conditional signals that communicate a genuine desire and commitment to eliminating racial intolerance and inequality once and for all" (219). Further, she recommends that the study of folklore become integrated into school curricula because of the social insights such materials provide. Finally, she is convinced that African-American subjects, particularly history, should "be moved from the margins to the center of academic study."

While this work is a milestone, it does have deficiencies that could be addressed in a future edition. Although the author conducted a great number of interviews, it appears as though her data is all in her private possession. Hopefully she will deposit her fieldwork documents in an archive so that her data can be available for analysis and corroboration. Along the same lines, many students of contemporary legend would like to see more texts in a book such as this; perhaps a significant number could be appendicized. Last, the quantification of rumor and legend facts often lack precision in this presentation. Many, therefore, will fault Turner for making generalizations without numbers ("a majority of," "most"). Overall, however, *Grapevine's* drawbacks are minor. Patricia Turner is to be congratulated for writing an innovative, perceptive, and challenging contribution to folkloristics and African-American studies.

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Colin Wilson. *The Mammoth Book of the Supernatural.* Edited with a Foreword by Damon Wilson. London, Robinson Publishing, 1991. Pb xxiii+567 pp. ISBN 1-85487-095-5. UK£5.99.

The present volume is a unique compilation for several reasons —its father and son teamwork (for the third time); its formidable range of materials; its method of organization by clusterings, which will render it peculiarly useful for persons coming at the general field from various directions, and for very different purposes; and because of its bold font and ease of access to all types

of seekers after detail, general or extraordinarily precise, as the index will make clear. At the outset it must also be stressed that there is here a personal concern by Colin Wilson with the general field over several decades, one not disguised by the absence of a formal bibliography tabulating together the enormous number of works cited or referred to in the running text which clusters issues in readable chapter blocks.

If we ignore the publisher's provocative—and bewildering—list of intriguing contents on the cover, it is useful to read first the "Contents" section of seven pages which may be summarised thus by chapters:

1, "The Rebirth of Magic": a musing by Wilson of his own—and Western Man's—rediscovery of lost notions of magic, particularly since the (later) eighteenth century. Thus Wilson recounts the steps by which he became aware of the supernatural, not at least of significance because of the various false leads which confused his own mid-century attempts to come to grips with the field by reason of the disparate range of books more generally available—Erich von Daniken; Stanley Kubrick's filmscript, *2001, A Space Odyssey*; the speculations of Pauvel's and Bergier; Harry Price on Borley Rectory; etc. He continues with a more systematic study of ritual magic and witchcraft, as well as of the work of Gurdjieff and Ouspensky, and then with various accounts of "dreaming the future" and of other strange experiences by serious British writers—Charles Dickens, Wordsworth, W.B. Yeats, J.C. Powys, Samuel Richardson, Richard Church, etc.

2, "The Powers of the Hidden Self": a now-linked series of anecdotes about invisible energies, notably in the area of hypnosis, involving Mesmer, Wilhelm Reich, Victor Race, Lavoisier, Charcot, J.B. Priestley, Völgyesi, etc. Many of these cases are sensational and were distorted by the press accounts, so that they were hard to take seriously. Of particular power is the account of a work by Thomas J. Hudson of Detroit, a newspaper editor who, after reporting various observed experiences, advanced the notion that human beings possess two minds,—the "objective" which deals with everyday life and practical matters, and the "subjective," turned towards the inner worlds of memory and intuition.

3, "Visions of the Past": an account of psychometry, focusing on the experiences of Joseph Rodes Buchanan, Pascal Forthuny, Bishop Polk, Baron von Reichenbuch and William Denton. The last pages present challenging speculations on "the irradiation

of omniscience," precognition, and other examples of "intuitive perception which is independent of vision."

4, "The Coming of the Spirits": concerning the use of spiritualism, clairvoyance, poltergeists, and giving a fascinating account of Victorian objections to the unseen.

5, "Enter the Ghost Detectives": discussing the scientific revolt against Spiritualism, the founding of the Society for Psychical Research, and Carl Jung's cautious response to "the hypothesis of spirits."

6, "On the Trail of the Poltergeist": a discussion of several English cases much sensationalised by the press.

7, "The Scientist Investigates": concerning ghoulish events and theories of Lombroso and T.C. Lethbridge.

8, "Ghost Hunters": many notorious English hauntings, their locations, personalities and phantoms.

9, "The Spirit Mafia": various modern theories of the poltergeist and the field of "psychic surgery."

10, "The Power of the Witch": concerning Montague Summers, Angéle de la Barthe, Cathars, Jehanne de Brigue, and modern "witchcraft" in Scotland, Massachusetts, Africa and amongst English gypsies. The repealing in Britain in 1951 of the Witchcraft Act.

11, "Possession: Illusion or Reality?"

12, "Magicians and Wonder Workers" includes: Simon Magus, Faust, Paracelsus, John Dee, Eliphus Levi, Madame Blavatsky, the Golden Dawn, Aleister Crowley, etc.

13, "The Mystery of Time": discussing C.E.M. Joad, T. Dunne, H.G. Wells, I Ching, Jacques Vallee, Nostradamus, and Chaos Theory.

14, "Vampires, Werewolves and Elementals".

15, "Standing Stones and Space Men".

16, "The Expansion of Consciousness".

Perhaps the most fascinating parts of the book occur in the "Foreword" and last chapter as both the Wilsons reflect on human sensibility, particularly in a post-Christian society, where intellect has so repressed almost all emotions, and passivity is the state into which we lapse after short periods of being truly alert. Like all their expositions, these sections are illuminated by shrewdly selected narratives of illustration, so typical of the good talk familiar from Colin Wilson's thirty and more provocative books to date. The father deplores the levels of dullness and

partial awareness to which we are content to sink, arguing most persuasively that we need to attain level five or "'spring morning consciousness' or 'holiday consciousness' ... characterised by that bubbling feeling of happiness we experience when life suddenly becomes more interesting and exciting" (p. 542).

His even higher levels are six, a time of magic, delight, courage, and reconciliation with our lives; and seven, when one had the mastery over time and "the odd ability to sense the reality of other times and places," where so much of the evidence of our senses is contradicted and the inner becomes the outer and one is but a short step from the mystical.

Properly read, this volume is no mere encyclopedia but a fine account of a modern (secular) man (b. 1931), as he struggles to understand the various manifestations of the supernatural that have come to average (western) man in the last hundred years or so. The whole is much greater than the parts and the humility and honesty of the writer are much more important than the myriad anecdotes and cases, however much we may be intrigued by each. While there will assuredly be numerous responses to this volume, it is undoubtedly a basic work for understanding the myriad modern and post modern (urban) tales of human behaviour both bizarre and inextricable.

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