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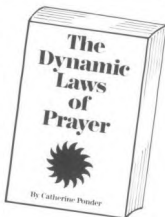
**Lost Civilization
of the Sphinx**

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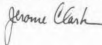
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FROM THE EDITOR

When you're confronted with ideas and occurrences that seem to conflict with generally-accepted notions of what's possible and not possible, how do you keep your senses and come to the right conclusions? It's easy to be fooled by your own desire to believe and in "Mutilation Madness" in this issue Chas S. Clifton tells what can happen to you if you see something that isn't there. But a desire to disbelieve can just as easily lead you to the wrong conclusions, as Loyd M. Auerbach observes in a report ("Psi and the Art of Magic") on how skeptical magicians, for all their skill at detecting psychic fakery, may not be seeing something that is there. Elsewhere in this issue John Anthony West, author of the recently-reissued *Serpent in the Sky*, challenges conventional wisdom about the dating of the Sphinx and D. Scott Rogo examines the complexities of scientific research into reincarnation. . . and more. Enjoy the issue!



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I SEE BY THE PAPERS

by Curtis Fuller



QUOTE OF THE MONTH

Human beings of all societies and in all periods of history believe that their ideas on the nature of the real world are the most secure, and that their ideas on religion, ethics and justice are the most enlightened. Like us, they think that final knowledge is at last within reach. Like us they pity the people in earlier ages for not knowing the true facts. Unfailingly, human beings pity their ancestors for being ignorant and forget that their descendants will pity them for the same reason. . . .

Dare I say — that secure knowledge can never be found? That our boundless ignorance explains why we feel so confident of success in bounded knowledge? That each discovery creates in the long run more mystery than it solves? That we stand no closer to the ultimate truths than did our forebears? And that we are no better than the people who lived a thousand and even 10 thousand years ago?

—Edward Harrison, professor of physics and astronomy
University of Massachusetts

THESE COMMENTS were excerpted from a talk given by Professor Harrison in 1986 when he received the Melcher Award for his book *The Masks of the Universe*, published by Macmillan in 1985. In the lecture he challenged the view that we are slowly acquiring ultimate knowledge and rapidly filling in the details of the cosmic picture.

“Unfortunately,” he says, “the picture keeps changing. One landscape with figures melts away and a new landscape with figures emerges requiring fresh paintwork. The picture keeps growing bigger and we cannot help occasionally noticing how gaps on the canvas are spreading faster than dabs of paint.”

Many of us may be inclined to doubt this. We may believe that surely the keys to all knowledge and all mysteries will one day be solved. The problem seems to be that we ourselves are part of the mystery. As Harrison wryly observes, “We represent reality seeking to understand itself.”





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THE PARANOIA FACTOR

IBELIEVE that Professor Harrison is accurately assessing our understanding of reality and yet my observation of paranormal research doesn't exactly agree with his. There are other factors involved — particularly the arrogance and lack of perspective of the researchers. I don't know whether these characteristics are peculiar to the particular problems of our fringe subject matter. I do believe, however, that parapsychology attracts people who reject the conventional descriptions of reality and therefore have more suspicious natures than most persons.

This is another way of saying they probably have higher paranoid components than the average person and I think this is all to the good. If it weren't for the kinds of people who challenge the Establishment, it would stay on dead center. Breakthroughs would never occur except by accident. But here I want to deal with another aspect of our paranoia.

Every new generation of paranormal researchers — whether in parapsychology, ufology and whatever — seems to believe it is Year One. Anything that ever happened before is in doubt.

Workers in the field also have a strong tendency to doubt each other. Which parapsychological researcher trusts another? What has happened to the numerous and

well-attested reports of paranormal phenomena that have taken place in the past? They are rejected out of hand because, frankly, the younger researchers don't believe them. And what if their colleagues stumble upon phenomena which, more than dry statistics, I believe, offer convincing evidence to the witness? Why, they suspect old Bill has gone off the deep end.

And this happens no matter how respected the witness, how sane and level-headed the approach. The sad fact is that nobody believes anything unless he himself has experienced it. This applies particularly to parapsychologists — perhaps not to the same extent to other researchers such as ufologists. Yet the latter

seem to have their own peculiarities — transferring the difficulties of doing actual field research on something that isn't there into a fierce possessiveness concerning their own pet theories.

What I am saying, I guess, is that if serious fringe investigators haven't seen it they don't believe it. And this places a fearful burden upon the body of their own science because it leaves them without an acceptable history on which to base future work.



THE AQUATIC APE

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the late Sir Alistair Hardy and others that man was once a marine ape. Hardy had the credentials to be taken seriously. He was professor of zoology at the University of Oxford and pursued his interests through almost 20 years of retirement. Last fall a conference was held in the Netherlands to consider the various lines of research supporting and opposing Hardy's theory of man's development.

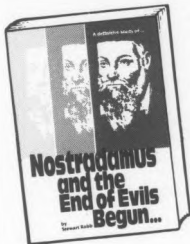
It is true that human beings share some anatomical characteristics with large marine animals. These features include relative hairlessness, excessive fat, an apparent love of water and the ability to swim while most primates avoid water. Marc Verhaegen, a Belgian researcher, has identified dozens of features of *Homo erectus*, a hominid from the Pliocene, consistent with its having been able to swim and dive, according to Dr. Caroline Pond, writing in *New Scientist*.

Unfortunately, she says, it is difficult to distinguish between adaptations for swimming and those for upright posture. On the whole Pond concludes that the conference was not very supportive of the aquatic ape theory.

She believes that the evidence of comparative anatomy supports the consensus that man developed in the tropical grasslands of Africa. She doubts that the surplus of fat that most human beings have would efficiently help them keep warm in

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cold water. While human babies enjoy beating their arms vigorously in warm water, they are not really swimming and indeed can drown in only a few inches of water.

Pond concludes that the aquatic ape theory is "leaky although not yet completely sunk."



COYOTES AMONG US

OUR URBAN civilization has a strange effect on wild animals. They remain wild in some ways but in others seem contemptuous of the two-legged creatures with whom they maintain a symbiotic relationship.

We live in the heart of a city of 15,000 people and are surrounded by larger and smaller suburbs. The only way you can tell one from the other is to watch the road signs; there is no other demarcation. Yet we have occasional deer behind our house. Raccoons are such a nuisance that we cannot put out the garbage until the morning it is to be picked up and recently when I was working outside, a red fox came through the fence and raced the entire length of the yard. As far as I could see, nothing was chasing it.

We do not have coyotes, however, and apparently we should be happy about that. Last fall a pack of coyotes, prowling about the Los Angeles Zoo, discovered that the door to the cage containing 86 flamingos had been left open. They

ran in, flushed the flamingos out of their cage and managed to kill 48 before zookeepers arrived at work at 5:00 A.M. Even then they had to be beaten off two of the birds. The birds were unable to fly to safety because their wings had been clipped.

Coyotes weigh 30 to 40 pounds and resemble small wolves. Ordinarily they are shy and secretive but on occasion become bold predators. In Waterloo, Nebr., just outside Omaha three coyotes mauled a \$30,000 thoroughbred horse so badly that it had to be destroyed. At the same farm a yearling had to be killed about 10 days later after it broke its back when attacked by coyotes.

A federal coyote expert cannot explain why the animals are becoming so bold. A biologist for the Nebraska Game and Parks Commission cautions that on the whole coyotes do more good than harm. "They're a good predator on rodents and small mammals," said Randy Stutheit of the commission. "The bad reputation they have often gets distorted."



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New York Times Jane E. Brody reported on recent findings concerning the active life of plants and animals in winter.

The adaptations of the animals are the most fascinating. According to common wisdom, they ought to freeze or starve to death. Instead, they not only survive but in some cases thrive in the brutal cold. The tiny snow scorpionfly, only a quarter of an inch long, mates in the winter when there are no predators to gobble it up. It has legs like stilts to keep its body off the snow and when a light thaw comes, both males and females climb up through as much as three feet of snow to mate on the snow's surface. Before the sun sets they crawl back through the snow to the moss beneath.

The strategies these creatures use to survive the winters vary enormously. As many as 20 flying squirrels may huddle together, sharing their warmth in the same hollow tree. Three or four species of snakes may intertwine for the same reason in a rock den. Small rodents build communal nests and tunnels under the snow blanket. Some warm-blooded animals, including small birds, enter a "nightly torpor" and lower their bodily temperature to reduce heat loss during the night. Some birds are programmed to shiver. Some small birds such as goldfinches can produce more than five times as much heat as usual by shivering.

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SURVIVAL STRATEGIES

A BEAVER can shunt its blood about so that it can lose 25 percent of its body heat through its tail in the summer but only two percent in the winter.

White fur has survival value, according to Peter J. Marchand, an ecologist at the Mountain Research Station near Boulder, Colo., and the author of *Life in the Cold*, on which Brody draws heavily for her information. Without the pigment melanin, which gives color to furs and feathers, there are more spaces to provide insulation, Dr. Marchand states, and he thinks this greater insulation may be more important than the white protective camouflage that has been regarded as being of such great survival value.

The hyperactive short-tailed shrew, tiniest of mammals, weighing only as much as two 25-cent pieces, actually gains weight during the winter. It feeds on insect larvae and pupae, scurrying about through its elaborate system of tunnels. It draws on a store of brown fat accumulated over its shoulder blades. The fat releases heat to keep the animal warm and is replenished as it feeds.



NEW DRUGS

JUST HOW complicated the development of useful drugs may be is demonstrated by the antibiotics known as quinolones which

were tried unsuccessfully against malaria in the 1960's. Now this class of drugs, according to Gina Kolata in the *New York Times*, promises to have a "profound effect" in the treatment of infectious diseases.

Quinolones not only destroy bacteria that cause a number of diseases which have become resistant to other antibiotics but can be given orally at home instead of by intravenous injection which requires long hospital stays. These current developments in quinolones are a result of modifications in the quinolone structure. Two of the new quinolones have already been approved for use by the Food and Drug Administration and there are more to come.

The drugs are useful in treating stubborn infections of the urinary

tract (the most common of all bacterial infections), infectious diarrhea caused by a number of organisms, and stubborn infections of the bones and white blood cells. It is expected that their uses will become much wider since they are effective in curing diseases caused by *E. coli*, salmonella, staph and strep infections, Legionnaire's disease and pseudomonas, bacteria that cause serious infections in hospitals.

It is hoped quinolones will also be effective against tuberculosis and gonorrhea (which has become resistant to penicillin). A further advantage of the quinolones is that most bacteria have difficulty developing

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SHIFTING GEARS

IT HAS ALWAYS seemed to us rather strange that scientists have been so concerned about the mass extinctions during the Cretaceous period 60,000,000 years ago when there was gigantic mass extinction so much closer to us in time—only 10,000 years ago. I refer, of course, to the mass extinction of North American mammals at the end of the last ice age.

It is generally agreed that these extinctions occurred 10,000 to 12,000 years ago and “probably

more precisely 11,000 years ago” according to *Science News*. The only reasonable theory so far advanced is Paul S. Martin’s idea that the big animals were done in by man—an idea I find hard to swallow.

Nonetheless it happened and creatures that had the strength and adaptiveness to survive the ice age disappeared from the face of the earth within a relatively short time and almost simultaneously after it was over. These include mammoths, mastodons, saber-toothed cats, horses native to the Americas, native camels, ground sloths, armored glyptodonts, giant peccaries, giant beavers, mountain deer, four-pronged antelopes, dire wolves,

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native lions and giant short-faced bears. Could human predators have done them all in during an explosive cycle lasting only a few centuries?

Donald Grayson of the University of Washington points out that during the same time the giant mammals were disappearing, 10 classes of North American birds also became extinct. He feels it unlikely that overkill by human hunters could have caused this. Only one group of the 10—huge vultures with 12-foot wingspans which relied on carcasses for sustenance—might have disappeared because of the mammalian extinctions.

The difficulty of ferreting out the causes of the extinctions of 60 million years ago is dramatized by considering that we can't agree on what caused the extinctions of only 11,000 years ago.



THEY'RE "AGIN" IT

JOHN BORGEAUD, a lay minister of Berwyn, Ill., is bringing pressure against Morton College of Cicero, Ill., to halt the class in "Explorations in Parapsychology." He has enrolled in the class and plans to appear bearing a notebook, tape recorder and some Christian tracts.

Borgeaud says he doesn't want to cause trouble and will only speak if spoken to. Nonetheless he is the driving force behind a church-supported protest against teaching in

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public schools what his sect defines as a non-Christian religious doctrine, according to Eric Zorn in the *Chicago Tribune*.

I think we can ignore Borgeaud's complaint that parapsychology is a religious doctrine and for this reason should not be in the schools. And we find his mistaken views of parapsychology silly. "This course opens the doors to witchcraft and explorations that can lead people down into Hinduism and a myriad of Eastern religions," he says. "The occult nature of the phenomena being explored in this course—fortune telling, spirit communication—are [sic] part and parcel of Eastern religions . . . This is dangerous."



MIND POWER?

ONE DAY late in November 1987 Bruce Gibbs, a scallop fisherman of Chatham, Mass., rented a Piper Cherokee at Chatham Airport and took off for an hour's aerial sightseeing. Gibbs, 46, had five years of flying experience. The weather was good and his take-off was smooth.

He leveled off at 1000 feet and turned on a westward heading. For a few minutes he fiddled with the controls to get a feeling of how the plane handled and was working with the trim tabs, which are electrically-operated adjustments to keep the plane stable.

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a feel for the plane, the single engine apparently failed and the plane "began to drop pretty quick." Gibbs had no choice but to prepare for an emergency landing. He told Michelle Caruso of the *Boston Herald*, "I was trying to glide but I was dropping pretty fast. I called a mayday to Chatham. I said, 'This is 9714 Juliette and I'm going to try to bring it down in the pit,'" a cleared area about the size of five football fields. But within seconds he realized his glide path was too steep. He was dropping too fast and was going to crash into the woods.

When Gibbs realized he was certain to crash, he used a technique he has employed before in dangerous emergencies. He used mind power to visualize himself walking safely away from the wreck. There was a thumping and banging as the plane crashed.

The fuselage was bent and battered by trees from seven to nine inches thick. The landing gear was wiped out and the right wing was twisted but Gibbs was unhurt. But he had to move fast. Fuel was pouring out and the door was jammed. "It was like I was in a coffin," he said. He used both legs to kick the door open, grabbed his briefcase and glasses and exited rapidly.

Not everyone could react as coolly as Gibbs did, of course. Shortly after the crash he went to the Chatham Health Club for a full

workout. That night he went out dancing. But he says he has used mind power before in emergencies. He has walked barefoot over white-hot coals. He has survived sinking boats and once he was involved in a diving accident in which his air tank ran out at a depth of 95 feet. He has walked away unscathed from all these adventures and credits his power of visualization with his survival.



DREAMS OF GOLD

THE WORLD will be the poorer for the apparent failure of the theories of Thomas Gold, the unorthodox scientist from Cornell University. Gold believes enormous amounts of primordial methane gas still exist in the depths of the earth.

Gold believes this gas dwarfs anything existing in reservoirs near the surface. It is from these that our own supplies come. He thinks that the gas deep under the ground, if we were able to tap it, would end our fuel crunch for centuries to come. Conventional geologists and petroleum engineers disagree with Gold but he bases his theories not on their observations but on his own knowledge of the cosmological development of the earth.

Gold bases his reasoning in part on the existence of helium in natural-gas reservoirs. He concludes it could have come only from deeper sources.

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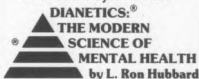
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A consortium of investors put together \$15 million to test Gold's theories in a borehole in a meteoric impact crater in Sweden. The site was chosen because it was believed the gas would have risen through the fractured rocks more easily there than in ordinary unshattered granite.

But last September that project was called off after reaching a depth of nearly 20,000 feet. Small quantities of gas were found in the borehole but nothing approaching commercial quantities.

Gold does not think his theory has been disproven. He believes it is only necessary to drill deeper holes through the granite.



BLOOD POLTERGEIST

ONE EVENING in September 1987 Minnie Clyde Winston of Atlanta stepped out of her bathtub to find the floor covered with blood. She called her husband to "come look at all this red stuff coming out of the floors."

William Winston, 79, has kidney problems and must have his blood cleaned regularly by dialysis at a clinic, but a physical examination of Mr. Winston and one of his wife revealed no source from which blood could have poured. A further inspection of the house showed there was blood on the floors and walls as well.

The Winstons called police early

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the next morning. The officers were puzzled. Larry Howard, a State Crime Lab official, found that the blood was human but that it was Type O whereas William's blood is Type A. More blood samples from the couple were tested.

At last report authorities had no idea where the blood came from. Howard thought it could be a homicide or a hoax. Police were not calling it either. Detective Steve Cartwright told the Associated Press that investigators had found no evidence of a crime and police spokeswoman Marion Lee said the officers were assuming it was not a hoax.

Mrs. Winston said they had rented and lived in the house for 22 years and she didn't know where the blood was coming from. She said she was "tired of all these people asking me all these questions."

Her husband chimed in, "I'm not bleeding. My wife's not bleeding. Nobody else was here."



GOOD FROM LEECHES

UNORTHODOX medicines turn up in the most unlikely forms. One of these is leeches, which now are expected to play a role in cancer treatment. Early physicians, believing that by letting blood they could cure some illnesses, used leeches which sucked out as much as 50 millilitres of blood each. Now it appears that while the loss of the

blood was harmful to the patient, the fluids secreted by the animal's salivary glands may have had some healing effect.

Health researchers have observed that the blood sucked by leeches can remain unclotted in their guts for several weeks because of anticoagulants produced by their salivary glands. One of these anticoagulants, a protein called "antistasin," has turned out to be effective against the spread of cancer. As yet it isn't known how antistasin's properties relate to blood clotting but tests show it prevents the spread of tumor colonies in mice previously injected with sarcoma cells.

AT THE UNIVERSITY of Illinois in Urbana-Champaign researchers have been trying to synthesize a substance known as didemnin B, which occurs in a sea animal called the sea squirt (a backboneless tunicate). Tests show the natural substance is safe for humans and the National Cancer Institute is testing its effectiveness against various cancers at the University of

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Texas. The University of Illinois, however, is having problems producing the synthetic didemnin B and expects it will be at least another year before it is in successful production.

Another marine inhabitant, the sea hare, which is like a snail without a shell, is the source of a substance, a potential anticancer medication, called dolastatin 10. Dolastatin 10 has cured mice of melanoma and has doubled the lifespans of mice with leukemia. The substance is being studied at the University of Arizona but is still about a year and a half away from clinical trials.

These experiments are the direct result of observations that no marine invertebrates are known to have cancer and this curious fact is taken as a signal that they may carry anticancer substances in their tissues.



NEWS & NOTES

- Actress Shirley MacLaine insists that aliens could have helped the Incas build the ancient ruined city of Machu Picchu. "It is very, very possible, maybe even more than possible, that if there are extraterrestrial beings, they were attracted by the superior spiritual advancement of the people that lived in Peru," she says. The Peruvians respond that the Incas didn't need any help.

MAGICAL CRYSTALS

Advanced theorists suggest that the entire universe may be embedded in a crystal-like matrix and that this explains many occult mysteries. When one part of the matrix is affected all other parts are *instantly* affected because *all are linked together*.

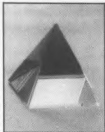
If this theory is correct, these gorgeous lead crystal creations have a special resonance with the Crystalline Universe. This may explain why they work so well in dowsing and divining, for example. The research is still too new to know for sure—but the shining symmetrical beauty of these crystals offers exciting opportunities for their users.

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THE LOST CIVILIZATION OF THE SPHINX

New research into the age of the Great Sphinx of Giza in Egypt may overturn current ideas about the evolution of civilization.

By John Anthony West

THE SANDS OF Egypt will seem an odd place to go looking for "Atlantis." But if the argument that follows is valid, then the Great Sphinx of Giza (to the Greeks, the "Guardian of the Riddle") will have revealed a great secret indeed. It will upset all currently held notions of the evolution of civilization. It could well be to history what the relativity

theory was to Victorian physics. To understand what is actually at stake a certain amount of preamble will be useful.

In 1937 the Alsatian mathematician and philosopher R.A. Schwaller de Lubicz stood in front of the great temple of Luxor in Egypt and had what mystics call a revelation, what poets call an inspiration, and



The body of the Great Sphinx of Giza shows more erosion than due to wind and sand, indicating it is older than other monumental remains.



Fig. 2. The faces of the Sphinx and Pharaoh Chephren, Fig. 3, were thought to be the same, but Chephren was restorer rather than builder of Sphinx.

what scientists call hypothesis formation. In Schwaller's moment of insight he saw that this extraordinary temple (built mainly between 1350-1150 B.C.), with its curious skewed axis, was an exercise in harmony and proportion.

But harmony and proportion imply a sophisticated understanding of mathematics; they imply science. Since modern scholars insist that harmony and proportion were invented by the Greeks, Schwaller's hypothesis formation had revolutionary implications. If correct, it meant that an advanced science existed long before scholars wanted to believe it did.

Schwaller stayed in Egypt to test

his hypothesis. Working with a small team that included his wife and stepdaughter, he was soon able to prove incontrovertibly that the measurements and proportions of the temple of Luxor embodied a sophisticated knowledge of harmony, proportion, geometry and geodesy (the science of earth measure). This discovery led in turn — after 15 years of uninterrupted work at the site — to a magisterial reinterpretation of the entire civilization of ancient Egypt at odds with accepted academic views.

In effect Schwaller succeeded in reconstructing the legendary sacred science of the ancients. That a sacred science once existed is and was

a common belief of many cultures. Many Western scholars, teachers and mystics have written knowledgeably of the ancient sacred science: Paracelsus, Boehme, Swedenborg, Goethe, Blavatsky, Steiner, Gurdjieff and Guenon to name but a few. In the East the knowledge never disappeared.

But Schwaller was the first to *document* that knowledge according to modern ground rules and to put together a consistent and coherent picture of what the Egyptians knew and how that knowledge was deployed in art, architecture, sacred literature and the various branches of Egyptian science.

There are, however, major problems to appreciating Schwaller. The key to understanding him and Egypt is the massive, three-volume *Le Temple De L'Homme*, which is still available only in French. Beyond that readers evidently find undiluted Schwaller tough sledding in *any* language without preparation. My own book, *Serpent in the Sky: The High Wisdom of Ancient Egypt*, an in-depth introduction to Schwaller's work and thought, was written to provide that preparation.

* * *

IN THE PROCESS of developing this interpretation, Schwaller turned a harsh spotlight onto a mystery that had been languishing happily enough in the background: the origins of that sacred science in Egypt and elsewhere. Among Egypt-

tologists it is an acknowledged but carefully understated fact that Egypt was at its height at its beginning. There is virtually no period of development that might remotely account for the Egypt of the Pyramid Age. If the standard chronology is correct, a period of only a few hundred years separates a culture of simple Neolithic flint-chippers and pottery-makers from the builders of the prodigious pyramids; a culture so technologically proficient that we still do not know many of its building secrets, that boasted a complete sophisticated writing system, an advanced astronomy, astrology and mathematics, an extraordinary medical understanding and — once it is correctly understood via Schwaller — a profound comprehension of the divine origins of humanity and its true spiritual destiny all within a couple of hundred years. It is like saying that it is possible to start making automobiles with the 1988 Porsche.

In a word, it is impossible. Meanwhile, the ancient Egyptians themselves (the last people modern scholars care to listen to) claimed descent from much earlier times. Unfortunately, the documents that might substantiate the claim are fragmentary, and not in close agreement with each other. But this, in Schwaller's opinion, was hardly sufficient cause to dismiss them, given the incompatibility of the accepted account of Egypt's origins

and the reality of Egypt's knowledge. He devoted a chapter in one of his books (now available in English translation as *Sacred Science*) to a comparative study of ancient accounts and of the documents available.

Almost in passing, Schwaller made an observation I had encountered nowhere before. He noted that the severe weathering to the body of the Great Sphinx of Giza had to be a consequence of *water* erosion and not of wind and sand, the standard explanation.

Though Schwaller pursued the matter no further, that single sentence was enough to provoke in me a hypothesis formation of my own.

THE SPHINX IS arguably the greatest sculpture on earth, in terms of size certainly, and there is little to equal the serene perfection of its execution. I realized that substantiating Schwaller's observation would amount to no less than incontrovertible proof of "Atlantis." (I put Atlantis between quotation marks because it is not the physical location — in the middle of the Atlantic Ocean according to Plato — that is at issue, but the existence of a major advanced civilization at a time when, according to the accepted view, humanity had barely climbed down out of the trees.)

There is no shortage of Atlantis literature. Some of it deserves much more serious consideration than it

has been given. The beauty of this particular hypothesis formation was the apparent simplicity of proving or disproving it, coupled with the nature of the proof. This did not involve intricate linguistic arguments or theories of cross-cultural interchange, or comparative studies of ancient belief systems. The proof involved perhaps the "hardest" branch of modern science available, geology, the science of earth and rocks.

It seemed to me that the existence of Atlantis would hinge upon two simple questions. Was water responsible for the severe weathering to the body of the Sphinx or was it not? And if it was, where did the water come from?

I could not provide direct positive proof on my own. I am not a geologist with a laboratory at my disposal. Only a full-scale survey by qualified archaeologists and geologists could provide that order of positive proof. The same effect, however, could be achieved by constructing an airtight *negative* argument. In other words, by eliminating all other known weathering factors, water erosion in the distant past would be the only remaining possibility.

That negative proof involved two major lines of attack. The first was to challenge the accepted attribution of the Sphinx. The second was to show that the Sphinx could *not* have been eroded by wind and sand, the unquestioned standard assump-

tion which is not illogical since the Sphinx sits in the desert.

This dual argument occupied the long last chapter of *Serpent in the Sky*. Since that time, the long-awaited archaeological/geological survey has in fact been carried out by geologist Dr. K. Lal Gauri of the Stone Conservation Laboratory at the University of Louisville and by archaeologist Mark Lehner, now teaching at Yale. Since Lehner and Gauri agree that wind and sand could not be responsible for weathering the Sphinx, there is no need to recapitulate my original lengthy argument. The weathering to the Sphinx is due to water erosion after all. This is now "official."

What is not agreed upon is the source of that water.

CHEPHREN AND THE SPHINX

IN THE 19TH Century, before scholars had settled upon Egyptian chronology to their own satisfaction, the Sphinx was universally assumed to be older than the pyramids and anything else in Egypt. The reason was simple and correct — the Sphinx *looks* older, unmistakably and incontrovertibly. (See Figure 1.) It is obvious to the naked eye; science is not needed to confirm it. And no amount of spurious scholarship can override that original impression: the Sphinx and the temple complex attached to it have been subjected to different atmospheric or geological pressures or

forces from those that have affected the surrounding structures. Indeed nothing else in all of Egypt is similarly weathered and dilapidated.

Equally important, and equally unmistakable, the Sphinx and its temple complex are stylistically distinct from the surrounding structures and all else in Egypt. In art history there is nothing more distinctive than architectural style. Style is to architecture what a signature is to the individual. Style distinguishes one culture from another, and the periods within that culture from each other.

Historians routinely use style to precisely date buildings, paintings and musical compositions. While forgeries or imitations may on occasion complicate the issue, the Sphinx is not one of those occasions. There is a clear, vast disparity in style between the Sphinx complex and the surrounding pyramids and pyramid complexes. To insist that all date from the Fourth Dynasty is rather like saying that the Victorian St. Patrick's Cathedral on Fifth Avenue in New York and Rockefeller Center were both built by John D. Rockefeller because one is across the street from the other.

But what if a statue of John D. Rockefeller was found in St. Patrick's Cathedral? Wouldn't that mean that both must have been built by Rockefeller? This is the argument used to attribute the Sphinx to Chephren.

When the temple in front of the Sphinx was excavated, statues of the Pharaoh Chephren were found buried in pits inside its walls. Chephren was builder of the Second Pyramid on the Giza Plateau as well as brother and successor to Cheops, the builder of the Great Pyramid.

Having found the statues, scholars then concluded that Chephren's face and the face of the Sphinx were the same. A stone tablet erected between the paws of the Sphinx by a later pharaoh mentions Chephren's name, but not as builder of the Sphinx. A causeway connects the sphinx to a small, dramatically ruined temple formed of gigantic blocks placed exactly in front of Chephren's pyramid.

Now, were it not for the anomalous and ruinous condition of the Sphinx and its temple complex and the equally unmistakable stylistic differences, these bits of evidence would have a certain circumstantial credence. But under scrutiny, they do not hold. The alleged resemblance between the face of the Sphinx and the statues of Chephren is a rare instance of scholars indulging in flights of fancy. (See Figures 2, 3.) The Fourth Dynasty Egyptians were masters of sculpture. Scale was no problem to them at this period or any other. When they set out to produce likenesses of the Pharaoh, those statues came out as alike as peas from a pod.

There can be no doubt that the

statues found in the temple along with other bits of evidence prove a connection between Chephren and the Sphinx. Easily explained, Chephren was the *restorer* of the Sphinx and its adjacent temple, not the builder of either. The properties and dating of these restorations play a major factor in the hypothesis.

SAILING THE SAHARA

THE SAHARA turned into desert relatively recently. Geologists agree that prior to 10,000 B.C. or thereabouts it was broad, fertile savannah, probably not so very different from modern Kenya. It is also agreed that between 15,000 and 10,000 B.C. all of Egypt was subject to a tremendous flood or floods (there is disagreement on this point). But it is certain that the entire Nile Valley was under water for extended periods of time. Geologists think that the water was a consequence of the melting of the glaciers from the last Ice Age. (Atlantis buffs think it a consequence of the cataclysm that sank Atlantis.) When you walk over the endless sands of the Sahara, you will find it littered, interestingly enough, with seashells.

Therefore, apart from upsetting the historical and cultural appletart, there is no good *scientific* objection that might rule out water erosion to the Sphinx in the historically distant but geologically recent past. When

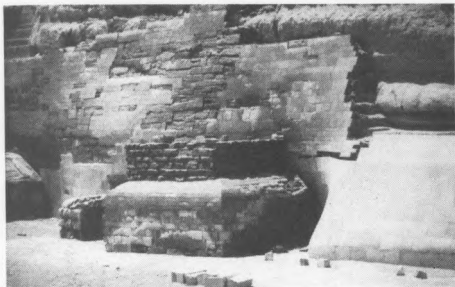


Fig. 4. The core body of the Sphinx shows evidence of three repair campaigns. Stone blocks used in earliest campaign are typical of Old Kingdom masonry.

the Lehner/Gauri survey* is examined in detail, no other conclusion seems justified.

THE LEHNER REPORT

THOUGH THE language of the report is somewhat technical, the conclusions reached are easily conveyed. Lehner's stone-by-stone survey of the Sphinx produced many interesting new data. It had always been assumed that the repairs to the body of the Sphinx had taken place late in Egypt's history,

during Ptolemaic or Roman times (330 B.C. and A.D. 50 as approximate dates during which repairs might have been undertaken). But Lehner found that there had been three repair campaigns to the eroded core body of the Sphinx, not one. He also found that some of the campaigns had taken place much earlier than had been thought. (See Figure 4.)

While precise dating of the repairs may be impossible, Lehner observes that the blocks used in the earliest campaign are typical of Old Kingdom masonry (i.e., Chephren's period). Nevertheless he declines to

*Readers interested in the reports should see the *American Research Center in Egypt, Inc.* [ARCE], Newsletter, # 112, 114 and 127.

entertain the possibility that the repairs were undertaken during the Old Kingdom. Instead he dates the repairs to the New Kingdom (circa 1500 B.C. to 1000 B.C.) even though this style of masonry was not generally employed during that period.

The reason for this is of course that the attribution to Chephren must not be disturbed no matter what the evidence suggests.

Lehner goes on to make two further crucial observations:

(1) Up to the past few years (when new erosional factors have come into play due to the Aswan Dam and the gross pollution around Cairo) no significant damage has taken place on the Sphinx since the first repair campaign was undertaken.

(2) This leaves only about 500 years for the Sphinx to have eroded from new to its present condition—that is to say, with channels over two feet deep worn into its walls.

This means that, following the carving of the Sphinx, it proceeded to weather away at the rate of about five inches per century. But other experts on desert geology* have noted that *all* erosional factors that operate in the desert operate extremely slowly. Given the conditions that prevail around the Sphinx (more or less constant for the last 10,000 years), a block of blotting paper would be unlikely to erode away at approximately five inches per century. There is probably no known building material that erodes away at that rate under any circumstances — with the possible exception of the ice used in igloos. Neither Lehner nor Gauri seems disturbed by erosion that not only takes place at five unimaginable inches per century, but that then abruptly stops after some 500 years.

*Butzer and Hansen, *Desert & River in Nubia*, Wisconsin, 1968.



Fig. 5. View of Sphinx shows great erosion of core body and surrounding walls.



Fig. 6. Erosion of wall around Sphinx indicates greater age than is thought.



Fig. 7. Old Kingdom tombs, carved into the same rock strata as Sphinx, show far less damage from erosion after 5000 years than does Sphinx.

THE GAURI REPORT

THIS REPORT is also highly technical but its principal conclusion, from our point of view, is clear and easily expressed. Elaborate tests run on the rock of the Sphinx prove that it has been eroded by water, not by wind and sand.

But according to Gauri, this water is not the result of an ancient flood. It comes from two sources:

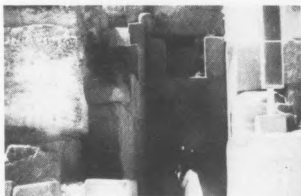
(1) Through capillary action it has leached up from the underground water table and seeped into the body of the Sphinx. This water, reacting with the salts in the limestone, gradually eroded away the surface.

(2) The desert is hot by day, cool by night. During the night, water condenses from the air onto the surface of the stone. When the



Fig. 8. Temple near the Sphinx has an envelope, or skim, of polished granite blocks over an older limestone core.

Fig. 9. Limestone core of temple is built of titanic blocks weighing up to 200 tons. Carved from the same stone as the Sphinx, they show same weathering and thus the same age.



desert sun heats up the rock, expansion takes place, and the surface gradually flakes away.

It is difficult to see how either of these erosional factors could have produced the weathering to the Sphinx. There is certainly an underground water table in the Sahara as in other places. It is now 16 feet below the ground level of the Sphinx. But in Egypt that water table has been continually rising. The annual flooding of the Nile (up to the building of the Aswan Dam where it no longer floods) deposits 1/4 inch of new soil per year over the Nile Valley and as the land rises, so does the water table. Over the course of 5000 years the water table has risen about 50 feet. This means that when the Sphinx was ostensibly built, the water table was 50 feet lower than it is now. According to



Fig. 10. Individual granite blocks of the skim have been carefully fitted to the limestone blocks of the core.

Lehner, the Sphinx eroded from new into its present condition in the space of about 500 years. Is it possible that, following Gauri, water 50 feet deeper underground than at present leached up into the body of the Sphinx, eroded channels two feet deep in its body over the course of 500 years and then ceased eroding altogether as the water table continued to rise?

If it is argued that repairs to the Sphinx would have precluded further erosion, that argument will not suffice. The bedrock walls surrounding the Sphinx (see Figures 5, 6) are cut from the identical rock as the Sphinx. These have never been repaired. If the combined erosional factors wore the Sphinx away at the rate of five inches per century for the first 500 years following its carving, then we should expect these unrepaired surrounding walls to show drastically more severe weathering, in fact about 15 *feet* more weathering, incredible as that may sound (five inches per century x 35 centuries). In fact, the walls surrounding the Sphinx show identical weathering to the Sphinx.

And the same strictures apply to the other form of weathering cited by Gauri. Whatever affected the Sphinx must have affected the surrounding walls. If repairs to the Sphinx halted the process, then the surrounding walls should show more severe weathering and they do not.

If further corroborative proof was needed, it is furnished by the true and authenticated Old Kingdom tombs in the immediate Sphinx area (see Figure 7). These are carved into the same strata of bedrock as the Sphinx and after 5000 years — apart from a few areas where they have caught wind currents — are practically undamaged.

Still further corroborative evidence is provided by the temples surrounding the Sphinx and by the so-called Mortuary Temple high on the Giza plateau in front of Chephren's pyramid. Though in ruinous condition, these temples are constructed in an absolutely unique way. They are formed of a core of deeply weathered, striated and titanic limestone blocks, some weighing over 200 tons. Inside and outside this core there are the remains of a skim of massive, polished granite blocks (see Figures 8, 9, 10), which have been carefully fitted, individually, to the blocks of the limestone core.

It is quite clear that the core was built first and the skim added later, much later. The core blocks, made of the same limestone the Sphinx is carved from, were obviously deeply eroded in the same way as the Sphinx. When it was decided — by Chephren, no doubt — to restore the ruined temples as well as the Sphinx, the eroded layers on the core blocks were planed off, leaving a workable but irregular surface.

The granite skim blocks were then fitted individually to marry into the blocks of the core. There is no other way to explain the construction of these temples.

It would be impossible (and idiotic) to quarry out the limestone core blocks in the irregular shape we now find them, and then go to the incredible additional trouble of cutting the rear surfaces of granite facing blocks to marry to the core, while presenting the perfectly smooth face we find in the temple's interior. It is also inconceivable that the Egyptians or anyone else would construct a temple from scratch of finely jointed 100- to 200-ton core blocks only to then cover them up with 50-ton granite facing blocks. Nothing else in Egypt is constructed in this fashion. And the huge ruinous core blocks of the mortuary temple high on the plateau, 150 feet above the Sphinx, show the same erosional patterns as those of the Valley Temple below. Presumably, following Gauri, the same water that was some 76 feet below the sphinx seeped upward another 150 feet and weathered away the core blocks of the Mortuary Temple.

* * *

ONE OF THE problems of this specific dispute is that the evidence is basically visual. On site, it

is easy to see what is at stake and to weigh the conflicting accounts. On the printed page, even with pictures, it is not so easy to follow.

But the main issues have been made clear. The conclusions drawn by Gauri and Lehner do not follow from their own data. Short of a geological miracle that manifests itself at the Sphinx and nowhere else in Egypt or the world, the forces supposedly explaining the weathering to the Sphinx do not explain it all. It is unfortunate that correspondence directed to Gauri and Lehner, pointing out discrepancies and asking for explanations, goes unanswered.

It is of course possible that my own reasoning is flawed, that there is yet some argument that will preserve the accepted dating of the Sphinx and, with it, the accepted account of the evolution of civilization. But Gauri and Lehner do not provide it, and until someone does, I think it fair to conclude that both Schwaller de Lubicz and the ancient Egyptians themselves were correct: civilization goes much further back than contemporary historians are prepared to admit; there was a sacred science in ancient times and there was an "Atlantis." The Great Sphinx of Giza is a relic of that civilization.





THE SPIRIT OF THE GREEN LIFE

A glimpse of another time
leads a writer into a life
in two worlds . . .

By Pauline Saltzman

THE UNTIMELY death of William Sharp on December 14, 1905, caused little stir with the general reading public. The Scottish man of letters had never intended his eclectic and intellectual output — poetry, fiction, essays, biography, literary criticism — for the mass market. His works were geared to the intelligentsia.

Paralleling Sharp's distinguished career was the mystical literary output of a reclusive young woman who by-lined her poetic prose with the name Fiona Macleod. No one knew anything about her because that was the way she wanted it. The real mystery lay in *why* her works held worldwide appeal. Her evocation of the High-

lands' druidic past had even generated a Celtic revival.

Public indifference to Sharp's demise at the age of 50 changed dramatically when it was revealed that he and Fiona Macleod were one and the same person!

Until Sharp's death only three persons knew literature's best-kept secret: Sharp himself, his wife Elizabeth and his close friend the Duke of Bronte. The trio knew much more than the fact that "Fiona Macleod" was his by-line. She was the center of one of the most mind-boggling psychic mysteries of all time. Her mystery and mastery rivaled the later enigma of Patience Worth.

SHARP was born in Paisley in 1855, the eldest son of Galbraith Sharp, co-owner of a prosperous mercantile firm. His mother, the daughter of a British diplomat, was partly of Celtic descent.

The Highland nanny of the Sharp children often took them on trips to her native Western Highlands. On one of these junkets Will, who was then seven, encountered a mysterious lady who would influence his life and shape his literary career.

The supersensitive child had always had an affinity for the untamed terrain of loch, legend and dense forest. Here nature had once been worshipped.

The lady had appeared as if from nowhere. She stood close to him, smiling gently. For the rest of his life he would remember this fragile and dazzling moment.

Will's parents missed him and went to look for him. They found him lying "on a carpet of wild hyacinth." He appeared dazed. When he spoke he asked his parents if they knew who the lady with "hair like buttercups" was. They had seen no one.

About this time Will met his cousin Elizabeth for the first time. The daughter of Galbraith's eldest brother, she was a year younger than he. The clear-eyed lass was fun to be with. She understood him completely when he told her about the strange Highland lady he called Star-Eyes. Elizabeth's empathy and sensitivity cemented their relationship for all time.

Will had seen Star-Eyes only once but she haunted him. The more he matured, the more she "whispered" to his mind. The time would come when he would share her with the world.

His earliest education had been at home, followed by a term at a private school, where he was lonely and miserable. After several attempts at running away, he stowed away on a ship docked at Grangemouth. After that episode Will absconded with a band of gypsies, an adventure that lasted several weeks. All this happened before he was 12.

The family moved to Glasgow where Will was enrolled as a day student at the Glasgow Academy. Star-Eyes "accompanied" him. In 1871 Will entered the University of Glasgow, where his prodigious talent for literature was first recognized.

Always he thought of himself as a changeling who couldn't possibly belong to his conservative family. In 1874 his disapproving father placed him with a law firm, arguing discipline was what a black sheep needed. With access to libraries and theater, Will's artistic life blossomed.

The cousins met for the second time when Will was 20. They became secretly engaged but only because the families were bitterly opposed to their marriage.

When Will was threatened with tuberculosis, his family sent him to Australia, hoping he would settle there. The silence of the bush country, together with the brilliant skies and land-

scapes, appealed to him. Unfortunately he was unsuited for any career available in that part of the world. Will's heart longed for the Highlands and for Elizabeth. Star-Eyes was with him, as always, appealing to his thoughts. She wanted him to return to Scotland and there create poetry about nature's deep mysteries.

His instincts were right but lack of funds kept him from making literature his life's work. He was about to enlist as a mercenary in the Turkish army when fate intervened. Through a friend's influence he obtained a clerkship at the City of Melbourne Bank in London.

Sharp wrote poetry for the *Pall Mall Gazette* and other periodicals. Sir Noel Paton introduced him to Dante Gabriel Rossetti. The pre-Raphaelite poet-painter understood the inner meanings of Will's verse. He encouraged him with advice and constructive criticism.

Sharp realized that he was not meant for the business world. He found a more gratifying post at the gallery of the Fine Arts Society. Star-Eyes never abandoned him. She continued to communicate through his mind and spirit. She inspired him to devote full time to poetry.

* * *

BY 1882, at the age of 27, he had written a biography of the recently-deceased Rossetti. A collection of poems was on the bookstands. Will's *Human Inheritance* was gaining recognition. The publisher invited

him to submit more poetry. Will sold a number of articles on ancient Etruscan cities to the *Glasgow Herald*, whose art critic he became.

Parental opposition to Will and Elizabeth's marriage was withdrawn. They were married in 1885.

A superbly gifted writer, Elizabeth often wondered if Star-Eyes was fashioned from poetry, imagination and her husband's emotions about Scotland's primitive and early-Christian history. And why, she asked herself, did his childhood fancy — or phantom — continue to invade his thoughts?

With Elizabeth's assistance Will completed his anthology *Lyra*. He ventured successfully into fiction with *Children of Tomorrow*, *Silence Farm* and critically-acclaimed short stories. He completed biographies of Shelley, Heine and Browning, along with *Greek Studies* and literary essays. Without a word of complaint about his obsession with Star-Eyes, Elizabeth lifted Will's spirit with sympathy and encouragement.

In 1894 Sharp experienced the compulsion to write in the ancient Gaelic vein. The "slant" was sensitive, passionate and totally feminine. No one will ever know how the word "Fiona Macleod" entered his mind.

Fiona "wrote" through the medium of William Sharp, while he continued to produce erudite works under his own name. In all of the documented evidence of the case there is no mention of a Ouija board or direct voice. It

was as if he were controlled by some entity, perhaps an elemental spirit from the Highlands' dim past. The words seemed spun from shadow and fancy.

Sharp concluded that Fiona was a projection of Star-Eyes and that both he and she were incarnations, lovers, from Scottish antiquity. Did not "Fiona" mean "fair maid"?

The first work of this worldly-otherworldly "collaboration" was *Pharais: A Romance of the Isles*. The writing had begun at the Sharps' country house, Phenice Croft, where new problems were surfacing for Elizabeth.

Elizabeth began to fear their sequestered rustic home. The place seemed unnatural to her. "Uncanny" was how she expressed it in her 1910 biography of her husband. She wrote that Phenice Croft was haunted. It was hard for her to live there "unless the sun was shining." Visitors also felt uneasy about the ambience. Only when Will was away did the oppression lift.

According to the *British Dictionary of National Biography*, Sharp was writing under "the influence of mesmerism, or spiritual trance." In 1895 Macleod's *Mountain Sons* came out, followed by *The Sin-Eater, Celtic Isles* and her recreation of Celtic myth, "captured in dreams." *The Washer in the Ford* and *Green Fire* drew acclaim. William Sharp's facile pen, or rather Fiona's, was busy indeed.

Fiona Macleod's popularity spread to the United States. Like her British

readers, who had no idea that she was a man, American fans demanded to know about her personal life. Sharp issued a statement. Fiona was a young recluse who avoided any form of publicity and human contact. She lived as a hermit somewhere in the Highlands. Nature was her only companion. William Sharp was merely acting as her literary agent — the buffer between her mystical life and the real world of publishing.

On May 13, 1899, Fiona wrote to the *Athenaeum*, stating that she wrote only under her own name. Her readers, who ranged from the general populace to distinguished literary personalities, wrote to her. Always she answered graciously. Sharp's and her own handwriting were somewhat similar but Fiona's had some unique qualities.

At the turn of the century Thomas B. Mosher, a Portland, Maine, publisher of miniature books, requested and received Fiona's permission to reprint some of her Celtic/Gaelic/Breton lore.

Fiona was generous. *By Sundown Shores: Studies in Spiritual History* was published by Mosher in 1902. Included in this volume was *The Lynn of Dreams* (in print for the first time). A second edition of 425 copies was published in 1904.

* * *

IN HER FOREWORD Fiona wrote, "You ask of me a few words the seadrift from *Sundown Shores*, to tell you are free to take up or give to others what in a sense is not mine to give."

By Sundown Shores helps the reader understand the true persona of Fiona Mcleod.

Of elemental powers: "I know one who, asked by a friend desiring more intimate knowledge as to what influences above all other influences had shaped her inward life, answered at once, with that sudden vision of insight which reveals more than the vision of thought, 'The Wind, Silence, and Love. . . .'"

"When we consider, could any influences be deeper than these three elemental powers, for ever young, yet older than age, beautiful immortalities that whisper continually against our mortal ear. The Wind, Silence, and Love. Yes, I think of them as good comrades, nobly ministrant, priests of the hidden way.

"To go into solitary places, or among trees which await dusk and storm, or by a dark shore: to be a nerve there, to listen to, inwardly to hear, to be at one with, as needs shaken by, as a wave lifted before the wind: this is to know what cannot otherwise be known; to hear the intimate, dread voice; to listen to what long, long ago went away, and to which now is going and coming, coming and going, and to what august airs of sorrow prevail in that dim empire of shadow where the falling leaf rest unfallen, where Sound, of all else forgotten and forgetting, lives in the pale hyacinth, the moon-white pansy, the cloudy amaranth that gathers dew."

Fiona Macleod's views on

Christianity's first inroads where nature worship had been the norm:

"Nothing is more strange than the confused survival of legends and pagan faiths and early Christian beliefs, such as may be found still in some of the isles. There's a story that Mary Magdalene lies in a cave in Iona. She roamed the world with a blind man who loved her, but they had no sin.... It is characteristic enough to the quaint confusion that could make Mary Magdalene and St. Columba contemporary."

Fiona also tells of "an instance of a Celtic priest in Armorica and of a Celtic priest in Scotland acting identically towards an upright heathen. A large book would be necessary to relate the correspondence between the folk tales, the traditional romances, and the Christian legends of the four great branches of the Celtic race.

"On the seventh day, when God rested, says a poet of the Gael, He dreamed of the lands and nations He had made, and out of that dreaming were born Ireland and Brittany. Truly, within Christian days, there were more saints, there were more lamps of the spirit lit in that grey peninsula, in that green land, in the little sand-cinctured Iona, than anywhere betwixt the Syrian desert and the meads and Glas-tonbury. . . . The old gods have not perished but merge into the brotherhood of Christ's company."

Fiona stressed the significance of "Earth, Fire, and Water." She writes of "Old Barabal," her nanny, who could

have been the old Highland companion of Sharp's childhood.

"Old Barabal has gone where the south wind blows, in blossom and flowers and green leaves, across the pastures of Death; and I . . . alas can but wish that One stronger than she, for all her love, will lift me, as a child again, to the Wind, and pass me across the Fire, and set me down again upon a New Earth."

Sharp encouraged the popular conception that Fiona Macleod was endowed with "the dreamy Celtic genius." He submitted a "biographical" sketch to the British *Who's Who*, listing her hobbies as "boating, hill-climbing and listening." Critics agreed that the bulk of her writing reflected the influences of paganism and nature worship.

ELIZABETH kept her dignified silence. She coped stoically with Phenice Croft's haunted atmosphere, feeling she was sharing her home with Will's "other woman," who was a phantom. Never did she wallow in self-pity or reproach Will for living in two worlds.

From time to time Will left Elizabeth to spend weeks on end in his enchanted Western Highlands. He wrote her in detail about "us." One letter was especially painful for her:

"There is a strange excitement in the knowledge that two people are here, for it is with me as though Fiona were asleep in another room. I catch myself listening for her step, for the

sudden opening of a door. She whispers to me. I am eager to see what she will do. It seems passing strange to be here alone with her at last."

Each year Sharp observed his birthday by writing to Fiona. One letter opened with the salutation "Dearest Fiona." He went on about her "serene face and austere eyes." She wrote back how much she wanted him to go on serving her "with loyalty Lovingly yours, dear Will. . . ."

The ongoing play between the two personalities exacted their toll. The enormous strain proved damaging to Sharp's physical and emotional health. He traveled widely, with or without Elizabeth. *The Lynn of Dreams* attempts to explain the meld of the two diverse personas. Fiona used the character she named John O'Dreams as a stand-in for Sharp.

"What he wrote was read with eagerness," she said, "for those who turned to his books knew that they would find there not his own thought, which was deep, and his own imagination, which had a far-wandering wing, but a verbal music that was his own, a subtle use of the underplay of word-life, the colour, meaning, romance, association, suggestiveness, shadowy hints of words; the incommunicable charm.

"He loved his art, and he had much to say, and above all longed to capture into rhythm and cadence the floating music that haunted him, and the wonder of life that was his continual dream."

In 1905, during a drive in the Sicilian Alcantara valley, Sharp caught a chill which escalated into a dangerous virus. He died at the Duke of Bronte's home, Castello Manlicate, situated at the base of Mount Aetna.

In Sharp's biography Elizabeth tells of his strangely haunted final hours:

"On the morning of the twelfth day — a day of wild storm, wind, thunder and rain — he recognized that nothing could avail. With characteristic swiftness he turned his eager mind from the life that was closing to the life of greater possibilities that he knew awaited him. About three o'clock, with his devoted friend, Alex Hood, by his side, he suddenly leant forward with shining eyes and exclaimed in a tone of joyous recognition, 'Oh, the beautiful Green Life again!' And the next moment sank back in my arms with the contented sigh, 'Ah, all is well.'"

Sharp left a letter, to be given to the Duke of Bronte, explaining his reasons for keeping his two interlocking identities secret. The Duke and Elizabeth kept that confidence faithfully.

Thirteen years after Sharp's death, the occult magazine *Light* (August 15, 1918) referred to the Fiona enigma as "one of the curiosities of modern literature."

In the author's opinion Sharp's works, written under his own name, were "curiously lacking in the wonderful elements of poetic imagination which flowed into them when he wrote his Celtic romances under the pen name of 'Fiona Macleod,' a mysterious woman, the secret of whose identity was jealously preserved. . . . It is as though Pope or Shelley should have produced works in the manner of Keats."

Elizabeth recalled how her husband often seemed to "enter" a place he called "The Green Life." She wrote, "I remember from early days how he would speak of the momentary curious 'dazzle in the brain,' which preceded the falling-away of all material things and precluded some inner vision of Great Beauty or Great Presence, or of some symbolic imprint. I have been beside him when he was in a trance, and I heard the room throb with heightened vibration."

Numerous theories attempting to pierce the mystery of the Sharp-Macleod relationship have been advanced: automatic writing, spirit possession, self-hypnosis, clairvoyance, split personality. The answer will never be known. But what can be stated with absolute certainty is that "Fiona Macleod" was infinitely more than a pseudonym.



TRUE

MYSTIC EXPERIENCES

FATE will pay \$10.00 for each true experience published. Stories should be less than 300 words and typed double-spaced on one side of the paper. They may be sent to the TME Editor, FATE Magazine, 3510 Western Ave., Highland Park, Ill. 60035. They must be signed by the author and address must be shown. Manuscripts will not be returned unless accompanied by stamped self-addressed envelope.

MOM ALWAYS KNOWS

By Vicky Douglas

THOUGH TALES of my mother's psychic abilities are legendary in my family, I did not experience them myself until I was 20, while attending Schiller College. During my Christmas vacation I was traveling on a student tour of Southeast Asia. In Singapore I purchased a lightweight backpack of a hideous shade of brilliant neon orange, before continuing on to Sumatra.

In Sumatra, we traveled into the back country visiting small remote villages. My study group arrived at Prapat on Christmas Eve. A high mountain village surrounded by mountainous jungle, Prapat contained few civilized amenities. Though I had promised to call my family on Christmas day, I found there was no phone or telegraph by which to reach them.

Since sultry Sumatra straddles the equator, I had packed only light clothing. December, however, is monsoon season and that Christmas Eve turned wet and chilly. As I shivered beneath a single blanket that night I thought of my distant family. Homesick, I imagined myself in front of our fireplace, warm and happy.



Vicky Douglas

As soon as I returned to Singapore I called home. My mother, Betsy Douglas, answered and, before I could apologize for not calling Christmas day, she blurted, "How can it be so *cold* in the jungle?" Astonished, I said nothing and she continued, "Where did you get that awful backpack? *So orange.*"

Mom went on to describe how she kept having her flash pictures, as she calls them, of me in a chilly jungle and carrying around a neon orange backpack. She described the hillsides of Prapat, despite never having been there and knowing nothing of the place. She even saw me shivering under a blanket.

"The best part of my flash pictures," Mom finished, "was that I could tell, even though you hadn't called, that you were miserable, but safe!"—*Boise, Idaho.*

PREVIEW

By Brenda Shaw

MY CLOSE friend Bronwyn had gone camping in France with her husband Tom and their two small children. While they were there some minor symptoms she had noted before leaving got rapidly worse and a French doctor was consulted. "Madame is very ill," he told them. "You must return to your own country at once and seek treatment."

Bronwyn was hospitalized in Ninewells Hospital, Dundee, Scot-

land, immediately upon their return. This was late in July 1972. Within days a diagnosis of acute leukemia was confirmed. She was too ill to see anyone except Tom. The medics started chemotherapy, hoping to produce a remission which would keep her symptom-free for a time. Cheered and encouraged by this, Bronwyn asked to see me.

"She's feeling quite chipper now that we know it can be treated," Tom said. "Why don't you go and see her tomorrow?"

That evening I couldn't get Bronwyn out of my mind. I dreaded the impending visit. What does one say to a friend who is dying? I hadn't faced that situation before. I was making a cake in my kitchen in Dundee, where I lived at that time. As I mixed and poured the batter I ran through in my mind what I would say to Bronwyn next day. As I put the cake into the oven a sudden conviction came over me:



Brenda Shaw

"You won't have to go tomorrow. She's already dead."

Then a new line of thought began. I imagined hearing footsteps on our gravel path, the doorbell ringing and Tom standing there on the step, pale and shocked, saying, "She's gone—dead." I led him into the kitchen and sat him down and he told us what had happened.

This entire fantasy lasted perhaps 20 minutes and was interrupted by the sound of footsteps coming up our gravel path and the ringing of the doorbell. There was Tom, standing on the front step, looking pale and shocked. He said, "She's gone—dead."—*Eugene, Oreg.*

NOT TO BE FEARED

By Rebecca Scott

THE FIRST time I realized I was psychic I was 19. That was exactly 33 years ago, in mid-November 1954. I had just returned from an evening out when, as I approached our front door, I thought someone was behind me. I quickly spun around but found no one there. This frightened me. I thought someone had followed me home.

After I stepped inside I began to feel more secure. But minutes later, while I was preparing a hot drink in the kitchen, I had the sensation again. This time I felt the weight of someone or something on my back. Again I saw nothing. By this time I was really scared and ran to wake my mother.

My mother greeted my plea for help with laughter. She came from a long line of relatives with a so-called sixth sense. She told me, "Away and don't be daft. There's nothing to be scared of. You're probably just psychic, like me."

Her nonchalant reaction left me feeling both frustrated and angry. I was not prepared to accept my mother's explanation of this incident as, at that time, I was a skeptic. But eventually I plucked up enough courage to put out the lights and jump into bed.

Next morning we were awakened by my aunt's banging on the front door. She was the bearer of sad news. My mother's brother Martin Screen, whom Mother hadn't seen for years, had been killed at 11 o'clock the night before. This was exactly the time I had experienced that frightening phenomenon.

I dismissed the whole affair as pure coincidence until a few months later, when I had another premonition. I realized this time that this gift or curse, whichever it is, was surely for real. This time the sensation was stronger and actually moving close by my side. Sometimes a vague apparition even passed in front of me. Always these occasions are a type of warning of someone's death.

In the beginning my husband made fun of me, so I kept these warnings to myself. The first premonition I received in my dreams was just before we lost our five-

month-old son William due to a cot death. I was crying in my dream and knew I had lost a child but I didn't know which one of my three children it was. What a shock it was when I entered their bedroom the next morning and found to my horror that our youngest had passed away in his sleep. Needless to say, my husband made fun of me no more.

A few years ago I had a long chat with a clairvoyant who was visiting the Spiritualist church in my hometown, Hamilton, Scotland. I described my experiences to her and asked her advice. She explained to me that these premonitions come from friendly spirits and that I shouldn't be afraid. They are protecting me from the shock of receiving bad news by preparing me beforehand.

I've received these "warnings" for so many years now I can actually differentiate between outside relatives and immediate family. For example, if a distant relative or neighbor is about to pass away my spirit friend stays close by me for only a day or two. Whereas, prior to the death of a dearly loved friend or close family member this spirit will follow me for as long as two weeks.

A perfect example of this occurred when my dear mother Isa-

bella Barr died. I thought I was going crazy. My mother was ill but not seriously. But there was no peace for me; everywhere I went this "friend" was with me. After two weeks I was trying to relax in front of the television when suddenly he/she passed in front of me. I jumped up screeching, "All right, c'mon, whose turn is it this time?"

I immediately raced to the next street where my daughter lived. When I explained the circumstances she suggested driving me to the hospital to see if my mother was all right. We had no phone.

My mother had taken a stroke but thanks to my spirit friend I managed to be with her for the last half hour of her life. She died March 23, 1983.

I seldom disclose this information outside our family; most people wouldn't believe me if I did. But there must be many people worldwide who experience similar phenomena.

I pray I won't be having any more visits from my "friend" for a long time to come. But if I do, I won't be afraid. I remember Mother's words, spoken all those many years ago, "Don't be afraid of the dead; it's the living that's more to be feared."—*Hamilton, Lanarkshire, Scotland.*



New Miracles at Lourdes

At celebrated Roman Catholic shrine "impossible" healings occur — but only a few fortunate pilgrims.

By Christopher Bloom

THE CELEBRATED healings at Lourdes, France, remain provocative and controversial. Even though the experts estimate that the average pilgrim's chances for a cure are remote, thousands of people visit the shrine yearly. Because of its stringent medical standards, the Roman Catholic Church has accepted only 64 miracles there in the last 126 years.

But even these miracles have not gone unchallenged. In 1957 Dr. Donald J. West, a British psychiatrist interested in psychical research, examined 11 of the best Lourdes cases and remained unconvinced by them. His book *Eleven Lourdes Miracles* argued that the evidence in each case is flawed or incomplete. Other books, such as Ruth Cranston's *The Miracle of Lourdes* (published two years earlier), took a more positive view.

Lourdes remains today a curious little city. Side by side with the holy grotto where Bernadette Soubirous first saw the (supposed) Blessed Virgin Mary in 1858, the rankest kind of

commercial exploitation profits from the tourist trade. The Lourdes shrine is actually a complex consisting of an underground basilica, the original grotto and several baths where visitors can be immersed in spring water. The spring, which flows forth where the Lourdes apparition bade Bernadette dig, is fed from underground water-courses.

Modern technology has come to Lourdes. Beginning in 1955, the whole Lourdes complex has undergone modernization. More baths have been built near the pavilion used to treat the sick and an elaborate circulation system to bring water to the baths has been constructed. The visitor bathing in the Lourdes water today is taking advantage of an extensive system of pipes, huge reservoirs, electric pumps and pressure chambers.

Despite the updated plumbing, each year a few old-fashioned cures come to the notice of the Lourdes Medical Bureau. The current president of the bureau is Dr. Theodore

Mangiapan who took over the position in 1972 from Dr. Alphonse Olivieri who had held it since 1959. Dr. Mangiapan, younger than most of his predecessors, studied at the Medical Faculty of Marseilles from which he graduated in 1952. His specialty is hematology and his duties with the bureau entail consultation with 26 other physicians who together comprise the International Medical Committee of Lourdes.

Any healings brought to the attention of the bureau still receive long and detailed examinations and few ever receive the sanction of either the bureau or the Church. For a healing to be proclaimed miraculous, the bureau still uses the criteria set down by Prospero Lambertini (later Pope Benedict XIV) in his *De canonization*, written in the early 18th Century.

The bureau determines whether the alleged cure reversed a serious condition. The cure must be instantaneous and it must be perfect and complete. The healing must remain permanent. For this reason each potential cure is followed for several years before its file is closed. So few healings can meet these criteria, in fact, that only nine were proclaimed between 1955 and 1965.

The types of cures reported from Lourdes have also changed in recent times. Before the modern use of antibiotics and new discoveries in immunology, the cures focused on patients suffering from tuberculosis, polio-

myelitis and similar life-threatening or chronic diseases. Today's pilgrims tend to be people injured in traffic accidents, leukemia patients and petitioners with heart disease. Since 1971 three pilgrimages have been arranged for the mentally handicapped, even though the Church does not evaluate such cases.

Because today's medical standards and technology are so sophisticated, it is hardly surprising that few healings receive the endorsement of the International Medical Committee. Nevertheless five miraculous cures have been proclaimed since 1965 and more may soon be forthcoming.

Who were these lucky patients and why were their healings so remarkable?

The cure of Elisa Aloi

Elisa was born in Sicily in 1931. By the time she was 17, she was suffering from tuberculosis. The infection first struck her right knee and then spread through her joints and spine. Fifty operations were eventually undertaken to drain her abscesses; treatment with penicillin and streptomycin failed to keep the disease in check. Plaster-of-paris casts had to be applied to support her pelvis and feet.

In 1957 she made a pilgrimage to Lourdes. By this time she was fatigued and apparently wasting away from the disease. Her first visit to the shrine did little to alleviate her suffering and she grew steadily worse.

Despite this disappointment the

young woman refused to abandon hope and returned to Lourdes later that year. She still suffered from underlying abscesses, and large tubercular lesions also disfigured her body. As she was visiting the baths by the grotto this second time, Elisa asked that the spring water be applied directly to the lesions.

This time her condition changed radically. Within three days her fistulas ceased discharging pus. She returned to Messina, Sicily, where her casts were removed. The physician handling her case found that the lesions were healing. Professor di Cesare, who had examined the patient before her pilgrimage, said in a written statement that "she was completely cured and so well that one could hardly believe it was the same person who had left Lourdes in such a desperate state." Remember that when this statement was made, the patient had been suffering from tuberculosis for 10 years.

Elisa Aloï returned to Lourdes in 1959 and 1960 to be examined by the Medical Bureau which unanimously declared her cure extraordinary. Even the healing of her lesions seemed inexplicable since the skin over her knee had not grown into the underlying tissue. The new skin glided over the former deterioration like fine silk. A favorable report on her case was presented to the International Medical Committee of Lourdes and her healing was declared miraculous by the Church in 1965.

The cure of Juliette Tamburini

Born in the colorful city of Marseilles in 1930, little Juliette first became ill when she was 12. The most serious phase of her illness struck in 1948 when a fistula appeared in her left thigh. The cause seemed to be chronic staphylococcal osteitis, a severe bacterial infection of the bone. This initial diagnosis was confirmed by X rays and by a bacteriological examination of the pus draining from the lesion. The stricken girl was treated regularly in a Marseilles hospital from 1948 to 1959. A number of operations were performed to drain the sore but nothing seemed to help. Juliette also suffered from such severe chronic nosebleeds that her physicians cauterized her septum, but without any positive result.

The patient made the pilgrimage to Lourdes (accompanied by her physician) in July 1959. She was weak and depressed and her fistula continued to discharge continually. She attended the Blessing of the Sick when she first arrived but was hesitant to be immersed in the baths. Instead her fistula was treated with some of the water taken from the taps near the original grotto.

Strangely, this treatment stopped the discharge immediately and the fistula seemed to heal instantaneously. The lesion closed so dramatically that the gauze plug sealing it was forcefully ejected. Juliette was eventually immersed in the water twice over the upcoming days.

The fistula that had made her life miserable for 10 years never reappeared and her nosebleeds ceased. Even the wasting in her legs began to reverse, so Juliette returned to Lourdes in 1960 and was examined by the Medical Bureau. She was checked again in 1969 and 1973 and X rays taken during her second trip showed no evidence of the disease.

The International Medical Committee looked into the healing and issued the following statement:

On her arrival in Lourdes in July 1959, Juliette Tamburini suffered from a fistula in the left thigh; the fistula was due to chronic osteitis of femur, a disease spanning 11 years and resistant to all therapy.

The disease, up to then without any real and lasting tendency to amelioration, was suddenly modified on 17.5.59.

This cure, instantaneous, without convalescence, must be placed amongst the medically inexplicable, extraordinary cures.

The bishop of Marseilles declared her cure miraculous on May 11, 1965.

The cure surprised Juliette. During a later television interview she said, "I never asked for a cure. I only went to Lourdes to obtain enough faith to sustain me in my illness."

The cure of Vittorio Micheli

Vittorio Micheli was a soldier in the Italian military when he first fell ill. Originally from the town of Trento in northern Italy, the youth joined the Alpine Corps when he was 22.

Shortly after his enlistment, sciatic pain struck his side and resulted in the swelling of his left buttock. In 1962 he was taken to the Verona Military Hospital where X rays and a tissue biopsy revealed a pelvic sarcoma. The growth had spread throughout the pelvis, invading the left half of his pelvic bone and destroying the acetabular cap (into which the thigh bone fits). The head of the femur had been pushed upward into the tumor, leaving his left leg limp and useless. No treatment for the condition was possible, so his physicians merely encased his left leg and pelvis in a plaster cast.

The patient made his pilgrimage to Lourdes in May 1963 and bathed there several times. On June 1 Vittorio felt suddenly better, although the Lourdes physicians doubted that his condition was curable even by a miracle. Yet it soon became obvious that his walking had improved and when X rays were taken of his pelvis the following April, his physicians couldn't believe what they saw. The X rays revealed that the previously stricken bones had regenerated. They looked perfectly normal, although the acetabular cup (in the hipbone) was four centimeters too high.

The plaster cast was removed, the skeptical physicians discharged him from further service despite the cure, and the youth went back to work. His cure was subsequently examined by Prof. M. M. Salmon, a consultant orthopedic surgeon to the bureau. He sent a report to the International Medi-

cal Committee of Lourdes. The committee, after deliberating for two years, declared the cure inexplicable.

Professor Salmon was so impressed by the cure that in 1971 he presented the case to an international medical conference meeting in Marseilles. The conference was devoted to bone sarcomata. Salmon delivered his report on the unusual case without mentioning the Lourdes connection, presenting it merely as a spontaneous healing of sarcoma of the pelvis. Several physicians examined the medical records and remained puzzled by the inexplicable cure.

Only *after* the report was presented did the physicians learn the story behind the healing. The case was later summarized in the *Orthopedic Surgical Review* (Vol. 57, No. 4, June 1971, page 323).

The cure of Serge Perrin

Early one morning in February 1964, 34-year-old Serge Perrin of Angers, France, woke up with a severe headache and some speech impairment. Even worse, he found himself partially paralyzed on his right side. Luckily, the accountant recovered and lived a healthy life until 1968, when the paralysis suddenly returned. This time the condition (caused by a stroke) remained and grew worse because it was complicated by a bilateral insufficiency of the neck's carotid arteries. This condition significantly impaired Perrin's vision and his condition became untreatable.

Perrin paid his first visit to Lourdes in May 1969, six months after his physicians decided not to try surgery. By this time he was unable to look after himself. The pilgrimage did little good but his family suggested he return in a year.

On May 1, 1970, during a second visit, he decided to receive the Anointing of the Sick, so he was taken to the St. Pius X Basilica in his wheelchair. In the course of the ceremony Perrin felt a strange warmth in his toes. The warmth spread into his legs. Within hours his vision had returned and he was no longer paralyzed. The patient walked from his wheelchair and discarded his glasses.

The investigation that later documented the cure set new standards for the International Medical Committee of Lourdes. The bureau examined the patient repeatedly in 1970, 1971 and 1972. A total of 174 physicians took part in these proceedings. Two years later a Diocesan Medical Commission of four doctors was appointed by the Bishop of Angers to examine the case. Subsequently the doctors verified the "unusual and scientifically inexplicable character of the cure." When this report was supplied to the International Medical Committee, the panel consulted further with both a specialist in nervous diseases and an ophthalmologist. When they had all these critical evaluations in hand, 15 doctors offered the following statement on October 17, 1976:

Serge Perrin presented a case of recurring organic hemiplegia, with ocular lesions, due to cerebral circulatory defects, without its being possible to define accurately the nature and the site of the vascular lesions. The cure of this condition, without any effective treatment, by its instantaneous character, absence of convalescence, definitely proved and stable for six years, may be considered as acquired in a completely unusual way, from a medical point of view.

After more deliberations from a formal canonical commission, the Bishop of Angers proclaimed the cure miraculous on July 17, 1978.

The cure of Delizia Cirolli

Like two of her fellow pilgrims, Delizia Cirolli was born and raised in Italy. She was the oldest of four children. In 1976, when she was 11 years old, she was diagnosed as having a malignant tumor in her right knee. The diagnosis was confirmed by both X rays and bone biopsy.

Although amputation or radiation could have helped her, Delizia's parents decided against both these options. Her schoolteacher raised funds to send the girl to Lourdes.

Delizia stayed in a Lourdes hotel but frequently visited the shrine, the baths and the grotto. But when the pilgrimage concluded, no signs of a miracle were evident. Delizia returned south to Italy, where her health declined over the next six months. She was eventually confined to bed and her parents resigned themselves to her

inevitable death. Still, they continued to treat her with Lourdes water every day.

Then suddenly one day in December 1976 the little girl asked for her clothes and said she wanted to play outdoors. As her parents watched in shock, she jumped from bed and ran 50 yards down the street. Despite her long stay in bed there was little weakness in her previously diseased knee which seemed inexplicably cured.

Because Delizia returned to Lourdes on several occasions, the Medical Bureau frequently examined her and closely followed her cure. The International Medical Committee of Lourdes began its investigation in 1980. It found one problem with the case and that concerned the original diagnosis. Two different medical conditions could have caused Delizia's problem. *If* the child really suffered from a sympathoblastoma (a nerve tissue tumor) and not from Ewing's sarcoma — her official diagnosis — the cure would not be entirely convincing. Sympathoblastomas can go suddenly into remission, although that has never been known to happen in a 12-year-old child.

At the present time inquiries into the cure of Delizia Cirolli have not been completed. Despite the problems with the case, however, the International Medical Committee has stated that the child's healing is "completely exceptional . . . in the strictest sense of the term, contrary to all known infor-

mation and expectation in medical experience, and hence inexplicable." But the Roman Catholic Church has yet to pass its official judgment on the case.

* * *

WHEN DR. Donald West examined the Lourdes cures in the 1950's, he wrote that the patients' original physicians sometimes offered less than reliable medical evaluations. Sometimes they failed to back up their diagnoses with sophisticated medical tests and they did not look for other possible (and less severe) causes for their patients' conditions.

But it seems to me that these recent cures counter these problems. Rigid diagnostic tests and biopsies usually confirmed the severity of each patient's problems — problems that, in most cases, had never responded to conventional medical treatment.

Looking back further to those healings reported between 1955 and 1963, we note that two cases of multiple sclerosis and a case of Hodgkin's disease were cured. These diseases are incurable and permanent remission from them has never been reported.

Why healings take place at the shrine is, of course, Lourdes' greatest mystery. Nothing peculiar has ever been found in the water and the Lourdes shrine is not especially different from many other European healing centers which don't report such frequent cures. The Lourdes healings remain both a religious and a scientific enigma.

Do the holy saints of the Church, or the Blessed Virgin herself, really answer prayers in this thriving French city? Or are the famous cures at Lourdes the result of faith's special psychic power?



NO BEADS FOR MANHATTAN?

IT'S AN ARTICLE of faith among Americans that the Dutch bought Manhattan from the Indians for \$24 worth of beads. But the celebrated sale may never have taken place, according to Peter Francis, Jr., director of the Center for Bead Research.

"There is no documentary evidence that even suggests that European trading beads were used to buy Manhattan Island," Francis, a historian and archaeologist, told

the *Albany Times-Union*.

As the story goes, Peter Minuit, the Dutch director-general of New Netherlands, gave a chest containing \$24 in sparkling beads to the Manhattan Indians in 1626 in exchange for the 22,000 acres that comprise the island.

Francis, who has spent years researching the tale, says the story first appeared in 1846 in a book entitled *History of New Netherlands* by O. B. O'Callaghan.



MUTILATION MADNESS

Were sinister forces killing and cutting their way across the Western plains?

By Chas S. Clifton

AS I turned my pickup truck into the semicircular driveway of my father's house, I let the headlights sweep the bushes, hoping to spot anyone who might be hiding there. I parked it and slid out, carrying my notebook with the results of last night's Ouija board session and a loaded .38-caliber revolver.

Letting myself in the front door, I realized something in the house had changed. My forefinger sought the trigger and I thumbed the hammer back. Sometimes I trusted psychics — and I trusted myself to fire a revolver more accurately single-action.

I was 24 years old, house-sitting while my parents took a long trip to Mexico. My only housemate was a cat. When I had glanced down the hallway upon entering the house, I saw the bathroom door was ajar. I had left it fully open.

Walking softly on the thick wool pile, I moved down the hallway with my back to the wall and the pistol pointed toward the ceiling. I was

scared. I kicked the bathroom door open with my toe, leaving the .38 on the lavatory . . . bathtub . . . clothes hamper. The room was empty, as was the rest of the house.

Perhaps the cat had bumped the door closed in his wanderings. In the summer of 1975, however, deeply involved in a season-long session of occult adventure which involved detectives, newspaper reporters, a lodge of would-be ceremonial magicians, various psychics and a mysterious set of adversaries, I was ready to believe "they" might be waiting in my house — or in my mind — to thwart me from the hunt.

I worked in an advertising agency and studied astrology on the side. My friend Felicia (pseudonym) was a newly-hired reporter for one of the two daily newspapers in Colorado Springs, Colo. Being new, she was on the lookout for some incident or trend to cover and make her own. She had an instinct for the bizarre — and when the cattle mutilation reports came in, she moved.

Colorado Springs is surrounded

by cattle country but it's not a cowtown. Military installations are its mainstay. The high plains start at the edge of town but they form a different world. The idea that someone might be killing cattle for some other reason than old-fashioned rustling (which still goes on) was odd but peripheral to the city's newspapers, three television stations and sundry radio stations. It happened "out there" someplace and was not a story the top reporters begged for. Felicia was free to take her own path, come up with her own theories, find her own sources. I was one of them.

THE 1970'S saw the nation fascinated with "cults." According

to a notion popular at the time, normal American kids were "snapping" into blank-eyed zombies who did the will of Guru X or Reverend Y. When the reports of alleged mutilations came in from rural sheriffs and ranchers, many people pegged them as the work of "some kind of cult." "Was it the grisly work of satanists?" asked a reporter for the *Colorado Springs Sun* in an article about a dead calf found east of town, noting that the skin of a dead cat had been discovered nearby.

The Rev. Lorin Paull, an Episcopal priest, got a few paragraphs when he suggested that mutilations represented a resurrection of Mithras worship which like a number of



Strange Harvest, a 1980 documentary prepared by producer Linda Howe for KMGH-TV in Denver, helped spread the idea that cattle were being killed and mutilated by extraterrestrials (KMGH-TV Promotion Department).



Private detective "Max McLeod" put pins in a highway map of eastern Colorado to indicate areas where extraterrestrials, satanists or government agents were allegedly carving up dead cattle in 1975.

ancient religions sometimes involved the sacrifice of a bull. It wasn't satanist, Paull said, but modern-day Mithraicists. The worship of Mithras was widespread in the Roman legions, he pointed out.

This fit in with another popular theory, that the mutilators were in the army, either conducting secret germ warfare experiments or killing for kicks. Mysterious helicopters were sometimes reported in the area of mutilations. As Daniel Kagan, coauthor of *Mute Evidence* (1984)*, the best book written on the era, later observed, the helicopter was the preeminent symbol of the Viet

nam war. Fort Carson, home of the Fourth Infantry Division (Mechanized), is located on the southern edge of Colorado Springs and includes units that fly helicopters.

Mysterious helicopters became linked to some mutilation reports. Tom Adams, a "mutologist" who ran a mutilation-report clipping service from his Paris, Tex., home, collected a number of mystery-helicopter incidents into a report he issued in 1979. His first Colorado incident dated from 1973. In July 1975, he reported, three girls living on the prairie east of Colorado Springs claimed they had been chased by a helicopter. Other residents said a copter hovered over a

*Reviewed in October 1984 FATE.

ranch house, shining a bright light downward.

Of course there were two other possible explanations of such occurrences: drug traffickers and oil companies. The mid-1970's oil boom was hitting eastern Colorado; a lot of geological surveying and other secretive and competitive activity connected to oil and gas leasing was taking place.

By July 1975 reporters and law-enforcement types both accepted the theory that there was a wave of mutilations occurring, that they were connected somehow and that every animal found dead was part of the phenomenon. On July 16 the *Colorado Springs Sun* headlined the mysterious deaths of two domestic geese one night as "Geese Mutilations Plague Springs." (Three other geese from the same coop were simply stolen.)

Like everyone else Felicia was looking for a pattern. Perhaps these shadowy cultists had their own timetables; perhaps they worked by the stars. We knew each other from a community-college writing class and the late-night sessions afterwards at the nearest all-night restaurant. She was aware I had been taking astrology classes the previous year and thought maybe the planetary positions given in the ephemeris could be matched with the reported incidents — or give a hint when the suspected mutilators would strike again.

Early in July she suggested that I become her collaborator on a series of articles researching possible links between occultists and the cattle killings. "Okay," I said, agreeing to meet her for coffee in the student center coffeeshop at Colorado College, "as long as the whole thing doesn't get too heavy."

Not a chance.

* * *

LOOKING to break the monotony of one alleged "mute" after another, some editors got creative. Dane Edwards, editor of the *Brush Banner*, a small newspaper in north-eastern Colorado, printed a magical diagram allegedly supplied by a coven of Denver witches. The design, distributed in 6500 copies of the *Banner*, was supposed to scare off the cultists — if there were any.

The number of wild assumptions being made multiplied. As Dr. James Stewart of the University of South Dakota wrote in a study of the 1974 "mutilation wave," "The inability of the social-control agencies [sociologist talk for police] to eliminate the uncertainties surrounding the episode resulted in a failure to decrease the anxiety levels of the believers." Every dead animal was now automatically a "mutilation" to the headline writers. A headline in the *Colorado Springs Gazette Telegraph* soberly reported, "UFO Pilots Not Cause of Cattle Mutilations."

This reassuring news came not

from the Flying Saucer Pilots Association but from the Aerial Phenomena Research Organization. Significantly, the January 1975 issue of the *APRO Bulletin* traced the whole wave of so-called mutilations back to Snippy, a horse found dead near Alamosa, Colo., in 1967 with the flesh missing from his neck. The Snippy case became a 90-day wonder at the time because its owners Beryl and Nellie Lewis believed UFOs were responsible for the death. Mrs. Lewis, a stringer for the *Pueblo Chieftain*, reported her conclusions to that newspaper and from there the wire services picked up the tale. A veterinarian's diagnosis of bacterial infection and scavengers chewing the corpse nearly got lost in the clamor over UFOs and radiation.

The Snippy case is significant because it establishes an early connection between animal mutilations and people seeking links between those mutilations and UFOs. This network of people, including television producer Linda Howe of KMGH-TV in Denver, mutologist Adams and others, were always at the center of the mutilation mythos between 1975 and 1980, circulating reports of alleged mutilations and keeping the pot boiling.

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THE FIRST DAY set the pattern. I showed up with a deck of Tarot cards, an ephemeris and a detailed highway map. The sunny

morning changed into a thunderstorm. The Tarot card divination looked promising and my car was full of gas. We drove off into adjacent Elbert County, a hotbed of mutilation reports. At crossroads I used a dowsing pendulum, seeking an interior guide to . . . some place, I suppose, where we could find something significant, perhaps the place where "the helicopter" was being stored. We felt we might be quite near.

We didn't find anything and at five o'clock in the afternoon Felicia returned to her newspaper office. But our "investigation" had only begun.

Looking for a way into the hypothetical mutilator cult, I spent a lot of time in the suburb of Manitou Springs, in the foothills just west of Colorado Springs. It was partly faded-away resort town, part tacky tourist trap, part artists' colony and part drug bazaar. Happy for the most part in my first white-collar "creative" job, I nevertheless had a number of friends there who lived day-to-day lives. My assignment from Felicia was to hang out in the cafes and taverns and find us someone to help with the occult side of our research. An astrologer acquaintance put me on to a man I'll call Mike, a student of the ceremonial magic of the Order of the Golden Dawn and Aleister Crowley. Just what I needed.

He turned out to be part of a

"lodge," located just two blocks from the newspaper office where Felicia worked. Over a few beers I established my credentials as a fellow student of the mysteries and he introduced me to the other members of the "Abbey of Thelema," a name lifted from Crowley who in turn took it from Rabelais. They had grand titles — Emperor, Praemonstrator and so on — no steady jobs and an old brick house smelling of uncleaned refrigerator and catbox, with one bedroom converted into a Golden Dawn-style temple. And they were highly flattered by Felicia's interest when they met her.

They, a group of magicians in their 20's, would succeed with high magic's aid where all others failed, astrally corraling the mutilators and, incidentally, collecting the handsome reward posted by the Colorado Cattlemen's Association. Fueled by a little beer and marijuana, this fantasy could keep the magicians occupied for two or three hours. (No one ever collected the reward, which rose to \$40,000, contributed by various groups.)

Once introduced, the Crowleyites kept Felicia up until 4:00 A.M. giving her the entire history of Western occultism in one long lesson. A lengthy "Tree of Life" Tarot reading done with Crowley's deck sealed their involvement. It was now the first week of August, although it would not be until October that Felicia's first article would ap-

pear, headlined "Tarot and Magic New War Weapons." In it the high priestess of the "abbey" accused the mutilators of giving occultists a bad name.

"It's obvious the police have not been able to capture them by their means because they don't understand the powers of the occult world," she said.

We all started spending time on the roads in the areas where mutilations were said to have occurred, checking out the vibrations. Taking our cues from the movies, at different times we hung out in rural taverns, picking up bits of information that in the long run never amounted to much but kept us up late at night on surveillance missions.

All our skulking about was counterbalanced by an orgy of divination. Either at the "abbey" or on my father's hedge-hidden patio, the candles and incense would be lit, the ritual space declared and the I Ching, Tarot cards and Ouija board employed far into the night. At the end of this we might drive off to investigate an address given by the Ouija board — only to find it did not exist. A week later the board directed us to a rural highway south of the little town of Elbert. The only people on the roads, I think, were other groups of vigilantes patrolling in the dark. A friend living near Elbert had already told me how two armed groups had collided near his

farm; they exchanged challenges but fortunately no one pulled a trigger before they learned that they were all neighbors.

A reporter at one of the television stations leaked to Felicia a list of mutilator suspects leaked to him by someone in the El Paso County Sheriff's Department. These were, I suspect, just a group of petty criminals, dopers and low-lives who someone thought might be involved in "something like that." We had a great time finding excuses to visit their homes, checking license plates on cars parked there and then finding out from the county clerk to whom those cars belonged, trying to learn something about their owners, and on and on. We may have stumbled across a rural residence where stolen cars were transferred or stored, but Felicia vetoed tipping off any authority lest we incriminate ourselves.

THE HUNT for the mystery helicopter took a different tack when a well-known traveling psychic I'll call Mrs. B. came to town to lecture. She was interviewed and asked for predictions. She obliged. Labor leader Jimmy Hoffa was still alive, she said in the article printed in the August 5 issue of the *Gazette Telegraph*. George Wallace might be elected President. After 1976 the Presidency would become a committee like the Supreme Court. Ronald Reagan would be a vice-

presidential nominee. Covered chairs like ski lifts would connect Colorado Springs with Denver, 70 miles away up Interstate 25. Perhaps her predictions came true in some alternate reality.

Privately Mrs. B. leaped into the hunt for the mysterious mutilators. I still have a typed page of notes from a conversation with her on August 16 dealing with her impressions of houses and people somehow connected with the alleged mutilations. These houses were not on the plains but up in the mountains near the towns of Woodland Park and Cripple Creek. Naturally I gassed up the car, picked up Felicia and Mrs. B. and took off on another psychically-navigated drive.

The combination of Felicia and Mrs. B. was a psychically-potent one. All of our mental states seemed altered. Mrs. B. claimed to feel "psychic nausea" as we headed for Cripple Creek. Felicia later said she was out of her body for short periods of time.

Once we were in Cripple Creek, I had to try hard to remember how to find a particular graveled county road which leads out of town. As I wrote in my journal the next day, "I had only a general idea where in town it started and had to wander around, driving a sort of search pattern, to pick it up. While doing so, I was kind of passively opening up my mind, ostensibly to memories of which street to take. As clearly as

I can now tell, that was the *wrong* thing to do."

I felt I was driving like a robot, unable to concentrate, my mind a jumble of various thoughts and memories. As we drove, Felicia announced she could perceive not only Mrs. B.'s aura but those of the three "abbey" magicians who were back in Colorado Springs. And then she looked at mine and was horrified because, she said, it looked grayish and weak and there were two vulturelike birds hovering behind me.

Felicia announced that all that previous week she had felt I was being "used" by something or someone else. I was psychically the vulnerable one in our group, she claimed, and perhaps was already under their influence.

This hit hard. I was already wondering what was going on in my life. I had had several near-accidents in recent weeks, culminating in my getting sideswiped by a hit-and-run driver earlier in the month. I had gotten his license number and reported him, while the insurance company covered the collision damage. Still, I was ready to believe "they" might be trying to derail me literally or figuratively.

Back in Colorado Springs Mrs. B. treated us to a snack in the restaurant of her hotel. Both Felicia and I were getting mentally over-amped, she suggested. Nonetheless, she added, *I* was in actual physical danger. Felicia and I said good-bye

and drove to the abbey together. I felt shattered, betrayed.

At the abbey the magicians prepared a Qaballistic talisman of protection for me, consecrating it with a short ritual. Still, I felt fragile; to my officemates it looked like depression, but of course I couldn't tell them what was going on. I can only compare the feeling to that of first being on your feet after a long illness. I holed up at home for several days, only going out to work and otherwise just keeping up my vegetable garden and reading.

My paranoia was approaching clinical proportions. Felicia and I were going out armed. It was at this time that the incident described earlier, my looking for an intruder in my father's house where I was staying alone, occurred. Felicia had linked up with Max McLeod (pseudonym), a melodramatic private investigator who was also hot to collect the cattlemen's reward or — failing that — to get enough publicity to bring in more clients with more mundane detecting needs. By autumn McLeod would end up playing host to Dane Edwards, the publicity-seeking editor of the *Brush Banner*, who would tell McLeod his mutilator conspiracy theories before disappearing again.

McLeod repeatedly told journalists covering the alleged mutilations that "they" were shadowing the investigators, which just fed Felicia's fears and mine the more. Every

click on a telephone line was evidence of worldly surveillance. Every nightmare was evidence of magical warfare. I recall dreaming of being parked in the car I drove on most of our "missions" when a force like a giant fist suddenly smashed down the roof. I woke up shaken.

September arrived with a drizzle. The divinations continued but inner energy was starting to ebb. The would-be magicians were passive, stirred to action only when Felicia's energy ignited them. I, meanwhile, had long since admitted to myself that I was motivated by a crush on Felicia, not by a desire to write the definitive cattle-mutilation book. As it happened, Daniel Kagan and Ian Summers wrote it. The novel I was writing about the mutilations was never finished.

* * *

BY THE TIME fall turned into winter, I had named the summer of 1975 my "Berlitz Total Immersion Course in Occult Hysteria" — after the language school, not the Bermuda Triangle fantasies.

The mutilation reports continued for several years. In 1979 Sen. Harrison Schmitt (R.-New Mexico), the former astronaut, sponsored a conference in Albuquerque. Most of the attendees wanted to hear a good conspiracy theory. Those speakers who refused to provide one, like Ken Rommel, the retired FBI agent who made a well-funded investigation of the reports

in New Mexico, were said by the believers to be covering up or to have been bought off or frightened off the truth by some higher authority.

In 1982, however, a little trickle of reports resparked my interest. I was working for the *Colorado Springs Sun* at the time and I hauled out all the files and decided to recontact many of the people quoted seven years earlier: officials of the Colorado Bureau of Investigation, local sheriffs, veterinary pathologists, even the man who had a business hauling dead livestock to the rendering plant. In the process I crossed trails with Dan Kagan who had just wrapped up the fieldwork and writing for *Mute Evidence*.

Unfortunately he and coauthor Ian Summers were not to see their work in print until 1984. By that time much of the interest in mutilations had died down.

Kagan and Summers' theory essentially was this: Americans had been exposed to a lot of changes in the status quo between 1967 and 1977. President Kennedy's assassination had been many citizens' introduction to conspiracy theories; now the Vietnam war, Watergate, the energy crisis, the rise in drug use and other manifestations of social change had people ready to believe that secret groups were out there performing nasty deeds. Hadn't the OPEC embargo put the mighty United States at the mercy of a

group of secretive foreigners in burnouses? Likewise, according to Kagan, it was no coincidence that the helicopter, symbol of the Vietnam war (as in the opening scenes of the film *Apocalypse Now*), became linked with the mutilation reports.

Only in a handful of cases in Iowa and western Canada did investigators find evidence of real satanic groups involved with cattle mutilations, Kagan said. A few more in Idaho and Colorado suggested cult involvement, but less emphatically. No arrests were made, to my knowledge.

The rest was mass hysteria — a harsh judgment, especially when applied to police officers, reporters, ranchers, veterinarians and others who like to think of themselves as not easily fooled. But I don't know what else to call it when people insist on a pet conspiracy theory in the face of contrary evidence.

Those who spoke out against the UFO hypothesis, the secret government research hypothesis, the satanic cult hypothesis and all the rest tended to be embittered by the responses they received. By 1982 some people, particularly in law enforcement, had retreated into sullen silence.

An exception was Carl Whiteside, deputy director of the Colorado Bureau of Investigation, who reminded me that 30,000 cattle die each year in Colorado of natural causes, mutilations or not. Poison-

ous plants, lightning strikes, bacterial infections, predators all take their toll. "We concluded there was no group of individuals going around for the purpose of mutilation," he told me in 1982.

Colorado may have had some "copycat" mutilators, Whiteside said. "I could never figure out which came first, the chicken or the egg — whether the mutilations we could confirm came as a result of newspaper publicity or vice versa. We even ran an undercover investigation into cults but nothing came of it."

Dr. Rue Jensen, the Colorado State University veterinary pathologist who autopsied 35 allegedly mutilated bovine corpses, was retired but I tracked him down in Wyoming.

"At one time we thought there was evidence of knife incisions," Jensen said. "But later we made a more complete comparison with known kinds of incisions and concluded that those were not. In our opinion, all damage was caused by predators."

From the mutilation scare I learned something about how both the news media and the police fall apart when a case does not fit their respective sets of pigeonholes. The late Curtis MacDougall pointed out in *Superstition and the Press* (1983) how newspapers (and broadcast media) commonly follow up on their major stories and features —

except when the topic falls within the class of anomalies. The media are easily fooled, although they hate to admit it. The common technique of relying on the testimony of "experts" and the requirement for "balanced treatment" usually is a good thing, but sometimes just saves the reporter from the need of making any kind of judgment at all.

No news organization in Colorado ever committed its best people to settling the mutilation mystery once and for all. It was left to freelancers like Kagan and Summers to do the best job to date. The reason, I think, is that to the metropolitan newspapers and broadcast stations the mutilation story had two strikes against it. It was "weird" and it was rural. It just didn't fit in.

When, as happened with Linda Howe's 1980 television feature *Strange Harvest*, one explanation — UFOs — was given as the answer, even balance was lacking. Howe told Kagan that she was committed to the idea that UFOs caused the mutilations, even though she had

no hard evidence to prove it. That same year she put together a conference of prominent ufologists, including Dr. R. Leo Sprinkle and Dr. J. Allen Hynek, to strengthen the link between UFO studies and mutilations. The conference was held, Kagan and Summers reported, on the ranch where Snippy the horse was found dead 13 years before.

The logical error repeatedly committed by Howe and other mutilation-ufologists was basic: If the explanation given was not the one they wanted to hear, then *their* explanation had to be right. A few cultists and a lot of coyotes and crows never interested them as much as hypothetical surgeon spacemen.

What else? I had a wonderful time.

Felicia, meanwhile, later quit the paper and entered graduate school in English. She continued to write, primarily fiction, her chief ambition. We remain friends, although we now live 200 miles apart and see one another rarely.



GREEN RAIN

THE SKY AND RAIN turned green in Moscow in May 1987 as spring arrived with unusual force. Soviet scientists said that 80 percent of the sediment from the rain was pollen. Because the late spring brought a large number of trees and bushes into bloom within a short period, the gusty wind then carried masses of green pollen into the air which explained the extraordinary phenomenon.

QUIRKS OF FATE

by Harold Helfer

As she was doing her death scene in the play *The Drunkard* and singing the song "Please Don't Talk About Me When I'm Gone," Edith Webster sank to the Baltimore theater stage and did not get up. She had really collapsed and died. Five years earlier, Webster had told friends that if she could pick the way to die it would be while singing onstage.

Take it from Luulle Thom of Owen Sound, Canada: crime doesn't pay. She pleaded guilty to having cashed \$87,970 in bad checks to play the lottery. How much did she win? \$3600.

Margaret Kimball of Chagrin Falls, Ohio, received a letter from Sgt. Sumpter Grubb telling her how much he loved her. He had been her husband and had been killed in World War II. The letter reached her 42 years late.

Janet Bond, the mayor of Reading, England, was presenting a \$350 check to officials of the Guide Dogs for the Blind Association when a guide dog grabbed the check and swallowed it.

In Llandeilo, Wales, Dr. Peter Noakes' first patient was his father who had been brought to the hospital emergency room after a fall from a ladder.

In Buckingham, England, a 250-pound man tried to hang himself from a bridge railing but the rope snapped. He succeeded in committing suicide anyway. He plunged 40 feet into the river below and drowned.

Near Throckley, England, hundreds of terrified motorists scrambled out of its path as a dump truck thundered down the wrong side of the road. Police who took after the truck saw the driver slumped over the wheel. The truck finally came to a stop when it crashed into a median strip buffer. The coroner confirmed what the officers had suspected. Daniel Cochrane, the truck driver, had had a heart attack and a dead man had been behind the wheel during the three-mile rampage down the highway. Bob Rushton, an ambulance driver who had followed the police car to the scene, said, "It's a miracle no one was killed. It could have been a major catastrophe."

Parapsychology Today

OTHER LIVES THAN THIS

Part I

By D. Scott Rogo

PROVING the existence of reincarnation has never been easy. Few of parapsychology's early researchers were interested in the subject, despite its obvious relationship to survival after death. In 1956, however, reincarnation was brought forcefully to parapsychology's attention when Morey Bernstein, a talented but nonprofessional Colorado hypnotist, wrote the enormously popular *The Search for Bridey Murphy*.

The book traced the past-life existence of his subject, Virginia Tighe, in County Cork, Ireland, through hypnotic regression. Because Mrs. Tighe (called Ruth Simmons in the book) was a Pueblo, Colo., housewife with little background in Irish history, it was difficult to see how or where she could have learned so much about the country. The case caused a sensation in the popular press and soon the newspapers were eagerly seeking to corroborate or debunk it.

The *Denver Post* sent a reporter to Ireland to check Mrs. Tighe's

hypnotically-elicited information. The resulting article, published in the March 11, 1956, issue, substantiated much of the obscure information Mrs. Tighe had reported. Yet most parapsychologists remained skeptical. This became obvious when *Tomorrow* magazine, then published by the Parapsychology Foundation, asked for the opinions of 13 prominent researchers and published their remarks in a "Bridey Murphy" issue. With the notable and iconoclastic exception of Denver-based psychiatrist Dr. Jule Eisenbud, the parapsychologists agreed that the book could hurt the field's scientific respectability.

The scientific study of the reincarnation issue did not become a part of conventional parapsychology until 1960, due primarily to the ground-breaking work of a single researcher. Ian Stevenson had begun his career in orthodox psychiatry, receiving a medical degree in Canada in 1944. In 1957 he became head of the psychiatry department at the University of Virginia. He has

remained with the university to the present time.

Although some of his original writings dealt with psychiatric issues, he soon began publishing in the field of parapsychology. He gained public prominence within the field in 1960 when he won first prize in an essay contest sponsored by the American Society for Psychological Research. The contest was held in honor of William James, the celebrated Harvard philosopher and psychologist who helped pave the way for psychical research in this country.

Stevenson's essay, entitled "The Evidence for Survival from Claimed Memories of Former Incarnations,"

was a highly original contribution to the field. It was a carefully written and scholarly report on those cases in which young children, most of them living in countries where rebirth beliefs are rife, recalled past existences. Stevenson had collected many from obscure reports or books. The children usually offered corroborative information regarding their prior incarnations.

The usual pattern was for the child to speak of his past life in a nearby town, whereupon the child's parents would visit the city to discover the validity of the memories. The child would usually stop speaking of his past life as he grew older.

Stevenson's paper, which was

ALTHOUGH reincarnation has been a perennially popular New Age topic, scientific research into the subject is a relatively recent development within parapsychology. While a few researchers in England and France looked into the subject toward the end of the 19th Century, the parapsychological investigation of rebirth cases did not begin in earnest until the 1960's. Through the single-handed, painstaking research of Dr. Ian Stevenson, reincarnation studies were placed squarely on parapsychology's map. From 1960 onwards Stevenson, a University of Virginia psychiatrist, has published an impressive series of reports, books and papers on reincarnation. These scholarly contributions to the subject have appeared in psychiatry, parapsychology and sociology journals.

In this contribution to our series "Parapsychology Today," D. Scott Rogo traces Stevenson's research from its beginnings to his most recent and exciting findings. He also examines criticisms of Stevenson's work and considers how much progress we have made toward solving the reincarnation mystery.

published in two parts in the *Journal of the American Society for Psychical Research*, showed that these rebirth cases, which most researchers had ignored until now, could be studied scientifically. Reincarnation had finally become an accepted part of parapsychology.

* * *

IN 1966 Stevenson published *Twenty Cases Suggestive of Reincarnation*, which was issued by the ASPR. In it he wrote of his investigations of both new and previously-unpublished incidents. The book represented an excellent piece of fieldwork and it has since become a classic.

Since then Stevenson has produced 60 or 65 detailed case studies drawn from Burma, India, Sri Lanka, Thailand, Lebanon and Turkey. These studies have been reported in a series of books called *Cases of the Reincarnation Type* (followed by a volume number) published by the University of Virginia Press. They represent an impressive body of research and a gold mine of information for the serious student of religion, philosophy and psychical research. But just what do these cases prove?

Before answering this important question, let's take a brief look at some of the cases, which fall into several categories.

Simple cases

What might be called "simple"

cases are those relatively straightforward instances in which the child remembers a past life. The information imparted by the child is usually clear-cut enough that his parents or other relatives can easily verify it. The strange but impressive case of Kumkum (Sindmuja) Verma was reported by Stevenson in 1975 in his *Cases of the Reincarnation Type, Vol. 1: Ten Cases in India* and it may be his best case.

Kumkum was born in the town of Bahera (in northern India) and she began spontaneously talking about her past life when she was 3½ years old. She said she had lived in the nearby city of Urdu Bazar and died after she was poisoned by her daughter-in-law. She told the names of her prior son and grandson (Gouri Shankar) and mentioned that her nickname was "Sunnary."

Kumkum's parents were initially reluctant to take these accounts seriously but other members of the family were fascinated. Swarna Probha Verma, the girl's paternal uncle's wife, kept a written record of the child's claims. This important document included the pertinent facts that Kumkum's purported past-life home was situated by a pond, that she had a pet cobra and that her father lived in Pajitpur.

These "memories" played an ever-growing role in Kumkum's life. Sometimes she would even fall into strange trances during which she "became" Sunnary and spoke of her

past life in the present tense.

Although Kumkum begged to be taken to Urdu Bazar, her parents did not want to encourage her reincarnation memories. So the case remained uninvestigated until 1959 when her father mentioned the matter to a friend, who decided to look into it. When he checked with an employee who lived in Urdu Bazar, the friend learned that a Gouri Shankar did live in the town. (This is the name, as already noted, of her past-life grandson.) A check with Shankar and his father verified most of the information.

The child's memories focused on Shankar's grandmother, Sunnary, who died under suspicious circumstances. Many of the remarks Kumkum had made were directly pertinent to Sunnary, including the fact that she and a particular daughter-in-law disliked each other.

Stevenson played little role in the initial investigation of the case but began studying it more seriously in 1964. He thoroughly reinvestigated the original field work before reporting the story in his book.

Birthmark cases

Sometimes children experiencing reincarnation revivifications seem to "inherit" more than simple memories of their former lives. They may display peculiar phobias or possess strange birthmarks. For example, a child who was stabbed to death in his past life may become frightened

when shown a pointed object. Or the same child may possess a birthmark which looks strangely like a knife wound, complete with a serrated pattern.

The case of a Lebanese child named Mounzer Haidar is not a particularly strong example of this sort but it is fairly representative. Stevenson investigated it in 1969, 1970 and 1972. The boy was born in 1960 in Choueifate, Lebanon, where his father Kamal Salim Haidar was a bus driver for a government ministry. The boy first spoke of his past life when he was between three and four years old, claiming that he was really a "Jamil Souki" who had been killed in 1958 during Lebanon's civil war. Mounzer claimed further that he previously lived in the city of Aley, located several miles from Choueifate.

His parents took little interest in these claims, despite the wealth of information he claimed about Jamil Souki. The situation changed only when a relative from Beirut came to visit. When she heard the story of the boy's past life, she recalled that she knew someone named Jamil Souki who had been killed on July 4, 1958, during the recent civil war.

News of the reincarnation case soon spread to Aley, and Souki's surviving relatives paid two visits to Choueifate to talk with Mounzer. They became convinced that their relative had been reborn. The most graphic aspect of the case, however,

was a curious birthmark imprinted on Mounzer's body. The child always insisted that Jamil Souki had died in a mountain battle, during which a bullet struck him in the stomach. This claim seemed related to a curious birthmark visible near Mounzer's navel. Even his parents didn't appreciate the significance of the mark, which Stevenson examined during a field trip to Lebanon. He notes in his report that "Mounzer had indicated the place as the site where he had been shot in his previous life. Moreover, he had from time to time complained of pain in the abdomen."

The truth of the matter was that during the summer of 1958 Jamil Souki had fought with Lebanon's Druse sect which supported the country's existing political regime. His troop had engaged a pack of rebels and he was killed when a bullet entered either his chest or his stomach. To check this story further, Stevenson contacted Souki's still-living mother and visited her in Aley. The elderly woman told him that her son's wound was much like the one Mounzer described.

"I then showed her the sketch I had made of the pigmented area on Mounzer's abdomen," Stevenson writes in the first volume of *Cases of the Reincarnation Type*. "She said the wound on Jamil's body was in the same location as that indicated for Mounzer's birthmark on the sketch."

Anomalous cases

Although many of Stevenson's cases point directly to reincarnation, a few of them suggest something more complicated.

The bizarre case of Jasbir Lal Jat, reported in *Twenty Cases Suggestive of Reincarnation*, represents a related form of rebirth memory. Jasbir was born in Rasulpur, India, and seemingly "died" from smallpox in the spring of 1954. Although everyone thought the child was dead, his body showed signs of life the next day and he eventually recovered completely, but it took several weeks before he could express himself fully. It soon became clear that a remarkable transformation had taken place. Jasbir now claimed that he was not really from Rasulpur but from the village of Vehedi where he was the son of a local man. Because he was a member of a higher caste, he refused to eat the food his parents prepared for him. Eventually a neighbor had to be persuaded to fix his meals.

In time the boy grew more tolerant of his father's lower caste but he never ceased to insist he had lived another life in Vehedi. He further stated that he was killed in a fall from a chariot as he was taking part in a wedding procession. Since he had just eaten some sweets, Jasbir was convinced that he had been poisoned. He blamed a certain Vehedi resident.

Persons making inquiries in

Vehedi learned that Jasbir's story seemed to relate to a Sobha Ram who died in a mishap identical to that Jasbir had described, although his relatives had never suspected foul play was involved. But because of the curious coincidences between Jasbir's story and Sobha Ram's unusual death, the boy was brought to Vehedi where he recognized the latter's surviving relatives and even seemed familiar with the city. The young boy was so taken with his connection to Sobha Ram, in fact, that he cried when he had to leave.

The case of Jasbir Lal Jat is like many of Stevenson's cases — with one important exception. *Sobha Ram died in May 1956 when Jasbir was three years old.* So in this case conventional reincarnation could not have been the cause of the boy's memories. It appears more like a case of spirit possession. While so far Stevenson has published no in-depth studies of similar cases, a few related examples have cropped up in his large case collection.

IT IS DIFFICULT to do justice to Stevenson's research in a brief report such as this. Although he has published detailed studies of only a few dozen cases, his total collection of reports numbers over 2000. In recent years Stevenson and his colleagues have concerned themselves with the patterns that appear in their cases and have placed less emphasis on the documentation of

every report. They have addressed the question of whether the patterns change over time. They have also discovered, interestingly enough, that "solved" cases (in which the previous personality is successfully traced) pattern themselves no differently from less impressive ones. Stevenson is preparing a book about his most impressive birthmark cases.

His most revealing case analysis, however, was published in 1970 in the *International Journal of Comparative Sociology*. By examining dozens of cases reported from Turkey, Sri Lanka and Alaska, he showed that cultural biases influence the way children experience and report rebirth memories. These pervasive biases tend to be influenced by local beliefs and customs regarding reincarnation. He found, for instance, that rebirth cases in which the child reports a change of sex occur *only* in those cultures that teach the possibility. A similar finding is that Turkish children usually remember past lives which end in violence, which probably relates to the Turkish belief that only people who die such deaths will recall their past lives.

Some of Stevenson's critics have used such findings to discredit his rebirth cases, arguing that these reports probably stem from fantasies or fraud. Stevenson has suggested in turn that when a person dies, he may plan his next incar-

nation to conform to deeply-held religious or cultural beliefs. This is an interesting argument, although there remain some cultural issues that Stevenson has never been able to resolve to everyone's satisfaction. For example, rebirth cases reported

from India do not occur throughout the entire country, only in the north; yet northern India has no monopoly on rebirth beliefs.

What does Stevenson's work tell us about the reality of reincarnation?

This is Part I of a two-part article.



MUSIC AFTER DEATH

By Claire Metzger

ON APRIL 28, 1985, at 7:30 P.M., the great pianist Rudolph Ganz performed Franz Liszt's First Piano Concerto in Chicago's Orchestra Hall. It was the first time in 13 years that Ganz had appeared in public.

Ganz, founder of the city's Musical College, would be accompanied by the Chicago Symphony Orchestra of which he had been one of the earliest supporters.

Thousands waited in anticipation as 100 musicians took their chairs behind the great concert

grand piano to accompany the maestro's thrilling performance.

The next day the reviews, which were excellent, mentioned that the great Ganz had not shown up for his performance — at least personally. The concerto's piano solo had been recorded decades ago on a highly sophisticated piano roll, to be performed on a similarly sophisticated grand player piano.

Ganz, who died in 1972 at age 95, had simply, splendidly "returned from the grave" to perform in 1985.

BUDDHA'S REMAINS FOUND

TINY BONE fragments found in a temple near Beijing have been identified by archaeologists as the cremated remains of Buddha. Two gold bowls containing the relics were discovered five years ago inside five progressively smaller boxes in a cave of the Yunju Temple 44 miles southwest of Beijing.

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, 3510 Western Ave., Highland Park, Ill. 60035. Manuscripts must show author's name and address and include a stamped self-addressed return envelope.

THE RELUCTANT PICTURE

By Louise Forshaw

FOR NEARLY A century the house at 302 Fatherland Street in Nashville, Tenn., was our family home and refuge. The house was always there for anyone in our family when life elsewhere got rough. The house since has been razed to make room for a highway.

Mother never gave up trying to keep her home, although everyone else was selling to the highway planners. This effort brought on a severe hypertension, which put her in the hospital in September 1961. My brother and I were called to her from our homes out of state.

She was inarticulate when I saw her. The doctor, however, was encouraging, so I decided to spend that night in the old home. By the time I arrived there it was dark.

When I stepped onto the wrap-around porch I saw the skeleton.

The whole area around the house was bare, bulldozed; no other building was within shouting distance. Behind the house at the next street loomed the highway on tall concrete legs. It reached toward 302 like some hungry prehistoric monster.

Footsteps came pounding in from the street behind me; my brother, Albert Halley, had just arrived,



Louise Forshaw

having stopped by the hospital on his drive in from Pennsylvania. Not waiting to talk then, he gave me a wave of the hand and went in with his luggage, evidently not seeing the skeleton.

I stood staring at it, lit by a gibbous moon. The skull grinned at me, and cold bumps rose on my skin. My feet were concrete blocks on the wooden floor. And then the skeleton dissolved before my eyes and in its place I saw only a kind of earth-moving vehicle.

Its dark orange paint blended with the bare ground. The skull became the seat, the arms gears, and the legs supports rising from two big wheels.

I realized that the skeleton had been an omen of my mother's death. I called Al and we raced back to the hospital.

After Mother's funeral he and I cleared out the contents of the house and returned to our respective homes in Maryland and Pennsylvania. Yet something seemed to be pulling me back. I remembered the portrait of Mother, aged eight, that had hung in the old parlor since her childhood. I didn't have it. I phoned Al. No, he didn't have it either.

We met on his way south and drove back to Tennessee. We knew that our house was to be burned the next day, removing the last obstacle to the highway.

As we entered the parlor of the house, we saw Mother's portrait on

the wall, lit by the direct sunset glow coming in through the large diamond-paned window. We stood staring at it as if paralyzed. Her long blond curls hung forward over her shoulders, her arms before her resting on some support not shown, her blue eyes staring at us. It was only a bust painting, but so real.

Al tried to lift the picture away from the wall. "I can't move it!" he gasped.

I next tried to lift it — without success. It was like part of the wall, though I could see that the top leaned away from the wall.

"Let's try again," Al said. "Maybe a nail is holding it." He grasped the ornate, wide gilt frame in both hands, pulled, twisted. I could see muscles straining in his bare arms. Al is big and strong. His neck corded, his face reddened, but the picture remained immovable. He lowered his arms, letting out a great puff of air. "She's just not going!" His dark eyes were bleak, and he stepped away.

I stared up at the eyes looking so directly out of the painting. Did Mother want her portrait burned with her home? In desperation I cried, "Al, we can't give up!"

We each pulled a side of the frame — and it came away so easily we almost dropped it. We stared at a pale oblong on the wall where the picture had hung, a nail at the top. An ordinary nail, nothing else, no sign of anything that could have

held the picture against the wall.

Could it be that with the picture Mother had shown her determination not to be put out of her home — where she had lived as a child, later as a young bride, then a mother? We will never know while on this side of existence.—*Baltimore, Md.*

THE LADY IN THE CHAIR

By H.R. Baxter III

AS A YOUTH I grew up in the southern Texas town of Rio Grande City. Since my natural mother, Marie Jessica Baxter, passed away when I was two months old, I had no memories of her whatsoever.

In July 1965 I was eight years old and playing in the backyard of the house where I lived with my dad, H.R. Baxter, Jr., and my step-mother Beda. It was an extremely hot day there on the United States-Mexican border where the temperature often soars into the 100's. I decided to go into the house to escape the heat and get a drink. As I walked through the patio into the family room, I noticed a young lady sitting in Dad's chair. I got a long and detailed look at her. She had shoulder-length auburn hair and hazel eyes. She was barefoot, wearing shorts and a checkered blouse.

I glanced away for a moment, self-conscious, as I realized she was a stranger. When I looked at the chair again, it was empty.



H.R. Baxter, III

The incident soon faded in my eight-year-old mind and was not recalled until six years later. While vacationing at the home of my aunt, Peggy Williams, in Devine, Tex., for the summer, I came across an old photo album that I had never seen before. As I thumbed through it, I came to a photo showing a group of people.

I was able to identify my father, aunt, uncle and a baby that was me, but a young woman with them at first looked unfamiliar. Then into my mind flashed the memory of my encounter with the strange young lady when I was eight years old. I realized now that I had seen my mother without having had the slightest idea of who she was.

Aunt Peggy confirmed that the young woman in the photo was my natural mother. She apparently had come — or to show herself to me

—that day in the past. Why? I'll never know — but I'm glad she did.—*Findlay, Ohio.*

THE "THIRD EAR"

By Mavis Schneider

THE MAN I married in 1963 had been estranged from his family, except for his mother, for many years. A kind and generous man, Douglas was the nearest person to an agnostic I had ever known. He would tease me about my spiritual "third ear" (his term).

His mother, Jessie Scott Dennis, had been an extremely talented pianist. She and her husband, Ernest Douglas Dennis, and their three children had immigrated in 1912 from Sheffield, England, to the United States. There was never enough money for the concert grand piano that was her heart's desire. But finally on his parents' 25th anniversary, Douglas bought his mother her Steinway.

The years passed and his mother became deaf and nearly blind. She lived in Deming, N. Mex., with a companion in her own home.

Douglas' sister, Jessie Margaret,

gave the piano to their brother Stanley's daughter. Douglas was hurt because he had a daughter of his own now. His hurt deepened after he learned his mother had been told the piano was taken to Dallas to be tuned. Harsh words were spoken and an open break ensued with his brother and sister.

We lived in California and Douglas saw his mother only on his vacations. He expressed the fear that he would not be notified when she died.

One Saturday in 1963 Douglas suddenly turned to me and asked, "Do you hear anything?"

"Nothing," I replied. "Should I?"

"I don't know," he said. "Someone is playing Handel's *Messiah*, but it's so far away." The composition was his mother's favorite.

He called his mother's home and was told by the housekeeper that his mother had just died. He had not been notified of her illness.

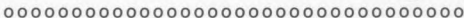
Since Douglas had demonstrated a "third ear" of his own, he never again teased me about mine. He passed away in 1980.—*Post Falls, Idaho.*



REMAINS BARE PANDA'S AGE

CHINESE paleontologists discovered a fossilized upper jaw containing three teeth dating back about four million years, according to Xinhua News Agency. Conferring scientists believe their findings are the world's oldest remains of a giant panda.

PSI and the Art of Magic



Magicians use trickery to imitate paranormal effects — but sometimes paranormal effects trick magicians.

By Loyd M. Auerbach

MANY TODAY THINK of the magician as the “enemy” of psychical research and researchers thanks to the efforts of a few crusading magicians who attempt to focus attention on their ability to duplicate psychic feats and on accusations of fraud. Actually a close relationship between the field of parapsychology and the art of magic and illusion has always existed. Many of the early psychical researchers were magicians, either by profession or by avocation, and a good deal of attention has been focused on the exposure of fraudulent mediums and psychics by magicians.

Today there are a number of “friendly” magicians and mentalists. I should know since I am both a parapsychologist and a performing magician. Giving me this unique viewpoint has placed me in the middle of the two communities more than once. There is fertile territory to be explored in the in-

between area of magic and parapsychology.

Much emphasis has been placed — mostly by a handful of critics — on having conjurers as consultants for every experiment. Researchers probably could consult magicians on the experiments’ setup though certainly not on *all* experiments. There are experimental situations where magical know-how is irrelevant compared to other expertise. During the setup of an experiment this kind of knowledge might help in constructing controls against sensory leakage and fraud. Most experimental methodologies today control access to targets and control experimental equipment for manipulation. Contrary to what the magician-critics put forth, most PK experiments do not involve contact at any point with the target substance; they use Random Event Generators, piezo-electric materials and so on.

A magician is not the most appropriate person to consult in the

experimental condition in which a computer is selecting targets and running the experiments, where there is no task involving any sort of possible manipulation of targets or evaluation by human beings. This is not to say that computer-driven experiments are fraud-proof. A computer expert or an electrician (to assure that the electrical system can't be tapped into and the computer's operation disrupted) is a more fitting consultant than the magician. Parapsychologists should choose consultants by the kinds of information they have to offer and their appropriateness for various experimental methodologies, not by their abilities to perform tricks.

Magicians are not the ultimate experts. I have learned from being among magicians that there is a limit to their (and my) knowledge. A magician who claims he can't be fooled has already fooled himself. Since there are new magical effects available on the market all the time, new twists on old techniques or perhaps even a new sleight-of-hand move (or new series of moves), it is unreasonable to assume that any magician knows *everything* and can catch *all* possible false moves and gimmicks.

There are so many different effects and moves in magic that no one person could really know them all. Therefore a magician consultant, while perhaps more capable of spotting fraud, is not the end to all

our problems of control. As a parapsychologist one must keep this in mind when deciding on consulting a magician or when learning magic for oneself. A little magical knowledge can be a dangerous thing; it might make one a bit too cocky. Knowing a few tricks and being confident that that's all there is to it may make you even more vulnerable to attempted fraud than before.

* * *

MORE important than learning how a few tricks are done is learning the psychology behind why the effects are convincing. Magicians must know more than just how to fool someone. We also have to learn why that person's perception doesn't allow him to see what is really going on and we must learn how to turn such principles to our advantage. Perception is the process whereby the brain translates signals from our senses into data we can use. What the eye actually sees and what the brain tells you the eye sees may be two completely different things.

Any single event can be seen in a variety of ways due to various influences on the perception of the observer. The actual illusion of something happening (or not happening) appears in the human brain. According to magician Harry Blackstone, Jr., in *The Blackstone Book of Magic and Illusion* (1985):

All illusions ultimately take place in

the mind of the person who perceives them. They are the result of the brain's interpretation (or misinterpretation) of clues that it receives from the usual five senses. These illusions are, at the same time, both positive and negative in nature. They are positive illusions in the sense that the audience sees something which, in reality, does not exist, and they are negative illusions in that the audience does not see something (by overlooking it, or misinterpreting it) that does exist.

Perception depends upon learning. We learn to see the world in a particular way. In effect the process of learning how to perceive things in one environment may not translate well when we are faced with input that doesn't relate to that original environment. We therefore learn to expect things to behave in a certain way and may even unconsciously ignore happenings that make no sense given what is "normally" expected.

Perceptual expectancies can be superimposed over the way objects and events actually, objectively exist giving us an often distorted perception. Past experience, current and past motives, the context of the event or suggestion can make you perceive things in ways that may or may not actually reflect reality. We see what we want and what we expect to see, especially when the event is of short duration and happens in an out-of-the-ordinary way.

An illusion may be built to take

advantage of the ways we are taught to see shapes so that a seemingly hollow cube is actually a different shape on the inside than on the outside and is hiding something unusual. Or the sound of a coin falling into a cup when a magician drops it out of his hand makes you think you actually saw the coin materialized from thin air. By using certain movements (like attracting your attention to the wrong but logical place for a coin or ball to be transferred from hand to hand) a magician can misdirect your attention since you expect things and people to behave in a certain manner.

Young children make a more difficult audience for magic that uses misdirection and perceptual expectancy since children may not have fallen into the learned perception pattern that allows a particular effect to operate. In fact having children around the laboratory as the ones who always seem to know what the magician is doing (and are ever so quick to gleefully point it out to everyone...loudly) might bring an added control that could be tough for the professed "psychic" to object to.

In relation to psychic experiences we all expect the expected. When something out of the ordinary happens and challenges our learned patterns of perception or of the way objects and people normally behave, many of us either ignore the

event (consciously or unconsciously) or try to make it fit "normal" experience. When we try to explain an unusual experience we haven't been trained to deal with, we may come up with a psychic explanation since the experience is similar to ones we've read, heard about or seen on television. Just because the experience is similar to what may be called psychic experiences, however, doesn't mean it is psychic.

If in a supposedly haunted house coins drop from the ceiling, should one assume a spirit is dropping pennies from heaven? Or should we check to see if someone tossed the coins over his shoulder with a move that was hidden by the body? If a single room in this house is extremely cold, should we assume spirits are chilling us to the bone, or should we check for a source of cold such as a draft through the floorboards?

If I were to see an apparition floating in front of me, shouldn't I check to see if it's only a reflection on the window I'm looking at? Are those sounds I hear in my home actually footsteps or is the house settling? Am I expecting, wanting something to happen in a paranormal vein because of some psychological need I have, and misinterpreting a series of normal, though unusually timed, happenings? Or is something paranormal actually happening, spurred on by my own psi abilities because of that same need I have?

I don't want to sound too skeptical, but to study the so-called paranormal, especially as a scientist, one must first isolate that paranormal happening. People do misinterpret things and there have been frauds both in and out of the laboratory. So we have to be careful about what we do label as psi. Once we have eliminated as much of the misinterpretation and other ordinary circumstances, then we can get a better grasp of what is happening and help the person deal with the experience whether normal or paranormal. What magic does it train one to be an observer of the ways people view situations and interpret what they experience/observe.

* * *

GIVEN that you and I both know that the human mind is capable of misinterpretation, that perceptions of a given situation can be altered, and that there are people who make things up (whether consciously or unconsciously), we need to take a look at how to assess the "facts" of any given situation. With most psi experiences there is rarely any objective evidence of influence on people or the environment. In the case of apparitions and hauntings there is rarely physical evidence. For example a person may conjure up in his own mind the hallucination of an apparition which may then be transmitted to or picked up by others in a telepathic

fashion. Or one or two people in a group may be sensitive enough to pick up information on the history of a location in a haunting case to "see" something with others again getting the same information from those people doing the initial pick up. Or suggestion by one could cause the others to think they see or experience the same thing.

In the case of poltergeist experiences misinterpretation can play a major role. The picture that falls off the wall could be a result of a truck's rumbling down the street, even in situations where there are other occurrences more likely attributable to psychokinetic influence.

It is important to dig deep into what a situation can say to us if we are to come to an understanding of what's going on. Being a magician gives one an alternate information base that enables you to understand how normal events might be seen as paranormal ones.

A magician might do an effect which plays on the way we, in Western culture, expect things to work. In many card tricks the magician plays on the expectations of the audience as he shuffles cards in what may look like an ordinary way that would be extraordinary according to our experience with cards. The investigator of spontaneous cases must keep an eye out for similar influences on his perceptions and the perceptions of all involved. The psi researcher must make doubt

ly sure that what he's observing during an experiment is not colored by either his learned perceptual expectancies or his expectations of what is supposed to happen during the attempted psi event.

In the art of magic the term "misdirection" refers to the deliberate focusing of the attention of another where the performer wants it to go. Where misdirection is deliberate in a magical effect, misdirection may be purely accidental in the psychic experience, especially in the situation of object movement. The attention of the observer may be focused on the *wrong* place to clearly see something happen.

In poltergeist cases the movement of objects is often noticed out of the corner of the eye or after most of the movement (i.e., the take-off of an object into the air) has occurred. This may be a function of the dynamics of the poltergeist experience, that the attention of all concerned needs to be focused elsewhere before something will happen, although there have been reports of the full movement of the object being seen. If there is a noise from one place of the room (the crashing of a glass against a wall, for example), attention shifts to that location while suddenly something could happen in the other part of the room previously scrutinized.

Magicians understand that when a more intense stimulus appears on the scene (more intense visually,

auditorally or otherwise than what was just holding our attention) our focus will undoubtedly shift to that new stimulus. The sudden clattering and smashing of metal and glass objects by a clumsy assistant may enable a wily magician to walk an elephant off the opposite side of the stage. As Blackstone and many others have so aptly pointed out, we pay attention to those things that most interest us, whether they are novel stimuli just called to our attention or stimuli that fit in with human behavior.

People do have certain expectations in their experiences and this awareness that people do misperceive and misinterpret ordinary happenings is important. James Randi pointed out that a simple suggestion of paranormal events is enough to cause people to notice and report previously unnoticed "unusual" events. When a certain metal-bending psychic has been on radio or television, reports have come in from people noticing that their silverware was bent. But how many of those people took notice of the bends in their spoons and forks before they were told to do so by the psychic? Careful assessment is needed of all subjective paranormal experiences if we are to help people understand what is going on in their lives, paranormal or not.

* * *

IN MOST apparition and haunting cases the reliability of testi-

mony is the paramount question. If the experience was *real* to the experient, then fraud is generally ruled out. It is also important, however, to check the stories of any and all witnesses. Though it is unusual it is not impossible that someone else used various means to fool the experiencers of the apparitional sighting. Fraudulent Spiritualist mediums for years used various methods to fool their clients into believing they had encountered the spirits of the dead.

For example, mediums used a variety of information sources from investigating the background of clients to picking their pockets and gleaning information from their wallets to come up with "messages" that would be accepted as genuine. They used luminous objects such as furniture to move on command to convince their sitters of the authenticity of the contact.

The experience was a real one to the sitters at the seance, but one caused by fraud on someone else's part. In other words it is a genuine, though subjective, experience — what Vernon Neppe calls the "subjective paranormal experience."

In poltergeist cases controls can be placed in the situation to help rule out fraud on the part of one or more persons. There are several ways to keep track of the potential for fraud in a poltergeist case. Since no one investigator can see all points of a room at all times, it is helpful to

keep track of the people involved rather than trying to watch all the objects. It is important that the people who could cause fraudulent effects be watched for movements that could relate to the movement of objects. For example, the movement of a hand near the cord of a lamp that soon after falls to the floor could very well mean that the person tugged the lampcord and therefore the lamp while you had your attention focused away for a split second.

Electronic/video monitoring of movements can be of great help, but only as long as one realizes the limitations of a camera's static angles and knows that a skilled fraud might still be capable of getting past such a control. Keep in mind also that where a camera is focused on a small area, it is not necessary for the camera or the target area to be tampered with. It may be easier to duplicate the target object(s) at another location, videotape or film the desired movements and switch the tape or the film for the "real" one at some point.

The investigator needs to check for potential fraudulent setups and so must look for odd movements of people in the setting. When controls are set up to guard against one kind of fraud-producing activity, it is possible that a bright person can overcome those controls. The bright investigator must continually update his controls.

RESearchers also should learn a bit about the basic psychological principles of magic and the reasons magic and illusion work. This kind of knowledge, as well as knowledge of the principles of the variety of effects one might perform (from cards to coins to mental magic to effects with ropes, silks and liquids), will be better ammunition against potential fraud than one could ever gain by learning how bends are made in keys and spoons. It's not as important to learn how someone bent a key as it is to learn why the bending was convincingly real.

Nineteenth-Century magician Robert-Houdin said that a magician is only an actor pretending to be a magician. Some magicians can get away with light acting, but others really need to be convincing. Mentalists, those who practice the art of mental magic or pseudo-psychism on stage, have to convince the audience that they are truly psychic and possess miraculous abilities. They may or may not state that they are psychic (usually they do not), but the message the audience must receive is that the performer is able to control psychic "forces."

To be utterly convincing to the audience, the mentalist when on stage may have a frame of mind in which he believes his own abilities are real. This temporary "belief" in psychic or magical power may explain a few incidents reported to me

by my fellow magicians.

It seems that psi is spontaneous and goal-directed even during the performance of a mentalism or magic act. Magicians and mentalists I know have offered anecdotes about receiving bits of information about audience members for which they had no source. If the information popped into their heads while performing, they would use it almost immediately. If correct the new information would help to convince the audience of the miraculous nature of the mentalist's powers. If the information is incorrect, the mentalist has an "out." He can say ESP is not reliable 100 percent of the time. This only serves to make the mentalist's act more believable. For while mentalists supposedly relying on ESP or PK fail now and then, magicians' props and effects always have to work since that's magic.

Magicians and mentalists both do rely on props and gimmicks, though the mentalist often relies more on audience participation and response than on mechanisms. Not all magic is based on sleight of hand, as any book on magic will tell you. Magicians and mentalists often use what look like ordinary objects whether they are decks of cards, shipping crates or empty buckets. These objects may be designed in such a way to look absolutely ordinary, yet be designed to perform a single function during the presenta-

tion of a magical effect, such as the "empty" transparent box that suddenly fills with the form of an animal. Remember, though, that it's impolite to ask to see the magician's props. He's there to entertain you, not to "fool" you.

A few magicians I've met have expressed their bewilderment not only at the anomalous but true information they find at their fingertips at times but also at situations in which to their eyes the effect they are working cannot possibly be completed due to a malfunction in the gimmick. Magicians don't have the mentalist's "out" of "PK and ESP don't always work on command" (hence the use of the term "experiment" more often than the words "effect" or "routine"). They often have to think up ways to cover any problems that they may run into with their equipment with fancy moves or quick quips. Imagine the amazement of a magician whose piece of nonworking equipment functions anyway when he knows full well it shouldn't.

This conjures up the idea that we can be led into a temporary belief system wherein psi may be facilitated. In effect this is what magicians and especially mentalists can do for themselves with psi generally showing up with a bit of goal-direction, the goal being to give the mentalist's act an added "oomph" with the additional information or to save the magician from a poten-

tially embarrassing situation with a failed effect.

Magicians might be open, therefore, to participate not only as consultants in experimentation or spontaneous case investigation but also as participants in the experiments themselves.

I have experienced a different attitude in contacts with self-proclaimed skeptics and critics. Since I am a performing magician, such people are more apt to listen to

what I have to say because my own observations and opinions are based on a broader range of knowledge than that of the typical researcher or true believer they encounter.

The art of magic has implications for all areas of psi research, investigation and application. It can enrich the researcher's knowledge and help him design sound experiments. It can also ease the communication between parapsychologists and their critics.



SEARCH FOR A RING

By K. L. Jones

FINDING a needle in a haystack probably seemed an easier task than the one facing Daniel Carey of Worthington, Mass. The task he faced was finding his wedding ring in a landfill used by the town as a dump site. The ring, Carey believed, had been accidentally knocked from a kitchen counter into a wastebasket by the family cat.

Taken to the dump site by driver Greg Hurlburt who had hauled the city's trash, Carey confronted a pile 70 feet long and six feet high consisting of thousands of white trash bags like those he used. Fortunately, Hurlburt pointed out the

section where he believed he had dumped the load of garbage most likely to include Carey's. When Carey spotted the lid from a can of paint he had used, Hurlburt was able to zero in on Carey's garbage. Four bags were located, one of which burst before its contents were examined. At that point Carey was convinced the search was hopeless but Hurlburt continued rooting through the pile. After two more bags were opened, the ring fell to the ground.

Carey was quoted by Associated Press as being reluctant to touch the ring when he saw it. "I thought I was seeing things," he said.

PREDICTING THE IMPOSSIBLE

While the family believed Alex was safe and the war almost over Betty's ESP warned of danger.

By Lawrence Cortesi

“I WAS always told that my sister Betty was clairvoyant but I never paid much attention to the claim,” Alex Bloom said. “It wasn't until I came home and read those V-letters that I realized her true psychic ability.”

Alex was talking about Betty's unique displays of precognition and telepathy during World War II. These had been remarkable for two reasons. First, solid evidence documented the occurrences and second, her paranormal visions dealt with events that had seemed quite unlikely to happen.

Betty's brother Alex had been an officer in the United States Army and serving overseas at the time his sister voiced these strange premonitions. She would first proclaim that her brother's life was in danger when in fact there seemed no prospect of danger whatever. Later she



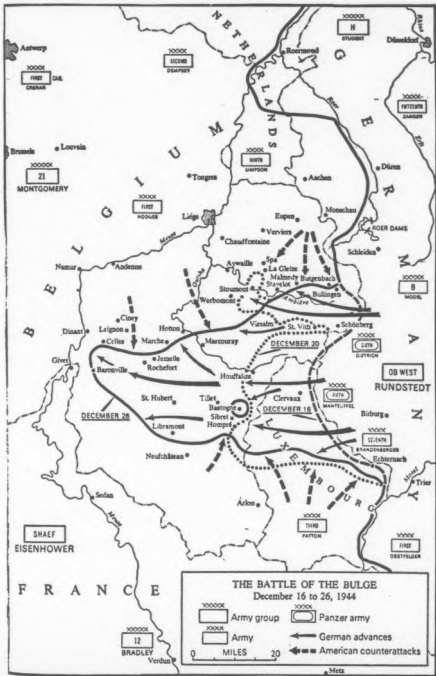
Alex Bloom, a second lieutenant in the infantry during World War II, served in Europe at the time of Battle of the Bulge.

would declare, at a time when he should have been in dire peril, that Alex had survived the danger.

At the time — 1944 — Betty's husband Leonard Solomon, along with her family, considered her intuitions ridiculous. They could not guess that she would foresee future events directly related to her brother and she would also psychically visualize a wartime battle that was one of the most astonishing surprises of World War II.

* * *

ALEX BLOOM, originally from Jamaica, L. I., N. Y., was





Leonard Solomon was irritated by premonitions voiced by his wife Betty, Alex's sister. Although skeptical he wrote V-letters to Alex to verify her claims.

among the thousands of young men who entered the military forces during World War II. He trained as a cannoneer at the artillery base in Pensacola, Fla., rose quickly through the ranks and won an appointment to officer candidate school, earning a commission as second lieutenant.

The army shuttled Lieutenant Bloom from one post to another in the United States but Alex wanted to join a combat unit and get into

The V-letters did not reach Alex Bloom because the first was written at the start of German offensive and the second after he had been taken prisoner.

the fighting overseas. Finally, in the summer of 1944, he was sent to Scotland where he joined the Fourth Infantry Division's 12th Infantry Regiment as the executive officer of H Company. But he saw no combat. His unit moved to England, then France, then Belgium, but always after the military campaigns in these areas had ended. He never engaged the enemy in battle and wrote home regularly to assure his family that he was safe.

"A lot of guys who were in heavy fighting lied about it," Alex said. "They didn't want to alarm their loved ones. In my case, however, I was truly free from danger. I was

always moved to an area in Europe where no fighting was going on."

Bloom's family, of course, never knew Alex's exact whereabouts, having merely an APO address which indicated that he was somewhere in Europe. Still, since they had not read accounts of battles that involved the Fourth Infantry Division, they were somewhat at ease.

In November 1944 Lt. Alex Bloom's 12th Regiment moved to Bastogne in eastern Belgium and a few weeks later to the quaint town of Echternach in northeast Luxembourg. The Fourth Infantry Division had been assigned to the powerful Third Army under Gen. George Patton. Alex found this

new post as quiet and safe as Bastogne with not the remotest prospect of engagement with the enemy.

"The town was small and comfortable," Bloom recalled. "The army put us up in a beautiful chateau where we had soft beds, neat quarters and good food. We even had maids to take care of our rooms. There was no chance of any combat in this area."

The 12th Infantry Regiment had come to a perimeter in eastern Belgium and northeast Luxembourg known as the Ghost Front. This defense line extended for about 60 miles, beginning at Monschau, Belgium, in the north and ending at Echternach, Luxembourg, in the south. East of the line were the



German infantry and artillery moved into the Ardennes forest on the morning of December 16, 1944, overrunning American positions.

dense, often mountainous Ardennes forests which separate Belgium and Luxembourg from Germany. These woodlands, from 20 to 30 miles in depth, had no good highways or rail lines and thus served as a deep natural barrier between the Americans on the west and the Germans on the east. If or when the Americans launched their next offensive, they would have to advance over the more favorable terrain north of Monschau or south of Echternach.

The German forces, quite battered by mid-December 1944, seemed in no position to carry out any military operations along the Ghost Front. In fact, nobody in Europe expected the Germans to do anything but dig in east of the Ardennes to await the next Allied offensive. Thus, the Americans had stationed fewer than three divisions along the Ghost Front, leaving the 60-mile perimeter only weakly defended.

News reports confirmed the quiet along the eastern borders of Belgium and Luxembourg. For weeks there had been no sign of German soldiers or air squadrons in the area. The possibility of combat on this front seemed as remote as combat at a stateside army site like Fort Dix, N. J.

* * *

YET, IN this same mid-December of 1944, Betty Bloom Solomon, 4000 miles away, began to have uneasy feelings about her

brother, premonitions that he was in serious danger. If Alex Bloom in the quaint village of Echternach had heard this, he would have laughed outright. Nevertheless, Betty remained adamant: Her brother would be in mortal combat with the Germans before Christmas, only 10 days away.

She also told her family she had seen Alex in a new place. (They did not know he had moved from Bastogne to Echternach.) She described his new post as a village of quaint dormered houses and crooked streets set in a landscape of rolling hills, pastureland, pine-studded slopes, narrow winding roads and rippling streams. She was describing Echternach — although she had never seen the town and didn't know Alex was there.

Betty Solomon seemed to stand alone in her precognition. No one else saw any prospect of further combat in western Europe before the spring of 1945. Gen. Dwight D. Eisenhower, commander-in-chief of Allied forces in Europe, along with members of his staff considered the 60-mile Ghost Front a dormant line along the Ardennes where no fighting would ever take place, especially during the winter months. In fact, during the second week of December, Eisenhower and some of his staff had flown out of France to spend Christmas in England. Other high-ranking officers had left their units to spend Christ-

mas in London, Paris or Antwerp. Some had even flown back to the United States for the holidays.

Hordes of soldiers got frequent leave from their posts on the Ghost Front. From Alex Bloom's 5000-man 12th Infantry Regiment, nearly 3000 were on leave on December 15, 1944. Alex considered himself one of the lucky ones who would go to Paris on leave at Christmastime.

No one, apparently, except a few uncanny clairvoyants like Betty Bloom Solomon, foresaw the impending Battle of the Bulge, the most vicious battle the Americans would fight during the entire European war. Even the Germans were unaware of the looming Nazi offensive against the Ghost Front, save for the commanders who would lead the infantry and tank units through the Ardennes forests. When Adolph Hitler called these generals together to explain the plan for the sudden thrust into Belgium and Luxembourg, he told them that the operation was top secret. Any of them who revealed the plan to anyone would be shot.

* * *

DURING World War II, the postal service provided special forms for overseas correspondence. These were called V-letters. After they were mailed, the forms were photographed on a strip of 16mm film 100 feet long. The film strip, containing 1700 messages and enclosed in a cardboard container,

weighed less than six ounces whereas a similar number of letters by ordinary post would have weighed about 50 pounds. With this system, the postal service could airmail millions of letters in minimum space. When the film reached its destination, prints prepared from the photographed messages were delivered to the addressees in the ordinary way.

At the very hour the Germans launched their Ardennes offensive on the morning of December 16, 1944, Betty Bloom Solomon was having another vision. She saw her brother with his face and uniform covered with white dust and then an image of Alex falling down a flight of stairs. Uncannily, at that moment, German guns were blasting a building in which Alex and other soldiers were holed up. The bombardment had blown in the walls, covering the soldiers with white plaster dust from the ceilings. Many men were wounded and Alex, attempting to help a wounded sergeant, had stumbled down a staircase. Betty not only had foreseen her brother's danger but was even viewing the battle.

Betty's forebodings had irritated her husband Leonard. In view of countless reports that only serenity prevailed on the Ghost Front in mid-December 1944, he considered his wife's omens totally nonsensical. He wrote his brother-in-law a V-letter that day, opening the cor-

respondence with: "This is an experiment in telepathy." He went on: "It is now five minutes before midnight [moving into December 16] and Betty has an intense feeling that you are in grave danger at this moment. . . that you are frightened."

Betty could not have been more correct. Echternach was five hours ahead of Long Island time, and even while Leonard was writing the letter, a vicious German artillery barrage was raining down on Alex's position.

Leonard finished the letter with the request: "Please send any information to confirm or deny any of this. Please follow with precise details."

Of course, Alex Bloom never got the letter. The enemy had made an astounding, unexpected penetration into the Ardennes forests and hundreds of American soldiers were killed. Within hours of the German attack, Capt. James McDonald found himself the last ranking officer in Lt. Alex Bloom's mauled First Battalion, now down to 200 men from a complement of over 500. McDonald directed defenses for three days before retreating with a mere 120 men into an Echternach hat factory. Here the battered survivors of the battalion fought for two more days, surrounded by hordes of enemy troops and tanks.

By December 22 these men, now down to fewer than 100, were exhausted and out of food, ammuni-

tion and water. When German guns began to tear apart the walls of the hat factory, McDonald had no alternative but to surrender. By nightfall the German victors were marching the men eastward on the way to a prison camp in Germany. Bloom was at least alive and he had not been wounded.

On Christmas Eve, Betty Bloom Solomon calmly announced that her brother was no longer in danger. She saw him walking uninjured through a peaceful countryside. In reverse this time, Leonard again chastised his wife. According to news reports, heavy fighting continued inside Belgium and Luxembourg in this Battle of the Bulge. The American government admitted that thousands of men had been killed, maimed or taken prisoner and conceded that the German offensive was still in full progress.

On Christmas Eve, Leonard Solomon wrote another V-letter to Alex Bloom. He opened it: "The news reports indicate that this must have been a hell of a Xmas season for you. Well, Betty's intuition reports that though you were in grave danger last Saturday night and on last Thursday, you didn't get done in and let's hope she's right about the latter. . . ."

Alex didn't get this second letter either because by Christmas Eve he had been assigned to a prisoner of war camp. He was later sent to a prison in Poland. When Russian

troops were approaching the area from the east, the German captors fled westward with their prisoners to Stalag 17A in the town of Muesburg near Munich. Here, on April 26, 1945, American soldiers of the Third Army liberated Alex Bloom and his fellow prisoners.

Obviously, Alex had no idea of the contents of the V-letters of December 16 and 24, 1944. And of course the Blooms on Long Island had no knowledge of the battle at Echternach from December 16 through December 22. Only two weeks later did they get a telegram notifying them that Lt. Alex Bloom was missing in action.

This news shocked the Blooms and seemed to rule out Betty's intuition that Alex was "not done in." The family was sure that Alex was dead, lying in some remote patch of the Ardennes where he would never be found. Then, in April 1945, the

army sent another telegram which said that Alex was a prisoner of war and that he was safe and well.

Several weeks after he had been separated from the service, the army sent Alex his belongings which had been retrieved at Echternach after the Battle of the Bulge. His footlocker still contained all his things, including his camera and his money. The army also sent him the two V-letters Leonard had written. They both had been prominently stamped: "Undeliverable. Return to sender."

On December 16 Alex Bloom was indeed "in danger" in the first hour of a six-day unexpected battle which he miraculously survived. And, by Christmas Eve, he was not "done in" because he was on his way to a German prison camp. In both instances, Alex Bloom's sister Betty had accurately intuited these unlikely events.

DOUBLE WINNERS

By John Ellis Sech

ON NOVEMBER 2, 1985, Andrew Hunter and his wife Alberta won a combined jackpot of \$1,596,044 when the numbers 9, 18, 20, 26, 28 and 40 were drawn in that night's Ohio Lotto game. What made the Hunters' winning so unusual was that both had independently selected the winning numbers and had bought their tickets without each other's knowledge.

According to lotto statisticians, the odds of one person's correctly

guessing the six winning numbers are one in 3.8 million. A spokesperson said the statisticians "don't know how to compute such a bizarre situation as a husband and wife picking the right numbers."

The Hunters don't really seem preoccupied over their double good fortune. They seem content with the fact that once a year for the next 20 years they will receive a check for the amount, after taxes, of \$63,841.76.

BOOKS

NEWS & REVIEWS

by Jerome Clark



MONSTER OF THE CONGO

WHAT MAY BE the first published reference to a living dinosaur appears in a book published in 1776. Its author, Abbe Lievain Bona-venture Proyart, was a French missionary who with his fellow clerics was bringing Christianity to the peoples of central Africa, in what would become the nations of Gabon, Cameroon and the Congo.

Proyart wrote that while passing through a forest the missionaries noted the track of an animal "which was not seen but which must have been enormous: the marks of the claws were noted on the ground, and these formed a print about three feet in circumference. The arrangement of the impressions indicated that the animal was walking, not running; the distance between the footprints measured seven to eight feet."

These curious remarks appear in a book notable for the accuracy of its descriptions of other biological phenomena which the French priests were among the first Europeans to see and record. Although never observed, the animal was a source of wonder to the missionaries who knew that hippopotamuses and elephants don't have claws. What could the creature have been?

The mokele mbembe, perhaps. (That's pronounced mo-kay-lee mmmbem-bee.) That is what the French biologist Bernard Heuvelmans, the founder of cryptozoology (the "science of hidden animals"), thinks and so does University of Chicago biologist Roy P. Mackal, author of *A Living Dinosaur?* (E. J. Brill, New York, N.Y., 1987, 340 pages, \$24.95). Heuvelmans wrote a book on the mokele mbembe, said by witnesses to resemble a small long-necked dinosaur; the book, *Les Derniers Dragons d'Afrique (Africa's Last Dragons)*, published in France in 1978, unfortunately has never appeared in an English-language edition. Mackal's is the first full book in English on the subject, although the alleged creature has been discussed in chapters of books by such pioneering cryptozoologists as Willy Ley and Ivan T. Sanderson.

Sanderson, in fact, claims to have seen one while on an expedition to West Cameroon in 1932. Mackal believes him, though he cautions, "Sanderson started his career as a brilliant zoologist (in my opinion), but, over the years, became more and more sensational and exploitative in his writings. Nevertheless, based on my contact with Sanderson, I believe he was no one's fool, and

rarely deluded himself, regardless of how unscrupulous he was in his later writings."

Sanderson, in the company of American naturalist Gerald Russell, had arrived at Mamfe Pool on the Mainyu River, where they found many caves in the clifflike river banks. Many of the caves were wholly or partially flooded with water. Inside one of the caves they heard a loud disturbance as if enormous beasts were fighting. Sanderson and Russell then saw part of something larger than a hippopotamus break the surface, then submerge a moment later.

Later, as the two explorers neared the confluence of the Cross River, they saw "vast hippolike tracks: although there were no hippopotamuses in the area." They were certain the tracks were not those of a crocodile. Native informants told them that a creature named "embulum bembe" (Sanderson's spelling) lived in the area and drove the hippos out. In 1971 Sanderson told a young herpetologist who while doing fieldwork in central Africa heard reports of a similar creature that what he had seen in the water was the animal's head, which "was bigger than a whole hippo, and the tracks were sauropod."

In 1932 Sanderson was probably unaware of the long tradition of mokele mbembe, although other zoologists before him were paying attention to it and taking the reports seriously. In 1912 the great German naturalist Carl Hagenbeck wrote, in his book *Beasts and Men*, of accounts from the interior of Rhodesia of an "immense and wholly unknown animal . . . half elephant, half dragon," said to dwell in the great swamps. "From what I have heard of the animal," he said, "it seems to me that it can only

be some kind of dinosaur, seemingly akin to the brontosaurus. As the stories come from so many different sources, and all tend to substantiate each other, I am almost convinced that some such reptile must be still in existence." Hagenbeck actually sent out an expedition to search for the animal, but the explorers, who fell victim to disease and hostile natives, were unable to make it to the site.

Not long afterwards the German government sent Capt. Freiherr von Stein zu Lausnitz on a scientific expedition to what is now the northern Congo. While there, the captain heard independent reports from reliable informants of an animal called mokele mbembe. In a report on his expedition, von Stein zu Lausnitz summarized what he had learned of the mysterious beast's appearance:

"The animal is said to be of a brownish-gray color with a smooth skin, its size approximately that of an elephant; at least that of a hippopotamus. It is said to have a long and very flexible neck and only one tooth but a very long one; some say it is a horn. A few spoke about a long muscular tail like that of an alligator. Canoes coming near it are said to be doomed; the animal is said to attack the vessels at once and to kill the crews but without eating the bodies. The creature is said to live in the caves that have been washed out by the river in the clay of its shores at sharp bends. It is said to climb the shore even at daytime in search of food; its diet is entirely vegetable. This feature disagrees with a possible explanation as a myth. The preferred plant was shown to me; it is a kind of liana with large white blossoms, with a milky sap and applelike fruits."

In 1979, while studying crocodiles in Gabon, James Powell collected reports of an identical animal from a number of sources. Later, back in the United States, he told Mackal about his findings. Mackal, who is our country's best-known cryptozoologist and author of two earlier books on the subject, was interested and in 1980 he and Powell embarked on an expedition to the Congo to find out more. In October 1981 Mackal returned on a second expedition.

A Living Dinosaur? is a vastly entertaining account of those two expeditions, told with gusto and humor. Read simply as an account of an amazingly difficult, dangerous voyage into one of the remotest regions of the modern world, the book is hard to put down. Mackal certainly knows how to tell a story. But looming large over all this is what Heuvelmans in his introduction calls potentially "the greatest zoological discovery of the 20th Century — indeed of any century."

Mackal and his colleagues did not see the creature, but they heard numerous reports and once they were shown a trail of broken branches and crushed underbrush said to have been left by a mokele mbembe. They also heard of several other large, unknown reptiles, the emelanotouka (killer of elephants), a kind of triceratops; the mbielu mbielu (the animal with planks growing out of its back), a stegosaur; nguma monene, a snakelike dinosaur; and one or two others.

All of this is fantastic, of course, but Mackal, as readers of his previous books know, is no fool. Unlike many scientists who immerse themselves in unorthodox inquiries, he never forgets he is a scientist; he is always meticulous, cautious


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OTHER REVIEWS

THE MONUMENTS OF MARS by Richard C. Hoagland, North Atlantic Books, Berkeley, Calif., 1987, 331 pages, \$14.95, paperback.

A science writer and onetime science consultant to CBS News during Project Apollo's moon flights, Richard Hoagland first saw the controversial "face" on Mars when the Viking Orbiter photos were sent back to earth during the summer of 1976, shortly before the Viking probes landed on the red planet's surface. Like everyone else at the press briefing, he accepted the NASA spokesman's dismissal of the "face" as an illusion of light and shadow.

Several years later he learned of the work of two computer-imaging specialists, Vincent DiPietro and Gregory Molenaar, who had rediscovered the NASA photos of the "face" and, on undertaking an independent computer analysis of them, had determined they were pictures of a real object and not an illusion.

Hoagland subsequently put together his own team of scientists whose investigation supported the conclusions of DiPietro and Molenaar. But during that investigation Hoagland became convinced there was more than a "face" in those NASA photos; he was certain he had found the ruins of a "city."

A "face" could perhaps have been

carved from that mile-wide rock by the thin winds of Mars — but a city? That's more speculation than DiPietro and Molenaar care for. Feeling that the "face" is mystery enough, they have carefully disassociated their work from Hoagland's speculations.

The Monuments of Mars describes the features Hoagland sees — the reader is invited to look for them in the book's many photos — and details the studies he and others have made of them.

You may have trouble seeing Hoagland's "city" in those photos. Like Lowell's famous Martian canals, the "city" may be more an artifact of the mind than an actual Martian ruin. The idea of an intelligent race on Mars some 500,000 years ago and, moreover, one whose appearance, to judge by the "face," is markedly like our own flies in the face of conventional wisdom.

In any case, a definitive answer may be forthcoming in just a few years.

Summer 1988 will see the first of several Soviet probes launched toward Mars. The 1990 probe is slated to carry a robot rover capable of moving about on the surface. It will arrive almost concurrently with the American Mars Observer, a TV-equipped satellite intended to orbit Mars and send back pictures of whatever is on the surface. That satellite will inevitably pass over the region of the "face" and the "city."
— *George W. Earley.*

THE INFINITE BOUNDARY by D. Scott Rogo, Dodd, Mead, New York, N.Y., 1987, 336 pages, \$17.95.

Possession, the taking over of a person's normal personality by another, has long been a subject familiar to

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theologians, psychiatrists and writers of occult fiction. Psychical researchers have also devoted much thought and study to the subject, though this fact is not nearly so well known. Even among parapsychologists, few are aware that some of the best work on the subject has been done by members of their own profession.

The purpose of *The Infinite Boundary* is to remind us of this forgotten research into the boundary between common mental illness and the realm of the paranormal. The story starts in the early 1900's, when James H. Hyslop of the American Society for Psychical Research uncovered the case of Frederic Thompson, a jeweler who was convinced that he was being controlled by the spirit of the deceased landscape artist R. Swain Gifford. Hyslop saw nothing in the man's story to suggest more than paranoid delusion but to be on the safe side he decided to do a little checking. He first took Thompson to a medium who, without being told anything about the case, revealed a number of facts that supported Thompson's story. Later Hyslop discovered that some of Thompson's sketches matched unfinished and never-exhibited paintings left by Gifford when he died. Others represented scenes that Gifford was quite familiar with but which Thompson had never seen.

Over the years a number of similar cases came to Hyslop's attention, causing him to conclude that the presence of the dead may be a contributing factor in some cases of mental illness. Three of Hyslop's associates, neurologist Titus Bull, psychologist Walter F. Prince and clergyman Elwood Worcester, continued this work after the investigator's

death in 1920, concluding with him that spirits of the dead may play an unrecognized role in certain cases of pathological behavior.

The book tells the story of this research, complete with case histories. To bring the information up to date, D. Scott Rogo also reports on the recent research of Ralph Allison and M. Scott Peck with cases of multiple personality. In addition there is an interesting account of the work being undertaken in Brazil to "depossess" people suffering from psychiatric disorders. Included along the way is a fascinating sidelight on the work of Dr. and Mrs. Carl Wickland on the Spiritualistic treatment of mental illness, with an account of the "deliverance ministry" practiced by certain Christian exorcists today.

A particularly valuable feature of the book is the author's level-headedness in treating a subject that has caused more than one commentator to lose all critical sense. Rogo knows that a therapy may work in certain situations without implying anything at all about the validity of the therapist's beliefs, and never does he make the mistake, as some have, of attributing all mental illness to spirit influences. He finds, on the contrary, much evidence counting against the proposition that spirit obsession is a real phenomenon, such as the fact that the syndrome seems to vary from place to place in accordance with cultural expectations. He also finds a number of cases in which there can be little doubt that the possessing entity was a creation of the unconscious mind of the patient.

Still, a number of cases seem to defy conventional psychological explanation. Rogo is most impressed with the Thompson-Gifford case, together with

a few of those reported by Worcester and Bull. These, he recognizes, *may* be explained as a product of the subjects' pathological conditions combined with a good deal of ESP but he considers this theory cumbersome and farfetched. At least where the stronger cases are concerned, Rogo finds the spirit theory more simple and direct than any other.

Another attractive feature of the book is its wealth of new and previously unpublished information. Not content with simply summarizing the published literature, Rogo has done much original research on the investigators and their subjects. For example, he corresponded with Winifred Hyslop about her father's work on spirit obsession and sought out and interviewed Grace Gause about her work as a sensitive for Titus Bull. He also did much original research on the Thompson-Gifford case, specifically in

tracing Thompson's career as an artist. None of this research turned up anything that would cause us to reevaluate the written record but it is helpful in coming to a more complete understanding of the case than is available from Hyslop's reports alone.

On the debit side the book contains a few errors of fact. One occurs on page 18, where Rogo claims that the original American Society for Psychical Research was founded in 1885 as part of a British parent organization. This is incorrect; the ASPR was founded as an independent organization which only became a branch of the English society in 1889. Elsewhere, on page 142, Rogo claims that Hyslop had to be extra cautious in arranging seances for Doris Fischer (of the "Doris" case of multiple personality) "since a great deal of information on the Doris case was in print

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by 1914." This is also incorrect; at the time of these sittings nothing about Doris had been printed. Hyslop was careful to conceal her identity from the psychic.

These small errors aside, *The Infinite Boundary* is generally reliable, well-researched and provocative in the best sense. It is at once a satisfying account of a little-known episode in the history of psychical research, a stimulating commentary on the possible causes of some psychological disorders, and a convincing appeal for further research on the "infinite boundary" separating the living from the dead. — *Rodger I. Anderson.*

GAITHER PRATT: A LIFE FOR PARAPSYCHOLOGY edited by Jurgen Keil, McFarland & Co., Publishers, Box 611, Jefferson, N.C. 28640, 1987, 295 pages, \$25.00.

Joseph Gaither Pratt (1910-1979) was one of the few full-time professional parapsychologists of his generation. His research covered a great variety of projects, in qualitative as well as quantitative studies; his published papers (listed in this book's comprehensive bibliography) attest to Pratt's wide-ranging interests. The image of J. G. Pratt is nevertheless a pale one and in *Gaither Pratt: A Life for Parapsychology* Dr. Jurgen Keil of the University of Tasmania has set out to prevent Pratt's memory from fading altogether.

Keil makes a forceful effort to pull Pratt from the shadow of Dr. J. B. Rhine's pioneer achievements in establishing experimental parapsychology on

a platform of academic and public attention. For decades at the Parapsychology Laboratory at Duke University, Rhine personified research achievement while exercising what Keil calls "autocratic leadership," with Pratt as his all but invisible deputy.

Keil writes, "Rhine provided important leadership to the field in the 1930's, when from an historical perspective it may have been badly needed, but if there were some way of weighing his total contributions against those of Gaither Pratt, I would not be surprised if Pratt's were found more substantial."

Keil provides a biographical survey of Pratt's career, including his transfer to the University of Virginia in 1964, after 25 years with Rhine. The bulk of this volume is devoted to reprints of seven of Pratt's major papers, ranging from "Appraising Verbal Test Material in Parapsychology" (1948), prepared jointly with William R. Birge, to "Some Notes for the Future Einstein of Parapsychology" (1974). The book ends with appraisals by Martin Johnson of Pratt as a friend and colleague and by Ian Stevenson as a scientist whose work is largely unknown to the general public but who is a parapsychologist's parapsychologist.

In retrospect, the delicate relationship between Rhine and Pratt may well have fitted their respective personalities, as well as their professional and emotional needs. This volume, as a joint undertaking by his colleagues, offers poignant testimony to the idealism and loyalties that are to be found within the embattled field of study to which Gaither Pratt devoted his life. — *Martin Ebon.*



REPORT FROM THE READERS

These columns of FATE are set aside each month for your comments. Send your opinion of articles and stories of unusual occurrences to FATE Magazine, 3510 Western Ave., Highland Park, Ill. 60035

AUSTRALIAN CLOSE ENCOUNTER

On January 22, 1988, Faye Knowles and her sons Sean, 21, Patrick, 24, and Wayne, 18, were driving on the Nullabore Plain about 750 miles east of Perth in western Australia when they swerved to miss a "huge, bright, glowing object" in the road. They stopped the car to examine the object but quickly sped off when they became frightened.

They were fleeing about 70 miles an hour down the highway when the egg-cup-shaped UFO approached them from above, sucked their car up from the roadway, shook it violently, covered it outside and inside with a black powdery ash, damaged the car's roof and then dropped the vehicle back to the ground with such force as to blow one of the car's tires out.

Crew members on a tuna boat, some 50 miles away in the Great Australia Bight, reported that a UFO first buzzed by and then hovered above their boat. Within the same time period and area a truckdriver reported that he was pursued by a UFO and the crew members of yet another shrimpboat reported their spotting of a bright light. All the reports

were filed separately and all witnesses were unaware of the others' observations.

The *Houston Chronicle* reported that besides the story's being one of the most fantastic UFO encounters in history, there are curious points about this incident that should be recognized. The Knowleses reported that their voices changed during the episode, and the shrimpboat crewmen reported that their speech became unintelligible. Coincidentally the inhalation of helium affects speech and causes one to talk with a chipmunk sound.

Helium is used as a coolant to create electrical superconductors, which create super powerful magnets used in atomic particle accelerators and other advanced technological devices. Speculation is that flying saucers may be propelled by reacting against and/or with the natural magnetic fields of earth and space. Super magnets may be a necessary component of these UFO drive systems. The super magnets may have been what attracted the Knowleses' car upward to the craft.

Could the UFO have been leaking helium that was used to cool its super-

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conducting, super magnet propulsion system? If the UFO was man-made, the use of helium as a coolant is understandable. If the craft was from another world and its designers were still using helium-cooled superconductors while our earth scientists are currently developing room temperature superconductors, we may be more technically advanced in some aspects than our visitors.

—Scott Parker, *Beaumont, Tex.*

GENETIC MEMORIES

As a professional clinical hypnotherapist I read with great interest the article “Are Past-Life Memories Inherited?” (February 1988 FATE). I use past-life regression in therapy quite often with amazing success. As a result I have a firm belief in reincarnation.

But inherited memories? This presupposes that genes and even chromosomes can store mega-bytes of information. Genetic memory generates habits, feelings, traits, likes, dislikes, even the cause of certain psychological dysfunctions. This I can accept with little or no reservations. But genetic memory that stores details, such as the design of a rug or a painting, containing the colors, sights, sounds and feelings would mean the storage of mega-bytes of information. With our present knowledge this is hard to accept. But if it can be proven, I will be the first to welcome this to our storehouse of information.

Many of us are brainwashed by the religious establishment that the soul is created at the time of birth. It lives in the body until the death of the body, and then it “goes” either to heaven or to hell and stays there for eternity. So any theories violating this belief are highly repugnant and we decry such heretic

theories as instruments of the devil. But here is a biological explanation that does not violate our precious religious beliefs, so we jump on it with great enthusiasm.

I would like to propose another explanation. It is well known that identical twins seem to have amazing telepathic abilities and are often aware of what is happening to the other even when separated by great distances. In the cases Marge Rieder reports, one of the twins had vivid memories. The others' memories were somewhat fuzzy without many details. Assume that the "soul" that inhabits one of the twins or triplets did have such experiences in a previous life. That fits into our present knowledge and beliefs. Then the other twin or triplet could get this information by telepathy, even though the details would be somewhat fuzzy.

I agree wholeheartedly with Rieder that if this can be scientifically verified, it could have a strong impact on the theory of genetics. I would be the first to welcome such new learning.

But while we are waiting for this proof, we can do some scientific verification of the theory I propose. Many persons have great telepathic powers or abilities. Let's research with such *non-related* persons and see if we can replicate these same findings. This would remove the genetic factor and supply additional information.

I welcome the thoughts of others on the subject. I hope Rieder will continue her efforts in this line.—*Robert M. Shenberger, Ph.D., 15 S. Howard St., Roselle, Ill. 60172-2015.*

Marge Rieder's research supporting the theory of genetically-transferred

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memories as a preferred alternate explanation for the past-life recall often attributed to soul return through reincarnation is a prime example of sloppy pseudoscience. All the data which she interprets as supporting the physical/biochemical/genetic transfer of memory can be reinterpreted as equally supportive of soul reincarnation. But one aspect of her data is even more suggestive of reincarnation than of genetically-based racial memory.

Unless one postulates that an entire life span's experiences are preprogrammed at conception or shortly thereafter, it would be logical for memories to either be cut off or shift in viewpoint from subjective to that of an observer, at the time the genetic material (egg or sperm) separated from the parent. But Rieder's twins and triplets carry subjective memories of entire lifetimes, long past the births of the descendants who she supposes were the route of transfer of those memories.

It seems just as likely that a single soul, entering a zygote which later splits, would split, and carry identical memories in the twin bodies, as it is for "memory genes" to do that splitting.

The theory of soul groups reincarnating together time after time is equally as convincing as an explanation for her triplets' memories of former lives as twins, as Rieder's idea of a gene which recombines mysteriously in a new generation. If closely associated souls were to choose to come back together, what better candidates for them could there be than those of twins?

I am not a "believer" in reincarnation, but I do believe that anything that purports to be scientific research should

(Continued on page 127)

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REPORT FROM THE READERS

(Continued from page 116)

rigorously conform to the rules of science, and not simply serve the theorist's preconceptions.—*Kathy Douglass, Willow, Alaska.*

* * *

Marge Rieder's theory doesn't take into consideration the possibility that identical multiple-birth people share the same soul. This would also explain why the twins and triplets were regressed to a single lifetime during a specific time frame or, in the case of the triplets, to identical twins.

She fails to consider the odds that she could regress twins to the same ancestor during a certain time frame. In the Best twins' case they regressed to 1790, nine generations ago inclusive of over 500 ancestors from whom they would be direct descendants. The odds that the twins could be regressed to the same ancestor are .2 percent or to either sex .4 percent. As one goes further back in time, the odds decrease even more. If the twins shared the same soul and were not a multiple birth in the past lifetime, however, the odds that they would be regressed to an individual life are 100 percent no matter what the time period.

Rieder fails to research further to prove her theory with the Gallo twins. The farmer couldn't have lived further back than 1901, approximately three generations ago. The twins would have had four possible male ancestors at that time. The odds of regressing to the same male then are 25 percent. Surely she could have researched a great grandparent of only 87 years ago.

Since Rieder recounted six regressions, five of which had definite time periods to work from, the cumulative

odds that she could do all five regressions to the same ancestor in each case are one in 2.6 trillion.

Therefore Rieder's research seems to support the shared soul theory better than the memory inherited theory. Her research has much merit, but her theory is headed in the wrong direction.—*David R. Glaser, Gretna, La.*

FIERY REALM ALIENS

No doubt some of your readers realize that there are similar elements in UFO abduction accounts. I noticed one such element in Budd Hopkins' *Intruders* and Whitley Strieber's *Communion*, both books having been recommended in June 1987 FATE. In the book *Intruders* abductee Kathie Davis states that she can smell burning matches, a sulfurous odor. On page 104 of *Communion* Strieber mentions the odor of sulfur noting that such odor has been reported by others. On page 161 he mentions that some of the visitors smell like a burned match head.

Another name for sulfur happens to be brimstone. Could this recurring odor be a clue that the aliens are really spirits from a fiery realm, disguising themselves as visitors from space? That hypothesis is supported by other clues in these books, among which is Strieber's description on page 165 of cloven feet.—*Don Purdy, Hazlet, N.J.*

WANTED: GHOST STORIES

For over a year I have been collecting spooky tales from around Wyoming and I can certify that ghosts are alive and well (in a manner of speaking) in this state. The research I have done suggests that anywhere people have lived, there are likely to be ghosts. And



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ghosts are not only the spirits of dead people; some are spirits of animals. Folklore abounds with tales of ghostly horses, dogs and other creatures, as well as ghosts of inanimate objects, such as cars, buses or airplanes.

One story I have yet to check out involves a ghostly stagecoach that is sometimes seen at midnight. My best story so far is about an entire ghostly restaurant that materialized just long enough for four people to have supper there. Then, when they returned to town a few days later, the entire building was gone and had been for years, so they were told.

According to leading authorities, many ghostly manifestations are not caused by spirits at all, but by powerful emotions, energy, or habits that have somehow impressed themselves on their physical surroundings, to be "played back" when conditions are right.

A similar story in Powell involves a poltergeist phenomenon. A student was listening to stereo headphones in his living room when he suddenly heard what sounded like hoodlums destroying his kitchen. He heard cabinet doors slamming, hinges ripping loose, chairs banging and dishes being shattered.

When he nervously peeked into the kitchen, there was no one there. Not a thing was out of place, but the sounds continued for at least 10 seconds more.

Parapsychologists say that such experiences are among the most common paranormal activities. They are believed to occur because of the unconscious, undeliberate releasing of energy by the one experiencing them.

I am collecting these legitimate stories for a book tentatively titled *Ghosts in Wyoming*. I am interested in first- and

secondhand accounts, as well as in any printed material on the subject of Wyoming ghosts. I prefer to use real names of respondents, but I will not do so against anyone's wishes.—*Debra D. Munn, 516 S. Ingalls, Powell, Wyo. 82435.*

GETTING THE SCOOP ON THINGS

Some years ago I asked FATE readers for current information about the "Money Hole" on Oak Island in Nova Scotia. Several readers were kind enough to provide me data on what had transpired.

Now I would like to make the same inquiry as to what is new at the Money Hole. Has the mystery been solved? If any readers have the latest scoop, I would appreciate getting it.—*Hans W. Nintzel, 733 Melrose Dr., Richardson, Tex. 75080.*

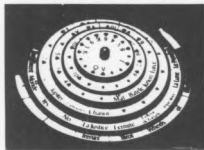
HOLLOW EARTH

I thought you might be interested in a September 22, 1987, article appearing in the *New York Times*' Science Section. "Pilots Fly Over the Pole into Heart of Ozone Mystery" states that two NASA planes had been going into "absolutely uncharted territory" over Antarctica and no planes fly over the South Pole because of high winds. Compare these statements with *The Hollow Earth* by Raymond Bernard (1969). Is there a large hole leading into the earth?—*Michael Cohen, New York, N. Y.*

LIBRARY SEARCH

Can any FATE reader tell me where I might locate these two books: *Opening the Psychic Door* by Fitzsimons and *I Was in the Spirit* by Kaeyer? — *Herb Hodges, 212 Academy 5, Salem, Va. 24153.*

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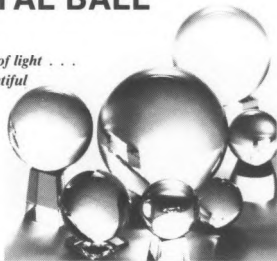
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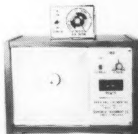
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