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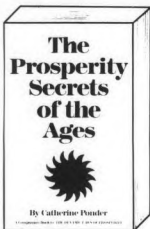
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CONTENTS:

Introduction: YOU CAN HAVE EVERYTHING!

PART I

BACKGROUND SUCCESS SECRETS FOR YOU

- Chapter 1* STARTLING SUCCESS SECRETS
From the Book of Beginnings
Chapter 2 AN ANCIENT SECRET FOR HAPPY
LIVING The Art of Blessing

PART II

THE SUCCESS ALLEGORIES

- Their Hidden Meanings For You
Chapter 3 SEVEN SECRET ATTITUDES FOR
SUCCESS From the Creation Story
Chapter 4 YOUR GATEWAY TO SUCCESSFUL
LIVING From the Garden of Eden
Chapter 5 THE SECRET OF OVERCOMING HARD
CONDITIONS From Cain, Abel and Seth
Chapter 6 A FLOOD CAN BE A HEALING
From Noah's Ark
Chapter 7 TURNING FAILURE INTO SUCCESS
From the Tower of Babel

PART III

THE PROSPEROUS PEOPLE OF GENESIS

- Their Success Secrets For You
Chapter 8 YOUR OCCULT POWER FOR suc-
CESS Picturing from Abraham
Chapter 9 THE PROSPERITY SECRET OF THE
AGES Giving from Abraham
Chapter 10 HOW TO MAKE YOUR MASTER
DEMONSTRATION
Receiving from Abraham
Chapter 11 THE SUCCESS POWER OF JOY AND
BEAUTY Joy from Isaac, Beauty from Rebekah
Chapter 12 PLAN YOUR WAY TO SUCCESS
The Power of Planning from Esau and Jacob
Chapter 13 SPECIAL CLUES FOR SUCCESS
Specific Success Attitudes from Jacob
Chapter 14 HOW TO OVERCOME INJUSTICE
Specific Success Attitudes from Joseph
Chapter 15 SEX IS A SUCCESS POWER
Genesis' Final Success Secret for You

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Vol. 40
No. 9
Issue 450

ARTICLES AND STORIES

Encounter with Uri Geller	Dennis Stillings	30
Appointment with Death	Juanita Seeley	40
The Psychic World of Dying Children	D. Scott Rogo	52
Folk Medicine in Thailand: Nature's Pharmacy	Ormond McGill	60
Mysterious Return of Britain's Wild Boar	Michael Goss	68
Infestation of Evil	Revel Kennedy	78
A Resentful Spirit	L. Stafford Betty	84
Take Me to a Haunted House	Dana Brookins	90
Living in the New Age, Part II	J. Gordon Melton	94

FEATURES

I See by the Papers	Curtis Fuller	7
Food for Flowers	Michael T. Shoemaker	39
Owls Import Domestic Help		42
True Mystic Experiences	The Readers	43
My Proof of Survival	The Readers	47
Fate's Light Side	Betty Lou White	51
Was It a Panther?		59
Crystal-Gazing Among the Cherokees	Harold Satterfield	65
A Devilish Phone Number	George W. Earley	77
Dick Tracy Nabs Ellery Queen		83
Awash in Wine		89
Odyssey of the Tagged Trout		93
Wheel of Fortune	Paul Steiner	100
Books, News & Reviews	D. Scott Rogo	101
Report from the Readers	The Readers	111

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I SEE BY THE PAPERS

by Curtis Fuller



QUOTE OF THE MONTH

An interesting and very fundamental fact of our lives is that all manner of scientists and professionals are creating towering problems they cannot solve. In truth, almost every technical advance creates a philosophical problem. . . . Perhaps you have seen the recent advertisement that pictures a piece of stone filled with fossils. The copy reads, "That which cannot change will not survive." One is tempted by the presumed validity of the concept, but did its author ever encounter an academic curriculum committee? In such circles, vested interests are monumental; change is hard to come by and survival seems eternal!

—John C. Weaver
President Emeritus
University of Wisconsin
in *The Wisconsin Alumnus*

THE WORLD is full of hazards, as doctors and newspapers tirelessly point out. My problem is identifying these hazards so that I can avoid them. This seems to grow increasingly difficult.

For example, I have just put aside an article on cholesterol published in the *Wellness Letter* of the University of California, Berkeley, and I learned that I had better keep my blood cholesterol low, especially the LDL type (translate "bad cholesterol") and I'd better hold my total cholesterol intake to no more than 300 milligrams daily. This is confusing for two reasons: I don't know how to measure 300 milligrams and I recently read somewhere else that men and women over 50 have already passed the risk stage and it's too late to do anything about cholesterol's harmful effects.

I seem never to read anything about health in a newspaper without reading the next day something that contradicts it. Today's *Chicago Tribune* has just warned me of two villainous foods that I ought to avoid: chocolate and apple juice.

We used to feed apple juice to our babies but now we are warned that it can cause stomach cramps, gas and diarrhea. The bad news for chocoholics is that chocolate relaxes the muscle that keeps acid from

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flowing upward out of the stomach into the esophagus. The result is heartburn. A national meeting of the American Gastroenterological Association stated this in early May, adding that about 10 percent of the population suffers from heartburn every day.

What can one eat? Not chicken, apparently, although four billion chickens are eaten by Americans every year. It's a wonder any of us survive this ordeal, according to a study by the National Academy of Sciences. Salmonella and similar organisms are found in the fecal matter that comes in contact with the chicken flesh while the carcasses are being defeathered and drawn. Chickens are given only a visual inspection which cannot detect these microbial organisms. There are four million incidents of food poisoning each year from salmonella and campylobacter alone, warns the Academy. Thank heavens they don't all come from chickens.



GOOD NEWS, BAD NEWS

DO YOU like spicy foods? Dr. Peter Gannett of the University of Nebraska recently warned that there's good news and bad news for persons who enjoy eating hot peppers.

This should come as a surprise to no one who follows the nutritionists' reports on food. Some chemicals in hot peppers seem to cause

cancer. On the other hand, the same chemicals seem to protect against cancer. The chemical capsaicin can induce colon cancer; yet when broken down by the liver it can neutralize oxygen-free radicals which cause tissue damage, including cancer.

Have you heard about free radicals? If not, you will soon. They open a whole new can of health horrors. Suffice it to say they are linked to heart disease, emphysema and cancer.

We could take more pride in the enormously significant medical research going on in the world if so many of the "findings" did not contradict each other. No doubt someday it will all be straightened out

but in the meantime I fear it isn't even being digested, much less coordinated. And speaking of digestion, need we remind you that the majority of the world's adult population can't digest milk? Let alone apple juice!



ANGELS VS. DEVILS

UNDER POPE John Paul II the Roman Catholic Church is taking a much firmer stand on angels, devils and exorcisms. Although the church has not stressed such beliefs for many years and the official doctrine on the devil has been pretty much out of fashion for the past two centuries, it now appears that Satan is in for a new

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round of public attention.

Most American Roman Catholics apparently do not take the devil seriously. Some theologians, not altogether facetiously, have suggested that the "good" should be grateful for the devil because he provides them with a standard of evil to be measured against. Without the evil how does one know what's good?

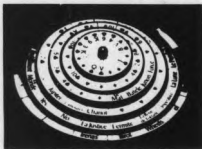
Nevertheless the devil is roundly denounced by the pope as the "unclean spirit," "Tempter," "Evil One" and "Anti-Christ." The pope warns that he tempts men to evil and turns them from the laws of God.

The Vatican suggests unofficially that the pope may have two con-

cerns in his diatribes against the Evil One. He does not want Roman Catholics to forget that the devil exists and he is interested in reestablishing an authoritative doctrine so that the church can stem the rise of satanic cults and "popular exorcisms" carried out by lay persons without church approval.

NEXT TO COME under attack are lay persons who perform exorcisms. A letter sent to dioceses around the world by Cardinal Joseph Ratzinger, head of the Vatican Congregation for the Doctrine of the Faith, forbids lay persons to perform exorcisms. Such rituals may be performed only by bishops and priests, stated the cardinal.

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He calls attention to the "growing number of groups within the church meeting to pray to obtain deliverance from evil spirits. Although they have not been practicing exorcism in the strict sense, and even though there may be a priest present, these meetings have been taking place under the leadership of lay people."

Cardinal Ratzinger's instructions further state that bishops should make sure that those "who do not have authority" do not lead prayer gatherings in which devils are addressed directly and attempts are made to learn their identities.

In addition, he warns, lay persons may not use any formula for the exorcism of Satan or any apostate angel taken partly or entirely from the formula promulgated by Pope Leo XIII.

ANGELS, it seems, are a different matter. Last year Pope John Paul emphasized the importance of mankind's discussion of angels. Angels have intellect and free will but to "a greater degree than humans." Angels, he told a gathering of some 8000 pilgrims and tourists, are pure spirits who are immortal because they have no bodies, although they are made in the likeness of God.

The pope acknowledged to the crowd that the idea of angels "might seem far away or less vital to the mentality of modern man." None-



NOTICE

THE MARTINIST ORDER is an Order of Mystic Chivalry. It was originally organized in France. In 1888 Dr. Gerard Encausse (Papus), Grandmaster, established the French magazine L'INITIATION as the Order's official organ and it continues so to this day.

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theless he feels it is important to restate traditional scriptural references to angels.

United Press International noted that the pope's unusual topic elicited responses from his European listeners ranging from "amusement and incredulity to confusion and curiosity."

For ourselves we find it strange that the pope's listeners seem to find it less possible to believe in angels than in devils.

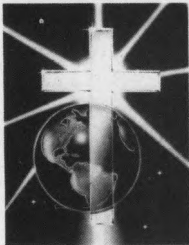


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with lanthanum, copper and oxygen. On January 27, 1986, they discovered that the new material showed superconductivity at far higher temperatures than absolute zero. When measuring low temperatures scientists usually resort to a scale called "kelvins" and the Zurich scientists' first materials showed superconductivity at about 30 kelvins where zero kelvins equals absolute zero.

Since that epochal event dozens of laboratories and a score of countries have competed trying to raise the temperatures at which materials can be superconductive. It has turned into a mad race; more efficient results are being reported almost daily. As this is written the efficiency of materials has increased to 98 kelvins with hints of temperatures as high as 240 kelvins (less than 40 degrees below zero) which is higher than the temperature of liquid nitrogen. Even such an accomplishment would allow many electrical devices to work in a super-refrigerator or in a bath of liquid nitrogen.

Events are proceeding so rapidly that scientists speak confidently of the day when superconductivity can be obtained at room temperature. The thought boggles the minds of the more imaginative scientists. They dream of electric motors only 1/10 of today's size, of storing electricity in huge magnetic coils, of high-speed trains levitated by pow-

erful magnets. The discoveries are called more significant than that of the transistor.

ENERGY is what makes the wheels of the world go round. Ideas for saving energy or tapping new sources of energy proliferate. Dr. Oleg Jefimenko, a professor of physics at West Virginia University, is such an idea man. He proposes the use of electrostatic motors rather than the familiar electromagnetic motors to provide power.

Jefimenko's idea is so challenging because the energy he proposes to use to drive the motors would come from the earth's own electric field. In one demonstration Jefimenko sent aloft a helium-filled weather balloon attached to a reel of 28-gauge insulated copper wire. Between the balloon and the wire a 20-foot length of Christmas-tree tinsel was attached to collect the charge.

A witness to this demonstration reported that at 100 feet enough energy was collected to start a static motor spinning. At 300 feet the rotor turned between 500 and 700 revolutions per minute.

Jefimenko believes that electrostatic motors are an essentially unexplored area of research and have enormous work potential.

SOME RESEARCHERS believe that when the world's fossil fuels are gone the nation's engines will be

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fueled by hydrogen. They call hydrogen reasonable in cost, nonpolluting and potentially able to perform more efficiently than coal- and petroleum-based fuels.

In addition, hydrogen is probably endlessly renewable since it can be produced from little more than sunlight and water. Some experts believe it is too costly to separate hydrogen from water but more optimistic researchers see the time when giant plants will convert water into its main components of oxygen and hydrogen at less than the cost of today's fossil fuels.

ULTIMATELY, of course, the sun is the source of all our energy but instead of relying on the sunlight stored in coal and petroleum it is now suggested that solar cells have advanced to the point at which megawatt power plants based on them may go into service.

New materials and the increased efficiency of photovoltaic cells have made them cheaper to manufacture so that if current trends continue it should be possible to sell power at less than four cents per kilowatt hour, according to Yoshihiro Hamakawa. By 1995 this would make photovoltaic power competitive with plants powered by water or coal-fired steam turbines. Apparently solar cells can be mass-produced and a plant of megawatt size can be built in less than a year.

Today the largest American plant

is at Carrisa Plains, Calif. It provides 7.2 megawatts of peak power to the Pacific Gas and Electric Company's grid. The method seems destined to take off.



STRANDED WHALES

EACH YEAR hundreds of solitary whales and sometimes whole pods seem to swim ashore deliberately. Even when hauled back out to sea they return to beach themselves again. This strange behavior has been known for centuries. Aristotle said he didn't know why they did it. Since his day all kinds of reasons have been suggested and most of them have been discarded.

Dr. Margaret Klinowska of Cambridge University discusses the problem in the February 12, 1987, issue of *New Scientist*. Since 1913, it seems, the British Museum has recorded all known strandings and compiled more than 3000 records although only 137 incidents involve live strandings. Klinowska has studied these accounts in an effort to solve the mystery. She finds that all species of cetaceans, including whales, dolphins and porpoises, have stranded themselves worldwide except perhaps some species of river dolphin.

Offshore species strand themselves more often than those that live closer to land. Those that live in large groups strand themselves in

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large groups while those that live in small groups are never involved in mass strandings.

Klinowska discards all the time-worn suggestions for the strandings, including suicide, entering shallow water to rest or to scratch their skins, reversion to a primitive instinct to seek safety on land where their ancestors developed, confusion of sonar echoes in shallow water, brain infections or inner-ear parasites, earthquakes, and even disorientation caused by radar, television and radio transmissions — about which Aristotle would have been interested to know.

Klinowska believes she has found the answer as a result of her research on how whales navigate. She has discovered that they use the earth's geomagnetic field as a map.

"A timer, also based on this field, allows them to monitor their position and progress on the map," she writes. "They are not using the directional information of the earth's field, as we do our compasses, but small relative differences in the total local field." She says that two independent investigations in the United States confirm this opinion.

The animals move along magnetic slopes — sort of like highways — and they may swim into problems when they come near the shore because the magnetic contours they are following do not stop at the beach. Like the contours, the whales

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continue onto the land. They strand because of an accident in their map-reading. If rescued they often strand again at the next magnetic trap.

Klinowska thinks they go awry when unusual changes occur in the local magnetic field.



PINS AND NEEDLES

IT IS common wisdom among many physicians that when acupuncture works it is because of the psychological reactions of the patients who just imagine they are being helped or whose minds create a placebo effect. If this be true, we would like an explanation of why acupuncture works in animals.

In February a committee of the 44,000-member American Veterinary Association issued a statement recognizing acupuncture as a valid medical procedure. The recommendation, at this writing, was awaiting approval of the association's executive board.

It must be stated that there has been no definite, verified research on acupuncture on animals, although about 85 veterinarians have been certified to use it after taking a 120-hour \$2000 course offered by the International Veterinary Acupuncture Society, which has about 200 members. It is estimated, however, that about 500 veterinarians practice acupuncture.

Meredith Snader, a veterinarian who lives in Chester Springs, Pa.,

specializes in acupuncture for race horses and his services are in nationwide demand to diagnose lameness and other ailments in horses. H. Grady Young of Thomsville, Ga., says he has been using acupuncture on animals for 44 years, according to the Associated Press. "I've done everything from horses down to chickens, hogs, cats and goats. I've treated them all, including members of my family," he says. He states that acupuncture can successfully treat ailments ranging from arthritis in dogs to emphysema in horses.

"The most dramatic thing is when a dog comes in and he's dragging his hind legs behind him like a frog," Young says. "If you get that early, you can have him up and walking in three to five days. I've seen people cry when that happens."



EGYPTIAN TOMB

LAST FEBRUARY archaeologists announced discovery of what they think is the first major Egyptian tomb found since the excavation of the tomb of King Tutankhamen in 1922. The discovery was made with the use of a sensitive magnetometer which, together with other technology, is expected to revolutionize the search for ancient burial chambers.

The tomb was discovered by Kent R. Weeks, an associate professor of Egyptian archaeology at the Uni-

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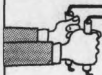
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versity of California at Berkeley. He is conducting a detailed survey of ancient Thebes which is now in its eighth year. It has not yet been explored but includes a passage leading to a huge 100-by-100-foot central chamber which is badly damaged and filled with debris. The roof was originally supported by 16 large pillars.

The discoverers report that there are other chambers beyond the open one, concealed behind three stone doors. They hope that the artifacts and mummies of several sons of Ramses II will be found undisturbed behind these doors. The chambers will not be opened until they can be secured against grave robbers who are as active now as they were in ancient times.



INDIAN GIFT TO ETHIOPIA

THE WISDOM of America's desert Indians, rather than the highly developed technologies of today's modern agriculture, may be the salvation of starving regions of Africa, some American experts believe. In all parts of our desert southwest areas researchers are seeking original seed stock on which the southwestern Indians thrived for so long.

According to James Coates of the *Chicago Tribune*, men like John Kimmey, anthropologist and farmer, foresee a day when New Mexico Navajo blue corn will be

grown in the mountains of Ethiopia, which are much like the countryside around Sante Fe. "They need our blue corn instead of the Green Revolution in Ethiopia," says Kimmey. Navajo blue corn can be planted deep in the earth and once the sprout breaks through the ground the plant is already growing corn kernels.

Thus, explains Kimmey, the corn is immune to the sort of heat damage that afflicts the Green Revolution corn grown under the desert sun. "The tribal peoples and the Hispanic villagers of today still thrive on these crops, and so can people in the rest of the world."

Kimmey is seeking special strains of crop seeds that only a few of the

older Indians still plant. He is also asking for advice on how to plant and cultivate them. Indians at a number of pueblos are growing seeds in an effort to help the project.

Viable Indian sweet corn seeds have been found in a room at the Taos Pueblo where they have been sealed in a jar for 200 years. Last year volunteers in all 50 states grew seeds from that corn to test it for yield and hardness. Other advanced research is being done. A plant such as the Illinois bundleflower, usually considered a prairie weed, can produce highly nutritious grain with twice the yield of the best modern hybrid wheat. At the University of Colorado researchers are growing a weed called quinoa

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Hiroyoshi Higuchi of the University of Tokyo, who has been studying green-backed herons, reports they are using a wide variety of baits ranging from discarded biscuits to live insects which they catch for the specific purpose. They also use leaves, berries and other vegetation, particularly small twigs which attract curious minnows. In at least two instances Higuchi has watched herons trim twigs down to a smaller size. They do this by holding oversized twigs down with both feet and using their beaks to break them in two, discarding one piece and keeping the other for fishing.

The smaller lures, of course, are more likely to attract groups of minnows than the larger ones. That this is learned behavior seems evi-

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denced by the fact that younger herons tend to use larger twigs which are not so successful as lures. It takes them some time to learn how to trim them down properly.



A WAR THAT NEVER ENDS

IT HAS BEEN said facetiously that when man is gone insects will inherit the earth. Or maybe the statement isn't so facetious. To many people the problem is to keep bugs from inheriting the earth right now.

I have listened to farmers grouching about governmental limitations on pesticides as if all that mattered was that their crops flourish and damn the handler, the environment and the consumer. The fact seems to be, however, that these chemicals often exacerbate the problem. They have made pests more abundant by increasing their resistance or replaced them with other and often more virulent species.

An increasingly successful method of pest control that does not carry these dangers is to use bugs to fight bugs. There are var-

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ious classes of these bugs but they tend to break down into three general types—pathogens such as fungi, bacteria and viruses; parasites which use the pests as hosts, and predators for which the pests are their natural prey.

As more and more entomologists study the problem of insect control they find that each pest often requires a specific antidote. Dutch agriculturists are especially skilled in these areas and have refined their methods. One Dutch company, Koppert, for example, raises the parasite *Encarsia formosa* on tobacco leaves, collects the black pupae mechanically from the leaves and glues them onto cards. When the pupae emerge from the cards

they feed on a mixture of honey and water before they are distributed to kill their intended targets—whiteflies which thrive in greenhouses. A form of predatory mite is packed in plastic bottles containing sterilized bran to be deposited on cucumber plants to control red spider mites.

Successes with biological control outweigh those with pesticides, but they don't always work. And there are dangers. There is always the possibility that the parasite may begin to attack beneficial organisms. Some pests are already developing resistance to their enemies. Some develop thicker cuticles; others have been able to encapsulate the eggs of their parasite enemies. It is a war that never ends.

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ENCOUNTER WITH URI GELLER

After 10 years out of the public eye, world's top psychic returns to amaze his followers and infuriate his critics.

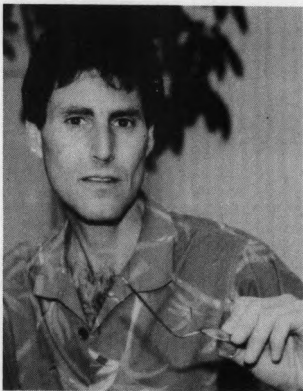
By Dennis Stillings

BEFORE April 23, 1987, I had never met Uri Geller. I had not even seen him perform live. I had been aware of the "Gellermania" of the 1970's but — since my involvement in parapsychological matters at that time was limited — I failed to

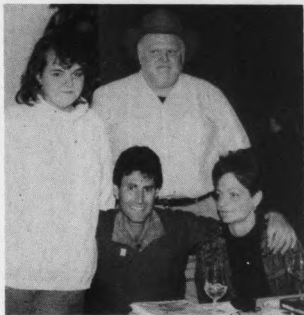
keep track of Geller's career as it went more or less underground.

Since 1982, when my work with Archaeus Project led me into almost full-time involvement with psychic issues, I have occasionally discussed the Uri phenomenon with various

Israeli-born Uri Geller is best known for his ability to bend metal by psychokinesis, as his defenders contend, or by trickery, as his accusers charge. The debate about Geller has raged for years.



Author Dennis Stillings (behind Geller) met with psychic in Minneapolis. Also pictured are Megan Duke (left) and Gail Duke of Archaeus Project.

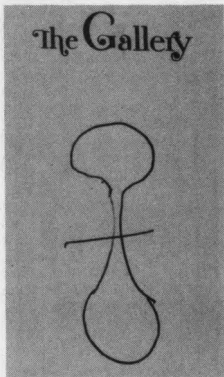


skeptics and believers. I was surprised to learn that many of these people were "certain" that Uri had been exposed as a fraud. They had "heard it somewhere." Since I am as happy as anybody when fraud is exposed, I pressed them for details but heard nothing substantial.

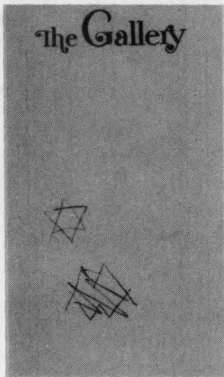
Because my job permitted me to travel widely and to meet most of those individuals who might know the facts, I took the opportunity to ask, over and over again, what the exact circumstances of Uri's debunking had been. Always I was met with knowing looks and firm statements about Uri's trickery. No one, however, could give me any solid, well-documented proof of

these allegations. Even the reasons for *suspecting* Uri of fraud sounded pretty thin. ("Someone told me he saw Geller make a suspicious-looking move when he bent the key" —that sort of thing.) On the other hand, there were a few fair-minded and serious persons who had worked closely with Uri and who stated just as flatly that he was genuine.

This sort of controversy over the "powers" of a psychic is of course tediously typical. I was impressed, however, by the fact that here was a very public person who, if he *were* dealing in tricks, had flaunted those tricks thousands of times at close range without once being caught red-handed — even when scruti-



First telepathy experiment, in which author drew this sketch for Geller to detect psychically, was a failure.



In second test Geller was able to pick up image of Star of David as well as author's mental effort to connect composite triangles.

nized by top magicians. In fact, some of those magicians had become convinced that something extraordinary *was* going on.

Let me say at this point that I am not going to waffle tiresomely about Uri's powers. I will not be using the words "putative," "alleged," "reported" and the rest as I discuss the observations. It is fashionable for both skeptics and believers to employ these terms lavishly and to take

the position that "sometimes Geller cheats but there is some evidence that he is for real." This manner of expressing oneself may *sound* scientific but it really is self-indulgence. Let me state only that I understand what counts as scientifically adequate evidence and what counts as sufficient evidence for me personally.

THE THINGS that convince me of Geller's genuineness include

a wide variety of observations, most of them not directly concerned with the cold, clear observation of "paranormal" events. These observations consist of intangibles not readily amenable to laboratory examination. These intangibles include Geller's consistent and pervasive ingenuousness, his almost constant state of high excitement around the time of a performance, public or private, and the tremendous interest and energy devoted to the production of psychic effects. (He will always ask for confirmation of his efforts, even calling days later to see if one of his relatively trivial predictions came out. The importance for his career of who it was who witnessed these feats seems to make no difference at all.)

Charming and extroverted, Geller expresses genuine interest in one's personal life and relationships. He also has a peculiar method of managing his time. He seems to divide up his day strictly in terms of activities and rarely makes reference to clock time. It is possible that he does not perceive time exclusively in "clock-time" terms, as most of us do, and this may contribute to his ability occasionally to remove himself from its confines. Shipi Shtrang, Uri's business manager and brother-in-law, apparently has taken upon himself the task of keeping Uri in touch with time and appointments.

Uri focuses on matters of imme-

diate interest and consequence to himself. He is ignorant of — in the sense that he "ignores" — matters that do not obviously relate to his goals. It has been reported that when told magnets might be used to make a compass turn, Uri responded with, "Oh, do magnets affect compasses?" (a statement, by the way, Uri denies having made). I have also heard of "admissions" by Uri that he sometimes uses trickery (statements he also denies having made). I suspect that these "quotes" attributed to Uri actually derive from offhand witty remarks both Uri and Shipi make. Shipi will introduce himself as "the one who makes the holes in the walls and rigs up the lasers" for the purpose of "swindling" the investigators. The pervasive humorlessness and literalism of both skeptics and parapsychologists with regard to these sensitive matters lead me to believe that they are passing around Uri's jokes as if he meant what he said.

Of course skeptics will regard this ingenuousness as a ploy, a rehearsed method of disarming and distracting Uri's "victims." Perhaps, but I doubt it. Uri was this way *all* the time I was with him, even when such an attitude, were it artificial, would make no sense. Many of the more vocal skeptics of Geller's powers are stage magicians and it is from the perspective of the methods of the stage magician and mentalist that many skeptics and debunkers orient them-

selves toward psychics in general and Uri in particular.

This perspective is their own tool — their hammer — and so for them everything looks like a nail, i.e., a manifestation of the trickery of the stage. By their compulsive suppositions of manipulation they tend, willy-nilly, to elevate every psychic to the level of a highly accomplished crowd-manipulator and talented performer of magical and mentalist feats. To try persistently to make us believe that this is the case constitutes, I think, an extraordinary claim in itself — and one that is perhaps impossible to falsify.

When one is confronted with such an unresolvable issue, it sometimes helps to look at secondary evidence. One such secondary aspect is that Uri Geller has accumulated some \$40 million in less than 10 years, starting with no substantial capital. This in itself has more than a whiff of the paranormal about it. So I consider this remarkable acquisition of wealth, combined with the lack of true evidence of trickery (despite constant risks of exposure), good secondary evidence that there may be substance to Uri's claims. In a like manner, secondary monetary evidence — the receiving of the \$272,000 MacArthur "genius" grant — has gone far toward solidifying (in something of a pro-rated manner) James Randi's position as a master magician and illusionist.

It was after the hoax I played on

Randi ("I See by the Papers," September 1983 FATE) that Uri got in touch with me for the first time — by phone. Since then we have had several telephone conversations, partly about the many slanders that have been circulated about him but mostly about the welfare of mutual friends and about family matters. As Uri's recent book tour — to publicize his and Guy Lyon Playfair's *The Geller Effect* — was about to begin, I suggested to him that he put some pressure on Henry Holt, his publisher, to include Minneapolis on the tour. This he apparently did and we met for the first time at the bar in the Marquette Inn in downtown Minneapolis.

URI ARRIVED a bit late, explaining that he was tired from a series of several long back-and-forth plane flights, his appearances on a number of talk shows and the wall-to-wall interviews and television shows his publisher had arranged for him. Nevertheless we spent a good hour together that evening during which he enthusiastically gave me a private demonstration of his abilities. He did this in a spirit that one would have expected to be reserved for someone who was in a position to declare him genuine, once and for all.

His first effort was — you guessed it — to bend a spoon. The spoon was ours, thoughtfully brought along by Archaeus Project man-

aging editor Gail Duke. The spoon was quite tough and had already survived unscathed one or two PK parties.

Uri became — at least by my standards — quite excited. He lightly grasped the bowl of the spoon (bowl facing downward) between the thumb and first finger of his right hand and began to stroke the handle with the index finger of his left hand. The handle proceeded immediately to bend upward.

As it bent I focused my attention not so much on the bend but on any movements he might be making with the thumb and finger of his right hand and on whether he was turning the handle of the spoon in any way. Moving a spoon in certain ways can give the illusion of continuous bending. I saw no such movements.

When I returned home, I stood in front of a full-length mirror and manipulated a spoon to produce the illusion of spontaneous bending. I could do this but only to a limited degree. I did not see any relationship between the small illusion of bending I was able to create and the large, moving bend Uri had generated.

So that looked pretty good to me. It looked even better when, some moments later, Gail took the spoon from her purse (where she had put it after Uri's initial efforts). It certainly looked as if the spoon had bent still further and the handle felt warm to

the touch. (Here comes the tedious letter to FATE telling all us poor dummies how this could have been done by trickery. Maybe, but I doubt it.)

Uri's next effort was to do his telepathy routine. He instructed me to go to the other end of the large, dark barroom and draw a picture. This I did using one of the several small narrow notepads that were on the bar tables for customers to doodle on. After drawing the picture — an abstract and undefined one — I put it in my pocket and went back over to Uri, who had been talking with Gail, with the picture in my pocket. I handed Uri one of the notepads I had picked up from another table (not the one I had used to make my drawing) and handed it to him.

He immediately told me to do it all over again, since he thought I had handed him the pad I had used for drawing on. He didn't want to be accused of seeing an imprint on the pad. I explained what I had done and we went ahead with the experiment.

I was asked to focus on my drawing and to "draw the picture slowly" in my mind. I cannot do this well on the spur of the moment, and this and the oddity of my picture may have contributed to Uri's failure to come up with anything telepathically. He gave up and asked me just to think of a picture in my head and to draw it slowly in my

mind. Again I did this very poorly. The picture I thought of was the Star of David. Of course I immediately thought it was a poor choice because of Uri's Israeli background. On the other hand, I thought it would be interesting to see what his reaction might be to something so obvious.

As I tried to draw it slowly in my mind, I found that I could do so only by first drawing two triangles and then having them intersect in the manner that forms the Star of David. I also found myself putting the triangles together and taking them apart without letting them stay in fixed position. I also noticed that Uri began to draw angles in the air almost immediately, then made a drawing on the pad.

After a few moments Uri shrugged and gave up. We took some group photographs and talked awhile. Then Uri came up to me just as he was leaving for another interview and asked what the picture was that I had been thinking of. I began, "The St—" *Slap!* He banged down the sheet of notepaper with his drawing on it with lightning speed. "—ar of David," I finished.

As I said before, there was good reason to guess that I might have picked this particular emblem. But I was impressed to note that below the Star of David Uri had drawn were some scribbled triangles which seemed to have been drawn so as to represent an up-and-down inter-

secting movement, much as I had imagined the movement of the two triangles that formed the star.

What impressed me most about Uri's performance was not the metal-bending or telepathy. I am, sad to say, already convinced that these things happen. What intrigued me was the alacrity with which Uri went about doing it all. Why would someone, fatigued by travel and social events, who must have bent 10,000 spoons, turn to another one with the same enthusiasm as if it were his second attempt and being done in the presence of the Queen of England? It seems to me that it is at the root of Uri's ingenuousness and spontaneity and inextinguishable enthusiasm where the secret of his powers lies.

THE NEXT DAY I went over to the KSTP-TV studio to watch Uri perform on the program *Twin Cities Live*.

Bob Bruce, the show host, was clearly sympathetic to Uri and he first asked him about his absence from the public eye for the past 10 years. Now, this is not exactly true. Uri has been written up a number of times, for example in a feature article in *Forbes*. He also appeared on the 1983 television show *Magic or Miracle* in a "debate" with James Randi — a debate that even skeptics acknowledge went in Uri's favor. Later he appeared on a lengthy and widely-broadcast Japanese televi-

sion special. In fact, for somebody who "dropped out of sight" for a while, Uri maintained sufficient visibility to make one wonder what he has in mind for the future.

Years of experience have taught Uri how to disable, confuse and undermine debunkers long before they get a chance to attack. He begins his presentation by notifying the audience that he has been called everything in the book: a fraud, a trickster, a professional magician, even an extraterrestrial. He graciously thanks the skeptics and debunkers for their assistance in promoting him as a celebrity. He states up front that he is an entertainer. He presents himself as a religious person who believes in God.

After these introductory comments he denies any desire on his part to become a guru and assures those in the audience that *they* possess the power to bend metal psychically and perform the other wonders that will soon be demonstrated to them and which they will demonstrate to themselves. It is against this kind of image and against Uri's rapport with the audience that the debunkers must struggle.

During the course of the *Twin Cities Live* show Uri called upon home viewers to shout, "Work! Work! Work!" at their broken appliances and watches, and several viewers called in to report their successes.

Backstage, before the broadcast, Bob Bruce had drawn a picture of a "smiley face" and put the paper in his pocket. Geller had not seen it yet; still, he was able to reproduce the picture with an accuracy that would be very hard to achieve from memory, let alone telepathically. If Uri is sneaking glances by using small reflecting devices, he is able to implant these images in his mind with striking accuracy despite the concomitant distortions of the image due to angles and surfaces. In fact, Uri's drawing was "millimetrically accurate" in terms of the diameter of the face.

These problems with the supposed surreptitious viewing of the drawing were conveniently neglected by one of the skeptics present. He attempted to demonstrate that Uri did it with a reflecting pen. He was so insistent about this that he had to be calmed by the host who let it be known that the debunker's protestations were insulting his intelligence.

Uri also did a demonstration with an old watch a member of the audience had given him. He shouted "Work!" at it but nothing happened for a time. Then, as Uri was about to give up, suddenly — and on camera — the hands of the watch started spinning wildly. Very effective.

Of course Uri does not neglect to mention that such things can happen by the mere handling of the watch (it's hard to know), but if the

behavior of the watch at this time was normal, then Uri is very lucky indeed. He also addressed himself to the task of making a magnetic compass turn by psychokinesis. Uri repeatedly asked the audience to help him do this using its own psychic input. The compass turned one degree after considerable effort and two failures.

In addition to suggesting that the behavior of "psychically-repaired" objects might have a normal explanation, Uri also understated his extraordinary talents at dowsing. His efforts along these lines — described in *The Geller Effect* — have earned him most of his \$40-million fortune. He says, however, that he "fails more often than he succeeds," adding that what he really seems to be doing is not so often pointing directly to the location of mineral wealth but narrowing the range of the search for such things.

* * *

NEAR THE END of the show the local debunkers got their shot. The first of these, a tweedy sort who had sat through most of the show with his arms crossed and head hunched down, rose to intone — with the light and genial sarcasm of an agent of the Inquisition confronting a heretic of whose blasphemies he is collecting evidence — "I am amazed that you are able to overcome the laws of nature and physics." A second debunker in-

quired ungraciously why Uri felt the need to "bamboozle the public."

Uri responded to both antagonists with the utmost charm, saying that the first "looked like a nice man" and asking the second one his first name so that he could address him properly. Uri asked him if he had not, in his whole life, had an extraordinary experience that he could not explain in normal terms. To this the man replied, "I'm a statistician. All these things fall within the laws of chance." And he went on in this vein, his voice getting louder and louder and higher and higher until Bob Bruce bade him sit down.

Uri's final act was to predict the winner of the 10th race at Canterbury Downs, the horse track located just south of Minneapolis in Shakopee. (He asked what the most important race was and someone from the audience said the 10th.) After passing his hand several times over the racing form, Uri replied that he got strong impressions from "Mr. Rivas," but that the impressions from "Butler's Revenge" were also strong. He waffled between the two horses, with his choice apparently falling first on "Mr. Rivas" and second on "Butler's Revenge."

It was Uri 100 to nothing against the debunkers. He had long since captured the audience with his seamless charm, bringing it over to his side by the several techniques I have described. I was sitting in the green-room backstage, along with Shipi

and the studio guard, watching the show on a monitor. The guard, apparently unaware that he needed the debunkers' protection, summed it up pretty well: "I don't know if I believe it but it sure is entertaining!"

As I was driving Uri and Shipi to the airport, Archaeus Project art editor Cathryn Stewart was sitting directly behind Uri. As she reported to me later (and Cathryn is definitely not a fan of psi), she felt impelled to

look at her watch, an act, she claims, she performs but rarely during the day. At the instant she focused on the time, Uri said, without turning around, "It's 11:11. That's a lucky number for me. You'll find it mentioned in my book."

That evening Uri called from New York. He wanted to know the result of the 10th at Canterbury. "Butler's Revenge" had won; "Mr. Rivas" had been scratched.

FOOD FOR FLOWERS

By Michael T. Shoemaker

IF YOU HAVE ever swallowed the seeds of grapes, watermelons or any other fruit, you had better heed this bizarre story.

On October 18, 1857, the *Boston Post* and other newspapers recounted the medical history of a 13-year-old boy named Northrup who lived in Ithaca, N.Y. The boy's hip joint had become swollen when he was two years old. When he was five an abscess formed which eventually led to the dislocation of the hip. And in the four months before the case was published, more abscesses had perforated his abdomen and intestines. The newspaper reported, "The prolongation of his life was regarded as a miracle."

Then a plant stem emerged from the diseased limb on October 4 and grew to "more than seven inches in height." The flower that bloomed at its tip was said to resemble either a passionflower or a China aster. Another stem appeared soon after and grew to three inches. This one

was "crowned with pure white buds resembling the white buds of the orange," but when the flower opened, it took on "a beautiful greyish-purple."

Apparently nothing more was reported but there can be little doubt about the story's authenticity. The source for the account was the boy's presiding physician, a Dr. Hawley.

Although the Northrup case is strange, it is not unique. The English magazine *Fortean Times* has mentioned several similar cases. One, which appeared in the September 1979 *Archives of Ophthalmology*, required the removal of a flower sprout from the eye of a South African boy named Julian Fabricus. The attending surgeon theorized that the seed had been implanted when the boy injured his eye in a fall.

Such incidents show that people may become food for flowers before reaching the grave.

APPOINTMENT WITH DEATH

In my nightmares the Indian girl pleaded with me to go back, away from the madman with the ax. . . .

by Juanita Seeley

IN THE SPRING of 1952 my husband Elmer Hines received a phone call from Iowa. It was his brother, who said his mother was seriously ill. We decided to go there to be with her. My own mother, Rosie Casey, who was visiting us in Los Angeles from her home in Oregon, said she would accompany us because she had brothers in Iowa and would like to see them.

Early the next morning we left for the Midwest. I was tired and grumpy from having had little sleep the night before. I had had a disturbing dream in which an Indian girl tried to prevent me from leaving California. I had also seen a shiny bright ax and blood everywhere. I woke up covered with perspiration and suffering from a slight headache. But after we got on our way, I felt better.

My little boy Joe and baby girl Rosa Lee were quiet, sweet children and having their beloved grandma with them made everything just perfect for them. They counted cars and sang softly with Mama.

Before long I drifted off to sleep.

As soon as my eyes closed, the Indian girl was there again, urging me to go back. Then I saw a man with long stringy hair swinging an ax. I awoke with a scream, startling my husband and scaring the kids, but Mama merely looked at me with wondering eyes.

When we stopped to eat, Mama took me aside and asked what was wrong. Hesitantly I told her of my horrible nightmares. "Maybe you're just tired," she said, "or maybe it's a warning. Ask Jesus to help us."

Elmer slept a couple of hours in the car and the children played at a roadside park while Mama and I watched them closely. When he awoke, my husband said, "You know, I've slept so well I'd like to drive right on through Kansas and we'll get to Iowa a full day earlier."

That was why we were driving at midnight when it started to pour. It was difficult to drive but I could make out a red glow in the distance. As we got closer, I could see it was a motel. I begged my husband to stop but he thought we'd drive out of the

rain in a little while. But there was no letup in the wind and rain, so about an hour later he asked me to look for a place to pull over.

Finally, after rolling down the window so that I could see, I spotted a pull-out. We got off the road to find that we were in a roadside park with several partial buildings under which travelers could park their cars.

My husband maneuvered our car into a vacant one and we could barely make out several other cars parked nearby. Soon everyone but me was asleep.

I sat looking out my window, vaguely disturbed, when suddenly it hit me: This was the place in my nightmare! My heart pounded with fear. I tried to convince myself that my dream meant nothing. When I closed my eyes, however, the beautiful Indian girl appeared and said, "Go now!"

Suddenly I panicked. I reached over and shook my husband awake and told him we had to leave here at once. He thought I was crazy. "We're cozy and safe here," he protested. "Why risk our lives on the road in this downpour?"

It was a reasonable question but I was in the grip of an unreasoning fear. I had to go! I told him, "Well, I'm taking the kids and we'll walk down the road. Mama, are you going with me or do you want to stay here?"

Mama quickly pulled on her coat

and we started to dress the children. Finally, disgusted but resigned, Elmer said, "Oh, well, I might as well go. I know better than to argue with you. So quit crying!"

That was the first time I had known that my cheeks were wet with tears.

We pulled out and drove back to the motel down the road. Luckily there was a vacancy, although it was after 1:00 A.M. Soon the kids were warm and dry in a bed with Mama, and my husband and I were comfortable in the other one. Elmer fell asleep immediately but Mama and I remained awake. I told her of my recurring dream of the Indian girl and she reminded me that her grandmother was a full-blooded Cherokee. Finally she dozed off and so did I.

Early the next morning we walked over to the cafe for breakfast. I had an irresistible urge to pick up a newspaper. When we sat down in the booth, I opened it up. There in black headlines were the words **MURDER IN ROADSIDE PARK.**

An escaped mental patient had brutally slain two carloads of travelers with an ax, sometime between midnight and 1:00 A.M. the night before. I looked at the pictures of the captured murderer. He was the man I had seen in my nightmares.

I read on to learn that one of the cars was from New York, a family going west on vacation to Disneyland. All were murdered. In the

other car were a young Cherokee couple and their baby son en route to a new job and home in Los Angeles. The young man had been struck from the back and died instantly. But the young mother had fought a valiant battle to save her child. Miraculously, the baby

was alive, hidden beneath his mother's body. His grandparents were on their way to take him home with them.

I was not surprised at all when I saw the girl's photo. I had seen her before: in my dreams, pleading with me to go back, saving all our lives.



OWLS IMPORT DOMESTIC HELP

A SCREECH owl's nest is not the most hygienic place to raise a family. Unwelcome insect larvae revel in the litter of feces, pellets and uneaten prey. Some owls, however, import domestic help — blind snakes. These snakes (*Leptotyphlops dulcis*) normally live underground where they feed on the larvae of insects and termites. Now two biologists from Baylor University in Texas report that they have watched adult owls carry live snakes to their nests.

In a professional ecological journal, F. Gehlbach and R. Baldrige suggest that the owls allow the snakes to roam through the debris in the nest, eating the soft insect larvae that live in the decomposing detritus. The biologists found live snakes in almost one-fifth of the nests. More than half the snakes suffered some superficial damage, which suggests that the birds carried the snakes to their nests.

If we assume that the snakes have no choice in the matter of their domestic role and that the owls were the instigators of the arrangement, what do the birds gain from having a live-in snake? To answer this question, Gehlbach and Baldrige compared the success of young owls from nests with and without resident snakes. Nestlings raised with a snake grew faster and had better rates of survival than snakeless broods.

The researchers point out that the activities of the snakes not only might reduce larval parasitism on the young owls but might also reduce the amount of food eaten by insects, leaving more for the growing young. And what happens to the snakes? One idea is that after the owls and the maggots have gone, the snakes simply climb out of the nests to resume their subterranean existence.

TRUE

MYSTIC EXPERIENCES

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MAMA ALWAYS KNEW

By Martha Oliver Williams

IT WAS A Friday night in October 1939 in the hills of central Mississippi. By 11 o'clock the lamps had been "blown out" in the farmhouse where we lived. All of us seemed to be sleeping peacefully: my father Lorenzo, my mother Ercelle, and four of their five children. Paul, the eldest, lived away from home in Kosciusko where he was attending high school on a football scholarship.

But it was a time of fitful dozing for Mama whose sleep was filled with dreams and visions. Friday night, football game night, was never peaceful for her. Friday nights she was aware that her eldest son was playing the rough game of football and then probably was out on a date the rest of the evening. Her mind was always attuned to her

firstborn. She always somehow knew then and throughout the years afterward, when he needed help or was in danger. She called it a gift from God.

Suddenly, at 12:30, Mama sat up in bed wide-awake, saying, "Lorenzo, wake up! They will be coming for us."

"Ercelle," Daddy muttered sleepily, "what are you talking about?"



Martha Oliver Williams

"I saw it," she replied, weeping by now. "I saw it turn over."

By this time Daddy was completely awake. Experience had taught him he had better pay attention to her. She had "seen things" about Paul before.

"Calm down," he said soothingly, "and tell me what you're talking about."

She said, "I saw Paul and David go down a bank on the side of the road and turn over in that convertible car of David's. They're coming to get us. I know they are. Paul has been hurt." She began to weep again.

Feeling a bit foolish despite placing some store in the credibility of what Mama sometimes "saw," Daddy put on his clothes, getting ready to travel.

By this time, of course, the rest of us were out of bed sleepily listening, trying to find out what was wrong.

Mama and Daddy had barely finished dressing when car lights shone around the curve, heading toward the house. The car stopped and a uniformed deputy sheriff got out. He started up the steps of the front porch, only to be met by Daddy and Mama, fully dressed.

"Mr. Oliver," he began, "Your . . ."

"How badly is he hurt?" Daddy asked, interrupting. "Did the car roll over on them?"

The deputy looked at them strangely. "No," he said, "even

though the car turned over your son's injuries are not bad—bruises and a broken rib—but the coach asked that we bring you to town to" His voice trailed off. "Say, how did you folks know there was an accident?" he asked, looking at their coats and Mama's purse hanging on her arm. They were obviously ready to go, even before he could tell them his news.

"Never mind," Daddy answered, helping Mama down the steps. "Let's go to our boy."

Daddy knew there would be no way to explain their prior knowledge of the accident to the deputy.

"Say," asked the deputy as they drove out of the yard, "you folks don't have a telephone way out here do you?" Mama and Daddy didn't answer.—*Artesia, N. Mex.*

OUIJA WOULDN'T SAY

By Patricia Griffin Ress

IN THE FALL of 1966, when I was a senior at the University of South Dakota in Vermillion, I had two interesting roommates: Lee Ann Hohn, who loved spy stories, and Bev Mueller, who shared my fascination with astrology and fortune-telling. Sometimes at night, when Lee Ann was busy reading the latest Len Deighton novel, Bev and I would go into the kitchen and "play" the Ouija board.

For some strange reason, when Bev touched her side of the planchette, it would race around the

board writing out names, dates, places. My hand on the opposite side felt impotent; it appeared that Bev was working the board alone and I was along for the ride. Curiously, Ouija's answers were remarkably accurate and the predictions it made came true.

Like most college girls we tried to get Ouija to tell us the usual things that we and our other friends were interested in. Ouija was quick to tell me that I'd graduate the next June, that I'd find a job where I wanted to go, that I would become a writer (I have written for half a dozen newspapers), that 1967-68 was my last year to be single (it was) and that I would cross the ocean (I did).

For Bev it was a different story. Anything she asked about the immediate future was answered. But when she wanted to know about the future beyond that, the planchette would run off the board.

Ouija was quick to tell Bev which boys liked her, that she would be teaching on an Indian reservation within two years and that her sister would survive heart surgery. But Ouija would never tell Bev whom she would marry or how many children she would have. "He" would keep going off the board and this disturbed Bev.

"What does it mean when he does that?" she asked me.

I said I had been told that Ouija did that when he was asked something he didn't want to answer.

We all graduated and went our separate ways. Lee Ann and I went to graduate school at two different colleges and Bev went on to teach on an Indian reservation. In 1969 I moved to St. Louis and received a birth announcement from Lee Ann, whose last name was now Smith. I wrote Bev a letter to tell her the news and ask how she was.

Five days later I got a strange letter with giant sprawling handwriting which was definitely not Bev's. It turned out to be from her younger brother. He wrote that Bev had died in her sleep.

Ouija knew that Bev wouldn't live long enough to complete all the plans she had asked about. — *Lincoln, Nebr.*

LADY IN WAITING

By Elizabeth Newell

WE HAD a sudden unexpected addition to our family in April 1983. No, nothing was found underneath the gooseberry bush at the bottom of the garden but our numbers were definitely increased.

We had recently moved into a bungalow in a semirural area. The property had been owned by an elderly widower. His wife, invalided for many years, was well known in the district and was often to be seen, before her death, sitting at the window of her ground-floor bedroom watching the world go by. After she died her husband moved into a smaller accommodation next

door. We often saw him pottering in the garden and had a little chat together. He missed his wife.

Eventually we decided to do a little alteration in the house and had a dividing wall between a bedroom and the lounge knocked down and an archway built between the rooms. The bedroom was the one that had been used by the invalid.

One morning four years ago it dawned hot and sunny. After the family had departed for school and office I busied myself with vacuuming the hall. In avoiding a forgotten pair of football boots on the floor I happened to glance towards the archway and my hair stood on end. I suddenly caught a glimpse of a grey figure gliding noiselessly through the opening. My blood ran cold and an icy chill spread throughout my body. With a pounding heart I dragged my feet from the floor where they had taken root and fled toward the kitchen.

Fortified by a cup of strong coffee, I tried to make sense of what I had seen. Ordinary people like me didn't see apparitions, ghosts, visions. I'd just imagined the whole thing, hadn't I?

I said nothing of the incident to my two schoolboy sons or my husband when they returned at the end of the day. They would surely conclude that dear old Mum was "going round the bend." During the

following weeks and months, however, I saw this figure again and again. It was never distinct enough to describe clearly as to features or color of clothing. It simply came and went like a fleeting wraith.

One day, now convinced of the reality of my experience, I plucked up courage to tell my husband what I was seeing. I was amazed at his reply.

"Oh, so you've seen her too, have you?" he said calmly.

To my astonishment he revealed that he also had seen the grey lady on numerous occasions but hadn't told me because he didn't wish to frighten me. We decided not to tell the children—until one of them one day asked me why I was standing at the window watching them play in the garden. I had not been at the window or even in that particular room at that time. Later, after a family conference, it was clear we all had seen the grey lady—as we came to call her—independently. Eventually we relaxed and our "visitor" became almost a member of the family. Certainly she came and went at will!

A couple of years later her husband, the old gentleman next door, died and none of us has seen the grey lady since. We still live in our home and sort of miss her.

Was she only waiting for him?—*Bingley, England.*



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.

LIFESAIVING THIEF

By Deborah J. Holt

ON A LOVELY cool evening in March 1973 I was preparing to take a shower at my parents' home in Tempe, Ariz. Although I had my own apartment across town, I had made plans earlier to visit my parents that sunny Saturday, then to shower before leaving their house for a dinner engagement. I still kept many of my personal things in the powder room and my old bedroom and as I was ready to shower I realized that my much-used shower cap which I kept under the sink was not in its place.

I checked with my mother Bonnie Jean Corbitt and she was as perplexed about its disappearance as I was, for no one but me ever used it. It had been in its usual box under the sink counter for at least four years.

After checking and rechecking every place where it conceivably could be, including the other powder room, I was still stymied and by now the time had grown too late for me to shower. I quickly prepared to leave but Mother, still puzzled, kept looking for the shower cap.

I never made it out that night. As I was about to leave, I suddenly



Deborah J. Holt

became dizzy and soon fainted. When I could not be revived, an ambulance was summoned.

As I lay there unconscious on the carpeted floor of the dining room, a voice — *my* voice — sounded inside my head. It told me I was leaving this life and my beloved family but where I was going was so beautiful that it could not be described. I felt a light "pulling," like a thin thread, taking me upward from the center of my body.

As I rose I felt sad that I was leaving my parents and other family members. I knew I was dying.

Just as I started to ascend faster and felt as light as a feather, from the faint light above me I saw something speeding toward me. I was jolted to a stop and "saw," directly above me, a hand as big as my body. The force that this "hand" exuded was enormous and I could go no farther.

Then from this ethereal being, this hand, a strong masculine voice said to me, "Not yet. It is not your time yet." With that I felt a push and abruptly I was back in my body.

I was admitted to Lutheran Hospital in nearby Mesa. I spent days there in the intensive-care unit. After my discharge I returned to my parents' home to complete my recovery.

While I was there, my mother and I searched again for the shower cap but to no avail. She told me that during my stay in the hospital she

had looked for it and concluded it was gone.

Four months later, in mid-August, I was visiting my parents again and went to the other powder room to get something for Mother. As I turned to leave I saw, to my astonishment, my shower cap lying neatly on top of the wastebasket.

I didn't touch it but ran to get Mother. She was as stunned as I was. She assured me she had emptied the basket earlier and no one had been in the house all day except her.

Was it my guardian angel who took the cap that night months earlier and kept me from being in the shower at the time I fainted? I would surely have hit my head on the concrete shower floor and might have been killed. — *Henderson, Nev.*

GHOST ON THE TERRACE

By Elizabeth Lockwood

YEARS AGO we loaned our California house on the beach in Portuguese Bend for a long weekend to a couple who were visiting neighbors next door.

They arrived with their handsome 18-year-old son and he stayed too. This was in February or March 1966, more than 20 years ago now. Apparently the boy came in late on the Saturday night and, finding it chilly, he closed his bedroom door, turned on the electric heater, pulled the bed close to the heater and

promptly went to sleep. Our dog Rufus was pleased to join him for the added warmth.

During the night the dog's frantic barking awakened the boy's parents who smelled smoke. They managed to get both boy and dog out of the burning room and fortunately neither of them suffered smoke inhalation.

They were terribly angry with their son. When we returned home they had scrubbed the entire place and apologized over and over. But they would not let up on the lad. I asked them to forget it; it was an accident and he meant no harm. And best of all, thank God, no one was hurt.

Many weeks later, when I walked into our beach house one night I saw a figure standing just outside the sliding glass door onto the terrace. I approached and, realizing it was the handsome young man who had started the fire, I said, "Oh, Troy, please go around to the patio door. This door is sticking." He just stood there in the light reflected from the room. I thought he looked very sad but felt he surely knew I didn't blame him for the accident. I turned, meaning to go around to the outside terrace, but then turned right back to tell him I was coming out . . . and he was gone! In that instant he was simply gone!

I tried to tell my husband Bruce when he came into the house but stopped talking because I felt so strange.



Elizabeth Lockwood

Within a month after this experience the parents of this boy came to see their friends, our next-door neighbors. I was outside as the father walked toward me, terrible sorrow in his face. He handed me a folded flag and then I knew that Troy must have been killed in Vietnam. I had not known when they stayed in our home that he had been drafted to serve in the Vietnam War.

I told them of my experience, of seeing Troy on the terrace looking in. Somehow it comforted all of us. Troy had died shortly before I saw him.

I have always had strong feelings about the "afterlife" and now I know beyond a shadow of a doubt.—
San Jose, Calif.

THE MOST ORDINARY THING

By Sandra K. Miller

MY MOTHER-in-law Wilmae Sundby was afflicted most of

her life with a peculiar form of hypertension. No drugs could alleviate it.

As the years went by, her condition worsened. She suffered almost continuously from headaches, joint pain and chest pain. In addition, her husband had been an alcoholic for more than 25 years. She had two sons, one of whom was my husband, and we had two sons, her grandchildren. Wilmae's social contacts were rare and even though activity increased her suffering, she still did her own housework and cooked for her family. She was a thin, almost emaciated lady; even the act of eating caused stomach cramps. Yet when my sons were in the room, her face would light up in a smile of pleasure.

Her actual act of dying came in a blinding flash of head pain. The doctor said it had happened so fast that death had probably come in moments.

About two weeks after the funeral I was awakened by my sons. Mark, 2½, was standing by my bedroom window chattering away, looking out, and Nicky, 1½, was in his crib jumping up and down. I glanced at the clock. It said 8:15 A.M. I knew I had to get up but I lazily shut my eyes and went right back to sleep. Presently I heard my name being called. I opened my eyes — and

there stood Wilmae.

She was no apparition. She looked as real as any solid human body. She was smiling and her face and hair and form reminded me of what she looked like in pictures I had seen of her in her 20's. Her gray hair was jet-black and her face was unlined and beautiful.

She said to me, "Oh, Sandy, I'm so sorry to waken you but I had to see the kids and you once more"

Still somewhat groggy from sleep, I said, "That's okay. Mark's over by the window and Nicky's in his crib." And then, as if this were the most ordinary thing in the world, I rolled over and went back to sleep!

I awakened again and looked at the clock. It was 8:45.

Once fully conscious, I realized what an extraordinary thing had happened. Even more puzzling than Wilmae's appearance was the fact that I had seen her sister with her — and her sister was still alive.

I saw Wilmae's sister a week or so after my experience but I was afraid she'd think I was crazy if I told her what had happened.

Within six months after Wilmae's sister's appearance, she too died.

This all happened in April 1965 in Hastings, Minn. I have never doubted that what I saw was real and not a dream. — *Kennewick, Wash.*



by Betty Lou White

FATE'S LIGHT SIDE

Reuters reported in early 1987 that a Vietnamese court sentenced six men to jail terms of up to six years for showing objectionable movies — horror films.

★

In March 1986 a 26-year-old woman accused of writing more than \$100,000 in bad checks went free on bail after giving the sheriff a check for \$1800. It bounced.

★

A long-distance operator in northeastern China has everybody's number. She has memorized 15,000 phone numbers in 10 cities, the Xinhua news agency reported in November 1986. Gou Yanling, an operator in the city of Harbin, hopes to do better. She said, "I will continue my efforts to improve service and will try to memorize 18,000 telephone numbers by August of next year."

★

Suleyman Guresci, who divorced his wife in Izmir, Turkey, after a bitter six-year court battle, turned to a computer service to find his "ideal" mate. From 2000 prospective brides the computer selected Nesrin Caglasa, Suleyman's former wife. The couple had been married for 21 years but divorced in early

1986 because of "severe disharmony." On the computer's advice they remarried.

★

The sale of a home in Hobbs, N. Mex., brought Sellers and Beiers together. The Rev. Ron Sellers, a Church of Christ pastor, planned to move his family to Houston, Tex., after closing the deal with the buyers, the Beiers, in March 1987.

Sellers found a house in Houston but that deal called for the Sellers family to lease it for a time before the closing. The owner of that house is named Lesser, Sellers told United Press International.

★

A survey published in March 1987 by the French magazine *Madame Figaro* shows that Europeans rank Italian, French and Spanish men, in that order, as the world's best seducers. French, then Italian, then Swedish women are rated the most seductive.

Americans disagree, persons of each sex ranking themselves far and away the most alluring, the poll shows.

★

According to *National Geographic*, a North American bat may eat as many as 600 mosquitoes in an hour.

The Psychic World of Dying Children

Their experiences underscore an ancient truth:
In spiritual matters, little children may be our best teachers.

By D. Scott Rogo

DR. ELIZABETH Kubler-Ross is best known for her psychological work with dying patients. Her first book on the subject, *On Death and Dying*, was published in 1969 and became a best-seller. Her primary discovery was that people exhibit four stages or reactions before finally accepting death. They usually first deny the fact, then display anger toward their fate, try to bargain with God for more time and finally enter into a deep state of depression. Once they survive this dark night of the soul, they emerge prepared to face life's final journey.

Whether these stages of dying are predicable and sequential reactions to terminal illness, or whether they really even exist, is still being debated by psychologists. But by bringing her experiences before the general public, Dr. Kubler-Ross gave society a new appreciation of the complexities of death. She took the subject out of the closet and made it a topic for discussion.

This pioneering physician followed her seminal studies with a sequel entitled *Questions and Answers on Death and Dying* in 1974. Seven years later her *Living With Death and Dying* was published. This book represented a significant change in Dr. Kubler-Ross' thinking and research. The Swiss-born psychiatrist previously had been concerned primarily with people coming to the end of long and productive lives. But in *Living With Death and Dying* she devoted a significant chapter to the care of dying children. In the late 1970's Kubler-Ross became fascinated with the challenge of counseling these young patients. Today she specializes in their psychological care and her latest book *On Children and Death* explores the psychological world of the dying child. Surprisingly, the book doesn't concern merely the psychological aspects of this inner world but also deals with the dying child's psychic perceptions and experiences.

Parapsychologists have known for a long time that some people become extremely psychic when faced with death. Children are not an exception. Perhaps the first researcher to bring widespread attention to this fact was Sir William Barrett, a Dublin physicist and co-founder (in 1882) of the Society for Psychical Research in Great Britain. In his posthumously published and celebrated book *Deathbed Visions* the researcher cites an unusual incident reported from the United States. The story concerned two small children who were dying of diphtheria, then a serious bacterial disease usually resulting in death. Jennie and Edith were close friends and both contracted the disease in June 1889. Jennie died first but little Edith's parents and physicians took pains to keep the information from their charge. Three days following the first child's death, however, Edith reported a welcoming figure at her bedside. She instantly realized she was dying and suddenly stared toward the invisible presence in the room.

"Why, Papa, I am going to take Jennie with me!" she exclaimed. "Why, Papa, you did not tell me that Jennie was here!" She then reached toward the phantom and said, "Oh, Jennie, I'm so glad you are here." She died soon after saying these words to her surprised parents.

Cases of such deathbed visions could be dismissed if they weren't so

commonly reported. A serious and detailed study of similar deathbed phenomena was undertaken by Prof. James H. Hyslop who republished his results in his book *Psychical Research and the Resurrection* in 1908. (Hyslop began his career teaching philosophy at Columbia University and later, in 1907, helped found the American Society for Psychical Research.) While engaged in his research, he uncovered a curious book published by the parents of Daisy Dryden, a little girl who had died in Marysville, Calif., on September 9, 1854.* Some sort of progressive enteritis caused her death and she expired four days after falling ill. During those critical days she became so clairvoyant that her mother constantly sat by her side taking copious notes. The little patient reported seeing a series of "spirit" visitors at her bedside. Often these figures claimed to be her deceased relatives but Daisy also perceived deceased friends and relatives of her neighbors and delivered evidential messages from them.

Similar stories were commonly reported when child mortality was still high in this country and when most persons died in their own homes, surrounded by friends and relatives. Death has been progressively robbed of its spiritual essence by the mechanization of society;

*For a detailed story of Daisy Dryden, see Philip Bartholomew's "The Little Girl Who Knew," January 1953 FATE.

today patients rarely return home to die. Instead they die in their hospital rooms, often sedated and unconscious and hooked up to life-support systems.

* * *

KUBLER-ROSS refuses to champion this impersonal approach to death and the lack of regard for the dying. She prefers to counsel the dying wherever they remain most comfortable and through this practice she has gradually rediscovered the psychic world of dying children. Children seem intuitively conscious of death and sense its presence whether it comes from disease or sudden accident. Kubler-Ross reports on their experiences in her book *On Children and Death*.

"One couple shared the story of their little eight-year-old girl who died by a freak accident during a trip overseas," the psychiatrist reports, "and how they missed the cues that they might have been better off not going on the trip at all."

When the little girl fell and struck her head, her parents rushed her to a hospital but the facility was several miles away and the child survived for only 20 minutes. Later the parents realized that their daughter had intuited her death. Even on the overseas flight, the child wrote a thank-you note to the family's (future) hosts. She had never written such a note before. She then gave

the letter to her sister, asking that she deliver it. She seemed to realize she wouldn't live to deliver the letter personally.

Remarkable, too, is a letter Kubler-Ross received from a similarly distraught parent. Two days before her daughter was killed in a traffic mishap, the correspondent took the girl to dinner. During the meal they discussed their future and the girl's mother expressed some concern over her daughter's declining school grades. That's when the girl said suddenly that it simply didn't matter. "My life is almost over," she told her startled mother.

The way the girl obviously *prepared* for her upcoming death was even more bizarre. "She spent the last couple of days ironing everything," the mother wrote in her letter to Kubler-Ross. "I couldn't believe the order in her room. . . . This is a 15-year-old child, you know. I was just amazed. And she didn't take any identification with her [the day of the accident] and so I see it as an act of love because she knew. She knew when she left to go in the car that she would not be coming home again; she didn't want me to be awakened at 1:30 in the morning to be told that my daughter had died and I didn't find out until three the next day."

These comments become clearer when the entire letter is read. The child always took her I.D. card with her when she left the house, so this

singular oversight was significant, in the mother's opinion. The girl left the I.D. at her bedside right next to her diary and when the mother explored further she found an important message inscribed in the book. The message was written for her mother's benefit and it exhorted her to self-heal the pain she felt. The girl obviously expected her mother to find the passage.

Kubler-Ross cites additional cases of children suddenly beginning to talk about death, reincarnation and other spiritual issues just before life-threatening accidents. These cases do not always represent simple precognitions or intuitions of death, however. Sometimes the children actually received some kind of spiritual revelation. The most sensational letter the psychiatrist received came from a parent on the East Coast and fits directly into this category. This mother related that her daughter woke up early one morning extremely euphoric and excited. She had slept in her mother's bed that night and woke her sleepy parent by spontaneously shaking and hugging her.

"Mom, Mom!" she kept saying, "Jesus told me I'm going to heaven! I enjoy to go to heaven[sic], Mama, and it's all beautiful and gold and silver and shiny, and Jesus and God are there."

The girl was talking so fast and frantically that her mother couldn't remember all she said.

"[Her speech] was affected mostly

by her excitement," the correspondent wrote to Kubler-Ross. "[My daughter] was by nature a calm, almost contemplative child, extremely intelligent, but not... much given to wildness, bounding-about-silliness that many four-year-olds get. She was verbally skilled and very precise with her speech. To find her so excited that she was stammering and tripping over her words was very unusual. In fact, I don't remember *ever* seeing her in such a state, not at Christmas, birthdays or the circus."

The mother tried to calm the child but the little girl's enthusiasm couldn't be squelched. She kept talking of the angels, the jewels she saw in heaven and the beings she would meet there. Finally, almost in despair, the child's mother tried to reason with her.

"If you went to heaven, I'd miss you," she said. "And I'm glad you had such a happy dream, but let's slow down and relax a minute, okay?"

But the girl kept talking about her experience. "It was *not* a dream," she insisted. "It was *real*." She emphasized her claim in that dejected way little children sometimes have when protesting. She said further that she would care for her mother from heaven. This conversation continued for several minutes before the child finally relented and went out to play. Sometime later in the afternoon the girl was found

murdered. Her life came to its tragic end seven hours after she received the revelation.

Many people will find the subject of dying children and their psychic world depressing. We usually feel bitterness when a child's life is suddenly cut short — either by accident or by childhood disease such as leukemia. But Kubler-Ross presents a spiritually uplifting side of this dark picture. Her cases indicate that some power prepared these children for death and they seemed intent on sharing this information with their parents. In fact, the process of sharing seems to be a consistent feature of such cases.

Because I personally believe in life after death, I do not feel too bitter when a child dies. My feelings are based on cases similar to Kubler-Ross' which already are part of parapsychology's rich literature. In the last case related by Kubler-Ross, for instance, although there can be no doubt that the murder was tragic and senseless, the child openly welcomed her death and looked forward to her future life in heaven.

This brings us to Kubler-Ross' second important finding on children and death. The psychological process of dying can be spiritually uplifting and the psychiatrist has collected several cases reminiscent of previously published reports by Dr. William Barrett and Prof. James Hyslop.

Kubler-Ross is primarily concerned with helping dying children accept and deal with life's end. But sometimes she finds her work hampered by the family's primary-care physician. Doctors remain reluctant to tell their patients the sad truth concerning their terminal illnesses. Because of their perhaps understandable bias, sometimes they have refused to let Kubler-Ross work with the patients in a completely open fashion. She feels that these children intuitively know when they're dying, however, and don't really need to be told. The dedicated psychiatrist has stayed at the bedside of these young patients sometimes to the end of their short lives. What she has experienced could serve as a lesson to the medical profession in general.

"Shortly before children die there is often a very 'clear moment,' as I call it," writes Kubler-Ross in *On Children and Death*. "Those who have remained in a coma since [their] accident or surgery open their eyes and seem very coherent. Those who have had great pain and discomfort are very quiet and at peace. It is in these moments that I asked them if they were willing to share with me what they were experiencing."

The results of these inquiries eventually contributed to Kubler-Ross' personal belief in spiritual immortality. The psychiatrist was summoned during one such crisis to

the bedside of a traffic accident victim. The boy's mother had been killed in the fiery crash but his brother Peter survived and was being treated in a different hospital where the facilities included a better burn center. When the psychiatrist asked her charge whether he felt okay, the boy replied with a surprising comment.

"Yes, everything is all right now," he told Kubler-Ross. "Mommy and Peter are already waiting for me." The little boy smiled contentedly and slipped back into a coma from which he failed to recover.

"I was quite aware that his mother had died at the scene of the accident, but Peter had not died," the veteran counselor reports. "He had been brought to a special burn unit in another hospital severely burnt, because the car caught fire before he was extricated from the wreck. Since I was only collecting data, I accepted the boy's information and determined to look in on Peter. It was not necessary, however, because as I passed the nursing station there was a call from the other hospital to inform me that Peter had died a few minutes earlier."

PSYCHOLOGISTS know that shortly before dying, terminal patients often see figures coming to welcome them. The widespread incidence of this phenomenon was first formally documented in 1961 when Dr. Karlis Osis, then a researcher

with the New York-based Parapsychology Foundation, published his monograph *Deathbed Observations by Physicians and Nurses*. This study reported the results of a survey of 5000 physicians and 5000 nurses in this country. Those health-care professionals who responded to the survey reported that their dying patients commonly claimed to see either beautiful landscapes or phantom visitors in their sickrooms. The apparitions usually represented spirits of the dead or were interpreted to be religious figures such as messengers from heaven.

After Osis became research director for the American Society for Psychical Research (also in New York), he expanded his research. He wished to compare deathbed experiences from this culture with those from a foreign society. So the Latvian-born psychologist conducted surveys among physicians and health care professionals in this country and in India. His results prove that deathbed reports in the United States and India are similar. Since few of the patients were taking drugs when their visions occurred, Osis and his collaborators believe that their data point directly to survival of death.

Despite this research, some psychologists and parapsychologists still remain skeptical of Osis' conclusions. While deathbed visions and revelations probably are not a result of brain dysfunction (such as

progressive oxygen starvation), the possibility remains that these experiences represent a curious form of psychological phenomenon. Some skeptics suggest that the brain artificially produces the experiences to reduce the patient's fear of death. Such visions may reconcile the dying patient to his fate and help him accept his own mortality. For this reason evidential cases such as those reported by Kubler-Ross become important. They indicate that the patient *is* experiencing a real visitation — an experience that conventional psychology cannot explain away.

In her book the psychiatrist writes, "In all the years that I have quietly collected data from California to Sydney, Australia, from white and black children, aborigines, Eskimos, South Americans and Libyan youngsters, every single child who mentioned that someone was waiting for [him] mentioned a person who had actually preceded [him] in death, even if by only a few moments. And yet none of these children had been informed of the recent death of the relative by us at any time. Coincidence? By now there is no scientist or statistician who could convince me that this occurs, as some colleagues claim, as 'a result of oxygen deprivation' or for other 'rational and scientific' reasons."

Because these cases present such impressive evidence Kubler-Ross believes in a life after death. She

couples the importance of deathbed visions with the many near-death-experience (NDE) reports she has collected from her patients — from people who journeyed into the next world during close brushes with death.* This emphasis on the spiritual dimensions of the death experience is reflected in Kubler-Ross' thinking in a third important way. She collects and publishes purported cases of children who *returned* from death to comfort their grieving parents. In her book, for instance, she writes about a mother who was feeling total despair. Her six-year-old daughter had been sexually assaulted and killed and the incident had struck fear into the heart of the small community in which she lived. A few days after the death, the mother was resting in her bedroom when a bright light suddenly shone through the window. Within this light her child appeared, smiling radiantly. The figure disappeared within a few moments but the vision greatly comforted the mother.

"The sight filled her with such peace and love," writes Kubler-Ross, "that she was in a much better mental condition after this incident than the rest of the still-frightened community!"

Kubler-Ross continues to explore the private worlds of dying children. And she is expanding her work to include the spiritual, psychic and

*See my "Near-Death Experiences of Children," July 1985 FATE

psychological issues involved. Probably her best advice, repeated in each of her books, is that society learn to live with death. Perhaps we can learn to appreciate death as a final chance for ultimate personal growth. The courage and spiritual fulfillment so many children have found during the process of dying

should represent an important lesson for us. Their experiences don't reflect the fears so many of us feel when we face the subject of death. Kubler-Ross has redirected us to a wise and ancient truth, first pointed out in the Bible: When it comes to spiritual matters, little children can be our best teachers.



WAS IT A PANTHER?

PANTHER sightings in the winter of 1986-87 made the front page of the *Hancock* (N.Y.) *Herald*. Two residents of Deposit, a town in upstate New York, claimed to have seen a black panther in that area.

Quentin Van Nortwick, wildlife manager of the Department of Environmental Conservation at Stamford, says he has no idea what the two persons may have seen but doubts it was a panther. He said, "I have never been able to substantiate large cat sightings."

Deposit resident Lynn O'Connor said she saw a large sleek animal when she pulled into her driveway late one night. She said her headlights shone on a jet-black animal with yellow-green eyes standing between her house and milk shed and it ran in leaping

bounds like a lion's when it saw her. It was "smooth and shiny looking" and moved extremely fast.

School bus driver Bill Morley said he saw the animal in early January, about the same time as O'Connor's sighting. He was taking a kindergartner and a second-grader home when he saw the beast. He said, "I stopped the bus and we watched it leap and run into the woods. I'd say it weighed about 90 pounds and was a panther."

Neither one reported the sighting to conservation officials. Van Nortwick said they could be seeing large cats or the weasel-like fishers that are found in the area. O'Connor disagrees with him and insists that she saw a large animal, about 70 pounds, definitely bigger than a 12-pound cat.



By Ormond McGill

A RACE OF primitive people who live in the remote northern mountains of Thailand have expert methods of curing the sick through the use of herbs combined with an Asian form of voodoo. The outside world knows little of these mysterious people, called the Lahu.

Harold M. Young, an American and the proprietor of the zoo in Chiangmai, is one of the few white men who have lived among the Lahu. He gave me a firsthand report

The medicine man of the tribe is a combination of magician, doctor and priest. Living always close to nature, these native shamans possess a rare insight into the ways of herbal natural remedies, many of which surely deserve to be investigated by pharmaceutical scientists.

In the past the natural remedies of primitive people have provided modern medical science with some revolutionary discoveries. For example, digitalis is made from wild foxglove, long a natural medicine used in Mexico. Quinine, made

Folk Medicine in Thailand: NATURE'S PHARMACY

Deep in the jungles of southeast Asia live
a mysterious tribe who have conquered the secrets of healing.

of their unique medical methods.

The Lahu originated in the hills of Burma and gradually migrated down into northern Thailand. The tribesmen are expert hunters with their crossbows. They live deep in the mountain wilderness and worship spirits. The Burmese and Thais regard them and the region they inhabit with superstitious fear.

To primitive man, magic, medicine and religion are synonymous.

from the bark of the cinchona tree of Peru, is another. The carcae poison of the Amazon Indians is proving to have wonderful beneficial results as a blood-clotting aid to surgery.

Young told me how the native medicine of the Lahu aided a woman in his employ.

The woman had broken out in a severe case of hives (urticaria). Huge welts developed on all parts

of her body. The pain was excruciating. The intense itching was agonizing. Despite the best of modern medical treatment, the hives continued unabated.

Young went into the wilderness to ask the Lahu medicine man for assistance. He was given a bag containing a handful of dangling roots and instructions on how to use them.

Once back in Chiangmai, Young stewed the roots in a pot. The resulting concentrated brew was dabbed on the mass of hives coating the woman's body. In less than an hour the inflammation began to fade and by nightfall the welts were gone. To Young it seemed like nothing less than magic.

The roots were of a common stinging nettle, a weed that grows in abundance in the mountains along the border of Thailand and Burma. The Lahu know the secret healing properties of the weed.

The Lahu medicine men have many types of natural herbal remedies in their pharmaceutical kits. Another one is used for the treatment of shingles. Western doctors treat the disease in connection with nervous disorders but the Lahu go right after the cluster of blisters and not only dry them up promptly but allay the pain at the same time with applications of the milky sap of a small jungle tuber.

Young told me that he had developed a bad case of shingles while

hunting in the Burmese jungles. He did everything he could think of to ease the pain. After nine days and nights of suffering he took off for the nearest Lahu village and asked for help. The medicine man said, "I will give you *meh meh*. It will dry it up."

The old man disappeared into the forest and shortly returned with some tubers of a vine locally known by the name of *na'ye ka*. He pressed out a heavy juice from these and applied it directly to the shingles sores. Relief was immediate and that night, Young told me, he enjoyed his first good sleep in nearly 10 days. After two more applications the following day, the line of blisters dried up and have not bothered him since.

Later, on a visit to Bangkok, Young recounted this experience to a doctor friend. The physician promptly informed him that he couldn't actually have had a case of the shingles because such a cure was impossible.

"Well," Young remarkably dryly to me, "I'm not an arguing man, so I let the matter drop. But I know I had shingles and had it bad and I know that the juice of those tubers cured it and cured it fast. To myself I thought, 'Okay, Doc, but you're missing an opportunity in not following up the tip. It would make a name for you in medical circles around the world.'"

IN THE WILDS of Thailand and Burma one hardly ever hears of a person who suffers from asthma. As any physician will readily acknowledge, asthmatic conditions are difficult to relieve, let alone cure. The Lahu medicine men have nature's remedy for it. They make a strong broth from the blending of wild globe amaranth and a plant known in their mountains as the "owl thistle," this concoction is ingested regularly for a period of two weeks and supposedly cures even advanced cases.

"When I was a young man," Young told me, "I had a cook named Anthony who suffered terribly from asthmatic attacks. I remember having to prop him up in the cookhouse during one of his spells. His attacks went on for years. At the age of 56 I took him to a Lahu medicine man who used their remedy on him. Anthony was still my cook after he was 70 and to the day of his death he never had another attack of asthma.

"The treatment of boils and abscesses by the Lahu is interesting." Young went on. "The first thing used is a sort of poultice made from the leaves of the *a ku* vine. The young leaves are wilted over hot coals, then put into a mortar and pounded into a pulp. This makes an excellent poultice for bringing the abscess to a head.

"When drawing has taken place, the medicine man has his own

method of lancing. He takes a small iron about the size of a knitting needle with a bulge on it which controls the depth of the penetration. This is fitted through a board so the point protrudes about a quarter of an inch. The iron is then heated in a fire until it is red-hot. The piece of wood is placed so the hole is centered over the head of the abscess and the needle is given a quick jab and withdrawn instantly. The abscess is open. The process is done so quickly that the patient scarcely has time to know what has happened. It is sanitary and painless."

Young described other Lahu medical marvels:

"There is a small bean that is sometimes used by the Lahu to help stroke victims. The process is to roast it, pound it into a powder and brew the powder into a drink. The resulting liquid is administered to the patient twice a day after meals. Old people who have had a stroke resulting in paralysis and who cannot articulate are known to be walking and talking after a few weeks' treatment. The improvement lasts until another stroke occurs. Among younger persons the cure appears permanent.

"I don't know the name of these beans. I have seen the beans but the name is one of the secrets the Lahu keep to themselves. . . . I suspect they are rather rare and are needed by the tribe.

"I do know the source of the

Lahu cure for snakebite, though. I had a personal experience with it.

"There is a striped melon which grows quite commonly in this area of Thailand. I even have some in my garden.

"While cutting through a thicket of bamboo I was bitten by what we call in these parts a 'chasing cobra.' It is a venomous snake. Fortunately I knew of the Lahu remedy for snakebite. The particular striped melon grew in patches close by, so I quickly knifed the wound, sucked it, then applied the juicy seeds. It worked. If it hadn't, I wouldn't be here.

"Let me tell you of a more pleasant incident of Lahu remedy than snakebite. One day we ran into a group of Thai girls, one of whom was especially attractive. My driver was taken with her at once and later made inquiry as to whether she was married. The men of the town emphatically explained that she was not because no man would go near her — she had a terrible body odor.

"My driver asked me what he could do about this. I told him of the Lahu watercress method. Later he met the girl, proposed and married her. Shortly I asked him how his 'fragrant wife' was.

" 'She is fragrant now in a different way,' he said, 'for I have cured her the Lahu way you told me of.'

"I knew what he meant, for that type of mintlike watercress is a sure cure for body odors. Easy to pre-

pare too. All you have to do is boil the cress, let it evaporate in the sunlight and then apply the resulting sediment.

"Another Lahu herb of use to women will bring back mother's milk when it dries up too soon. This isn't so important in civilized countries nowadays with modern substitutes, but here among the mountain people it is. The herb is a tuber the Lahu grow. It is cut up and cooked with food. In a few days it acts so strongly on the milk glands of the woman that lactation becomes profuse.

"Here's a last one you might add to your report. The Lahu have a sobering cure for drunkenness.

"For this the natives take the bark of what they call the *leum-lahkam* tree, steep it in boiling water and make a brew. This is drunk by the inebriated man and he becomes a sober fellow literally in a matter of minutes. It's wonderful. It is not my line but I have often thought that if the proper person, with organic chemical knowledge, would analyze this cure and isolate the basic constituents so it could be made into an easily-taken pill form, this Lahu secret alone could be made into a multimillion-dollar industry in the States. Every police department in the country would have a use for these sobriety pills."

* * *

WHILE IN Bangkok I inquired of various doctors if they

knew of the Lahu natural remedies of which Harold Young had spoken. Their negative replies seemed to confirm Young's assertion that the Lahu kept their medical secrets as private as possible.

But I did have the good fortune to meet Siva Namasondhi, the official astrologer of the court of Thailand and editor of *Thai Prediction* magazine. A hunter, he had been through the northern jungles of Thailand, met the Lahu and knew of many of their healing secrets. He confirmed what Young had told me and added a few additional remedies he had learned from these isolated tribal people. He tells of animal matter used as medicine among the Lahus — truly jungle prescriptions.

"Among the tribes of the back country," Namasondhi said, "the leg bones of leopards and tigers are highly prized. These, along with Sambar deer horns in velvet, rhinoceros matter and the musk of the musk deer, are all used for medicinal purposes.

"For animal matter medicines the Lahu use only galls, marrow and fats. Bear gall is used for sprains, arthritis and rheumatism. For this purpose the gall is dried. Then a little of the dried crystal is dissolved in water and rubbed gently on the affected part. It is very penetrating and seems to help such painful conditions with remarkable rapidity.

"I had a bad knee, some years back, that bothered me for months. I went to one of the government doctors and he said I would need an operation. It was hunting season, so I decided to go back to the wilds, knee or no knee. When I reached the village, the Lahu medicine man insisted that I give bear gall a try. I did. Within a week my knee was so well I could climb without pain. I continued on with the treatment for a short time and have never been bothered with my painful knee since."

I knew I was getting valuable information to add to the information Young had given me, so I pressed for more.

"Python gall is also highly prized," Namasondhi went on. "It is used for sore and inflamed eyes. It is made into a solution as eyewash. I was given some by a Lahu medicine man and I tried it. Also I had an old dog that was going blind. White film had formed covering both eyes. With a few treatments of this solution the film dissolved and his eyes cleared. His sight was restored. It was impressive. These little crystals of python gall dissolved in water make a greenish liquid which is the most soothing eyewash I have ever known.

"Tiger fat is held as being one of the most penetrating bases that can be used for making an ointment in which bear, python and bison gall have been mixed. This salve is effec-

tive for treating all manner of muscular pains. And the fat of the giant bamboo gopher is thought to be a great medical treasure. This rendered fat is used to heal cuts and wounds. The Lahu use it too on their livestock when the animals have sores.

"Another interesting aboriginal remedy of Thailand is made with crow gall. The crow gall rubbed directly on the skin is said to pro-

mote the growth of hair. The Lahu use it if they wish to develop a mustache.

"A solution made from bison gall, when taken internally, is said to keep one awake. In time of emergency the Lahu men drink this gall. It is very bitter but it does the trick. It keeps a man awake for days."

I left my interview reflecting on the Lahu and their fascinating knowledge of nature's pharmacy.



CRYSTAL-GAZING AMONG THE CHEROKEES

By Harold Satterfield

THE CHEROKEE Indians practiced a form of crystal-gazing to predict the future. Instead of crystal balls, however, they gazed into naturally occurring pure crystals.

The Indians held the crystals in high esteem and used them in religious ceremonies. Usually only the chief or a priest touched them, for they believed that anyone not properly trained in the use of the crystals handled them at his peril.

In spring the chief gazed into the sacred crystal to learn how the crops would fare in the coming season. In a great ceremony in October, the start of the Cherokee new year, everyone had a chance to gaze into (but not touch!) the crys-

tal. After extensive preparation, all the people including children marched single file into the river and immersed themselves seven times. On coming out of the water each individual looked upon the crystal which had been positioned in a convenient place by the priest.

The reflection in the crystal foretold one's fate for the year ahead. If the reflection was reclining, it foretold death. If his counterpart in the crystal was upright, the viewer was assured of living through the winter months. Anyone who saw his image reclining got two more chances, one that evening and one at the next new moon, to gaze into the sacred crystal and see if his fate had changed.



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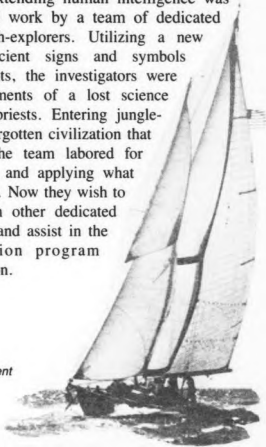
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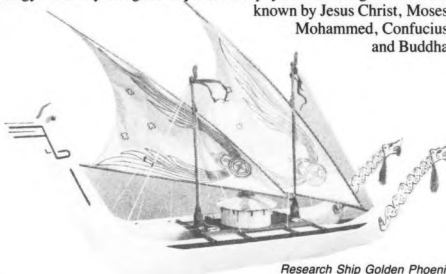


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MYSTERIOUS RETURN OF BRITAIN'S WILD BOAR

How can a tough, ill-tempered and dangerous animal become extinct — and then suddenly reappear centuries later?

By Michael Goss

AT 2:30 A.M. on January 25, 1980, peculiar rummaging sounds drew David and Dezree Jones to the window of their house on Shakespeare Avenue in Langdon

Hills, a suburb of the southeast Essex, England, town of Basildon. When they looked outside, they saw a strange animal destroying their garden.



Britain's wild boars were feared for their attacks on human beings and the men who killed them were celebrated as heroes. As forests disappeared from the landscape, the animals lost their natural habitat.

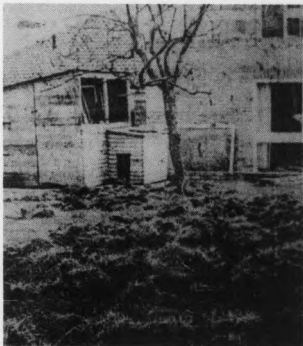
Having been aware for several weeks that something was digging up their lavish garden, the Joneses were half-expecting to see one or more badgers. The shape outside their window, though, was definitely not that of a badger. "At first we didn't know what it was," Mrs. Jones confessed afterwards to the *Basildon Evening Echo*. "Then we realized that it had a snout like a pig's and must be a boar. . . . It's absolutely huge and quite terrifying. I would hate to think what would happen if it did charge."

By the time the police arrived, the boar was gone, leaving devastation in its wake. "Our garden cost us

quite a lot to be landscaped and now it has all been ruined by this animal," she told a journalist who described the scene as resembling a "battlefield."

As it turned out, the garden-wrecker of Langdon Hills had a human custodian. It was one of a trio that had escaped around July 31, 1978, from the appropriately-named Frank's Farm at Cranham about seven miles to the east. (The name is "appropriate" because it hails from the time when wild boars enjoyed a measure of conservation as a huntable species and were fed in winter from forest pens or "franks.") Having made their bid for freedom,

David and Dezree Jones' elegant garden in Langdon Hills, Essex, was destroyed by an "absolutely huge and quite terrifying" boar. A reporter described the garden as resembling a "battlefield."





Selective breeding has removed all but a few traces of the domestic pig's wild-boar ancestry such as the dark coloration. Some authorities believe feral domestics "revert" and regain these lost characteristics.

two of the animals trekked eastward and made themselves at home in one of the few remaining havens for wildlife left in this corner of Essex: a belt of open farmland with natural cover, hemmed on all sides by some of the most heavily-built-up, highly-populated urban areas in all of southeastern England.

One of the pair was seen several times in the village of Horndon-on-the-Hill not long after the July escape. Kathleen Moss said it "came right up to my back door and snorted at me" after eating apples that had fallen in her garden. Anthony Smith, a pig farmer no less, saw it on the edge of nearby

woods and called it a "young boar with short tusks" which, he predicted, "will take some catching." In fact the animal wasn't caught at all. The papers focused their attention on its erstwhile companion which had taken up a residency permanent enough to warrant the name "Basil-don boar."

"Calls from all over town" — from Long Riding, Rantree Fold, the Kingswood estate, the golf club and Vange Hill Drive — had police marksmen hurrying down the A-roads from Chelmsford. A boar loose in a large town whose chief pride is its shopping precinct was a matter to be taken seriously, espe-

cially when (as Betty Lee said after being forced to swerve her car to miss it) the species had a reputation for pugnacity "and could hurt children."

Loudspeakers warned the public not to approach the boar. A spokesman for the London Zoo underlined the message by remarking that the animals "are vicious and, if fully grown and male, can be particularly nasty. Anyone who sees it should keep their distance."

Over the next eight to 10 days there were sporadic reports which implied the animal was heading westward and perhaps homeward. And then all went silent. How or where the boar spent the intervening 17 months is not known but the next that was heard of it was when the Joneses' Langdon Hills garden received its unwelcome night visitor.

The marksmen returned but again had no luck in the hunt. By March 1, 1980, the police were prepared to concede defeat. "Essex Police do not possess any equipment or the manpower trained specifically to hunt wild animals," the press statement said. "The wild boar is undoubtedly a nuisance but the police can no longer afford to deploy officers in an attempt to get rid of it."

As if to celebrate its triumph, on June 12 the animal trotted across a road in Langdon Hills in front of a patrolling police car, smashed its way through a five-bar gate and

disappeared into a field. The officers said they were "somewhat surprised" at all this.

JOHN DYNE owned a house in Langdon Hills just around the corner from the Joneses' ravaged back garden. Returning from vacation, he and his wife noticed some curious signs of activity about their premises: long grass had been squashed flat as if by a heavy body "and there were little bits dug up here and there down to six inches. One morning we found the garden had been dug up all over the shop."

In due course the Dynes were to see the cause of the trouble. Mrs. Dyne caught sight of it standing in a field 50 yards away and looking not much smaller than the pony next to it. And one night at about 12:30 her husband was contemplating the familiar layout of his garden from a window when he spotted "a blob of black where no blob should be." He aimed a powerful flashlight on the alien patch of darkness "and it was the boar, of course." Dyne had not been able to understand how the creature found its way into his garden despite the thick hedge that fenced his property off from the vacant land behind; now he knew. The moment the light fell on the boar, "it turned and went straight through the hedge as if it wasn't there."

A third visit from what the *Evening Echo* for October 10, 1980,

dubbed "the notorious boar that digs up gardens in the dead of night" left plants uprooted and "what looks like a crater about 10 feet across." Feeling he had put up with enough, Dyne appealed to the police for help. They responded by bringing in the Chelmsford marksmen's unit. Not everyone was happy with this development; there were calls to try to bring the beast to heel with a tranquilizer gun, but Basildon Zoo's Bob Hands observed that in the 10 to 15 minutes it would require the drug to work the boar would have vanished without a trace. "Shooting it," he declared, "is the only way."

Two marksmen took up their station in Dyne's garden shed and waited. For three consecutive nights they waited but the animal that had seemed almost a fixity around the place didn't favor them with an appearance. "Perhaps," Dyne reflected when we spoke over the phone, "he smelt that there was something in the wind." Dyne told me of a few more possible sightings made before the Basildon boar vanished. Dyne thought it may have died eventually in the dense, bushy country around Langdon Hills. Then again, for all I know, it might be happily rooting away there still. Unless it takes to invading gardens again, we may never find out for certain.

What *is* certain is that animals identified as wild boars have been

seen — and made thorough pests of themselves — in various parts of the country long after British zoologists had consigned them to the "dead" file alongside dinosaur and dodo. And not merely around Essex either. In 1972 Hampshire experienced a surfeit of wild boars from nowhere and this time with no owners to take the responsibility for them.

Undefined reports of a "strange animal" had been circulating in the Hook/Odiham/Hartley/Wintney area during the summer of that year but the fun really began around 9:30 P.M. on August 5 when Detective Constable Bernard Startup was called on to deal with a boar that was eating young fir trees in an Odiham front garden. The 200-pound animal was captured and tranquilized after a lively chase and was taken off to Marwell Zoo while police began the search to locate whatever menagerie or private collector had mislaid it. Their efforts were unrewarded.

Five days later police and their track dogs went after "a big black animal" like a boar that a woman saw running into the woods at Up Nately near Odiham. The trail led to the banks of a canal but the animal that had left it could not be found.

On the morning of the 16th, also at Odiham, a man cycling to work saw "a funny-looking pig" in a field with some horses at North Wan-

borough. "It had a long tail with a sort of tassel on the end of it and it was dark gray with a kind of pointed head," the witness said. Once again the animal ran into some adjacent woods and once again the police couldn't find it.

A couple of weeks afterwards Frederick Ratky of Moor Place Farm, Bramshill, had better luck. On September 2, out hunting a fallow deer buck which had been damaging his crops, he shot an unusual animal which was feeding in a barley field. The victim turned out to be a wild sow.

None of these anomalous boars could be credited with (or blamed on) an owner. Nor, so far as I know, did anyone claim the yearling boar killed by a vehicle on a forestry road at Nairn, Scotland, in 1976; the only ones for 40 miles around were safely under lock and key at the Highland Wildlife Park. You do not have to be a dedicated Fortean to agree that when animals believed to have been centuries extinct start to appear at unrelated places around a country there ought to be some explanation.

THE WILD BOAR (*Sus scrofa*) was among the oldest and most powerful of native British animals and its mighty image has been preserved in the artworks of ancient Briton, Roman and Celt through to medieval times. Besides being commemorated in some English, Scottish and Irish place names, it was

regarded as the prime beast of the chase and for hundreds of years represented the ultimate opponent, one against which it took naked courage as well as skill, woodcraft and good organization.

Hunting the boar was, in the words of one medieval historian, "a verie dangerous exercise." When mood or nature's dictates move it, *Sus scrofa* can be a terribly destructive neighbor and according to traditional tales the horrors of a ravaged garden were nothing to what our ancestors suffered — in those far-off days *whole districts* might be ravaged.

In this respect the pleasures that the chase brought a privileged few were accompanied by a kind of social duty; the nobleman played his part by culling wild beasts which jeopardized the community. Unlike wolf or bear, the boar did not pose a threat to livestock in the normal predatory way but it competed for food with domestic pigs (which until quite recently were provisioned simply by turning them out into the forest to forage for themselves). It also ate crops and on occasion went far beyond that. A large and especially aggressive specimen might become the demon of the district, bringing traffic to a standstill and endangering human life.

The man who killed the district's wild boar was regarded as a local hero and fit subject for legend: no less so than the dragon-slayers of

universal fame. Across the British Isles there are or were several families that traced their rise in fortune from lands granted to an ancestor in recognition of his having killed some notorious wild boar.

The British boar declined as feudalism declined. To be hunted periodically, *Sus scrofa* had to be given a measure of protection; that is why those franks were built in the woods to insure it had food enough to be available for the chase next year. As the large uncultivated estates characteristic of feudalism became fewer, so the animal itself became an anomaly. Private game preserves did not go with arable farming, which meant deforestation. Swineherds who pastured their hogs in the open woodland regarded the wild variety as a competitor, an "unproductive" animal, and they probably took surreptitious steps against it.

The date at which *Sus scrofa* surrendered its British tenancy is not known but it was already rare in the south by the late 16th Century and was most likely confined elsewhere to gentlemen's estates. Vulnerable to all the perils of inbreeding and disease, the species had not much time left. The last written record of wild boar is a 1683 entry in the Steward of Charnley Manor's accounts book — two shillings paid "for a paille for ye old swine": a sorry valediction on an ancient native species.

For some time prior to this there had been attempts to reinstate the animal but they were as unappreciated as they were unsuccessful — mainly because the gentry involved saw only the boar's potential as a thing to hunt whereas the locals saw it as a damnable crop-spoiling nuisance. Some German boars were brought to the New Forest in Hampshire by Charles I for his diversion; they "much increased and became terrible to travelers" but were "slaughtered during the licence of the Civil War."

In the 17th Century John Evelyn sent a breeding Portuguese pair to Wotton, Surrey, where they "greatly increased; but they digged the earth so up, and did so much spoyle, that the country would not endure it." Small consolation to the boars but much to Evelyn, "they made capital bacon."

There was no place for the boar in Britain, it seemed. When General Howe released some imported German boars into the woods of Wolmer and Alice Holt, according to Gilbert White, "the country rose upon them and destroyed them." Even without human interference the animals did poorly. Four *Sus scrofa* released on Sir Francis Darwin's 200-acre wooded estate at Sydnop, Derbyshire, bred quite well but the progeny were stunted and spiritless creatures which would probably have degenerated still further had not the Darwins decided to

shoot the last in 1837. About two years later Mr. Drax of Charlborough Park, Dorset, had problems with the two pairs (one French, one Russian) he kept inside a fenced wood for shooting purposes; they were "so savage and troublesome . . . to keep within bounds" that he killed them.

A CORRESPONDENT bothered by all these reports of anomalous British boars wrote to the resident experts of *BBC Wildlife* (July 1986) to ask what was going on. "Surely the animal is extinct in this country?" he pleaded plaintively. Panelist Clin Keeling assured the writer that it was but went on to explain the origin of the "extinct" animals that the press kept noticing.

The wild boar, he said, had enjoyed a sudden vogue from the 1960's onwards when "all manner of unlikely people" began to acquire them: farmers who wanted to cross-breed them with their domestic hogs, "trend-setting pet keepers and even hotel and restaurant owners." The demand and the trade persist, although on a smaller scale, and from time to time an individual will escape and establish itself in the countryside.

The matter, however, does not end there. *Domestic* pigs also escape and establish themselves, reverting over several generations to a physical form resembling that of their ancestor, the wild boar. They be-

come more slender and the bristly coat thickens. In other words, they become more boarlike.

So there are two possible answers to the question of how Britain has magically regained a native species that it lost some 300 years ago. The anomalous animals *may* be escaped wild boars, imported but genuine examples of *Sus scrofa*. They *may* be feral domestic pigs which have reverted to mimic their wild ancestors. We may as well throw in a third possibility: the beasts could be hybrids, crosses between *Sus scrofa* and the domestic hog.

In fact, hybrid hogs have been on the scene and confusing the issue for hundreds of years. In his *Natural History of Wiltshire* (1698) John Aubrey wrote that before their destruction, the animals King Charles had placed in the New Forest had time to taint "all the breeds of pigges in the neighbouring partes, which are of their colour; a kind of soot colour." That is, interbreeding produced a race whose traits favored the wild stock and may have rendered the two almost indistinguishable.

Repeated attempts to reintroduce the wild boar to the New Forest would have augmented the process. In 1786, some time after selective breeding had forged a distinction between the appearances of domestic and wild animals, Gilpin remarked that "at this day" the New Forest was inhabited by "a breed of

hogs, commonly called forest pigs, which are very different from the usual Hampshire breed and have about them several of the characteristics of the Wild Boar." This New Forest breed may have survived to within living memory; at any rate, an animal of this description was shot by a man named Bennett sometime between 1880 and 1914. A "wild boar, but not of British ancestry," says Anthony Dent in *The Lost Beasts of Britain*, and probably the last of its kind.

Interbreeding between domestic and wild pigs was inevitable until husbandry practices changed — or until there were no more wild boars left for the domestics to breed with. Driven out to forage in the woods and penned only during the harshest months of winter, man's hogs had plenty of opportunity to meet and mate with their wild cousins.

In any case, an intimate kinship existed between the two: all original breeds of British domestic pig were descended from wild-boar populations and (unsurprisingly) looked like them. This only sounds strange because no two creatures today seem less alike than the lean, rough-haired and tuft-tailed boar and the plump farmyard creature with its vestigial hair and inclined-to-curl tail. But British hogs did not look like that in the beginning. It took years of selective breeding (with emphasis on increased girth) to transform them, physically as well

as temperamentally, from something close to what their forest progenitors had been.

Returned to a natural environment, a pig will recover some of its lost traits — especially if its breeding hasn't outlawed the original wild-boar genes or if its ancestors themselves were hybrid animals. Even at comparatively early dates the pigs' biological quirks made it hard to decide what an observer meant when he referred to a "wild boar." R.S.R. Fitter, an authority on naturalized animals, thinks that toward the end of its British career *Sus scrofa* was no longer a purebred race; "the population," he writes, "must have been a very mixed one, by constant interbreeding with escaped domestic pigs." And those gone-wild animals could sometimes pass effortlessly for the real *Sus scrofa*.

Still; when a Basildon lady says she saw a wild boar run in front of her car, we tend to suppose she meant a wild boar and not some degenerate pig which looked a bit like one. After all, *Sus scrofa* is a fairly unmistakable sight: long snout, dark brown-to-black coat and stiff crestlike mane, elegantly slender legs and straight, tufted tail give it an appearance unlike that of any denizen of the farmyard sty. Certainly no sty dweller ever displayed such cruel, upwardly thrusting tusks, honed to razor-sharpness against the upper canines.

There have been enough escapes to make it possible that at least some witnesses are seeing real wild boars. The rest apparently are encountering feral domestics, reverts and hybrids close enough to *Sus scrofa* to fool all but an expert.

And Britain could be getting more. Writing in *The Times* for August 15, 1986, Peter Hill produced "evidence of keen interest" among farmers who want to breed wild boar in remote parts of the

country because wild pork commands a healthy price in the marketplace. Eddie Orbell, director of the Highland Wildlife Park which has a breeding pair of these animals, said he has received dozens of requests "from people interested in acquiring stock to be bred for the table." Dr. Bertram of the London Zoo also has been on the receiving end of similar inquiries. One way or another, the United Kingdom may be hearing much more of the boar.



A DEVILISH PHONE NUMBER

By George W. Earley

WHEN JOHN DiGirolamo began his real estate business in Newington, Conn., about 15 years ago, he wanted a name for it that would be easier to remember than his own. He thought of Father Damien, the 19th-Century priest who devoted his life to the lepers on Molokai Island and was beatified, and named his firm Damien Realty, Inc. He also picked an easy-to-remember phone number: 666-6666.

All went well until Hollywood released *The Omen*, with its villain the demon-possessed infant Damien whose scalp bore the numbers "666." In Revelation 13:18, 666 is called the mark of the beast.

Damien Realty began to get phone calls — lots of phone calls. People — mainly youngsters, some of whom even called long-distance collect — wanted to speak to Damien, the devil. DiGirolamo got

so many calls his answering service canceled his contract.

De Girolamo told *Hartford Courant* columnist Irving Krav-sow that the kids "said they wanted to talk to the devil and got angry and threatening when they were told Damien didn't live here."

The calls finally tapered off, only to start in even greater number when Damien's *Omen II* was released. In time, these calls too ended. Then came *The Final Conflict*, the third Damien movie, and Damien Realty's phone lines lit up again. By then DiGirolamo had had enough. He called the phone company and gave up his easy-to-remember but devilish phone number.

Ma Bell doesn't waste numbers. If you dial 666-6666 today, you'll get the Yellow Cab Company in Bloomfield — and don't ask if there is a driver named Damien.

INFESTATION OF EVIL

As if they had a will and purpose of their own the shears moved into the air, the blade headed straight toward my mother. . . .

By Revel Kennedy

MY MOTHER Jane Chapman* is descended from Christian ministers. She believes the Bible literally and although we have always been close, she does not share my interest in the paranormal, metaphysics and "new thought."

So I was surprised when, as we were talking over the phone on the afternoon of September 7, 1986, she proceeded to tell me a very strange story. I had asked her how she was feeling and in response she blurted out tearfully, "I'm fine but I've got to do something about my bedroom."

"What about your bedroom?" I asked.

"You know those two hanging lamps over my bed?" she said. "Well, in the one closest to the window, something terrible has been happening in the middle of the night. The lamp gets all filled up with some hideous dark face. It's fleshy and the chin hangs down out of it, like a gargoyle or something. I'm afraid to go to sleep."

When I asked her how long this had been going on, she answered,

"Every night for about a month. But when I turn on the light, it goes away. I never told anyone because I didn't think they would believe me. They'd think I was crazy. But it's not my imagination and it's not a dream. Something happens about three o'clock every morning that wakes me up. I don't know what it is that wakes me up but I open my eyes and there he is."

Even after she began sleeping with the lights on, he came anyway, she said. She wouldn't have told me that day, except that on the previous night when he was up there he had something in his mouth. It was translucent and looked like one wing of a butterfly — as if he had eaten the rest of it. Coming down from the "butterfly" was a thin black wire — like a florist's wire, only black. And it went from his mouth, over her face, to the other lamp in the ceiling and then into her clothes closet. She got out of bed and turned on every light in the apartment and he went away.

In the past, as an ordained metaphysical minister, I have performed exorcisms and cleared haunted houses. I don't seek out these things

*Pseudonym.

but at times they have sought me and I have done them without fanfare and with no adverse incidents. I have also successfully dealt with a lot of poltergeist activity.

I told my mother to take down her ceiling lamps and put them away. Then, because of her Christian background, I told her to sleep wearing a cross around her neck or to place one under her pillow. And if the apparition appeared again, she should invoke the power of Christ and command the thing authoritatively, using the power of Christ within her, to return to the nothingness from whence it came.

The next night she did that. Not only did she say what she had been instructed to say, she shouted at it and added, "Get out of here, you old devil, and stop trying to scare me to death!"

It disappeared and she had three nights of uninterrupted rest.

* * *

WHEN I meditated on the matter, the face of the person causing my mother's problems was revealed to me. I will call her Wilma. The woman and I had met several years earlier and become friends; she had even worked for me for a time. She was the type of possessive personality who wants to be the only important person in one's life. A woman with no other friends, she hated her own family and had often caused trouble between me, my children, my mother, other family



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members and close friends.

Yet, when out of compassion I still tried to draw her into my circle, she would sit sullenly alone. She would turn even small talk into something negative and continually complained that the others belittled her, didn't like her and made her feel she didn't belong with us — none of which was true. When she walked into a gathering, one could almost see a dark cloud around her. I even sometimes thought of her as "my little gloom cloud." And I felt

an intense sadness for her that she found no joy in life.

She started taking classes with a trance medium who she said channeled a certain entity. There was a lot of what I knew to be false information being given during the seances, which focused more and more on the dark forces.

Once in my home I observed Wilma working with a candle, invoking vengeful forms of energy. I cautioned her that those were displaced entities best left alone, not conjured up without taking full responsibility for the consequences — because the indomitable cosmic law of cause and effect always demands full recompense for power misused. It is energy gone haywire and it will boomerang back into the conjuror.

Paying no attention to my warning, Wilma drew closer to her trance medium and continued in her practice of black magic, mesmerized by the siren surge of its seductive false promise of power.

That was when I realized that whatever our relationship had been, it was now over. I knew I would no longer allow Wilma any space in my life and I closed that door. She became enraged.

* * *

AFTER my mother had banished the apparition and enjoyed three undisturbed nights, on the fourth night an even more terrifying wraith materialized in her closet. It appeared as a woman with

a pale translucent white face and long black hair caught up with oversized hairpins, like a Gibson girl of the 1920's. Her back was to the clothes, her thin shoulders snuggling up against them. She was wearing a gauzy diaphanous dress and seemed to float in the closet. She wasn't on a hanger but was hovering, laughing malevolently.

My mother screamed and the diabolic specter vanished.

In her terror my mother had not recognized Wilma, although they had always clashed, having known each other through me, but she described her exactly, confirming to me that Wilma was the sorceress with whom we were dealing.

Because it was impossible for me to be with my mother that night, I promised to end the haunting the following day, imploring her either to come to my house or to hold on for one more night.

At dawn she telephoned again. She was exhausted and distraught with fear. Wilma had returned and was not only in the closet but also in the dressing room and in the kitchen — a sneering face in her organdy apron hanging on a hook from a cupboard — and everywhere.

Now it was in the bedroom. From the sewing machine my mother saw the long dressmaker's shears rise upward and slowly waft downward toward the floor as if they had a will and purpose of their own. The scis-

sors opened and one of the long sharp blades pierced my mother's toe deeply, causing it to bleed freely.

After consulting and working out a clearing method with two of my minister associates, Dr. J. Robert Prete and Dr. Beverly Gaard, I headed for my mother's apartment. I wore a purple caftan in which I do healing work and, around my throat, a gold butterfly charmholder necklace on which I had placed a gold cross, a small gold pyramid and a ruby heart.

When I parked my car, the necklace came apart and fell into the driveway. I placed it in my silk bag with a box of sea salt and seven unscented white candles.

In her seventh-floor apartment my mother greeted me anxiously at the door. Through a thick bandage blood was still oozing from her wounded toe. Assuring her that all would be well and there was nothing to fear, I sent her to stay with a friend for a few hours. I needed to be alone to accomplish the work.

The Hollywood, Calif., apartment faces the south, overlooking Hollywood Boulevard and, farther along, Los Angeles International Airport. The living room and bedroom are on the south side, both with large picture windows. The living room is on the southeast corner and as I allowed myself to enter into a light trance state, I felt myself drawn to that easternmost corner. An unearthly chill came over me. I

laid out my things in that corner. Although "it" might try to resist, "it" knew I would put an end to its cruel sport.

It was now five o'clock on Saturday afternoon, September 13. I walked through the apartment. It was deathly still. When I returned to the love seat where I had left my things, a sort of indentation or little ridge had been lined on my bag — and on it rested a large black hairpin which had been placed there upside down.

There were occasional settling sounds. Despite the day's warmth I felt chills running up and down my back and shoulders. The evil energies had chosen this corner to group and begin the confrontation.

I went into the bedroom to get a camera. In case anything visual showed up, I would attempt to photograph it. When I returned to the living room, the hairpin on my bag had disappeared and in its place were two pieces of what looked like a sheer fabric. But when I picked them up, they disintegrated between my fingers like fragile ashes. Later I discovered that they had come from the chiffon shades that covered the hanging lamps which had been over the bed.

I put together foil packets filled with sea salt, making the sign of the cross in the salt, and to each one I added a square of bathroom tissue. Beginning in the east corner of the living room, I lighted the first un-

scented white candle and invoked the protection and harmony of the white flame. Then I said, "Nothing negative can last in love. I AM LOVE, POWER AND LIGHT. NOTHING EVIL CAN STAND AGAINST ME."

The smoke from the first foil packet, when I lighted it, rose up black and foul-smelling as I declared:

"The power of the God force that comes through me, the power of the Christ Spirit within me and the power of the love that flows from me are far stronger than the negative force that directs this apparition of Wilma and anyone or anything else. Therefore, I command it to *leave here now* and to return no more but rather to flee back into the dark vacuum which projects it."

I followed the same procedure in the other three corners of the living room and each time I invoked the prayer. The second packet burned gray, with some of the foul smell. By the third packet and from then on, the smell had gone and the smoke burned a pure white.

In all, I lighted seven white candles, one each in the living room, entry, kitchen, hall, dressing room, bathroom and bedroom. I burned 11 packets in a fireproof container, using a brass incense holder from India. I was extremely careful with the first, lest it "accidentally" ignite the furnishings. I burned one packet in each corner of the living room,

one each in the kitchen, hallway and bathroom and one in each corner of the bedroom, finishing by the window through which the drooling gargoyle had first gained entrance. The evil had retraced its path and vanished.

The clearing had taken nearly three hours and midway through, when I was sagging in energy, I was supported in spirit by one of my teachers.

After I had burned the last packet and the discordant energies had gone, I sank down upon the bed, feeling totally drained yet serene, relieved and victorious. I knew total peace. The evil projections — thought forms or whatever they may have been — could never again return.

For a long time I sat there on the bed in the dark as a soothing breeze from the open window softly kissed my face. The lights of Hollywood below me began to glow and the sounds of Saturday-night revelry filtered upward, bringing a smile to my heart and good wishes to those in need on the street.

* * *

WHEN MY MOTHER came home about 10 o'clock, five hours after I had begun the clearing, she was relieved that I had not been harmed. I had brought all seven lighted candles into the bedroom. I stayed the night but didn't sleep, remaining alert in case something else happened. The candles burned almost all night. The one on the side

of my bed was the last to go out, around 5:30 A.M. It had burned nearly 12 hours.

In the other half of the queen-sized bed my mother slept fitfully. Periodically she would open her eyes and look fearfully around the room. Finally she closed her eyes and slept through till morning.



DICK TRACY NABS ELLERY QUEEN

DICK TRACY got his man February 24, 1987, and Ellery Queen is in jail, according to Adrienne Drell, writing in the *Chicago Sun-Times*.

Richard Tracy is a U.S. probation officer and Queen is a convicted burglar who was ordered jailed until his April 20 trial on bond-jumping, gun possession and intimidation charges which stemmed from a search of his home in January 1985. U.S. District Judge Prentice H. Marshall declared Queen an escape risk and a potential danger to the community.

Tracy testified as a prosecution witness in the hearing on the day of Queen's arrest and said the man harbors a deep hostility over what has happened to him. Assistant U.S. Attorney Daniel Murray said Queen had threatened FBI agent Daniel Dzwilewski.

In 1984 Queen (no relation to the famous mystery writer) was con-

Ever since then she has slept peacefully. Once, she told me, she woke up to see an angel sitting beside her. He seemed to be praying over her. She was not frightened.

We never talk about her dark experiences. To name them is to give them power of which, on their own, they have none.

victed of interstate transportation of stolen boats and sentenced to prison for 10 years. When he failed to surrender to correctional officials, FBI agents visited his Northbrook, Ill., home.

At the February hearing Dzwilewski testified that agents searched the home twice on January 15, 1985, before finding Queen hiding under a blanket in a closet with a .357-Magnum nearby. As the handcuffed Queen was driven downtown for processing, Dzwilewski said he threatened "numerous times to kill me."

"I'm a good shot," Dzwilewski quoted Queen. Warned that additional charges would be filed because of his comments, Queen replied, "It would be worth it."

Queen served his 1984 prison sentence (which had been reduced to 18 months) and after his release Tracy was designated his probation officer.

The Bakersfield Poltergeist . . .

A RESENTFUL SPIRIT

Poltergeists are supposed to be psychic creations of the living — so why was this one doing a dead woman's bidding?

Part I

By L. Stafford Betty

ON JANUARY 28, 1982, a woman named Paula Calvin called me to report that a friend of hers was "in trouble." She described what appeared to be a typical poltergeist outbreak and asked me to help. Thus began, innocently enough, my strange association with a ghostly housekeeper.

I immediately phoned the "victim," a certain Frances Freeman (pseudonym). Frances turned out to be a wealthy, prominent, civic-minded widow of 63 and the executive director of an important non-profit organization in Bakersfield, Calif.

Frances had every reason to be embarrassed about what was happening to her and told me so on the phone. She was impatient with my theories and only wanted to know if I could "get rid of it, whatever it is." If I couldn't, she was going to sell the house. Not knowing what to do but wanting to help, I called a friend, Ava Jacobs, a sensitive. Ava,

her 15-year-old daughter Jennie (also sensitive) and I converged on Frances' house that same afternoon.

Frances' white single-story three-bedroom home is an attractively-furnished, comfortable but unpretentious dwelling in an upper-middle-class retirement community in Bakersfield, the last sort of place you'd expect to find a poltergeist.

As you walk through the front door and stand in the living room, you might first notice the green expanse of a golf course through the sliding glass doors behind the dining-room table. Off to the left is a hallway leading to the three bedrooms. Straight ahead is the kitchen, off to the right sharing a wall with the living room is the garage, and behind the garage looking out onto the golf course is the study.

Even though the houses are built fairly close to each other, the neighborhood is quiet. Frances' most obvious neighbors are rabbits in her backyard, which her dog Missie, a Yorkshire terrier, sometimes barks at. Frances had been living in the

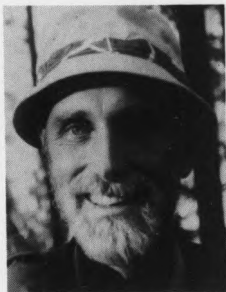
house for only two months when the sensitives and I arrived on the scene.

The other leading figure in this story is someone I will call Meg. Meg had lived in the house since 1962, when it was built. Her husband died a few months after she moved in and in the late 1960's she married again. This second husband is still alive.

A career woman, Meg is remembered by her son-in-law Luke (pseudonym) as a "dominating woman in a completely subtle way, very autonomous." Luke, who was close to his mother-in-law, describes her as "clever, incredibly successful, great in groups, enjoying attention, always the focal point, extremely vibrant, scintillating, strong, very beautiful, the pocket-Venus type, stubborn as hell, tiny, only four feet, 11 inches." He said she loved life, never discussed religious issues, had an "extremely formalized" religion and was not ready to die when death came quickly in December 1976, when she was 74.

Most of all, Luke says, she loved the house. He remembers how visitors would sometimes exclaim, "This house *is* Meg!" She had always wanted her daughter to live in it someday.

A few months after Meg's death, her widower moved out and Luke, always hoping that Meg's daughter Johnella would change her mind and agree to move to Bakersfield



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from their home in northern California, looked after the house. Once every three weeks or so he would drive down and spend three days to a week in the house. Until Frances moved in on November 30, 1981, the house had (apparently) no steady tenant.

For reasons that will soon become clear, the circumstances surrounding Frances' move are important. When she was first shown the house, it was in the condition that Meg had left it five years earlier. Her family pictures

were mounted on the walls, her furniture was in place, her clothes hung in the closet, even her underwear was folded in dresser drawers. But within a week the house was completely transformed under Frances' supervision. She brought in her own furniture; she put in new carpet throughout the house; most important, she made two changes in the kitchen.

First, where a kitchen dinette set had been, she installed a long counter with a cabinet of sliding drawers and hinged doors underneath. She also put in a new sink, raised the counter on either side of the sink several inches (Frances is eight inches taller than Meg was and has back problems) and replaced the worn tile of the counter with a different colored formica. In these and many other ways Frances redefined the character of the house. Meg's blue rugs, gilt furniture and colorful peacocks gave way to Frances' more subdued taste.

Poltergeist activity began as soon as Frances moved in and continued for two months. Much of the activity occurred while Frances was either out of the house or asleep; often she would see only the aftermath. The most persistent disturbance involved the newly-installed cabinet drawers and doors in the kitchen. Almost every morning when she got up she would walk into her kitchen and find many, if not all, of them open (but never so far as to fall out). She

would also find five doors leading into the three bedrooms, the hall bathroom and the kitchen wide open, even though she methodically closed them every night. She called a repairman to check all the locks, latches and levels. Everything was working normally. There was no question of entry from the outside, because Frances had changed the locks the day she moved in.

FRANCES experienced the first violent outbreak about two weeks after her move. She was wide awake, smoking a cigarette in the living room one afternoon, when suddenly the sliding door to the kitchen roared shut and sounds came from the kitchen as if "half a dozen people were banging around." The sounds lasted no longer than might a long rumble of thunder. When she entered the kitchen, she found the cabinet drawers and doors open, but there was no damage.

At that point she considered for the first time — "with half my mind," as she put it — that she was sharing her home with some kind of spirit who was trying to provoke her. As yet, however, she felt no threat from whatever it was. "I felt it would do me no harm as long as I didn't cross it," she told me.

Other odd happenings occurred in the house. Lights started going on by themselves, a vanity bench kept moving itself out from its dressing table, a dining room chair moved

itself close in to the table as if someone were tidying up, and so on. But the most extraordinary episode — the one that makes this case unique among poltergeist cases — involved a picture.

About a month after moving in, Frances began hanging pictures. One of these was a brightly-colored print of three women stylishly dressed in pre-Civil War costumes; each woman was framed by an oval cut out of the background. Frances tried to hang this picture five times in five different places, but on each occasion the picture was "taken down" from the wall overnight. The nail would still be in the wall but the picture would be neatly propped up against the wall where it had hung as if it had been placed there.

After the fifth failure Frances gave up the project for about 10 days. "Then," she says, "one day it was as if a presence directed me to pick up the picture and hang it on the wall of the second bedroom next to the light switch. I would never have hung it there myself. It was much too low and too close to the light switch, but I felt myself directed to hang it exactly there. It was like getting feedback from addressing an audience — you know how you sense an audience disagreeing with you or getting into it with you. That's how it was."

From that time forward the picture did not budge. When Frances showed it to me, I found it indeed

placed in a somewhat unlikely spot next to a light switch.

Shortly after the picture was successfully hung, Luke, in Bakersfield visiting friends, dropped in to see Frances. As she showed him around the house, he noticed the picture. "I was shocked, stunned," he later told me. *Meg had had a triple-oval picture very similar to it, although more subdued in color, and it had hung precisely in that spot.* The prints were so similar that Luke later wondered if they were reproductions of the same picture.

We will return presently to this remarkable coincidence of the pictures. But first let us recount what happened on January 25, 1982 — which Frances calls the most terrifying night of her life.

EARLIER in the day Frances had bought paint and wallpaper to redecorate the master bedroom (formerly Meg's and now Frances' bedroom) and in addition had happened to set these down on the counter in the kitchen. This is the very counter that had replaced the dinette set where Meg had eaten, worked and conversed with her husband or friends for 14 years. Frances had installed it when she moved in and it was the focus of most of the movement in the kitchen.

All that evening Frances had the feeling of being observed. After she went to bed, she heard a ruckus in the kitchen. "It was like somebody

was tearing the place up," she says. But it stopped and Frances, having heard this sort of commotion before, stayed in bed and drifted off to sleep. At 2:00 A.M. she got up to use the toilet. She did not turn on any lights; glare from the streetlights and from the city across the golf course provided enough light for her to see. Frances describes what happened next:

While [I was] washing my hands in the sink, the bathroom window slid back. I was startled and thought somebody was outside trying to break in. But I couldn't see anyone and besides, the screen outside the window was in place. I pulled the window shut and, still not fully awake, yet alerted, went back into the bedroom, sat on the foot of the bed and studied the bathroom wondering, "What in the world is happening?"

About this time the large bedroom window, which I always keep open on the coldest nights, slammed shut and the bathroom window opened again with a bang, *both at the same time*. I jumped to my feet. Almost immediately the activity shifted to the two closets on the other side of the room.

At the exact time that the folding doors of one closet opened, those of the other closed. This made quite a noise and Missie was standing up on the front of the bed, where she sleeps, turning her head back and forth from one closet to the other and yapping madly. Then I thought, "I've got to get out of here! This is just *too much!*" With my heart racing I grabbed the dog and started for the hall.

Though I had closed the door leading

into the hall, as I always did, it was now open and I charged through. But then I felt an impact; there was a zone of pressure, a mass out in the hall, as if something ominous and ugly was concentrated there.

I stepped back into the frame of the doorway. Then I turned on the bedroom light (the switch was on the left) and looked to see who was there. Missie was yapping more shrilly than ever but nothing was visible there. Then I realized that I had to get out of the house or I would die. But the hallway terrified me and I wondered if I could break through the restricting force. I knew I had to give it a try and I yelled loudly, "Get out of my way!" Then I charged through.

I made contact with three entities. Two were on either side of me as I passed. I could literally feel them, just as one feels oneself brushed lightly in a crowd. I also knew that my passage in some way had caused them to disintegrate, to shatter, to lose power. They were startled and shocked that I had passed through them. The third was directly in front of me but stepped back a little as I came through. It was appalled that I had passed through the other two. I can't say *how* I know this, only that I know.

When I got to the end of the hall, I realized I was only in my nightgown. I wasn't about to go back in the bedroom to get my robe, so I went to the closet and grabbed my London Fog coat. I started to open the front door, realized the garage was shut, that anyway my purse with the keys was on one of the dining room chairs. So I ran across the living room (the coat still over my arm), grabbed my purse, opened the back door leading into the garage, hit the

switch that opens the garage door and started the motor as the door slowly rose (it seemed to take a thousand years!).

I put the car into reverse and hit the gas so hard that I flew down the driveway clear across the street up over the curb into my neighbor's yard — the jolt going over the curb made me release the gas pedal. Then I pulled the car into gear and roared down the street, turned the corner and headed towards Bakersfield downtown.

Suddenly I wondered where I was going. I pulled over to the curb, realized I was shivering, got out of the car — I was still barefoot in my nightgown! — and put my coat on, then got back in and started the heater. I sat there for at least an hour, cried, cursed; I was as mad as I was terrified. Then I decided to drive to [my] ranch 42 miles away because I couldn't see myself going to a motel looking like a wreck, with no shoes and a nightgown hanging down

below my coat. I remember that it was 4:25 when I got to the ranch.

When I came home the next morning, I had fully resolved to *sell the house, even if I had to take a loss*. I just had to get out. This was intolerable. On entering the house I noticed a chill and a musty odor like a dirt cellar or a swamp, a smell of decay. Then I noticed that the light in front of the coat closet had been turned off; so had the light in the bedroom and the electric blanket. Then I saw why it was so cold — the bathroom window was still wide open. So was the garage door — I hadn't pressed the Genie [switch] to close it when I left.

That afternoon Frances went to work as usual. For the next week she slept fully clothed on the couch in her living room.

This is Part I of a two-part article.



AWASH IN WINE

THE CALIFORNIA Highway Patrol said in January 1987 that a 15-foot-high "wall" of red wine from an overturned tractor-trailer rig swept down a freeway, washed over a car and drained into the Russian River near Cloverdale, about 90 miles north of San Francisco. The rig and the car sustained minor damage but no one was injured in the accident.

Philip G. Pizzi, the driver of the

rig, was hauling two trailers of wine southbound on U.S. 101 in Sonoma County when he lost control of the rear trailer. The rig overturned and the trailer burst open, sending about 4000 gallons of unfermented red wine into the northbound lanes.

The driver of the car, Allen R. Smith of Santa Clara, told officers that he successfully drove through the "wall of wine."

By Dana Brookins

I HAD never believed in ghosts or haunted houses until an experience several years ago forced me to reconsider my scoffing attitude.

I am an English teacher at Chaffey Community College in Alta Loma, Calif. For a short time in 1979 I had an assistant named Amanda Morris* who called herself a white witch and a psychic. She knew that I write spooky books for children.

One day that June I was lament-

up many disturbing vibrations."

"We can ask the realtor for a key," she said, "and perhaps you will at last experience hauntedness for yourself."

Naturally I was skeptical but just as naturally I couldn't help being interested. I listened as Amanda outlined her feelings about this house: "There's a cold spot near an internal wall. The vibrations I feel near that wall are bad. There is a heater in this same room. I also get bad vibrations from the heater. Someone has died in connection

TAKE ME TO A HAUNTED HOUSE

I knew there were no such things as ghosts —
until the day Amanda showed me a room where the dead lived.

ing my disbelief since proof that ghosts, entities, spirits — call them what you will — exist would add a deeper note to my writing.

"I can take you to a haunted house today," Amanda informed me. "There's one not five miles from here." She explained that she had been looking for a house to rent and a realtor had shown her an empty one wherein Amanda had "picked

*Pseudonym.

with it — either accidentally because it malfunctioned or intentionally through suicide. There is someone still in that house."

In the afternoon Amanda drove me to the house on Archibald Street in Ontario, a few miles south of Alta Loma. She wanted to stop by there first so that I could see it before we went to the realty office. I went along to prove to myself that nothing otherworldly existed in that

place. And just possibly I could show Amanda how foolish all this rigamarole was. Hauntings were something fun to read and write about but nothing one ought to believe in.

* * *

THE HOUSE from the outside appeared quite small. It was just an average California stucco, nondescript, maybe 40 years old.

"Oh-oh," Amanda said. "There's a car in the driveway. The house may be rented."

She instructed me to stay in the car while she inquired. A moment later the door opened and a small woman with curlers in her hair and a poodle in her arms spoke with Amanda.

Amanda came back to the car and leaned in the passenger side to say in a low voice, "I had to make up a story. I told the renter that you're a teacher at the college on the hill, new to the area, and that you're looking for a place to rent. I told her I knew this one had been up for \$600 a month and that, even though it's occupied now, you would like to get an idea of what is available in that price range. She's very kind and says you're welcome to come in and look around."

"Now, don't give away our real purpose. When she isn't looking, I'll indicate the wall and heater in question and we'll see if they affect you."

When we entered the house, the occupant introduced herself as

Jean. "We're from northern California," she said, "and my husband has transferred here to work for two years." She told us to look around all we wanted and remained in the living room, still holding her dog.

We roamed through rooms. The house on the inside was much larger than it had appeared. It had been built onto from time to time and several added rooms filled the back lot. This part of our visit was for show; we were pretending interest in the house as a rental. But finally Amanda led me to the "haunted room." The first thing I noticed on entering was that a heater was running full blast. Amanda gave me a significant look which reminded me it was over 100 degrees outside.

It certainly was not a cheerful room. It was in the center of the house and had no windows and it was painted a drab green. There was no furniture at all. But *haunted?*

Amanda pointed to the far wall and then walked there. I followed. "This is it," she whispered. "Feel anything?"

I shook my head. She shuddered and wrapped her arms around herself in a tight hug. "Well, this is it. Something bad happened here. Listen," she said. "Maybe if you have a minute alone, you'll pick up on it." And she promptly left the room.

I stood there a few moments trying very hard to "feel" something other than sillier by the second.

Then suddenly I heard Jean say, "I don't like that room your friend is in." The remark drew me back to the living room.

"That room?" Jean was saying. She coughed and reddened a bit and then rushed on. "Well, you're both going to think this is really stupid but I've got to share it with somebody besides my family. Whenever I go into that room, an awful depression comes down over me. My 10-year-old daughter, and I think my husband, feel the same way. We meant to use it as a dining room but none of us will stay in there. I have to pass through it to get to the kitchen or I wouldn't step foot in it."

Amanda was standing behind Jean looking startled at this voluntary corroboration of her impression of the room. Grabbing the opportunity to elicit more information, she said, "I see you have a heater burning in there."

Jean smiled ruefully. "It's going to cost us too much in gas," she remarked, "but you wouldn't believe the cold in there. If we don't keep the heater burning, the cold creeps into the rest of the house."

"You want to be careful of those old heaters," Amanda said. "They're not always well vented."

"Oh, I'm *very* careful of that particular heater. There are six in this house but that's the only one that bothers me. The first night we spent here last week, I couldn't sleep because I smelled gas all night long.

It was coming from this room and I got up a dozen times to check the heater."

Again Jean smiled an embarrassed smile. "The funny part of it is," she said, "the gas hadn't been turned on yet!"

She looked toward the room and went on, "I know you probably think I'm crazy and I don't believe in psychic things, but I'm scared of that room. It's like something awful happened in there and if you stay too long, something awful will happen to you. My daughter won't go through to the kitchen. I serve her meals here in the living room and she drinks water from the bathroom faucet.

"My husband laughs about it but I've caught him checking that heater more than once and he didn't argue when I stored the dining-room table away in the garage."

Not once in this conversation, except for her remarks about the heater, had Amanda given Jean any leads or encouragement to say these things. On the contrary, Jean looked greatly relieved to have confessed her "craziness" to a couple of strangers.

* * *

WE TOOK our leave, thanking Jean for her courtesy. As soon as we reached the car, Amanda said, "I wanted to ask her if the dog ever reacts to that room since animals are often extremely sensitive. But you could see how frightened she

already is and I didn't want to make any suggestions that would frighten her more."

She was right. As Jean had said good-bye to us, her gaze had wandered briefly back to the door of that room and when she looked again, there was no disguising her fear. I don't think she wanted us to leave her alone in that house.

Amanda and I got into the car. Just as we started to drive away, Jean called from the porch, "Mrs. Brookins, if you want *this* house, it will be available again the first of the month. We've decided we don't need anything this big."

"Big, my foot!" Amanda muttered to me. "They're getting *out*."

And they did. A short time later, when I drove by the house, I saw a FOR RENT sign in the front yard. The house was empty again.

Or was it?

Amanda got a better-paying job and moved to another town shortly after our experience. I haven't followed up on her parting suggestion that I inquire around about the history of the house to see if someone died in connection with a heater. It is quite enough for me to know that my mind, once closed, has opened a crack.



ODYSSEY OF THE TAGGED TROUT

A FISHERMAN on the Isle of Skye, Scotland, has found a tag that the *Toronto Star* apparently attached to a fish in tiny Grenadier Pond in Toronto's west end 50 years ago.

Peter MacSween phoned the newspaper in early February 1987 to claim the \$5.00 prize the tag offered and he wanted the money in 1937 dollars. Chris Anderson of the Royal Bank's press office calculated that the \$5.00 prize is worth 43 of today's dollars.

Ralph Cowan, circulation manager for the *Star* in the 1930's, told Associated Press he remembered the tagging promotion: "People used to line up shoulder to shoulder along Grenadier Pond hoping to catch one of the tagged fish."

He said the trout were brought

in a tank truck from the Simcoe, Ontario, fish-breeding center, tagged and released.

"We'd put about 50 fish in," he said, "but maybe only half a dozen would be tagged."

How would a tag get from Grenadier Pond in Ontario to the Isle of Skye?

"The pond is linked to Lake Ontario by a pipe," Cowan said, "so fish can get back and forth. What could have happened is that one of the fish got out into the lake and was eaten by a bigger fish. This process could have continued until a tag-swallowing fish was eaten by a saltwater fish where fresh and salt water come together in the St. Lawrence River."

The *Star* agreed to pay MacSween the \$43.00.

LIVING IN THE NEW AGE

Can a movement based on meditation, mysticism
and the attainment of higher consciousness transform the world?

Part II

By J. Gordon Melton

Reprinted by permission from *Encyclopedic Handbook of Cults* (Garland, 1986)

THE MODERN incarnation of what is called the "New Age" dates from 1971, when a self-conscious social movement based on Eastern religion, mysticism, occultism and a transformative sociopolitical vision made its presence known on the American cultural scene. The movement's roots are deep in American thought, going back as far as the Transcendentalists, who created a form of American mysticism influenced by their reading of recently-translated holy books of Hinduism. Later in the 19th Century the theosophical movement brought Eastern ideas to Western occultists and in subsequent decades Eastern spiritual masters came to the United States and attracted followers.

A crucial event in the development of the movement occurred in 1965, when changes in immigration laws brought tens of thousands of Asians, including their religious teachers, to America. One result was a reverse missionary movement in which Eastern religious leaders

sought to convert Westerners. A network of organizations dedicated to New Age concerns soon followed, as did books and magazines addressed to the growing New Age audience. Soon every major American city had groups and individuals interested in alternative healing, meditation, body therapies, yoga, health foods and mysticism.

THE NEW AGE movement is among the most difficult of the recently prominent religious groups to grasp, primarily because it is a movement built much more around a vision and an experience rather than doctrines or a belief system. A decentralized movement, it entertains contradictory ideas and among its more important spokespersons are people who voice opinions completely unacceptable to the movement as a whole. Thus, it is easier to understand in terms of its ideals and goals rather than the beliefs to which it adheres.

The central vision of the New Age is one of radical mystical trans-

formation on an individual level. It involves an awakening to such new realities as a discovery of psychic abilities, the experience of a physical or psychological healing, the emergence of new potentials within oneself, an intimate experience within a community, or the acceptance of a new picture of the universe. The essence of the New Age is the imposition of that personal vision onto society and the world.

Thus, the New Age is ultimately a vision of a world transformed, a heaven on earth, a society in which the problems of today are overcome and a new existence emerges. There is a wide range of opinions about the nature of the New Age and the means of bringing it about, but each individual's personal experience of transformation gives the movement its vitality and appeal.

The power to bring about the necessary transformation of both individuals and society comes from universal energy. Members of the New Age movement assume the existence of a basic energy that is different from the more recognized forms of energy (heat, light, etc.) and undergirds and permeates all existence. This energy goes by many names — prana, mana, odic force, orgone energy, holy spirit, the ch'i, the healing force. It is the force believed to cause psychic healing to occur. It is the force released in various forms of meditation and

body therapies which energize the individual mentally and physically. It is the force passed between individuals in the expressions of love.

The fact that the movement is based on the experience of radical transformation and universal energy does not deny the presence of concepts and ideas which members of the movement affirm. Rather, this fact emphasizes the secondary role such ideas have and the non-doctrinaire approach taken toward the ideological framework of the movement. Affirmation of particular propositions or beliefs is not a criterion for participation in or acceptance by the movement, and members in good standing may vocally disagree with popular concepts without fear of chastisement or alienation.

THE VARIETY of ideals and goals that exist in the movement has great appeal for some people. In the New Age, it is believed, people will recognize one universal religion. While that one religion will assume many different forms and draw from all the present religious traditions, the same mystical faith will underlie each no matter what its label (Christian or Buddhist). This faith finds inspiration in nature and the changing seasons and the growth and development of individuals through the common cycles of life. It also places great emphasis upon self-

knowledge, inner exploration and the participation in a continual transformative process begun in that initial transformation that led the individual to first identify him- or herself as a New Age person.

The emphasis upon continual transformation will lead New Age persons on a *sadhana*, a spiritual path. For some that will mean commitment for a period or a lifetime to the practices taught by a single spiritual teacher. Others will continually sample transformative practices, picking and choosing from them, and thus develop a very individualized and constantly changing *sadhana*.

Since few individuals complete their *sadhana* in one lifetime, the commonly accepted belief of reincarnation and karma provides a long-term framework in which to view individual spiritual progression. Individuals will, over a period of successive lifetimes in a physical body (reincarnation), accomplish their moral and spiritual development as they live out the consequences of prior actions from this life and previous ones. The law of karma, the rule by which the universe returns rewards and punishment, provides the authority for moral action. Immoral action produces unpleasant consequences on its perpetrator (i.e., bad karma).

The *sadhana* will have as its goal a mystical consciousness or awareness (frequently called higher con-

sciousness, self-realization, Christ consciousness or New Age awareness). To have a higher consciousness is to be aware of the universal energy that undergirds existence and of the metaphysical unity that underlies the appearance of diversity. Most (but not all) New Agers identify God with that Ultimate Unifying Principle which binds the whole together and the Power which gives it a dynamic.

Thus some New Agers are pantheists, identifying God and the world as one reality. Using metaphysical speculations derived from Einstein's theory of matter, they will occasionally reduce all reality to energy. Others tend toward a form of dualism which sees spiritual reality as ultimately good and real, and matter as the evil which must be left behind in the spiritual-mystical life.

People participate in God as individualized manifestations of that Ultimate Unifying Principle and as channels of the universal energy to the world. Jesus and the other significant religious teachers such as Buddha or Krishna were particularly transparent bearers of the Divine, or Christ Principle. Such teachers appear regularly throughout history to illustrate the aware (fully realized) life, to teach individuals the goal of awareness and to train them in techniques (the elements of the *sadhana*) to reach the awareness of their own Divinity.

Some New Age people see the need to find a living guru who is a fully-realized teacher. When such is found, he or she will be judged upon his or her perceived awareness (enlightenment) rather than on more mundane questions of his or her particular religious tradition, personal behavior (until it becomes scandalous or outrageous) or teaching idiosyncrasies.

Worship within the New Age movement finds its typical expression in meditation and various transformative practices taught by the different spiritual teachers or gurus (to whom followers and critics will ascribe various levels of self-awareness). On the social level the movement is most clearly expressed in the Universal Worship of the Sufi Order, which honors all religions while seeking to find the consciousness and understanding of the cosmos which underlie each one, and in the celebrations of those times which all the major religions seem to commemorate.

For example, in late December, Christmas, Hanukkah and Yule converge. Many people within the New Age movement, primarily those with a theosophical background, see the necessity of a particular person, a world teacher, a new avatar of the status of Jesus or Gautama Buddha, who will be a catalyst to bring about the New Age. The students of Alice Bailey have been energetic advocates of

this position and have circulated uncounted thousands of copies of a prayer, "The Great Invocation," which calls for this avatar's appearance. It is frequently heard in New Age gatherings:

*From the point of light within the
Mind of God*

*Let light stream forth into the
minds of men.*

Let light descend on earth.

*From the point of Love within
the Heart of God*

*Let love stream forth into the
hearts of men.*

May Christ return to earth.

*From the center where the will of
God is known*

*Let purpose guide the little wills
of men —*

*The purpose which the Masters
know and serve.*

*From the center which we call the
race of men*

*Let the Plan of Love and Light
work out.*

*And may it seal the door where
evil dwells.*

*Let Light and Love and Power
restore the Plan to earth.*

Not only will there be one universal religion recognized in the New Age, but there will be an allegiance to the planet and the human race

which will supersede loyalties to the more limited groupings of clan, nation, race or religion. This commitment to One World finds a typical expression in communes. Just as personal transformation is the symbol of social transformation, communes are the models of the new planetary society. They demonstrate the values of cooperation and sharing and the possibility of individual acceptance within an artificially created community.

Allegiance to the planet undergirds many new concerns (concerns also shared by many people in no way connected with the movement): ecology, peace, natural foods and healing processes, humanizing technology, cooperative models of living, overcoming hunger, and global politics. While some leaders within the New Age community hold well-known and definite opinions on these issues, the movement as a whole can be said only to share a focus and concern for these issues, which they see as planetary problems to be overcome during the transformation into the New Age. The concern with the planet and the development of networks to engage in social change has become a significant factor separating New Age people from more traditional occultists who tended to avoid social activism as irrelevant to spiritual development.

New Age people separate themselves from what is termed "fortune-

telling," the trivialization of various occult techniques to catch a glimpse of the mundane future. Some traditional occult practices are accepted and used by many New Age people as tools in the acquisition of greater awareness. Most New Agers do not hesitate to consult astrologers, tarot card readers and professional psychics. They will tend to avoid Spiritualist mediums who consult the dead, though they have little difficulty with mediumistic persons who are in contact with higher spirit teachers (conceived as ascended masters, the great white brotherhood or the medium's own higher self). Such spiritual teachers do not establish contact with deceased loved ones; they limit themselves to religious-metaphysical teachings.

* * *

IT IS difficult to measure the extent of the New Age movement. There is no central organization whose membership can be counted. It is a large movement but hardly as large as some of the directories of the New Age networks would suggest. Such directories typically contain a small number of people and organizations with a primary commitment to the New Age vision; a far larger number who share one or more New Age concerns (personal transformation, ecology, peace, cooperative models for living, etc.) but would otherwise not consider themselves New Agers; and many who as entrepreneurs provide ser-

vices and products to the New Age community (health services, natural food products, etc.) but may or may not have any personal commitment to the New Age.

However, the movement has become visible in every major metropolitan complex in the United States and has shown itself capable of supporting several national mass circulation periodicals. Several annual gatherings such as the Human Unity Conference and the Whole Life Expo have been able to draw attendance in the thousands. National support for the New Age vision is estimated to number in the tens of thousands of individuals.

Insofar as the New Age movement represents an updating of the long-standing occult and metaphysical tradition in American life, it has a bright future. This element in the culture has been present for at least a century and a half and people have been attracted to it at a heightened rate for the past two decades. The continued influx of

Asians into the United States is giving the whole tradition the strong support in the larger culture heretofore denied it.

Unlike the older forms of the tradition, the movement has been able to penetrate and even develop its largest constituency from single young upwardly mobile urban adults. Such upwardly mobile persons are most accepting of processes of transformation, which they know must accompany increasing career success. At such an age they are the least doubtful of the possibility of actually realizing utopian social visions. The population density in the urban centers allows them freedom to develop their own particular variation of the New Age vision in the company of others of like mind.

New Agers are, as an affluent social group, among the most capable of (1) providing firm support for a growing movement, (2) passing it along to the next generation, as yet unborn, and (3) spreading the movement among cultural influentials.



SCANNER TO SEEK ALIEN LIFE

BERNARD M. Oliver, the head of NASA's Search for Extraterrestrial Intelligence, hopes to spend \$100 million on a new program to seek out alien radio signals. He told reporters that scientists under his direction at NASA's Ames Research Center are designing a "multichannel spectral analyzer," which would simultaneously scan 10 million radio frequencies. If approved and funded, the spectral analyzers would search for communications from 1000 stars within roughly 600 trillion miles of earth over a 10-year period, he said.

WHEEL OF FORTUNE

by Paul Steiner

Perpetual hooper Ann Miller, 67, says she's been going to psychics since she was 10 years old and four of them have told her she was once Queen Hatshepsut who ruled Egypt from circa 1501 to 1481 B.C. Believing in her past life, Miller has visited Hatshepsut's tomb and even has her bedroom decorated in an Egyptian motif. Now Miller may have to change her tune, all because of an interview with rock star Tina Turner which appeared in *Life* magazine.

"I couldn't believe my eyes," Miller said. "Tina says she thinks she may have been Queen Hatshepsut. When I read that I thought to myself, 'Well, my dear, we're going to have to fight this one out!'"

Why does President Ronald Reagan take such a hard line on Russia? Two reasons, according to Chinese astrology expert M. Ricard. In Chinese astrology, America is the Fire Monkey and Russia the Fire Snake. "The Monkey and the Snake are too similar to get along, both being cunning and devious," Ricard points out, "with too much mutual

suspicion. And Reagan himself, being a Pig, finds Russia an anathema."

There is, however, a ray of hope for world peace, the astrology authority adds. "Mikhail Gorbachev is a Sheep. . .dedicated to finding harmony, balance and security in life. And the Sheep and the Pig can attain a perfect understanding. . . It is just possible that Sheep Gorbachev and Pig Reagan might baa and oink their way to peace despite the hissing and shrieking of their countries," astrologer Ricard concludes.

Vincent Van Gogh, the French post-Impressionist painter who committed suicide while insane, bore the name and birth date of his older brother. The first Vincent died the day he was born exactly a year before the famed painter's birth, according to Bernard Zurcher's new book *Vincent Van Gogh, Art, Life and Letters*. As a child the Vincent we know had to pass repeatedly a tombstone marked with his own name and his own birthday, March 30.

BOOKS

NEWS & REVIEWS

by D. Scott Rogo



ONCE AND FUTURE PK

BRAITAIN'S Routledge & Kegan Paul has become a leading publisher of books on the paranormal. Not only is it issuing a series of fine trade paperbacks on metaphysical subjects (under its Arkana imprint), it is also publishing some excellent hardcovers. Fortunately the company distributes directly in this country, so its books are usually easy to obtain.

The Limits of Influence by Stephen E. Braude (Routledge & Kegan Paul, Boston, Mass., 1986, 311 pages, \$19.85) deals with — in the words of the subtitle — “Psychokinesis and the Philosophy of Science.” Dr. Braude, a University of Maryland professor of philosophy, considers the great Victorian physical mediums and other matters. He wants parapsychologists and other scientists to take seriously reports of levitation, materialization, teleportation and other seemingly incredible psychokinetic feats.

Braude argues that the scientific community will never accept the reality of PK if all its proponents can produce is the meager evidence supplied in the laboratory.

The book focuses on the familiar cases of D. D. Home, who was probably the greatest psychic in history, and

Eusapia Palladino, the Italian Spiritualist medium who had extraordinary powers but who also would cheat.

Unfortunately Braude's presentation leaves much to be desired. He sheds no new light on these cases and blunders when he leaves them to consider some other celebrated Victorian physical mediums. Especially distressing are his discussions of Florence Cook and Dr. Henry Slade, two purported psychics who regularly practiced fraud.

Cook is best remembered for her experiments with the eminent chemist Sir William Crookes who observed her ostensible full-form lifelike materializations. Braude, who thinks highly of Cook's psychic skills, tells his readers how she produced materialized forms even while guarded by a chain of electrical circuits which kept her from leaving her chair. Readers familiar with Cook's blighted career and the state of Spiritualism in the 1870's — subjects Braude ignores — will not be impressed.

To begin with, Cook was caught flagrantly faking her materializations later in life and even posed for fake spirit photographs which were passed off to unsuspecting clients. (The whole story is related in the late Eric Dingwall's *The Critic's Dilemma* [1966].) The elec-

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trical controls Crookes employed were worthless. He used them also to control Mrs. Annie Eva Fay who successfully produced her materializations despite the circuits. Subsequently she left Spiritualism, confessed her fraud and showed some of her sleight-of-hand tricks to psychical researchers in the United States.

Braude's treatment of Henry Slade's career is even more lopsided. Slade, a physical medium, specialized in slate-writing performances (in which writing miraculously appeared on sealed chalk slates), but he also performed other psychokinetic feats. Probably his greatest triumph occurred when he convinced the famous astronomer Johann Zoellner of his powers, and these experiments serve as the focal point of Braude's discourse.

Braude should have been more discerning. He mentions that the Seybert Commission (set up in 1871 by the University of Pennsylvania to investigate Spiritualism) exposed Slade but he provides few details and even calls it merely an "alleged" exposure. The truth of the matter is that the Seybert Commission caught Slade red-handed with prewritten slates which he obviously planned to employ during the upcoming experiments through sleight of hand.

When Dr. Zoellner published a book on his experiments with Slade, other researchers responded with detailed criticisms of the experiments. Braude says nothing about this.

From Victorian physical mediums Braude goes on to argue — surprisingly — that some conventional apparitions may be related to physical materializations. His four chapters on the subject are genuinely interesting. Citing exam-

ples of crisis or related apparitions, he shows that most conventional theories intended to account for such phenomena are inadequate.

Most of these theories suggest that apparitions are subjective hallucinations the witness produces in response to a telepathic message. Let's say, for example, that your Aunt Betty died while you were sleeping in another city. You wake up to see her figure standing by your bed. Some parapsychologists believe that your unconscious received a psychic message from the relative and then "projected" the form to bring it to your conscious attention.

Braude rightly argues that such explanations cannot account for collectively-seen apparitions — i.e., phantoms observed by several persons at the same time. But does his own theory explain collective sightings better? I remain skeptical, since his physical theory fails to explain even the cases included in his own book.

While he wisely concedes that not all apparitions may spring from the same process (materialization), he never develops his theory enough to differentiate between which kinds of apparitions are materializations and which remain subjective creations. His "theory" is in fact more of a suggestion than a working hypothesis.

Braude concludes with a discussion of precognition, which he thinks may be a special case of PK. Perhaps we *make* our predictions come true by psychokinetically manipulating either people or the environment to conform to our needs.

As a philosopher he objects to the notion of retrocausality (which holds that the future can influence the present).

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Although he capably argues his position, he doesn't see the problems inherent in the PK theory of precognition. Such theories can't explain, for example, how some people predict incidents that occur *after* their deaths — or world cataclysms!

Routledge & Kegan Paul has also published parapsychology's first "official" textbook, *The Foundations of Parapsychology* (Boston, Mass., 1986, 432 pages, \$49.95 hardcover, \$22.50 paperback), put together by four well-known and respected parapsychologists: Hoyt Edge, Robert L. Morris, John Palmer and Joseph Rush. Their book summarizes parapsychology's vast literature and surveys the field's methods, findings, history and social and scientific implications. The book is technical and some of the chapters are dull and rambling. Other chapters, such as Dr. Palmer's on research into the process behind ESP, are more engaging.

On the whole *Foundations* is a worthwhile source book for serious students. One note of caution, however: Some of the formulas in the chapter on statistical methods in ESP research were printed incorrectly. The corrections were published on page 303 of the September 1986 issue of the *Journal of Parapsychology*.

OTHER REVIEWS

THE GELLER EFFECT by Uri Geller and Guy Lyon Playfair, Henry Holt & Co., New York, N.Y., 1987, 288 pages, \$17.95.

What ever happened to Uri Geller? *The Geller Effect* brings us up to date on the controversial Israeli who created a worldwide whirlwind of interest in psy-

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chokinesis over a decade ago and who has been responsible for tons of bent and twisted cutlery — still being added to at spoon-bending parties all over the globe.

Parts one and three are written by Guy Lyon Playfair, a British psychical researcher who was originally critical of Geller. He first summarizes Geller's career up to 1975, then later discusses the current state of affairs and attempts to evaluate Geller's abilities and his impact on parapsychology.

Sandwiched between them is Geller's own account of the intervening years, a sometimes tedious account of his adventures with an array of international political and financial biggies. Still, Geller is a fascinating psychological study. (The book gets better as it progresses.) He displays, on one hand, bravado and boasting about his psychic feats and, on the other, reveals a deep-seated fear of the genesis of those abilities. He admits to a need for attention, applause, recognition and remuneration but concedes to fear when the powers that give him these things exceed even his "boggle threshold."

But can we believe what Geller says? His credibility, of course, is the crux of the matter.

Both authors provide rebuttals to CSICOP members' accusations and they report retractions by some of the most virulent of Geller's former attackers. Geller is to be commended for the dignified restraint of his brief reply to James Randi. Playfair gives a fine short history of CSICOP; his analysis of the organization should be read by anyone unfamiliar with the troubling realities underlying CSICOP's "ideals."

The most convincing parts of the

book, however, are statements made by relatives and friends who knew Geller as a child and witnessed his extraordinary abilities even then. These are augmented by Playfair's citation of several instances in which Geller performed feats that could not be explained away by trickery. (I know of a few more that took place in American laboratories.)

Still, the controversy, as Playfair acknowledges, may never be resolved. Geller assures us that he has never cheated and Playfair maintains that Geller has never been caught cheating. Nonetheless at the 1981 Parapsychological Association convention many researchers witnessed a videotape which showed Geller (in slow motion) bending a spoon against a table. True, the film was presented by his nemesis Randi, who is even more distrusted than Geller by many psychical researchers, but it seemed convincing evidence that cheating was going on. Neither Geller nor Playfair mentions this "demonstration."

Parapsychologists contend that many legitimate psychics have cheated when their psychic powers failed — and Geller is, after all, an entertainer who can't afford to disappoint his paying public. He readily admits that his powers are not always at his command. Why, then, not admit one indiscretion and, perhaps, the reason for it? Many would find Geller more credible if he did so.

As it is, gun-shy scientists won't touch Geller who for his part has been turned off to scientific investigation. As he says, he spent a great deal of time from 1972 to 1975 shuttling from one lab to another, usually for nothing except his expenses, and doing whatever he was asked, and he and the scientists who worked with him came under such attack

that discouragement and bitterness were inevitable. Who can blame him for preferring to work for appreciative wealthy industrialists who pay him handsomely for his services?

Playfair notes that Geller has never been proved beyond reasonable doubt to have genuine psychic abilities. "It is possible that [the issue] will never be proved either way," Playfair writes, "and I suspect that this is the way he likes it." — *Rosemarie Pilkington.*

MYTHICAL AND FABULOUS CREATURES edited by Malcolm South, Greenwood Press, Westport, Conn., 1987, 393 pages, \$49.95.

A field of study lacking a unifying reference work is slow to progress. Such has been the case with the study of fantastic animals and beings. True, scholars had written about such things as fairies, unicorns, giants, vampires, werewolves, dragons and the like but these creatures were treated largely as if they were isolated ideas and not part of a greater folkloric theme.

Now we have a partial solution to this problem in an excellent volume edited by Malcolm South. *Mythical and Fabulous Creatures* consists of an introduction and chapter on unicorns by South, followed by 19 other chapters by other scholars, each dealing with a different creature. In addition to those already listed above, there are articles on the phoenix, the roc, the griffin, mermaids, harpies, the sphinx, the minotaur and the centaur, among others. Each chapter reviews the literature on the creature.

Besides containing the first real review article on many of these fabulous creatures, there is a discussion of the role

that the creature has played in fiction and film. An extensive bibliography follows each article. At the end of the volume South discusses assorted other creatures that do not have a chapter of their own. Then he attempts to "classify" the creatures (fairly unsuccessfully, I think) in a table. The book concludes with a bibliography.

I have been interested in werewolves for some time and so I read the werewolf article with special attention. It is balanced, fair and accurate. Although the author could have cited many sources in addition to those he does mention — it would take a book to list all of them — he manages to cover most of the different points of view. The other chapters are also well done, although the one on vampires is relatively weak. When they are dealing with folkloric topics such as these, scholars disagree about how beliefs in these creatures arose. South's anthology is careful to expose us to a variety of different views.

Mythical and Fabulous Creatures is not cheap but it is essential reading for those interested in the subject. Any one of the chapters could serve as an inspiration for another author to begin work on a book-length examination of one of these creatures. That is the mark of a successful source book. — *Gordon Stein.*

ALSO NOTABLE

OPENING TO CHANNEL by Sanaya Roman and Duane Packer, H. J. Kramer, Inc., Tiburon, Calif., 1987, 227 pages, \$12.95, paperback.

According to the subtitle this book tells you "How to Connect With Your Guide." The perspective is strictly New Age and there is no pretense at intellectual sophistication. Doubters will find nothing here to change their minds, but would-be channelers will likely find the authors' instructions unique and useful.

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Suffice it to say that whatever involvement I find myself in, personal or business, I rely on Irene for advice. I would have saved myself a lot of grief if I had listened to her years ago. — *Barbara Faber, Canoga Park, Calif.*

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In the April 1985 issue of FATE you permitted a self-styled literary critic to brush off Gina Cerminara's last book *Edgar Cayce Revisited*, written practi-

cally on her deathbed, as an "Also Notable" and not worth wasting time and money on.

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One would hope that now, since she has left the earthly scene, there would be sufficient respect for her intelligence and daring to scrutinize her very last work if not with approval at least with polite silence. — *Hanna Hamilton, Desert Hot Springs, Calif.*

KEEP OUT THE DEBUNKERS!

I protest the two ads on page 27 of the February 1987 issue of FATE for debunking books by Philip J. Klass and Robert Sheaffer. I feel that FATE is not the place for advertising such books because they stand counter to everything the magazine stands for. Running ads like this only makes our goal of proving UFO reality that much more difficult.

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Let me also add my voice to those who have protested the inclusion of book reviews by debunkers. I see no constructive purpose in publishing the views of such people. I especially protest the fairly frequent reviews by Daniel Cohen. He has managed to acquire a reputation as an open-minded fellow but, as anyone who has read his books will tell you, he really isn't. He's just more discreet in his debunking.

A good example is his review of David Group's *The Evidence for the Bermuda Triangle* (June 1985 FATE). Cohen leaves the impression that Group agreed almost entirely with Larry Kusche's "well-researched and completely natural explanation" of Triangle events. A reading of Group's book shows this isn't correct. Group concludes there is definitely a mystery in the area, even if less extensive than others have claimed. — Jeffery Fisher, *Lake Toxaway, N.C.*

DEVIL ON A POGO STICK

I was thrilled to bits to be referred to as a "skeptic" in Erik Beckjord's letter "Fooled by a Fox?" (February 1987 FATE). I have spent my adult years investigating and researching anomalous phenomena and I always look first for rational and natural explanations. And I think it is quite likely that the "devil's footprints" were those of a fox.

Beckjord says he *hunted* foxes. I think that people who go thundering about shouting "yoicks" and "tallyho" are not the most likely to observe the private lives of their prey.

If he wants to keep his primordial devil on a pogo stick he's welcome. — Jan Hollier, Shepton Mallet, Somerset, England.

LOURDES CHALLENGE

I saw James Randi on the Oprah Winfrey Show in March 1987 where he debunked all and sundry. He is amazing, all right, displaying his \$10,000 check payable to any faith healer who heals a person under medical supervision, provided it is not a natural remission. Doesn't he know that the mind is a powerful factor in sickness and in health? If he wants to "wager" his \$10,000 he should visit Lourdes where healings have been verified by physicians and ecclesiastical authorities. Would he accept the challenge of Lourdes?

I wonder how he would explain my experience of having my future foretold with absolute accuracy.

In 1949 I still lived in Germany. A friend talked me into visiting a fortune-teller although I was very skeptical at the time. The woman told me I soon would be surrounded by people in uniform and working in a building with thick walls and barred windows. I was to get a much higher salary there and I would marry sooner than planned. We would have two children, a boy first, then a girl. I would emigrate across the ocean and become rich.

Sometime later I started working for the U.S. Army in an old fort, which indeed had thick walls and barred windows, at double the salary I had been making. My wife and I were married sooner than planned because my family did not want me to marry a Protestant and tried to get me transferred. My superior advised an early marriage, we did have a boy and a girl, we did emigrate to Canada and are, relatively speaking, "rich." — *Felix I. Becker, Thompson, Man., Canada.*

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A WORD ABOUT WITCHES

In "Satanism and Child Abuse" (April 1987 FATE) author Charles Rappleye treats a very sensational topic in a very rational manner. But I must take exception to his statement that those involved in pursuing these cases are "on, literally, a 20th-Century witch-hunt." These people are hunting something but it is definitely *not* witches.

Witchcraft is a positive religious system and does not condone any form of child abuse. Witches do not worship Satan nor do they believe in such an entity.

Also, the word "Witch" is capitalized as are the followers of other religious systems — Christians, Jews, Moslems, Buddhists and so on. — *Rebecca Nurse, Salem, Mass.*

HINCKLEY'S EASTER VISIT

In 1983 my wife and I lived in Denver and on Easter Sunday of that year we were visiting her mother and father, Bobbi and Norm Ashlock, who live in Lakewood, a Denver suburb.

At some point in our conversation Bobbi remarked, "Wasn't it terrible about John Hinckley being released from prison yesterday?"

That was a bombshell. Hinckley, the man who shot President Reagan, at that time showed no sign of rehabilitation. Everyone in the room was dumbfounded and we all protested that we had seen nothing on TV or in the newspaper about this. All except my wife — who volunteered; "Yes, I saw the article. There was a picture with it."

Bobbi said there was no picture, just an article. But both agreed that the news had appeared in the previous day's paper. We searched through every paper

as far back as we could find but with no luck.

I've always thought that clairvoyance was involved in this incident and have waited each Easter for verification.

This year, a few days before Easter, Hinckley's face was on the 6:00 A.M. news. He had requested an unescorted Easter visit with his family. And on the Easter weekend we finally read the story my wife and her mother read four years ago. — *Ed Johns, Casper, Wyo.*

WHAT THE "NEW AGE" IS

In "I See by the Papers" (May 1987 FATE) Curtis Fuller writes that the "so-called New Age passed FATE by." Evidently he doesn't understand the term. The "New Age" is a period from approximately 1920 to 2000 in which changes in thinking and life-styles will occur. Cosmic vibrations will change as the earth passes from the Piscean Age to the Aquarian Age.

Fuller also speaks of "the occult" with horror. Many of us believe "the occult" is buttering his bread. — *Jackie Ramirez, Lebanon, Oreg.*

Curtis Fuller owes an apology to those of us who are serious metaphysicians and Eastern religionists and to those who belong to the New Age movement.

Metaphysicians, Spiritualists and those involved in Eastern religions are not dabblers. They are serious practitioners and there are legally recognized metaphysical and Spiritualist churches and ministers in the United States and England.

If the New Age has "passed FATE by" why does the May 1987 issue contain such an article as "Voices From Other



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REPORT FROM THE READERS

(Continued from page 116)

and rollers, then said that was how those enormous, many-ton stones were moved. It doesn't work that way. All they proved is that they could move a 500-pound stone.

I am not endorsing the "ancient astronaut" theory. I'm just saying these so-called explanations don't answer the questions. — William Bailey, Gig Harbor, Wash.

STRICTLY FOR THE BIRDS

In Pierre Bowman's story "My Mother, the Bird" (February 1987

FATE), whoever told him his mother's spirit went into the bird has misinformed him.

The mother's spirit, disturbed by the family's action too soon after her passing, used the birds to convey a sign that she is very much alive spiritually. Any American Indian shaman could have told him the spirit of the mother was held to the physical home and had not been released to her spiritual home. In fact, she was telling him very plainly that what the family was doing to her was strictly for the birds. — *B. Spencer, Peach Springs, Ariz.*

My mother loved birds, especially doves. One time the doves built a nest on the sill of her kitchen window and she watched the entire family procedure, from nest building to the hatching of the chicks.

I grieved deeply when my mother died. Soon after her death I began to notice one or more doves around. When I went for a walk a dove perched above me, watching me, or there was one outside my window. It seemed only natural to say, "Hello, Mother," each time I saw the dove. I had no doubt that it was she.

Almost exactly two years to the day after Mother's death, we walked out to the front yard only to find one beautiful sleek dead dove. It appeared very suddenly for I had been out there 30 minutes earlier and it was not there then. We examined the dove closely and there wasn't a mark on it. I have not seen a dove in my yard since.

The day we found the dead dove it came to me that this was Mother's departure, that she was now busy with other things in her afterlife. — *Jo Smith, Kinston, N.C.*



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THE SEEKERS

In "Visualizing Changed My Life" (August 1984 FATE) John V. Haggard mentions three books by Alexander Cannon: *Powers That Be*, *The invisible Influence* and *Sleeping Through Space*. I would like to obtain these books and will pay for them if a FATE reader will write me. — Patricia Briscella, 1427 Alcott St., Philadelphia, Pa. 19149.

* * *

Can any reader of FATE supply me with information on the "black kings of America" or tell me where I may purchase such information? — Sandra Tryon, 106 E. Marion, Edgewater, Fla. 32032.

* * *

I would like to contact persons who believe we can go into and explore the past through astral projection. — Ruth Burke, P.O. Box 604, Salome, Ariz. 85348.

* * *

Books One through Six by Dr. Randolph Stone cover health topics, the spine and energy. They are now out of print but I am interested in buying them. — John Marsh, 55963 Onaga Trail, Yucca Valley, Calif. 92284.

* * *

I hope FATE readers can help me with my research into several aspects of witchcraft:

- (1) How many old-tradition (pre-Gardnerian) witches still exist?
- (2) How has the evolution of the craft to its present manifestation affected practitioners?
- (3) What problems have you encountered with the new manifestation of witchcraft and neopaganism? Have these new ways affected your practice?
- (4) What experience, either positive

or negative, have you had with traditional old-style witchcraft and the new style?

I will guarantee anonymity to all who help with this project and share my results with contributors. — *Arthur Morrison, 214 King St., East, Box 29, Hamilton, Ont. L8N 1B5, Canada.*

* * *

During 1986 I developed an intense interest in "breatharianism," the practice of living entirely on air. I have read of many persons who follow this practice but I would like to communicate with anyone who has firsthand knowledge. — *Mrs. M. J. Cooke, P.O. Box 2485, Brits 0250, South Africa.*

* * *

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I am searching for a copy of William Seabrook's book *Witchcraft* which is now out of print. If any FATE reader has a copy he is willing to sell, either hardcover or paperback, please write me. — *Christopher R. Cole, P.O. Box 3733, Amarillo, Tex. 79106.*

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