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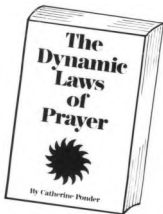
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FROM THE EDITOR

The controversy about the existence or nonexistence of psychic powers has raged with special intensity in recent years, following the creation of the Committee for the Scientific Investigation of Claims of the Paranormal, an anomaly-bashing organization which has attracted wealthy patrons, political power and a reputation for rhetorical and other excess. While we can all be amused or appalled by CSICOP's habitual goofiness, it would be foolish to ignore what more serious critics of the paranormal have to say. In this issue British psychologist David F. Marks reports what skeptics believe about a number of phenomena popularly supposed to represent things and events beyond scientific understanding. D. Scott Rogo, FATE's consulting editor and author of a number of books on parapsychological topics, then presents the views of serious proponents of the paranormal. I think you'll find their exchange unusually interesting.

Elsewhere, biologist Karl P.N. Snuker, author of a forthcoming book on some of cryptozoology's lesser-known but no less puzzling mysteries, considers the cases of two peculiar animals whose appearance and behavior defy easy zoological explanation. Martin Ebon reviews the career of psychiatrist Jan Ehrenwald who was convinced psi plays a significant but hidden role in our psychological development . . . Enjoy the issue!

Jerome Clark

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I SEE BY THE PAPERS

by Curtis Fuller



QUOTE OF THE MONTH

Belief in paranormal phenomena is still growing, and the dangers to our society are real. . . . In these days of government budget cutting, the Defense Department may be spending millions of tax dollars in developing "psychic arms". . . . Your contribution, in any amount, will help us grow and be better able to combat the flood of belief in the paranormal.

—From a CSICOP
fund-raising letter, 1985

The hardest thing to open is a closed mind.

—Leo Burnett
advertising executive

IN A SENSE this column always has been a plea for help. In various ways we have asked your help in achieving an open-minded attitude toward unorthodox claims. Our plea has been for relief from the sneers of the rigid self-appointed guardians of "science." We have asked to understand what really goes on behind the facade of righ-

teousness that guards the holy grail of scientific orthodoxy.

I think we have allowed ourselves to be pushed into a corner. We have thought of ourselves as a tiny group of protesters who believe there is more than one way to look at reality. The facts are otherwise. It is time for us to stand up and be counted as the majority, not the minority. More Americans accept the reality of psychic phenomena than reject them.

The National Opinion Research Council polls of the University of Chicago on this subject show that 67 percent of Americans have experienced ESP and nearly half (42 percent) believe they have been in contact with someone who has died. One study shows that 35 percent of Americans — more than a third of us — have had transcendental experiences that "lifted them out of themselves."

The Gallup poll shows that half of Americans believe that people somewhat like us live elsewhere in the universe and that 49 percent believe UFOs are real. These be-



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lievers are not uneducated and superstitious; they are readers like you and me. Fifty-six percent of collegians and 44 percent who have no college experience believe in UFOs.

Why, then, are we always on the defensive? Why do we somehow believe we are a tiny minority persecuted by the majority? Why do we apologize for our experiences as if we feel that maybe they didn't really occur? Is there something wrong with us?



NRC JOINS PARADE

A GOOD EXAMPLE of this prejudice is the publication, early in 1988 by the National Research Council (NRC), of a negative assessment of parapsychology. The report, commissioned by the U.S. Army, was part of a general review of the means of "enhancing human performance" in a book of the same title (*Enhancing Human Performance*, National Academy Press, 2101 Constitution Ave., N.W., Washington, D.C. 20418, 1988, 299 pages, \$32.50 hardcover, \$22.50 paperback).

The NRC Committee concluded that there is "no scientific justification from research conducted over a period of 130 years for the existence of parapsychological phenomena."

The Parapsychological Association issued a bitter rejoinder. In a letter to Dr. Frank Press of the National Academy of Sciences, Dr.

Dean I. Radin, president of the PA, declared that the NRC conclusion "was biased through blatant suppression of evidence, including an attempt to delete favorable passages in a paper commissioned by the NRC itself."

The PA declared that the two principal evaluators of parapsychology for the NRC Committee have a long-standing public commitment against parapsychology while scientists with more favorable opinions were excluded from the committee — a direct violation of NRC's stated policy of providing a balanced view.

In addition, Radin declared that the NRC report "systematically" omitted findings favorable to parapsychology and the chairman of the NRC committee attempted to have one of the authors of a background paper favorable to parapsychology withdraw his positive conclusions.

Radin said further that the report is self-contradictory. While denying existence of evidence for parapsychological phenomena, *by its own admission* (underlined by Radin) it could offer no plausible alternatives to much of the research it surveyed.



THE WAY IT WORKED

THE QUOTE of the Month which led off this column is a statement by the Committee for the Scientific Investigation of Claims of the Paranormal (CSICOP). It was taken from a letter signed by the

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er, earlier one: the Condon Committee UFO scandal) demonstrates two things:

First, the enemies of psi will go to any lengths to besmirch and denigrate the subject and the results and methodology of the research. Is it any wonder that even sympathetic people are misled by these desperate activities?

Second, CSICOP, an avowed enemy of psi, not only is up to its usual tricks in distorting the facts but shows itself to be extremely influential. The scientific network created by Paul Kurtz and others is successfully influencing public attitudes on psi, even to the point of taking over and subverting research sponsored by our tax dollars — research that for the most basic of national-security reasons should have been conducted in as objective a fashion as possible. What a tragedy.



NOT SO HOLY

AS WE GO to press the formal report of the Vatican-sponsored analysis of the Holy Shroud of Turin has not yet been issued but a scientist associated with the research has "hinted broadly" that the reputed burial cloth of Jesus is, as critics have long argued, a medieval forgery. The Rev. Robert Dinegar, an Episcopal priest who is also a professor of chemistry at the University of New Mexico at Los

SCIENTIFIC BREAKTHROUGH!

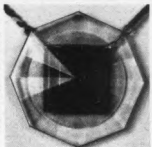
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In the early sixties, Leon Halton joined the staff of the famous Dead Sea Hospital. He became part of a team that was developing methods of treating headaches, tension and insomnia with externally applied electrical energy. The dramatic results achieved by the hospital team inspired him to begin research on his own into ways of applying this knowledge to benefit people in all walks of life. His effort led him to the discovery that a continuous flow of low-yield energy into the body would create a POWERFUL ENERGIZING EFFECT on the physical and emotional state of the recipient. And this energy could be easily supplied by the small solar cells used to power spacecraft!

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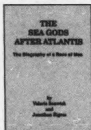
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Alamos, was one of the main organizers of the research. He refused to confirm rumors of a negative finding but his answers seem to indicate that such will be announced in the fall.

"You must understand," he told the *New York Times*, "that all of us involved in the project are bound by signed undertakings that we will not reveal the results of the analysis until they are announced by the archbishop of Turin or his scientific advisor Luigi Gonella."

But the *Times* of London reported as long ago as August 27 that Oxford scientists had leaked the result. "If that report had been false," the Reverend Dinegar acknowledged, "the scientists named in it would have denied it, but they did not."

The yellow strip of linen has been controversial since it first came to light in France in the mid-1350's. The cloth is about 14 feet long and bears the brownish negative image of a scourged and crucified man. It became an object of immense veneration among devout Catholics who believed it to be the burial shroud of Christ. They believe the image was imprinted upon it by some kind of holy fire. Yet as early as 1389 Bishop Pierre D'Arcis reported to Pope Clement VII that the shroud was a fraud; the perpetrator had confessed.

The modern research has consisted mainly of analyzing a few post-

age-stamp-sized samples from the edges of the shroud to determine its age. Presumably these studies show the shroud could not possibly date back to the time of Christ.



BACK TO BENVENISTE

THERE HAS been no resolution of the conflict in claims between the French research group headed by Jacques Benveniste that "water has memory" and *Nature* magazine. But there has been massive criticism of *Nature* for ham-handed conduct. As we have reported in earlier columns, the Benveniste research group offered evidence supporting the claims of homeopathic medicine that drugs diluted almost to infinity

produced the same reactions as before dilution.

Nature published the report and then the editor, John Maddox, descended on the Benveniste laboratory with "fraud-buster" Walter Stewart and professional magician James Randi to conduct a week's worth of experiments and denounce as a "delusion" the original scientific paper published by *Nature*.

Typical criticism came from *The Scientist* of September 6, 1988. Extremely skeptical of Benveniste's claims, *The Scientist* asked why *Nature* had published the paper at all. And why did Maddox himself lead the investigating team instead of turning it over to an immunologist?

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"Certainly," Bernard Dixon, author of the *Scientist* article, remarked, "Maddox's choice of companions raised eyebrows. Walter Stewart of the National Institutes of Health is already on many scientists' blacklist for his role as self-appointed investigator of fraud and misconduct. As for 'The Amazing Randi,' even his efforts to expose the pseudoscience in the claims of paranormalists and faith healers haven't won him respectability among some researchers."

Sociologist of Harry Collins offered these scathing observations:

"Someone who earns his living by professional deception should never be named as a joint author in a scientific journal. . . .

"When Randi visited Bath to assist in studies on alleged paranormal metal bending, the whole atmosphere he generated was one of a crusade. It was not objective science. Randi wanted victory and was very antagonistic."

Benveniste himself complained about the "torrent of intense and constant suspicion, fear and psychological and intellectual pressure unfit for scientific work" which swept through his laboratory during the investigation.

National Institutes of Health immunologist Henry Metzger observed that Maddox's handling of the probe exacerbated the circus atmosphere engendered by the original paper itself.

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Meanwhile Benveniste published a letter in the August 26 issue of *Science*. According to him:

(1) Figures 2 and 6 of the *Nature* report actually confirm his work; yet the data therein are not seriously challenged in the *Nature* report.

(2) Some of the Benveniste data did not appear in the *Nature* report. "Why?" he asks. "Most likely because it plainly means that a lot of our data are statistically sound."

(3) The *Nature* report complains that certain data were not decoded and others were not available. But these data were decoded and were printed in the *Nature* paper. Benveniste remarks, incredulously, "*Nature* thus calls 'not available' data they published one month ago."

Benveniste concludes: "Our results are honest and true; the only problem is that they are unexplainable. If challenging results are condemned by means of specially designed laws, this constitutes a death penalty for science."



MORPHIC RESONANCE

ONE OF THE main criticisms of Benveniste's work is that there is no accepted scientific theory to explain it. But is it possible that a still-unaccepted theory might explain his purported results? I refer to Rupert Sheldrake's theory of morphic resonance.

Sheldrake's ideas are built around field theory. Sheldrake believes that

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physical fields exist. Granted that fields are mysterious, they are still at the core of modern physics. But what are fields, really? They are patterns of force believed to exist in physical reality rather like magnetic fields whose existence can be demonstrated by the effect of magnets on iron filings. In the same way Sheldrake believes there are biological fields which give form to the bodies and behavior of living things. Each kind of cell, tissue, organ and organism has its own kind of field.

In the words of Theodore Roszak, a reviewer for *New Scientist*, "Sheldrake characterizes these fields as a kind of 'memory,' embedded in nature, built up out of countless repetitions of behavior on the part

of plants and animals. The repetitions create 'habits' which can be communicated nonphysically across space and time.

"In this way, morphic fields, by their resonance, account for that most troubling of scientific problems, action at a distance."

I do not know what Sheldrake's views might be on morphic resonance as applied to Benveniste's French experiments but they are surely worth considering. *Nature's* view of Sheldrake's theories is that they "are fit for burning."



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ALFRED ALSCHULER first heard the voice about 10 years



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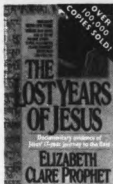


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ago when he was looking for a Native American holy ground in southern California. He asked himself where to look and a voice gave the exact directions to the location. Patrick Huyghe tells the story in *The Detroit Free Press*.

"At first it was like going to a lecture," Alschuler told Huyghe, "and I just listened and wrote down whatever I heard." The topics varied, ranging from the nature of reality to the afterlife and the importance of love. Alschuler began consulting the voice about himself, his family and his work.

But Alschuler began to fear he was heading for a breakdown. "I kept checking for the ordinary symptoms of mental disorder, but as far as I could tell I was in pretty good shape," he recalled. In addition, he was a trained psychologist and a professor of education at the University of Massachusetts at Amherst. He has written 13 books and dozens of journal articles on the problems of school discipline, violence, student motivations and teacher burnout.

Alfred Alschuler is a most unusual man to *admit* he hears voices but not, it turns out, unusual to hear them. He looked into the matter and concluded it was all right to hear voices. He found that a 1985 Gallup poll reported that 16 million Americans have similar experiences, and other surveys show that one in 10 persons has heard voices.



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Mary Watkins, a Massachusetts clinical psychologist and author of *Invisible Guests*, says that if a person is insane the voice is classified as a hallucination — "a bad thing." But "if a person is considered of sound mind, the imaging is either creative or strange, but not bad."



YOU'RE A-OK

BY Alschuler's and Watkins' calculations, considerably more than 90 percent of those of you who hear voices are A-OK. In fact, these voices may be good for you. Alschuler believes his voice has helped him grow. "The voice has probably had as much effect on me as a decade with a good therapist or spiritual teacher," he says. He reports that he feels more caring, more patient and less concerned with material possessions and achievement than he did 10 years ago.

Alschuler is not sure of the source of his voice. "Perhaps," he suggests, "it's a kind of superconsciousness because it tends to deal with high ideals and the relationship to God."

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Psychologist Watkins does not believe the source of the voice is as important as what it says. "Whether you see the voices as parts of the self or as angels or as deceased ancestors, it's certain you can learn things you are not often receptive to." She believes the voices are attempts by the unconscious to communicate with the conscious self. "I think sometimes people have not attended to their psychological reality and this neglected portion becomes exaggerated in order to gain attention."

People who are upset by their voices should realize that only when they counsel doing bad or dangerous things — when they are condemnatory, abusive or tyrannical — are they a sign of illness. Sometimes people commit terrible acts because "the voices told me to." Yet David Hellerstein, a New York psychiatrist, has studied persons who experienced such commands and reports that they are no more likely to commit violence than other patients.

Alschuler reports that St. Teresa

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heard a voice. So did Socrates, Swedenborg, Jung and saints, scientists, revolutionaries, philosophers, military leaders, poets, novelists and athletes.

If you hear such voices and don't like them, distracting sounds will reduce their intensity. So will performing duties that demand full concentration. Some persons can eliminate them by wearing ear plugs. Others can override them by humming suggesting that they are actually subvocalizing without realizing it. But Alschuler, according to Huyghe, has no desire to turn down the volume. "When you have a wonderful inner companion," Alschuler told him, "you don't necessarily want it to go away."

SNAKES AND FAITH

LATE IN the summer of 1988 Tom Hundley of the *Chicago Tribune* attended a serpent-handling meeting at the Church of the Lord Jesus in the isolated town of Jolo, W. Va. Members of the congregation danced and stomped and played with poisonous rattlesnakes and drank a strychnine solution. They did it all to demonstrate their faith in God and Christ.

West Virginia is the last state in the southeast region of the United States where such rites are still legal. The snake-handling sect is an offshoot of the Pentecostal movement and began in Grasshopper, Tenn., early in this century. It spread mostly through the rural

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mining regions of Tennessee, Kentucky and West Virginia.

While Hundley watched, members of the congregation picked up snakes — mostly canebrake and timber rattlers, "some as thick as a man's fist." They stomped and shouted and whirled to the fevered music of the preacher's amplified guitar and one coal miner did a "slow, rapturous waltz" with his serpent.

"At times," Hundley wrote, "the frenzy around the pulpit reached such a wild pitch that it seemed as if the tiny wood frame church would break loose from its moorings on the ledge of a rather steep ravine and plunge into the creek below."

The basis of the faith is found in Mark 16:18: "They shall take up serpents; and if they drink any deadly thing, it shall not hurt them."

Hundley quotes Bob Elkins, 62, a coal miner who has been the preacher at the Jolo church for 36 years: "I was taught to take it all. You don't cut no corners with the Bible."

Some believe that only those "anointed" by God should attempt snake handling. Others hold that the acts are necessary for salvation. If a person handles a serpent without being bitten, it is held to be a victory for God. If he is bitten it is a victory for Satan but does not necessarily mean the victim lacks faith.

If bitten, believers generally refuse medical treatment. The congre-

gation prays over them but their prayers are not always answered. People do die. Only one member of the Jolo congregation has died from snake handling: the preacher's daughter Columbia. The congregation's prayers could not save her.



NEWS & NOTES

● It wasn't an extraterrestrial object that upset residents and visitors on Oddicombe Beach, Torquay, England, but a heavy buoy that had broken loose in a storm, been turned topsy-turvy, had its light pushed up inside it and washed

ashore upside down. At last report the Ministry of Defense was to tow it away.

● In Nairobi, Kenya, Norman Heglund, a Harvard physiologist, walked on a treadmill wearing a bicycle helmet laden with weights to see if he could carry a load on his head as heavy as some African women carry. He couldn't. Heglund explains that an African woman accustomed to the job easily carries on her head a load equal to two-thirds of her body weight. "And she uses less energy doing it than a trooper hauling a backpack," *Science* 86.



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Papa's ROSES



My father's green thumb performed wonders with flowers
but the greatest wonder of all came after his death.

By Ann Druffel

I DID not realize as a small child that my father William McElroy was unusual in any way. He was a cheerful man who worked hard making a modest living for his wife and three daughters. His diary, which he faithfully kept for over 40 years, was filled with short notations like, "July 10, 1949. Picked up Mary Ellen and Teresa [my sisters] at the movie, 7:30 P.M." or "August 20, 1955. Daughter born to Ann at 7:30 A.M." No philosophical comments, no complaints, just small notes on each day's events.

Although Papa was curious about things, reading the newspaper every

day and talking with my mother and the neighbors to learn the latest news about anything and everybody, I never saw him read a book or engage in any deep conversation about the nature of the universe or the meaning of life. He simply lived to the fullest in his quiet world.

I took Papa for granted, until one day long ago when I was about five years old and I saw what I consider my first amazing sight. My father was gardening in our spacious yard and had, probably by accident, cut a piece from our backyard red rose bush. I say "probably by accident" because Papa

did not believe in pruning or even trimming back living growth.

On this day Papa gathered up the severed rose twig and punched a hole with a broom handle in our rich brown soil. He stuck the twig into the hole and patted the earth around it. The cutting must have sipped energy from Papa's green thumb because as I checked it from time to time during the following weeks, it quickly grew into another blooming rose bush. Observing this through child's eyes, I began to realize Papa was someone special.

Papa's green thumb was not always so evident. Before the age of 40, he'd spent his life in Southern Pacific Railroad towns in the dusty deserts of the Southwest. My parents met and married in Gila Bend, Ariz., where water, pulled from the grudging earth, was used for railroad engines, not gardens. My parents traveled from one desert town to another, necessitated by Papa's work.

Finally they quit nomadic life and settled in Long Beach, Calif., where Papa found a job in the City Automotive Department. By modern standards our new home was not much to look at, being one of the original ranch houses of a Spanish land grant, but the yard was full of marvelously rich soil. Papa at last had opportunity for a garden. Our ancient fig trees gave bounteous fruit; a volunteer avocado tree, which Papa sprouted from a seed without the aid of grafting, bore bushels of fruit.

Our garden was informal — calopsis here, mountain laurel there, alys-



Through medium Brian Hurst author's father allegedly spoke, saying, "Tell my daughter I bring a rose." When she returned home, she found a beautiful rose growing out of a shrunken bush — evidence, she believes, of father's survival after death.

sum and syringa dispensing their sweetness. Little King Henry violas sprouted from seed every year in our broad lawns. Papa always put off cutting the grass in springtime until he had rescued each tiny volunteer and transplanted them safely into snug border beds.

I DID NOT inherit Papa's green thumb. When I married, my husband Charles and I bought a home in Pasadena, Calif. I was delighted to find rosebushes already established in our yard — yellow-orange varieties in the front and a ragged-robin vine straddling the fence, soaking up sun on the western side of the house. The yellow-orange rosebushes quickly withered and died. I had no idea why since the only thing I knew about gardening was what I had seen Papa do — that is, water the plants and cut the grass. It never occurred to me to *feed* the roses. The former owner must have given them plant food to keep them strong and blooming, for our garden soil, unlike Papa's rich brown variety, was decomposed granite, fit only as a stony cover for the earth's mantle. Being gardeners only by necessity, Charlie and I had no idea how to go about improving it. Besides, we were totally occupied raising our brood of children.

The ragged-robins, red and wild, did not give up as easily. The sweet roses bloomed sparsely in the spring and summer of 1955 and 1956. Despite their imperfect shape, they gladdened my heart. They were the sole

flowers in the yard, for only thorn-bearing shrubs and the hardiest of trees took kindly to our stony soil.

In the spring of 1957, my precious rose vine began to falter. Fearing it was dying, I carefully trimmed away the dead branches not knowing what else to do. We had no time to read and study about plants which refused to thrive. The ragged-robin gave no sign of reviving; instead my cautious care seemed to have dealt it a death-blow. It continued to die slowly, producing no buds or blossoms, which saddened me.

I was even more heartsick at the end of April 1957 when Papa died suddenly from a coronary thrombosis at the age of 70. The loss of this good-natured, active man stunned us. He had recently retired and had happily applied his time and energy to his home and yard, painting the entire house by himself and busying himself in the garden. I stayed with Mama four days following Papa's death. When Charlie drove me back to Pasadena on May 1, an unexpected marvel was waiting for me.

The ragged-robin vine, which had been brown and dying all spring, was covered with bright red roses. Never before had the vine bloomed so profusely filling the air with its fragrance. Thoughts of my father rushed in, giving me an almost mystical certainty that he was sending me a sign. He was never an outwardly religious man, but now that he was in the spirit, had he found a way to reassure me that he still cared?

This made me love the ragged-robins even more, for it seemed that a part of Papa had touched them. Once the perfumed bounty lived out their span of glory, however, they faded and no new buds appeared that year.

Charlie took out the dried-up vine and I planted mail-order raspberry vines on the same site. These failed to grow more than a few inches, yielded not a single berry and promptly perished after a few months.

As the youngest of our five children entered college, I slowly developed an ability to grow some hardier varieties of potted plants, beginning with a "creeping Charlie" donated by our daughter Diana, who had inherited Papa's green thumb. This success with plants delighted me, serving as a substitute maternal ability to help something grow.

MY MOTHER continued to live in her Long Beach home for many years. Even without Papa, his garden continued to flourish — the fig trees bore prolifically, bags of avocados fed family and friends, and the roses produced fragrant bouquets.

Mother's health declined until in 1983 she moved to a nursing home. Diana helped me start a small garden for her in a long planter box which Mama could see from the large window in her room. At first we planted flora which thrived without pampering — English ivy, sans y'varia, fluffy-ruffle fern, a miniature palm and, in a stroke of courage, iris bulbs.

Encouraged by success, I bought six carnation plants from a nursery. Four of them went into our own garden, where they produced a small number of pink and white blooms. The other two we planted in Mama's garden box and tended them carefully. One of the plants died almost immediately, and the other refused to thrive. During spring and summer it stayed green, but never developed a bud.

By midsummer our own carnation plants stopped blossoming and turned



William McElroy, Ann Druffel's father, loved his family and his garden and apparently carried his love into the world beyond death, from which he may have communicated with flowers. He died in April 1957 at the age of 70.

straggly brown, which was normal behavior for them. About one month later, in September 1985, Mama died, three days before she would have turned 94. Although we knew she was no doubt happy in the spirit realm, it was a sad task to go to the convalescent home to pick up her personal belongings. The curtains in the room were closed, shutting out the view of Mama's garden. But I had to see and water her plants one last time.

Stepping outside, I was startled to see one red carnation on the plant that had never had as much as a single blossom. I touched it wonderingly. It was small and imperfectly formed, but its color was brilliant and its fragrance strong. Marveling at the anomalous blossom, I noticed three more budded stems which promised future glory for this tardy plant.

On the same plant another carnation had bloomed and died, turning brown and dry. It seemed as anomalous as the living carnation, for our youngest daughter, Allis Ann, and I had visited only three days before, and we had seen no flowers on the plant.

The red carnation brought back a childhood memory. In our growing-up years, adults and children alike wore carnations on Mother's Day. If their mother was deceased, they wore white carnations on their dresses and lapels while those with mothers still living wore red carnations. Was Mama telling me she still lived?

The coincidence of the situation, if not startling, was at least comforting.

Just as I suspected that Papa had, 28 years before, produced a profusion of red roses on a dying vine, was this little red carnation also a symbolic sign?

I brought the little red flower home and tried to grow it as a cutting. It died, but by this time I was not surprised. Only plants which were practically indestructible survived my cyanide thumb. I had, for instance, planted three sturdy, bareroot rosebushes in my sunny flower garden. Each one in turn, after blooming sparsely their first year, shrank to the dimensions of ground cover. They put forth occasional pitiful blossoms on short stems, so close to the ground that snails and sow bugs feasted off their petals without bothering to climb.

ABOUT THIS time I became acquainted with the renowned mental medium Brian Hurst. Our local psychic investigators, who had been searching for years for a Los Angeles psychic with reliable mediumship powers, had been impressed by him. His ability to produce both first and last names of deceased relatives for his clients was especially impressive, as was his ability to relay meaningful messages from these alleged spirits.

I contacted Brian to obtain his input into a psychic archaeology project I had been working on for several years. (See "Psychic Search for an Irish Martyr," November-December 1979 FATE.) Knowing nothing about me or my project, he gave me several interesting leads to follow. But the reading

also unexpectedly contained intriguing personal information.

Hurst does not go into trance, as do physical mediums and most channelers, but instead stays fully conscious listening to and relaying snatches of conversation from the spirit realm. In the course of this reading, which took place on November 24, 1986, he suddenly said, "Who in your family was born in the sign of Cancer?" I said my father. "That was William, was it?" asked Brian.

I had given him no leads whatsoever but he went on to say that my father had died suddenly of a heart attack many years ago. He described his physical appearance precisely — Irish pink cheeks, round face, eyeglasses, hair thinning a bit, a little taller than I. He said my father was practically turning himself inside out to get through to me.

I listened carefully. In the past 10 years at least three different psychics had told me spontaneously, without knowing whether my parents were deceased or not, that they saw my father in spirit and that he had been helping me throughout my life. The idea surprised me and I was frankly skeptical at first because none of the other psychics had described my father or given information about him. I eventually accepted the idea as being of considerable comfort, however, for I had been married only four years when he died, and during the ensuing years had surely needed a lot of help.

Brian continued to give precise

information about Papa's early life on the American railroad system and described the personality of both my parents and the relationship between them, followed by a description of Papa's job in Long Beach, which he had happily held for 28 years. Brian followed this by mentioning other obscure, unusual names in my husband Charles' family, including McGillicuddy, his maternal grandmother's maiden name.

I was stunned at the wealth of his information but continued to follow the age-old investigators' technique of listening without leading. I did confirm statements as true, false or unknown, however. Psychics work best when they are not led in any way but confirmatory statements are helpful and reassure them that they are on the right track. Finally Hurst said, "Your father says that he comes here and brings a rose. 'Tell my daughter I bring a rose.' He had the green thumb then."

"He goes on about the peace — the Peace rose," Hurst continued. "There's a Peace rose, isn't there? A yellow rose, which has a cerise edge to it, which is called Peace and came out in 1945 when peace was declared."

I told him yes, I had a Peace rose-bush. "I'm to tell you about the Peace rose," he continued. "He's seen it. He's been to your garden and your house, and the Peace rose is there in your garden, coming out. 'Take that rose from me,' he says, 'as a rose given to you from me.'"

It was symbolic, Hurst said. This

was the only way my father could give me a rose, in my own garden, until the years to come when I could join him and my mother.

He went on, describing how my mother had died a little while ago, that she was standing at my father's side and wanted to get a message to me. He said I had been reading an article about W.B. Yeats and a stone tower in my kitchen a couple of nights before. This small but meaningful detail was a little startling. He then added something that hit like a bombshell, "Your mother is saying to me, 'Tell her McElroy, then she'll believe!'"

I left Brian Hurst's home frankly impressed by the wealth of information that had come through him. I did not tell him that my Peace rosebush had been planted about four years before and had shrunk to a pitiful scrub with knotted trunk and midget branches from which no decent rose seemed ever to bloom.

Entering our gateway that afternoon, I caught a flash of yellow-pink in the corner of my eye. In my garden I saw a beautiful, long-stemmed Peace rose springing out of its miniscule bush. I hadn't noticed it before!

I jumped out of the car and ran toward it. The bloom was half-open and beautifully formed. Its stem was long and straight and it projected heavenward from the center of the bush. Its appearance was entirely different from the flowers that had formed on that bush during the past two years. They had been malformed, on short stems,

hiding under spindly branches.

The event, in my considered opinion, was against all logic, especially in the matter of timing. How did Brian Hurst know that my pint-sized Peace rose was about to produce what was, for it, an anomalous bloom? Or had my father truly proved his continued prowess with plants and informed a talented medium ahead of time about it?

* * *

IF THE matter of my father and roses ended there, it would be evidence enough for me that my father was still around, caring for me. But in the winter of 1986 something else happened.

In June 1986 Charlie brought home a floribunda rose tree from a festival commemorating the 100th anniversary of the founding of Pasadena, the City of the Roses. In order to give it the best chance possible for a long, productive life, we planted it in full sun in a choice spot. By this time we had learned a bit about improving the soil, and added potting soil to the pebbly ground. The rose tree did quite well, producing a half dozen pinkish-orange blooms in bunches, as floribundas do. Then the season diminished, and the tree became dormant.

Before I had a chance to prune it (for by this time I was trying to *act* like a gardener) I noticed, around Christmastime, one more rose sprouting up from the middle of the tree. As the days passed, the stem grew longer and longer. It was a rather astonishing

sight, not only because the stem was so long but also because it held only a single small, tight bud. Finally when the stem had reached an incredible length of over five feet, the rosebud increased in size, opened and revealed one gorgeous rose.

I had wild thoughts of calling local rose experts to verify this phenomenon and of sending documentation to the *Guinness Book of World Records*, but my busy life prevented this. At the

time it did not occur to me that this giant rose was possibly another sign from my heavenly Papa. Charlie took a picture of it, including reference points, in which the length of the stem could be measured. The rose tree, by the way, has produced only sparse, normal growth since.

In view of all that had happened before, however, it seems certain that unusual, perhaps inexplicable events have occurred around Papa and roses.



A HEALTHY NEW YEAR, TOO

By Ida M. Pardue

WITH ALL the emphasis on health and fitness you'd think we'd celebrate a holiday as such. The ancients did — both the Sabines and the early Romans. From 153 B.C. when January 1 instead of March 1 officially became the start of the new year, people saluted each other in the name of a goddess of health and healing. To the Sabines, she was Strenia, which means health, as does the Roman name Salus.

On January 1 branches of bay and palm taken from Strenia's sacred groves were paraded from her sanctuary on Rome's Sacred Way to the Capitol. Because they were sacred to the deity, the branches were believed to be lucky talismans.

For that reason pieces of bay and palm were choice gifts exchanged on January 1 as were other gifts given in Strenia's name along with wishes for health, prosperity and happiness for the coming year.

Presents included candles, writing tablets, honeyed sweetmeats, lamps, terra-cotta images, trinkets, gilded figs and dates, and coins. The favored coin was bronze stamped with the image of Janus, a two-faced god able to see past and future at the same time. Janus' chief festival also fell on January 1 and eventually outlasted the rites to Strenia. If it hadn't, maybe the first month of the year would be called Health for Strenia instead of January for Janus.

A *Ghost for the Governor*

Oregon's new gubernatorial mansion houses more than
the state's chief executive officer and his family —
an invisible man has lived there for years.



By W. Gordon Allen

THE PURCHASE of a sprawling mansion for Oregon's governor resulted in an added plus — a ghost or perhaps even a poltergeist.

In October 1987 private money belatedly bought the mansionless governor a \$600,000, 40-plus room dwelling with an added \$300,000 landscaping, furnishing and maintenance provision. The Norman-style copy of an English country house is located on fashionable Fairmont Hill in Salem. The new Oregon governor Neil Goldschmidt, his wife Margie and two children moved in on the first of December 1987.

Interested in compiling a history of the locally famous "Livesly House," Oregon State Historian Cecil Edwards visited with me, a former owner of the home. I wondered if Mr. Livesly's ghost was still present in his prized home after nearly a quarter of a century.

My family and I owned the 10,000-square-foot house for five years from 1960 to 1965. Thomas A. Livesly, who died in 1947, built this copy of a Tudor half-timbered home in 1925. He was a millionaire hop broker, former Salem mayor and a state legislator. I told Edwards about the appearance of the ghost of Livesly in the

master bedroom many mornings about 7:30, my rising time, perhaps every third or fourth day.

I related that the ghost would be sitting on the corner of my bed, seemingly having real weight, dressed in a dark blue-gray robe, and "observing" me. Telepathically I asked the apparition if he were the former owner, Tom Livesly, and assured the ghost he was welcome. Several times the visitor seemed to move a hand, as if in acknowledgement.

Sadness seemed to permeate the room. But my wife, sleeping in a nearby bed, never "saw" the ghost.

During the five years the appearances continued. After the first novelty, however, and with attempts at communication seeming to fail, I gradually ignored the episodes. From time to time, however, I mentioned the occurrences to friends.

Edwards suggested I tell the story to *The Statesman*, our local newspaper. Columnist Ben Blankenship, who talked with me, got substantiation from Benny Colbath, Salem realtor, who had lived in the house from 1958 to 1961. He told the reporter that when he and his wife lived in the mansion, although they never saw any ghosts, something would repeatedly shake their bed until they turned on a light. My ghost sightings and the Colbaths' bedshaking experiences occurred in the same bedroom, which was the only bedroom in the house with a fireplace.

Colbath also said strange fluttering sounds often came from the direction

Neil Goldschmidt is the first Oregon governor to occupy six-decade-old mansion built in Salem by millionaire Thomas A. Livesly.

of the kitchen and were heard over the estate's communication system.

"We called the police once, but they found nothing," said Colbath. "The noises could really 'creep you' during the night," he added. Colbath had the fireplace chimney sealed thinking the noise was caused by birds flying down the flue, but the flutterings continued.

When asked if he thought it was the

ghost of Tom Livesly, Colbath stated, "I rule nothing out. He was devoted to that house. It was his pride and joy."

This ghost story was carried by all Oregon media and when the news reached the governor's ears, he laughingly remarked that the Goldschmidts "would probably need all the help they could get" in running the huge household.



SCANNING ROYALTY'S FUTURE

By Wyn Esselborn

PROPHET Nostradamus and astrologer-magician Ruggieri were consulted by the steamroller Queen of France Catherine de Medici about her sons, the House of Valois' kingly future. They drew a magic circle in which the queen stood and watched a mirror with the Jewish names for God in pigeon's blood. The glass clouded, then cleared giving brief glimpses of her offspring — Francis II, Charles IX and her favorite Henry III.

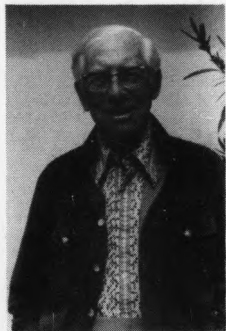
A glittering but vacillating procession was depicted. The queen looked in vain for her youngest, Hercule. Instead she sadly saw the rough-hewn face of Henry of Navarre, later popular Henry IV, who would bring the

House of Bourbon to the throne.

AMIDDLE Ages' book of prophecies foretold the execution of a Queen of England, circa early 1500's. Anne Boleyn, Henry VIII's sparkling lady love, pretended to shrug it off.

Harpooned and obsessed, Henry would turn his empire inside out, breaking with his church and devoted wife Catherine to marry his mistress, later the mother of Elizabeth I. The Tudor lion, however, tired of his saucy wife and her bossy ways and failure to bear his son. He fell out of love as violently as he had fallen in. Anne was beheaded on May 19, 1536, on trumped up charges of adultery.

Jan Ehrenwald and the "Cradle" of Telepathy



Jan Ehrenwald believed psychic phenomena manifest in relationships of people with close emotional ties.

Pioneering parapsychologist spent his life unraveling the mysteries of psychic communication.

By Martin Ebon

LONDON, 1940, the strenuous days of World War II: Anny, wife of Dr. Jan Ehrenwald, an emigre psychiatrist, is sitting in their cramped apartment, with five-year-old Barbara playing at her feet. This is a period of hardship and fear for those living in embattled Britain, while Nazi Germany conquers most of Western Europe. Anny is engrossed in a letter from Matilda, a relative in the United States, who writes that she is expecting a second child.

Beleaguered by wartime dangers and facing an uncertain future, Mrs. Ehrenwald reflects the emotions of her time and place as she reads the letter and thinks, "Those lucky Americans, who can afford to have babies!" She is still reading Matilda's letter when little Barbara begins talking to herself, in a singsong voice, repeating the name "Matilda, Matilda. . . ."

Was this a case of mother-to-child telepathy?

It was decades later that Jan Ehrenwald outlined his concept that the close unconscious relationship between a mother and her small offspring, the "mother-child symbiosis," appears to form the "cradle" of telepathy. Often, throughout the lives of many people, telepathic communications echo the manner in which thoughts appear to be

shared by mother and child. Notably in instances of crisis telepathy, when a son or daughter is in danger, a mother seems to be the most frequent recipient of a telepathic cry for help, sympathy or support.

The psychodynamics of telepathy and clairvoyance are elusive but emotional elements appear to act as energizers. In the case of Mrs. Ehrenwald, her feelings of despair, envying Matilda's secure motherhood, may well have provided such an energizing force. In his long career as a psychotherapist and a lifelong researcher in parapsychology, Dr. Ehrenwald formulated numerous novel insights into the understanding of psychic phenomena, notably on telepathy between therapist and patient in the psychoanalytic setting.

If the Matilda incident, involving Mrs. Ehrenwald and little Barbara, was an acorn, then Jan Ehrenwald's concept of mother-child symbiosis is the oak that eventually grew from it. Like other parapsychology-oriented therapists, Ehrenwald gathered much of his case material from his own experiences, as a hospital psychiatrist as well as a private practitioner. When Ehrenwald died last June 15, at 88, he had just completed the manuscript of a book designed to integrate psychoanalysis, neuroscience and the paranormal.

But while Ehrenwald had many experiences with patients who seemed to be "reading his mind," there was no evidence of telepathic contact between

husband and wife. As Anny Ehrenwald recalls today, "Though we were married 55 years, there were no telepathic incidents in our marriage. But throughout his life he was finding and collecting connections between people outside the usual channels of communications."

Jan Ehrenwald placed psychic phenomena within a wide range of scientific categories, always in search of a better understanding of human behavior. In his autobiographical contribution to *Men and Women of Parapsychology: Personal Reflections* (1987), compiled by Rosemarie Pilkington, he observed that he had absorbed psychoanalysis, neuroscience, some aspects of physics, and psychical research into "one multifarious mix," hoping to create an "integrated whole."

* * *

E HRENWALD said that it would be "presumptuous" to regard psychical research as the "capstone in such an overarching scheme" but that leaving it out of the equation would be "wholly indefensible." He attributed his own wide range of interests, which prominently included musicology and biography, to a "crazy quilt of influences and ideas" to which his personal background had exposed him.

He was born on March 13, 1900, in what is today Bratislava, Czechoslovakia, then part of the intellectual ferment of a multiethnic Austro-Hungarian Empire. Ehrenwald credits an early "humanistic Hungarian upbringing," a Viennese influence from his mother's

side of the family and a stimulating environment at the German University in Prague for his eclectic interests and attitude.

He first recorded telepathic phenomena in hospital settings. He received training in the psychoanalytic methods of Sigmund Freud in Vienna and served as a member of the teaching staff of the Department of Psychiatry at the University of Vienna from 1927 to 1931. He heard about a striking case of apparent mother-child telepathy at the university hospital, where a nine-year-old Lithuanian girl, Ilga, was being treated for neurological disorders that made her unable to read anything but a few disjointed letters.

Yet, when the child's mother was reading quietly to herself, in another room, little Ilga could utter the same series of words out loud, in Lithuanian and German, although in a monotone and with no understanding of their meaning. It occurred to Ehrenwald that the mother was, as it were, filling the child's functional vacuum in a telepathic manner. The image this case creates is one of the mother's nurturing the child intellectually, making up for the little girl's shortcoming in extra-sensory fashion, energized by the mother's desire to aid the retarded girl.

Although the Ilga case came to Ehrenwald secondhand, he had a number of firsthand telepathic experiences after the family went to England in 1939, following Nazi Germany's occupation of Austria and Czechoslovakia. From the first he realized that it

takes two to create a telepathic communication.

Like some of his colleagues he noted that the complex therapeutic setting encourages as well as complicates observation and interpretation. We are all aware, these days, that relationships between doctors and patients range from adoring dependence to fear and hostility on the part of patients, and from deep empathy to outright resentment and exploitation on the part of physicians. Emotional elements are even more central to relations between psychiatrist (psychoanalyst, psychotherapist) and patient (analysand, client), while subject to a variety of outside influences which fluctuate widely.

* * *

JAN EHRENWALD'S telepathic experiences in England differed sharply from the cases he recorded after he settled in New York in 1946. In one of the many papers he published in scholarly psychiatric and parapsychological journals over four decades, he noted that his experiences in stress-filled wartime Britain, in 1942, where he dealt with schizophrenic hospital patients, had an "altogether different complexion" from those in the United States where he enjoyed "more congenial hospital positions and engaged in private practice."

At one point, in England, Ehrenwald was severely depressed. He recalled later: "It was a time when I had barely recovered from the shock of emigration, and from the hardships

imposed on my family and myself by the London Blitz [German bombing attacks on the British capital]. The war was going badly. I had just found employment as an assistant medical officer in a state mental hospital and I felt my job was a letdown from more prestigious positions I had held in the Old Country. My English was poor. I disliked the rigid, authoritarian ways in which the hospital was run. To make matters worse, on my first day in the wards I was physically attacked by one of the assaultive patients."

Ehrenwald, working at the Springfield Mental Hospital, was under such severe pressure that he was considering suicide. One morning, as he was making the rounds of the patients, one of them, a woman in her late 40's, suddenly spoke up clearly, saying in an unemotional tone, "Don't do it, sir.... Don't commit suicide."

This experience had a profound impact on Ehrenwald, deepening his already keen interest in telepathy in a medical setting.

Specifically, Ehrenwald found that during his stressful years in England patients were quick to sense his personal anxieties. "Here, for once," he later wrote, "they were faced with a doctor who fell grievously short of the image of the smug, self-assured professional man, and they let him know about it in no uncertain terms." But this very vulnerability created a favorable ambience for telepathic manifestations and certainly made Ehrenwald even more sensitive to elusive extra-

sensory elements that would go unnoticed by a less alert participant-observer.

Such telepathic snippets are nearly always scattered among a flow of general material; they are frequently trivial and undramatic; and they may exhibit distortions and displacements that make them difficult to recognize. Yet at times such cases display highly specific elements which, when carefully recorded, make a case remarkably convincing and may contribute to helpful psychological insights.

In the early morning of October 1, 1954, when Ehrenwald was serving in the psychiatric outpatient department of Roosevelt Hospital in New York, he stepped into the elevator of his apartment house. There he met a neighbor, a prominent child psychiatrist, who was taking his six-year-old daughter Edna to school. Making small talk, Ehrenwald observed that it was a bit early for the doctor to be around and about. To his surprise the colleague seemed annoyed and asked, "Why, do you think a little girl of six should be allowed to go to school all by herself?"

That morning, at the hospital, Ehrenwald had a 9:15 appointment with a woman patient. He was startled when she opened their session by asking abruptly, "What do you think, doctor, of parents who let their daughter of six travel alone?" Her rhetorical question reflected the patient's resentment of her parents who, when she was a child of six in Indiana, made her travel by bus to school on her own each day,

because neither her father nor her mother "gave a damn" about her.

THIS CASE may be viewed as a striking incident of telepathic intrusion or reception by the patient. But aside from the parapsychological mechanics of it — what was its significance in the existing interpersonal constellations? This is where Ehrenwald's fascinating speculations come in, designed to intrigue his fellow psychiatrists.

The woman had earlier expressed the feeling that her therapist did not pay enough attention to her, a reaction that paralleled the emotional deprivations suffered from her parents in early childhood. Ehrenwald commented in his paper on "The Telepathy Hypothesis and Schizophrenia," which appeared in the *Journal of the American Academy of Psychoanalysis* (No. 2, 1974), that the woman had linked herself telepathically to the six-year-old in the elevator, a child who enjoyed "all the advantages of a sheltered childhood, which she, the patient, had been deprived of in her early years." He saw added significance in the fact that little Edna, the girl in the elevator, happened to be the daughter of a child psychiatrist.

And since it takes two to create the psychological pressures that facilitate a telepathic constellation — where did Ehrenwald find himself within this emotional labyrinth? He was caught, as he put it, "in the cross fire between two minor rebukes," the first of which

he might have projected on the child psychiatrist's remark, while the second came from the patient who "accused me of misunderstanding and disregarding a child's needs." Ehrenwald wondered whether Edna's father's remark in the elevator had actually touched a "vulnerable spot in my mind" and whether it was "this very vulnerability which the patient's telepathic production had seized upon."

Ehrenwald's ability to look candidly upon himself, together with his utter lack of pomposity, his gifts as a storyteller, his quiet sense of humor and his unlimited supply of puns, contributed to his popularity as a teacher and lecturer. He was a member of the faculty of the Long Island College of Medicine, New York, from 1948 to 1950, and served on the faculty of the State University of New York from 1950 to 1953. After that, and for a period of 25 years, he served as Chief of the Psychiatric Outpatient Department at Roosevelt Hospital in New York City. Even during his semiretirement years, which he divided between Lake Worth, Fla., and Somers, N.Y., he continued to lecture — to adult audiences in Florida on the psychodynamics of creative individuals and in New York at the Westchester Institute for Training in Psychoanalysis and Psychotherapy at Mount Kisco, on professional methods and patients' needs.

IN HIS OWN ever-so-gentle way Jan Ehrenwald was engaged in a

two-front campaign. On one front he cautioned academic parapsychologists against excessive emphasis on statistical laboratory experiments to the exclusion of the kind of spontaneous experiences that emerge during psychotherapy. On a second front he kept alerting the psychiatric profession to frontiers of insight and techniques in telepathy and other parapsychological phenomena.

Of course, men and women of lesser intellectual flexibility and curiosity than Ehrenwald tend to avoid the very variety of challenges he so enjoyed and offered to others. Staying within the narrow confines of a single scientific dogma provides a comfortable cocoon of certainties, however insubstantial.

Early in his career Ehrenwald discovered that patients may benefit from different analytical techniques, often far afield from those of Freud. Along with this, he observed, patients appeared to respond — in dreams, for example — to the pet notions and interests of their psychotherapists. These observations prompted him to develop his concept of "doctrinal compliance," patients' reflections of their therapists' orientations and interests. He linked this phenomenon to "telepathic leakage" from therapist to patient.

In 1956 Ehrenwald attended the International Symposium on Psychology and Parapsychology at the former Abbey of Royaumont, France. The meeting was organized by the Parapsychology Foundation, of which I

was then the administrative secretary. He used the symposium to present a succinct version of these combined concepts but pointed to a dilemma:

"We can no longer be sure whether our findings represent genuine productions of our patients or merely reflect our own preconceptions. We do not know whether our interpretation was made to fit the forthcoming evidence, or whether our evidence was called forth by the interpretations looming at the back of our minds."

Ehrenwald concluded, however, that, properly evaluated, such "joint productions" of patient and therapist can be "meaningful and psychologically significant in their own right," once they are understood as "legitimate idioms in an existing system of communication."

The next year saw the publication of his important paper "The Telepathy Hypothesis and Doctrinal Compliance in Psychotherapy" in the prestigious *American Journal of Psychotherapy* (April 1957). It was his ability to define and categorize such novel insights that gained Ehrenwald the appreciation of his colleagues. Montague Ullman, M.D., former president of the American Society for Psychical Research, says that Ehrenwald had the "knack of finding the right phrase at the right time." Jule Eisenbud, M.D., states that Ehrenwald's "enquiring mind and facile pen" benefited both psychiatry and parapsychology; he refers to Ehrenwald's *History of Psychotherapy* as the "product of a truly

cultured mind." Prof. Emilio Servadio, former president of the Italian Psychoanalytic Society, notes that the two men shared the view that the "psychoanalytic setting could be a very fertile terrain for the study of paranormal occurrences" and that "psychoanalytic criteria would permit many advances toward a greater comprehension of psi phenomena encountered by a psychoanalyst."

Servadio recalls that he met Ehrenwald, whose writings he had studied in detail, at several conferences of the Parapsychology Foundation. He found him not only a man of high scientific standards but always "smilingly cordial toward people and in a variety of social situations." He says, "I remember that I once pointed out to him that the number of psychoanalysts, worldwide, interested in parapsychological phenomena was hardly more than 15 or 20. With a smile and in a soft voice, Ehrenwald replied, 'Remember, there were only 12 Apostles!'"

* * *

I NOTED at the outset that Jan Ehrenwald pioneered the concept of the mother-child relationship as the "cradle" of extrasensory perceptions. He presented this hypothesis in detail at a meeting of the American Association of Humanistic Psychology in Washington, D.C., in 1969.

He observed that telepathy might well be the mechanism that serves the "exchange of an infinite variety of primitive or protomessages, preverbal instructions and injunctions between

mother and child." At the same time, he said, telepathy might serve as the "embryological matrix of communication which is later destined to be superseded by speech." Whether superseded or not, overt telepathy all but disappears later in life. Ehrenwald remarked:

"The fact is that both Western man and his culture are programmed in such a way that the return to a primitive mentality, as well as of telepathy and related phenomena, is prevented and, if necessary, penalized by all means of social disapproval and ostracism available to the group. The rejection and repudiation of the telepathy factor by the growing child's ego has become mandatory in our culture."

And yet, he added, "occasional flashes of telepathic interaction" between individuals do occur in later life. The "regressive quality of ESP," Ehrenwald said, "is in good keeping with its relatively frequent occurrence in the psychoanalytic situation" and its spontaneous flare-up often occurs between parent and child, particularly when more sophisticated channels are unavailable.

Ehrenwald's books range from *Telepathy and Medical Psychology* (1948) to *Anatomy of Genius: Split Brains and Global Minds* (1984). This last work reflected his renewed interest in neurological concepts, notably that of the bicameral mind. He found that when he more or less retired in 1979, intellectual-scientific demands on the left hemisphere of his own brain

were lessened, leading to a liberation of right-hemisphere potential. His writings became more creatively light-hearted, including the libretto for one comic opera and scripts of three stage plays, including *The Loves and Letters of Dr. Freudjung*. During his lifetime he made no effort to have these texts read, published or performed; they were simply expressions of the creative

exuberance so characteristic of him.

As I noted earlier, Ehrenwald's last book still awaits publication. As for the plays, still reposing in desk drawers, perhaps one day they will make their debuts off-off-Broadway, to the delight of a new generation of audiences. After 88 years of challenging thought, Jan Ehrenwald isn't done with us yet.



UFOs BAFFLE NEW JERSEY RESIDENTS

By Dennis Ambrose

LOCAL residents and police in the township of Egg Harbor, N.J., reported numerous sightings of UFOs. Sightings were phoned in to the F.A.A. Technical Center at Pomona, N.J., at 9:15 P.M. on March 3, 1988. Police confirmed the strange lights which at one point were hovering over a nearby shopping mall. According to Atlantic City Airport, only four miles from the sightings, there had been no aircraft reported on radar.

One eyewitness said the object looked like two dinner plates, one on top of each other. Another witness from a different location claimed that the objects were traveling straight across the sky and suddenly made a u-turn.

At times the objects glowed either white, green or pink and appeared to zigzag across the sky. Every witness from the areas of south New Jersey gave different details of the objects sighted, but the description of a disc-

shaped object in all cases was conclusive.

The F.A.A. in Pomona received 22 reports on that evening. The F.A.A. officials claimed they do not investigate UFO sightings.

The following night the UFOs were reported again. Mary Burckmyer, a reporter for WCMC-AM in Wildwood, was driving home to Vineland on the New Jersey State Parkway at 12:30 A.M. when she claims she observed a UFO in great detail. The gray metallic disc followed her about 150 yards above her car. Ten times larger than her car and about 100 feet in diameter, the disc made no sound.

Despite the numerous sightings for the two-night period, astronomers at the Philadelphia Pennsylvania Planetarium declared the sightings were the planet Venus. On March 4 Venus set in the horizon shortly before 11:00 P.M.; the last UFO sighting occurred at 12:15 A.M.

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.

ONE LAST EVENING

By Betty Harris

MY sister-in-law Jinny Callaway and I are as close as sisters. She is an only child and my family members live in other states, so we talk together a lot. Because of her loving stories about them, I know her cousins extremely well — even though I haven't met all of them.

With our husbands, Jinny and I belong to a birthday club. My husband and I live in Muncie, Ind., and the other club members live in nearby Anderson. On August 28, 1976, we met to eat and dance at the Muncie Elks Club. Across the dance floor after we'd ordered dinner, I saw a lovely woman and her husband, Carol and Dr. Thomas Dunning, both of whom I'd met in Muncie when I was a newspaper reporter.

"There's your cousin Carol," I

told Jinny, pointing to the couple. We hurried over to where they sat.

"I didn't know you!" Jinny exclaimed to Carol. "It's been years since I've seen you."

Carol and Tom Dunning went back with us to our table to meet another birthday club member, Madonna Neff, Jinny's first cousin, who also had grown up with Carol. Once the three cousins started reminiscing, they couldn't stop. Their



Betty Harris

stories recalled what obviously was a marvelous childhood. Too soon for them it was midnight, time for us all to leave.

"I don't know when I've had a more wonderful evening," Carol remarked, her eyes and cheeks glowing with excitement. "It was like reliving my childhood all over again, remembering my family and what fun we had."

"Isn't it strange," I said to my husband on the drive home, "if I hadn't been there and known them both, Jinny and her cousin would never have met and this fun evening for them never would have happened."

In the morning my husband George brought in the paper. "Look!" he said.

Two hours after the joyous reunion, Jinny's cousin Carol, her husband and their children, Nancy, seven, and David, nine, died in their sleep in the smoky flames that burned down their home early in the morning of August 29, 1976. Fate, it appeared, had sent Carol to where we were so she could have one last memorable evening with loved ones.—*Muncie, Ind.*

MOBILE HOME PRANKSTER

By Luverne Trombley

ONE MIGHT expect uncanny events to occur in a deserted, ramshackled old house—but those that I experienced happened in my new mobile home located in a five-

star mobile home park in El Monte, Calif., in 1967-68.

For several years I had scrimped and saved so I could afford to buy a new mobile home. My unmarried daughter and I disliked living in a cramped rented apartment. At last I was financially able to get the house of my dreams.

My bedroom was large and had an adjoining bathroom as well as a large walk-in closet. This was the area where an uninvited and unwanted entity made its presence felt.

When I came home from work and went into my bedroom to change my clothes, I often found the light burning in the closet. The room was very warm, indicating that the light had been on for some time. I became annoyed and questioned my daughter as to whether she had been in my closet. She firmly denied having been in my room.

Each day before leaving for work I would return to my bedroom to be sure the closet light was off, but at night it would be burning and the closet would be warm. I became so exasperated that one night I shouted, "I'm tired of this foolishness and I can't afford the big electric bills. Now stop it!"

My daughter looked at me with a worried expression, but surprisingly my command worked and we had no more ghostly closet manifestations.

At that time I smoked cigarettes,

and when I went to my room to change clothes, I usually lighted a cigarette. Then the phantom made its presence known again. When I struck a match, the flame immediately would be blown out. The windows were not open, I could feel no draft in the room, but the match flame would be extinguished.

One night I tried to light four matches in succession, but each time something blew them out. I lost my temper and yelled, "So you don't want me to smoke! Well, this is my home and I'll do what I darned please!" After that there were no more phantom tricks with the matches.

One evening my daughter and I were in my bedroom discussing the spooky events when we heard a strange scraping noise coming from an old maple secretary which stood against one wall. We both were horrified to see a ceramic deer ornament on top of the secretary start to move. It slowly slid to the edge of the upper shelf, and then, in slow motion, it dropped to the floor. In spite of the five-foot drop, it was unbroken.

An elderly neighbor later told me he had heard long ago that the area was haunted by the spirits of Indians who once had lived there.

Eventually I sold the mobile home to a woman who told me "it had everything" she wanted. She later mentioned hearing creaking noises in the closet, but she assumed

the house was just "settling." Since this might have been true, I did not suggest another explanation.—
Long Beach, Calif.

AN ANSWERED PRAYER

By Barbara A. Derrick

ONE DAY in 1982 there came a knock at my front door. And that knock started a chain reaction that ultimately led me to the knowledge that God not only answers prayers but makes us part of the answer to our own prayers. On the other side of the door stood Gladys Sullivan, a friend I had not seen in months. She looked very different from the last time I had seen her — her stomach was distended, bloated by what she later told me was liver cancer.

"Will you help me, Barb?" she asked simply.

She wanted me to be with her, pray with her, as she met that we all



Barbara A. Derrick

must meet — death.

I agreed to do what I could. She lived alone in a two-story brick house two miles from my own home. Her two daughters were in Colorado, hundreds of miles away from our native southern Illinois. I felt responsible for her, and feared most of all that she would awake sick during the night and become frightened. I had a horror that she would be overwhelmed by how alone and helpless she was.

I kept her company during the day, helping to pack her belongings in preparation for her trip to her daughters' home in Colorado, but at night I went home. It was then I prayed the hardest. I could not bear the thought of Gladys' being alone, sick and helpless in her empty house. My prayers centered on protecting her from feeling alone and frightened at night. I tried to surround her with God's protective light, asking God to fill her with the knowledge that He was present with her. I did not want her to despair in her solitude.

She became weaker by the day and I worried about whether she

would make it to her daughters' home. My prayers became more urgent: "Please let Gladys know that she is not alone."

Two days before she left for Colorado, she related a dream to me:

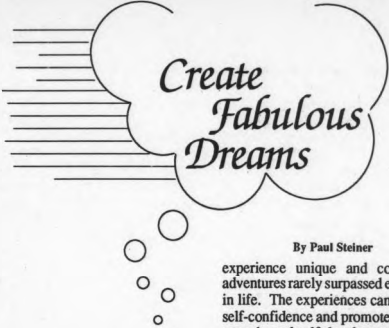
"You know, Barbara, I have been dreaming about you. It doesn't seem like a dream at all, but an experience. In my dream I am in a strange, dark tunnel and my surroundings are not familiar. When I realize I am in this strange place again, I become frightened and then I sense someone is with me, holding my hand. Then I know you are with me, you are there, holding my hand, and I am not frightened anymore. I keep dreaming this same dream and when I wake up I can see you standing at the foot of my bed. I am never alone in my home. You are there either in my dream or at the foot of my bed. I want you to know how much this has meant to me."

Ten days later, Gladys was dead. My prayer for her had been answered in a way I could never have imagined. God had made me part of the answer to my own prayers.—
Cross, S.C.



YEAR 2000 DOESN'T COMPUTE

COMPUTERS around the world may be stymied by the year 2000, says *The New York Times*. Programs that record years in two digits and know no time but the 1900's may cause computers to malfunction or miscalculate. Though most data processors agree that the blindspot exists, expert opinion differs widely about how pressing the problem is and how to address it. The joke in computing circles, especially those with mainframe computers, is that every data processing manager plans to retire by 1999.



Create Fabulous Dreams

By Paul Steiner

experience unique and compelling adventures rarely surpassed elsewhere in life. The experiences can enhance self-confidence and promote personal growth and self-development. Lucid dreamers can also overcome nightmares. LaBerge and Gackenbach also point out that lucid dreaming might facilitate physical and mental well-being since a biological connection between dreams and body functions appears to exist.

IT MAY BE possible for you to talk physics with Einstein, woo and marry a movie star or assume the powers of Superman in your dreams. After nearly a decade of piloting lucid dreamers — people who are conscious that they're dreaming — psychologists Stephen LaBerge of Stanford University and Jayne Gackenbach of the University of Northern Iowa have begun to develop a series of techniques aimed at helping ordinary dreamers "turn" lucid and lucid dreamers gain greater control over the woolly behemoth of night, according to *Omni*. Four exercises are suggested.

These special techniques, still under development, have never been presented in a public forum. The psychologists say that the benefits of lucid dreaming are substantial because such dreaming gives one the chance to

Exercise one: Ask yourself many times during the day whether you are dreaming. Each time you ask the question, you should look for evidence proving you are not dreaming. The most reliable test is to read something, look away for a moment and then read it again. If it reads the same way twice, it is unlikely that you are dreaming.

Exercise two: Try to focus on dream flight during the two-week period of your experiment. If you're falling, turn that fall into flight — remember there's no gravity to dreams. If you're simply going from here to there, do it with flight. This simple activity will

cue you in to the fact that you are, after all, in a dream. To make dream flight happen, before you retire for bed, simply repeat the words, "Tonight I fly." Then while still awake, imagine that journey.

Exercise three: Spinning your dream body can sustain the period of sleep and give you greater dream control. Many subjects have used spinning as a means of staying asleep

and as a more exciting means of traveling to whatever dream world you desire.

Exercise four: Before bed decide on a problem you would like to solve. Frame your problem in the form of a question. For example, "How can I become less shy?" Once you have selected a problem question, write it down and memorize it. Look for the answer in your next lucid dream.



SUPERNATURAL SWAMIJI

By Dr. Roma Chaudhury

As told to Swarnakamal Bhattacharyya

BY THE grace of the Supreme Mother, I am living the most ordinary life completely free from any trouble whatsoever; the most straightforward and simple life passed in studies, services, writing of books and articles and making speeches. Never had I any occasion to believe in supernatural occurrences.

Strangely enough, I had the glimpses of occurrences of this sort several times in my life. Let me tell you about one of them in brief.

Almost every day I go out to attend religious meetings somewhere. On this day I was proceeding by car to an ashrama of good reputation away from Calcutta. I was sitting on the back seat. A venerable swamiji was on the front seat with the driver to accompany and guide me to the ashrama. The driver was relieved to find the highway free from obstructions. He drove the car at a speed of 70 mph.

We were happy and enjoying the

beauty of the forest on both sides of the road, which was empty. All of a sudden an aged swamiji clad in gairic (red ochre) dress of quiet and placid appearance stood in front of our speeding car holding both hands up signaling the car to stop.

"Stop, stop the car," I cried at the driver who strained every muscle to stop the car and save the swamiji.

Both my guide and I were thrown off our seats because of the sudden stop. We climbed back up on our seats and were shocked to learn that there was no one on the road. Before we could recover from the shock and puzzlement, we were further alarmed by a huge shunting engine that crossed our road on a forsaken railway line at an extremely high speed.

Had not the soul of the swamiji stopped our car at that spot, all of us would have been crushed by the engine before we could actually realize the situation.

Horned Jackals & Devil Birds

What animal makes a cry like a "gurgling, strangled shout rising to a high-pitched scream... as of a creature in its last agony"? Zoologists would like to know.

By Karl P. N. Shuker

DEVOTEES of mystery-beast lore associate Sri Lanka (formerly Ceylon) with the *nittaewo* — a small hominoid reported to live in the forests. But the *nittaewo* is by no means Sri Lanka's only claim to cryptozoological fame. Also awaiting formal investigation — though largely unknown to the West — are the horned jackal and the devil bird.

The jackal species inhabiting Sri Lanka is *Canis aureus*, the golden jackal. In the lower country these animals sometimes hunt in packs and are frequently encountered on the outskirts of human settlements. Indeed, this species has gained an unsavory reputation among poultry owners due to its taste for their livestock.

Sri Lankans' claim that leader of a golden-jackal pack always has horn jutting from skull is source of zoological mystery.



Nevertheless both the Singhalese and Tamil inhabitants of Sri Lanka are happy to meet one member of every jackal pack: the leader. For the leader, however, that meeting is always an unhappy occasion, since the encounter results in its death.

According to a longstanding belief, this individual is set apart and readily distinguished from the others by its possession of a small but distinctly-formed horn. Generally measuring about half an inch long, this singular structure develops directly from the leader jackal's skull but is usually hidden from view by a tuft of fur.

The precise location of this horn on the jackal's skull is a little unclear. For example, in E. Balfour's *The Cyclopaedia of India and of Eastern and Southern Asia* (third edition, 1885), the jackal horn or *narri-komboo* (also spelled *narri-comboo* or, most frequently, *narri-comboo*) is referred to as a "projecting process on the frontal bone [forehead] of the jackal." Yet in Sir Emerson Tennent's *Sketches of the Natural History of Ceylon* (1861) a diagram and description of a horned

jackal skull show the horn as a projection from the superoccipital (posterior) region of the skull. Perhaps the horn's location varies between individuals.

In any event, the occipital position is supported by solid evidence in the form of a preserved skull. This was the model for Tennent's diagram and was observed by many scientists when exhibited for some years as a specimen at London's Museum of the College of Surgeons.

The *narri-comboo* is greatly sought after by the Singhalese and Tamils because they revere it as a powerful talisman, capable of bestowing upon its owner the realization of his every wish. It is obviously not an item to let out of one's sight — although even if it is mislaid there should be no cause for alarm. According to local legend, this wonderful object invariably returns to its careless possessor of its own accord. Another of its talents is its skill at theft-thwarting; according, again, to local legend, any valuable items such as jewelery will remain perfectly safe from the threat of theft as long as a



The jackal's "horn" appears as half-inch projection from forehead of skull exhibited at London's Museum of the College of Surgeons. In mid-19th Century naturalist Sir Emerson Tennent was given horn (right) by informant.

Some have speculated Sri Lanka's "devil bird" is related to American horned owl but this explanation ignores what witnesses report.

narri-comboo is placed alongside them.

Most marvelous of all, however, is the Singhalese belief that anyone possessing a *narri-comboo* is ever afterwards rendered invincible in any lawsuit, emerging the victor from whatever type of legal case he should find himself involved with in the future. Tennent recounts this delightful anecdote:

A gentleman connected with the Supreme Court of Colombo has repeated to me a circumstance, within his own knowledge, of a plaintiff who, after numerous defeats, eventually succeeded against his opponent by the timely acquisition of this invaluable charm. Before the final hearing of the case, the mysterious horn was duly exhibited to his friends; and the consequence was, that the adverse witnesses, appalled by the belief that no one could possibly give judgment against a person so endowed, suddenly modified their previous evidence, and secured an unforeseen victory for the happy owner of the *narri-comboo*!

Clearly the magic of the jackal horn is of a singularly devious nature.

Moreover, it has apparently survived undiminished into modern times. As recently as 1963, for example, Harry Williams remarked in *Ceylon—Pearl of the East* (second edition) that the Singhalese consider the possession of a jackal horn to be a great prize, a



charm of notable potency.

THE JACKAL-horn legend indisputably has a basis in fact. The London skull alone is proof of that. In addition, in his *Sketches* Tennent also described and figured a specimen of the horny sheath from a jackal horn presented to him by a Mr. Lavalliere, at that time the district judge of Kandy. And certainly there is every chance that further specimens are preserved in Sri Lanka.

The possibility that such a horn is

possessed *only* by the leader of a jackal pack, on the other hand, is much less plausible. Satisfactory support for this claim is not forthcoming from either of the two reasonable explanations of horn development by jackals.

One of these explanations is that the horn development may be genetically induced — that is, via a mutant gene's action. Under such circumstances, however, horn production could be correlated with pack leadership only if a given leader possessed this mutant gene plus its visible expression (the horn) *and* passed the gene on to his offspring which in turn became horned *and also* became pack leaders.

For such a scenario to be at all plausible, the mutant gene would need to be dominant (to ensure its visible expression in leader offspring) and preferably linked to the male sex (to prevent female, and hence nonleader, jackals from developing horns). Yet even so, this hypothesis fails because jackals do not always hunt in packs;

some seek out prey alone or merely in pairs. Consequently there is every chance that some jackals that inherited the horn-producing mutant gene from their pack-leader father and grew horns would not become pack leaders themselves but would pursue an independent hunting existence instead.

In short, although it is certainly possible that horn development in jackals is genetically induced, such an explanation cannot lend support for the native belief that such development is limited to pack leaders.

The second plausible explanation for the jackal horn's production is that it occurs through some external physical event. In *More Animal Legends* (1959) zoologist Maurice Burton reported that sometimes, because of an injury received during a fight, a horn will grow from the center of a deer's

Another candidate proposed to explain "devil birds" is an unknown species of nightjar whose American cousin is the nighthawk.



forehead (i.e., from its frontal bones). Perhaps the jackal horn is of comparable origin. Such a mechanism could explain the uncertainty concerning its precise location on the skull; horn development may ensue from any cranial region that received a severe blow.

At the same time, although pack leadership is inevitably accompanied by exposure to injury, nonleader pack members (as well as solitary jackals) are certainly not immune to injury either. Again, we find no support for the native belief that the jackal horn is unique to pack leaders.

References to horned dogs (not to mention horned cats, hares, horses, pigs and other animals) are contained within a number of medieval works. Unfortunately many accounts from these volumes are so interwoven with myth and folklore that it is virtually impossible to disentangle fact from fiction, thereby reducing their value as sources of information concerning animal anomalies.

In the case of horned dogs, however, it is evident that one genuine example still persists in Sri Lanka. Let us hope, therefore, that that nation's horned jackals will engender serious research interest in the near future. It would be a great loss to science if such remarkable beasts should disappear, unstudied and unexplained.

WHEREAS the horned jackal, though certainly odd, is nothing more than an oddity within a known

species, the identity of the devil bird is far less easily resolved. For a detailed account of this mysterious and macabre creature, let us turn again to Tennent's *Sketches*:

Of the nocturnal accipitres the most remarkable is the brown owl, which, from its hideous yell, has acquired the name of the "Devil-Bird." The Singhalese regard it literally with horror, and its scream by night in the vicinity of a village is bewailed as the harbinger of impending calamity. There is a popular legend in connection with it, to the effect that a morose and savage husband, who suspected the fidelity of his wife, availed himself of her absence to kill her child, of whose paternity he was doubtful, and on her return placed before her a curry prepared from its flesh. Of this the unhappy woman partook, till discovering the crime by finding the finger of her infant, she fled in frenzy to the forest, and there destroyed herself. On her death she was metamorphosed, according to the Buddhist belief, into an ulama, or Devil-bird, which still at nightfall horrifies the villagers by repeating the frantic screams of the bereaved mother in her agony.

Many other, comparable accounts are also on record. As far back as 1681, for example, Knox's *Ceylon* contained a piece which clearly refers to the same creature, although in this instance a theological rather than a zoological explanation is offered for the origin of the horrific shrieks in question. The item states:

This for certain I can affirm, That oftentimes the Devil doth cry with an audible

Voice in the Night; 'tis very shrill, almost like the barking of a Dog. This I have often heard myself; but never heard that he did anybody any harm. . . . To believe that this is the Voice of the Devil these reasons urge, because there is no Creature known to the Inhabitants, that cry like it, and because it will on a sudden depart from one place, and make a noise in another, quicker than any fowl could fly; and because the very Dogs will tremble and shake when they hear it.

In 1849 Pridham's *Ceylon* contained the following description:

Devil's Bird (*Strix Gaulama* or *Ulama*, Singh). A species of owl. The wild and wailing cry of this bird is considered a sure presage of death and misfortune, unless measures be taken to avert its infernal threats, and refuse its warning. Though often heard even on the tops of their houses, the natives maintain that it has never been caught or distinctly seen, and they consider it to be one of the most annoying of the evil spirits which haunt their country.

And in 1881 Haeckel's *Visit to Ceylon* mentioned "the uncanny cry of the devil-bird, *Syrnium Indrani*. . . ."

Strix gaulama, *Strix ulama* and *Syrnium indrani* are all scientific synonyms of the brown wood owl, nowadays referred to as *Strix leptogrammica*. Its Sri Lankan representative is the dark subspecies *S. l. ochrogenys* — known to the Sinhalese as *ulama*, and to the Tamils as *andai* — and occurring widely throughout the island. Stoutly-built, measuring just about under 20 inches, the Sri Lankan brown wood owl is distinguished from

all other owls here by its diagnostic combination of white eyebrows, broad black ring encircling eyes set in paler facial discs, and buff-white underparts bearing narrow transverse bars of brown.

But if the devil bird is nothing more than the brown wood owl, why should it be of any interest to cryptozoologists? What mystery about them awaits a solution?

It turns out that it is by no means certain devil birds are brown wood owls. Indeed, this identification appears to be little more than a convenient one which in reality contains discrepancies and raises a host of unanswered questions.

For example, in Norah Burke's *Eleven Leopards: A Journey Through the Jungles of Ceylon* (1965), a second owl species is offered as the culprit. Burke notes that some Sri Lankans believe that the devil bird's bloodcurdling screams are actually the "love-song of the forest eagle owl." This theory has also been put forward by George Morrison Henry in *A Guide to the Birds of Ceylon* (1955). Sri Lanka's subspecies — *Bubo nipalensis blighi* — is about 25 inches long, widely distributed but rarer than the brown wood owl, and readily recognized because of its combination of long ear-tufts, dark upperparts and brown-barred white underparts.

Tennent's *Sketches* includes a footnote which refers to yet another devil-bird identity. The source is a Mr. Mitford of the Ceylon Civil Service, a

noted observer of the island's birds:

The Devil-Bird is not an owl. I never heard it until I came to Kornegalle, where it haunts the rocky hill at the back of Government-house. Its ordinary note is a magnificent clear shout like that of a human being, and which can be heard at a great distance, and has a fine effect in the silence of the closing night. It has another cry like that of a hen just caught, but the sounds which have earned for it its bad name, and which I have heard but once to perfection, are indescribable, the most appalling that can be imagined, and scarcely to be heard without shuddering; I can only compare it to a boy in torture, whose screams are being stopped by being strangled. I have offered rewards for a specimen, but without success. The only European who had seen and fired at one agreed with the natives that it is the size of a pigeon, with a long tail. I believe it is a *Podargus* or Night Hawk.

In a later note to Tennant, Mitford added, "I have since seen two birds by moonlight, one of the size and shape of a cuckoo, the other a large black bird, which I imagine to be the one which gives these calls."

In Sri Lanka the terms "night hawk" and "podargus" refer to a number of nightjar species (related to the familiar American whippoorwill) and also their much rarer relative, the Ceylon frogmouth *Batrachostomus monilliger*. This latter species, however, can quickly be discounted as a devil-bird contender, because it attains only a diminutive length of nine inches and is little-known even to native Sri Lankans. Moreover, according to Drs. Salim Ali

and S. Dillon Ridley in their definitive *Handbook of the Birds of India and Pakistan, Together With Those of Nepal, Sikkim, Bhutan and Ceylon* (second edition, 1969), its call consists merely of a rapid series of soft "karoo" or "whoo" cries, together with a throaty chuckle. Hardly the spine-chilling shrieks attributed to the devil bird.

The nightjars at first sight appear more promising. Although equally small-bodied, their tails are much longer so that they correspond in outline with the birds described by Mitford. Nonetheless their relatively restrained calls certainly do not match those of the devil bird. Indeed, at the present time no known bird's do.

It helps us little to return to the more popular owl identities. In both species the tail is short, while their calls once again seem too subdued for consideration. In fact, the mere thought that the brown wood owl could provide the identity of the devil bird has been met with surprise and swift dismissal from some Sri Lankan inhabitants.

In his book mentioned earlier, Harry Williams documented his own experiences of the devil bird and its cry which he described as a "gurgling, strangled shout rising to a high pitched scream which ends in a bubbling diminuendo as of a creature in its last agony." As a result he rejected the Buddhists' belief that the brown wood owl was responsible for such sounds. And although his bungalow's neighboring woodlands contained many owls of this species, he never once heard that hideous cry in

this area. Yet he heard it on three occasions in the low-country jungles which native Sri Lankans believe to be the devil bird's home. It is difficult to believe that so familiar and widespread a bird on the island as the brown wood owl could be responsible for such singular cries without scientists' knowing about it.

* * *

NO DOUBT many animal species have remained mysterious (and in some cases unknown to science for considerable periods of time) because age-old native superstitions and taboos have been placed on them. Such taboos have actually been beneficial to the creatures, protecting them from slaughter at the hands of their native human neighbors.

So it is not impossible that an unknown species of bird inhabits Sri Lanka's lesser-explored dense jungles, remaining protected from prying human eyes (and accompanying killing implements) by its fearsome cries and the superstitious horror they have

inspired. Indeed, Ali and Ridley mention that a still-undescribed form of owl belonging to the genus *Strix* apparently exists in the Andaman and Nicobar Islands. Perhaps an equally obscure owl or even a nightjar awaits scientific recognition in Sri Lanka too.

Finally, it should be noted that neither the horned jackal nor the devil bird appears to be confined to Sri Lanka. India has comparable legends concerning both of these animals. In India the devil bird is referred to as *churail*, according to Norah Burke, and this vast country is certainly well supplied with jackals, owls and nightjars. Perhaps the mysteries of the horned jackal and the devil bird may not be solved in Sri Lanka after all.

Nonetheless, as long as Sri Lanka's jungles echo with unearthly shrieks more like those of a banshee than of a bird, the ageless enchantment of Sri Lanka will continue undiminished. And even if the horned jackal and the devil bird are explained, there still remains the enigmatic *nittawo....*

A CALENDAR WITHOUT JANUARY

By Ida M. Pardue

NO January? Certainly not for Puritans three centuries ago or for the early Christian Saxons. What Puritan, dead set against anything pagan, could possibly speak the name of a heathen god? How could a Puritan not avoid any mention of January?

This was unthinkable since January honored Janus, the holiest of Roman gods, and the whole month was sacred.

The Puritans got around this neatly. They simply ignored Janus and called the first month of the year just that — First Month. Whether they borrowed the idea from the Saxons or not, the Saxons called it the same thing, after becoming Christians.

The Saxons' First Month replaced their pagan Wolf Month, a season when they were always plagued by hungry wolves.

WHEEL OF FORTUNE

by Paul Steiner

During the encore of a sold-out concert at Houston's Stage One, John Spinks, songwriter and guitar player for The Outfield, suffered a leg injury requiring 50 stitches. The crowd was reaching out to grab at Spinks. The Outfield's 6'4" leader tried to take a step backwards from the stage's lip. Just then a fan managed to get hold of Spinks' sneaker. He fell backwards into the monitors, slashing his calf. Despite the massive flow of blood, Spinks finished the song, and passed out in the ambulance on the way to the hospital. The tune which Spinks had insisted on finishing was, ironically, "No Surrender."

It took Richard Rhodes five years to research and write his book *The Making of the Atomic Bomb* — two years longer than it took the nuclear scientists in New Mexico to create the bomb that was dropped on Hiroshima.

Tommy Lasorda, manager of the Los Angeles Dodgers baseball team, invariably eats linguini before a game, choosing red clam sauce if his team is facing a right-handed pitcher or white

clam sauce if he's a left-hander.

Holly Hunter, best known for the film *Broadcast News*, recalls that after graduating from Carnegie-Mellon, she was on the way to an audition with playwright Beth Henley. Both got trapped in an elevator where Hunter made such a good impression she landed a part in Henley's *Crimes of the Heart*.

The first Sherlock Holmes adventures were published in October 1887. Holmes and his loyal colleague Dr. Watson began chasing their nemesis, Prof. James Moriarty, through the pages of classic detective literature. Today literature comes via video tape, Holmes and Watson are still going strong, and a latter-day Moriarty has become one of the deductive duos most ardent fans.

Interestingly the creator of a new interactive VCR game called "VCR 221 B Baker Street" is none other than James "Jay" Moriarty, a Hollywood writer-producer. The game is based on his successful board game 221 B Baker Street which he introduced in 1975.

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THE WRATH OF VESUVIUS

The volcano had slept
for over a thousand years;
then it spewed death.

By Julie Skurdennis

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AUGUST 24, A.D. 79. Another hot summer day dawned on Campania. The Bay of Naples shimmered in the heat. Nearby, Mount Vesuvius, its slopes green with vineyards and olive groves, rose in majestic splendor against an intensely blue sky. Pompeii and Herculaneum basked in the August sunshine — both ancient, pre-Roman towns. Each was prosperous, home to artisans and to the wealthy who had built luxurious villas within the town or just outside the walls. Each lay in the shadow of Vesuvius.

Suddenly the peace of the summer day was shattered by an earth tremor followed by an explosion. Vesuvius, dormant for over a thousand years, had erupted. Ash, pumice and gas rained down upon Pompeii and Herculaneum, and in two days buried them under 20 feet.

Pompeii lies 12 miles southeast of Naples — ironically, on a lava spur formed millennia before the eruption of A.D. 79. The Oscans, an Italic tribe, settled here in the eighth century B.C.,



and subsequently Greeks, Etruscans and Samnites either occupied the city or influenced its development. After an unsuccessful revolt against Rome in 89 B.C., Pompeii and other Campanian towns were conquered by the general Sulla. Pompeii's history became inextricably bound to that of Rome. By the first century A.D., Pompeii was a prosperous provincial capital of 20,000 — a commercial center and thriving resort, with an abundance of inns, restaurants, taverns, and shops in addition to temples, baths and theaters.

Over the past 240 years, two-thirds of the buried city has been uncovered, with excavations still in progress. Early excavators removed objects for display in museums; today's archaeologists attempt to preserve the whole in order to present a complete picture of what it was like to live in Pompeii.

Most of today's travelers enter through the Porta Marina, a rather steep entrance leading to the Forum, Pompeii's public meeting place, with many of the city's most important buildings nearby. The Forum itself was paved with marble flagstones,

adorned with statues of emperors, and surrounded on three sides by a colonnade topped by an open gallery.

At the southwest corner of the Forum, businessmen met and justice was dispensed in the Basilica, an impressive building divided into nave and aisle by 28 Ionic brick columns. Badly damaged in an earthquake 17 years earlier, it had not yet been repaired by A.D. 79. Along the west side stood a temple dedicated to Apollo built long before the Roman conquest of the city, with a portico of Ionic columns along three of its four sides. An altar still stands before steps leading up to the now-empty sanctuary that once housed a statue of the god. Adjacent to the temple on the west is a portico, probably once a market and now a shelter for casts of some of the excavated bodies: a young woman lying face down, her head resting on one arm; a frightened mule driver in a crouched position; a pathetic dog frozen in a last vain attempt to free itself of its chain.

The Temple of Jupiter, flanked by two triumphal arches, occupied the north side of the Forum. The Via dell'Abbondanza, the major east-west artery of Pompeii, led a short distance east to the Triangular Forum with its small, Sixth-Century B.C. Doric temple, the earliest example of Greek influence in Pompeii. Adjacent was the 5000-seat Large Theater, built in the Fifth Century B.C. in the Greek style. Next to it was the much smaller Odeon, one of the earliest examples of

a roofed Roman theater, used primarily for musical performances and oratorical displays.

Following the Via dell'Abbondanza to its eastern end at the Sarno Gate, one reaches the oldest surviving Roman amphitheater, built soon after Rome quelled the revolt of Pompeii in 89 B.C. The immense *palestra* opposite served as a training ground for athletes. Follow its south side just outside the city walls, lined with sumptuous tombs and mausoleums. No matter how crowded with tourists Pompeii gets, this always remains a quiet, contemplative spot.

Retracing steps along the Via dell'Abbondanza, where excavations are in progress, gives a feeling of affinity with the Pompeiians of long ago. It was here, among the shops, that Pompeiians sought their daily necessities. Here too were taverns where one could stop to purchase pre-cooked foods stored in huge jars embedded in countertops. The exterior walls along the street were defaced with graffiti advertising everything from candidates in the next election to forthcoming events in the amphitheater.

Along the Via dell'Abbondanza on the way back to the Forum were the Stabian Baths, the largest in the city, with separate sections for men and women — each with frigidarium, tepidarium and calidarium (cold, tepid and hot baths). They are so well preserved that one almost expects a patron to saunter in, leave his clothes for an attendant to fold neatly and place on

one of the partitioned racks, and head for the baths.

Past the Forum on the north side are two of Pompeii's loveliest grand houses: the House of the Faun and the House of the Vettii. The former, built in the Second Century B.C. during the Samnite period and exhibiting strong Hellenistic influences, is named for the bronze statue of a dancing faun found in its atrium. One of the luxurious houses in Pompeii, it boasted a dining room for each of the four seasons and two atriums, one in the earlier Tuscan style, the other in Pompeiian style.

A competitor in opulence and decoration was the House of the Vettii, owned by two wealthy merchant brothers. The frieze of cupids in the red and black dining room is still vibrant: cupids gather grapes, distill perfume, sell wine, and race chariots, among other activities. When excavated, the kitchen still had pots and cooking utensils in place, awaiting a long-gone cook. The plants in the garden are similar to those that grew there in the summer of A.D. 79.

Nearby is the House of the Tragic Poet, a characteristically middle-class dwelling with a Tuscan-style atrium and peristyle. On the threshold of the house is a black-and-white mosaic of a chained watchdog with the warning "Cave canem" (Beware of the dog) — not especially welcoming!

In November 1980, Pompeii suffered damage from a severe earthquake, and some of its houses were

closed for repair. The site's museum has been closed since 1983 for renovation.

Herculaneum, the sister city

Located 4 1/2 miles southeast of Naples, Herculaneum shared a common history with Pompeii, 10 miles away. But Herculaneum's death was different — and if anything more frightful — than Pompeii's suffocation under a rain of ash and stone. A wave of pyroclastic matter — a mixture of ash, pumice, and gases — moved with avalanche speed over the town, sealing everything as if in plastic. The volcanic material covered Herculaneum to a depth of 65 feet in some places and then hardened into rocklike solidity.

Until recently, it was assumed that Herculaneum's population escaped since so few bodies were found. But in 1980 scores of skeletons were discovered clustered around the city's marina. Apparently the people had been hoping to escape by sea when death overcame them.

Herculaneum, although a thriving town of 5000, did not have Pompeii's commercial importance. It was mainly a center of fishermen, small artisans and tradesmen, where Roman aristocrats had built sumptuous villas because of the mild climate and the town's location overlooking the sea (since receded).

Today only a portion of the city has been excavated. Digging here has been much more difficult because of

the solidified pyroclastic mass. Ironically, wooden objects, destroyed in Pompeii by the rain of hot ash, have been preserved in Herculaneum because of airtight enclosure in volcanic material. Staircases, doors, even furniture have survived intact.

It's a long walk from the excavations to the southern section of Herculaneum and the House of Argus, one of a series of terraced mansions that once overlooked the marina. The large peristyle garden, surrounded by porticoes on three sides, gives an indication of the former elegance of this patrician villa. Across the street is the House of the Mosaic Atrium, interesting for the ripples in its atrium caused by the enormous weight of the volcanic matter that distorted the black and white geometric mosaic.

Farther along this street are two houses where the wood has been marvelously preserved. The first is the two-story House of the Wooden Trellis, with a framework of wood supporting panels of masonry — a rare survivor of this type of construction. Next

door is the House of the Wooden Partition, originally a patrician mansion and later divided into apartments — something found frequently in Herculaneum.

At the end of the street one comes to Herculaneum's main thoroughfare, the Decumanus Maximus, paved with lava slabs and lined with shops and elegant houses. Excavation has at least temporarily halted here and you can see why if you look up: modern Herculaneum practically overhangs the ancient town, and much still lies buried beneath presentday buildings.

The contrast between Pompeii and Herculaneum is striking. Today Pompeii bustles the way it must have 1900 years ago. Herculaneum has far fewer visitors. Only its ghosts crowd its streets.

Don't miss a trip to the National Archaeological Museum in Naples, one of the most extensive collections of art from the Classical world. It houses many of the mosaics, frescoes, statues, and vases removed from Pompeii and Herculaneum.



TREASURES FOUND IN JUNK

JACK and Linda Liberatis paid \$100 for 20 old wooden crates at an auction sale at Bekins Van and Storage Company in Belmont, Calif. The surprised buyers, who thought the crates were tool boxes, found an assortment of art wrapped in old newspapers. The collection is believed to be the work of Douglas Tilden, a renowned deaf-mute San Francisco sculptor.

Astral Projection Saves a Life

My friend had vanished and now an urgent voice inside my head was telling me she was in deadly peril. It would take a miracle to save her. . . .

By Gladys Jenkins Bennett

IN THE LATE 1960's my husband and I were visited by a man who told us of an experience he had had involving astral projection. I was frankly skeptical as I listened to him — little dreaming that in later years astral projection would enable me to save a life.

Well, yes, I admitted, when he questioned me, I did believe in extra-sensory perception. In fact, I had experienced ESP from time to time throughout my life. I had, however, attributed these experiences to a temporary mental aberration rather than to the possession of psychic abilities.

Now this man was trying to con-

vince my husband and me that, while lying on his sofa thinking about some friends, he had found himself out of his body and instantly transported to his friends' home, where he had spent an evening visiting with them.

Later that night as my husband walked our departing guest outside, I shook my head. "Absurd!" I said to myself, wondering if the man actually thought I was so gullible as to believe in such nonsense as traveling outside one's body.

Several years later I was divorced and struggling to work and maintain a home for my four children. It was

probably the similarity between my plight and that of Marie (pseudonym) that created such empathy between us as we worked in adjoining offices at clerical jobs for the Federal Bureau of Reclamation in Boise, Idaho. Marie and I both supported four children. And we both were sensitive about being unable to afford to dress as well as the women we worked with.

We both had children about to graduate from high school. Marie's son had a full-time job awaiting him and had already told Marie he would be moving into his own apartment a week after graduation, when he had his first full paycheck. My daughter Peggy, on the other hand, planned to become a registered nurse and, although she was working at a hospital as a nursing assistant, intended to remain at home and enter the nearby college.

After Peggy's graduation I felt a tinge of sadness that she was now a child no longer. My sadness was nothing compared to Marie's. I watched in dismay as she sank into a deepening depression after her son moved out, the last of her four children to do so. Instead of realizing that now she would have more money to dress as well as the other professional women, Marie seemed more depressed every time an unkind remark was made about her unfashionable clothes.

"Soon," I told her, "we'll have more money to improve our appearances."

But Marie had spent too many years bringing up four children to be able to bear an empty house. After a particu-

larly hectic day, Marie walked off the job she had held for over 20 years. In vain her friends pleaded with her to reconsider. Appalled, we watched as she left her house for her older children to tend, stepped into her camper pickup and drove away. Marie neither knew nor cared where she was going.

Days, then weeks, went by and still Marie had no permanent address. Occasionally, her children received a postcard telling them she was okay, and they would pass the word on to Marie's friends. If they needed to reach her, Marie told them, they should write to her in care of general delivery at whatever town she was in at the moment. The weeks extended into months. Marie's friends grew increasingly worried, but could only hope that she was doing well and had found what she set out to find. But her children reported that they still had no news beyond the occasional postcards.

THE SITUATION was unchanged the day my alarm went off and I woke with a head that ached so much my vision blurred. But the strangest part of the waking was that it held a fear for Marie. My daughter persuaded me to return to bed and brought me a cup of hot tea and two Tylenol. Promising to call my office to report me ill, she soothed me, "If you're so worried about Marie, Mom, call her children. They'll have some word from her." But I knew they wouldn't.

I dozed but the pain only intensified. By the time my daughter arrived

home from work, I was walking the living room and wringing my hands.

"What in the world is the matter with you, Mother?"

"I don't know! My head feels like it's in a blacksmith's vise. I can't remember ever having a headache like this before. And I'm so worried about Marie I don't know what to do." I was still pacing the floor, my hands constantly clenching each other.

My daughter persuaded me to go to bed, bringing me another cup of hot tea and two Tylenol. When the pain capsules took effect, I slept.

And dreamed. In my dream I found myself in front of the door of Marie's camper. I knocked on the door and Marie opened it. She said, "Gladys! Come in."

I said, "No, Marie, I just came to see how you were."

She stood at the opened door of her camper and said, "I'm okay." I asked Marie if she was cold and told her that if she was, she could have my coat.

She replied that the camper had a heater.

I then asked Marie if she had any money. She replied that she had a babysitting job that paid for her food and her gas.

About to leave, I turned back. "If you need anything, Marie, let us know. We'll get it for you some way."

When the alarm went off the following morning, I woke with a clear head, alert and without pain. But most of all, I no longer was worried about Marie. It was as though I actually had

seen her and been reassured. I told my daughter about the dream and that the dreadful anxiety I had felt the day before was gone. We went to our respective jobs.

When I arrived home from work the next evening, there was a letter from Marie. I read it and when my daughter arrived home, I handed it to her silently. As she read it, shock showed on her face.

"It's exactly like your dream! She thinks you really came to see her!"

"Maybe I did," I said.

She handed the letter back to me and I read it again:

"Dear Gladys,

Yesterday I was so discouraged and so blue that I decided to kill myself. Then, last night, there was a knock on my door and you were standing there. I said, 'Gladys, come in,' and you said, 'No, Marie, I just came to see how you were.'"

From there she recounted step by step exactly what had happened in my dream finishing her letter:

"Now I am no longer down, and I am no longer considering suicide. I know, as long as there are people like you in the world, that I can never really be alone."

Marie returned home and eventually regained the job level she had held when she left. Her cheerier disposition helped. But most important, Marie survived her impulse to commit suicide because she had witnessed my astral projection — a phenomenon I had thought impossible.

MY PROOF OF SURVIVAL

FATE will pay \$10.00 for each story published in this department. Stories must deal with an actual experience proving spirit survival. They should be less than 300 words and typed double-spaced on one side of the paper. They may be mailed to FATE Survival Editor, 3510 Western Ave., Highland Park, Ill. 60035. Manuscripts must show author's name and address and include a stamped self-addressed return envelope.

THE FLOATING BRIDE

By Sara Hogg Nichols

IN 1977 my husband and I purchased our first house. It was a Victorian two story with 12 rooms in need of repairs, but with some of the work completed. The interior was beautiful with transoms over the original ornate doorways, chandelier reproductions in every room, cubbyholes in the architecture, etched glass windows and tracery in some of the archways.

It was January when we moved in. Only the first floor had heat. Tired from our moving, we spent the first night on the sofa in the downstairs den.

My husband dozed right off, but I could not get to sleep. I kept hearing radio music coming from somewhere in the house. My husband later laughed at my story. The next night I woke him when the music started playing. He was grog-

gy but finally believed me. We traced the music to the furnace gas vent pipe.

The third night in the house we decided to sleep in the master bedroom, having finally found our electric blanket in the moving mess. I carefully locked the front door, then turned an additional bolt. My husband later checked it again. We were told the downstairs would heat



Sara Hogg Nichols

the upstairs, but that night was one of the coldest I've ever spent.

When we went downstairs the next morning, we found the front door standing wide open. We added a lock.

We got used to incidents which were annoying, but which we presumed were friendly in nature. The music still played. Throw pillows firmly pressed to the back of the sofa began hopping five feet out into the middle of the room. When this happened, my two pet cats would get spooked, hair standing on end.

Then there were times when alone in the room I felt certain unmentionable parts of my anatomy being playfully tweaked or my ponytail being pulled. There were hot and frigid zones in the house and footsteps on the upstairs veranda. There were bumpings and creakings that I always nervously attributed to settling.

One night when I was up late doing some mending, I kept hearing a man's voice calling to me from upstairs. Several times I climbed the stairs to check, but each time I found my husband deeply asleep and snoring.

Another night we were sitting at the dining room table with plumbing parts which we were trying to join so as to make a shower arm for our antiquated bathtub. No lights were on in the house except our floor lamp, used for a work light,

and the cozy gas space heater, burning brightly.

Something caused us to look up from our work area at the same time. There, floating in midair in the adjoining living room, through the archway, was a young woman in what appeared to be a bridal dress. She floated slowly the entire length of the room, then vanished.

We looked back at our work, trying to decide how to react. Finally my husband ventured, "Did you see what I just saw?"

"Yep," I replied. I described the woman. When I was in midsentence, she appeared again and floated the entire length of the room.

For some reason our marriage disintegrated slowly from this point, ending in divorce a few years later. Perhaps the floating bride was jealous of another young bride in her house. Perhaps she was trying to warn me that it held malevolent undercurrents.

My ex-husband still lives in the Victorian house, alone, but for a cat and the mysterious floating bride. —*Forsyth, Mo.*

MY BROTHER'S PROMISE

By Delores Quinlan

MY BROTHER Morgan Lovejoy, Jr., 32, passed away on July 14, 1979. The next day when my sister and another brother came to my apartment and broke the news to me, I was devastated. I sat

down and cried. Then I suddenly recalled something Morgan had told me when we were small: "When I die, I'll watch out for you."

After his funeral I often sat and thought about him and wondered if he really would watch over me. I got my answer on September 16, 1985. I wasn't even thinking about him that day. I was walking to a park to watch some friends play baseball. To get to the park I had to walk under a wooden train trestle.

As I approached I saw the figure of a man standing just below the viaduct, waving frantically at me either to go back or to stop. I kept on walking; then I heard a familiar voice shout, "Go back! Don't come any closer."

I stared at the man. He was wearing a black and white shirt and a black vest and pants. I turned and walked back toward home when all of a sudden I heard a loud cracking and crashing such as I've never heard before. When I looked back I almost fainted. A freight train was passing over the viaduct when it collapsed sending 14 tank cars containing oil and asphalt into the street below — exactly where I would have been had I kept on walking. The story was reported in the *Omaha World-Herald*.

Later that night I lay in bed, thinking about the train crash and the man who had warned me. Could he have been my brother Morgan? I recalled that the figure was nowhere

in sight after the train fell. I was about to drift off to sleep, when my bedroom turned cold, which struck me as strange since it was summer. I sat up and saw the man who had warned me at the viaduct standing at the foot of my bed. He said, "Close call, Sis, be more careful next time." Then his figure evaporated.

I was dumbfounded. The man was my brother — and he kept his promise.—*Omaha, Nebr.*

MOTHER, YOU'RE DEAD

By Regina Lewis

MY MOTHER died an unexplained death on February 23, 1975, while staying at a motel in Pensacola, Fla. The coroner ruled it "possible suicide," but could not answer some of the puzzling questions surrounding her demise. Why was her room ransacked and all her jewelry and money gone? Why was the ring finger on her left hand broken and her wedding band gone? No answer for any of this ever was given.

A week after Mother passed away, I was walking down the hallway of my home. Suddenly a cold rush of wind with the aroma of perfume struck me. The fragrance was so overpowering that it seemed to douse me from head to toe. I immediately recognized the brand as one called "Charade," my mother's favorite perfume. I tried to shake the experience off.

Two days later I was sitting in my living room watching TV when the side door between the dining area and the living room suddenly swung open. Again a chilly burst of wind gushed down the hall, followed by the sweet smell of perfume. It went entirely down the hallway, entering the bedroom that my mother had occupied. She had moved out only two weeks before her death.

When my husband Charles came home, I told him what had happened. He said I was hallucinating due to grief over my loss. Again I tried to dismiss the experience.

But the strange occurrence was repeated once a day for almost two weeks. It got to the point where I accepted it as normal.

One March afternoon my sister-in-law Martha Jean Heddens came to visit. I told her what had been happening. She said it was due to my imagination working overtime. As she spoke, the side door swung open with the sudden rush of cold air. It swept past us with the odor of "Charade" behind it. As always it ceased when it reached Mother's former bedroom.

Martha looked at me, open-mouthed and palefaced. Without a word she picked up her purse and rose from her chair.

"Martha, where are you going?" I asked.

"Home," she answered, hurrying toward the front door. She wouldn't talk about the happening later, considering it too spooky.

I told Charles what had happened that day. He admitted that he also had been aware of the occurrences.

Near the end of March, the phenomenon was happening at all times of the day. One never knew when.

One night I had just finished feeding the baby and had crawled into bed when we heard the sound of a door opening. It was a door we had just chain-locked.

Charles jumped out of bed just as the wind started rushing down the hall. "Stop!" he hollered.

And it did. We could feel the coldness and smell the perfume in that one spot, just as if a human form were standing there.

"Mother, you're dead," I said with anguish. "Go and try to find peace with the Lord." At that the chill and perfume smell vanished.

I believe that at times people die and don't really know what to do. They return to a loved one or to a place where they were happy — and need to be told that they are no longer among the living.—*Pensacola, Fla.*

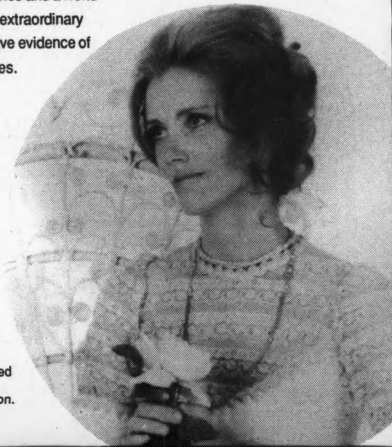


SISTER AND SAINT

Two women, centuries and a world apart, lived lives of extraordinary similarity — and gave evidence of the reality of miracles.

By Anne Wilson

SYNCHRONICITY was a term used by Jung to describe similar or identical events occurring at the same time in different places. Though these events have no causal relationship to each other, he felt they were more than merely coincidental, especially in cases where deep underlying beliefs or attachments connected people in some significant way. Jung felt that by looking at examples of synchronicity in our lives, we could unlock pathways to healing deep psychological scars and reach insights that would bring us to a higher level of awareness and under-



Amazingly interrelated events figure in life of author Anne Wilson.

standing, opening doors inward into our unconscious and resulting in new and greater levels of creativity.

In my life there is an incident — or rather a series of connected incidents — that seem to illustrate this principle as well as the creative potential that they unleashed in me. For it was only when I understood the significance and interrelatedness of these events to my own inner journey that I was able to free myself of fears and limitations which, until then, had held me in bondage.

My sister Nancy Lea Evans was killed in an automobile accident while coming home for Christmas in 1974. My mother Arlene was scheduled to attend a graduate seminar in St. Petersburg, Fla., two weeks later for work on her Ph.D. At that seminar the first group exercise was mental imagery. Each person was asked to close his eyes and contemplate whatever came to mind. With Nancy's death so recent, my mother was remembering a day when they'd walked on the beach and picked up lava stones, a day when the two of them discussed the decision Nancy had reached — that she wished to leave her life as a Catholic nun. It was this memory that seemed to be replaying in my mother's mind that day in the seminar.

After about 15 minutes the professor invited members of the group to share their mental imagery. The first graduate spoke as my mother listened in wonderment, "I saw two women on a beach, an older and a younger, and

they were picking up something. They seemed to be engrossed in a conversation, something very profound and disturbing. I felt they were examining the source of some deep, inner pain."

A young man in the group looked up in astonishment. "I, too, saw two women on a beach," he said. "An older and a younger one. I couldn't tell what they were doing, but it seemed like they were very far, like on the coast of a sea in China or somewhere in the Orient."

By the time the fourth person in the group related the same mental imagery, my mother began to cry and the group encouraged her to share her feelings. She hadn't told anyone of Nancy's death since the tragedy was still so fresh. Yet, at some level of consciousness, the feelings of grief and loss that so strongly affected her had communicated themselves to the entire group without a word being spoken. Moreover, *collectively*, the group seemed to key in on another facet of my mother's level of grief — the way in which all of the interrelated events came together on a spiritual level.

* * *

OUR WHOLE family had strong ties to the Orient. My father, Griffith Evans, Jr., was an oceanographer and naval officer whose tour of duty included Japan, China, Hawaii, Thailand, Bangkok and other Asian ports. Our family, whenever possible, moved with him. My godmother Florence Lum, who was a Buddhist nun before she became a Christian,

enabled me to understand the spiritual journey from a different and beautiful perspective. Before we left the Orient my mother was given a priceless antique — a carved ivory statue of the Kwan Yin, the Chinese goddess of mercy. Kwan Yin belongs to the class of "goddess" known as an *honored ancestor*. Many Chinese believe that all souls upon reaching perfection and union with God in heaven become part of Him — aspects of Him — and should be honored in a special way. This concept is not unlike what Western Christians call a saint. It is not worship of an idol, but reverence for the nobility of a human being who has gone to become "one" with God.

Strangely enough the story of Kwan Yin was a parallel to Nancy's life and to what happened, although I did not discover it until several years after her death.

According to legend, Kwan Yin was a young noblewoman who became a Buddhist nun. She had passed her time of novitiate and had taken final and perpetual vows. After that point, however, her father demanded that she return home to marry. She was torn inwardly wondering which was the more perfect path — to honor her vow or her father's wishes. Both, according to her custom, were equally sacred. This dilemma placed Kwan Yin in a classic double-bind. She returned to her father, but before the marriage could take place, she died. When God welcomed her to heaven, she delayed her own immediate entry

by begging to remain at the gate in order to show her *sisters* the way.

Before my sister's death a strange incident happened regarding the family treasure of the Kwan Yin statue. Nancy decided to leave the convent life and returned home to us in 1971 after being away 12 years. She had deep conflicts about leaving. Before going on to pursue her graduate studies she had confided to me, "It's better to leave than to become a bitter old woman." She felt that she could no longer accept living her life as a nun.

While waiting for fall semester to begin at Iowa State University, Nancy helped our mother move. The Kwan Yin that Mother treasured was carefully wrapped in a woolen blanket to protect it during the move. Unfortunately, while helping, Nancy had dropped the bundle. She never knew it, but the head of the Kwan Yin had been badly broken and later my mother arranged to have it repaired without my sister's knowledge. Strangely, Nancy's fatal accident a year later involved a massive head injury.

The night before my sister's funeral our home in Fresno, Calif., was full of relatives, so Mother had settled herself into the living room to sleep. The repaired Kwan Yin stood in its usual place on the corner table. When Mother placed her alarm clock with an attached lamp next to it and turned on the light, a life-size silhouette of Nancy was projected onto the living room wall, apparently caused by the light shining on the Kwan Yin. Everyone

gasped in amazement. It was all the more interesting because the actual statue of the Kwan Yin bore no physical resemblance to my sister's appearance.

NANCY'S death occasioned an unparalleled life change for me, something more powerful than anything in my life had ever been, compelling me to rededicate my life and my energies as never before. In many ways it was as if a veil had been lifted from my own eyes as psychic and spiritual realities revealed themselves and with it, the decisions in my life that paved the way toward previously unexpected creativity.

Had I not stumbled upon a legend about Kwan Yin some five years later, I might never have understood how closely her legend paralleled my sister's

life. I wondered if Nancy could see how my life had been affected. Since I felt deeply indebted to her, I asked for some small sign that she understood. I received a startling answer.

One day while struggling with a decision, I went into the garage and began rummaging through some old boxes. I came upon a box of unmarked tapes, but before using them I decided to play them in case they were anything important. I listened in amazement as they were apparently made by Nancy several years before she died.

The first tape, on which she recorded some of e.e. cummings' poetry, began, "I thank you, God, for this most amazing day...." The last of the poems on this tape began, "There is something larger than the grave, that is LOVE."

Kwan Yin, Chinese goddess of mercy, was said to have been a Buddhist nun. Her life paralleled that of author's sister, a former nun.



On the other side was a recording of Nancy's students at Queen of Angels High School performing Handel's *Messiah* one Christmas. The jubilant music filled the air and at its conclusion, amid the applause of the audience and the gleeful exclamations of her students, Nancy's exultant voice cried out triumphantly, "We did it! We *did* it!" And I have never been able to hear this tape without tears.

I believe that the concurrence of these synchronistic events may have

helped heal pathways in my own mind. My life changed drastically — and in such positive and uniquely creative ways — as I explored the hidden connections of these curiously interrelated events.

Deep in every individual's life, I am certain, are similar synchronistic events that can illumine our thinking and enlarge our perspective. We can learn to look for these quiet miracles, to recognize them in our lives and implement them in our creative productivity.



SOMETHING WORTH REMEMBERING

FORGET your car keys or where you parked your car? Remember a favorite childhood toy but forget your spouse's birthday? According to Lisa Krieger of *The San Francisco Examiner* these common occurrences are not early warning signs of major mental disorders. They're caused by information overload or day-to-day distractions. The brain discards what seems trivial, uninteresting, overwhelming or confusing.

Illnesses such as alzheimer's disease cause a different pattern of forgetfulness, says Dr. Daniel Schacter,

a neuroscientist at the Memory Disorders Unit of the University of Toronto. Persons with disease-induced forgetfulness forget a whole experience, not just names, places or details; can't remember where they were married; forget to turn off the stove when they're finished cooking; find possessions in peculiar places; repeatedly forget to pay bills, recognize neighbors or keep appointments; and behave in uncomfortable, unfamiliar ways.

So fear not if your memory slightly fails you. Remember, a little forgetfulness is okay.

IRONIC BUS CRASH

EN ROUTE to a ceremony to get a safe-driving award, a school bus driver took a corner too sharply overturning the bus carrying 29 other school bus drivers. According to Associated Press, Lillie Baltrip and 16 of her passengers went to the hospital after the accident. No one was seriously injured, said a spokesman for the Houston Independent School District.

Parapsychology Today

The Case Against the Paranormal

By David F. Marks

A PHENOMENON is defined as "paranormal" if it contravenes some fundamental or well-established scientific principle. There are a large number of allegedly paranormal effects, claimed by some to be inexplicable by science but in fact amenable to normal or natural explanations.

Many such phenomena (such as thought photography and metal-bending) rely on hidden physical effects. Others rely on hidden psychological effects such as astrology, graphology, tea-leaf and tarot-card reading, the I Ching, and mediumship.

In this article I explain each of these phenomena as simply and as scientifically as possible. While it is impossible in one article to explain every instance of every kind of effect in complete detail, it is a relatively easy task to identify the particular *modus operandi* once all the relevant facts are brought to light. I shall not deal with "spontaneous phenomena," which are not evidential in any scientifically meaningful sense, or with the highly flawed parapsychological literature which is reviewed elsewhere. Instead

I review the claims of professional performers, psychics and others who want us to believe that paranormal phenomena can be reliably produced or witnessed, usually by payment of money in exchange for a book or other literature or a performance, a reading or a service.

Firewalking

Firewalking has been reported down through the ages and can be observed today in many countries of the world. It is often associated with religious or mystical claims in which superhuman powers are assumed to explain what appears to be an almost complete tolerance of highly painful hot coals or embers.

The explanation for firewalking has been known for a long time but it has recently been revived by two scientists from California, Drs. B. J. Leikind and W. J. McCarthy, who state that "firewalking commonly involves hot materials of low heat capacity and poor thermal conductivity and sometimes the use of insulation. . . . Elementary

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The Case Against The Case Against the Paranormal

By D. Scott Rogo

WHEN DISCUSSING the paranormal with a skeptic, I like to emphasize our common assumptions, not our differences. Both the open-minded skeptic and the legitimate parapsychologist know how difficult paranormal research can be.

We agree that (1) the claims made by self-proclaimed psychics are often bogus; (2) some "psychic" effects — such as Kirlian photography — result from perfectly explainable physical or psychological phenomena; and (3) many experiments carried out in parapsychological laboratories turn out, when examined closely, to suffer from methodological and statistical flaws.

There is, in fact, only a single important difference between the informed skeptic and the serious parapsychologist. While the skeptic maintains that these three factors are sufficient to explain ostensible paranormal phenomena, the parapsychologist holds that beneath the considerable nonsense genuine psi exists. If Marks' arguments were wholly persuasive and beyond refutation, the parapsychologist would have nothing to say in re-

sponse to them. One reason I accept the reality of the paranormal is that the skeptic often makes an unconvincing case. Marks is no exception.

Few parapsychologists would dispute much of what Marks says here. No mainstream parapsychologist believes in the paranormality of psychic surgery, popular firewalking or other bogus mysteries. But when they target the more legitimate aspects of parapsychological concern, Marks' arrows fall wide of the mark.

Geller effect revisited

Skeptics and proponents both have long been exasperated with Uri Geller, the Israeli psychic who attracted wide attention in the 1970's. Even in his heyday Geller was a difficult subject to work with. Sometimes he failed to show up for experiments, freely changed the conditions under which he worked, and generally played cat-and-mouse with would-be experimenters. I once spent an afternoon with Geller testing his alleged ESP power and walked out of the radio station

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THE CASE AGAINST THE PARANORMAL

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knowledge of physics and psychology is sufficient to explain the known observations of firewalking."

The following prosaic situation provides the essential mechanism: When a baker opens an oven which has been set at 200 degrees C. to bake a cake, he does not need to worry about being burned by the 200-degree air or the 200-degree cake surface. But he definitely would need to wear an oven glove before handling the 200-degree metal cake tray!

Clearly, different materials have varying ability to burn even though their temperature is the same. The coals or other materials employed in firewalking are similar in their thermal properties to a hot cake — brief contact is insufficient to transfer enough heat energy to cause any burning. M. R.

Dennett reported a firewalk performed with a band-aid on the sole of one of his feet; the band-aid was not burned by the walk. A similar experiment conducted by G. Brown in 1938 used rope-sole sandals and these were not even singed by the coals.

In short, nothing paranormal is involved,* only exploitation by charlatans of their clients' limited knowledge of the physics of heat.

Kirlian photography

Dramatic, brightly-colored "auras" can be photographed around objects which are placed in high-voltage, high-frequency electrical fields. Every photo is slightly different and if living objects such as human fingertips are photographed, one can see all kinds of "significant" differences in before-and-after photographs.

*For a full discussion of the natural processes behind "fire immunity," see Gordon Stein's "Fireproof People," August 1988 FATE. — *The Editors.*

ALTHOUGH parapsychology has received considerable scientific recognition over the past two decades, it is still a controversial discipline. Even as papers on parapsychology appear from time to time in mainstream scientific journals, many scientists still reject the existence of psi. Yet proponents and skeptics have much in common. For instance, both sets of scientists understand that many "paranormal" effects represent nothing of the kind. Where the proponent and the skeptic differ, however, is in the question whether a real signal (psi) sounds behind the noise. Dr. David F. Marks, a psychologist at England's Middlesex Polytechnic, is coauthor of a skeptical book, *The Psychology of the Psychic* (with Richard Kammann). In his contribution to our "Parapsychology Today" series he offers a skeptic's view of the current status of research on the paranormal. FATE's consulting editor D. Scott Rogo then offers a different point of view.

In a 1986 article in *Skeptical Inquirer* Arleen Watkins and William Bickel of the University of Arizona demonstrate that paranormal claims for the Kirlian effect are based upon a variety of simple-to-explain artifacts: moist fingers, varying pressures, different paper sensitivity exposure and development times. Watkins and Bickel conclude that "there is no need to evoke psychic phenomena to explain results and there is no evidence that psychic conditions affect the aura patterns." The Kirlian effects are produced by coronal discharges brought about by high-voltage, high-frequency electrical fields.*

Geller effects

Self-proclaimed psychic Uri Geller is trying to make a comeback on the British psychic scene after disappearing without a trace during the early 1980's. His current performances differ little from those so widely acclaimed in the 1970's: key-bending, spoon-breaking, psychic repairs of "broken" watches and clocks, mental telepathy, and clairvoyance. Geller refuses to demonstrate his effects in the presence of skeptics and will not even participate in discussions when I or other skeptics such as James Randi are present.

One amusing incident occurred in the 1970's in New Zealand when Geller

refused to appear on a television show with the late Richard Kammann and me. Geller, with manager in hot pursuit, fled the studios. As Geller sulked in his hotel room, Kammann and I gave a live demonstration of Geller's whole repertoire on national television. Actually we may have outperformed him because we covered the entire routine in just 20 minutes, whereas Geller normally requires a full two hours.

How facile it would all seem if Geller honestly stated at the start of his act that it is all a scam: "I am a conjurer. Using sleight of hand, I bend spoons and get stopped watches to start again." Frankly I would far rather watch a decent juggler or acrobat because at least there is an element of genuine skill involved.

I won't try the reader's patience by describing the whole Geller routine. This can be found in *The Psychology of the Psychic* (1980), coauthored by Kammann and me. The current discussion will be restricted to metal-bending and watch-starting.

As we explained in our book, there are many ways of making small objects bend:

(1) Distract everybody, bend the object manually, conceal the bend and then reveal the bend to the now-attentive onlookers. This is Geller's usual method. The bend is made either by tweaking the object with two hands or by levering it in something tough like a belt buckle or the head of another key with a hole in the top.

*Fate's debunking of the Kirlian effect anticipated *Skeptical Inquirer's* by 10 years. See Richard Szumski's "Kirlian Photography — Has It Lost Its Halo?", January and February 1976 issues. — *The Editors*.

(2) Geller (or an accomplice) prestresses the object by bending it many times until it's nearly at the breaking point. Later it can be used to dazzle unsuspecting audiences as it bends, appears to melt or even snaps in two pieces following the slightest pressure from Uri's wiry fingers.

(3) Often collections of metal objects (for example a bunch of keys or a drawer of cutlery) contain one or more items that are already bent. Geller tells you he'll bend something and when you examine the whole set of objects carefully, the bent item is found and Uri takes credit.

(4) When an object is already bent, Geller will often say that it will continue to bend. He may move the object slowly to enhance the effect or place it on a flat surface and push down on one end. But many people will believe they can see an object slowly bending purely as a result of Geller's suggestion that it is doing so.

(5) Substitute objects already bent for the ones provided.

Starting "broken" watches is even easier. Geller starts watches by warming, shaking, holding and handling them. Uri (or anybody else for that matter) can get about 50 percent of stopped watches to start ticking by physical holding and handling. These watches are not broken in the first place and merely require warming or shaking or moving to start them again. Probably they do not tick for very long since in most cases they need cleaning and lubricating. But that doesn't mat-

ter; most people accept the sound of the ticking as a miracle of psychic power.

But why does the watch on which Geller works directly always start going? As he sorts through the pile of watches brought to the stage, one of two things may happen: (1) Geller selects a ticking watch which he or an accomplice previously dropped into the pile or (2) Geller selects a watch that starts ticking after its journey to the stage and any handling and holding, which Geller can quickly perform as he sifts through the pile, commenting on the watches as he does so. If an already-ticking watch isn't found, the substitute watch will do.

Remote viewing

One reason Geller became famous was his involvement with a series of disastrously-controlled experiments conducted by Harold Puthoff and Russell Targ of SRI International in Menlo Park, Calif. Geller was allowed to operate unobserved in a room which had potential visual and audio communication with the area where drawings were chosen and displayed for Geller to reproduce by ESP. This experiment was lauded as "cheat-proof" by the *New York Times*.

The same two investigators, physicists by trade, discovered the remarkable phenomenon of remote viewing in which you or I or anybody else can see with the mind's eye any place chosen at random now or at any time in the future. Such a generously paranor-

mal effect defeated even Targ and Puthoff's novel physical theory because remote viewing breaks the inverse square law of energy against distance. The experiment is run when an experimenter drives to a geographical site while the subject remains back with the first experimenter. The subject then "tunes in" on the outbound experimenter and describes his location. Several such sessions are run and then an independent judge tries to match up the descriptions with the sights.

Before we rewrite all physics textbooks, it is well to examine the methodological flaws in the original remote-viewing protocols. You can drive a whole fleet of buses through the methods Targ and Puthoff used. The transcripts containing the subjects' remote descriptions were full of extraneous but useful information such as dates and references to previous experiments. Hence the judges could easily match the transcripts to the list of places which were provided in the correct original order. Even after parapsychologist Charles Tart of the University of California at Davis categorically declared that he had removed all of the verbal clues, Christopher Scott and I found a surplus of them still remaining.

Remote viewing, regarded by parapsychologists as the most significant finding of the 1970's, has now almost disappeared from sight. The next paranormal discovery is eagerly awaited but perhaps the increasing sophistication of paranormal investigators means

that further "findings" will actually be harder to come by.

Psychic surgery

Psychic surgery is the method of fleecing patients of their money in return for a simulation of an extremely crude operation. The patient usually will need to travel to the Philippines for this particular brand of "alternative medicine." The operations are usually performed like this:

The patient removes sufficient clothing so that the relevant part of the body is exposed. He lies down on the operating table. This technique is particularly suitable for the softer parts of the body such as the abdominal area. The assistant passes the operator a wet towel which is squeezed over the relevant area and simultaneously a capsule of red dye is burst open as a cavity is formed by pushing downward with the fingers into the surface of the patient's body. As the operator continues to fiddle around with one hand inside what appears to be a small, bloody hole in the patient's body and with the other hand passes the towel back, the assistant passes over a small piece of tissue taken from an animal (often a chicken or a cat).

The operator discreetly places the foreign tissue into the bloody region and the operator now begins to pull the tissue out as if removing it from inside the patient's body. This is done in a deliberate and dramatic fashion and is passed to the assistant with the flourish of success. The assistant passes back

the towel which is now used to mop up and wipe away all traces of "blood" leaving the body surface without a trace of any incision whatever. In fact, the patient leaves in exactly the same physical condition as before the operation but with a lighter pocketbook. The estimated annual earnings of one such surgeon, the late Tony Agpaoa, were \$700,000.

Faith healing

Randi's recently-completed investigation of American faith healers shows the widespread use of fraud and fakery. While there is clearly a strong placebo component, by no means exclusive to alternative therapies, there is an increasing use of high technology in faith healers' practices. Take, for instance, what Randi found when he investigated evangelist Peter Popoff.

Popoff was noted for his ability to "call out" members of his audience in which Popoff selects an individual by name and gives specific details of the patient's illness, doctor and present condition. This information, Randi and Steve Shore discovered, is obtained by Popoff's wife Elizabeth and others who circulate among early arrivals at the auditorium, discuss their medical conditions and other personal details and then determine their seating position within the audience. "Healing cards" are also used to establish the prayer needs, names and addresses of a large number of participants.

At one healing session in San Fran-

cisco Civic Center, Alec Jason, posing as a repair man, used an electronic scanning device to zero in on a radio signal at 39.170 megahertz on which Elizabeth Popoff conveyed specific information to a receiver in her husband's ear. Mrs. Popoff used a mobile television studio trailer parked outside the auditorium to transmit the essential information to Peter Popoff's hidden receiver so that he could perform his dramatic calling-out effect. Using TV monitors in the trailer, Mrs. Popoff could even direct her husband to specific individuals for whom highly specific information had been listed prior to the show.

The Popoff episode provides just one example of what appears to be a general trend in the American faith-healing fraternity, the use of high-tech equipment and electronic media to convert the serious business of health care into a charlatan's paradise, a new branch of show business. Legitimized as a "religion," this lucrative tax haven for the unscrupulous is a cynical mockery of both the state and its more gullible citizens.

Thought photography

This was the technique popularized by Ted Serios and Denver psychiatrist Jule Eisenbud in the 1960's. All you need is a "gizmo," a Polaroid camera and the usual requirement for any con trick, a well-developed sense of theater.

The gizmo consists of a small tube with a photo transparency stuck over

one end, and a lens over the other, small enough to be concealed in one hand. The subject in the photo should ideally be something obscure but identifiable. The camera is held in one hand, the gizmo hidden in the other, and the performer moves around a lot in an agitated manner as if trying to produce some kind of special state of "psychic" superconcentration. Exaggerated frowning, grimacing and eye-rolling help to create a conducive atmosphere for the effect.

The performer eventually takes some photos while pointing the camera in the general direction of his face but without the gizmo. This builds up the tension in the onlookers who preferably are already believers and who will begin to become bored by the whole performance and less attentive as each failure is produced. After several failures which consist of dark underexposed photos or very light overexposed photos of the ceiling or wall, the gizmo is held in front of the camera lens and a quick snap is taken. While the excited spectators admire the photo and quiz the performer concerning his innermost thoughts, the gizmo is discreetly placed into a pocket and the performance is brought to a conclusion on the grounds of fatigue, loss of concentration or whatever.

Cold reading

As Ray Hyman described it in the title of a classic paper published in 1977 in *The Zetetic*, "cold reading" is an interview technique for convincing

strangers that you know all about them.* Such readings are based on three assumptions: (1) that people operate according to a single set of psychological principles; (2) that our problems and concerns relate to a single set of life events: birth, puberty, work, marriage, children, divorce, old age, illness and death; and (3) that in the majority of cases people come to talk about their problems with love, money and health. Some of its more popular forms are tarot-card reading, astrology, crystal-gazing, the I Ching and psychometrics in the Spiritualist and, perhaps to some extent, the psychodiagnostic senses.

Hyman lists 13 rules of the game. These rules are easily learned. I once coached a journalist, Josh Easby, on these rules in a 15-minute telephone call and he subsequently won a public contest against a professional clairvoyant. The rules are:

- (1) Be confident.
- (2) Use statistics, polls and surveys to make intelligent guesses about your clients based on their demographic and socioeconomic characteristics (age, place of birth, occupation).
- (3) Profess modesty.
- (4) Gain the client's confidence and cooperation.
- (5) Use a gimmick such as tarot cards, a crystal ball, a palm, tea leaves or I Ching sticks. These provide technical plausibility while distracting the

*FATE described many of these techniques two years earlier. See David Edwards' "You, Too, Can Be a 'Psychic' Reader," June 1975 issue. — *The Editors*.

client from the true *modus operandi*.

(6) Use a familiar set of stock phrases or spiel. These are vital and are often sufficient purely by themselves. Examples: "I see troubled waters ahead"; "I see a new person in your life, or is it the passing of an existing relationship?"

(7) Keep your wits about you. Home in on whatever the client needs or wants.

(8) Use the "fishing" technique. Phrase statements as questions, wait for the reply, and then feed back the same information in a slightly different form.

(9) Be a good listener.

(10) Be dramatic.

(11) Act as if you know more but aren't telling. This makes you look wise and understanding, two definite pluses for any would-be counselor, psychic or otherwise!

(12) Flatter whenever possible.

(13) Always tell clients what they want to hear. You can find this out by fishing — rule 8.

Experiments have shown that human beings are all too willing to accept a general personality reading as true for themselves even though it is based upon absolutely zero specific information. This is the well-known

fallacy of personal or subjective validation.

At its most general the factor of "subjective validation" applies to any situation in which people look for meaning and significance in relating two sets of information. Of course when these information sets are dependent in some way, the validation or matching process can be creative and lead to exciting new discoveries. But when the information sets are independent, all we have is an illusory correspondence which fools us into thinking something is there when it isn't. Many apparently paranormal phenomena are based upon illusions and delusions of a subjective validity kind for which Hyman's 13 rules provide one compelling framework.

Conclusions

Contrary to the claim that science cannot provide explanations for the paranormal, there are simple explanations for every paranormal effect. If magazines like FATE publicize such explanations instead of pseudomysteries, they could provide a valuable public service. Critical thinking could then replace gullible belief, inhibiting the further spread of this culture's opiate of the people, the paranormal.



BIGFOOT RENAMED

THE LEGENDARY Bigfoot, whose large footprints and reported sightings have inspired many articles for years, was named "Harrison Bigfoot" as mascot of the state of Washington's 100th anniversary celebration. His first name comes from Benjamin Harrison, president when the state became the 42nd state in 1889.

THE CASE AGAINST THE CASE AGAINST THE PARANORMAL

Continued from page 85

unconvinced that I had seen anything paranormal. (I tell the story of my meeting with Geller in my book *Minds and Motion* [1978].)

Despite the reservations I developed from my own experience, however, I cannot completely dismiss the experiences of my colleagues. A particularly good but short series of experiments with Geller was reported in 1974 by W. E. Cox, then a researcher at the Institute for Parapsychology in Durham, N.C. The session, held in New York City, consisted of experiments to test Geller's psychokinesis. Cox asserts in his report that a key, placed flat down on a glass table, bent while he (Cox) maintained contact with it.

Such an observation is inconsistent with the theory that the object had already been bent or was manipulated by Geller during the experiment.

Probably more interesting, however, was an experiment in which Cox requested the psychic to "fix" a "broken" watch — which had been especially prepared for the session.

Cox had placed a small piece of foil inside the watchworks to obstruct the wheel. The foil was positioned beneath the regulator arm so that even violent shaking wouldn't dislodge it. During the session Geller, oblivious to the nature of the malfunction, took the

timepiece in his hand, shook it and held it to his ear. When it started ticking, Cox opened the watch and found the foil inexplicably displaced.

Now, this is hardly proof that Geller possesses PK. The skeptic could argue that Cox's own experiments with shaking the watch loosened the foil, which was finally displaced by Geller's manipulations. But this demonstration suggests that the Geller phenomenon is not so simple as Marks claims.

It is interesting to note that even some previously-skeptical magicians believe in Geller's powers. Probably the most remarkable account comes from Artur Zorka, a member of the Occult Investigation Committee of the Society for American Magicians. When Zorka met Geller for a television program, he handed him a fork to bend. When Geller grasped the implement, its handle literally exploded and sent pieces flying through the room. There is also the interesting report of Leo Leslie, a Danish magician who has written a book on Geller. He writes that a key, lightly stroked by Geller, bent in his own hand while its nickel coating cracked and curled.

Because of Geller's notoriety, ego and theatrics, skeptics cannot be blamed for their negative feelings. But I must take exception to Marks' charge that during his stint at the Stanford Research Institute (SRI) "Geller was allowed to operate unobserved in a room which had potential visual and audio communication with the area where drawings were chosen and displayed

for Geller to reproduce by ESP."

I don't know where Marks got his information but in fact the situation was more complicated than his account would lead one to believe. In a series of experiments conducted by Harold Puthoff and Russell Targ in the early 1970's, Geller was sequestered in a sealed booth, where he successfully reproduced (purportedly by telepathy) drawings randomly chosen from a dictionary and placed on an outside wall.

These experiments were challenged by James Randi in his book *Flim-Flam!* (1980) in which he claims Geller could have seen through a hole in the chamber used for cables. Randi also suggests that Geller could have been cued through the hole by a confederate.

To investigate these serious charges, the editors of FATE suggested I visit SRI and look into them. So on June 12, 1981, I flew to Menlo Park, Calif., examined the room and spoke with those researchers involved in the experiments — both the believers and the skeptics. I found that the criticisms of these experiments were based on erroneous information. The hole could not have been used to see the targets and was obstructed during the experiments. It was also in a different location from that given by Randi. Nor were the two individuals claimed by Randi to be likely "confederates" present during the critical experiments.

Although I have yet to make up my mind about Geller and his powers, I left SRI feeling that these picture-draw-

ing tests were much better controlled than the debunkers were reporting. My complete report was published in "Report from the Readers," March 1982 FATE.

Remote viewing

Since Targ and Puthoff conducted their research at the prestigious Stanford Research Institute it is not surprising that they received considerable publicity. Much of this publicity concerned their research into a procedure they call remote viewing.

Since the term "remote viewing" has been used to describe several different procedures, let me explain the original protocol the SRI researchers used and which Marks criticizes.

The usual remote-viewing session is conducted by three persons: the experimental subject and two researchers. One of the researchers remains with the subject throughout the session, while the second experimenter drives to a geographic site located nearby. This location is determined by randomly selecting a target site from a pool of predetermined geographically-distinct locations. When the outbound experimenter arrives there, he occupies himself by enjoying the scenery for 15 minutes or so. During this crucial time the experimenter back in the laboratory encourages the subject to "make contact" with the outbound person and describe where he is. Sometimes remarkable coincidences show up between the target location and the subject's report.

But the experiment still isn't finished.

To ensure that these correspondences do not result from coincidence, usually a series of experimental sessions will be held with randomly-selected locations. The transcripts of the subject's reports are subsequently randomized and given to a judge who personally visits the sites or looks at photographs of them. The independent judge then tries to match the individual reports to the corresponding target locations.

Marks correctly states that there were methodological flaws in the early SRI remote-viewing research. Cues such as references to previous sessions were left in the transcripts; these may have helped the judges figure out the order of the sessions. But is it true that the "list of places [target locations] was provided in the correct original order?"

Seeking an answer to that question, I spoke with Arthur Hastings who was the judge in the critical remote-viewing series Marks discusses. Dr. Hastings told me that while the list of sites was given to him in the original order, *he did not know that*. Nor did he form his evaluations from visiting the sites in the order given on the list. He chose the target locations randomly before visiting them. When he reviewed a specific site, he read through the subject's transcripts and tried to choose the best correspondence. He repeated this procedure for each of the locations. In other words, for all prac-

tical purposes Hastings randomized both the targets and the subject's responses and still made several correct match-ups.

Marks is right to criticize these early remote-viewing experiments but the fact remains that there is little — if any — evidence that the judge made use of the flaws. This, of course, doesn't excuse the sloppiness of the original methodology but it keeps it in perspective.

But the real problem is that Marks unfairly simplifies the research. Critics like him cite the early SRI work, cite its weaknesses and proclaim that remote viewing has been "explained." Never do they give parapsychologists credit for learning from their mistakes. Not counting those papers published specifically from the SRI research between 1973 and 1982, some 27 remote-viewing experiments were reported by researchers from other laboratories. Several of these experiments were conducted when the flaws in the early SRI work were known; yet they still succeeded. Why do the skeptics ignore this better-controlled research?

It should be mentioned that, in response to the criticisms of Marks and others, the transcripts of the subject's comments are routinely edited to remove possible cues. Both the transcripts and the target locations are randomized before going to the blind judge.

The second critical issue Marks fails to address is that his methodological

criticism deals exclusively with the statistical success of remote-viewing experiments. He never considers the rich contents of the sessions. Remote-viewing experiments have two exciting features which contribute to their success or failure. While the results can be statistically evaluated by mathematically weighing the judge's rankings, sometimes the comparisons between the subject's report and the target sites seem too remarkable to explain normally.

For example, an especially successful series of precognitive remote-viewing sessions were conducted in 1977 by John Bisaha (of Mundelein College in Chicago) and Brenda Dunne. For five consecutive mornings Dunne — in Wisconsin — tried to remote view the location where Bisaha would be visiting in Eastern Europe the next day. One of the targets was a circular restaurant raised on stilts over the Danube River. Dunne's remote perception from a distance of 5000 miles reads:

I have the feeling that [the agent] is somewhere near water. I seem to have the sensation of a very large expanse of water. There might be boats. Several vertical lines, sort of like poles. They're narrow, not heavy. Maybe lamp posts or flagpoles. Some kind of circular shape. Almost like a merry-go-round or a gazebo. The large round thing. It's round on its side, like a disc. It's like a round thing flat on the ground, but it seems to have height as well. Maybe with poles. Could possibly come to a point on top. Seeing vertical lines again.

Seems to be a strong impression, these vertical lines. No idea what they could be. . . . A definite sensation of being outside rather than in. Water again. . . .

For the rest of the session Dunne merely restated and elaborated on these impressions.

This particular session was not unusually successful, since this level of psychic functioning typified the other experimental trials as well. With such rich descriptions to evaluate, the use of independent judges is little more than a scientific formality. While several critics have dealt with the statistical features of remote-viewing research, skeptics such as Marks don't even try to explain these detailed and abundant correspondences.

For more information on remote viewing, see Jeannie Merrill's "Traveling by Thought," June 1986 FATE. This article mentions Marks and Kammann's criticisms, then summarizes some of the later, better-controlled research.

Faith healing

Can the power of religious faith heal people? Marks observes, legitimately, that some theatrical evangelists use fakery in their performances. But he limits his remarks to only a single performer.

Science is gradually learning that faith and prayer may possess a psychic component. In the August 1986 issue of FATE I reported on the research Dr. Randy Byrd of San Francisco General

Hospital presented that year to the American Heart Association. Dr. Byrd's research demonstrated that recovering cardiac patients fared better when prayed for than a control group (matched by computerized selection). The subjects did not know that they were being prayed for and the people praying were scattered throughout the country. Despite these tight controls the prayed-for patients suffered fewer postoperative infections, problems with edema or required intubation.

When we published this story, Paul McComas of Clark Publishing Company contributed a skeptical sidebar based on his interaction with Mrs. Byrd who wouldn't allow him to speak with her husband. Since that time, however, I have spoken with Dr. Byrd and discussed with him possible flaws in his methodology and statistics. It turned out Byrd and his colleagues had anticipated these problems and ensured that they were eliminated from their study. Their formal report is scheduled to be published later this year in a peer-reviewed medical journal.

So much for research on faith healing. But what about religious healers themselves? No honest proponent of the paranormal would object to the recent exposure of Peter Popoff. But what of other popular evangelists and healers? Do they, too, employ fraud in their ministries?

Probably the best look at the scientific case for faith healing was prompted by the ministry of the late Kathryn Kuhlman, the popular (and controver-

sial) Pittsburgh-based evangelist. Her alleged cures were attacked by Dr. William Nolen in *Healing: A Doctor in Search of a Miracle* (1974). Yet, this negative assessment notwithstanding, the fascinating case of Kathryn Kuhlman resists easy dismissal.

Beginning in the late 1960's, Allen Spraggett, then the religion editor of the *Toronto Star*, investigated Kuhlman's healing by checking the medical records of the recipients. Some of the more spectacular cases became the focus of his book *Kathryn Kuhlman: The Woman Who Believes in Miracles* (1970).

An especially remarkable healing was that of George Orr who was cured of an eye injury on May 4, 1947, while attending one of Kuhlman's meetings in Franklin, Pa. Orr had little vision in his right eye due to an injury he suffered in 1925. He had been working for the Laurence Foundry Company in Grove City, Pa., where his job entailed casting iron. A bit of molten iron splashed into his eye and burned it severely. The injury was examined by Dr. D. C. Imbrie who found the eye obstructed by a scar over the cornea. It was so damaged that Orr could see little except peripherally.

Orr petitioned the state's Department of Labor and Industry for compensation and in 1927 it issued its evaluation supporting the request. The report stated that the worker's injury was "equivalent to the loss of the use of the member for industrial use" and that "the claimant is entitled to complete

compensation . . . for the loss of an eye." Dr. Imbrie, who personally testified when the hearing was convened, declared that the injury was permanent because the scar produced by the burn could not be corrected by surgery.

In 1947 Orr and his wife drove to Franklin to watch a Kathryn Kuhlman service. Impressed, they returned to hear her preach a few more times. They drove to Franklin again with friends on May 4. This time Orr prayed for his own healing. Within moments he felt a tingling in his eye which felt as if an electrical current were passing through it. The eye began to tear. Orr couldn't stop the tears which threatened to stain his coat.

Not until he was driving home, however, did he realize that he could see fully through the damaged eye. When he checked in a mirror, he found that the scar had simply disappeared. Dr. Imbrie was called in to reexamine the eye two years later and he was flabbergasted.

Orr's healing is particularly impressive since the reconstruction could not have been due to spontaneous remission. Although he was under no medical treatment, the scar healed instantaneously, completely and permanently. Orr's medical records are presented in Spraggett's book.

There is a growing medical literature on the paranormal power of faith. Dr. Rex Gardner, a fellow of the Royal College of Obstetricians and Gynecologists in England, has published a book entitled *Healing Miracles* (1986)

which examines a number of inexplicable healings. In each case the healing resulted from petitionary prayer and was documented by a physician.

In summary, even as we decry fraud by unscrupulous evangelists, we must also understand that the exposure of the likes of Peter Popoff is irrelevant to the case for religious healing in general.

Cold readings

Anybody who works with psychics knows they can sometimes skillfully extract information from their clients. The use of the cold reading is just one such example. Another ploy is "fishing" for information, in which the psychic will ask leading questions and revise his original remarks accordingly.

Ever since the 1930's experimental parapsychologists have realized that psychics can pick up information from their clients by evaluating their appearance, demeanor and speech. As a result they developed methods to control these problems. Many different procedures were developed but the most consistently employed use some sort of "ranking" method.

For such an experiment, the experimenter first asks clients to contribute token objects for the psychic to "read" but the clients never sit with the psychic, who gives the readings in the presence only of the experimenter. The experimenter later transcribes the impressions. When the readings are completed, the transcripts are edited and randomized. The clients then read

through the records and rank them by trying to guess which reading was meant for them personally. Of course, if the alleged psychic really possesses extrasensory gifts, a client should be able to rank his personal reading first or second.

The transcripts are carefully edited to make sure that no remarks pertinent to the token objects could cue the client. If the token object is a ring, for instance, the researcher could edit such comments as "this ring was a gift from"

Some psychics have been tested under these conditions and triumphed. Dr. Gertrude Schmeidler of the City College of New York conducted successful experiments using similar procedures with the late Caroline Chapman, a well-known New York psychic, in the 1950's.*

A more recent research project using these statistical procedures was published in 1973 by the Psychical Research Foundation. The PRF study focused on the clairvoyance of Lalsingh (Sean) Harribance, a psychic from Trinidad. Between 1960 and 1972 he was something of a psychic-in-residence with the organization.

During their early work with Harribance, the PRF investigators experimented to see if their subject could differentiate between pictures of males and females in sealed envelopes. When these experiments were successful, they decided to evaluate Harribance's

"readings" on similar pictures. For a critical series of 10 trials, Harribance — while supervised by the experimenters — gave his psychic impressions of 10 concealed photographs of men. When he finished the readings, the transcripts for the sessions were typed and the entire series given to the clients. Each was asked to read through them and choose the one most relevant to him.

While this experiment was still in progress, 10 more trials were completed using concealed photographs of women. These transcripts, too, were turned over to the clients for similar judging.

Since the psychic was not face-to-face with the sitters, he could not fish for information. Nor would cold-reading generalizations work since the clients didn't know which of the readings were specifically for them. Despite these conditions, however, the clients chose the correct readings (prompted by their photographs) to a statistically significant degree. This simple but effective research was published in 1973 in the *Journal of the American Society for Psychical Research*.

* * *

SPACE does not permit a response to every criticism Marks makes. The issue of Ted Serios and his thoughtography has been debated endlessly. The skeptics have never demonstrated that he hid a transparency in his "gizmo." Nor have they explained how, on rare occasions, he

*See my "Mediumship of Caroline Chapman," October 1987 FATE.

could produce photographs resembling subjects suggested impromptu by his experimenters.

But as I observed earlier, the honest parapsychologist and the intelligent skeptic have much in common. We both have considerable nonsense to sort through as we study the paranormal. It is for this reason that the skeptic and the parapsychologist should work hand-in-hand, each keeping the other's bias in check.

I think that the scientific case for the paranormal is persuasive and I think most serious parapsychologists feel the same way. The scientific and experimental literature on the subject is enormous and the skeptics cannot ignore it by selectively focusing on weak research or by relying on straw-man exposures of showmen pretending to be psychics.

Has Dr. Marks explained the paranormal? Perhaps he has explained some of what passes for it. But the findings of experimental research remain essentially untouched.

Editor's note: In his concluding remarks Dr. Marks writes, "If magazines like FATE publicize such [nonex-

traordinary] explanations instead of pseudomysteries, they could provide a valuable public service." Between January 1975 and December 1988 FATE published 87 articles which debunk specific paranormal claims or provide conventional explanations for seemingly mysterious events. (This does not count the frequently critical treatment of such claims in our book-review department.) Sociologist of science Marcello Truzzi, himself a skeptic of the paranormal, has written (*Zetetic Scholar*, July 1981), "It is clear . . . that the record for frequency in publication of critical or debunking articles for FATE may be second only to that of *The Skeptical Inquirer*. It is also clearly the case that FATE has frequently exposed fraud and error in media promoters of pseudoscience first, *before* the regular critics seized on the news." In addition, FATE regularly debunks pseudodebunkings of paranormal or anomalous claims. The best-known of these is Dennis Rawlins' "sTARBABY" (October 1981 issue) about a debunking organization's botched attempt to discredit a neoastrological finding reported by French psychologist Michel Gauquelin.



INMATE'S PANTS WERE KEY TO ESCAPE

BY USING his trousers to snag a set of jailer's keys mistakenly left on a table, Wilfredo Gonzalez, a 24-year-old robbery suspect, escaped from a holding cell in Rhode Island's Providence County. Meanwhile officials of the sheriff's department who were meeting to discuss prevention of jail suicides and escapes were commended for not having a successful escape or suicide attempt in the Garrahy Judicial Complex in seven years. Five minutes later they were notified of Gonzalez' escape.

BOOKS

NEWS & REVIEWS

by D. Scott Rogo



THE REINCARNATION CURE

MOST RECENT books on reincarnation discuss "past-life" therapy, the psychotherapeutic procedure of taking hypnotized subjects back to supposed previous lives to search for the sources of their current problems. Unfortunately, the literature on this potentially important subject has never been impressive. Rarely is there any evidence that the cures were permanent, nor is there any indication that the procedure works better than any other form of treatment, whether it's psychoanalysis or exorcism.

So Brian L. Weiss' *Many Lives, Many Masters* (Simon and Schuster, New York, N.Y., 1988, 219 pages, \$6.95, paperback) comes as a true surprise. Dr. Weiss trained in psychiatry at the Yale Medical School and is currently the Chairman of Psychiatry at the Mount Sinai Medical Center in Miami. His expertise is in the biochemical treatment of psychiatric problems. And now, because of his work with a single extraordinary subject, he is a firm supporter of reincarnation therapy.

The book focuses on Catherine, a young woman whom the psychiatrist met in 1980. Weiss treated Catherine, who suffered from multiple phobias and

panic attacks, with conventional psychotherapy for over a year and uncovered the childhood traumas that probably caused her adult problems. But when Catherine stubbornly refused to get better, Weiss used hypnosis, which prompted her to "re-live" a series of ostensible past lives.

The result was the nearly instantaneous cure of her psychological problems. Stunned, Weiss pursued the regression sessions even though neither he nor Catherine held any prior beliefs in reincarnation. (Catherine was raised in the Catholic Church.)

The next surprise came when the hypnotized Catherine started to channel teachings from her "spirit" guides. Although these teachings merely parroted banal Spiritualist doctrines, her guides did produce the correct Hebrew name of Weiss' deceased grandfather and described the rare cause of his baby son's death — information Catherine could not possibly have known.

This aspect of the case is especially fascinating because few people know that in its early years hypnosis was used to establish contact with the dead. This practice, although it predated the emergence of Spiritualism in the 1840's, is forgotten today.

The bulk of this highly readable book concerns Catherine's cure, the development of her psychic gifts and Weiss' personal transformation through the experience. He, too, began having psychic experiences and eventually reevaluated his life and his approach to psychiatry.

The book's exceptional quality makes its few faults doubly unfortunate. One wonders why Weiss never pursued the evidential aspects of the case. He never pushed Catherine's guides for further communications from his deceased relatives, nor did he seek historical confirmation of his subject's past-life claims.

Those seeking more information on past-life therapy may wish to read Karl Schlotterbeck's *Living Your Past Lives* (Ballantine Books, New York, N.Y., 1987, 319 pages, \$3.95, paperback). Schlotterbeck, a practicing past-life therapist, tells us why he champions this approach in a book that, while long and unconvincing, is at least more intelligently written than most. In the most worthwhile section he compares the procedures to other forms of therapy. Unfortunately, later chapters deal, unnecessarily and fatuously, with reincarnation and Christianity.

LIGHT AFTER LIFE

THE *LIGHT Beyond* (Bantam Books, New York, N.Y., 1988, 161 pages, \$15.95) is the third book Raymond A. Moody, Jr., has written on the near-death experience. (This one was done with Paul Perry.) It follows the publication of Dr. Moody's spectacularly successful *Life After Life* (1975) and *Reflections on Life After Life* (1977). *The Light Beyond*, a brief, en-

joyable look at current developments in NDE research, emphasizes the transformative effects produced by the experience as well as NDEs reported by small children. Moody reports that NDE survivors, despite the spiritual nature of their experiences, often have problems readjusting to their families and secular life and he suggests ways such people can be helped.

The best part of *Light* comes toward its end, when Moody profiles other NDE researchers. Drs. Melvin Morse, Michael Sabom, Kenneth Ring and other pioneers offer short statements on their work and the importance NDE research has achieved in their lives. These insightful and moving comments reveal the transformative power of the NDE even for persons who have never experienced it.

The final section reviews possible explanations for the NDE. Moody shows why purely psychiatric and reductionist models for the experience are inadequate. Moving away from the neutral position he took in *Life After Life*, he now supports the view that NDEs represent a glimpse of the afterlife. He cautions, however, that the evidence, while strongly suggestive, falls short of absolute proof of survival after death.

Although it is refreshing to see Moody expressing this view so openly, he undermines the strength of his argument by making two unsupportable claims: that NDEs occur only when the percipient is biologically threatened by death and that the experience takes place when people exhibit "flat" EEGs (which signify brain death).

In fact, some people have NDEs when they *perceive* themselves threatened by death but were never really in

mortal danger. The research of Bruce Greyson (who heads research for the International Association for Near-Death Studies) on NDEs reported by would-be suicides demonstrated this several years ago. Dr. Greyson found that those individuals suffering from less (medically) serious suicide tries were more likely to experience NDEs than patients in real biological danger of dying. Similar findings have been reported by Emily Cook and Ian Stevenson on NDEs reported from other medical settings. Cases of classic NDEs have also been reported by persons facing psychological crises or undergoing spontaneous out-of-body experiences.

Moody probably bases his assertion concerning the relationship between NDEs and flat EEGs on the work of Denver cardiologist Fred Schoonmaker who in 1979 reported he had files on a number of such cases. But since he has never published his data (despite repeated urging), it is inappropriate to draw upon his research. To date no case of an NDE reported from an EEG-defined brain-dead patient has ever been documented.

Although overpriced for a large-type book of only 161 pages, *The Light Beyond* will give the casual reader an excellent overview of current NDE studies. Simply and effectively written, it touches on issues of importance to all mortal human beings.

OTHER REVIEWS

BARE-FACED MESSIAH by Russell Miller, Henry Holt, New York, N.Y., 1988, 390 pages, \$19.95.

The difference between hagiography and biography is that the former is

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usually written by a follower of the subject under scrutiny, while the latter is by an outsider who may or may not be sympathetic. English journalist Russell Miller (*The House of Getty*) makes clear from the outset of *Bare-Faced Messiah*, a scintillating and sometimes scathing life of L. Ron Hubbard, that he was denied the Church of Scientology's literary sacrament. "The price of their cooperation," Miller writes, "was effective control of the manuscript and it was a price I was unwilling to pay."

It's not hard to see why church officials were concerned. The picture of Dianetics and Scientology founder Hubbard depicted here shows charisma, megalomania, paranoia and hypochondria. Which is not to say that Hubbard was not a remarkable individual who just may have stumbled, through accident or intuition, on to a significant insight into human consciousness.

Recent studies in fetal and early childhood awareness indicate we take in or absorb much more in the way of sensation and even crude learning than previously suspected. Hubbard's genius, or guile, was to posit the formation of "engrams," or memory programs, "even within the womb, which affected and stunted later development. By identifying and erasing these built-up engrams according to Hubbard's pop-psychology techniques, one became "clear." (Jesus and Buddha were a step below clear.)

This admitted oversimplification formed the foundation of Dianetics, which Hubbard soon transformed into Scientology. The religious status conferred on the latter made it harder for government officials to prosecute Hubbard's "org" (organization); its mental-health claims also assured tax-free status.

Despite the millions that began pouring into his personal coffers during the 1950's and '60's, Hubbard himself seems to have lived a less than enviable existence, fathering three families, toward two of which he was indifferent.

An unusual chapter in Hubbard's life took place at the end of World War II, when he became intimately involved with the American chapter of magicians established by Aleister Crowley. The leader of this group was an enigmatic Pasadena, Calif., physicist named Jack Parsons. Parsons and Hubbard's efforts to materialize a "Moonchild" (Crowley's vision of an anti-Christ) were both futile and laughable, unless one wants to make the metaphorical leap of believing that the satanic rituals spawned Scientology itself.

While endlessly intriguing, Miller's treatment of Hubbard and his legacy has its faults. A glaring example is his own shallow analysis of why such philosophies, simple or otherwise, command legions of adherents. It is not enough to trot out the cliché that Scientology is a "cult." Dianetics and (later) Scientology must have had some rudimentary effects on human consciousness, if nothing more efficacious than the well-known placebo effect. By comparison, Freudian psychoanalysis, despite its wide acceptance and orthodox stature, can lay little greater claim, even as to cost. — *Dennis Stacy*.

UFOs 1947-1987 edited by Hilary Evans with John Spencer, Fortean Tones, 1 Shoenbury Rd., East Ham, London E6 2AQ, England, 1987, 383 pages, \$25.00, paperback.

No one, I am sure, had any idea in the

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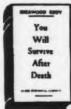
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summer of 1947 that Kenneth Arnold's observation of nine objects that "flew like a saucer would if you skipped it across water" was the curtain-raiser of a still-unsolved mystery.

In *UFOs 1947-1987* Hilary Evans, with John Spencer's assistance, has assembled a compendium of short articles by several dozen researchers — mostly non-Americans — on just about every conceivable aspect of today's and yesterday's ufology.

The result, while fascinating reading, merely serves to document the extent of our ignorance about UFOs.

There are contributors from Australia, Belgium, Britain, Canada, Denmark, France, Germany, Italy, Norway, Poland, Portugal, Spain, Sweden, the United States and Zimbabwe. American readers are likely to find many of the contributors unfamiliar and wonder at the omission of such experts as Jerome Clark, Bruce Maccabee and others bearing names familiar to *FATE* s readers. But the very unfamiliarity is the book's strong point as it gives us the ideas and theories (and even the skepticism) of the various foreign ufologists.

Unfortunately, there is a countering weak point: a highly fragmented overview that overly depends on either prior knowledge by the reader or the reader's willingness to acquire further knowledge by obtaining the many books, articles and papers referenced by the various authors. If you're new to ufology, that last may prove an insurmountable task.

Following an introductory overview by Evans, the book opens with a historical retrospective which includes not only pre-Arnold sightings but, in "UFOs Worldwide," a rebuttal to those naive

souls who still believe UFOs to be a largely North American delusion.

The remaining sections — "Assessing the Phenomena," "Explaining the Phenomena," "UFOs and Society" and "UFOs and Skepticism" — attempt both to find answers and to relate ufology and ufologists to the rest of the world.

Individual papers examine such topics as "UFO Cults," "The Day Flying Saucers Invaded the Cinema" (some errors in that one), "The Paradox of UFO Design," "British Spooklights," "The Evidence" (including effects on people, radar trackings and physical traces) and a concluding section which examines the case for and against skepticism. Actually, there are a number of skeptical threads woven through a number of essays.

There are also some outrageous claims put forth with no real documentation. Early on John Keel weighs in with a solution to "The Maury Island Caper" which transforms reports of an alleged slag-dumping UFO into a real military cargo plane illegally dumping radioactive waste from the Hanford, Wash., nuclear plant into Puget Sound. Proof, Mr. Keel?

Evans does warn the reader early on that many of the ideas contained in the various articles not only conflict with each other but will probably conflict with the reader's own beliefs. It's a fair warning and an accurate one. You should read the book as speculation on a 40-year-old mystery which may be no closer to solution than it was when Arnold landed his plane on June 24, 1947. Then, when done, you can mull it all over and see how much, if any, of it has changed your own thinking. — *George W. Earley.*

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THE SEARCH FOR THE BELOVED
by Jean Houston, Jeremy P. Tarcher, Inc., Los Angeles, Calif., 1987,
252 pages, \$19.95.

Jean Houston's practice-oriented textbook *The Search for the Beloved* on sacred — that is, transpersonal — psychology is centered on the premise that all human beings are in quest of something beyond themselves, namely God. We don't recognize this ideal in our day-to-day struggles, however, believing instead that ephemeral pleasures are our real goal.

This oversight, Houston contends, is the basis of human suffering. Instead of searching for the transcendental and everlasting Beloved, we circumvent our heart's deepest desire for something tragically less; we settle for a profane, mundane existence. Yet eventually all human endeavors betray their finite ends and reveal their divine inspiration.

In other words, although everything ends ultimately in frustration (the rich man dies of cancer; the husband loses his wife; the child's dreams disappear), that very frustration awakens human beings to their sacred destiny. Thus, loneliness is not merely a mental disease to be cured but represents the eternal calling within all of us for our true home. We are suffering from a divine wound but have neglected it.

The Search for the Beloved is a thoughtful study which extends the work started by Carl Jung in the early part of this century and carried on by the likes of Abraham Maslow and Carl Rogers: a humanistic interpretation that seeks to link human actions and motivations with the numinous. — *David Christopher Lane.*

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

KNOT RIGHT

In "Boomerang UFOs" (October 1988 FATE) on page 75 "...43 knots per second" should read simply "43 knots." The error was ours, not the author's.—*The Editors.*

BALL LIGHTNING STRIKES

Words cannot express the sudden understanding that engulfed my mind while reading Gordon Stein's "Ball Lightning: The Impossible Enigma" (October 1988 FATE).

In 1973 I was living at the Lombard, a residential hotel on Geary Street in San Francisco. A small desk in my room, which faced the only window, held my electric typewriter and a reading lamp. The only view was across an airshaft to the next building, and as the weather was almost always overcast and dull I had the lamp on all day. The window was tall, reaching within a foot of the ceiling. Adding to the gloom was its heavy, opaque drapery. I always kept the window open a few inches at the bottom for fresh air.

I was typing at my desk when a moving, lighted object caught my eye. It was a bright, blue ball about the size of a

large grapefruit and just about level with the top of the window. It hovered motionless and then began to drift slowly parallel with the wall toward the bathroom. After moving six feet or so it disappeared with a loud pop similar to the sound a light bulb makes when it burns out but louder.

There was no damage to the glass or the drapes nor was there any interference with the function of the lamp or typewriter. My experience combined many aspects of the cases you discussed. One thing was missing — there was no electrical storm.—*Lyn Venable, Walnut Creek, Calif.*

In 1927 one rainy day in Lakewood, Ohio, I was on my paper route wearing a rubber raincoat and hat and rubbers on my shoes. My hands were on the rubber handlebar grips of my bicycle. Just as I passed a fire hydrant between Cove and Beech Avenues on Clifton Blvd., I saw a bright bluish ball about the size of a duck pin bowling ball coming at me from between two apartment buildings.

Moving pretty fast about a foot above the grass, the ball leaped to the middle



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of my handlebars and exploded on the fire hydrant and extinguished. I flipped over the handlebars and landed on my back on the pavement. My bicycle had the paint burned off the frame and was extremely hot. The front wheel was welded and would not turn.

Back in 1931 one hot and humid day in Redford Township, Mich., my sister and I, both high school age, swam in the Rouge River just north of Seven Mile Road. There were the remains of a dam so it was fairly wide and deep. We were in waist-deep water and splashing each other.

With a loud bang, lightning struck a tree on the river bank and a fork of the tree hit the water right between us. We sank down in the water, but somehow managed to crawl and swim to the river bank.

We recovered in about half an hour and the smell of brimstone was still strong. We could hardly see after the flash or hear after the explosion, but we eventually recovered. My back at the water level felt as if it had been punched real hard.—*L.W. Bacon, Newaygo, Mich.*

When I was about seven years old, my father and brother were on a Boy Scout campout leaving my mother and me alone. A thunderstorm raged into the night. I slept in my father's bed and my mother in hers. We were both awakened by a crash of thunder that must have come from a lightning strike close to the house.

About 10 seconds after the thunder, a blue-white ball about three inches in diameter floated in through a half-inch opened, screened window. It slowly floated to the middle of the room

gaining about two feet in altitude as it went. Noiselessly it dissipated after lasting about 20 seconds leaving no traces at all.—Chris Hoffman, Ruston, La.

SPIRIT VOICE SEARCH

John Philip Bessor wrote in "Report from the Readers" (July 1988 FATE) that he accidentally taped a female spirit voice named Maiva Nye while he was playing music from old Victrola records.

Maiva gave a cryptic message saying, "This is Maiva Nye, long time Red Network, honey." When Bessor played the tape again, Maiva had altered her message saying, "This is Maiva Nye, One Hundred Network, honey." It was, however, still cryptic.

I believe I can help identify the voice. Bessor lives in Zelenople, Pa., in Beaver County. About 100 miles northeast is Chautaugua County, New York, where Lake Chautaugua is located. On the lake is a town called Mayville — Mayville, N. Y., in other words.

My conclusion is that Bessor recorded the voice of a lady who was talking on short wave radio or CB from Mayville, N.Y. She didn't say, "This is Maiva Nye," but rather, "This is Mayville, N.Y."

There was only one message, but the second time the tape was played, there was more distortion. Notice that the two phrases read, "Long time Red Network, honey," and "One Hundred Network, honey." Each statement contains *on* and *red*, probably syllables from one or more words. Red is probably the last syllable of a word rather than the color red.

If Bessor wants to find the woman, the best place to look would be May-

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ville, N.Y., rather than the spirit world.
—Doris McClure Humphrey, Rockville, Md.

PSYCHIC GAMBLING

"I Dreamed the Winning Races" by Albert W. James (July 1988 FATE) cries out for a skeptical response. James told of three instances in which a dream helped him pick a winner, and on the third he had "just \$2 to lose." It sounds as if his time spent at the races did *not* bring him an overflow bank account.

Occasionally a hangers-on gambler will mention a dream, hunch or intuitive flash which supposedly brought success from the realms of the supernatural. This tendency is widespread enough that it supports a market for a myriad of "lucky number dream books" which purport to help the gambler. If these books are any good, why aren't the authors living in luxury on their winnings? If gypsy fortune-tellers know the winning numbers, why aren't they scooping up millions?

I advocate, as FATE does, a scientific approach to psychic phenomena. As psychic science rises in respectability, it is *not* something for a dice-shooter to dip into on the way to the pawnshop.—Greg Donio, Cherry Hill, N.J.

A REAL RAINMAKER

Dwight Whalen's article "The Man Who Made the Rain Come Down" (July 1988 FATE) attacked one of the greatest occult writers of this century, Frank Edwards, along with one of the great pioneers of the science of rain-making, Charles Hatfield. Whalen distorted the facts as they were laid out by Edwards in his 1961 classic *Strange People*. He only mentions a few of

Hatfield's accomplishments based on newspaper articles. Yet according to Edwards, "Altogether, he [Hatfield] discharged more than 500 contracts [for rainmaking] in and around Los Angeles in a period of 25 years...."

Whalen didn't relate that Hatfield had a worldwide reputation for rainmaking and worked in many countries, including Italy where he was said to end a drought and became a national hero.

Whalen claimed that Hatfield was a complete fraud suffering from self-delusion. He did not mention that one of the chemicals used by Hatfield, silver iodide, was being used by the U.S. government to make rain. Apparently Whalen wants people to believe that rainmaking is a pseudoscience while the facts are that it is a real science and a weapon of war. Charles Hatfield was one of the early pioneers of this science and Frank Edwards showed his place in history.—
Michael Cohen, New York, N.Y.

QUESTION OF ORIGIN

"I See by the Papers" feature always delights me. The item "A Monkey Wrench" (July 1988 FATE) is fascinating, but I am surprised at your implicit acceptance of the evolutionary hypothesis as fact. All the evidence is that species evolve within their species, but not into other species. Why do evolutionists adhere so stubbornly to their faith against all the evidence?

I suggest it is the historical accident that the evolutionary hypothesis was introduced at a time when a reaction was developing against placing faith in revealed truth or religion — hence the creationists/evolutionists' conflict. Given time it seems likely that the respective concepts, not the clash between them,

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REPORT FROM THE READERS

(Continued from page 116)

lighten us on how to fulfill our dharma. We will be guided by their erudite souls to save the world and eliminate the established religions with which they disagree.

If we are blessed with so many venerable souls, why are we not spiritually better off now than we were 2000 years ago? Why do these "transcendent" beings regurgitate, using different terminology of course, information that is already available through metaphysical literature?

Pro-reincarnation experts remind us that we are here to work out our karma. Of course we can expedite our emancipation by attending their past life seminars, seeing their videos, reading their books or listening to their tapes. It seems to me that if we are open to spiritual advancement, we *naturally* follow a course of experiences that will benefit us. If in the course of our journey we go to one of these charlatans to get started so be it, but I believe through prayer and meditation, we can become our own best teachers. Books, seminars and other means of acquiring metaphysical knowledge are useful and important. The most effective method of learning, however, is experience. — *Jim Ketler, Columbia, Md.*

TERRIFYING EXPERIENCE

In reference to Gwen Evans' letter "Ghost Party Testimonial" in "Report from the Readers" (May 1988 FATE), my comparison of her "ghost party in progress" with my experience of my air conditioner's making an identical sound does not make me a skeptic. I made no

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comments about the lady ghost who kept her occasional nightly vigil. This must have been a terrifying experience and one that I hope never happens to me.

I was satisfied that my ghost party came from an explainable source and only offered the possibility that hers did, too. Since all of her sisters seem to agree that an ominous atmosphere prevailed at the time of the party sounds, I would have to say that six years was six years too long to live in that house.

I have never personally encountered a ghost, but I have heard too often of other's experiences to be skeptical of ghosts' existence.—*James H. Kent, Trenton, N.J.*

MEN FROM OUTER SPACE

When I was eight years old, my grandfather told me about the exhibit of "Men From Outer Space" in Chicago at the Colombian Exposition in the 1890's. He said the men were about three feet tall and very wrinkled, perhaps because they were preserved in glass cases in formaldehyde. The creatures in the exhibit were supposed to have come from a crashed flying vehicle.

Personally I have been extremely fortunate to have had two UFO sightings, both over Chicago in 1942 and 1950 when I was 13 years old.

If any readers know anything about the 1890's exposition, I would love to hear from them.—*Janice Becker, 2322 N. Tripp Ave., Chicago, Ill. 60639.*

TIME TRAVEL

I am writing a book on temporal anomalies or time warps, which I have been researching for a number of years. Many of you have read about cases

here someone saw a Viking ship off the coast of England, 19th-Century sailing ships, the sight of ancient battles or Roman soldiers marching where roads used to be. You may have heard of people who have spent the night in some place and then returned to find it in ruins a week later.

I am asking that any of you that have had anything unusual happen to them that involved such time enigmas to write to me. All responses will be appreciated and your name kept confidential if you wish. I'd also like to correspond with anyone interested in this subject.
—Mark R. Gardner, 5304 7th Ave., N.E., Salem, Oreg. 97303.

MILITARY HAUNTS

I was stationed overseas with my husband for quite a few years. It was common knowledge of the haunts of

two bases — the Priory Chicksands Bedfordshire and Wethersfield Essex in their commissary, BX and library. I would like to hear from anyone who has knowledge of or experience with these hauntings.—Jacqui Renaud, 611 Haverhill Road, Chester, N.H. 03036.

READERS' REQUESTS

I need to locate a source to obtain a device to measure the response of plants similar to the Baxter experiments.—Eugene Gelling, 1167 Oakwood Ave., Vallejo, Calif. 94591.

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