Bauer employs without even appearing aware of what he is doing. Those amateurs (at least the ones who aren't outright charlatans) who investigate Nessie are heroes. Those amateurs who investigate other anomalies are flakes. And while Bauer decries the association of Nessie with other claimed anomalies, he himself is an active member of the Society for Scientific Exploration, an organization of academics active in a wide range of anomaly research.

I suspect that all of us who are interested principally in one anomaly (in my case it happens to be UFOs) would like

to think ours is special and all the rest mere delusions. A healthy avoidance of false pride should save us from that particular error. It is nonetheless true that there *are* more delusions than real anomalies out there. How do we tell the difference? For all his pontificating, Bauer never answers this question. Allow me to offer a simple, practical suggestion:

Ask yourself: Can the proponents answer their critics? By "answer" I don't mean simply insult them; I mean respond to them point by point with relevant evidence and rational arguments. When a claim can't be reasonably defended, it's probably bogus. If it can be — and cryptozoology, ufology, parapsychology and Gauquelin's neoastronomy have been, repeatedly — it is still not certain that these claims are correct, but it is at least clear that they *may be*

and so deserve further investigation.

The Enigma of Loch Ness tries to make Nessie a special case. It isn't. Like it or not, it is only one of a number of legitimate issues on the fringes of science. In arguing otherwise, Bauer's book, sad to say, muddles rather than clarifies.

OTHER REVIEWS

MUFON 1986 UFO SYMPOSIUM PROCEEDINGS edited by Walter H. Andrus, Jr., and Richard H. Hall, Mutual UFO Network, 103 Oldtowne Rd., Seguin, Tex. 78155, 1986, 186 pages, \$11.50, paperback.

I have long thought that one of the major strengths of the Mutual UFO Network has been its annual symposia. MUFON has run public meetings of this kind for the past 17 years. It has

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also required that papers to be presented at these symposia be submitted far enough in advance to permit publication in time for sale there.

Judging by many of the papers contained in *MUFON 1986 UFO Symposium Proceedings*, the most recent gathering might well have been called "MUFON bashes the critics," for that, essentially, is what several speakers did.

Drs. Michael Swords, David M. Jacobs, Richard Haines and Bruce Maccabee pinpoint instances in which skeptics from the scientific community have been arrogant, intellectually dishonest and just plain wrong in their pronouncements on UFO cases and ufologists.

Swords, looking at the case for extraterrestrial life from the perspectives of both ufology and conventional science, concludes that "the major hypothesis of ufology" concerning the likelihood of such beings totally agrees with current "observations and theories [by] establishment" scientists.

Jacobs discusses abduction claims, noting that independent psychological tests conducted by prominent professionals with no stake in the UFO controversy have established that abduction claimants are both sincere and sane. He suggests that the truth behind "abductions could change the way mankind lives and thinks."

The issue of scientific credibility is addressed by Maccabee who documents examples of scientist-skeptics who promulgated erroneous explanations, misrepresented the data and blocked publication of UFO papers in scientific journals.

Other worthwhile papers include John Schuessler's update of the Cash-

Landrum lawsuit against the government. (See Schuessler's "Victims of a Close Encounter," May 1984 FATE.) Haines' "Scientifically-Based Analysis of an Alleged UFO Photograph," Robert Bletchman's proposal for a massive public-relations campaign to "galvanize public opinion" and force "full disclosure of UFO evidence" and the latest information on the Bentwaters/Rendlesham affair by Raymond W. Boeche.

These papers indicate a freshness and a vigor that haven't been apparent in the field for several years. If the momentum indicated by them isn't lost, ufology may be approaching its finest hour.
— George W. Earley.

LIFE AFTER DEATH by D. Scott Rogo, Aquarian Press, Wellingborough, Northamptonshire, England, 1986, 158 pages, \$7.95, paperback.

In *Life After Death* D. Scott Rogo assesses the case for personal survival of bodily death. Reviewing the evidence from mediumship, out-of-body and near-death experiences, apparitions, reincarnation and such mechanical phenomena as tape-recorded "spirit" voices and so-called phone calls from the dead, he concludes that the case for survival, while impressive, is so far unproven.

Although finding survival a more credible conclusion than its alternative, Rogo does not stack the deck in favor of the spirit hypothesis. He acknowledges that some categories of evidence, such as out-of-body and near-death experiences, are weak. He also finds fault with a number of famous cases, including the Bloxham series of past-life re-

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gressions, the Gretchen case of responsive xenoglossy and the communications said to issue from the Meek/O'Neil "Spiricom" machine. For all his skepticism, though, Rogo still finds many cases and classes of evidence that bear up well under examination.

The best evidence, in Rogo's view, lies in two areas. First are those spontaneous, unplanned cases of alleged postmortem return in which the motivation for the contact seems to rest more with the deceased agent than with the living witness. Second are those occurrences in which a person suddenly exhibits a skill characteristic of the deceased agent purportedly communicating but beyond the known capabilities of the subject. Cases of this latter sort are especially evocative of survival because there is no credible evidence that ESP exists on the scale necessary to enable a person to acquire paranormally a complex skill such as speaking in a foreign language.

While Rogo provides a generally reliable summary of the evidence for life after death, he does not always succeed in showing that survival follows logically from the facts passing in review. Consider, for example, his claim that something more than this-world ESP is required to explain cases of responsive xenoglossy. He argues that ESP, as parapsychologists have come to know it, allows access only to items of information, whereas successfully speaking another language is a learned skill that involves not only information about grammar, vocabulary and so on but

training in the several motor acts needed to *speak* the language in question.

But if all this is true, how can we say that possession by another mind can enable one to acquire such a skill? The mind doing the possessing, presumably, no longer has the necessary muscular and other bodily attributes needed to do the job, which leaves only ESP as the means whereby the dead could transmit their skills to the living. ESP, however, has already been ruled out as a possible explanation on the ground that it is an information channel and thus incapable of being used to acquire a skill.

Rogo could still make good his argument by postulating an etheric duplicate of the physical body which retains biological memories, but this is an assumption for which there exists little independent evidence. Like the super-ESP hypothesis, which accommodates such cases by positing ESP of an extraordinary and unknown kind, the argument succeeds only when assumptions that go considerably beyond the facts are made.

But Rogo's purpose is not to argue the reader into accepting survival. Rather he seeks to present some of the evidence that, in his view, most naturally suggests that the dead exist and on occasion can communicate with the living. Not all will agree that the data he selects represent the case for survival in its most impressive form, but even the most skeptical will be hard-pressed to explain all the material as the result of fraud, chance, sensory cues or even super-ESP. — *Rodger I. Anderson.*



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.

CHANGING FACES

In the article on Ramana Maharshi ("The Sage, the Saint and the Yogi," October 1986 FATE) two photographs purportedly of the Sage were published. These cannot be the same person.

The face on page 48 is that of an Occidental with a European nose. The face of the younger man on page 51 has African features and the nose especially is different. These are two different people. The elderly man's nose has a high bridge and the young man's nose is flat. Also the eyes of the older man are somewhat lighter while the young man's eyes are black. — *M. Klein, Harrison, Ark.*

THE AUTHOR REPLIES:

Contrary to M. Klein's dubious analysis of the two pictures of Sri Ramana Maharshi, both photographs are 100-percent authentic. The supposed differences that Klein observes are due to a number of factors: (1) the photos were taken decades apart; (2) each shows a different pose and camera angle; (3) black and white reproduction quality varies greatly; and (4) old age alters one's appearance.

I should add, however, that despite these factors, the resemblance between the younger and older Ramana is quite apparent.

Finally, both pictures have been reproduced many times in a number of Ramana Maharshi publications. He himself posed for both photographs and they were printed *during* his lifetime. — *David Christopher Lane, Del Mar, Calif.*

OUTSTANDING EVIDENCE

Dr. Kenneth Ring of the International Association for Near-Death Studies recently recommended that I read *The Search for Yesterday* by FATE's consulting editor D. Scott Rogo. I feel it is the best balanced book on reincarnation I have ever read. It is *must* reading. Even if one is an absolute believer but open to evidence, he will be less sure that reincarnation is valid.

I know that reincarnation is the rage of our time and with so many learned professors coming up with seemingly valid case histories, we cave in under the weight of their scholarship. The case for reincarnation is much weaker than I have been led to believe. By the evi-



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dence submitted by Rogo, some of the giants of research in this field have feet of clay. — *Terrence Peterson, Nowata, Okla.*

"I TOO AM STUNNED. . ."

The filler "Sprouting Seeds Stun Archaeologists" (September 1986 FATE) relays a report from the English-language *China Daily* that 2000-year-old seeds taken from a tomb in China sprouted and were seen to be tomatoes.

I too am stunned. Tomatoes are indigenous to the western hemisphere. How could the seeds have lain 2000 years in a Chinese tomb when the Americas were discovered only 500 years ago? Did a prankster surreptitiously slip fresh tomato seeds among the "several carbonized objects that appeared to be fruits and nuts" from which the tomatoes sprouted, as the *China Daily* reported? — *Jo Filardo, New York, N. Y.*

THE AGE OF MAN

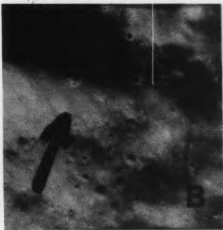
I keep hearing that archaeologists say we have been on this continent for 20,000 to 30,000 years.

I asked my spirit guide about this and he said that civilized man was on this continent millions of years before present historical time. Man was here before Lemuria was a civilization. — *Ben Bookwalter, Las Cruces, N. Mex.*

PEER WITH CAUTION

Wherever you found your inefficient, poorly informed, insidious book reviewer Dennis Stillings, I cannot guess ("Books, News & Reviews," November 1986 FATE) but it was the biggest mistake in your publishing history.

It has always been my understanding that a book reviewer should know the



NASA COVER-UP

In "Report from the Readers," October 1986 FATE, Edward Lopez challenges believers in a NASA moon cover-up to put up or shut up. He asks for just two photographs: one showing something the government doesn't want you to see and the other showing censorship of that object. In other words, he is asking for photographs that contradict each other. Here they are.

Photo A is a blowup of Apollo 16 photo 72-H-835 of Mare Crisium. The object circled is at 50 degrees east longitude and 17 degrees north latitude. This bridgelike feature also can be found in Lunar Orbiter IV photos 191H3 and

192H3, the Apollo 8 photo 8-14-2488 and in Lick Observatory photos L1 and L2. I have observed it through my eight-inch telescope.

Photo B is one of the "best" NASA photos of the area. It is a section of the Apollo 17 panoramic photo AS 17-2264. The arrow points to where the bridgelike feature should be (at the rim of Mare Crisium). No sign of it. In more distant photos taken at this sun angle, part of the large shadow is covered over by the object. If this feature is natural, why don't the bureaucrats let us see it in detail? — R. K. Smith, Los Angeles, Calif.

field he writes about. He should encourage his readers not only to read but to buy books. His judgmental criticism should be concerned with books that are poorly written, that duplicate existing volumes, that fail to inspire or are patently filled with inaccuracies.

I am 80 years old and have two aca-

demic degrees and a Doctor of Metaphysical Science degree. I began newspaper writing in 1923 and conducted a metaphysical organization called "People Searching Infinity" from December 1974 through August 1981. For several years I was on the staff of the *St. Louis Globe-Democrat* as a book re-

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viewer. I think I am qualified to speak.

Stillings' effort to discredit channeling is insulting, to say the least. And in his diatribe against channeling he has downgraded and belittled FATE readers and advertisers. This is poor business. I have read and reread his words and I cannot find any wholesome or encouraging phrases. I have been a devotee of FATE for decades and my current disappointment is an isolated occasion.

Your reviewer's criticism of *Ramtha* is totally lacking in metaphysical understanding. It is vicious and sterile and certainly reveals an unwholesome negativism which is foreign to the open-minded character of FATE magazine.

I find *Ramtha* full of inspiration and hope. The explanations and descriptions of God in the book are superb, reassuring and by far more reasonable than any definitions I have encountered anywhere else. This is ignored by your reviewer. His is not a book review; it is a personal attack. Stillings' personal dislike for metaphysics glows like a spotlight in the night.

I will peer with caution at the book reviews in the next issue. — *Karl Gasslander, Lake Ozark, Mo.*

* * *

Dennis Stillings gives a first-class demonstration of the art of character assassination in attacking mediums. He writes that mediumship is "developing into major money-making schemes even for those who, under normal circumstances, couldn't dial a phone correctly."

There is a masterful touch — two cheap shots in less than a sentence. Mediums are too stupid to dial a phone but smart enough to hoodwink the public out of money.

J. Z. Knight, the Ramtha medium discussed by Stillings, has in fact made a lot of money. Does that prove fraud? What if she were poor and in rags? You guessed it — then the skeptic would say she couldn't have psychic powers because they do not help her. Psychics are damned if they make money and damned if they don't.

Stillings is making an assumption when he tells us that "psychological investigation has revealed that such channelings involve dissociated aspects of the personality of the channel — and in many cases the 'dissociation' is more feigned than real." The "more feigned than real," of course, is simply the old fraud charge. But Stillings insists that "psychological investigation" has settled mediumship questions in a final sense. And where does this proof exist? We simply have to take the man's word for it.

The pity is that the metaphysical issues concerning mediumship *can* be discussed with a minimum of rancor. In the Ramtha readings my impression is that an entity outside the medium (not her unconscious) is objectively speaking through the medium. If Knight, the medium, had to fake it, her appearances are too long and tedious to be an acting job. Even the best actors have to do many takes to produce a good scene and ultimately a movie.

Another question concerns the *content* of such readings. Students of the paranormal generally believe that the content varies with the medium's source. Edgar Cayce received important medical information from his source. I am less enthusiastic about the content of the Ramtha readings, because, for one thing, clichés do appear.

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REPORT FROM THE READERS

(Continued from page 116)

brought him into contact with this grass-roots level of psychic activity.

Another example: It is Stillings' prerogative to believe in the nonexistence of reincarnation but it certainly is not appropriate for him, as a FATE contributor, to offend the great number of readers who entertain the concept by arrogantly characterizing it as a body of "empty-headed notions." This tactic — attacking an opponent's intellect rather than dispassionately addressing an issue — is a typical CSICOP ploy which should not be tolerated in FATE's editorial content.

With Stillings I deplore the hucksterized appeal to desires for personal power and wealth (rather than to uplifting personal growth) employed by countless entrepreneurs who are degrading the metaphysical arena. I'm equally dismayed by the subservient adulation showered by so many on certain allegedly higher authorities, of which Ramtha is a current prime example. I neither confirm nor deny the genuineness of Ramtha's claims, but I exhort all followers to exercise their individual discrimination and judgment and to follow no external self-styled authority — including Dennis Stillings — unquestioningly.

In the next issue of FATE, I anticipate a feature by Jerry Falwell. — *R. H. Coddington, Richmond, Va.*

PRACTICAL USES FOR ESP

Thank you for "ESP in Business and Life" (October 1986 FATE). It is an encouraging report on the practical applications of intuitive impressions.

What was called in the article a "team

approach" seemed to isolate the consultants in separate interviews. I wonder if it might be more rewarding to assemble the consultants in a true team.

Psychics such as Phoebe Bendit have said that in seances and prayer circles a "group aura" is formed. This pool of aura may be a powerful tool if managed wisely. I hope some of the leaders in ESP-business research will try to refine the group approach. — *Jeanne Bradford, Pollock Pines, Calif.*

VAPOR RISING

My husband was in intensive care for seven days after a tracheotomy. On the evening of his seventh day in a coma, I was standing alongside his bed when I noticed a vapor rising above him. I first thought his bed was wet and called to the special night nurse who was standing near the window.

"His bed is wet," I said. "Steam is rising above it."

She smiled and assured me it was dry. "Feel of it," she said. "You'll find it is dry."

I did so and she was right. Nevertheless, the vapor which covered the length of his body rose about three feet above the bed and held there, shimmering in soft waves. After a while it lowered slowly down to his body and disappeared.

On the ninth day my husband was able to leave intensive care and he recovered marvelously with no brain damage.

I puzzled over that rising vapor for a long, long time. After several months, a well-known mystic, Flower Newhouse, came to Longview, Wash., from California. I went to hear her lecture and when it was over I talked with her and

told her about the vapor rising from my husband's bed.

She said, "Jessie, that was his astral form rising from his body. He was very close to death but the silver cord had not broken, so his spirit returned to his earthly body."

Later I told my niece, a registered nurse in St. Francis Hospital in Wichita, Kans., about the experience. She was not surprised. She said another nurse at her hospital had seen vapor rising from the bed of a patient a few minutes before he died. — *Jessie Hindman, Kelso, Wash.*

MORE MYSTERY VOICES

Some time ago FATE published my letter about the various mystery voices my inexpensive cassette-recorder picked up while taping music from the radio. Two persons wrote to say they thought my voices were either ham radio operators or CB intrusions.

Since then I have picked up seven voices from television on my recorder. Once, just after I had turned off the TV set but left the recorder running, a metallic male voice said, "Done," and another, farther away, said, "Is it?"

Will any FATE reader who has recorded a genuine spirit voice please write to me? I am making a collection of spirit-voice cassettes. — *John P. Besor, 43 Marion Dr., Zelienople, Pa. 16063.*

FOOLED BY A FOX?

J. M. Hollier, in his letter about Gordon Stein's article "The Devil's Footprints" (August 1985 FATE), suggested that the tracks were made by an ordinary fox. This is one more example of a skeptic's tossing out an easy solution

while managing to ignore the facts.

I went on many fox hunts as a child in Germany and I saw many foxes and many foxes' prints. They are like those of a smallish dog — canine prints, in other words — and they bear absolutely no resemblance to the drawings of the "devil's footprints" which look as if made by an oval hoof of some sort.

While stolid countryfolk wouldn't be taken in these days, I suspect that they weren't fooled by a mere fox back then either. The mystery of the "devil's footprints" remains unsolved. — *Erik Beckjord, Malibu, Calif.*

NOSTRADAMUS BUFF

I am one of Selby Anderson's Nostradamus buffs ("Report from the Readers," September 1986 FATE). Readers may be interested in what I call the "foreign pope quatrain" (Century 5, Quatrain 49). It reads:

*None out of Spain, but out of the
ancient France,*

*Shall be elected to govern the tottering
ship.*

*The enemy shall be trusted,
Who to his kingdom shall be a cruel
plague.*

The key to interpreting this quatrain is Nostradamus' use of the term "ancient France." It refers to a brief span of time — from 1573 to 1574 — when Henry of Valois was king of Poland. To achieve the throne, he signed the *Pacta Conventa* recognizing the right of the Polish nobility to elect their king. The Machiavellian hand of his mother Catherine de Medici, certainly one of the greatest of politicians, was at work in the arrangements. She achieved an alliance between France and Poland to the benefit of both. At the time Poland needed a

king to sit on the throne in order to still the pre-subjugation rumblings coming from Russia.

I call this the "foreign pope quatrain" because when Cardinal Karol Wojtyla, archbishop of Krakow, became Pope John Paul II, Russia (the Soviet Union, actually) was again threatening to reduce Poland to a suzerainty (vassal state) in name as well as fact because of the Solidarity movement. There are many serendipitous elements in the Poland troubles of 1573 and 1981. In this quatrain, Nostradamus made excellent use of a king protecting Poland by his mere presence and the current pope who does the same. —*Lynard Barnes, Chicago, Ill.*

SKEPTICS' HEADWAY

In the last few years the witch-hunters of the Committee for the Scientific Investigation of Claims of the Paranormal and their allies have made major headway in intimidating people in the scientific community. Scientists are simply not looking into theories and areas that contradict established concepts.

The MacArthur Foundation grant to debunker James Randi is an example of CSICOP's effectiveness.

CSICOP types are successfully convincing people that their skeptical ideas have merit. *Whole Earth Review* is an alternative publication which is usually anti-Establishment, keeping an open-minded stance on New Age topics. But most of its Fall 1986 issue is devoted to ridiculing topics covered by FATE. Has its publisher become more conservative on paranormal issues? —*B. Greenman, Chicago, Ill.*

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