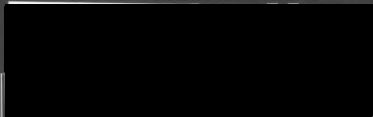


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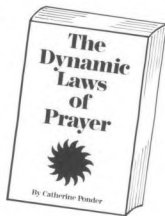


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FROM THE EDITOR

Last year marked the 40th anniversary of Kenneth Arnold's celebrated June 24, 1947, sighting of nine fast-moving somethings — which quickly got called "flying saucers" — over Mount Rainier, Washington. But as dedicated students of the UFO phenomenon (as well as casual readers of *The Books of Charles Fort*) are aware, strange objects in the sky were being seen long before then. In this issue of FATE veteran Australian ufologist Bill Chalker reports on a bizarre series of UFO and possibly related episodes which occurred in New South Wales in 1927. This story will be new even to hard-core UFO buffs, although as Chalker notes it is echoed in certain events said to have taken place in the Ohio River Valley about 20 years ago.

Elsewhere the noted psychical researcher Andrew MacKenzie relates how a famous English ghost, after taking an apparent vacation for a few decades, has returned to bedevil recent occupants of its old haunting grounds. Guy Lyon Playfair reports on one of the most unusual healers currently working, a physician whose technique is both figuratively and literally shocking. P.M.H. Atwater explores a widespread but little-known mystery of death: the foreknowledge of even healthy people that their days are numbered. *New York Times* science reporter James Gleick looks at another kind of mystery: the enigma of genius as it manifested in an obscure young Indian man, the full dimensions of whose brilliance mathematicians are only now beginning to appreciate. . . . Enjoy the issue!

Jerome Clark

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Associate Publisher and
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FATE

SEPTEMBER 1988
Vol. 41 • No. 9 • Issue 462

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FATE (ISSN 0014-8776) (UPS 501-470) is published monthly by CLARK PUBLISHING COMPANY, 3510 Western Avenue, Highland Park, Illinois 60035. Second class-postage paid at Highland Park, Illinois, and additional entry offices. We do not accept responsibility for the return of unsolicited manuscripts, photographs or artwork. Subscriptions: \$17.00 a year (add \$3.50 a year postage for Canadian subscriptions, \$5.00 a year for foreign subscriptions). Address correspondence regarding subscriptions and address changes to FATE Subscriptions, 170 Future Way, Marion, Ohio 43305. Please notify Marion, Ohio, office of change of address 30 days in advance, giving both old and new addresses and zip code. Copyright© 1988, CLARK PUBLISHING CO.

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I SEE BY THE PAPERS

by Curtis Fuller



QUOTE OF THE MONTH

If it's irrational to assume psychic causation, is it not equally irrational to spend one's time watching events which, one has already decided, are not worth watching; and devoting one's life to disproving something which one knows does not exist and therefore does not need disproving?

On the grounds that the strength of a denial is often proportional to that of the underlying fear, are we faced with the possibility of a curious paradox—that the apparently least credulous (the skeptics) are at a deeper level the most credulous and therefore the most fearful? The fact that they can't stay away, and the paranoid nature of their attacks, certainly points in that direction.

—Prof. N.F. Dixon,
University College, London,
reviewing Brian Inglis' book
Science and Parascience

DR. SUSAN Blackmore, who works in the brain and perception laboratory at the medical school of the University of Bristol in England, was for some years an

enthusiastic parapsychological researcher. Although she continues to do some research in the field she believes that the subject is a dead end. She has failed to find any research results which can be replicated or any gifted persons who can produce paranormal results. (See her "The Making of a Skeptic," April 1986 FATE.)

Recently Dr. Blackmore published a lengthy article in *New Scientist* (May 5, 1988) in which she gives her perspective on near-death experiences (NDEs). As you might have guessed she does not believe they relate to survival after bodily death. At the same time she does not sneer at them because they are transcendental and life-transforming experiences which affect the rest of the lives of the persons having them.

Blackmore chooses the model of Prof. Kenneth Ring of the University of Connecticut for her primary discussion. Ring interviewed 102 persons who had come close to death and recovered. He describes five stages of the NDE which vary-



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ing numbers of percipients report. These individuals experience successively a deep feeling of peace, then separation from the body, a feeling of entering darkness (sometimes called a tunnel) and a sensation of seeing the light and finally of entering the light. These five stages unfold in varying degrees. The first stage is most common, with 60 percent reporting peace while only about 10 percent experience the last stage of entering the light.

These stages, of course, are not invariable. Raymond Moody, the Georgia psychiatrist who wrote *Life After Life* (1975), found many of his subjects reported meeting "a being of light" who helped them review their past lives. In India, however, Blackmore reports, people having a near-death experience often meet a messenger who gives them a reprieve because a mistake has been made and the wrong person has been called.



BEING CRITICAL

THE FACT that there are cultural differences in the kinds of NDEs people experience suggests to Blackmore that these are not universal experiences but are determined by psychological and cultural patterns. She tries to demolish point by point the common elements in the NDEs that offer hope that they represent evidence of survival.

Among the critics of NDEs as harbingers of survival are Alvin Lawson, Carl Sagan and others who suggest these experiences represent a reliving of one's birth experience with the "tunnel" representing the birth canal. To this Blackmore responds that "the birth canal is not at all like a tunnel, even if the fetus were actually looking face first and open-eyed into it." In addition, she says she herself tested 254 persons, 36 of whom were born by Caesarian. Both groups reported in equal proportion out-of-body and tunnel experiences. She concludes that the tunnel is a visual anomaly—"a natural consequence of the way in which the visual cortex presents the visual world." The light

at its end also is due to a visual anomaly—"the number of neurons devoted to any unit area is much higher in the center of the visual field...."

Blackmore cannot say why the subject always moves forward through the tunnel in near-death experiences. She also has difficulty explaining why the experience always seems so "real"; she offers an unconvincing conventional psychological answer.

There is also the problem of why NDEs so frequently involve out-of-body experiences. She believes this may arise from the perspective of some people who recall visual memories from a bird's-eye view. They may recall dreams in the same

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way and she regards this as the reason for the out-of-body experiences. These people "ought to be those who can more easily imagine scenes from a bird's-eye view."



ON THE BRIGHT SIDE

ICANNOT HELP feeling that Susan Blackmore's reasoning is strained. It is as if she were given the assignment of demolishing the current NDE theory and then deliberately set about doing it. She may be right and then again she may be wrong.

To Blackmore's credit, in reviewing this extraordinarily difficult, complex matter she presents two positive ideas.

The first is the contradictory testimony of Dr. Michael Sabom, an Atlanta cardiologist, who reports that his patients have seen things during NDEs they could not possibly have reconstructed from hearing or from what they previously knew of resuscitation techniques. (See Sabom and Sarah A. Kreutiger's "Physicians Evaluate Near-Death Experience," July 1981 FATE.) He reports, for example, the case of a shoe seen out of range on a window ledge, correct descriptions of apparatus and the movement of needles on dials not visible to the patients while they were presumably out-of-body.

Secondly Blackmore finds value in the experience itself. NDEs "are

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life-transforming and important hallucinations and ones we would do well to try to understand," she writes.

"For anyone who finds it hard to imagine these experiences, I should emphasize how real they seem. The tunnel is so convincing that people often assume it is some 'real' passageway to the next life. The out-of-body experience is so realistic that people are convinced that their spirit has left their body and can see and move without it. The positive emotions are so strong that many do not want to 'come back.' For those who reach the final stages, it often seems as though a conscious decision has been made to return to life and responsibilities rather than remain in bliss and peace. For many people, their life thereafter is quite different. They claim to be less materialistic and far more grateful for life and concerned with the welfare of others."



RESEARCHING SURVIVAL

THE MOTIVATIONS of most early psychical researchers seem to have been to investigate and if possible to prove survival. It has been reported that this was the initial intent of even J.B. Rhine. For whatever reason—perhaps because of the complexity and elusiveness of the subject—most serious researchers eventually either quit the project altogether or become im-

mersed in fact-finding investigations of parapsychology.

Serious literature about life after death is sparse, especially in recent years, as Michael Grosso points out in the April 1988 issue of the *Journal of the American Society for Psychical Research*. An exception is philosopher David H. Lund's book *Death and Consciousness* which Grosso also discusses in the *Journal*. It is an attempt to prove survival—or the possibility of survival—by a reasoned approach rather than by faith alone.

Lund wrestles first with the problem of making clear what is meant by survival—perhaps the most difficult part of the concept.

He must begin by establishing the "nonphysical nature of the self." If something is to survive we think of that something as our essential self, our personality, our memories, perhaps our feelings, at any rate something about ourselves that we would retain.

A problem immediately arises. How can a persona, a mental self, interact with any physical object—say a brain with which in life it is closely linked? A similar difficulty exists when we consider the living mind moving physical objects, as in psychokinesis.



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duced by the brain but only transmitted by it. This might solve the problem of how a mental self could interact with a physical body. The source of consciousness would be outside the brain in some "higher transcendental self" which would be associated with our ordinary consciousness only in crisis situations such as a near-death experience. In such a situation the gate between the two selves could break down to open consciousness to the spiritual world.

And what would this transcendental or spiritual world be like? In his view, such a world could be full of rich experiences and not greatly different from the world we now perceive.

Grosso interjects: "He makes the ingenious point that this is especially so if you hold to a representative theory of perception. Of this theory, perception is essentially a mental construct of some given but not directly apprehended reality. In short, my perception of a tree is, in a sense, an image, that is, a construct of my mind and nervous system. The trees I encounter in a postmortem, mind-dependent world will, as in dreams, be images based, however, on memory. Lund has an interesting point here but I would want to stress the radical discontinuity between the premortem world of sense-filtered images and the postmortem world of memory-filtered images; the former are an-

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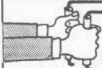
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chored in a type of natural stability, whereas the latter are rooted in the profound instabilities of psychic life."

Lund also considers out-of-body experiences, deathbed visions, apparitions, mental mediumship and apparent memories of prior lives. All these present favorable evidence for survival and indeed Lund feels that his evidence shows that the world is "a somewhat benevolent place . . . in harmony with our hopes and needs and aspirations."



RAISING THE PYRAMIDS

HOW DID THE ancient Egyptians lift the giant blocks of stone that made up their pyramids? Various methods have been suggested ranging from manpower hauling them up ramps on rollers, to magical methods unknown to modern man, to space people. Some theorists have even proposed that the blocks were cast in place to simulate stone.

Now John Cunningham, a professor of design and sculpture at Skidmore College in Saratoga Springs, N.Y., offers a plausible explanation which, surprisingly, has potential modern applications. Cunningham suggests that the Egyptians used long, slender flexible poles both to move and to raise the huge blocks.

Science News says Cunningham proposes to support the blocks on a

set of parallel, evenly spaced flexible rods which are long enough to extend beyond the blocks. Each rod bends according to the force exerted on it individually and Cunningham's method is to lift one rod at a time and insert a support beneath the rod, then go on to the next rod. Thus there is a continual increase in lifting force beneath the block. *Science News* explains: "A single person could gradually lift the load by first raising the end of one rod to a new height, say, a fraction of an inch higher, then placing a support underneath it. The entire load moves up; the rods that haven't been shifted straighten slightly; and the one that has been lifted is bent a little more."

Rigid levers do not work because each must bear too large a part of the full load. Cunningham demonstrated his method by lifting a 2600-pound load using 12 oak poles, each 1.75 inches square and 14 feet long. A modification of the method allows movement horizontally.

Cunningham cannot understand why such a simple method has been lost to history. He says that Egyptian pictographs commonly depict loads carried by poles and actual poles exist in museum collections whereas levers are rarely shown.



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billed platypus raise questions about our whole thinking on the development of animals, what is "most primitive" and what is "most advanced." The platypus is a furry creature with broad paddle feet and the bill of a duck. It spends much of its time in the water and feeds much like a duck. Of course, it is primarily a land animal, breathes air into lungs and nests in burrows above the waterline. Strangest of all, it lays eggs and hatches its young which it suckles.

Biologists have called the platypus "primitive" for a number of reasons. First of all, it does not have both an anal and a genital opening as other mammals do but a single opening called a cloaca like birds and lizards. In addition, the female organs of the platypus resemble those of egg-laying lizards. The platypus, however, is warm-blooded, has fur and is clearly a mammal.

Anatomists are fascinated by the many contradictions in this unusual animal and its distant monotreme relative, the echidna or spiny anteater which also lays eggs, suckles its young and has a small bill. The echidna, however, lives wholly on land.

Customarily these two animals have been thought of as the "lowest" order of mammals but this is a philosophical designation that we believe results from the early Darwinian thinking which places man at the top of the evolutionary lad-

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der. We suspect that ecologists would take issue with this description because in the evolutionary order of things "highly developed" ought to mean a plant or animal that fits best into its ecological niche. Species that have remained unchanged through millions of years may be simply more successful than their more complex (and newer) ecological competitors.



A SIXTH SENSE

THIS IS not just a fancy of ours. Uwe Proske, a Monash University (Melbourne) physiologist who has studied platypuses, in commenting on recent discoveries about the little animal, says, "Far from being a primitive mammal, the platypus is clearly very highly evolved."

The most sensational of these recent observations is that the platypus has a sixth sense; it is capable of sensing very tiny electrical fields and apparently uses them in searching for food. German scientist Henning Scheich says that with electrical receptors located in their bills the animals can pick up the tiny electrical signals passing between nerves and muscles in the tail of a shrimp.

No other known mammal can detect electrical signals except possibly the related echidna and this is still being investigated.

So here we have a highly devel-

oped little creature which has developed a sensory apparatus unlike that of any other mammal and apparently has earned the right not to be considered "primitive." Moreover, the platypus has a weapon possessed by no other mammal—a large horny spur like a fang attached to each ankle of the male. It contains a canal running up the leg to a large gland storing poison. This poison is not usually fatal to other animals but is still a dangerous weapon.



THE MOON AND WEATHER

DESPITE THE solemn assurances of science that the moon has no influence on the earth's weather the opposite is true, according to a study by Robert Currie of the State University of New York at Stony Brook.

Currie has found a relationship between lunar tides and rainfall in North and South America and parts of China and India. He has linked the food crises of 1954 and 1973 with the lunar phenomenon he has

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identified. Now he warns of possible agricultural problems in the early 1990's.

Currie's most recent work consists of analyses of the Nile flood plain from 622 to 1490 and 1690 to 1962. He has used, for basic information, historical records of summer and winter floods in the Nile basin and has linked the patterns of flood and drought with an 18.6-year cycle of lunar tides in the atmosphere along with weaker evidence of a 10-to-11-year cycle that might be related to solar activity. The lunar effect Currie has discovered appeared most strongly between 880 and 1469.



GURU AND ECONOMIST

NOT ALL INDIAN gurus have a benevolent and saintly reputation. Last April 7 *The Wall Street Journal* published an article on a controversial swami named P.R. Sarkar who has aroused tremendous controversy in India. Sarkar is described as a "67-year-old bespectacled former railway cashier who began a yoga cult in 1955." In 1982 angry Calcutta mobs burned 16 members of his cult alive and Sarkar himself was sentenced to six years in prison for conspiring to kill six of his acolytes. The *Journal* says his conviction was reversed on appeal.

Sarkar's movement is powerful. Sarkar claims 4500 full-time acolytes and his organization operates

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Although Sarkar's teachings cover many subjects, his yoga instruction is concentrated on kundalini, a discipline teaching that intelligent life energy is concentrated in the reproductive organs and in the spinal cord. This lies dormant in almost every human being, according to Gene Kieffer, editor of *Kundalini for the New Age*. Although in some versions kundalini is associated in the public mind with sexual excesses, Sarkar tells his followers that sex should be indulged in no more than four times a month.

Sarkar writes one book each week. He talks and sings 20 hours a day and his words are recorded and transcribed. "Every word is a pearl," a blue-eyed American acolyte known as "Sister Susan" told Anthony Spaeth of *The Wall Street Journal*. His subjects include economics, history, agriculture, philosophy, children, philosophy and psychology.

All this seems harmless enough but Calcutta police say Sarkar has another organization—a terrorist nationalist group called Amra Bengali which plants time bombs in government offices.

The Wall Street Journal wrote about Sarkar in discussing one of his followers, a professor of economics at Southern Methodist University in the U.S. He is Ravi Batra, author of the best-selling *The Great*

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Depression of 1990 in which Batra acknowledges his intellectual debt to Sarkar. Batra cites Sarkar 34 times in the book which has made him an "overnight millionaire" according to the *Journal*. Batra has been a follower of Sarkar since 1964 and credits him with the theory that history moves in cycles. With this idea as a start, Batra has gathered voluminous statistics to prove that a worldwide economic disaster will begin in 1990.

**YUYA OR JOSEPH?**

AN EGYPTIAN mummy in the Cairo Museum is the biblical Joseph who led the tribe of Israel into Egypt, according to Ahmed Osman, a teacher and translator who has been researching the subject for 22 years. Osman's theory is explained in a book, *Stranger in the Valley of the Kings*, published in 1987 in London.

Although researchers heretofore have not been able to establish a link between Egyptian history and any of the important figures in the Old Testament, Osman told the Associated Press, "I am sure that Yuya, who was chief administrator and therefore virtual ruler of Egypt under the Pharaohs Tuthmosis IV and his son Amenhotep III, between 1413 and 1367 B.C., was the Joseph of the Book of Genesis."

The story of Joseph is told in 14 verses of Genesis, describing how

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his jealous half brothers sold him into slavery in Egypt and how he ultimately rose to power and had his family and tribe join him. The story ends with his death and embalming.

The tomb of Yuya was discovered in 1905 and is recorded in the literature of Egyptology. Osman's interest was first aroused by the passage in the Bible where Joseph calls himself "a father of pharaoh."

Yuya had 41 titles, one of which was "a father of pharaoh." In all of Egyptian history he is the only man known to bear that title, according to Osman, who says, "The title was found inscribed in his tomb and more than 20 times in his funerary papers."

Osman adds that the hands of Yuya's mummy "are placed palms down, under the chin. It is the only mummy we know of whose hands were not across his chest in the conventional position of the god Osiris, suggesting he did not subscribe to the gods of Egypt."

At least one substantial problem remains to debate Osman's hypothesis. The Bible states that at the time of the Exodus Moses took Joseph's bones along and reburied them in Canaan.

Osman replies that the bones never left Egypt. "They are in the Cairo Museum," he insists.

LIFE IN SPACE

ONE OF THE great astronomical controversies is over the claim of astronomers Fred Hoyle and Chandra Wickramasinghe that life on earth was seeded from space. Residues of amino acids have been found in meteorites and part of the debate revolves around whether these organic compounds came from space or were the result of contamination after they entered the atmosphere.

Now a team from Caltech and Arizona State University has confirmed the extraterrestrial origin of the amino acids in meteorites. Further studies at Washington University in St. Louis have found high concentrations of carbon-13 in meteorites.

The theories of Hoyle and Wickramasinghe have been so controversial that, despite their previous excellent reputations, they have been held up to ridicule by their more orthodox colleagues. The new findings do not prove their theories are correct but we suspect they will be sneered at a bit less in the future.

Researchers, meanwhile, report that the discoveries do suggest "a direct relationship between the massive organo-synthesis occurring in interstellar clouds and the presence of prebiotic compounds in primitive planetary bodies."



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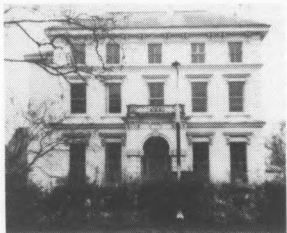
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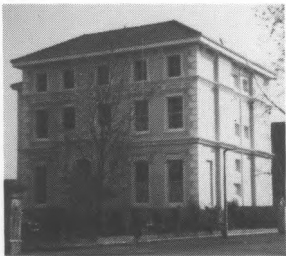
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The Weeping Ghost of Cheltenham

After nearly a century of quiet, England's most famous haunted house plays host to an old ghost and some new arrivals.



By Andrew MacKenzie

THE HAUNTING of an old Victorian house now known as St. Anne's in Cheltenham, England, is a classic case in psychical research. The apparition of a tall woman dressed in black, holding a handkerchief to her face as if she were weeping, was seen there continually in the 1880's. It now seems that the haunting has resumed after the lapse of a century.

The case was originally investigated by F.W.H. Myers, one of the founders of the Society for Psychical Research in 1882, a few years after the society's formation. He persuaded the eldest of four unmarried daughters living in the house, Rosina Despard, 19, to carry out an investigation which resulted in the publication of her paper in the *Proceedings of the Society* in 1892 under the title of "Record of a Haunted House." Her identity was protected under the pseudonym of "Miss R.C. Morton."

Despite the number of hauntings reported since then, the noted Cambridge psychologist Dr. R.H. Thouless stated in 1952 in his *Psychical Research Past and Present* that "the best

In late 19th Century the house known as St. Ann's (top) was owned by the Despard family who reported seeing apparition of a former owner. Today the restored house (bottom) is said to be haunted by a similar figure although some witnesses say they have seen one that does not resemble this woman (photo courtesy Michael Martyn).

study of an apparitional haunting is still the report of the 'Morton Ghost' observed during the first seven years after the founding of the Society." Dr. Alan Gauld, senior lecturer in psychology at the University of Nottingham and author of *The Founders of Psychical Research* (1968), has described the haunting as "the most famous ghost of all" and said that Rosina Despard's report "is without doubt the most curious case of its kind ever printed."

What makes the case so convincing is the thoroughness with which it was investigated. Rosina Despard kept a journal on the haunting, which was based on letters she wrote to a friend, Miss Catherine M. Campbell, in the north of England. She also tried to photograph (without success) the apparition and carried out tests such as tying threads across the stairs down which the apparition used to pass.

These later experiments confirmed the immateriality of the figure. Myers interviewed other members of the Despard family and their domestic staff at the time. Many years later, a successful London solicitor, George Gooding, would claim that he remembered as a child seeing the ghost walking in the garden in bright sunlight and in the drawing room. "We made a ring round her by joining hands," he wrote, "from which she appeared merely to walk out between two people and then disappeared."

The ghost was seen, I estimate, by 17 people and heard by more than 20 during the first period of the haunting,

which lasted from 1882 to 1889.

The apparition is generally believed to be of Imogen Swinhoe, the second wife of Henry Swinhoe, the solicitor who first owned the house built in 1860 at the corner of Pittville Circus Road and All Saints' Road in Cheltenham. Positive identification of the figure has not been possible, because the features of the ghost were usually hidden by the handkerchief she held to her face. While none of the Despard family had ever seen the second Mrs. Swinhoe, several people who had known her identified her from the witnesses' descriptions. Rosina Despard picked out a portrait of one of Imogen's sisters from a photo album she was once shown and said that it resembled the figure. She later learned that the sisters looked like one another.

HENRY SWINHOE and Imogen Hutchins, of Clifton, Bristol, married on February 16, 1870, and parted a few months before Mr. Swinhoe's death on July 14, 1876. The marriage was not a happy one. There were frequent quarrels, mostly about the management of the children by Swinhoe's first marriage, and also about Imogen's desire to take possession of the first Mrs. Swinhoe's jewels. Both Henry and Imogen drank heavily. One of the causes of the death of Imogen at age 41 on September 23, 1878, was dipsomania.

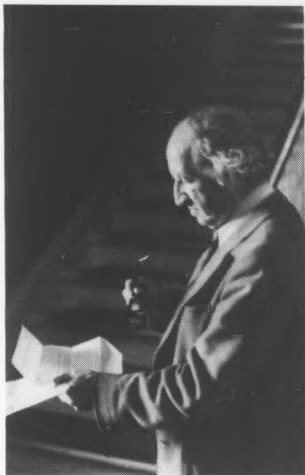
After Henry Swinhoe's death, the house was bought by Benjamin Littlewood, who died there only a month

after taking possession. The house remained empty before being rented by Capt. F.W. Despard, a member of an Irish military family. His family consisted of his wife, a married daughter, who was only a visitor from time to time, four unmarried daughters and two sons.

When Captain Despard took over the house in March 1882, none of the family had heard anything unusual about it. They moved in towards the end of April and it was not until the following June that Rosina first saw the apparition. She had gone up to her room but was not yet in bed when she heard someone at the door. She first thought that it might be her mother. She didn't see anyone when she opened the door, but after walking into the hallway, spotted the figure of a tall woman in black standing at the head of the stairs.

"After a few moments she descended the stairs, and I followed her for a short distance, feeling curious what it could be," she reports in her SPR paper. "I had only a small piece of candle, and it suddenly burnt itself out, and being unable to see more, I went back to my room."

During the next two years, from 1882 to 1884, Rosina Despard saw the figure some half dozen times. She often followed it downstairs into the drawing room where it would usually stand to the right hand side of the bow window. From the drawing room the ghost sometimes went along the passage towards the garden door where it



Andrew MacKenzie, active in the Society for Psychical Research, has written several books on the paranormal, including *The Unexplained* (1966) and *Hauntings and Apparitions* (1982).

always disappeared.

The first time Rosina spoke to the ghost was on January 29, 1884. She writes of this incident in her report: "I opened the drawing room door softly and went in, standing just by it. She came in past me and walked to the sofa,

and stood still there, so I went up to her and asked if I could help her. She moved, and I thought she was going to speak, but she only gave a slight gasp and moved towards the door. Just by the door I spoke to her again, but she seemed as if she were quite unable to

speak. She walked into the hall, then by the side door she seemed to disappear as before."

Rosina also attempted to touch the figure, "but she always eluded me," she claimed. "It was not that there was nothing there to touch, but that she always seemed to be *beyond* me, and if followed into a corner she simply disappeared." Rosina's sister Lilian, who was 15 when the haunting started, related many years later that she and her sister, Mabel, then 13, used to wait on the stairs for the ghost to appear. They tried to corner her but the ghost always disappeared. This story was personally told to me by Mrs. Joyce Rynd, Lilian Despard's daughter. This inability of anyone to catch the figure indicates that the ghost didn't exist in "physical" space.

During the first two years of the haunting, the only noises Rosina heard were slight pushes against her bedroom door, usually accompanied by footsteps. She invariably saw the figure if she happened to look into the hallway. "Her footstep is very light, you can hardly hear it, except on the linoleum, and then only like a person walking softly with thin boots on," she reported.

The appearances of the ghost during July and August 1884 became much more frequent, and on August 5 Rosina finally told her father about what she and others had seen and heard. "He was much astonished, not having seen or heard anything himself at the time — neither then had my mother, but she

is slightly deaf and an invalid," she wrote.

There were times when Rosina was the only person to see the figure. For instance, on July 21, 1884, she recorded the following:

I went into the drawing room, where my father and sisters were sitting, about nine in the evening, and sat down on a couch close to the bow window. A few minutes later, as I sat reading, I saw the figure come in at the open door, cross the room and take up a position close behind the couch where I was. I was astonished that no one else in the room saw her, as she was so very distinct to me. My youngest brother, who had before seen her, was not in the room. She stood behind the couch for about half an hour, and then as usual walked to the door.

It is most unusual for an apparition to be in view for so long a time.

The footsteps continued throughout the haunting and were heard by several visitors and servants. Rosina Despard, her four sisters and a brother also heard them.

Other mysterious sounds were heard in the house and gradually increased in intensity. The Despards heard someone walking up and down on the second floor landing, heard bumps against the doors of the bedrooms and saw doorhandles turning by themselves. The bumps against the bedroom doors were so loud that they terrified a new servant, who knew nothing of the haunting. She thought that burglars were breaking into her room. A second servant attributed her slight attack of

facial hemiplegia to the terror caused by the ghost's thumping at her door worse than usual one night. A local physician, however, thought the attack was caused by cold rather than fright.

The apparition was seen in daylight as well as during the night and in the garden and orchard.

During 1885, Rosina Despard kept a camera constantly ready to try to photograph the figure. This was at the suggestion of F.W.H. Myers. But on the few occasions that she was able to use it, the experiment failed. Since the ghost appeared at night, usually only by candlelight, it took a long exposure to catch the figure, which caused the failures. Miss Despard also tried to communicate with the figure, constantly speaking to it and asking it to make signs. But these experiments, too, were without result. Several times Rosina fastened fine strings across the stairs before going to bed. On at least two occasions, she saw the figure pass through the strings leaving them intact.

The figure gradually became much less substantial during the Despard's tenancy. Up until 1886 it was so solid and lifelike that it was often mistaken for a real person. With the passing of time it gradually became less distinct. It invariably intercepted light, but the family never ascertained whether it cast a shadow. Rosina remarked, "The upper part of the figure always left a more distinct impression than the lower, but this may partly be due to the fact that one naturally looks at people's

faces before their feet."

Toward the end of her SPR report, Rosina wrote: "In conclusion as to the *feelings* aroused by the presence of the figure, it is very difficult to describe them; on the first few occasions, I think the feeling of awe at something unknown, mixed with a strong desire to know more about it, predominated. Later, when I was able to analyze my feelings more closely, and the first novelty had gone off, I felt conscious of a feeling of *loss*, as if I had lost power to the figure."

Rosina Despard's narrative was corroborated by statements and personal reports by her friend Miss Catherine M. Campbell, three members of the Despard family and several other witnesses. But just who was Rosina Despard?

* * *

ROSINA Despard was a bookish girl who wore spectacles. In his introduction to the case, Myers described her as "a lady of scientific training, now preparing to be a physician." The same year (1886) that Myers received Captain Despard's permission to call on him to discuss the case, Rosina passed the preliminary scientific examination to become a physician. She passed the intermediate examination in 1893 and in 1895 she passed the final examination with third class honors in medicine, obstetrics and forensic medicine. In December 1897 she passed the examination for the M.D.

Commenting on these results many

years later, Dr. Pamela M. Huby wrote in the *Journal* of the SPR, "This, even for a man, would have been a creditable performance. The majority of students did not take honors in any subject and did not go on to the M.D. For a woman, at the end of the 19th Century, it is a distinguished achievement. The London School of Medicine for Women, where she studied, had only opened its doors in 1874, and women had only been admitted to London medical degrees in 1878. Even at the beginning of 1895, the year in which she qualified, there were only 200 women on the medical register. It has been said that 'to be accepted at the London School of Medicine was itself a testimony of intelligence and enterprise.'

Rosina Despard never married, and her niece described her to me as "a real old spinster."

Dr. Despard's interest in psychical research continued after the haunting of the house gradually diminished in 1889. An account of some telepathy experiments which she conducted with her friend Miss Campbell from November 1891 to October 1892 was published by the SPR in 1893. A subsequent report on further experiments between the two young women was issued in 1896.

Rosina chiefly spent her medical career working in institutions. In 1900 she held a post in a sanatorium for the mentally disturbed in Virginia Water, Surrey, and was later an assistant medical officer at Holloway Sanato-

rium, London. She died at Yarmouth, Isle of Wight, in 1930 at the age of 67.

"So far as they go these records confirm the original impression that 'Rose Morton' [Rosina Despard] was an outstanding witness," reported Pamela Huby.

THE DESPARD family left the house in Cheltenham in 1893 when it was no longer haunted. But something of its reputation probably remained since it continued to be empty for the next five years. It subsequently became a boy's school, a convent, and a nursery college, probably for the training of nannies. In 1935 St. Anne's was bought by the Diocese of Gloucester for use as a diocesan house, mainly for holding conferences and retreats. Although church officials denied that the ghost of the tall woman in black had been seen there, some of the clergy who used the house were troubled by its atmosphere. The Rev. Alban Wheeler, for example, wrote to me in 1977 to say that "I lived in St. Anne's house from 1966 to 1968 when I was curate at nearby All Saints Church. I can honestly say that I didn't like the atmosphere, especially in the hall and around the stairs down which, I understand, the apparition appeared. I felt terribly sad and occasionally rather sick (I am very psychic) and honestly felt glad to get outside. Consequently the house never had a happy history as a retreat house for the Gloucester Diocese. Also, too many people knew of its history."

St. Anne's was closed as a diocesan house in 1970 and in 1973 was bought by a housing association and converted into apartments.

Although no sightings of the ghost have been reported from St. Anne's itself, there *have* been several sightings of the figure of a tall woman in black, old-fashioned clothes in the neighborhood. During the primary period of the haunting, for example, one housemaid saw the figure on the road just outside the gates. Such a mysterious figure was seen in 1958 and in 1961 in Cotswold Lodge. This building, which has since been demolished, stood on the opposite side of the road from St. Anne's and within sight of it.

Sometime in 1961 William Thorne, an executive officer at London airport's Customs and Excise Department, with his son John, paid a visit to his brother, who lived in a flat there. Father and son shared a couch in the drawing room. After they went to bed, just before midnight, William — who was almost asleep — heard footsteps in the carpeted corridor. He looked at the open door, expecting to see his sister-in-law, but instead saw the standing figure of a woman wearing a long black dress. Her face could not be seen clearly because her right hand covered it with a handkerchief. The apparition seemed solid but her upper torso was more clearly defined than the lower. Although he opened and shut his eyes several times, the figure refused to disappear.

John Thorne also saw the figure on this occasion, but he saw it outlined by phosphorescent light. He could see that its dress was long enough to hide its feet, but couldn't see its features nor even the handkerchief, his father reported.

"Did you see that?" he asked his father.

"Yes, go and close the door," his father replied.

John looked away as he rose from the couch, but by the time he got to the door, the figure had disappeared.

Neither William Thorne nor his son mentioned the experience to their hosts, since they did not want to cause them any alarm. It was only later that they discovered another family member, the sales manager of a large brewery company, had seen the figure in 1958.

This witness wrote me from Scotland: "I awoke one night, time approximately 2:30 A.M. (I am normally a heavy sleeper) and standing between me and the window was a woman. Natural reaction, with beating heart, was to dive under the bedclothes! Summoning sufficient courage, I peeped again; she remained standing there. . . . Shape suggested a woman in a long dress, as one imagined the Victorians dressed, but I could not or at least cannot remember whether features were at all discernible. I went under the clothes a second time and cowardly tugged at my wife's night-dress. She put on the light and hearing what I had to describe told me I had been dreaming. I was not convinced

by any means, although as time passed I did not treat the matter with much consequence."

None of these witnesses had previously heard of the Cheltenham ghost. Over the years I have collected several other accounts indicating that the ghost is still roaming about. For example, the following report tells of an actual happening at St. Anne's. It came to me from a clergyman who asked me to withhold his name:

In the autumn of 1969 I stayed at St. Anne's with a number of clergy for a residential weekend. It is important to state I had not heard of St. Anne's reputation and therefore had no expectations.

Having said evensong and later compline, the clergy decided to visit a local hotel for a drink. Feeling the onset of a heavy cold, I decided to stay in and have an early night, helping myself to tea downstairs and taking two aspirin tablets. It was our custom to make our own beds to help the staff of St. Anne's, so I made my bed very carefully — it was not very warm in the bedroom — and retired. I fell asleep quickly.

I woke to the strange sound and sensation of fingers scratching the eiderdown across the back of my neck and thought it must be a silly practical joke by some other man who had come into the bedroom, leaving the others outside. So I sat up suddenly to catch the man in the act, as it were, only to find no one by my bed. The room felt bitterly cold when, to my amazement, the bedclothes, which I had carefully tucked in myself, seemed to be pulled slowly from me onto the floor at the foot of the bed.

I had said the office of evensong in the

chapel and my prayer book was still open at the page by my bedside. The room was quite light without the bedside lamp. Quickly I repeated, "Lighten our darkness, we beseech Thee, O Lord,/ And by Thy great mercy defend us from all perils and dangers of the night. . . ."

As I said the words, a grey shape took form by the door and came to me slowly, passing over my head and through the wall on my left shoulder. I put on the light and searched the landing, staircase and house. I was alone. No one had returned from the hotel and it was still only about 10:45. I remade the bed and returned to sleep, thinking my cold was worse, that I had experienced a bad dream and caused my own bedding to slip by my own movements. Perhaps the grey figure was a trick of moonlight and my cold feelings, my slight temperature and even fear. I decided to say nothing.

In 1970 when I was at Wells Theological College a discussion one evening turned to a great surprise when someone, a member of the Society for Psychical Research, began to describe experiences at St. Anne's House, Cheltenham. It seems that I was not alone! So I described the above incident. I learned that another clergyman (who had since died) had had an almost identical experience to mine and that I had slept in the principal bedroom, and the wall through which the grey shape had passed led to what had been a dressing room of the original house. Changes in the structure had been made when it became a retreat house and a doorway from one room to the other was blocked by a partition wall.

The clergyman's report may not have involved the tall woman in black reported by the Despardes. But a more

definitive sighting of the ghost was given to me by a local resident, Mrs. Doreen Jackson, a cook who lives in the vicinity.

On a dull day in January 1970 she was taking a driving lesson during her lunch hour. When she approached the gate of St. Anne's, a tall woman in black, with her hand held to her face, stepped off the shoulder of the road 20 yards ahead right into the path of the car. Mrs. Jackson changed gears and braked. When her instructor asked her what she was doing, she replied that there was a woman crossing the road in front of her and he remarked sarcastically, "I can see pink elephants, too." Obviously he hadn't seen the apparition and when Mrs. Jackson looked up again, the woman had disappeared.

I was able to speak with Mrs. Jackson on the telephone about her experience and she kindly filled out a subsequent questionnaire I sent to her. Mrs. Jackson estimated that the ghost, about 5'7" tall, was in view for five or six seconds. Her clothes looked old-fashioned and her dress reached to the ground. The figure showed no awareness of the approaching car, and she had nothing in the hand she held to her face. Mrs. Jackson said she had never heard about the haunting of St. Anne's.

* * *

AFTER St. Anne's was converted into flats, most of the occupants were undisturbed by the famous haunting. But the ghost was apparently still making its presence known. John Higgs (pseudonym) is a local taxi driver who,

with his wife, lived in a flat which covered several rooms used by the Despards, including Rosina's original bedroom.

The taxi driver was interviewed by Wilfred Cox, a retired schoolmaster, who wrote to me of the man's experiences in the house:

● In what was once Rosina Despard's bedroom, an eight-foot-long shelf secured by eight rawlplugs sprang from the wall. All the plugs shot out simultaneously.

● A large "sweetheart" plant would "move on the air" as if someone were passing it, even though the air was perfectly still.

● Clothes and objects would disappear sometimes reappearing in strange places.

● The lights and heaters of the fish tank were sometimes switched on or off, opposite to the way they had been set.

● Mrs. Higgs sometimes felt a presence on the bed which prevented her from getting up.

● Pictures flew from the walls, leaving the hooks and the picture cords draped over the hooks.

● Mrs. Higgs often felt someone watching her, particularly when she was making mince pies.

Mr. Higgs knew of the house's reputation and thought he spotted Imogen Swinhoe's ghost one night when he was returning home. He was climbing the house's well-lit stairs at 10 o'clock when the figure of a woman (aged between 35 and 40) with fair hair

brushed back from her forehead, and wearing a grey dress, passed him. When he arrived at his flat he immediately said to his wife, "I've seen Imogen!" His wife told Mr. Cox that her husband turned pale from the experience. Mr. Cox wrote to me that he "pressed the point of the description of the woman he saw, particularly the color of the dress, face and hair. She glided down, not walked. Is this the first or second Mrs. Swinhoe?"

In my opinion Mr. Higgs had little justification for believing that the figure he saw was the apparition of Imogen Swinhoe. The figure didn't seem to resemble the apparition described by Rosina Despard and other members of the household in the 1880's. It could possibly have been the ghost of the first Mrs. Swinhoe who died at age 35 on August 11, 1866. But that is just conjecture.

We now come to more recent evidence that the Despard house is still haunted. Sometime in mid-July 1984, Randolph Marsh (pseudonym) — a musician in his 60's and an Oxford University graduate — was walking with a friend in the vicinity of St. Anne's. It was dusk and the street lights were just coming on. They had come to the turn of the road where St. Anne's close leads to the bungalows behind St. Anne's on what was once the garden and lawn.

When looking up the close, they saw the figure of a woman wearing a long black or darkish-colored dress with a crinoline with her hand held to

her face. The figure was about 70 feet from them. Mr. Marsh reported in a letter to me that "she was walking, seemingly gliding indeed, along the path towards the corner. She suddenly stopped, turned round and glanced straight up the path, seemingly looking at us. Now, I am curious as to whether she would only have seen the path, surroundings, etc., as they were a century ago, or whether she might be able to see things as they are today, possibly including us, and so I waved to her for some time. Her response was to move across into the centre of the pathway still glancing in our direction. . . ."

Mr. Marsh then did what he later described as a "foolish thing." He suggested to his friend, Miss Sheila Brown, that they should continue their walk. When he changed his mind and returned to accost the apparition, the figure had disappeared.

According to what Miss Brown told me, the woman glided along the grounds and "her dress billowed and swayed with every movement due to the movement of the iron cage beneath the garment." When the figure turned to look in their direction "her face was now totally exposed — perhaps she might feel that this might not matter at that distance. All I was able to see was a pale blob at the top of the figure. I stood looking at the apparition for over two minutes."

Mr. Marsh saw the same figure again, but this time when he was alone. On August 29, 1985, near midnight he was driving along Pittville Circus Road

when he saw the figure crossing the road about 10 yards in front of him. The woman was wearing a long, full, dark or black dress. On her head was "a period flattish hat with a small veil," according to the witness. She was gliding toward the overgrown driveway of Deanwood, a large empty house about 1/4 mile from St. Anne's on the opposite side of the road. The figure, which was halfway across the road when Mr. Marsh saw it, was in view for about 25 seconds. He continued on his way and then turned round, driving slowly past the entrance to Deanwood, but by then the figure was no longer present.

In describing these encounters, Mr. Marsh said that the figure's left hand covered its face with a handkerchief. But when I pointed out that Rosina Despard saw the figure with the handkerchief in the right hand, he changed his description to conform to her testimony.

Deanwood, which was named Valambrosa in Victorian times, is not mentioned in Rosina Despard's report to the SPR. According to Mr. Marsh, the late Canon P.M.C. Johnstone — a former vicar of All Saints Church — believed that Imogen Swinhoe's sister used to stay at the house. If this were true Imogen could be expected to visit

her there, but for want of more evidence on this issue, the matter must remain in doubt.

What I find so surprising about these recent appearances of the Despard's ghost is that they have all been *outside* St. Anne's. Not a single reported incident of the figure inside the building has been reported. Why should this be so? My personal theory is that when conditions become unfavorable for a haunting to continue in one spot, it moves elsewhere. We know from Rosina's narrative that the figure *was* sometimes seen outside the house, and so it continues today. For example, a retired postman in Cheltenham told the late Mr. Cox of a similar sighting. While making a Sunday collection from a post box near St. Anne's in the 1950's, he suddenly felt strangely cold and, glancing towards the gateway of St. Anne's he saw the tall figure of a woman dressed in old-fashioned clothes. He turned to close the box, but when he looked towards the gate again, the figure had disappeared.

On the basis of these reports from or near St. Anne's, I think we may safely conclude that the Cheltenham haunting first reported 100 years ago has resumed. Why this should be happening is a mystery. But then, aren't all ghostly events mysterious?



AUSTRIA'S MEDICAL SHOCKER

This Austrian doctor heals the incurable, using
conventional methods — and electric shocks from his fingers.

By Guy Lyon Playfair

NESTLING ON the bank of the river Inn a few miles from the Tyrolean capital of Innsbruck, Hall is a picturesque little town famous for its baroque churches and silver mint, believed to be the world's oldest still in use. More recently, Hall has become better known as the hometown of the man the Austrian press call "The Wonder Healer of the Tyrol."

According to his nameplate, Dr. Leonhard Hochenegg is a "specialist in psychiatry and neurology," but to the estimated 50,000 people who have beaten a path to the door of Eugenstrasse 1 from all over Europe and beyond since 1979, his real specialty is treating patients given up as incurable by their local clinics or hospitals. Several have publicly testified that he has been successful:

● Isabella K. came to see him from

Vienna in 1985 after 15 years with multiple sclerosis that had begun to advance rapidly as she passed her 30th birthday in that year. On her first visit, in a wheelchair, she could swallow only liquids and was unable to take a step on her own. She is now 75-percent cured, does all her household chores on foot and without a cane, and is about to get married.

● A young hospital orderly from Wurzburg in West Germany was diagnosed in 1986 as suffering from Kearns-Sayre syndrome, a rare degenerative disease that had left him unable to walk or speak normally or to keep his eyes open without great effort. He can now do all three and has returned to work.

● Josephine B., 65, from Jenbach, Austria, came in tears having just been given three weeks to live because of the inoperable meningioma (membrane

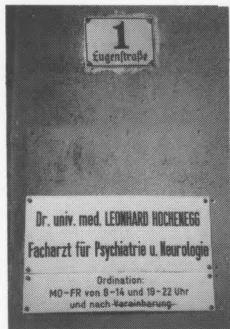
tumor) in her brain. That was a couple of years ago, and the tumor has now become calcified and — unlike the patient — is no longer active.

● Another patient, a girl in her 20's, has made a full recovery from her glioblastoma — described in the concise *Oxford Dictionary* as “the most

who had been unable to become pregnant in 12 years of marriage. Three weeks after her visit, during which she received no conventional treatment at all, her pregnancy test was positive.

One is reminded of Dr. Schutzmacher in Shaw's satirical play *The Doctor's Dilemma*. Schutzmacher put the sign “CURE GUARANTEED” in his window, gave single doses of Parrish's Chemical Food to one and all, and took early and prosperous retirement. Dr. Hochenegg, 46, has yet to match this record, but by making use of a wide range of medical techniques — some conventional and at least one highly unconventional — he seems to be coming close. He claims that with the exception of terminal illness and certain long-lasting diseases of the elderly, there is no case in which he can do nothing at all. Cure is not guaranteed, but improvement, however modest, is. “There's no clear border between organic and psychosomatic disease,” he insists. “Even organic disease can have a 20- to 30-percent psychosomatic background, and that's easy to change.”

How does he do it? At first sight there is nothing unusual about the well-equipped clinic he runs with his associate Dr. Peter Mayer and a couple of assistants. Patients are questioned and examined much as they would be anywhere else, apart from the high-technology computerized acupuncture diagnosis that includes a personal herbal remedy and a homeopathic code number in its printout. There may



Nameplate of Dr. Leonhard Hochenegg known as a “wonder healer,” in Hall, Austria, states he is a specialist in psychiatry and neurology.

malignant type of brain tumor.”

Other successful cures range from the asthma patient on a daily dose of 100 mg. of cortisone who was assured she would be completely well in a month — and was — to the woman



Dr. Hochenegg treats his patients by placing hands on their heads, then moves hands to afflicted area where he administers "shock."

follow such standard procedures as a vitamin B drip, an ozone injection for the muscles, even a dose of ordinary medicine such as insulin for a diabetic. Then comes the unusual part.

* * *

HOCHENEGG, who was awarded his M.D. degree by the University of Innsbruck in 1967, is suddenly transformed, like a medical Clark Kent, into a superhealer. He puts his hands on the patient's head and holds them there in silence for a few minutes. Sudden feelings of warmth and peace are reported. Then he moves his hands to the area of the body afflicted as if searching for the precise spot in need of special treatment. Now, without warning, he points a finger and concentrates, whereupon there is a sharp crackling sound and an immediate reaction from the patient. Some of them look as if they had just sat on a drawing pin. "It's like being struck by lightning," said one. Another reported "an electric shock going right through me," while a calmer patient described "a peculiar but pleasant sensation."

"The energy will come if you concentrate," he said when the last patient had gone. "The effect depends on what's wrong with the patient."

He came towards me and pointed a finger at my stomach which, as far as I was aware, was suffering nothing worse than a mild overdose of chocolate cake. Almost at once, as his finger lightly brushed against my cotton and polyester shirt, there was a loud crack. I felt as if I had been prodded with a live

wire. He moved his hand slightly to one side, placed three fingers together and gave me another shock, a more powerful one this time. It was not unpleasant, but it was peculiar indeed.

My understanding of normal electrostatics ran out at that point. I knew that human bodies could hold electric charges, but how a charge could apparently be released at will followed immediately by another was a different matter. So was the fact that Hochenegg could keep it up all day, treating up to 50 or 60 patients in this way.

Late in the evening, when I was a good deal more tired than he seemed to be despite working from 8:00 A.M. until 10:00 P.M., he showed me what else he could do. Pointing a finger at one of his potted plants, he told me to watch the nearest leaf as he moved his hand closer to it. I did so, and when the tip of his finger was a couple of inches away the leaf gave a sudden lurch forwards as if magnetically attracted. He did this two or three times, then took my wrist and enabled me to do it as well, though not so effectively. The leaf just shook a little, and when I tried on my own it would not budge at all.

Hochenegg has frequently given public demonstrations of his electrical skills. On a 1986 television program in Luxembourg, he caused a fluorescent tube to light just by holding it in his hands. Interestingly he held the tube at one end and placed his other hand in the middle of it, indicating that he was having a direct effect on the coating through the glass rather than exciting

an electron arc, which is the normal way to light up a tube.

After the filming, the cameraman had protested that it was just a trick — fluorescent tubes always lit up in high-frequency fields, he said, as indeed they do under electric pylons, for example. Hoping to prove his point, he took the same tube, stood where the doctor had been standing and waited for the light to illuminate. It didn't.

Oxford University lecturer Michael

Hochenegg's "natural electricity" affects plants as well as people. Leaves are drawn to his finger as if by magnetic attraction.



Shallis, an astrophysicist by training, has made a special study of people with unusual electrical attributes, and has found that they frequently display psi abilities as well, both physical and mental. They pop light bulbs, sabotage household appliances and crash computers. They can score high marks on clairvoyance tests, as Shallis describes in *The Electric Shock Book* (1988). They are also six times more likely than others to have been struck by lightning or to have suffered a severe electric shock. For instance, British healer Cyril Higho discovered both clairvoyant and healing skills a few days after being felled to the ground by lightning while playing golf. He is now a successful healer.

Hoehenegg was never struck by lightning, he assured me. He did, however, recall receiving a strong electric shock at the age of 10 while repairing a mains-operated radio set. "It knocked me across the room," he said, and it was around two years after that when he first became aware of some kind of energy streaming from his fingers. At first he was bewildered by it, but before long he found that if he put his hands on sick people they tended to get better. It was, and remains, particularly effective for headaches.

Thirty years on, he seems to have his bioelectricity under control, though it can still cause problems. He is a mild and amiable man who does not often get excited or angry. This is just as well, for when he does, electrical appliances suffer short-circuits, discs of

his personal computer erase themselves, plates and glasses shatter — sometimes in unusual ways. Once, he recalls with some amusement, he was having a heated argument with a colleague who was holding a wineglass. First the base fell off, then the column was sliced into four pieces, and finally his interlocutor was left holding just the bowl of the glass.

It is difficult to understand how such an unpredictable force can cure anything. Most of us have touched a live wire at some time, and the only effect is usually a sharp pain. There are a number of conventional ways of using electricity and/or magnetism for medical purposes, from the gross effects of the now notorious ECT (electroconvulsive shock therapy) to the weak direct currents used in bone healing by Dr. Robert O. Becker and others.*

A number of machines on the market offer electromagnetic therapy, usually making use of the lower frequencies, and there have been colorful claims, most of them from Californian inventor Robert C. Beck, that extreme low frequencies (ELF) can "entrain" the brain and alter states of consciousness. I spent several days in a London research hospital trying to alter mine by following Beck's instructions precisely and felt nothing at all. The Soviets have marketed a machine called the LIDA which supposedly replaces the sleeping pill with safe, soothing

**The Body Electric*, Robert O. Becker (New York: William Morrow, 1985).

ELF pulses, while there are reports that the East Germans have developed a "radiosleep" machine that can induce sleep — at a distance.

Hochenegg's technique resembles none of these. Ostensibly it consists of no more than one or two brief electrostatic discharges that can vary considerably in intensity. There seem to be two possible explanations for their effects. One is pure suggestion. The Hall doctor is best known for his electric zap, and patients flock to him in the expectation that it is going to help them. The fact that many of them receive no other form of treatment suggests that it does, but how? Not by any currently understood mechanism, although the full potential of suggestion and expectation (with or without hypnotic induction) has yet to be tested.

The other possibility is more challenging. Perhaps Hochenegg is correct in his speculation that there is a "bioelectric field" in which a transfer of electrical energy from a healthy person to a sick one can induce structural change. Such a theory echoes that of his countryman Franz Anton Mesmer and the "animal magnetism" that led to his downfall. Unlike Mesmer, Hochenegg enjoys congenial relations with fellow doctors, many of whom send him patients. There is some evidence to support the theory. Hochenegg claims to have observed structural changes in a patient's chest, both by stethoscopic examination and by X rays, within a month of his first treatment. As I described in detail in

Medicine, Mind and Magic (1987), however, such sudden structural changes can also follow hypnosis — and no electric shocks.

This happened in one of the best documented of all "miracle" cures — the 1952 case of ichthyosis, or fish-skin disease, in which the patient grew a whole arm of new skin within a week of a single session of hypnosis (from a hypnotist who thought he was treating warts). There would doubtless be many more such cases if present-day hypnotists had the enterprise to attempt them.

Whether or not an interchange between bioelectric fields (assuming they exist) can lead to organic change, it is also possible that *psi* information is exchanged during the hand-healing routine. This is not a new idea — when he spontaneously discovered the somnambulistic or deep trance state more than two centuries ago, the Marquis de Puységur noted that both the thoughts and the physical condition of his patient Victor could be "changed completely."

If, as Shallis' survey indicates, electrified people can be expected to display better than average *psi* abilities, it may be that Hochenegg is doing what the early mesmerists did. This can be seen as a process of putting patients into a state of mind in which they become able to cure themselves.

BEFORE setting up his private practice, Hochenegg was chief physician at an Innsbruck psychiatric clinic. He became increasingly disillusioned

by what he saw there. "Patients were pumped full of medicine, but nobody considered their mental health," he recalls. During this period he met and married a young woman from the Philippines, and on the first of three visits to her homeland in 1977, a new world of healing opened up for him.

He found plenty of showmanship, suggestion, placebo effects and outright trickery. Hochenegg underwent a colorful and messy operation himself for his varicose veins. "There was a good deal of praying," he recalls, "but I didn't get any better." He was more impressed by the islands' herbalists from whom he learned a good deal. One of his most astonishing claims is to have totally cured 60 heroin addicts by giving them extracts of two southeast Asian plants — sesame and *Rauwolfia serpentina* (the source of reserpine), plus some hand-healing. "The herbal extract stifles the desire," he says.

He reckoned he had identified the secret of the "psychic surgeons." "It's a step-by-step healing ritual," he told me, "with a strong surprise element." When a healer produced a stone allegedly from the patient's body, symbolizing the cause of the disease, the pa-

tient would often be convinced of a healing "because there was the stone in the healer's hand, so he must have done something." Trickery perhaps, but it could work. There is also, he insists, "some inexplicable factor" involved.

The same could be said of his own methods. These include acupuncture, homeopathy, herbal medicine and suggestion both direct and indirect, as well as a number of conventional medical techniques in addition to his celebrated bioelectric shock therapy. Patients come to him expecting to be cured, and from the moment they walk, or are wheeled, through his door they are encouraged to believe that they will be. They then go through a step-by-step ritual culminating in one of those extremely surprising electric shocks, and whatever direct biological effects these may have there is no denying their symbolic value.

Hochenegg rejects the "Wonder Healer" image and is somewhat inarticulate when trying to explain his methods. "I just try to help people get better," he says, "and if one thing doesn't work I try something else. After all, I'm the last court of appeal round here, so I have to try harder."





FIGHTING THE WITCH-HUNTERS

In the battle against superstition, did a humble tradesman have a chance against a famous minister—and the Devil?

By Lamoine E. Boyle

TO THOSE unfamiliar with the saga of witchcraft in New England, John Greenleaf Whittier's poem "Calef in Boston" is probably an enigma. It is based on fact, regardless of the poetic license Whittier employs to show his sympathy for Robert Calef, a humble tradesman whom Whittier endows with a certain degree of nobility because Calef dared to fight the monstrous superstition called witchcraft.

The whole subject of witchcraft, including the widespread belief in it in the year 1693, was an explosive issue in New England, where it was believed by the God-fearing and alleged by the God-preaching to represent Satan's

determined effort to intervene in human affairs and uproot the Christian religion.

Starting with fiery sermons which demanded solemn fasting and prayer, the foes of witchcraft took more active measures. They urged the government to prosecute without delay the cases of witchcraft that were pending in the courts. The clergy took an active part in these proceedings, framing questions in such a way as to entrap the accused witches and taking minutes of the examinations. Clergymen visited the cells of persons accused of being in league with Satan, thus putting into practice the principle that

*The godly may allege
For anything their privilege,
And to the Devil himself go,
If they have motives thereunto.
For as there is a war between
The Devil and them, it is no sin
If they do, by subtle stratagems,
Make use of him as he does them.*

One of the most eloquent voices in the persecution of accused witches belonged to Cotton Mather (1663-1728), Boston's leading clergyman. He was passionately determined to exterminate the "devils" who, as he tells us in his *Wonders of the Invisible World*, were walking about the streets "with lengthened chains, making a dreadful noise; the brimstone was making a horrid and hellish stench" in men's nostrils.

To understand the power of the clergy in those early years of American history, we must realize that many people could not read or write and that the educated clergy took advantage of this handicap to influence whatever activity they favored. They used the pulpit, the church and God as a shield for activities that were often malicious and even criminal. Mather, taking advantage of his high office, was guilty of being leader of the witch-hunt. He was a domineering man who wrote more than 400 separate works during his lifetime, of which the most ambitious was his *Magnalia Christi Americana* (*Christ's Great Achievements in America*) published in 1702.

IN SPITE of Mather's high office and his unquestioned piety, a number of the Christian clergy expressed doubts about his sincerity as his eloquent voice thundered from the pulpit against witchcraft. At the core of their doubt was Mather's use of the Scriptures to support his intense effort to thwart the imagined takeover of the Christian world by the devil and his demons. While they did, for the most part, remain silent, they considered witchcraft as defined by Mather to be little more than superstition and an abuse of power.

But allied with Mather in his fanatic crusade were other influential men, among them his neighbor and bosom friend Massachusetts Governor William Phips who threw his full authority behind Mather in the persecution of those accused of being in league with Satan.

Mather needed a scapegoat, someone on whom he could pin the witch label so that he could present the public with tangible evidence that what he claimed was true. He found such a person in Margaret Rule, alleging that this young woman, a member of his own congregation, was haunted by no fewer than eight malignant specters, led by a principal demon who, upon her refusal to enter into a bond with him, continually subjected her to torture by pinching and scorching her and jabbing her with pins, throwing her into convulsions, lifting her bodily off the bed so that she languished "for just six weeks together." He went on to say

that he had been told that at times the spectators of her miseries nearly choked on the fumes of brimstone rising in her chamber.

Mather was certain that with this kind of evidence for his accusations the public would support him and the witch-hunt would extend to every nook and cranny of Boston. He might well have succeeded had not one man been bold and persistent enough to protest that what Mather was doing was evil and that he was in fact reviving a superstitious hysteria which reasonable men had hoped was forever dead.

Robert Calef, a clothier unknown beyond his neighborhood, leaped into the witchcraft controversy. Incensed at what he considered an abuse of power by a group of people dedicated to a suspect cause, Calef first addressed some letters to Dr. Mather in which he argued that witchcraft was a delusion and that the proceedings against Margaret Rule, accused by Mather in a treatise entitled *Another Brand Plucked From the Burning*, were based on falsehood and outright fantasy.

Calef was pitting himself against Mather's authority, his reputation for eloquence and his mastery of the Holy Scriptures, but apparently Calef also had a pretty fair arsenal of scriptural learning. While Mather spoke of Calef as "the weaver turned minister," Calef retorted that Mather was a man "thirsting for more power and blood." Confident that the high and mighty Mather could be brought down if enough holes were punched in his

theories, Calef used logic and reason as his weapons. Mather made the mistake of underestimating the "despised clothier" whose charges, in his opinion, were unworthy of a reply.

Calef found material in the Bible to contradict everything that Mather himself took from it. He argued that Mather's crusade was not only a mockery of social and moral justice but the scheme of a power-hungry man furthering his cause with manufactured evidence. Calef voiced his fear of a new outbreak of a hysteria whose still-smoldering embers needed only fuel to turn into a blazing inferno.

In opposing Mather in behalf of religion and public welfare, Calef proved to be more than a worthy adversary. He not only possessed a deep sense of justice but was thick-skinned enough to shrug off Mather's sneers and persist in attacking the formidable leader of the New England clergy. The lamentable fact that the judges had decreed the death of a score of innocent persons and this horror had paralyzed men's tongues against speaking out in obedience to conscience increased the stakes of Calef's struggle against Mather.

* * *

IN 1700 Calef collected and printed in London all the pieces relating to his controversy with Mather. To it he added an "Impartial Account of the Salem witch hunt and a review of Mather's life of Sir William Phips," giving this the title of *More Wonders of the Invisible World*. No printer in

Boston or the colony would print his work or expose it for sale. In fact, the work published in London was publicly burned in the college yard at Cambridge by order of the college president.

Mather sought the more active assistance of Margaret Rule to prove what he insisted was the threat posed by the devil and his demons. He adopted the role of a psychoanalyst who would interpret the dreams of a troubled young woman as evidence that she had indeed been visited by demons seeking to enlist her into their ranks. The withdrawn, pale woman was in awe of Mather and like so many others considered him to be speaking with God's voice. She was a reed easily bent under the pressure of those who sought to make the devil's alleged takeover of the Christian world the most profound issue of the day.

When questioned as to the nature of her dreams, Margaret Rule answered, "They are vague, my dreams. I do not remember details."

This was not the answer Mather wanted. Well versed in methods used to extract what served as evidence from those who he argued had been visited by the devil, he decided that what was needed was a relentless interrogation with extensive prompting. In other words, Margaret Rule must be told what to say.

He began by demanding, "Did you see devils and hear them speak unholy thoughts? Were they not in the room where you slept? Tell me what they

said. Exactly now, because I must know this in order to help you and drive them away. Tell me, Margaret Rule, did they not ask you to become one of them and when you refused, as any God-fearing person would, did they not torture you by pinching and scorching you and sticking pins into your flesh, throwing you into convulsions, and this lasted six weeks?"

Then, wishing to place on record the testimony of her friends who she said had witnessed her torture, Mather went on to say, "I've been told that your miseries were seen by others who nearly choked on the fumes of brimstone rising in your chamber."

Margaret Rule looked dazed and uncertain but after repeated prodding from Mather, she said, "It is as you say, Dr. Mather. The demons were there. They tortured me, causing me much pain."

Mather was certain that with this kind of evidence the public would support his witch-hunt. But stirred into action by the threat of escalating paranoia, Robert Calef determined to show everyone that Mather's accusations were irrational and that Margaret Rule was a shy, confused woman whose troubles resulted from an unstable mental condition in no way related to devils or demons.

Calef sought out the people who supposedly witnessed Margaret Rule's confrontation with creatures from hell. These individuals admitted that they had not heard her crying out that demons were inflicting her with pain

or that there was any stench of brimstone in her room. Margaret Rule herself, more confused than ever at being the focus of a raging controversy, seemed unable to remember being questioned by Mather. Slipping once more into her fantasy retreat, she whispered, "I don't know. I don't believe there were demons. If I said there were, I don't remember. It is all so gray and fuzzy. . . ."

Calef now had more ammunition with which to attack Mather. He charged that Mather's extravagant claims of what Margaret Rule had said were nothing more than manufactured testimony extracted from a woman who obviously was mentally disordered. Mather retorted with abusive epithets and took legal steps against Calef for uttering "slandorous libels."

Disregarding the warning that continued effort would put him behind bars, Calef launched new attacks against Mather and his use of religion to conjure up a demonic invasion of the Christian world, labeling the witchcraft proceedings "the sorest affliction and the greatest blemish to religion that ever befell this country."

Calef saw indications that Mather's ridicule and threats were futile against the rising tide of an awakening public conscience. Suspicion had grown among the people of Boston that Mather's use of his high office to promote a new outbreak of witchcraft terror, with badly frightened neighbors and family members accusing each other of being in league with Satan,

was insulting and cruel.

* * *

AWARE THAT unfavorable reaction had set in against him, Mather replied to Calef's accusations with another blast of oratory. It fell on deaf ears, for public opinion favored Calef's position.

This was the turning point in the long and bitter controversy and while the belief in witchcraft still prevailed in the minds of some people, few wished to continue an unpopular fight. No more denunciations were made against witchcraft and no more innocent people were sentenced to hang. Although Robert Calef undoubtedly suffered from Mather's attacks on his integrity and humble position in life, he saved the cause of reason — and that is what is significant about his story.

We must, however, ask why Governor Phips backed Mather during the early stages of the witchcraft furor and why he ceased to do so when public opinion turned against Mather's crusade.

Phips, a dour man who was both ambitious and ruthless, was willing to serve as a pawn for Mather as long as it suited his own purposes. He controlled the magistrates who rendered judgment in all cases that came before them, including the trials of those accused of being in league with Satan. Like Mather, he was able to mold public opinion. But he was first and foremost a politician and enjoyed the power of his office. Obviously he used Mather

at the same time that Mather used him. He saw an opportunity to gain more power by supporting Mather's witch-hunt, a cause politically and religiously expedient.

When Phips saw conclusive evidence that Calef's struggle against Mather was gaining public support, he did nothing more to help Mather. Proof of this change of heart is that when Mather had Calef arrested for slander, Phips, who had the magistrates in his hip pocket, did not force a single magistrate to appear for Calef's trial, and the case was dismissed.

The poem "Calef in Boston," written by Whittier long after the witchcraft outcry, alludes to "puppet-play," which Whittier drew from the Rule case, wherein Mather asserted that the demons had puppets into which they thrust pins when they wished to torment her. This analogy is based on the old superstition that tortures inflicted on the wax or clay image of a person against whom a grudge is held will be suffered by that person.

"Calef in Boston" shows how Whittier and other objective persons viewed Calef's struggle against Mather and his distorted ideas of witchcraft. Here is how Whittier phrased his feel-

ings about Robert Calef, the clothier turned activist:

*In the solemn days of old
Two men met in Boston town,
One a tradesman frank and bold,
One a preacher of renown.*

*Cried the last in bitter tone:
"Poisoner of the walls of truth!
Satan's hireling, thou hast sown
With his tares the heart of youth!"*

*Spake the simple tradesman then:
"God be judge 'twixt thou and I;
All thou knowest of truth has been
Unto men like thee a lie.*

*"Of your spectral puppet-play
I have traced the cunning wires;
Come what will, I needs must say,
God is true, and ye are liars."*

*When the thought of man is free,
Error fears its lightest tones;
So the priest cried, "Sadducees!"
And the people took up stones.*

*In the ancient burying-ground,
Side by side, the twain now lie,
One with humble grassy mound,
One with marbles pale and high.*



STRANGE ORDER

IN TAUNTON, Somerset, near London the Brewhouse Theatre ordered 100 gingerbread crucifixes from a local bakery. The theater staff handed out the tokens to the audience before performances of a comedy, *Dracula—Or a Pain in the Neck*.

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.

THE REASSURING VOICE

By Catherine Vanicek

BACK IN 1950, when I was four years old, I had little knowledge of the world around me. I was a sickly child, always down with tonsillitis or bronchitis. So I seldom saw the few other kids in our rural area of Alameda County in northern California, and my little brother, Joey, and I often played alone.

One night long after I had been tucked into bed, I was awakened suddenly by the house rumbling and shuddering with a noise so loud that I could barely stand it, let alone identify it.

My room was dark as coal, and in fright, I cried out from my bed, "Mama! What's happening? It sounds like the house is falling in!"

My father, disinclined to explain the intricacies of a California earthquake to a young child who had never before experienced one, simply called out from the dark room

across the hall from mine, "Go back to sleep, Catherine. There's nothing for you to worry about. It's just the dog rubbing himself against the side of the house under your window to scratch his fleas. The noise will stop in a minute."

Although a child who easily swallowed tales of Santa Claus and the tooth fairy, I was unconvinced by this explanation. Our dog, Rick, was a huge Great Dane, and it was



Joey and Catherine Vanicek

true that he slept in a dog house positioned beneath my window, but even so I was not in the least relieved.

"No, it's *not* Rick!" I cried out, my distress doubling as dishes began crashing to the kitchen floor. "Rick's not *big* enough to be doing that!"

My father, a native Californian long used to the vagaries of the San Andreas fault, answered sternly from the dark beyond my room, "I promise you that everything will be fine in a minute. Just go back to sleep and don't be afraid."

But the house continued to shake, and my bed danced across the hardwood floor to the beat of crashing plates and cups, falling pots and pans. Finally, unable to stand it any longer, I buried my face into my pillow and began to sob.

Then suddenly, from all around me, came the gentlest, sweetest voice I had ever heard. "Don't be afraid, Catherine," it soothed. "It's only an earthquake. You are completely safe."

An earthquake? I remember thinking. What is an earthquake?

Again came the soothing, gentle tones, "Don't be afraid, Catherine. It's only an earthquake."

Feeling loved and protected, I drifted back to sleep.

The next morning I heard my mother in the kitchen, cleaning up the debris. Quickly I dressed and rushed out to her.

"Oh, Mama," I said hugging her, "thank you for telling me about the earthquake last night. I was so afraid and I didn't believe Dad when he said it was the dog. But when you told me what it was, I felt much better."

My mother turned puzzled blue eyes to me. "Earthquake? I didn't tell you it was an earthquake. I wanted to, but your father said you were too young to understand."

Many years have passed since that frightening, dark night. And on many occasions, the foundations of my life have been shaken. But whenever things around me get really rough, I am comforted by the fact that someone "out there" once cared enough about a terrified child to smooth her path.—*Hillsboro, Oreg.*

THE FALLEN PAINTING

By Helen J. Waggoner

AFTER BOB and I married on September 23, 1978, we moved into his family house in Goodlettsville, Tenn., the same day. His mother Rosie Waggoner, had moved the previous month to an apartment in Madison, a 10-minute drive from our house. She had a heart attack in the summer of 1979 and stayed with us after leaving Nashville Memorial Hospital until she felt stronger. During her stay I told her about my fear of the house catching fire while we were away. She assured me that the house was safe.



Helen J. Waggoner

On January 14, 1984, Rosie told me that she wasn't feeling well. I urged her to see her doctor. She said that she would and that if anything happened, she would let us know.

The following Monday night, January 23, while Bob and I were watching television there was a crash in the next room that sounded like a book falling. My cats frequently walk on the bookcase and push books aside, so I decided to investigate later.

Not long afterward I started smelling charred wood. I went into the next room and found that a painting of the "Lord's Supper" had fallen in front of the wall heater. When I pulled it away I thought of my mother-in-law. She had left the painting for us when she moved.

I told Bob I felt something was wrong with his mother. He called Rosie's apartment — it was 7:10 P.M. — but she was not home. We decided that I was overreacting, so we let the matter drop.

The next day Bob received a phone call from his brother, Wayne, telling him that their mother had been admitted to Nashville Memorial Hospital the night before, some time after seven. I regret now that we did not follow up on my intuition, because my husband never had a chance to speak to his mother again. She had a fatal heart attack while we were walking down the hospital hall to intensive care. I believe that through the fallen painting she was reaching out to tell us what happened to her.—*Goodlettsville, Tenn.*

BAPTISM FOR THE DEAD

By Edward R. Friedlander

I WAS SITTING fully awake in the on-call room at St. Catherine's Hospital in East Chicago, Ind., when I saw the ghostly figure appear just to my left. The figure asked, "What did the Apostle Paul mean when he referred to 'baptism on behalf of the dead?'" Then he was gone.

At the time, about February 1977, I was a senior medical student in training at that little community hospital. Earlier that evening I had worked hard to try to save a baby badly burned in a household fire. We had sent her to a burn center.

I was leading a prayer life and carried a book by Ignatius Loyola in my doctor's bag, but was not yet a church member. I remembered the Bible reference (Paul's First Letter



Edward R. Friedlander

to the Corinthians 15:29) from a college course. Like most medical students, I knew the words and actions required for emergency baptism of a seriously sick infant.

The figure I had seen carried the sword and book with which Paul is usually shown in art. The eyes were covered with darkness, and I recalled the suggestion that Paul became nearly blind due to trachoma,

a disease of the outer portion of the eye.

The words "baptism on behalf of the dead" seemed like specific instructions. I went to the sink and turned on the water. When I finished the baptism rite, I glanced at my watch. I learned the next day that the burned infant had died within a minute or two of my seeing the apparition.

I've known living saints but have never seen a dead one, before or since. "Baptism on behalf of the dead" is a long-extinct practice in most Christian denominations, including my own. Did St. Paul, or one of his friends, visit me? Did my simple action help speed an innocent soul to its blessed reward? Or was the whole experience the result of coincidence and my having had an extra cup of coffee? During this life I don't expect answers.—*Johnston City, Tenn.*



NEW CAT ON THE LOCH

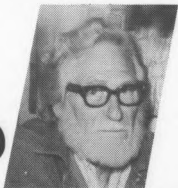
A NEW TYPE of large cat, previously unknown to science, may have been discovered in a remote part of eastern Scotland, according to a *London Observer* report.

Dr. Karl Shuker, a Birmingham, England, zoologist, is convinced the animals are a distinct species. He says, "They are too big to be domestic cats and too slender for Scottish wildcats."

The stuffed bodies of four of the

unusual felines were displayed for the first time in late July 1987 at a scientific meeting in Edinburgh. The first of them was shot five years ago near the village of Kellas. Because it was so unusual it was taken to a taxidermist for further examination.

The Kellas cat is long-limbed with powerful hind legs and a slender muscular body. Although its head is small, it has particularly prominent teeth.



ESP HOTLINE

The inner voice told me I'd win the bingo prize —
and then that my hospitalized sister urgently needed me.

By Earle Williams

MY SISTER Dorothy and I were both Aquarians, our birthdays being only eight days apart. Even though I was two years her senior, for some unknown reason she always called me "little brother."

From early childhood we both seemed to be tuned to the same frequency. We both had a deep-rooted love of nature and the arts and often we spoke the same thought at the same time. I never realized then that our ESP would some day be responsible for bringing us together for the last five minutes of her life on earth.

My experience began one day in June 1956, when I received a phone

call. A voice said, "Son. . . ." There was a long, foreboding silence.

"Mother, is something wrong?" I asked uneasily.

"Sister has cancer and has to have surgery."

"I didn't even know she was ill," I said.

"I know," Mother answered, starting to weep. "She didn't want to worry you."

After her operation Dorothy seemed to improve and life returned to normal. On a Friday night about six months later, my wife and I were preparing to play bingo at a small private club in Lake Worth, Tex., when the phone

rang. My stepfather Charles Phillips spoke in a flat, emotionally-depressed tone.

"Sister's back in the hospital," he said, "and the doctor says she's completely eaten-up with cancer. He gives her from two weeks to two months to live."

My mind seemed frozen. Cancer, I thought — that horrible disease has caused more fear and suffering than any other disease in man's history.

"Are you all right?" my stepfather asked anxiously, concerned at my silence.

"I — I'm okay, Dad," I faltered. "You look after Mother. And Dad—" I paused to regain my composure—"tell Sis I love her and with God's help she will beat this thing."

"Okay," he said. "I'll see you in the morning."

After Dad hung up, I told my wife the news.

"You're not going to play bingo tonight, are you?" she asked.

"No. Three dollars isn't much but we'll need every dime we can get to help pay this next onslaught of doctor bills."

Ten minutes before bingo time, I was in the bathroom changing my clothes when an inner voice invaded my confused thoughts.

"Go to the club," it commanded, "and you will win that hundred dollars to pay on your sister's doctor bills."

The odds were a million to one against winning, since you had to say "bingo" in six calls. With 75 balls, 200

players with three to nine cards each, the odds were practically impossible. I felt both guilty and frustrated. I didn't feel up to bingo after the bad news about Dorothy; yet something kept urging me to go. I walked to the bedroom and told my wife.

"Hon," she said, "if you feel that strongly about it, we'll go there. No harm in it."

THE GAMES were already in progress when we arrived. When the final game moved around, T. C. Estes, a friend, suggested we shuffle our cards and each draw a different card. Everyone agreed. As they passed the cards to me, something stilled my reaching hand.

"You folks go ahead and draw," I said. "I'll just take the card that's left."

Before the game started, I closed my eyes. "God," I thought, "I need that money to help my sister. You sent me down here. Now don't fail me."

Except for the soft popcornlike click of the ball machine, the room was silent. The droning voice called the first number: "B-6." I closed the lower lefthand corner. I had a chance for a diagonal win, using the free center space. "I-29." That killed my free space but it too was on the bottom and even in the proper sequence. "N-40." I felt in touch with the universe — three in a row and in sequence. A mathematical miracle was taking shape before my eyes.

"G-59." My shaking hand closed the fourth number. "B-I-N-G" in or-

der. It was as if I were writing the word. "I-20." My bubble burst. The spell was broken.

Still, there was one call left and I felt I would win. I needed O-75. I glanced at the machine. Seventy balls were dancing madly but only one would find its way to the top. About 1000 cards were being played and several probably had O-75 in the lower right-hand corner but they would lack the other numbers. My card was the only one in the room the O-75 would help. The odds were now reduced to 70 to one.

The caller reached for the ball and slowly displayed it to the crowd. "O-75," he said.

"Bingo," I whispered softly, shaken but actually having expected to win.

"BINGO!" my wife called loudly. "Honey, you won," she said, tears welling in her soft brown eyes. "But why did you whisper it?"

"I don't know," I answered. "I suppose I thought because I knew I was going to win, everyone else did, too."

"Aren't you surprised at winning against such tremendous odds?" the person sitting next to our table asked.

"No, he's not," my wife proudly replied. "He told me he was going to win when we left home. His sister has cancer and she needs the money."

On the way home I reflected on the events of the evening. And I concluded that my prayer was probably the only totally unselfish prayer I'd ever said. At other times I was think-

ing of my own needs.

Next day I gave the money to my sister. "That's for buying yourself something when you get out of here," I told her.

"Little brother," she smiled, trying to hide her suffering, "I love you."

"Hey, I've gotta go," I kidded, rushing to the bathroom to hide my emotions.

* * *

ABOUT ONE week later, while I was at my job with General Dynamics in Fort Worth, I was engulfed by the strange awareness that Dorothy needed me. I fought the feeling for a long while, trying to dismiss it as simple nervous tension. Finally I approached my foreman.

"Gann," I said, "you may think I'm crazy but I have this overwhelming urge to go to my sister. It's an eerie, urgent feeling I can't explain."

"That's okay," he said understandingly. "You go right ahead."

I checked out and rushed to my car. The meandering road home was a series of lakeshore curves with a 30-mph speed limit. Twice I found myself entering the curves at 50 mph. Each time I slowed down and tried to reason that my anxiety was based on a feeling that everything was probably okay. After all, the doctor had said Dorothy could linger on for weeks, so there was no immediate hurry. Still the feeling dogged me.

When I reached home I rushed to the bathtub and opened the faucet. "You won't make it if you bathe," an

inner voice warned. I shut the water off and hurriedly dressed over my perspiration.

I set the speedometer on 35 mph and held it there to keep my mind occupied — and also to avoid a ticket.

When I reached my sister's room at Harris Methodist Hospital in Fort Worth, I quietly slipped inside. As soon as she saw me, her face lit up.

"Little brother," she half-whispered, "I was beckoning you to come see me.

That's why I waited."

"I knew you were. That's why I came," I said, wondering about the reason for her summons.

A moment or two later I understood. She feebly squeezed my hand, her head dropped slightly and her breathing stopped.

I have no explanation for any of what I have related. I like to believe that an "ESP hotline" gave me a final moment with my dying sister.



DREAMS DETERMINE DECISIONS

By Jerry Otero

IN THE MOVIE *Dreamscape* a young psychic has the ability to enter the dreams of people and participate in them. In Malaya there is a group of people known as the Dream People. The Temiar, part of the Senoi, are an agricultural group whose culture gives an unusually central role to dreams.

The Senoi, numbering some 30,000 in all, rely on dreams to help them make group and individual decisions, such as choosing a place to fish or finding a bride. They claim to have discovered useful inventions in dreams, such as fish traps or medicines. Much of their creative life, music, songs, dances, decorative patterns and even complicated puzzles

are dream-inspired.

Children are encouraged to discuss their dreams with parents, who guide them on the proper dream behavior. The child is encouraged to be aggressive in his dreams and to struggle against and master whatever spirit frightens him. Once mastered in the dream, the spirit's powers can be used by the dreamer.

A child is told that if he is flying or falling he must attempt to stop, since the dream indicates that his soul is on a journey. The same principle holds true in a dream that is life-threatening. A dreamer must fight off any attempt — he is permitted to kill since it is presumed that the attacker is a spirit invading his dream.

IN THE SHADOW OF DEATH

How is it that perfectly healthy people sense months ahead
that their lives are about to end?

By P.M.H. Atwater

I WAS RAISED in a police station. That's because my father was a police officer and since we lived outside town on an acreage, Dad would often ferry me back and forth during coffee breaks or whenever he could sign off. I frequently waited around in the station house when he was too busy for chauffeuring, which afforded my insatiable curiosity an "open door" to the bizarre and the ridiculous.

If I happened to be in his patrol car when an emergency arose, I would be whisked along to the scene with strict instructions for my behavior and the need for secrecy. This allowed me to witness the extremes of life at an early age. During this time, my father took it upon himself to train me in the art of observation, drilling me on being alert for minute details and nonverbal cues. What I didn't observe personally, I read about by scanning daily logs, arrest reports and police files. Later it was deemed illegal in Twin Falls, Idaho, for passengers such as me to accompany on-duty police officers or to have

free access to police information, but during my youth no such ordinance existed.

Among what caught my attention then was the frequency of cases involving "pre-knowledge," by which I mean incidents where victims claimed



The mother of three grown children, P.M.H. Atwater has had a varied career as psychic researcher, hypnotist specializing in past-life regressions and investigator of the near-death experience. She is author of the recently published book *Coming Back to Life*.

to somehow know or sense in advance what was about to happen before it did. This kind of response was especially common with assaults, rapes and muggings. When questioned afterwards, these people would say things like, "I had a feeling not to walk up those stairs alone but there seemed no reason not to so I did," or "I knew if I opened that door something bad would happen but I told myself it was just my imagination," or "I felt creepy all over and real scared because I knew good and well what was going to happen next."

Comments like these puzzled me as a youngster, for I couldn't understand why people who knew about danger in advance would disregard that knowledge and allow themselves to be hurt. It seemed idiotic to me that people who knew better pretended that they didn't. These "victims" usually groaned a lot afterwards, rambling on about how they should have listened to that inner voice or paid attention to that dream or hunch. Then they would pull an about-face and promptly conclude that to acknowledge any such "mental imaginings" was beneath the maturity of a grown adult, that no one in his right mind pays attention to premonitions anyway. And so the dialogue between police officer and victim would continue, with me shaking my head in disbelief wondering if there was some way I could avoid adulthood when I grew up.

Strange as it may seem, this preknowledge or advance sensing was also true for those who lost their lives,

either by accident or by violent assault. Conversations with survivors and next of kin would reveal intriguing stories about how the deceased must have known what was coming because of the way he behaved before the tragedy occurred. It seems that those who died unexpectedly, regardless of how, changed behavior which was normal for them about three to six months before their deaths.

This change would center on a need to wrap up business and personal affairs, seriously and deliberately, as if there existed some unspoken reason for expediency. Insurance policies took on importance, as did the need to visit loved ones and to be more intimate or philosophical than usual. One last "fling" was often enjoyed before the individual would relax and be at peace. Just before the death event, the victim would seem to "glow" as if something important were about to happen, something the individual had prepared for.

Sometimes this preknowledge would be more than a series of behavior changes, but also verbal and upfront. One such example which I researched is the case of a woman in her late 20's who was killed in an early-morning automobile pileup on the highway outside Jackpot, Nev. During the investigation that followed, relatives all told the same story — that the woman knew she was going to die, even how and when. Starting six months before, she had a recurring dream which accurately depicted her later demise. Because of the dream, she had been get-

ting her life in order and telling others what would happen. No one believed her. After the accident, her loved ones and friends were grief stricken all the more by their refusal to give the woman the benefit of doubt while she was yet alive.

Another incident involved a high school senior who calmly told her parents she would die in a violent accident the day before graduation. This news was nearly a year in advance and the announcement sent her parents into a near-frenzy of worry until they convinced themselves their daughter must be mentally unbalanced. She was sent to several psychologists for evaluation but each time released with the admonition, "Make certain she takes this drug as it will relax her." There was no dream, no reason for the daughter to make such a statement. "I just know," she'd say, as she readied herself to die.

True enough the day before graduation, she and a girl friend were sitting in a car waiting at an intersection for the light to change when another car suddenly careened out of control and slammed headlong into theirs, killing both girls instantly, yet injuring no one else. Investigators discovered a note written by the daughter revealing that she knew her best friend would be killed at the same time in the same accident as she would. They also discovered that the other girl had displayed the kind of behavior changes which were indicative of someone who knew death was coming even though

she had said nothing to anyone about any such awareness.

A year later both mothers each had a dream in which their deceased daughters returned for a visit to explain the why of what had happened. This visitation was so vivid neither mother could keep it to herself. One of them confided in a local astrologer. Ironically the other mother had shared her story with the same astrologer. Becoming excited about the two dreams, the astrologer contacted the psychologist of the first mother, the one most burdened with grief, for advice on how to handle the situation.

Suffice it to say the psychologist then arranged a meeting where all four parents and he could hear each mother describe her dream. Because of this gathering, an incredible healing occurred and much guilt and grief were released. Neither set of parents knew each other before the meeting; yet each mother experienced her daughter's visitation on the same night at about the same time with the same explanation from the daughters — both girls had agreed before birth to participate in the violent death event for the purpose of one's helping the other work through a lingering fear of dying in that manner. This death scenario was the only reason each girl gave for having incarnated when she did.

* * *

THROUGHOUT the 20 years that I was married to a farmer, who later became an aerial crop duster, there were many occasions when we found

ourselves privy to or involved in accidents and death events.

A neighbor who lived just up the road from where we farmed suffocated when a stack of chopped hay fell on him, while another met his death beneath an overturned tractor. Both widows related similar stories about how different their husbands had been acting for several months prior to dying. Each man had quite suddenly become unusually serious and determined to finish everything possible, from paying off debts and securing finances to frequently double-checking with his wife making certain she understood what to do should he not be present. It was spooky, each wife remarked, even eerie. Although neither man had ever discussed the prospect of death, both had displayed the behavior of a person who must have sensed or known what was coming. In each case this behavior change was evident four months in advance.

Both of these men died within a short time of each other, their deaths deeply affecting my husband and me. Even though each incident was different, to us it was as if we were held witness to the same story told in the same manner by the same people. Repetitive similarities were that striking.

This inspired us to begin a research project whereby we would seek out the bereaved of accident victims to determine just how common this advanced "knowing" was. No matter how blank our expressions or how

open our questions were, we encountered the same basic pattern. Even children, from the age of four on, exhibited the same or similar cues as adults.

One such case involved a 10-year-old boy who was struck dead by a freakish bolt of lightning while he was playing on a street in the town of Filer with friends. No one else was hurt. There was no storm present.

I knew the boy's mother and we spoke at length about her son's death. She was oddly prepared for the tragedy. Although her son, the oldest of three children, had always been mature for his age, two months before the accident he became strangely deliberate and insistent in his mannerisms, wanting to protect his parents and siblings, being unusually affectionate, understanding and helpful. He seemed obsessed with finishing off jobs yet undone and held in-depth conversations about the meaning of life. Just before he was killed, his behavior reversed to a more relaxed yet expectant mood, as if he were waiting for something important to happen. Classmates noticed the same changes, as did the boy's teacher and grandparents.

* * *

SINCE MY husband was an ag pilot, many of our friends were pilots and shared the same dangers of flying. In Idaho, because bees are protected by law, pilots spraying potent chemicals cannot take off until after bees retire for the night and must finish with their work before bees are active again in the

morning. Most crop work, then, is done between the hours of 6:00 P.M. and 6:00 A.M. Planes are equipped with powerful lights for illuminating broad expanses, and ground crews use bright flashlights to signal pilots as they step off each field row about to be sprayed.

But night flying is made truly complicated by the fact that throughout southern Idaho and eastern Oregon most farm fields are bordered by rural utility lines plus single rows of trees, usually tall poplars which comprise windbreaks. Silos and farm buildings also represent obstacles, making even daylight flying a hazard. A skilled pilot will fly several feet off the ground for the field's length, then lift the plane's nose in time to avoid collision with whatever objects or lines might border the field, circle around and descend sharply for another run. Large fields are navigable but smaller ones, especially if lined on all four sides, are virtually impossible to fly. My husband was one of the few ag pilots who specialized in flying fields other pilots would avoid.

Many of our friends were not only agricultural pilots but also corporate, highway construction and flight instructors, and a number of them died in fiery crashes. One such crash took the lives of three of our friends when the Lear jet they were flying nose-dived into the mesa outside Boise. No one could figure out how the crash occurred since the air was calm and vision unrestricted, so it was later chalked

up to "pilot error."

Another crash involved a mid-air collision at midnight over a farmhouse near Adrian, Oreg. Both pilots plus the farmer's wife in the house below were killed. The woman was trapped inside when burning wreckage fell from the planes and set the house ablaze. According to surviving kin, each one of these six people displayed pre-knowledge or the advance behavior changes already noted, although nothing verbal was ever said.

After a decade of nosing around, we finally concluded our investigative quest having satisfied ourselves that death is no accident no matter how it comes, when it occurs or to whom. We were unable, however, to isolate any recognizable pattern for the interworkings of nonfatal accidents and what constitutes free will versus fate.

YEARS LATER I researched reincarnation, metaphysics, mysticism, altered states of consciousness and the so-called paranormal, becoming in the process a professional hypnotist specializing in past-life regressions. While engaged in private practice for six years, I was able to explore all manner of alternate realities, thought forms, fantasy, psychological dramas, and what appeared to be actual lives lived before birth in the present one. Each regression was detailed, precise and meaningful to the experiencer, even though I questioned the validity of many of them. Eventually these sessions became so dynamic and chal-

lenging that I discarded convention in favor of the unexpected. This taught me never to assume or deny anything and to remain open and receptive at all times. Skepticism is healthy but in excess can block discovery.

It was during this phase of my work that I surprisingly encountered what I came to call the human soul. My client would be "under" when suddenly a force would take over. There was no mistaking it with any purported past life, present life or aspect of the client's personality. There would be a certain voice change (always the same with each client) and the room temperature would rise when it emerged. Others present would note a special aura or glow radiating from the client as the voice spoke.

The soul that came forth, no matter from whom, would be detached, loving, objectively knowledgeable — a limitless and timeless source of information. It would speak calmly, confidently and gently. Advice and comments would be offered, for either the prostrate client, me or anyone else who might be in need. Sometimes discourses would ensue on life and its meaning, effective discourses which seemed awesome and sacred. This force, always dependable and unassuming, was nameless, regardless of client, and had no identity of its own. It was never born and did not die. Human deaths, it would say, are planned before birth, and nothing is accidental. Free will it defined as our ability to manipulate the consequence of move-

ments in the earthplane and responses to that activity. Not every session produced such an emergence but those that did were special to say the least.

The day came, however, when I closed my practice. Prospective clients seemed more interested in finding something to blame their troubles on than in truly searching for deeper meaning in their lives. The possibility of contacting their own souls did not interest them. I respectfully referred them to other hypnotists and shut my door to the experience.

For me it was time to pursue other avenues of thought and begin my own spiritual quest. That was 1975. Two years later I physically died, not once but three times, and experienced a different near-death episode with each event.

The first death occurred January 2, 1977, and was caused by a miscarriage followed by severe hemorrhaging. The second, two days later, was from a major thrombosis in the right thigh vein which dislodged followed by extreme phlebitis. Then, on March 29, I committed emotional suicide; I willed my body dead and it was too exhausted to argue. My home at that time was in Boise. Physicians were not contacted until after the fact, so there is no proof I ever died. The physical condition of my body after each even suggests I must have died and a medical doctor confirmed that suspicion.

The term "near-death experience" was unknown to me when all this happened, nor had I heard of Elisabeth

Kübler-Ross, Raymond Moody, Jr., or Kenneth Ring, the three pioneers who opened up and established the near-death phenomenon as a real incident which deserved professional attention and serious research. Then, I only knew something unusual had happened, something I was not prepared for, and there were aftereffects. Life suddenly became curiously strange, and me with it. This was both a nightmare and a blessing, for coming back to life meant tackling the depths of fear and the heights of love simultaneously.

My case is unique not only because of what happened to me but because of what I did about it. After moving to Washington, D.C., I set about on my own quest to seek others as myself, for I had a lot of questions to ask. I wanted to know what others went through and were still facing and how they managed to cope.

This quest took me through 10 states where I spoke with several thousand people and contacted in the process over 200 other near-death survivors. Sometimes I shared my own story to find them; sometimes I gave classes and workshops about what death had taught me; sometimes I simply "bumped" into them as part of the daily routine. After another move and a job change, my employment shifted to one of constant travel where I met still more near-death survivors.

I learned a lot in doing this. Mostly I learned how normal I was for what I had been through.

Nothing more would have ever

come from this quest had it not been for Kenneth Ring who, after tracing me through a small publication I had written, asked that I write an ongoing series of articles focusing on the survivor's viewpoint for *Vital Signs* magazine, then published by the International Association for Near-Death Studies in Storrs, Conn. After I went on to publicly disclose a brief rendition of what I believed were the patterns of aftereffects, he encouraged me to write a book. This venture would require much research, but the idea that others might benefit from what had helped me spurred me on. *Coming Back to Life* was published five years later in April 1988 (Dodd, Mead & Company).

Although the book tackles a broad gamut of subjects, it also devotes a section to the coming of full death where I put together a lifetime of observations to produce what I feel is the pattern of advance behavior cues, usually nonverbal and subconscious, that the one about to die "knows" what will soon happen.

The advance behavior pattern I have observed in most people who die unexpectedly is:

- About three months to three weeks in advance of the death event, the individual involved begins to change his normal behavior in such a manner as to become more serious, determined, and oftentimes deliberate in a need to complete unfinished projects or concerns.

- Subtle at first, these behavior changes also center on reassessing

affairs and life goals, wrapping things up and putting business in order.

● Simultaneously, there can be a desire for deeper, more philosophical discussions. Religion and/or spirituality can become more important, as well as the desire to forgive and forget.

● This is usually followed by a need to see everyone who means anything special. If visits are not possible, the individual will often write lengthy letters or call on the phone.

● As time draws near, individuals usually become quite precise about straightening out affairs and/or training or instructing a friend or relative to take over should anything happen. This instruction can involve details such as finances, insurance policies, inheritance and the completion of goals or projects. Financial matters and the management of personal and private affairs become quite important.

● There is a need, almost a compulsion, to reveal secret feelings and deeper thoughts, to say what has not been said, especially to loved ones. There is also a desire for one last fling or a visit to special places to do what is most enjoyed.

● The drive to settle affairs and wind up life's details can become so obsessive as to appear strange or weird to others. Many times individuals want to talk over the possibility of "What if I die?" as if they had a dream or premonition. On occasion, such people may appear morbid or unusually serious.

● About 24 to 36 hours before the death event, the individual involved

relaxes and is at peace. Because of unusual alertness, confidence, and even a sense of joy, he may appear euphoric and exude a peculiar strength and positive demeanor, as if something important was about to happen and all prior preparations were finished.

Some near-death survivors have an inkling that something is about to happen but, for most, there is no hint at all. Even for those who did sense something, the near-death experience still comes as an unexpected surprise.

A typical example is George A.R., a near-death survivor from Hamilton Square, N.J., who detailed his experience to show how he came to believe that he could not possibly have died because of the strange way events arranged themselves before his near-death episode happened.

The day before George had an opportunity to buy a burial plot but refused. Because of unexpected car trouble, his wife made a quick trip home and found George perplexed by a seemingly simple pain. The pain was not unusual, but for some reason which George couldn't explain, he insisted upon being taken straight to the hospital, a reaction quite out of character for him. He had his heart attack in the Cardiac Care Unit with a doctor at his side, and while he was out, he heard his wife telepathically calling him through the voice of another and he followed her voice back. Afterwards he clearly saw his brother physically standing at the foot of his bed, when his brother was not in the room at all, verifying for

George the reality and importance of the whole episode.

Because near death is a surprise and full death is usually either expected, sensed or somehow known, I have come to realize that the phenomenon of near death is not quite as advertised. Rather it has all the trappings of something else — an experience parallel to death but separate from it, an experience which affords the individual involved a chance to “begin again.”

Near death is not full death. I have

found the two related but not the same.

It wasn't until I wrote *Coming Back to Life* that I came to realize how much my life has evolved around the death experience. I have been able to view this subject from differing angles, enabling me to regard birth as a time of entry and death as a time of exiting whatever dimension we happen to be inhabiting at any given time. I have also come to realize there are more dimensions and aspects to what is termed “reality” than any person, book, philosophy or religion can define.



MARAVICH FOLLOWED UNWANTED SCRIPT

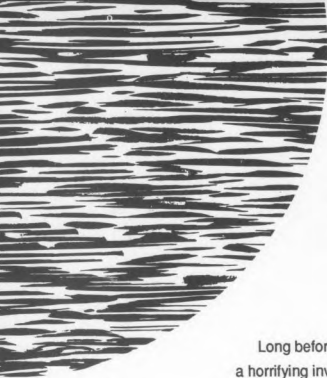
By Claire Metzger

“I DON'T want to play 10 years in the National Basketball Association and die of a heart attack at 40.” These were the words “Pistol Pete” Maravich, former Louisiana State University and NBA star, said on February 27, 1974, in an interview with Andy Nuzzo, sportswriter for the *Beaver County Times* in Pennsylvania.

But that is exactly what happened to the popular athlete. He died on January 4, 1988, during a church pickup basketball game in Pasedena, Calif. Maravich, a born-again Christian, was scheduled to appear later that day on a Christian radio show, *Focus on Family*, but he never made it. According to James Dobson, who

invited the basketball star to appear on the radio show, after 45 minutes into the church game, Maravich had a seizure, stiffened and stopped breathing.

Los Angeles Coroner's Office spokesman Bob Dambacher said an autopsy revealed that his heart condition was a rare congenital defect. He had no left coronary artery, but his right artery was enlarged, feeding blood to the left side of his heart allowing him to lead a normal life and fulfill a basketball career. It was astounding, commented cardiologist Barry Maron of the National Heart, Lung and Blood Institute of Bethesda, Md., that Maravich could compete at his level as long as he did.



THE TERROR DOWN UNDER

Long before the world knew of UFOs,
a horrifying invasion brought strange and
deadly visitors to rural Australia.

By Bill Chalker

“**F**ERNDALE. There are probably a lot of places with such a name in this world, and probably just as aptly named. But you see the Ferndale where I was born and lived in the early years of my life is really a very special place, because I consider it part of one of the loveliest places in the world, and also it was where, in my opinion, history was made.”

So opened the extraordinary 19-page letter written to me in 1985. It told of a series of strange events which occurred in a previously undisturbed and tranquil dairy region of northern New South Wales, Australia. The closest major center was Murwillumbah. Back in 1927 the area — the Tweed River district — was affected

only by the austerity of the times.

My correspondent, whom I shall call Cecil Moore, was then a 10-year-old, matured beyond his years by the demands of farm life. He was part of a large family which struggled to survive at share-farming on a dairy farm of about 200 acres at Ferndale.

For a 10-year-old these were good times as well, as only those who have experienced the beauty of life in the country would know. Life, while hard, was also simple and enriching. But nothing prepared the boy, his family or the local community for the arrival of the visitors.

The visitors brought to Ferndale a bizarre and terrifying mystery which nearly 60 years later Cecil Moore

sought to ensure was put on the record, in the hope that an answer might eventually be forthcoming.

During 1984 I had been given a faint inkling of the Ferndale events of 1927 by a Queensland UFO researcher whose group was told something of the story by Cecil Moore. As a specialist in historical pre-1947 UFO events, I tried without success to secure more information. Eventually I learned Moore's address and wrote to him. By late 1984, having received no reply, I had all but given up on what seemed like an interesting lead, something that all UFO researchers regularly experience.

By the time you finish this account, you will understand the feelings I had when out of the blue the long letter arrived. The letter was the result of some four years' work by Cecil, prompted by his sister Dorothy. I subsequently spoke with Cecil at length by phone and eventually, in 1986, met him and Dorothy in person. The resulting discussions enabled me to assess the credibility of the accounts.

While the witness, not surprisingly, was unable to give a precise sequence of events, he did give consistent descriptions of what he felt he could remember and emphasized the elements about which he was uncertain. He stressed that he was not prepared to speculate or embellish on these events. He wanted me to have the account as he remembered it, not as someone else felt it should be. With the passage of some 60 years, we must wonder how

accurate Cecil's account is. It clearly had a profound effect on him and one could argue that a long-term memory, particularly of something so strange, can be reasonably accurately recollected.

If Cecil's story (partially confirmed by his sister's account) is in any way accurate, it demonstrates that one of the major mysteries of our modern era is not just a curiosity of the Space Age. In 1947 Kenneth Arnold reported he saw nine strange aerial objects while flying in a light aircraft near Mount Rainier, Wash. The term "flying saucers" was coined to describe the objects Arnold saw and an extraordinary controversy was launched. Fully two decades before Arnold's apparitions puzzled mankind, an even stranger UFO mystery may have been played out at the little community of Ferndale.

THE VISITOR came one hot summer's night.

Cecil Moore tells it this way:

"We were sitting out the back of our home which was on a hill surrounded by large mountains, and we saw this light like a star rise up from behind a mountain and travel along at a very fast speed. Then it would stop or alter course or reverse, but it could travel slow or very fast and stop very quick, and it did antics in the sky for some time before disappearing. We were amazed that such should happen. Dad said it was a dancing star, and off to bed we went."

Cecil wrote, "I can remember the

next day we talked about what we had seen and really no one could come up with an answer except that maybe it was a falling star. But we had seen too many of them to know that they were not the answer."

It was the afternoon events of the day following the arrival of the light that forever displaced such prosaic speculations. The family looked after a milking herd of cows — some 70 or so in all. The cows were all "pets," quiet and (in Dorothy's word) "beautiful." The property was cut up into two day paddocks.

About 3:30 each afternoon the herd would start coming in for the afternoon milking. The day after the night visitor had first appeared, however, the herd could be heard coming in hours earlier than usual, coming "hell for leather" home and bellowing in terror.

"I shall never forget that day," Cecil said, "as we were all amazed at what was happening. The cows were milling around in the yard and bellowing in terror, and with eyes blazing, always looking back into the hills from whence they came [the day paddock]. What could turn our quiet old cows into such a terror-stricken state? We had no ideas, but I remember with my dad, mum and younger sisters, we gradually calmed them down, allowing them to settle in a small area around our house."

The cows gave little milk that day.

The family soon found that one of the herd was missing. Cecil and his father went looking for it in the back of

the day paddock. Their two dogs would not follow them. They eventually found the cow, totally mad. It had to be shot.

Cecil described what followed:

"We had seen our strange visitor in the eastern sky for the second night and we watched it maneuver around the mountains and [it was] much brighter at times, but as the night before, it put on quite a show for us, until eventually disappearing behind one of the many mountains."

Next day the milking herd again seemed disturbed. Following their milking, the cows refused to leave the yards. They would not return to the big day paddock over the hill. The herd was allowed to stay in a small day paddock near the house. The animals seemed to settle down and were eventually put out for the night. Little did the family know what was to come.

Cecil wrote, "It was as usual [on this, the third night] that we looked again into the sky for our dancing star, but it didn't appear, and after a while it was off to bed for a well-earned [rest] after a long day . . . but rest was to be short-lived that night because the cattle came home bellowing. Even the dogs howled and we were out with our kerosene lamps trying to calm them.

"We could also hear our closest neighbor's cattle bellowing around his yards and could see them with lights trying to find out what was wrong.

"We left our [kerosene] lamps on all night and let the cattle into the area around our house, where they milled and bellowed and were shivering with

fright. [Our] normally quiet cattle were panic-stricken."

The morning ushered in another mystery. Three cows were missing.

Cecil walked to the top of the hill in the paddock the cows had been in. The three cows were lying on the side of a hill in the big day paddock — the paddock the cows had refused to enter.

All three were dead. Their legs were badly cut, apparently from crashing through the barbed-wire fence that divided the two paddocks.

Cecil recalled the most unsettling element of the discovery: "It was their eyes that scared me as they seemed to be sticking out of their sockets."

The family quickly notified the owner who in turn fetched a veterinarian from town. The news spread quickly through the neighboring farms and a number of people came to look at the dead animals. Many of them had theories to explain what had happened, but the vet rejected these would-be explanations. The vet's parting comment stayed forever etched in Cecil's mind. According to Cecil's memory, the vet said, "It's funny, but one could nearly say that they were scared to death, but what the hell would scare cattle like that?"

Cecil remembered his father's remark: "There is something queer going on."

While the family's property seemed to be the focus of the escalating weirdness, neighbors were also witnessing

peculiar phenomena.

One of their closest neighbors told me he, too, had watched a light moving through the sky. Another neighbor, whom I shall call Mr. Smith, had a terrifying encounter. As Cecil recalled:

"We were awakened one night by a man crying for help. Dad ran down to the bottom of the hill from our house. [The neighbor] was in a very bad shape. It appears he had been to a school meeting and on leaving to walk home had been confronted by what we were told at the time was an apparition, or something that should not be. He spent the night at our place and went home the next morning. Both Mum and Dad were very tight-lipped about the affair but asked us to look for [Mr. Smith's] galoshes which he had lost when he took off for our place. And so when we went to school the next day we found the galoshes, just a short way down the road from the school, and they were stuck in the mud just as he had left them the night before when he had taken fright and in his mad rush to safety he had run past three houses along the way to our house."

As it turned out, Mr. Smith and his wife lost no time in leaving the district. Whether the night's terrifying "apparition" prompted the departure was not clear. We shall see presently that subsequent startling events would alert Cecil to the "apparition's" apparent identity.

"Several interesting incidents happened during this time that made us really realize that something strange

was occurring," Cecil went on. "I cannot possibly put them in their correct order as it was so long ago, but at least I remember each event clearly as they were something that one would never forget."

Cecil later told me that he felt that everything took place over a matter of weeks. In other words, the scare lasted a relatively short time.

It was the farm animals that experienced the worst of it. As Cecil said to me, "Something was interfering with the cattle." But that "something" was also bothering the pigs.

Cecil related, "The waste milk was used to help fatten pigs and usually we had around 20 pigs of various ages, but always three in a special sty getting fattened. This sty consisted of a covered area and an open area with feeding trough surrounded by high railings all around, so that the pigs could not get out." The sty was located down a steep hill so that the top of the wall was high off the ground at the back and almost level with the ground at the front.

The pigs being fattened represented a substantial financial investment. Each weighed about 200 pounds. The family would grow the pigs up to 225 pounds and sell them. Since the Moores had a half share in the pigs, they were of significant financial value to the family. Consequently the events that occurred were disturbing, even devastating, to the family.

"On going down to feed the pigs one morning during this time," Cecil

said, he found "two of the large fat pigs dead and one missing. . . . I called Dad We at first thought that they had been killed by dingoes or wild dogs, but when we had a closer look, we realized that there was a lack of blood, though there were puncture wounds around the neck area, but they didn't look like dog bites, though there were scratches and puncture marks all over the bodies. Dad informed our boss and he came and looked at them, but was more interested in the missing pig as there was no sign of it breaking out of the sty."

The carcasses of the two pigs were burned. The missing pig was the subject of an unsuccessful search which lasted most of the day.

In the afternoon the cows were restless as usual. Some of the cattle started to gather near a spot some 150 yards up a steep incline close to the cow yards. They were bellowing and pawing the ground. Soon all the cattle were milling around the area. When the family moved the herd away, they found a huge patch of grass covered with blood. The former owner brought in a vet, who established that it was pig's blood. Bits of hair, identical to that of the missing pig, were mixed in with the blood. There was no sign, however, of the rest of the animal.

To Cecil and his family the mystery was beyond explanation. As he told me, "We just had to accept the fact that something sinister was going on around the place, but there was more to come before we were to see the last of our

unexpected visitors."

CECIL slept on an open verandah near the front steps of the house, where one of the family dogs slept. It was an excellent watchdog, "so one always slept contented in the knowledge that one was well guarded even though no one ever bothered to interfere with any homes in those days. Windows and doors were never closed or locked."

One night Cecil was awakened by a strange noise like nothing he had ever heard. It sounded as if, he said, "one was answering the other [with] a steady 'wroomp' and the answering one went on for a long time." The watchdog was nowhere to be seen. Cecil alerted his parents. His father listened for the sounds but by then they had stopped and the night's events were dismissed as the product of Cecil's imagination.

When the noises returned the next night, they were much louder and this time Cecil's parents heard them. The sounds unnerved the elder Moores, "especially Dad who had lived in the bush all his life but said he had never heard anything like it and he helped me move my bed into their room. All the time this incessant noise kept up and it seemed to get even closer.

"There seemed to be one here and one there. They were not all together . . . It sounded like three or four of them.

"It was shocking. It was RUMP, WRUMP, like that," Cecil said.

The family closed all the doors and

windows and soon the noises ceased.

The normally-obedient dogs would not answer the family's calls. The cows which normally rested near the house were nowhere to be seen. The rest of the night, however, passed without incident.

When morning came, Cecil's mother, always the first to rise, noticed that both the front and back doors were open. Further investigation revealed that someone or something had gone through the house during the night. Footprints trailing the mud from the front yard could be seen inside.

The footprints bore the tread of a pull-on rubber boot with cross marks over the sole and no heel.

The family watchdogs, which normally slept at the front and back steps, would bark if anyone approached. The family could not understand how anyone could walk through the house, let alone approach it, without the dogs' warning them.

The two consecutive nights of disturbing noises and the mystery house visit seemed to mark a respite, albeit a temporary one. Cecil related, "The strange thing about it was that we never heard the noises anymore in the night and things seemed to become normal once again, though the cattle still would not go out to the back paddock, nor would the dogs move from around the farm buildings.

"We still saw our light in the sky occasionally, always moving from the northeast to a southeast direction in an erratic manner, but as things quieted

down on the farm, no effort was made to watch it to any extent."

CECIL'S older brother Tom, who had been partially crippled by polio, had returned to live at the property. Cecil and Tom went to their nearest neighbor's house one night for a game of cards. As they made their way home, lantern in hand, across the flat and over the dividing fence, three creeks and a hill, the inexplicable again intruded into their lives.

Just as the two boys entered their own property and were within sight of their house, they saw a light approaching from the south.

"It got nearer until it was over our heads and there it was — a large round, dull light which seemed to be beneath a round cylinder-shaped object with a dome on top," Cecil recalled. "As it passed overhead we were able to get a good view of it for a brief moment, before it suddenly started to hiss and it lit up with a dazzling light which lit up the whole area just like day, and then it turned slightly and moved towards our back paddock to where it came to rest on a hill just inside our neighbor's property.

"My brother said it must have been a falling star, but . . . we were puzzled as to how slow it had traveled and also that it had traveled down between two hills to pass over our heads and then alter course, but we decided to wait until morning and go out and see what it really was."

Next morning after chores, the boys

went to the top of the first hill and looked across to where they had seen the strange object land. There was a brown area amid the green grass.

At the site they found a complete circle of scorched grass, about 30 feet in diameter.

As it turned out, their neighbors had also arrived at the spot to confirm their own observation. They had been outside their house watching to see that the boys had gotten home safely. They saw the object, especially when it lit up the valley with its brilliant lights and when it came to earth at the spot where the brown grass was discovered. They said the object had glowed for some time after landing. Eventually there was darkness.

By mid-morning, as the news spread, quite a number of local people came to the landing site. Everyone was amazed as the boys and the neighbors recounted what they had seen.

Cecil said, "None ever suspected that such things existed and of course it wasn't until many years later that the presence of UFOs were [sic] suspected or became known. And so, although a lot of theories were put forward as to what it may have been, there was little thought given to it afterwards, and I guess except for the ones who actually saw it, it was soon completely forgotten. But to me it was, and still is, an episode in my life that was instilled in my memory through the spine-chilling events over the period of its stay. It seemed that we were singled out to become the victims of either tests or

experiments. . . . It would be foolish not to realize that the craft was under control and manned as it wound its way between the mountains and hills to finally come to rest. . . ."

It appeared that things "culminated after the night we saw it land. That was the finish of it," Cecil said. But other things happened, too, and these deepened the already bizarre nature of the mystery.

AROUND THIS time Cecil made a startling observation:

"It was . . . on my way to school that I first got a glimpse of a huge bird which was in my opinion well over five feet high, and it was on a limb of a big dead tree near our school. Its plumage shone in the morning sun and stood erect the same as a penguin.

"It did not stand like a normal bird. I saw it for a couple of minutes. It was stationary. It did not move."

Cecil hurried into the school and told his teacher about it. When they came out, it was gone. When Cecil related the experience to his parents, they told him something that until then they had kept from him.

They said a "giant bird" had scared Mr. Smith. Smith told them that the creature had "appeared out of the darkness." It was a huge "bird" on the ground and it was flapping its wings.

These developments put a fantastic interpretation on the strange night noises heard earlier on two consecutive nights. While the noises were being made, a strong smell of poultry

hung in the air! On the following morning Cecil found two big feathers, each about 2 1/2 to three feet long, not far from his house. "They were not feathers from any bird I had ever seen," Cecil said. "They were a speckly type of feather. I don't think there was much color attached to them that I can remember."

There were other sightings of "giant birds."

Cecil and one of his brothers were coming off the mountain near the house, in daylight, when they heard what seemed to be "talking and laughing. . . . When we looked up, [the noise] was coming from two giant birds soaring overhead. They were much bigger than any bird we had ever seen. They seemed to be gliding with wings outstretched. The wingspan was bigger than the length of the body." They appeared to be at least three or four times bigger than a wedged-tail eagle, the largest known bird in the area. "They were monsters . . . making sounds like unintelligible conversation," Cecil said.

Cecil's sister Dorothy told me that their other sister and one of their parents had gone out to the verandah one night and observed "this bird . . . hopping down the hill, with its wings flapping." It was, Dorothy stated, "a huge, big bird."

On another night they were out on a side landing of the house and saw a "dull type of light—a round thing" go across the sky, taking "some time about it," in Dorothy's words.

ONE NIGHT the Moores went over to visit the neighbors, leaving Tom behind in the house. A "strange man" dressed in a "white suit" arrived at the neighbors' house. Everyone thought he was with the others. He spoke to no one and stayed only for a short time.

Back at the house Tom was lying in bed when he heard a sound nearby. "Who's there?" he shouted. Getting no answer, he rose just in time to see someone in a white suit disappearing into the darkness.

How could the stranger have managed to visit both houses on a pitch-black night (if indeed we are dealing with only one stranger in white)? There were two large creeks to cross and, as Cecil observed, "the only way to cross them was by planks that we had placed in a certain spot and also one big stream that could only be crossed by steadily picking your way over a fallen tree trunk."

The stranger was never seen or heard of again. I wonder if he was wearing rubber boots with cross-mark soles.

Cecil concluded his recollections as follows:

"I could probably fill up another two pages on this but I won't, you see, because I will only speak what I can actually verify as the whole truth and nothing but the truth. There's things that happened at that time that I will not and nobody will ever get me to talk about, because I am not sure. I only speak about things I am sure about."

When I indicated that these words had me tantalized, Cecil replied, "I'll

write it all down and if anything happens to me, you can have it then. I think you'll outlive me. I'll just put your name and address on it and leave it to you. If anything goes wrong you can have it.... Then you won't be able to come along and pick me to pieces on it."

Cecil said to me that his parents had brought up him and his sisters with the philosophy that "you never did anything wrong. You never told a lie. Everything had to be done right."

The visitor Cecil Moore so well remembers may have returned briefly one night in 1936. People in nearby Dumbible came out of a dance hall to see a bright white light, much bigger than a star, travel across the sky.

* * *

REPORTS OF animal disturbances, nocturnal aerial lights, night noises, giant birds, UFO landings and mystery men have all occurred in recent years, but rarely in one confined locality and within a short time frame. One exception to this rule is the subject of John A. Keel's *The Mothman Prophecies* (1975), dealing with winged creatures, UFOs and other bizarre phenomena reported in the Ohio River valley in the late 1960's.

Cecil Moore is hesitant to link the UFO reports to the bird sightings. He believes there is a possible connection between the bird encounters and the missing-pig incident, but beyond that he refuses to be drawn.

All he knows is that the events of 1927 comprise a mystery which has haunted him for over six decades.

WHEEL OF FORTUNE

by Paul Steiner

Prince, the rock star, was filming a sequence for his concert movie at his Paisley Park Studio in Minneapolis. He asked the studio technicians if they could create artificial rain, thunder and lightning on the sound stage. He got more than he bargained for. A few minutes later, seven tornadoes in a row hit the Minneapolis area and brought with them the largest one-day rainfall in the city's history.

Ironically, the storm stopped the filming of the rain scene because all hands had to spend the rest of the night bailing out the basement to save the studio's equipment.

Bob Lindstrom's mother-in-law arrived in New York City for a visit at 3:58 P.M. So he played \$3.00 in the official Win 3 lottery, choosing three, five and eight as his numbers. He won \$1,500.

Charlton Heston's new film *The Tall Men* is produced by his son Fraser who played the baby Moses in *The Ten Commandments* in which Charlton played the mature Moses.

Leroy Frazer, Jr., an official responsible for exposing tax cheats, pleaded guilty in Manhattan Criminal Court to failing to file 1984 and 1985 state and city income tax returns.

The newsletter, *Longevity* reports that laughter stimulates the production of painkilling beta endorphins in our brains, according to studies conducted by William Fry, associate professor of clinical psychology at Stanford. At a San Francisco convalescent home, he urged patients to take turns making each other laugh. After four weeks, many patients were taking fewer painkillers. "It's only recently that medical authorities have begun to pay attention to the role of humor," Fry states.

John K. Galbraith is quoted in a recent issue of *Omni* magazine: "We shall have a race of men who are strong on telemetry and space communications but who cannot read anything but a blueprint or write anything but a computer program."

PSYCHIC HEALING OF MULTIPLE PERSONALITY

Brazilian doctors explore a radical idea: that some mental disorders are caused by spirit possession.

By Stanley Krippner

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Part II

HERNANI GUARMAES Andrade, an engineer who lives in São Paulo, has been observing and studying spiritist phenomena since 1932. Like Mendes, he is affiliated with the Kardec spiritist movement. Andrade (1984) compares his model of the human psyche to an onion with several layers. Each of the concentric layers represents the same basic "spirit" animated in different forms. Andrade insists that each alter personality has its place in the psyche's "organizing model" and can be evoked during the host personality's lifetime if there is a need for it.

Andrade told me about Fiona, a Kardecist medium he had treated. For several years she had allowed herself to incorporate various discarnate entities. However, in one instance the entity was not a spirit guide but her own past life as Carmen, a Spanish gypsy. Fiona purportedly exhibited xenoglossy, speaking a dialect common among gypsies on the Iberian

peninsula, but one with which Fiona had no apparent previous knowledge.

Andrade noticed several characteristics that he claimed were typical of past-life incarnation. During Carmen's appearances Fiona's eyes would open and she would gesture wildly. Under ordinary circumstances Fiona would close her eyes and remain quite still during a spirit incarnation. Another unusual behavior was the way she took a gold coin offered her and bit it to determine if it was real, supposedly a gypsy trait. When she reverted from Carmen to Fiona, she reported being very sleepy, another uncharacteristic trait.

Carmen also was puzzled by electric light bulbs, tape recorders and airplane noises but was familiar with mirrors. In this manner it was concluded that Carmen had lived in a previous century; she could not name the present year. Asked for her age, Carmen replied that she was 18. She described her home as a gypsy tent and her favorite pastime as dancing. Eventually Fiona learned to cohabit with Carmen rather than attempt a merging.

Carmen was extremely useful during Fiona's mediumistic sessions and did not manifest unless she was needed.

Andrade estimated that he has treated over 1000 cases of spirit "obsession" or "possession." In "obsession" a spirit entity influences an individual's behavior, producing repetitive thoughts, compulsions, phobias and psychosomatic illnesses. In "possession" the entity is said to actually take control of the individual for short or long periods of time (Lyra 1984). Andrade stated that about three percent of these cases could be best classified as multiple personality disorders.

What Kardec called the "perispirit" (or "spiritual body") Andrade (1967) refers to as the "biological organizing model," purportedly an electrodynamic field that surrounds and penetrates all living organisms. This is the "spiritual" component of an individual and contains memories of one's former lives. Psychotherapy, exorcism, homeopathic treatments and other attempts to assist an afflicted individual must influence the "organizing model" to be effective. Therefore, spirit entities themselves must be contacted, something that medication, electroconvulsive therapy and conventional psychotherapy do not attempt.

Obsession

In the treatment of "obsession," the "obsessing spirit" expresses itself through a spiritist medium in all of its anguish, pain and ignorance (Kardec

1950, 1973). Another medium holds a dialogue with the "obsessing spirit," encouraging it to leave the client. If this procedure is not successful, the medium is more forceful, using hypnosis or various rituals to dismiss the spirit. In some cases the medium claims to go into the past lives of the obsessor to determine the most productive therapeutic approach. In one case, the obsessor claimed to have been mistreated by a medium's client in a past life, and the obsessing spirit was attempting to take revenge in its victim's current life (Franco 1979).

Possession

The diagnosis of "possession," in cases of MPD [multiple-personality disorder], is a more serious matter. In these instances the "possessing spirit" takes over a person's body for various amounts of time. One procedure Andrade has used is to arrange for a group of mediums to form a circle around the client. One of the mediums "incorporates" the offending entity while another one speaks to it. The client is sent to a different room. The "incorporating" medium then expunges the spirit from its own body, sending it into another dimension in such a way that it will not return. If the spirit entity does not leave easily, other mediums will tempt it to enter their bodies. As it attempts to do it, a "psychic shield" is placed in front of the mediums' bodies, protecting them at the same time the offending spirit is expelled from the world of human beings.

Once the offending spirit has been expelled, considerable follow-up is warranted to protect the client against "obsession" or "possession" by other spirit entities. Special foods, herbs and purgatives may be accompanied by rituals, prayers and/or imagery exercises. Most of the procedure used by Andrade (as well as by Eliezer Cerqueira Mendes [see Part II]) closely follows the explicit suggestions given by Kardec (1968, 1973) in the 19th Century.

C. A. JACOB AND THE "INTRUDERS"

CARLOS ALBERTO Jacob is an anesthesiologist who taught in the Medical School of Triangulo Mineiro for several years. When I interviewed him in Belo Horizonte in 1987, he described the etiological model on which his treatment is based. For Jacob, illness can have three causes: problems in one's current life, "karmic" problems from a past life, and problems originating in the spirit world or in the client's spiritual development. In the first instance, his treatment may include allopathic medicine, homeopathic medicine, acupuncture, and/or conventional psychotherapy. In the second instance, past-life therapy is needed. In the third instance, spiritual exercises (for example, exorcism, magnetic passes, "chakra cleansing," mediumship training) are required. Jacob believes that many people who have been institutionalized in mental hospitals are "sensitives" who would

derive more benefit from spiritual exercises than from medication.

Jacob takes the position that MPD has either a "karmic" or spiritual causation. He holds that in about 30 percent to 40 percent of MPD cases, the alter personalities represent intrusions of the client's past lives and that in about 60 percent to 70 percent of MPD cases, the alter personalities are spirit "intruders." Moreover, these "intruders" can be factors in all three types of illness, and exorcism is a frequent concomitant of Jacob's treatment. He takes the position that childhood traumas may have untoward consequences but does not feel that they are a significant factor in the development of MPD.

Jacob claims that he has treated about 30 clients suffering from MPD since 1979, finding up to three alter personalities in most of his cases. For Jacob, an important diagnostic clue is the costume that someone wears during Carnival, the festive Brazilian holiday preceding Lent, characterized by parades, balls and other events where flamboyant apparel is ostentatiously displayed.

Jacob told me about Isabel, a case of MPD whom he had recently treated. At 16 years of age, Isabel was referred to him by her mother. The young woman would be found wandering in the streets wearing gypsy clothes and earrings, professing her desire to find a band of gypsies and live with them. Isabel was amnesic for the experience and professed not to recall putting on the colorful garments or leaving the

house. However, gypsy clothes had been her costume of choice during Carnival for several years in a row.

As therapy proceeded, Jacob discovered that Isabel's mother was extremely possessive and protective of her daughter. Isabel felt that she should have more freedom but was reticent to confront her strong-willed mother. Through hypnosis Jacob took Isabel back to the 19th Century where she recalled her past life as Catalina, a French gypsy. Catalina's life had been a happy one and she told Jacob that she spent a great deal of time singing, dancing and traveling. However, she had chosen her incarnation as Isabel to add strength to her character as she knew she would have to fight to obtain a modicum of independence in her Brazilian home environment.

Jacob's therapeutic approach was to merge the two personalities. As a result Isabel became stronger and more capable of confronting her mother openly. Isabel's mother would not accept Jacob's diagnosis and was unhappy when her daughter began to challenge her dictates. As time went on, Isabel began to take responsibility for her own decisions; she also reported that she enjoyed life more than she had before therapy, despite the conflict with her mother.

DISCUSSION

LIKE MPD, spirit obsession and possession are not to be considered as unquestioned diagnostic entities. They represent aspects of a par-

ticular worldview and are intrinsically linked to social structure, religious philosophy, and theories of health and illness. Conventional medical thinking in industrialized societies is ethnocentric in viewing possession states and other alterations in consciousness as necessarily abnormal if not pathological (Ward 1980). Indeed, such terms as "possession" lack culture-free, objective definitions.

A provocative point of view has been taken by Lewis (1971) who describes "central possession" the way that the Brazilian spirits describe "incorporation." Lewis sees the function of "central possession" as upholding a social group's established power and morality. It is generally temporary, voluntary and reversible. It is exhibited in the context of religious ceremonies and is attributed to sympathetic spirits. "Peripheral possession," by contrast, is taken to denote experiences that provide no direct support of the society's moral code, is typically long-lasting and involuntary and results in dysfunctional behavior. It is likely that "peripheral possession" is sometimes associated with cases of MPD among the Brazilian spiritists.

Bourguignon (1973) distinguishes between "possession" and "possession trance." For her, "possession" does not involve alterations of consciousness but refers to such conditions as illnesses caused by malevolent spirits. In "possession trance" there are spirit-induced alterations of consciousness without subsequent recall. During such

episodes the behavior and speech of various possessing entities can be observed, whether the entities are benevolent (as in the case of mediums who incorporate spirits) or troublesome (as in the case of MPD victims who manifest the possessing entities). Bourguignon uses the term "trance" to refer to profound altered states of consciousness that are not linked to cultural ideas of possession.

Ritual spirit incorporation, of course, differs from involuntary spirit possession, such as the MPD cases alleged to be caused by "intruders." Herskovits (1949) was one of the first to conclude that the phenomenon of ritual spirit incorporation could not be equated with specific neurotic or psychotic conditions. Indeed, spirit incorporation may be therapeutic in some cases as it can release inhibitions and provide a source of esteem for the medium as well as emotional catharsis for the group (Ward 1980). Herskovits (1949) claimed that Latin American spiritists who practiced spirit incorporation functioned better in society than their peers.

It has even been suggested that the eclipse of concepts such as possession and exorcism was a factor in the rise of MPD in industrialized nations (Ellenberger 1970). However, if the diagnoses of MPD reported to me were accurate, this does not seem to hold true in Brazil. Incorporation ("central possession") exists side by side with possession by malevolent spirits ("peripheral possession"). This type of posses-

sion has been found to be distributed among various disorders, for example, depression, epilepsy, hysteria and schizophrenia as well as MPD (León 1975; Ludwig 1965; Yap 1960). Ward (1980) comments that there is no single condition associated with "peripheral possession" because it is a cultural *explanation* for a variety of disorders rather than representing a *determinant* of a specific disorder. Those investigators (for example, Allison 1980; León 1975; Sargent 1974; Ward 1980) who have studied the efficacy of exorcism and associated forms of treatment for possession have found them, at least on a short-term basis, to be highly effective.

The spiritist concept of MPD (in at least some of its manifestations) differs sharply from that of most psychiatrists and psychologists who assume that the client is one individual, albeit one whose peculiar defensive structure manifests itself in "split-off" parts of the psyche. Therapeutic approaches use techniques developed for group and family therapy, with selected aspects of transactional analysis, Gestalt psychology, behavior modification and hypnotherapy (Confer and Ables 1983). However, there have been minority points of view among psychologists and psychiatrists that more closely parallel the spiritist viewpoint dating back to William James (in Taylor 1983) who urged that the "possession hypothesis" be taken seriously. Beahrs (1982) argues that under some circumstances it is useful to look upon an

individual constituted of several parts, each with its own identity. Beahrs argues that the spectrum of dissociative states ranges from fluctuation in mood changes through changes in role (or "ego states") to MPD.

Van Dusen (1974), in his practice of clinical psychology, discovered that he could communicate with his client's apparent hallucinations by accepting them as objective realities. Most of these entities stated they were attempting to "possess" the client so that they could live through the client in whatever way they pleased. But Van Dusen has also encountered "higher" entities that respect the client's right to self-determination and attempt to be of assistance. Allison (1985) has observed this phenomenon with MPD cases, referring to them as "higher helpers." There is a case in the psychiatric literature of a preoperative transsexual who visited a physician just before his sex-reassignment surgery. The physician announced that the client was "possessed" by 22 spirits, and performed an exorcism. After some additional sessions with a faith healer, the client regained his male identity and had not regressed with follow-up two years later. The case report concluded that this patient "who was clearly a transsexual by the most conservative criteria . . . assumed a long-lasting masculine gender identity in a remarkable short period of time following an apparent exorcism" (Barlow, Abel and Blanchard 1977:394).

Anderson (1981) has reviewed in-

stances from the psychotherapeutic literature where exorcism was successfully used by therapists including some who did not believe in the existence of discarnate entities. Anderson notes that this treatment is especially effective with disorders of the dissociative type, for example, MPD and hysterical dissociation. He observes that these

are all disintegrations of normal personality involving the splitting off of certain behavioral patterns from the patient's customary mode of conduct. These "splinters" are then either interpreted by the patient as "spirits" or are educated to assume that role by the therapist. . . . Once convinced of their spirit identity, these bothersome obsessors behave according to the implanted expectations of the therapist. As earthbound spirits they can then be "exorcised" . . . by persuading the manifesting entities that their own happiness lies elsewhere. [1981:106]

A dissenting view has been expressed by Greaves (1986) who takes issue with the practice of exorcism on the grounds of objects relations theory (for example, Kohut 1977). In the "introjection-internalization" process described by some therapists, the internalized object becomes an integral part of the client's psychological apparatus. As such, it finds its way into the individual's memory-identity system, presumably with its own neurological encoding. Greaves claims that for the well-being of those individuals, there is little sense in trying to "drive out" (or exorcise) that which is an integral part

of the personality. Exorcism, in this sense, would be the precise opposite of integration. Greaves claims that

in our early work with multiple personality cases . . . attempts to extricate persecutor personalities were only followed by renewed fury by these elements and vigorously-renewed acting out. . . . Fortunately, we were subsequently able to tame and integrate these persecutor states. [1986:3]

Taking the opposite position, Crabtree (1985:258,261), in his psychotherapeutic practice, has dealt with cases in which the concept of possession appears to him the most parsimonious explanation of the observed phenomena. For him, possession is the creation of a personality within an individual by a self other than that of the individual, whereas MPD involves the emergence of a personality manufactured within the psyche. Allison (1980:183), a psychiatrist, feels that the alter personality appears to serve a definite and practical purpose, especially to defend against trauma or abuse. On the other hand, Allison observes, "Repeatedly I encountered aspects of entities of the personality which were not true alter personalities. . . . I have come to believe in the possibility of spirit possession."

For Allison (1980:4), the discovery of an alter personality that does not serve a recognizable purpose presents a diagnostic problem. Allison notes that these entities often refer to themselves as "spirits" and he remarks,

"Over the years I've encountered too many such cases to dismiss the possibility of spirit possession completely." Allison has proposed several types of possession cases in MPD that bear a remarkable similarity to the categories proposed by Brazilian spiritists:

1. *Grade One Possession* is an obsessive-compulsive neurosis in which a client is controlled by an idea, obsession, involuntary act, compulsion or addiction. This category resembles the spiritist description of "obsession" that results when an invading spirit controls much of a person's behavior but the victim retains his or her basic identity.

2. *Grade Two Possession* is the result of the influence of a negative alter personality developed by a person with a hysterical personality syndrome. Many Brazilian spiritists would argue that these cases may represent possession by one or more of an individual's past-life personalities. They may also represent splits within the individual's psyche; it must be recalled that Mendes, Andrade, Jacob and their colleagues do not claim that *all* MPD cases are produced by intruding entities.

3. *Grade Three Possession* occurs when the controlling influence seems to be the mind of another human being. Spiritists would conceptualize these cases as "telepathic" influence by a practitioner of witchcraft or sorcery.

4. *Grade Four Possession* is control by the deceased spirit of another human being. Spiritists would see this

category as possession by "earthbound spirits" who inhabit someone else's body because of their reluctance to move into higher spiritual dimensions.

5. *Grade Five Possession* is control by a spirit that has never had its own life history and identifies itself as an agent of evil. Brazil spiritists would view these as the "low spirits" who never lived on earth (*ifias* and *exus* in Candomblé and Umbanda terminology). Allison has since modified his point of view on this issue (Greaves 1986:3), but many of his followers hold to his original formulations.

Brazil's spiritist practitioners would have little difficulty in accepting the *DSM-III* definition of MPD as a dissociative disorder in which

the essential feature is the existence within the individual of two or more distinct personalities, each of which is dominant at a particular time. Each personality is a fully integrated and complex unit with unique memories, behavior patterns, and social relationships that determine the nature of the individual's acts when that personality is dominant. [American Psychiatric Association 1980:257]

Such standard MPD phenomena as "switching," the ignorance the host personality has of alternate personalities, and the knowledge that alternate personalities frequently have of each other (for example, Baldwin 1984; Braun 1984; Greaves 1980) have been observed by spiritists as well.

It can be seen that Brazilian spiritists both agree with and differ from

the concepts of MPD held by most academic and medical psychotherapists. However, these differences should serve as a reminder that the notion of the individual self should not be taken for granted. Most native people live in a matrix of social and kinship relationships that leave little room for a concept of a singular, isolated self.

It also appears that the human being is extremely malleable. People can create personalities as required to defend themselves against trauma, to conform to cultural pressures or to meet the expectations of a psychotherapist, medium or exorcist. This malleability has both adaptive and maladaptive aspects. One of the beneficial results of renewed interest in MPD and dissociative reactions is to illustrate the urgent need for more information in these areas and to illustrate the important role that cross-cultural research can play in this quest.

NOTE

The original version of this paper was presented at the Second International Conference on Multiple Personality and Dissociative States, Chicago, October 25-27, 1985.

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SIX BULLETS IN HEAD, VICTIM DECLARED FIT

RELASED FROM the Santa Rosa Memorial Hospital in California with six .22-caliber bullets still lodged in his skull, James Sexton, 40, was deemed perfectly alert and fully conscious by Dr. Stephen Cary. The injuries, apparently given him by his former roommate Daniel Frost who was also shot and wounded, put Sexton in critical condition in November 1987, but X-rays showed that none of the bullets penetrated the brain. None was life-threatening or even disabling.

The only bullet visible is on the back of Sexton's neck. It might be removed later for cosmetic purposes or ballistics tests. There are no plans to remove the other slugs. The only drawback, Dr. Cary claimed, was that Sexton may have a problem going through the metal detectors at the airport.

{ GENIUS OF THE LIVING NUMBERS } = SRINIVASA RAMANUJAN

No one could account for his brilliance but 100 years after his birth his ideas are still ahead of their time.

By James Gleick

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IN SOME WAYS mathematicians are finally beginning to penetrate the mind of Srinivasa Ramanujan.

Over a century has passed since Ramanujan was born in 1887 in the small city of Kumbakonam in southern India. When he died 32 years later, he left a strange, raw legacy, about 4000 formulas written on the pages of three notebooks and some scrap paper.

Some of the power and originality of Ramanujan's mathematics was understood a few years before his death. His contemporaries saw from the theo-

rems scrawled across his pages that he possessed a genius for calculating the hidden laws and relationships that govern the wilderness of numbers.

But Ramanujan was uneducated in standard mathematics and isolated by geography for most of his productive life. Often his formulas seemed as obscure as they were elegant. He worked in a place of his own and a way of his own, drawing his formulas and theorems from a mental landscape that remained far from the frontier of mathematics as it was seen in his day.

Now his work is flowing into mathematics and science more deeply than could have been imagined a generation ago. Computers, with special programs to manipulate algebraic quantities, have made it possible for more ordinary mathematicians to pick up the trail of his thought. And modern physics, from the superstring theory of cosmology to the statistical mechanics of complicated molecular systems, finds itself turning more and more often to the pure findings of number theory and complex analysis — the worlds of Ramanujan.

So researchers are intensifying a process of forensic mathematics, or mathematical archaeology — poring over the rough pages, trying to understand the formulas and prove them. As

they learn more of why Ramanujan chose particular paths, they sense a foundation that has not yet been revealed.

"When he pulled extraordinary objects out of the air, they weren't just curiosities but they were the *right* things," said Jonathan M. Borwein of Dalhousie University in Halifax, Nova Scotia, one of many mathematicians who have lately found themselves turning to Ramanujan's formulas. "They are elusive evidence of a theory that's lurking around somewhere that he never made explicit."

THE TRAIL is hard to follow. Out of necessity and then perhaps out of habit, Ramanujan worked in a style that awes and frustrates modern mathe-



Srinivasa
Ramanujan

Photo credit: Michael H. H.

maticians. He used a slate, jotting down formulas, erasing them with his elbow, jotting down more and then recording a result in his precious notebook only when it had reached final form.

The intermediate results, the links of the chain, are lost. Unlike mainstream mathematicians, he felt no need to prove that a result was true. His legacy is simply a set of discoveries.

"He seems to have functioned in a way unlike anybody else we know of," Dr. Borwein said. "He had such a feeling for things that they just flowed out of his brain. Perhaps he didn't see them in any way that's translatable. It's like watching somebody at a feast you haven't been invited to."

So mathematicians have spent years — often valuable and productive years — proving theorems that Ramanujan knew to be true. Deriving the formulas has often been more illuminating than the formulas themselves. Whole new subdisciplines within mathematics have blossomed around ideas that Ramanujan put forward in a peculiar, stark isolation.

Mathematicians have begun to gather to discuss the implications of Ramanujan's work at meetings in the United States and India. They have far more raw material to work with than ever before, because the last decade has brought a new effort to find and organize the pages that make up his legacy.

A University of Illinois mathematician, Bruce Berndt, has spent years

editing the notebooks, tracking down sources and relationships and, above all, proving as many of the unproved theorems as possible. A mathematician at Pennsylvania State University, George Andrews, has been performing the same task with the so-called Lost Notebook, 130 pages of scrap paper from the last year of Ramanujan's life.

"The work of that one year, while he was dying, was the equivalent of a lifetime of work for a very great mathematician," said Richard Askey of the University of Wisconsin, who has collaborated with Dr. Andrews in trying to understand some of Ramanujan's work.

"What he accomplished was unbelievable," Dr. Askey said. "If it were in a novel, nobody would believe it."

* * *

RAMANUJAN (rah-MAH-nuh-jun) might have died in complete obscurity if he had not written a series of desperate, bold letters to English mathematicians in 1912 and 1913. By then he was 25 years old, working as a £30-a-year clerk after several years of unemployment, unwilling to put aside his slate and formulas.

His family was Hindu, high-caste but poor. His father and grandfather before him worked as clerks for cloth merchants. Ramanujan was lucky enough to have a fairly good high school education in Kumbakonam and he began his creative exploration of mathematics after discovering the few outdated and second-rank textbooks in the library there.

His intellect stood out clearly, but in college at Madras, about 150 miles north of his birthplace, he failed again and again to pass examinations in other subjects. In mathematics itself, he had no teacher. He worked, as the English mathematician Godfrey J. Hardy later said, "in practically complete ignorance of modern European mathematics."

Hardy was not the first mathematician to receive a letter from this "unknown Hindu clerk," as he recalled — "at the best, a half-educated Indian." But he was the first to understand what the letter contained.

Ramanujan's letters said, in effect, *I know the following . . . and I also know this . . . and, by the way, I have discovered this.* He offered a carefully chosen selection of his theorems. Most were in the form of identities — statements that some familiar quantity, like π , was equal to some unfamiliar quantity, or that two unfamiliar quantities were equal.

Hardy examined them with bewilderment. A few struck chords of recognition, he said later; he thought he had proved similar statements himself. Some he thought he could prove if he tried — and he succeeded, although with surprising difficulty.

Other theorems were already known. Still others, however, "defeated me completely," Hardy said in an essay years later.

"I had never seen anything in the least like them before," he said. "A single look at them is enough to show

that they could only be written down by a mathematician of the highest class. They must be true because, if they were not true, no one would have had the imagination to invent them."

Furthermore, Hardy could tell that Ramanujan was holding some things back, offering specific examples of theorems for which he surely must have discovered more general versions. He arranged an invitation to Cambridge University and in 1913 Ramanujan arrived, leaving his wife behind. He stayed for nearly six years.

The two men collaborated often. Hardy remembered a slight man, of medium height, with eyes through which some light seemed to shine. Ramanujan remained a strict vegetarian, cooking all his own food in his rooms, and when he fell mysteriously ill in 1917, Hardy thought his vegetarianism contributed to his failing health.

Years later, Hardy took some pains to dispel the idea, perhaps a byproduct of subtle English racism, that Ramanujan was some sort of Asian curiosity — either an "inspired idiot" or "some mysterious manifestation of the immemorial wisdom of the East." On the contrary, in Hardy's eyes he was a deliberate rationalist, often shrewd, and not nearly so religious as his dietary habits made him appear.

They shared a fascination with numbers as almost living things, or characters in a story. They thought about round numbers, defined as numbers with only small factors, like $300, 2^2 \times 3 \times 5^2$. They worked on the

question of how common such numbers are, in strict mathematical terms, and on many problems more difficult to put into words.

One day after Ramanujan fell ill, Hardy visited him in a taxicab and remarked that the cab's number had been rather uninteresting — 1729, or $7 \times 13 \times 19$. "No, it is a very interesting number," Ramanujan responded, as Hardy later told the story. "It is the smallest number expressible as a sum of two cubes in two different ways." (It is the sum of $1 \times 1 \times 1$ and $12 \times 12 \times 12$ and it is also the sum of $9 \times 9 \times 9$ and $10 \times 10 \times 10$.)

Hardy understood and appreciated Ramanujan more than any of his contemporaries. But even he could not see beyond the blinkers of his time and place. To him, Ramanujan's story was ultimately a tragedy — of inadequate education and of genius unguided. When he finally came to assess the younger mathematician's work and its likely influence on the future of his subject, he expressed disappointment.

"It has not the simplicity and the inevitableness of the very greatest work," Hardy wrote in 1927. "It would be greater if it were less strange."

Few mathematicians accept that assessment today, as strangeness comes into the light and Hardy recedes into Ramanujan's greater shadow.

"**H**ARDY THOUGHT it was a shame that Ramanujan wasn't born a hundred years earlier," Dr. Askey said. That was the great age of

formulas, the era of ground-laying work by such mathematicians as Euler and Gauss. "My comment is that it's a shame Ramanujan wasn't born a hundred years later," he said. "We're trying to do problems in several variables now — the problems are harder, and it would be marvelous to have somebody with his intuition to help get started."

Not that his intuition was infallible. Ramanujan made some errors, once claiming to have found a formula for the approximate number of primes less than any given number. No such formula exists. He was too optimistic, and it was the optimism of an earlier time; by the 19th Century, mathematicians had learned that some problems could never be solved, but Ramanujan's isolation shielded him from their doubts as much as from their knowledge.

In 1919, increasingly ill, having entered and left a nursing home and several sanitariums, Ramanujan returned to India. He continued to work feverishly, fighting the pain of his mysterious ailment, writing on whatever paper he could find. The next April, at the age of 32, he died.

The work of his last year, 130 unlabeled pages, came to rest at the library of Trinity College, Cambridge, where they lay in a box, along with assorted bills and letters, until Dr. Andrews of Pennsylvania State University found them in 1976. This was the Lost Notebook.

"It's a bizarre term to use for something that was in the major library of

the major college in England," Dr. Borwein said, "but in terms of people appreciating its contents, it was certainly true."

Dr. Andrews found that Ramanujan had cleared a path that mathematicians had not succeeded in matching in the intervening half century. Many discoveries concerned a family of identities he called mock theta functions — "simple assertions in arithmetic," as Dr. Andrews put it, although "their implications are quite profound."

Such mathematics has helped drive one of the major new conceptions of theoretical physics, superstring theory, as the physicist Freeman Dyson told a Ramanujan conference in June 1987. "As pure mathematics, it is as beautiful as any of the other flowers that grew from seeds that ripened in Ramanujan's garden," he said.

Another identity was used last year to enable a computer to calculate millions of digits of pi. It converges on the exact value with far greater efficiency than any previous method. Yet, as always, Ramanujan had merely asserted his discovery; only later did Dr. Borwein and his brother, Peter B.

Borwein, prove rigorously that those millions of digits really were pi.

The applications of Ramanujan's magical-seeming formulas make mathematicians think that he was mining a deep vein of theory, the full outlines of which are not yet known. But many prefer not to dwell on just how Ramanujan was able to think as he did.

Hardy looked at Ramanujan's origins and saw a crippling neglect by an inadequate educational system cut off from European society. Still, as mathematicians realize now, Ramanujan had a decent high school, a handful of books and the traditions of a culture that allowed him to aspire to a life as a scholar.

Those looking for lessons in his brief, rich life sometimes note that now, one century later, much of the planet lacks that much.

"Ramanujan is important not just as a mathematician but because of what he tells us that the human mind can do," Dr. Askey said. "Someone with his ability is so rare and so precious we can't afford to lose them. A genius can arise anywhere in the world."



SPIRITIST POWER

**An important message from
William Alexander Oribello**



Dear Friend-

This is a time of mixed energies, when on one hand we witness how many people have given up under the power of negative influences, while on the other hand we experience an increase of positive vibrations that inspire humankind to seek for greater awareness.

At this time, a great number of Godly Spirits are turning their attention to Planet Earth and its inhabitants. Their purpose is to help those of us who are on the Path of Enlightenment to become more effective channels for Divine Love, knowledge and Wisdom; to encourage each other, as well as guide others into Higher Consciousness. Our spirit helpers also wish to teach us new and effective ways to live above the problems of life, and enjoy greater personal happiness, prosperity and wellness at all levels of our lives.

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BOOKS

NEWS & REVIEWS

by D. Scott Rogo



HACK ATTACK

THE RECENT upsurge in parapsychology publishing has been met with a renewed attempt by critics of the field to make their case known. Among the latest debunking books is *Pseudoscience and the Paranormal* (Prometheus Books, Buffalo, N.Y., 1988, 372 pages, \$17.95, paperback) by Terence Hines, a psychology professor at Pace University in New York. It is brought to you by the same people who publish the works of Martin Gardner, James Randi, Philip J. Klass and other champions of intellectual conformity.

Many of Prometheus' books remind me of Harlequin Romances, those little novels that delight some segments of the reading public. Writers for the Harlequin series are given specific guidelines to follow concerning content, plot and style. It seems to me that the editors at Prometheus must send their own guidelines to their authors. I imagine they go something like this:

(1) When criticizing parapsychology, be sure to lump it in with every imaginable crackpot pseudoscience. Do all you can to impute guilt by association.

(2) Focus your criticisms on relatively weak or flawed research and never mention the better evidence.

(3) If you find experiments that don't have any flaws, manufacture some.

(4) Rely upon and copiously reference the criticisms of other debunkers, even if these criticisms have themselves been subject to devastating criticism.

(5) Invent wild claims about psychic phenomena and then pretend that these statements come from parapsychologists themselves.

(6) If a psychic was ever suspected of fraud, state unequivocally that these suspicions were proven and that the psychic was caught red-handed. So what if these "exposures" never took place?

Dr. Hines' book covers everything from parapsychology to ufology, biorhythms to Velikovsky, faith healing to medical quackery, psychoanalysis to humanistic psychology. Hines lets us know in no uncertain terms that he dislikes every form of unconventional science. He should, however, have done more to familiarize himself with these subjects before presuming to write a book about them; I counted over 30 major factual errors in the first 108 pages. Space limitations prevent a complete listing but in the paragraphs that follow, I'll show you some of the types of careless mistakes and unfounded

criticisms that litter this book.

Hines takes on the seminal Duke University ESP experiments conducted by Dr. J. B. Rhine and his colleagues in the 1930's. He tells us that "the basic card-guessing method used by the Rhines and others failed to provide evidence for ESP. The major problem was the failure of the early successes by the Rhines to replicate."

In fact, after the Duke researchers published their first 17 experiments, 33 other laboratories tried to replicate Rhine's card-guessing procedures between 1934 and 1939. Sixty-one percent of them reported successful replications. In *New Frontiers of the Mind*, a best-selling book published in 1937, Rhine discusses these replications at length.

Hines is just as unsuccessful in his effort to debunk more contemporary research, especially when he tries to take on remote viewing, ESP/ganzfeld research and other current work. Mostly he contents himself with a simple parroting of what other debunkers have said, never bothering to determine whether those original criticisms stand up under scrutiny.

Dozens of examples could be cited but I'll discuss just one. Hines devotes two pages to a dismissal of ESP/ganzfeld research (see Martin Ebon's "Psi and Sensory Deprivation," October 1987 FATE), a large body of impressive literature spanning over 50 individual experiments. Our debunker simply states that Ray Hyman, a skeptical psychologist from the University of Oregon, found procedural errors and incorrect statistical assumptions in most of the ganzfeld work. But nowhere does he reference or summarize the detailed rejoinders to these criticisms by Charles

Honorton who pioneered the technique. Nor does he bother to inform his readers that an outside mathematician rejected some of Dr. Hyman's statistical criticisms as absurd.

These rejoinders were published along with Hyman's criticisms in the same issue of the *Journal of Parapsychology*. So Hines either ignored them or never bothered to read the references he cites in his book.

Hines acknowledges that some evidence for psi cannot be readily explained. But, he says, that really is not important because it is not the critic's responsibility to explain every parapsychological finding. I can understand that position, since the case for psi rests more on specific lines of evidence and replication levels than on individual experiments. But Hines is also pulling a fast one on his readers by giving himself and his fellow debunkers grounds for ignoring *any* evidence they can't explain. Hines is in effect engaging in that old subterfuge, "Even if I can't spot the error in your experiment, I'm sure it's there anyway."

As I said earlier, most debunkers follow this maxim: When in doubt simply resort to misinformation. An excellent example of this appears on page 74 where Hines harshly criticizes the research of Ian Stevenson who has investigated cases of children who claim to recall previous lives. (See my "Other Lives Than This," June and July 1988 FATE.) Hines writes that Dr. Stevenson's former colleague David Read Barker studied one of Stevenson's best cases and "concluded that the child in the case had acquired through normal means the information that Stevenson took as evidence for reincarnation."

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Even a superficial reading of the report Hines references reveals that Stevenson had nothing to do with the case. Dr. Barker was independently studying cases *similar* to those that interest Stevenson. Stevenson took no position on the case when it was first published. To make matters worse, Hines neglects to mention that Barker's co-investigator on this particular case took issue with her colleague's conclusions.

Errors, deletions and distortions such as these show up in page after page of *Pseudoscience and the Paranormal*. Those just recounted are representative of Hines' treatment of anomalies and the paranormal; they are not isolated incidents. Although I have focused on how Hines deals with parapsychology, similar criticisms could be made about his remarkably unenlightening chapters on UFOs. These do no more than rehash the theories of Philip Klass and Robert Sheaffer, authors of books so wildly speculative and misleading (as critics have delighted in pointing out in refutations of which Hines has never heard) that, in their own way, they are as hilarious as the wackiest contactee literature.

Well, FATE readers, now you know the secret of how to write a debunking book. If you're short of cash, why not put one together yourself? Don't worry about getting it published. Just send your manuscript off to Prometheus Books, 700 E. Amherst St., Buffalo, N.Y. 14215. If your book bashes the paranormal, quality doesn't matter; Prometheus will rush it into print. Don't worry about making mistakes either. *Pseudoscience and the Paranormal* shows that the folks at Prometheus are

too busy battling heresy to care about such trifling matters.

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OTHER REVIEWS

THE GOLDEN GURU by James S. Gordon, The Stephen Greene Press, Lexington, Mass., 1987, 248 pages, \$19.95.

Bhagwan Shree Rajneesh was a "bad boy" guru who mockingly challenged prevailing religious and social ideals in an effort to "peel away" the accumulated layers of conditioning and to bring into being a new humanity. He organized an ashram in Poona, India, in the 1970's and founded a community, Rajneeshpuram, in Oregon. Meditation centers were also established throughout the United States.

James S. Gordon, a psychiatrist and journalist and a professor at the Georgetown University Medical School, lived at Poona. As part of his research into traditional Indian healing for the National Institute of Mental Health, he began investigating Rajneesh. Although he never became a disciple (sannyasin) of Rajneesh, he interviewed numerous people who did and he talked with Rajneesh himself. He observed the development and expansion of the movement until its eventual dispersion. *The Golden Guru*, Gordon's personal narrative of all this, contains firsthand accounts of life in the Rajneesh community.

When the community settled in Oregon, it raised the ire of local people and of the state authorities. A group called 1000 Friends of Oregon opposed the sannyasins' purchase of land in the

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town of Antelope. According to Gordon, "The townspeople and the ranchers felt threatened by the sannyasins' money and power and [by] the phalanx of lawyers they were able, on a moment's notice, to deploy." He reports explosive meetings between the sannyasins and the local city council. The ill feelings gave rise to escalating paranoia which resulted in greater alienation and separation between the two communities.

Ma Anand Sheela, Rajneesh's secretary, exercised dictatorial control over the sannyasins. She publicly condemned them for their shortcomings and was accused of ordering the poisoning of some of Rajneesh's opponents. Gordon describes her mischievous use of power and her eventual expulsion from the community.

The Rajneesh movement did not begin as a religion but as a milieu of self-awareness programs. It became a religion later so that it could disseminate Rajneesh's teachings after his death. According to Gordon, Rajneesh has claimed to be a returned Buddha-Maitreya.

Much literature about new religious movements is written either by devoted followers or by disgruntled ex-members. The former depicts the group in a romanticized, ideal light while the latter vigorously seeks to expose its dark secrets. *The Golden Guru* falls into neither of these categories. It balances pro and con. Gordon concludes, "For me, it is not finally a question of agreeing or disagreeing with Rajneesh, of praising or condemning him or his sannyasins. It is, rather, a matter of learning from him and them... [and] of seeing myself in him and [in] his sannyasins, of using his extraordinary

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story and strange, as yet unfinished journey as a mirror of my own." — *Joel Bjorling.*

CAROLINA BAYS, MIMA MOUNDS, SUBMARINE CANYONS AND OTHER TOPOGRAPHICAL PHENOMENA edited by William R. Corliss, Box 107, Glen Arm, Md. 21057, 1988, 239 pages, \$17.95.

Although saddled with an awkward title, *Carolina Bays, Mima Mounds, Submarine Canyons and Other Topographical Phenomena* is another one of the tireless William Corliss' amazing catalogs of anomalies. When the project is finished, it will far outstrip the lifetime efforts of Charles Fort. Corliss' definition of "scientific anomaly" is looser than Fort's. In fact, of Corliss' four levels of anomalies, only the first can't be explained by modifications of the present laws of science.

The current volume deals with that aspect of geology known as topology, namely the surface features of the earth. Some of these are above the water and some are beneath the surfaces of oceans or lakes. What exactly is so mysterious about some of these surface features? A number of things, it turns out.

The Carolina Bays of the title are a group of several hundred roughly circular shallow lakes which lie in the Georgia-Virginia area, near the Atlantic coast. They appear to be the result of multiple meteorite strikes but are not. Exactly how they got there is not known.

The 1908 Tunguska event which leveled an area of Siberia is another surface anomaly of unknown cause. Many fossil coral reefs and underwater

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mountains are also unexplained.

In most cases you must know something about current geological theory to understand why these phenomena puzzle the authorities. For example, Corliss devotes a whole section to a subject requiring specialized knowledge: anomalies in the continental-drift theory of modern geology. Unfortunately, those who would profit most from this book — geologists — are unlikely to see it. Too bad; this is a book that both scientists and Fortean will find informative and useful. — *Gordon Stein.*

MONSTER WRECKS OF LOCH NESS AND LAKE CHAMPLAIN by Joseph W. Zarzynski, M-Z Information, Box 2129, Wilton, N.Y. 12866, 1986, 111 pages, \$9.95, paperback.

In *Monster Wrecks of Loch Ness and Lake Champlain* Joseph Zarzynski has assembled a potpourri of nearly 30 accounts of sunken artifacts and related tales connected with these two purportedly monster-haunted lakes. In a sense, then, this book is a sequel to his earlier *Champ — Beyond the Legend* (reviewed in February 1985 FATE) which recounted his monster hunts at Lake Champlain.

Divided into nine sections — on shipwrecks, downed aircraft, monsters, zoological oddities, mystery vessels and other matters — the book offers mostly all-too-sketchy accounts. The 29 "chapters" range from single-page accounts of an attempted firebombing of a Loch Ness research vessel and a brief historical note of a 1775 Lake Champlain sailing ship named *Lake Monster* to somewhat longer accounts of such events as the discovery of a nearly-intact

Wellington bomber in Loch Ness and "Nessie's Movie Double."

The Wellington discovery — of immense significance to British aviation buffs because only one other of the nearly 12,000 World War II-era Wellingtons exists today — will remain, pending discovery of a Loch Ness monster, the most significant find made by the Loch's monster hunters. It also clearly demonstrated the value of side-scan sonar for detecting underwater objects. Zarzynski and his co-workers have themselves located several wrecked ships in the waters of Lake Champlain.

One chapter gives a possible solution to the circular formations of stones discovered in Loch Ness. Are they remnants of a Stonehenge-like formation? Probably not. Most likely they are rocks "dredged from the nearby River Ness" and dumped from barges during "construction of the [Loch Ness] canal."

Another chapter deals with the full-sized monster model built for the 1969 Billy Wilder film *The Private Life of Sherlock Holmes* wherein a Victorian submarine was disguised as the monster to fool spies. During filming the "monster" sprang a leak and sank. Because of high salvage costs it was left to rest on the Loch bottom.

Monster Wrecks has other interesting tidbits of lake lore in it — did you know that blimps, autogyros and minisubmarines have all been used in hunting the Ness monsters? — but the accounts are frustratingly sketchy. I'm sure that in compiling this book Zarzynski acquired much more information than is here. The bibliography certainly suggests so. Unfortunately he's given us far too little flesh on the bones of his accounts. — *George W. Earley.*

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

GRAND DECEPTION

Jerome Clark's four-part series "UFO Crashes" (January-April 1988 FATE) represents probably the most disclosive presentation of such information to date in an American mass-circulation publication. I applaud his courage. While starting out with a good summary of material familiar to those who have followed the subject over the years, as the topic developed Clark seemed to be heading in the direction of debunking the whole thing — until Part IV. Then he dropped several unexpected bombs in succession.

Despite the welcome exposition of new "facts," I could not gather what he personally feels about these current developments. How confident is he of what he has reported? I do know that a paradigm that includes living, captive but cooperative EBEs and warehouses full of stashed hardware runs completely counter to the way that Mr. Clark was thinking and writing about the subject two decades ago. At that time he posited with others, such as John Keel, Scott Rogo and Jacques Vallee, a psychological/psychotronic, even "magonial," but

certainly nonextraterrestrial, basis for the UFO mystery. He is generally credited with the coinage "The Phenomenon" as a term for the whole range of UFO activity that is in better keeping with our lack of knowledge and understanding of the subject. I would certainly like to know how Mr. Clark now reconciles this apparent dichotomy. Or perhaps there is no contradiction in his mind.

In her excellent recent book *The UFO Conspiracy—The First Forty Years* Jenny Randles discusses the possible existence of an "education program" in which more of the fabric of the UFO mystery's nature is being gradually and deliberately released to the general public. Are the disclosures in Mr. Clark's articles, along with the recent revelation of MJ-12 papers by several sources, part of that program? Or are they only more examples of the "trickster" output of The Phenomenon, designed to deceive and further misdirect?

If there is a conspiracy to conceal the true nature and meaning of the UFO phenomenon of the worldwide extent implied by many critics, this amounts to



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a "freemasonry of the Phenomenon." What qualifies the members of this insider group to act as the self-appointed guardians of this information? Surely not that they are employed by a national government. I am certain that there are many "outsiders" who have studied and mused, perhaps for more than 40 years, on what can be known about this subject and may, in fact, be better qualified to deal with it than many who conspire against the public. It is time that this most audacious conspiracy be broken.
—Robert Benedict, Ridgefield, Conn.

Clark's article seems to have brought out about all that can be learned today without access to classified material, which might not reveal anything further. But additional information might be just as important to our national security today and in the future as it was in 1947. Those of us not privy to our own defense secrets and those of other nations cannot judge the potential value or risks entailed in the possession of certain kinds of knowledge.

Most scientific discoveries have been used by somebody to wage war against others and much science has been funded by governments in order to acquire unique information that might be of future value. We might as well accept the fact that the history of the world has been one of high competition. This condition is not likely to change much in the future.

Whether we want to attribute the U.S. and Soviet space race to early UFO reports and findings or simply a continuation of plans by German scientists eager to carry on after the defeat of Hitler, the fact remains that now American and Soviet devices do lie on the

surface of the moon. The Viking project produced a soft landing on Mars. We have demonstrated that interplanetary travel is possible for us though it may not be by the same kind of propulsion systems or devices reported. Who knows what the future may bring?—*Ed Ramaley, Denver, Colo.*

THE NEXT DIMENSION

The December issue of FATE is in my hands and this is just a note to try to express my appreciation for the honor you have given my late husband Harold for that fine writeup. I am sure he is aware of it in this next dimension. We have had so much evidence of its presence.

Perhaps one of the most meaningful to me was when my brother Larry, who had passed away only four days before,

suddenly "appeared" to Harold at eight o'clock one bright sunny morning. Harold and I were rushing to get into town on an errand with not the faintest thought of this brother; he had passed away in Michigan, was cremated and had no funeral.

Harold felt his totally unexpected presence and said, "Hello, Larry!"

Larry responded in complete surprise, "Oh, you heard me!" Evidently he had been trying to reach others without success. But he continued saying, "Harold, you were right about life after death." (I must add here that we had had some debates on the subject. He and his wife were Unitarians.)

Larry then mentioned the family members he had met and gave us a message for his wife with facts we had not known and later proved correct.

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REPORT FROM THE READERS

(Continued from page 116)

those of us who were privileged to know her as a friend, we can hope to meet her once again some day.—*Anthony F. Cambra, Fall River, Mass.*

THE WILDCATTER

I'm always intrigued by "panther" reports because of my father's experience many years ago.

My dad was an oil contractor in southeastern Kansas. He had his own rig and drilling equipment. One night, something gave out and my father decided he had to cross the Verdigris River to get fuel to prime the pumps. He had to cross on a railroad trestle bridge,

dangerous at any hour, and this was midnight under a full moon.

Halfway across the bridge, he heard a terrifying scream, which almost caused him to drop the bucket and fall into the river. He always said it was a wildcat but now I'm wondering if it could have been a member of the panther family.

This happened some 200 miles south of Topeka, Kans., and it was pretty wild in those days. Panther, wildcat or whatever, my father was rather shaken up, and he often said later the animal's screams alone could have shattered the railroad trestle. — *Rosemary J. Cornelius, Milwaukee, Wis.*

BIG CAT SIGHTINGS

The article "Was It a Panther?" (September 1987 FATE) mentioned at least two panther sightings during the winter of 1986-87 near Deposit, N.Y. Yet Quentin Van Nortwick, Environmental Conservation Wildlife Manager, said he has no idea what the two witnesses saw, but doubts it was a panther.

Our question is: Why does Mr. Nortwick have doubts? Could it be he just doesn't want to admit that the big cat has indeed returned and is roaming most states east of the Mississippi River?

As naturalists and authorities on the animal, we believe it is imperative to give residents a different viewpoint. Having studied and researched sightings of the eastern species of *Felis Concolor Cougar* and *Panthera Pardus* since 1965, we're sure residents of those states will be surprised to learn the big cat *has* returned.

We established the nonprofit organization, the Eastern Puma Research Network, to collect, analyze, correlate

and evaluate sightings through a 24-hour hotline (301)254-2517.

In 1987 we received a total of 54 sightings in just Pennsylvania and New York. Nine of these sightings were of the black panther.

Known by a variety of names, including cougar, mountain lion, panther, puma or black panther, the big cat is similar to a UFO. Although hundreds of people are seeing these cats in the wild, government authorities still cling to the belief they don't exist.

We are enlisting the aid of FATE readers. If anyone knows of a sighting or wants further information, we would like to hear from him or her. Replies will be kept confidential.—*John and Linda Lutz, P.O. Box 3562, Baltimore, Md. 21214.*

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POUR ENGLISH

I'll bet you a FATE one-year subscription that your face, Curtis Fuller, was read (sic) after you "poured" through that English course (page 24, March 1988 FATE). This is the third magazine in as many weeks which used "poured" instead of "pored." Are we viewing a change?—*Esther Hamel, St. Ignatius, Mont.*

Actually our error was in the May issue.—*The Editors.*

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∞ All over mid-America witnesses are reporting large, delta-shaped craft flying silently overhead. UFO investigator Jennie Zeidman documents a new mystery of the sky.

∞ What is it about Macbeth that frightens even the most hard-headed theater people? The great Shakespearean tragedy, with its aura of gloom and supernatural evil, has long been a source of death and ill fortune to the actors and actresses associated with it.

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THE ORIGIN

Their origin uncertain, the debate goes on. Are they the words of the LORD, the teachings of an ALIEN race with an understanding superior to our own, or the LEGACY from a dead and forgotten civilization who passed to us a priceless gift to be cherished and revered? It is not our place to decide their origin for you, however, one thing is undisputable. Those who read these ancient writings are blessed for doing so.

These writings are many. And although the purpose of some of these tabloids remain a mystery to be unlocked by some future generation, the purpose of others had been unlocked to allow many individuals to realize their life long dreams. To ask for more from such a gift seems selfish and full of greed.

GOOD FORTUNE

What can these gifts of gifts bring you? They can only bring what you ask of them. But again, what more could one desire?

A Missouri widow believed herself condemned to a life of loneliness. Her heart was empty, she desperately needed a soul mate to share her life. She had all but given up when a friend shared the scripture of LOVE with her. After reciting the verse nightly for six weeks, she received three proposals of marriage. Grateful and amazed, she passed the gift on to her cousin, who was married twelve weeks later. For these women, the gift was precious, the gift was LOVE.

An Illinois man dreamed of wealth. He wished to provide for his wife and children as any man who truly loves his family desires. Like most, however, the dream was only that and heartache prevailed. After receiving the writing of riches, he recited it daily for two months without exception. Impatient, he began to disbelieve just as it happened. A single one

dollar lottery ticket brought him the riches he had wished for. For this man, the gift was not just money, it was a beautiful home for his family, furs and jewels to lavish upon his adored wife, and an education for his children which would not have been possible otherwise.

An Arizona man was ill since childhood. Hopes for a normal life were all but forgotten. With asthma since birth, he felt cheated for not knowing the true joys that others took for granted. The gift was shared with him and almost immediately he was blessed. He disposed of his medicine for the first time in his life and began to feel a life force surge from within him. He walked his dog, a pleasure to him that most think a chore. He now enjoys softball, tennis, swimming and skiing.

The joy he finds in these activities replace those of a long forgotten youth. He then shared the gift with a friend thought to be terminally ill with cancer. Within three weeks, it went into remission never to resurface. Doctors have no explanation. For these men, the gift was LIFE.

A New York woman yearned for the respect of others and to control her own destiny. A gripper by nature, this dream seemed unattainable. After receiving the scripture of power, she began working in a nationwide fashion boutique. With new found conviction, she quickly became the manager of the local shop. Four months later, her store became the most profitable in the chain. Her success spread in an unusually speedy manner. In month number six, the corporate office, in an unprecedented maneuver, named her vice president of marketing. They made no explanation, but she did not need one. She was now successful, admired and powerful in her own right. She had control of her destiny and a captivating influence on others. For this woman, the gift was POWER.

Happiness, the desire of most, can be quite elusive. A Florida woman had lost her daughter never to be seen again, so she thought. After fourteen months, police had all but given up on finding the two year old girl. Her mother received the gift of HAPPINESS and recited it nightly. Eight days later, the girl was miraculously found in a shopping mall unattended. They were finally reunited as a family. For this woman, the gift was the greatest of all. HAPPINESS was her beautiful daughter.

IT'S YOUR LIFE

These stories give you an idea of what your life can bring. There are thousands just like them. What you want from life is your decision. Whatever it may be, it can become reality.

Some superior being intended for us to be blessed with everything we desire. Some greater consciousness gave us a simple tool to control our own circumstance. Why no explanation was left is of no consequence. Perhaps it was lost or perhaps they expect faith. Thousands have been blessed, so can you.

Each scripture will bring you what you desire, be it POWER, MONEY, HEALTH, LOVE or HAPPINESS. Any or all are yours for the taking. Use them and have all that you wish. It is your divine right.

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"It was strawn over an area 1/2 of a mile long... we didn't know what it was."

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SENATOR BARRY GOLDWATER



"It seemed to move toward us, then partially away, then return, then depart. It was bluish, reddish and luminous."

JIMMY CARTER
President of the United States

"Its shape was such that I don't believe it was made by mankind."

DR. BRUCE MACCABEE
Research Physicist, U.S. Navy



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