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CREATIVE VISUALISATION:

How to Make It Work For You

by Jolene Anderson

Almost all books on the subject of visualisation have one thing in common: they don't work. Try as one may nothing happens for the reader, and it is usually difficult to get the "mental pictures" to occur in the first place. We are now proud to announce the availability of a book that, at long last, demonstrates a totally PRACTICAL and realistic approach to the subject. Visualisation, says the author, usually fails because of the **rigidity of the process** expounded by its proponents. She dismisses such rigidity in her book, and demonstrates, simply, how Creative Visualisation can be a **totally exciting, stimulating and individually unique experience.** When visualisation becomes orientated towards the visualiser's needs, says Miss Anderson, controlled mental pictures begin flowing easily.

But what is so important about **Creative Visualisation** in the first place? The answer is simple: visualisation is **the most essential aspect of all occult and personal-psychology;** without it you cannot progress in any phase of these subjects. However, you do not have to be an occult student to benefit from its application: **anyone** can use it, and as a result gain virtually anything that is desired in life.

Creative Visualisation, correctly employed, **definitely WORKS,** declares Miss Anderson. What **doesn't** work is the usual vague and general instruction on the subject found in most books. Here in this book are PRACTICAL . . . WORKABLE methods of making visualisation effective. These methods and techniques are geared to the **individual needs and preferences of the reader.** Instead of being an arduous affair visualisation becomes, thanks to these techniques, an exciting and **fun-filled** experience. You will **look forward** to visualising rather than treating it as a difficult necessity. Never, will you think, that visualisation could be like this! But "like this" it is: with the author's guidance you can become **superbly proficient** in its use within days or weeks! Here are some of the points you can read about in this book:

- HOW TO GET CLEAR MENTAL IMAGES OF YOUR GOAL – IMMEDIATELY!
- HOW TO GIVE **INSTANT POSITIVE IMPACT** TO YOUR MENTAL PICTURES
- HOW TO GET YOUR VISUALISATION TO WORK QUICKLY AND POSITIVELY FOR YOU!
- WHAT "HAPPENS" IN YOUR MIND THAT MAKES VISUALISATION PRODUCE THE THING YOU WANT – HERE IS WHAT OTHER BOOKS DO NOT EXPLAIN!
- A GUARANTEED EASY WAY OF **STOPPING YOUR MIND FROM WANDERING** WHILST VISUALISING
- HOW TO MAKE AN **IMMEDIATE** 100% IMPROVEMENT IN THE QUALITY OF YOUR VISUALISING
- WHY THE "USUAL" WAY OF VISUALISING IS **THE WRONG (NON-PRODUCTIVE) WAY**
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Some readers reading this ad may still be unsure of what exactly **is** "Creative Visualisation". Simply defined, it is the elementary act of **mentally picturing something you want in life in the belief that by so doing you will gain it.** This is the basic message of all "positive thinking" books. It is not witchcraft: only simple psychology. The only trouble is that visualising, as simple as it sounds, is usually not quite so easy to do. Saying "visualise" is usually easier to say than do. This exciting new book makes it **easier to do than say!** However, visualisation shouldn't be just the special preoccupation of a few people – IT SHOULD BE UNDERSTOOD AND USED BY EVERYONE WHO CARES ABOUT THEIR **FUTURE HAPPINESS AND WELFARE!**

There are some astonishing revelations in this book that no thinking person should refuse to consider. Never, in the history of man, has it been so important, as it is now, to understand and use the powers of mind for **protection** and **self-preservation.** And for those who think that Creative Visualisation is an insignificant matter, not of scientific value or import in daily affairs, the author shows how you can **positively prove the power of visualisation to change your circumstances within one week!** Yes – you can test this power – and get a **positively ascertainable answer within seven days!** The Creative Visualisation in this book is **demonstrable** – and can be **positively tried and tested!**

Miss Anderson does not claim that all and sundry wishes can be fulfilled through this power. She says that money, love, gambling, health goals **can** be achieved, but **only on condition that the reader understands the basic usage of the power.** She examines case histories of people who failed to obtain their desires with visualisation, outlining **exactly** where they went wrong. She guides the reader, like a close friend rather than a teacher, through avoiding the pitfalls and disappointments so that the reader will obtain **only success,** rather than failure, with visualisation.

This book is above all else, PRACTICAL – not the "pie-in-the-sky" stuff of other books. **No person interested in mind power should be without a copy,** and anyone interested in seeking a relatively quick way of achieving his heart's desires should not waste a moment in ordering this invaluable book.

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I SEE BY THE PAPERS



by Curtis Fuller

QUOTE OF THE MONTH

The new studies strongly indicate that virtually every ill that can befall the body—from the common cold to cancer and heart disease—can be influenced, positively or negatively, by a person's mental state. By unveiling the mechanisms behind these effects, the studies point to new ways to prevent and treat some of the nation's leading killing and crippling diseases. They strongly suggest that psychotherapy and behavioral techniques should be an integral part of preventive and therapeutic medicine.

—Jane E. Brody
in the *New York Times*

SURPRISE, surprise! Medical science is catching up with what outstanding physicians in the past strongly believed: that the mind influences human health and cannot be separated from it in the healing process.

Times have changed since we started FATE 36 years ago. Then the term "psychosomatic medicine" made most doctors wince. Only those who were psychiatrically oriented knew better. Now, on May 24, 1983, Jane E. Brody, in the lead science article in the *New York Times*, describes some of the scientific developments that have brought about this new attitude.

Brody points out that Sir William Osler, called the father of modern medicine, who died in 1919, once wrote typically, "The care of tuberculosis depends more on what the patient has in his head than what he has in his chest."

"More and more," writes Brody, "as Dr. Osler recognized, the emotions are being considered necessary components of the cause as well as the treatment of most illness."

∞

MIND vs. BRAIN

IT APPEARS that the Medical Establishment had to understand *how* the emotions were influencing the body before it could accept the fact that they did. Fortunately new fields of research are explaining part of what is going on. Why, for instance, do two persons who appear to have equal emotional problems and similar illnesses vary so much that one person lives and one dies?

The new field of research has been given the name of psychoneuroimmunology and the interesting thing to us is that it is still trying to explain healings in physical terms. Still, all

the explanations are hardly physical. Many of them have been separately discussed in FATE; they tend to show how emotions, acting through the mind (the doctors prefer the word brain), affect the way the nervous system functions, the hormone levels and the immunological responses of the body which affect a person's susceptibility to any illness.

For example, both animal and human studies, Brody points out, show that emotional reactions can suppress or stimulate the disease-fighting white blood cells and trigger the release of adrenal gland hormones and neurotransmitters, including endorphins, which in turn affect dozens of body processes.

∞

HEALING TECHNIQUES

MOST OF the new techniques that seem to work are not new to FATE readers but some of the specific findings will reinforce information we have published in the past.

Behavioral therapy has been found beneficial for people at high risk of developing lung cancer or heart disease.

Visualization techniques, such as those used at Dr. Carl Simonton's Cancer Counseling and Research Center in Fort Worth, Tex., are still considered "highly controversial."

It is believed that patients with autoimmune diseases, in which the body attacks itself as if it were foreign tissue, and allergies, in which the immune system overreacts to a harmless substance, may be trained to suppress these reactions.

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Dr. George F. Solomon, a University of California psychologist-psychiatrist, first suggested a link between immunity and emotions two decades ago. He told Jane Brody, "Mind and body are inseparable. The brain influences all sorts of physiological processes that were once thought not to be centrally regulated."

∞

PROGRESS

MEANWHILE other medical research continues at an incredible pace. What we knew yesterday may no longer be true today.

- At the Jet Propulsion Laboratory in Pasadena, Calif., researchers have developed a cancer treatment by which doctors use magnets to draw cancer cells from bone marrow and then return the healthy marrow to the body.
- In Loma Linda, Calif., the Jerry L. Pettis Memorial Veterans' Hospital has on loan a Soviet device that tranquilizes

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patients. Dr. Ross Adey, chief of research at the hospital, describes the machine as a "distant pulse treatment apparatus" for psychological problems, including sleeplessness, hypertension and neurotic disturbances. The machine has been used in the U.S.S.R. at least since 1960 but has not been approved for use with humans in this country. It worked on Dr. Adey's cat, though.

● The controversial chemical DMSO has been found to decrease the damage that alcohol causes to brain-injured animals.

● It appears that high blood levels of cholesterol may not be responsible for heart disease in men. Several studies now indicate that men with heart disease have high levels of estradiol, one of the female hormones known as estrogens. Dr. Gerald Phillips of Columbia University, who published the first paper on the subject in 1976, "guesses" that elevated cholesterol is a secondary phenomenon that accompanies sex hormone changes. "It plays a secondary role or may even be incidental," Phillips says. Next problem is to find a safe way to lower estradiol levels.

● In Omaha last May, doctors used replicas of ancient tools for scalpels in a successful colon operation on an archaeologist who wanted to demonstrate their value to modern medicine. The archaeologist is L. Adrien Hannus, of Sioux Falls, S. Dak., who is interested in ancient butchering techniques. The cutting tools were of obsidian, patterned after Aztec and Maya tools. Although the cutting edge was irregular, like an arrowhead, the hospital spokesman said it was more than 100 times as sharp as a honed steel instrument.

● In Melbourne, Australia, a human

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embryo that had been frozen for four months was implanted in the womb of a woman and at this writing seems to be growing normally. The baby was expected to be born in September. "We are trying to provide babies for infertile women," says Dr. Alan Trounson, scientific director of the team which has helped make possible the birth of 42 babies.

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BEHIND THE CURTAIN

IT IS always interesting to keep up with parapsychological research behind the Iron Curtain. Benson Herbert, director of the Paraphysical Laboratory in Downton, Wiltshire, England, summarized a great deal of current Russian research in a report published in *Parapsychology Review*, journal of the Parapsychology Foundation.

• Healer Dzhuna Davitashvili (see Martin Ebon's "Russia's Superhealer," August 1982 FATE) was interviewed by Korney Arsen'ev who witnessed the healing of a tropical leg ulcer. When the bandages over the ulcer were removed Arsen'ev saw a black circle on the skin with a slightly moist depression in the center. Dzhuna explained: "I will now make a few movements, the wound will dry up, then blood will seep through it and it will heal over." Arsen'ev, writing in *Technika Molodeji*, says Dzhuna made passes with the fingers of her left hand over the wound which began to dry with a small amount of bleeding. Then a scab appeared.

• In 1979 Igor Charkovsky experimented with human mothers, babies and dolphins swimming together. It has been found that babies can do without

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air for longer periods than adults. Charkovsky was swimming with his two-week-old daughter and gradually increasing the time she was submerged. Suddenly two dolphins raced toward him. One pushed him out of the way and the second dived below the baby and propelled her to the surface. "It was surmised," writes Herbert, "that the dolphins had responded to a telepathic distress signal from the baby . . . . "

● Dr. Ivan Gunar, a professor of Moscow's Timiryazev Agricultural Academy, offered some support for the generally disbelieved claims of the American Cleve Backster that plants will react to threats of burning and other damage. Gunar contends that American researchers in the field are unaware that plants react much more slowly than animals. The signal from an injured root travels 70 to 100 meters per hour and what Backster probably was observing was a plant which was reacting to a previous injury at a time that corresponded to a later part of the Backster experiment, Gunar suggests.

● Other Russian researchers claim that by using hypnosis to create strong emotional states in human subjects they are able to replicate the Backster claims of mental or emotional influence on plants. "Once a subject establishes communication with a particular plant, she was able to communicate with other plants easily and consistently," claim V. N. Pushkin and A. P. Dubrov, authors of a new book published by Plenum Press in New York.

● Pushkin and Dubrov also confirm the ability of Rosa Kuleshova to do sightless reading and claim that the radiation from Nina Kulagina's skin is powerful enough to darken photofilms

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in a sealed envelope when she simply passes her hand over the envelope. Their book *Parapsychology and Contemporary Science* pictures Kulagina suspending a Ping-Pong ball in midair with about an inch gap between her hands and the ball. They claim that static electricity could not have supported the ball's weight. Other photographs show the Soviet sensitive B. V. Ermolaev suspending such objects as cigarettes and matchboxes in midair.

∞

PSYCHOTRONICS

SOVIET scientists seek to explain all paranormal phenomena in physical terms or, as we understand it, as physical energies which are triggered by thought or by some impulse of the human will. They call this process "psychotronics."

Dr. Zdenek Rejak of Prague defines psychotronics: "The main task of psychotronics is to complement the rules governing the living and inanimate worlds with new psychological, physical and biological items of knowledge derived from certain specific manifestations of the human psyche and to look for their utilization, either with a human being as interlink or with an artificial synthetic one. An important department of psychotronics deals with interactions between physical and psychic phenomena. All efforts to divide this problem into psychic and physical components have gone astray; therefore the necessity arises to consider these components as a unity, and hence to regard psychophysics as a specific feature of the human organism."

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Establishment scientists are willing to go but it makes no allowance for such manifestations as poltergeists, ghosts, communication with the dead and so on.

Consider, for example, the strange goings-on in the catacombs beneath the Lincoln Memorial in Washington, D.C. The cavernous vaults beneath the Memorial were first opened for nightly public flashlight tours in 1977. The tours are limited to 20 persons and reservations for the expedition must be made months in advance.

Paul Hodge of the *Washington Post* wrote that one night after rangers had locked the doors to the underground areas they found the doors open again. When they turned off the lights they found them on just a few moments later. When they turned them on they saw them go off.

The lights were installed in 1928 and it is hardly strange that there are anomalies in the system but it seems to be more than that. Ranger Bonnie Blaford described having physically turned off a light from underneath and then coming back to find the light back on. The locks on all the doors were changed and a thorough search was conducted to see if someone might be living there. But no evidence of human habitation has been found except for shoes, bottles and litter left by workmen during the construction. The Memorial was completed in 1922.

For a time when the rangers led the flashlight tours they carried walkie-talkies, went in pairs and had a U.S. Park police officer tag along. The National Park Service may not believe in ghosts but they don't believe in taking chances either.

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There can be no doubt that the seas are rising—at the rather sensational rate of about a half inch per year. The direct cause of this appears to be the increased melting of sea ice in the Southern Hemisphere which has reduced the Antarctic ice pack by nearly one million square miles since the early 1970's, according to Dr. George J. Kukla and Joyce Gavin of the Lamont-Doherty Geological Observatory of Columbia University. They say that the edge of the summer ice pack has retreated about 140 miles since 1973. If this is evidence of a worldwide warming trend more and more ice can be expected to melt in Antarctica creating urgent problems for low-lying highly populated areas such as the coast of Florida, according to the Knight-Ridder newspapers.

The results, however, are mixed. Similar findings have not been documented for the Northern Hemisphere. Kukla and Gavin have found that spring and summer temperatures from Siberia to Northern Canada were nearly two degrees warmer during the 1970's than during the mid-1930's, which had previously been the warmest period of the 20th Century. But fall and winter temperatures over the same areas averaged 10 degrees colder than during the 1930's. And the ice cap around the North Pole does not seem to have changed much.

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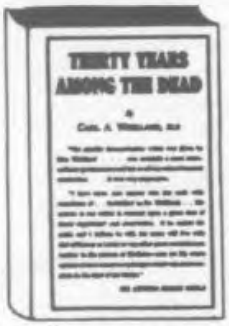
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WARMER OR COOLER?

ALL THIS adds up to uncertainty as to whether the earth is getting warmer or getting cooler. Those who see a warming trend are trying to find proof that it is due to the buildup of carbon dioxide to create a "greenhouse effect." Kukla himself sees no such unequivocal proof, although the increase in carbon dioxide over the years has been well documented.

But the problem is terribly complex. A U. S. satellite put into orbit two years ago has provided data which indicate the sun's energy output has dropped almost steadily since the Solar Maximum Mission Satellite was launched.

This information has been plotted by Richard C. Willson of California's Jet Propulsion Laboratory and he reports that although the output of energy from the sun decreased only one-tenth of one percent over 18 months, that certainly is enough to have affected our climate.

"This is a small change in the total energy output of the sun," Wilson says, "but it has great potential significance for the earth's fragile ecosystem."

∞

ICE AGES

A FURTHER example of the complexity of world climate changes and their causes has been offered by Michael B. McElroy of Harvard University. McElroy suggests that our atmosphere has a natural level of carbon dioxide that is regulated on a 10,000-year (more or less) cycle. This cycle is regulated by the amount of nitrogen in the ocean.

It is McElroy's theory that during ice ages more nitrogen is washed into the ocean because the coastal sediments in

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which it has been trapped are now exposed. As more of the nitrogen enters the seas they become more productive biologically and the flourishing marine plants take more and more carbon dioxide from the atmosphere, reducing the greenhouse effect, bringing on the ice age.

Eventually the cycle reverses itself for reasons not well understood and the ice sheets begin to recede. The carbon dioxide then builds up in the atmosphere, increasing the global warming, which continues until the oceans' microorganisms use up the available nitrogen, at which time the cycle is repeated.

A similar theory is advanced for phosphorus, another major nutrient. Scientists point out that it is probably not a coincidence that the intervals between ice ages are "remarkably similar" to the time it takes marine organisms to use up these key nutrients.

∞

MUD MURAL

THE FIRST decorated cave containing pre-Columbian pictorials ever to be found in the United States has been discovered in eastern Tennessee. Here, in a passage 350 feet long, eight to 10 feet wide and 12 feet high, is a unique collection of drawings etched into the mud walls, still moist after 700 years.

The cave was discovered by Walter Merrill, a U.S. Forest Service Ranger, who kept its location secret. Even now researchers will not disclose the location of the find; officials want to protect it from curiosity seekers and vandals.

News of the discovery spread rapidly through eastern Tennessee, however,

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and local cave explorers already have destroyed a protective gate and trenched the floor hunting for Indian tools and weapons.

The etchings were drawn into the soft mud walls with a stick or finger. They consist of abstract representations of faces, animals, people and unknown symbols. Crudely drawn turtles, woodpeckers, opossums and stick people are pictured, although a few are more complex and one is a naturalistic drawing of a dancing warrior.

The drawings were done, as dated from charcoal fragments found in the floor, between the 12th and 14th Centuries.

∞

ANOTHER CIVILIZATION

THE Maldives are a string of 1483 coral islands stretching for nearly 500 miles across the ocean southwest of India. Explorer Thor Heyerdahl, whose voyages from South America to Polynesia aboard the raft *Kon-Tiki* and across the Indian Ocean on the reed boat *Tigris* have won him international acclaim, reported late in 1982 that he had found traces of an advanced civilization that flourished in the Maldives 3500 years ago.

Only 202 of the 1483 coral Maldives are inhabited and the total population is only about 150,000. But how could the wreckage of a great civilization have gone unnoticed there all these years?

Heyerdahl explains that all evidence of former cultures was destroyed or buried by the islanders in accordance with Islamic religious taboos. Islam was introduced to the islands in A.D. 1153 and carving of images was strictly forbidden.

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Heyerdahl's main effort in all of his research is to seek evidence proving that ancient peoples could have traveled immense distances and reestablished themselves in unexpected locations.

In the Maldives he discovered a limestone temple to the sun-god rising above the landscape on the southern end of one of the many unexplored islands in the archipelago. He says the interior was filled with coral rubble to a height of 40 to 50 feet. Externally it looks like a stepped pyramid, resembling similar structures built in ancient Mesopotamia. On the south wall is a ceremonial ramp which also is reminiscent of Mesopotamian buildings. He also sees resemblances to the extinct Indus Valley civilizations. Examples of an ancient hieroglyphic script further support Heyerdahl's belief that he has discovered the remains of an advanced civilization.

∞

RADAR MAPS

IF YOU walk upon the great Arbain Desert in southern Egypt you see no trace of buried rivers or subsurface valleys. But radar studies made by the space shuttle *Columbia* penetrated the surface by as much as 16 feet and revealed a whole network of ancient rivers that once flowed through valleys as broad as the Valley of the Nile. With the help of these radar surface maps archaeologists can expect to find evidence of human occupation going back as far as 200,000 years, according to a report in the December 3, 1982, issue of *Science*. The Arbain Desert today is one of the most forbidding places on earth, but the radar studies



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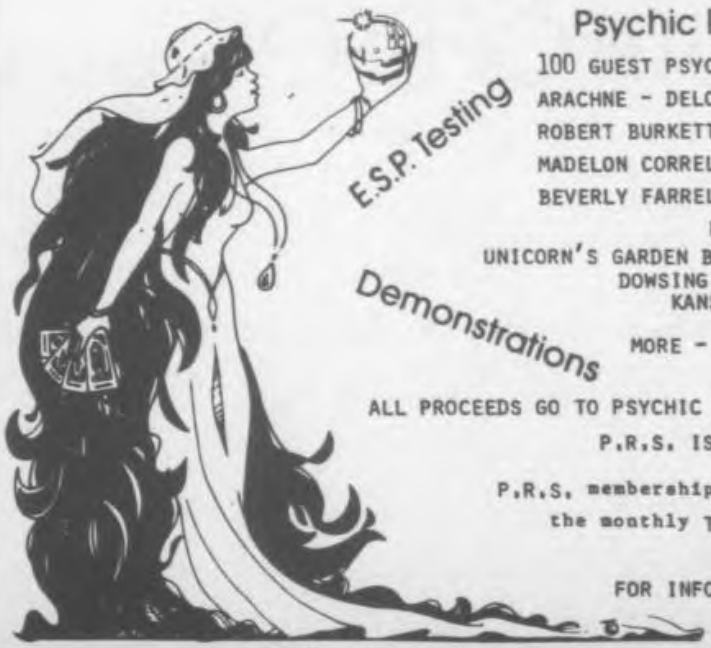
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make it possible to reconstruct its past cycles of climate and human habitation. People had to move out of the area about 5000 years ago when the climate became too dry to support them.

Hints of what may be discovered when archaeologists begin to explore the region are contained in reports from an American-Egyptian team of scientists headed by Prof. Lionel Simons of Duke University. Simons announced late in November 1982 that his team had found, in the bed of an ancient river in the Fayyum Desert, the fossils of whales, hippopotamuses, crocodiles, tortoises and fish. They also found petrified roots of trees and fruits, fossils of primates, giraffes and elephants. The ancient riverbed runs east to west, unlike the Nile which runs almost due north to south.

LEAD AND THE ROMANS

RECENTLY we discussed the probability that the Roman Empire fell because its population had been debilitated for centuries by lead poisoning. The Roman emperors, it has been proposed, almost invariably displayed the symptoms of the diseases created by lead poisoning, and it has even been suggested that lead caused many of the Roman males to become sterile so that the population declined.

Alan Cameron, a professor of Latin at Columbia University, in collaboration with Charlotte Innes, a reporter for *The Record* of Bergen, N. J., has published a letter in the June 14 *New York Times* contradicting this theory, which they call "preposterous" and "simplistic."

Lead poisoning, the letter states,

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produces numerous and painful symptoms which would have caused any sufferer to consult a doctor. Roman doctors, they continue, were well aware of the dangers of lead poisoning and Galen and Celsus prescribed antidotes. Various Roman authorities warned against a derivative of white lead which was widely used by women as a cosmetic and the danger of using lead for water pipes.

The letter quotes Trevor Hodge in the *American Journal of Archaeology* in 1981 as stating that Roman water was not left standing in tap-regulated pipes as it is in our society but was allowed to flow freely through the system, where it would not be so contaminated. In addition, the lead pipes became encrusted with calcium carbonate which insulated the water from contamination.

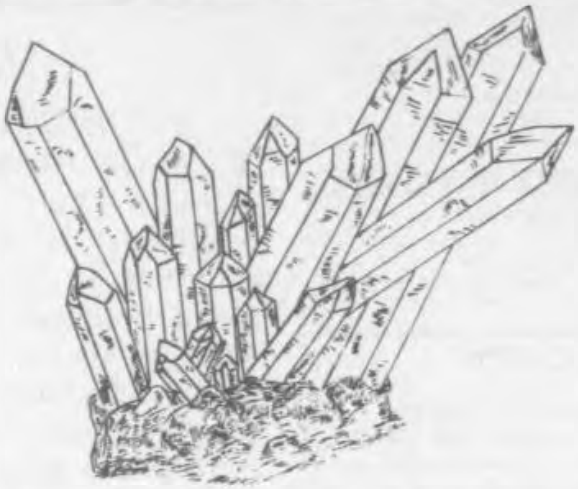
"The Roman Empire was the most enduring political system the world has ever seen," the letter concludes. "It was not maintained for more than half a millennium by anemic and colic-ridden men staggering around in an advanced state of lead poisoning of which they were ignorant and about which they certainly said nothing."

Naturally there was a prompt reaction.

Dr. Richard P. Wedeen, professor of medicine at the New Jersey Medical School, wrote, in a letter published by the *New York Times* on June 28, that it is highly likely that unrecognized lead poisoning existed in ancient Rome just as it exists in our own society today.

"Lead poisoning is unique among environmental toxicants in that it produces delayed insidious disease even in the absence of early acute symptoms," Dr. Wedeen wrote. "Modern

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physicians are as reluctant to believe that such a familiar poison could be a cause of ubiquitous disease as were their Roman predecessors."

∞

HUBBARD ALIVE!?!

L. RON Hubbard, the founder of the Church of Scientology and originator of Dianetics, is alive, according to Superior Court Judge David Hennigan of Riverside, Calif. Attempts are under way to have Hubbard declared dead or mentally incompetent but Judge Hennigan said that he has read a seven-page legal declaration from Hubbard saying he keeps his whereabouts secret because his life has been threatened.

"I am not a missing person," Hubbard said in the declaration. "I am in seclusion of my own choosing. My privacy is important to me, and I do not wish it or my affairs invaded."

Still, nobody has seen him!

∞

NEWS & NOTES

● Dr. Jay M. Sullivan, chief of cardiovascular disease at the University of Tennessee in Memphis, says it is possible to predict which young people will later have high blood pressure by counting the capillaries in their eyes. Those with few capillaries are likely to develop high blood pressure in later life.

● Last March 1982 a Chinese peasant cleaning a drainage ditch discovered a 2200-year-old bronze vessel filled with 44 pounds of gold coins and other artifacts.

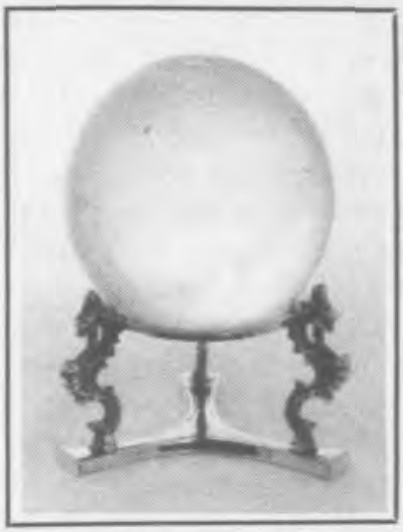


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GHOST TOWNS' HAPPY HAUNTS

Apparitions, phantom footsteps, disembodied voices and ghostly music are part of the daily experience of residents of two legendary Colorado mining towns.

By Chas S. Clifton

DESPITE a 90-year history of gold hunters' greed, labor strife, booms and busts, the ghosts of the twin Colorado mining towns of Cripple Creek and Victor are mostly a friendly lot, the residents say. One Victor man, Skip Phillips, swears his ghostly "caretaker" returned his wallet after he lost it in Denver, 100 miles away.

Cripple Creek hotel proprietor Robert Lays says his establishment's resident ghost never bothers guests but does like to light the table candles in the bar and dining room of the Palace Hotel late on Sunday nights. He blames the same ghost for leaving Palace Hotel lights burning in the winter when the hotel is closed and the electricity turned off.

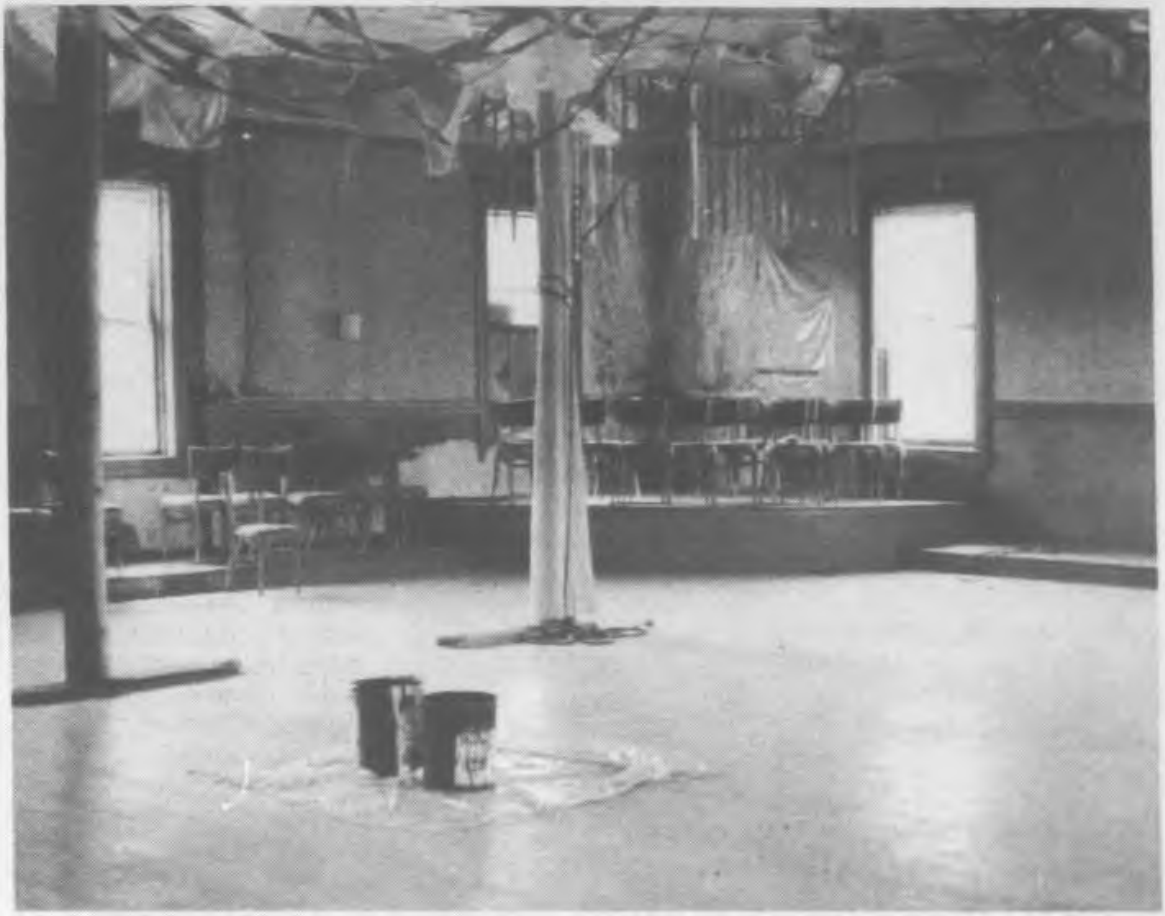
Katherine Hartz and her husband, owners of a Victorian-era commercial building nearby, say they also have had trouble with lights going on and off in a closed-up building—until they gave their ghost or ghosts a stern talking-to.

Astrologer Linda Goodman, author of *Sun Signs*, said what apparently was ghostly revelry kept her awake most of the first night she spent in a rented house in Cripple Creek. Nevertheless, she later bought and restored the house, which dates from the 1890's as do most of the buildings in the area.

Cripple Creek and Victor and other mining camps nearby had a combined population of more than 30,000 at the turn of the century. Now residents there



Cripple Creek businesswoman Katherine Hartz and husband Ken have had frequent encounters with female ghost "who has never hurt or frightened anybody."



The third floor of Cripple Creek's Fairley-Lampman building, constructed in 1896, is site of considerable ghostly activity. From this ballroom, once used by a fraternal order, numerous persons have heard voices talking and people dancing.

number only in the hundreds. Tourism has replaced mining as the economic mainstay, although a handful of gold mines still operate. While surrounding settlements such as Independence, Midway and Anaconda are "ghost towns" in the common use of the term, people in Cripple Creek and Victor do not exploit their ghosts for gain.

When I visited the district in the spring of 1982 as a newspaper reporter gathering information for a series of articles on haunted buildings, however, I found the residents were encountering their discarnate neighbors almost daily.

If one building in the area is more haunted than the others, it is probably the Fairley-Lampman Building, a three-story brick structure built in 1896 after two disastrous fires leveled much of Cripple Creek.

Noted western artist Charles Frizzell, who now lives in Victor six miles away, ran an art gallery in the building in the late 1960's. "That was during the good old hippie days and a lot of people coming through town were looking for a place to 'crash' for the night," Frizzell said.

The Frizzells used only a small part of the upper two floors, which had been designed as offices, so they sometimes let casual visitors sleep in vacant rooms. "The crashers would only stay one night



Skip Phillips, who restores old buildings in Victor-Cripple Creek area, says he's on good terms with ghost of turn-of-century landlady.

because of the noises and voices," Charles said.

Many of the mysterious noises came from a third-floor ballroom which once had been used by a vanished fraternal order. The Frizzells and other recent tenants report having heard people talking and dancing in the ballroom. The Frizzells tried to keep the twin doors on the stairway from the second to the third floor closed but it was impossible; someone or something wanted them open.

"We would tie them shut with a twisted coat hanger because we couldn't lock them," Frizzell said. "We could go downstairs knowing there was no one upstairs, but then we'd come back to find the hanger untied and the doors standing open."

It remained for the building's owners, Katherine and Ken Hartz of Denver, to make a "pact" with its ghost. Mrs.



Tom Downing, Cripple Creek shop owner, and Mrs. Hartz saw dark-suited apparitions chatting in a corner of the Fairley-Lampman building.

Hartz, who manages the Sarsaparilla Saloon, an ice cream parlor and gift shop in the building, had her first encounter on the same stairway to the third floor in the fall of 1968 when she was preparing to close up the building for the winter.

"I was walking down the hall on the second floor," she recalled. "As I walked I heard the sounds of someone walking upstairs in high heels right above me. I realized that whoever it was had to be walking through the walls upstairs."

When she started upstairs to investigate, she said she met an apparition on the stairs. "I said, 'Well, hello!' Like telepathy, I got a hello back."

At this point, she said she told the ghost, "You are welcome to stay in this building as long as you protect it and take care of it and as long as you're here only for good."

The apparition looked like a woman in her late 20's or early 30's, a tall good-looking brunette, with her hair pinned up in a turn-of-the-century "Gibson Girl" roll, wearing a white shirtwaist, an ankle-length dark brown print skirt and high-heeled boots.

"Everyone calls her Meg, Maggie, Margaret, Jo—some form of Margaret. It's done almost automatically, before they realize what they're doing," Mrs. Hartz said.

The Hartzes had their first such encounter when they were new to the building. Later when they called in a contractor to look at it he showed them that a hallway once ran from the



Second floor of Fairley-Lampman building long ago housed offices used by doctors and chiropractors. Current tenants report sounds of manual typewriters and scent of rose perfume.

ballroom to the stairs—the way the footsteps had seemed to travel.

Members of the Hartz family, employees and the building's other commercial tenants have reported hearing their names called, hearing music—a concertina and snatches of old-fashioned songs. They heard the clackety-clack of a manual typewriter on the second floor and smelled rose-scented perfume. They speculate that "Maggie" was somehow connected with one of the second-floor offices, most of them used by doctors and chiropractors.

"The building feels good," Mrs. Hartz said. "You never feel scared of it. She [Maggie] has never hurt or frightened anybody."

Ironically, Mrs. Hartz and Tom Downing, whose craft shop occupied part of the ground floor, were observers a few years back when some friends tried to contact the ghost by using a Ouija Board in the center of the ballroom. She said the two of them, who were sitting some feet away, both independently saw a group of men in dark clothes "chatting" in a far corner but the group bent over the Ouija board never looked up.

There was a bit of a problem in the 1970's when the Hartzes started to receive $4.00 and $5.00 electric bills for the building, which was supposed to be empty. At the same time, the police chief wanted to know who was in the building, while a shopkeeper across the street also said he saw lights on upstairs in the evenings.

Mrs. Hartz said she and her husband checked to see if they had squatters in the building but nothing appeared unlocked or disturbed. And the main electric switch was off. Then, Mrs. Hartz said, she made an announcement, "Maggie, quit wasting electricity. Go to bed before dark."

After that, she said, there were no more reports of lights on in the winter.

* * *

The lights have gone on mysteriously in Cripple Creek's Palace Hotel as well, during the winter when it has been closed for the season.

"We heard there was a ghost when we bought the place," said Robert Lays, whose parents purchased the hotel in February 1976. "And four years ago I finally decided that without a shadow of a doubt there is a ghost. And I consider myself an extrarational person."

As hotel manager, Lays was working alone upstairs one Sunday evening in October after the Palace had closed for the season. "I walked into the bar and there was a burning candle from one of the tables sitting in the middle of the bar," he said. Since then candles have been lit mysteriously in the bar or on one of two dining room tables, usually on Sundays.

Lays said he "saw" the ghost whom he identifies with Kitty Chambers, a former owner of the hotel, on a Sunday night. Actually it was around 3:00 A.M. Monday. He was shampooing the lobby carpet as part of a midsummer cleanup when "I got a weird feeling of being watched. I don't get these feelings often. Then I heard a loud crash. I shut off the machine and looked around."

He said he saw an apparition of a woman in the lobby. Her hair was streaming down and she wore a long nightgown with puffy sleeves. Lays said he has since researched the life of Kitty Chambers, who owned the Palace Hotel

jointly with her husband Dr. W. H. Chambers.

"She died in 1908 in room Number 3," Lays said. "As yet we don't know how she died, but Dr. Chambers owned the hotel until 1928."

Other manifestations in the Palace include footsteps in empty hallways and people outside the building have repeatedly reported seeing lights in Room 3, or a figure in the window, when the hotel was closed for the winter.

"Two times guests have reported finding the sheets mysteriously turned down on their beds," Lays said.

And there is the matter of the room keys—especially those for Room 9, which are especially slippery, prone to vanish and reappear mysteriously.

"The first 13 days we were open we had six keys for Room 9 disappear and none came back," Lays said. Yet another time when he was searching in the key box, a key bounced off the reception counter stool and landed on the floor. It was a key to Room 9.

* * *

Skip Phillips, a Victor resident who restores old houses and buildings, believes he has a discarnate "caretaker" in a two-story building on the town's main street. It doesn't bother him. "I love my ghosts," he said.

He identifies the "presence" as Mrs. T. F. Dunn, late widow of a turn-of-the-century undertaker whose business was located on the ground floor. Mrs. Dunn survived her husband by some years and ran a boardinghouse on the second floor, which Phillips has restored and divided into apartments, one of which he and his wife occupy.

"I've never seen her but I've felt her. It's an old joke—until it happens!" Phillips said. "She's never hassled us but anything we want for the building, we get."

For instance, he had wanted a particular piece of stained glass he saw for sale but felt he couldn't afford it then. Later its owner walked in and offered to swap it for some work on a building he owned.

Phillips says an earlier tenant upstairs also saw a woman dressed in black leaning over his bed. Doors open themselves and ghostly footsteps are heard in the building.

Like all good landladies "Mrs. Dunn" is watchful of food. "She hides food. We don't know where it goes," he said. "Homemade bread will just disappear. Once my wife baked cookies. We put them in the truck, shut and locked it. We drove to Denver and they were gone."

Phillips gives credit to "Mrs. Dunn," however, for returning his lost wallet. While visiting friends in Denver, he took the wallet from his pants pocket, in front of witnesses, to check the amount of cash he had. Later he missed the wallet and no amount of searching in all the places he'd visited turned it up.

"We came home [to Victor] and there lay the wallet in the middle of the floor!"

* * *

Astrologer Linda Goodman believes the apparent concentration of ghosts in the Cripple Creek-Victor area may be related to the intense emotions generated by the search for gold.

"Intense emotion makes a place a magnetic power point, whether it's joy or spiritual emotion as at Lourdes," she said. "The intense emotion in a gold-

mining town is lust. And greed—you can feel their intense greed!" But now, she said, the area is attracting more "souls who are for love and peace."

When Goodman first moved to Cripple Creek about 12 years ago, however, she had a rough first night. Not only was the quiet deafening to a longtime resident of New York City, but the two-story brick house, built in the 1890's in New York brownstone style by a successful merchant, generated some noises of its own.

"I kept being awakened by the sounds of music—people singing and talking, a man and a woman singing duets."

She thought her landlord had left a radio on, she said, so she checked the laundry room, the basement, the kitchen, the upstairs . . . but the sounds always seemed to come from somewhere else.

"I was getting aggravated," she said. "I even went outside to see if the neighbors had a TV or stereo set on."

They didn't.

"On my honor before God," she said, "when I went to sleep I had to put a pillow over my head to muffle the sound."

Since then, Goodman and house-guests have heard mysterious talking, laughing and music "maybe six times."

"At least a dozen people have heard a baby crying in the middle of the night," she said.

One guest reported seeing an apparition of a man in a military uniform in the living room. Goodman says she has learned the house was used earlier in the century as a brothel, as well as a private residence and a mining company office.

There are other residents of Cripple Creek and Victor who feel they're "never alone" in their old houses. As one resident put it, after describing a series of mysterious noises and apparitions in her house, "You just learn to live with it. I don't want to move—I love the old house."

Only once did I encounter a case in which someone got so annoyed he tried to "lay" the ghost, and after a time the manifestations ceased.

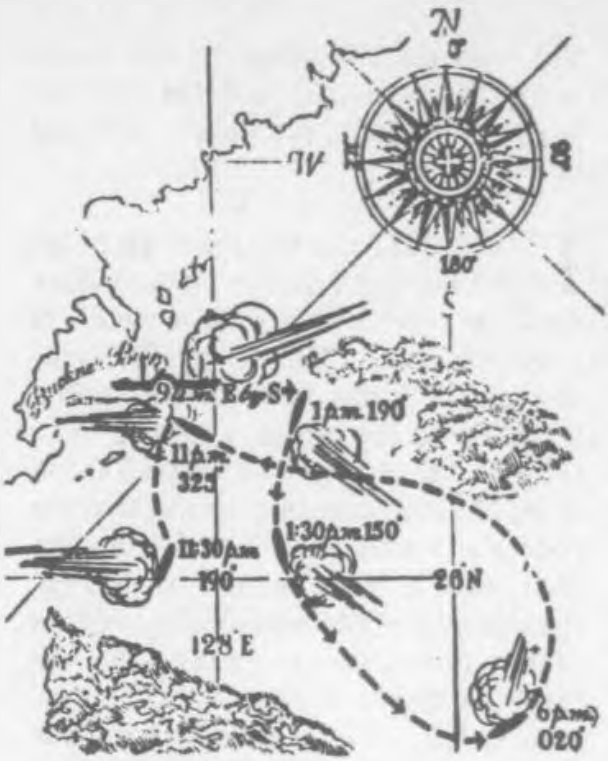
The "classical ghost theory" presumes all ghosts are unhappy trapped souls or personality fragments; yet some of the people in the area feel looked after by their haunts. Katherine Hartz tells how young family friends and employees staying in the Fairley-Lampman building were "tucked into bed" by a ghostly presence that moved the bedclothes while a light breeze was felt on their faces.

"It's always comforting," she said.



TOBACCO: A DEVILISH ADDICTION

ONE OF Christopher Columbus' lieutenants, Rodrigo de Jerez, is generally credited as the first European to smoke a cigar—and he was also the first to be persecuted for the habit. Shortly after his return to Madrid the luckless Rodrigo was strolling down the promenade smoking and exhaling the smoke through his nose. He was arrested and the Spanish Inquisition reasoned that any man who could blow smoke through his nose must be in league with the devil. He was sentenced to seven years in prison.—*Paul Steiner.*



WHAT SAVED THE SHIP?

"The thought of what happened sends chills down my spine. No rational explanation exists."

By Robert Esson Rew, Jr.

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WE WERE part of a rather large convoy approaching Okinawa at dawn on Sunday, September 16, 1945. It was getting rough, the rain was increasing and it was hard to see. Consequently there was a good deal of jockeying about by ships trying to enter Buckner Bay and at the same time keep clear of each other.

At eight o'clock I found the entrance to the bay. I found it because everyone else began steaming out! It looked like a general sortie. Around 8:30 we intercepted a message which showed that all ships in the bay had been ordered to leave, go south around the island and steam westward to avoid a typhoon. The typhoon had been expected, but a day later and some 200 miles to the east.

I kept the men going, taking down awnings, lashing things on deck and so on. Meanwhile I spun round and headed out to sea, bearing a little south of east to avoid tangling with the main gang in the low visibility. I felt in my bones that the typhoon was a lot nearer than it should be. I intended to turn south at 1:00 P.M. and west at 5:00 P.M. This course would carry me well clear of the southern tip of the island. I didn't relish having even the outer fringe of a typhoon pushing me toward the beach.

By 10:30 it was evident that this "outer fringe" was some fringe. The waves got larger and larger, the wind stronger and stronger. Lord knows where all the other ships of the old convoy had got to by this time. The one ship in sight was the hospital ship *Comfort*—and I saw her only occasionally.

The wind and sea were then shifting

so that we should be in the trough if we held as we were. So at 1:00 P.M. I started to turn. It was quite a struggle but we got around to 190 degrees (10 points west of south) after about 20 minutes. Just about then we made out the *Comfort*'s light calling us. He asked us what we were heading. I told him 190. His reply sounded sort of wistful saying he was heading 150 (about south-southeast) and couldn't turn any farther. The weather closed down on us and we didn't get the rest of his message. In fact we never sighted him again.

But I guess he'd been trying to say he'd be just as glad if someone stuck around. The waves were beginning to get high; from the bridge I frequently couldn't see over the top of the nearest one. So I fought my way back to the left to 150 degrees to parallel the *Comfort*'s heading. This put the wind and sea a little forward of the port beam. A ship rides easiest in this position.

The reason I had been able to turn better than the *Comfort* was that, like a liner, she has high sides and a tall superstructure exposed to the wind. My ship, *U.S.S. Beagle*, full of cargo, was not more than six feet above the waterline amidships, though somewhat more at bow and stern. Nor had we a large superstructure.

All afternoon the weather got worse and worse. I was beginning to feel rather tired, having been up about 30 hours and almost continuously on the bridge. About three o'clock I said to myself, this must be the height of the typhoon and we must be right in the center of it. I ordered the men off the decks and all the men who lived in the after deckhouse to go amidships and stay there. An hour later nobody could use the main deck because the seas swept across it constantly and the men aft would have been practically stranded there.

* * *

I THOUGHT this was the worst of the storm because I couldn't believe there could be anything worse. The wind was indescribable. The frightful seas towered over the tops of the masts. Standing on the bridge, I seemed to be riding a canoe instead of a 14,000-ton ship. The only consolation was that she rode the waves quite well, rising on each, without much tendency to burrow. But the high winds were causing the tops of the mountains to break, and the breaking crests crashed over the bow unmercifully. With each wave hundreds of tons of water came roaring down the forecastle and fetched up with a sickening thud against the midships' structure.

All this while, of course, we were suffering damage. The port running light simply disappeared. Then 15 drums of lubricating oil and gasoline broke loose and crashed about on the afterdeck. They couldn't be secured or thrown overside; nobody could get near them. Most of them were quickly punctured and there was oil and gasoline all over the place. Fortunately this was swept away by the sea as fast as it leaked out.

Every few minutes some new calamity would be reported to me—a life raft carried away, a boat stove in, the halyards blown off the signal yardarm. The crew wondered that I seemed unconcerned about these things. The reason was that I was 50 times more worried about the weather, the wheel and the engines. For all I cared, even the

stack could blow away so long as the *ship* survived.

The radiotelephone loudspeaker didn't help one's confidence any. Ships all around calling for help when there wasn't any help and there couldn't be until the storm ended. "I am adrift, out of control; estimate my position to be . . . . " "I am on the rocks and breaking up, am abandoning ship." "Please send assistance if at all possible." It was pitiful. Mostly these were little ships—minesweepers and such. It is incomprehensible to me how any of them survived.

I'd racked my brains to recall all I knew about the behavior patterns of typhoons and had been waiting for the wind to back around from east toward northeast. I couldn't forget that Okinawa was right behind me (to the westward) and that the storm was trying to push me back onto it. I steamed southeasterly as long as I could, even though this was the direction of the very center, hoping to get south of the island. When the wind did back to the northward I would have to follow it, to keep heading into the seas.

* * *

ABOUT four o'clock the wind, as expected, started slowly backing and incredibly blew even harder. By six or thereabouts the wind was in the north and we had followed it around so that we were heading northerly. The outlook was just stupefying. I couldn't see the water. So much of it was flying through the air that there wasn't any water surface visible. I couldn't see the forecastle deck. Only the tops of the bulwarks would show occasionally, to indicate that the main deck wasn't completely submerged. Our No. 1 mast is about 40 feet forward of the bridge. I seldom saw it all evening.

I think it was a little after six when the helmsman said, "Captain, the wheel is acting funny—I can't hold the course." My heart sank. Lieutenant Ogden (the ship's executive officer) was with me on the bridge at the time; he started down to the engine room right away to get a machinist's mate and crawl aft through the shaft tunnel and up the ladder to the steering engine room.

I hung on to a stanchion and prayed. I'm not one to trumpet much about "answers to prayers" and "miracles" and such. But some fairly impossible things took place.

About 10 minutes after Ogden left, the helmsman said, "Captain, when I hold the wheel over hard right we swing over to about 015 and then back to about 025." That meant we could hold to an average course of about 020 (north-northeast). I was thankful for that.

After a long time Ogden came back. He reported that the steering engine room was flooded with water up to his

ABOUT THE AUTHOR

LT. COMDR. Robert Esson Rew, Jr., graduate of Yale and of Harvard Law School, served three years on various cruisers, then was given command of the *U.S.S. Beagle* just before she was commissioned in October 1943.

The *Beagle* was a large armed supply ship—14,000 tons, 29-foot draft—with a complement of about 80 officers and men. For work at Iwo Jima under heavy fire, she earned the navy's prized commendation: "Well Done."

This remarkable account of a ship's battle for life against a Pacific typhoon is slightly condensed from two letters Lieutenant Commander Rew wrote to his parents.

hips. A deck ventilator had carried away and water was pouring in on every wave. The rudder engine was jammed. The water was up to the cylinders and the pistons could have no lubrication. The gear teeth were jammed with pieces of wood and other debris. The rudder was stuck, he said, just about midway. I told him it must move some, because we were able to maneuver to some extent. In fact, it must have moved several times while he was down there. He said it never budged once. I could see he thought I was nuts—until he watched the compass awhile.

We sent a repair party back to the steering engine room to blank off the ventilator so no more water would get in—or at least less of it. What's more, those heroes actually managed to do it.

* * *

I DON'T know how to describe the weather. The waves were giants 60 to 80 feet high. Some of the men were positively terrified by what they saw at six o'clock in the evening. But by eight it came on to blow about twice as hard. I had no way to measure it but by the sound. The noise it made in the rigging was something to remember. The shrouds just yelled.

Of course the barometer had been falling. By the middle of the afternoon it was cascading at the rate of 12 to 14 points an hour. It made my eyes bulge to see the readings.

It must have been about eight o'clock when the lifeboats on the port side were stove in. Far more incomprehensible was how wind and water could have twisted the davits like pretzels.

About 9:30 Ogden relieved me. I could scarcely stand any longer and I tumbled onto my bunk and slept. But he called me at 10:30 because the weather was worse. After that I stayed up. That nap refreshed me considerably but my legs hurt from flexing and swaying to keep my feet for so many hours. The weather was worse, all right. The wind held to its peak force for seven hours—8:00 P.M. to 3:00 A.M.—but I don't remember being impressed. I guess I was too worried about the rudder.

The wind kept backing around. Each time we got the ship's head around somehow to keep that wind on the port bow. And each time we were able to stop the swing before it got too far. By 11 o'clock we were heading northwest when all of a sudden we saw a glow of light on the starboard bow. Oh, how my heart thumped! If it was a ship it was all right. If it was Okinawa we were in a tight spot, being blown right toward it. We signaled and the lack of response showed it must be a light on shore. Of course, we knew the shore had to be in that direction but it was a heartbreaker to find it so near.

I resorted to more prayer and then announced we would turn around and head south, with the wind on the starboard beam. Ogden thought I was delirious. Anyhow, I ordered the wheel put over. And by golly, around she came! Ogden's face was as white as a sheet when we stepped into the chartroom to celebrate with a cigarette. I told him to go get some rest and he stumbled off. We settled on course 190 (a little west of south), as nice as you please. Before one o'clock we lost the light on shore, which showed that we were successfully moving southward.

* * *

EVERYBODY had been wearing his life jacket since afternoon; nobody

needed to be told to put it on. I was the only man without one. I wanted to wear it in the worst way but I never had been in the habit of wearing one at any time and if I put it on now the word would have spread like prairie fire that at last the "old man" was scared. How is a skipper to look confident and assured if he goes about all dressed up to abandon ship? So I compromised by taking the jacket out of its rack and putting it on a chair just inside my office.

About three o'clock Monday morning (September 17) the storm began to moderate and after eight o'clock it became possible to get about the ship. There was damage inside on every deck except the bridge deck. For instance, the wind blew in a two-inch oak door by tearing out frame and all.

Work started at once to clear the water out of the steering engine room. About noon it was possible to go down and take a good look around. We hadn't even attempted to steer anymore after the storm moderated.

Examination confirmed not only the fact that the gear teeth in the steering machinery were jammed but also that the telemotor system was out of commission. It was physically impossible to cause the rudder to turn by turning the wheel on the bridge! But all through the most frightful night of our lives the ship was under control. None of us has been able to offer a rational explanation. There just isn't any. It's so incomprehensible that chills go up and down the back of my neck whenever I think of it.

About 2:00 P.M. we had the steering engine running but because the telemotor system was completely carried away we had to steer from the wheel on the after deckhouse. When we got a position from the sun we headed back toward Okinawa and arrived off Buckner Bay in the morning (Tuesday, September 18).

The ship runs. The cargo is intact. Nobody was lost or seriously hurt. But the ship cannot go to sea again until a lot of repairs are made.

I'm dog-tired and I ache in every joint from swinging and swaying and grabbing onto things to keep on my feet.

It has proved most difficult to write the ship's log for the watches of that dreadful night. If you write the fact: "At 2338 (11:38 P.M.) the steering engine failed," how are you going to square it with subsequent entries recording how you steered new courses? I made an exhaustive investigation, hoping to get some explanation that would be rational. The investigation only corroborated all the circumstances. So there is nothing I can do except record the irreconcilable facts in as conservative a manner as possible. When the impossible happens, it deserves to be recorded, if only by inference, and if only in the log of one of the obscure ships of the United States Navy. Fortunately, nobody, in all probability, ever will read the log of the *U.S.S. Beagle* once it is filed away, and none of us will have to explain.

But I would just like to say that those of us who realize what happened are unutterably thankful. We owe our lives to this thing which couldn't happen but did.

THE NEW *MEDICINE MEN*

A quiet revolution is occurring in Western medicine as orthodox physicians learn the benefits of "alternative" healing.

By Robin Monro
Reprinted with permission from *New Scientist*
Photographs courtesy Camera Press

WESTERN medicine, rooted in science and practiced by people with authentic medical degrees, is only one of many systems of healing. The others, collectively categorized as "alternative medicine," "fringe medicine" and "natural therapeutics," have sometimes been ignored by orthodox Western medical practitioners and sometimes derided. But interest is growing in alternative systems, both among patients and lay healers, who have found unorthodox methods helpful, and among physicians and scientists, who are beginning to find that other systems have something to offer.



In China acupuncture has been used to treat a wide range of diseases for thousands of years — but in the West it was largely ignored until the late 20th Century.



Feeling the power of the Lord, a woman reels backward during Kathryn Kuhlman service. Kuhlman's healing ministry is recognized around the world. She did not practice laying on of hands or prayer for the sick but allowed her mind and body to be filled with the power of the Holy Spirit which effected cures.

Scientists and lay practitioners alike must recognize that the terms and concepts used in alternative systems of medicine may have no exact equivalent in Western medicine and to some extent must be seen as metaphors; and that standard ways of assessing therapy, notably by the double-blind controlled trial, may not be applicable to many alternative systems. Aware of these caveats and keeping an open mind, I believe that alternative systems of healing, which I prefer to call "complementary medicine," should and will operate in partnership with conventional medicine.

Complementary medical practices fall roughly into the following categories:

(1) diet and fasting,

(2) "remedies" (herbalism, homeopathy),

(3) balneology (water or mud baths),

(4) manipulation (chiropractic, massage, osteopathy),

(5) exercises and posture (hatha yoga, T'ai Chi, the Alexander Technique),

(6) acupuncture,

(7) hypnotherapy,

(8) "healing" (laying on of hands, meditation, prayer).

Many complementary practitioners use combinations of these disciplines

and despite their apparent diversity, most of these practices have certain features in common. They are generally based on the belief that health is the result of a harmonious whole. The word "health" has the same root as "whole" and "holy," the German words *heil* and *heilig* meaning, respectively, "being healthy and complete" and "holy." So complementary medicine looks for the healing of the whole individual: the different parts of the body as they interact with one another, the mind-body as an integral system, the harmony of the individual with his or her surroundings and the harmony of the universe at large. In practice, complementary medicine helps individuals to become sensitive to their own systems and surroundings and to find fitting new life-styles. It acts at both psychological and physical levels and involves active effort on the part of the patient.

Conventional medicine, by contrast, has tended to emphasize the treatment of specific physical lesions by drugs and surgery with a minimum of conscious involvement on the part of patients. Some doctors, however, have recognized the two-way interaction between mental states and disease processes and behavioral approaches are becoming increasingly popular. This is partly because surgery and drugs have not succeeded in banishing such "diseases of civilization" as cancer, degenerative diseases of the cardiovascular, respiratory and other systems, and allergies and there is a growing realization that many of these diseases are intimately related to life-styles and attitudes. Also, advances in neurophysiology and medical technology are reducing the gap between physiochemical and behavioral approaches. Such developments are paving the way for rapprochement between conventional and complementary medicine.

Most forms of complementary medicine are framed in terms of traditional medical systems from other cultures. Accordingly, their conceptual frameworks lack a common basis for comparison with those of modern Western medicine. And it is now widely recognized (see Thomas Kuhn's *The Structure of Scientific Revolutions*) that scientists, like other thinkers, tend to get stuck in particular conceptual frameworks and hence to be blind to possible alternatives. Such dogmatic tendencies are often strengthened by social and economic factors. In a profession like medicine this is especially apparent because it stretches over the whole spectrum of human activities. At the research and professional level, scientists and doctors have vested interests in their forms of knowledge and expertise. At the governmental level, administration and whole health care systems become geared to particular approaches. At the industrial level, pharmaceutical and other biomedical enterprises do all they can to promote their products. At the personal level, doctors and their patients become conditioned to particular forms of treatment. It is not surprising that for many decades conventional medicine has strongly resisted complementary medicine.

Science springs ultimately from the human urge for truth and dogmatism eventually gives way under this impetus. Revolutions occur from time to time in nearly every field of science and I believe that such a revolution is now occurring in medicine, largely through the impact

of complementary medicine.

* * *

BECAUSE complementary medicine has not been acknowledged by conventional medicine or by governments, until recently relatively little systematic information has been available about its impact on society. To gather such information, Stephen Fulder and I were provided with funds by the Threshold Foundation for an 18-month survey of scientific, social, educational and legal aspects of complementary medicine.

As we outlined in our report, *The Status of Complementary Medicine in the United Kingdom* (Threshold Foundation, 7 Regency Terrace, London SW7, England), there are an estimated 7800 full- and part-time professional complementary therapists in the United Kingdom, a number equivalent to 28 percent of the number of doctors in general practice. Of these therapists 4100 are practicing members of professional bodies. In addition, an estimated 20,000 people practice "healing" of one kind or another.

The number of therapists who belong to professional bodies in the U.K. is increasing by 12 percent a year, which is more than five times the rate of increase of medical doctors. Despite the increase in numbers of complementary therapists and their high fees, demand continues to outstrip supply and many therapists have long waiting lists.

The 54 separate professional complementary medicine associations in the U.K. vary from small groups and societies to large, respected, authoritative organizations. In addition there are 44 colleges, 11 of which offer full-time courses of at least three years' duration. Complementary medicine is used most by better-educated people—which dispels the idea that it is "unscientific" and used only by the uncritical. Furthermore, about 10 percent of clients consulting complementary practitioners are referred by doctors or paramedics. Complementary medicine is a major social movement.

The rift between conventional and complementary medicine has had many harmful effects. It has inhibited doctors from recognizing practices that do work. It has polarized popular opinion to such an extent that sick people tend to use *only* conventional medicine *or* complementary medicine, thus failing to reap the benefits of combined knowledge. Because most forms of complementary medicine are not officially recognized, social controls on professional standards, appropriate to health professions, have been largely absent. As a result many of its practitioners are of relatively low quality. This can be positively dangerous, if only because such practitioners may not recognize a serious illness. Finally, the rift between conventional and complementary medicine has slowed down scientific research into the latter's practices.

Much of conventional medicine has its roots in traditional medicine. For instance, smallpox vaccination was being used centuries before Edward Jenner "discovered" it and many modern drugs (such as atropine, digitalis and reserpine) have been derived from folk remedies. Systematic research can extend and refine traditional and anecdotal knowledge. Improvements in smallpox vaccinations, starting with Jenner, have led to the worldwide eradication of this disease. Molds were used as antiseptics

long before the discovery of antibiotics but modern pharmacology has vastly extended their utility by analyzing their active products, producing these in large amounts and varying their structures.

Large areas of conventional medicine thus represent particular aspects of traditional medicine systematically developed and extended. In some of these areas the traditional heritage is openly acknowledged and utilized. For instance, anthropological and ethnobotanical field studies on drugs used by traditional societies are backed by the World Health Organization and by large pharmaceutical corporations. But some aspects of traditional medicine have received more attention than others and it is reasonable to suppose that at least some of the neglected aspects embody knowledge of potential value.

Acupuncture, for example, has been practiced in China for thousands of years and has been known to the West since the 17th Century. Sir William Osler, one of the most respected medical practitioners of the early 20th Century, recommended it as the best means to reduce lumbago pain. But largely because the drug approach rose to dominance, conventional medicine almost completely ignored acupuncture throughout the mid-20th Century. Then, with China's increasing impact on the Soviet bloc and on the West, interest blossomed.

Acupuncture conceives of a kind of "bioenergy" flowing along channels in the body which can be manipulated at particular points on those channels (by needles, heat or pressure). Western science has no corresponding concept and much confusion has resulted from the naive equating of this "energy" with concepts of physiology (such as nerve impulses) and physics (heat, electricity, electromagnetic radiation). Such confusion on the one hand has led many scientists and doctors to reject acupuncture as a foreign superstition, while on the other it has led lay people to reject modern biomedical science as blinkered and dogmatic.

In the past 10 years physiological and pharmacological laboratories around the world have done a lot of research on acupuncture. The discovery that acupuncture could replace anaesthetics in major surgery attracted the attention of biomedical scientists in the early 1970's. In the 1950's Ronald Melzack and Patrick Wall proposed the gate theory of pain which held that the nerve impulses conveying the sensation of pain to the brain could be actively blocked by nerves in the spinal cord. This theory opened the way for Western physiologists to recognize that the anaesthetic effect of acupuncture might at least be possible. The subsequent discovery of the endorphins and encephalins, hormones in the brain that act like morphine and thus function as a natural analgesic, and their implications for acupuncture provided further theoretical explanation for its efficacy.

Many doctors and scientists now recognize that acupuncture can be valuable in treating pain and this has led to interesting new applications which bring together traditional acupuncture and modern conventional medicine, as in electroacupuncture and the combining of acupuncture analgesia with anaesthetics for major surgery.

Many conventional doctors and scientists, however, are still reluctant to accept that acupuncture can have therapeutic as well as analgesic effects—partly because

there is as yet little theoretical explanation of how acupuncture could exert therapeutic—as opposed to analgesic—action.

The scientific investigation of therapeutic effects of acupuncture—and most other forms of complementary medicine—raises difficult methodological problems. The model for much contemporary medical research is the double-blind trial in which neither the patient nor the person administering the treatment knows what the treatment is; controls (such as sugar pills) are always included. The purpose is to determine which treatments produce effects over and above placebo levels. This is necessary because the psychological action on many bodily processes can be so great that even a sugar pill can have striking therapeutic effects if the person believes it will.

While the double-blind trial is well suited to testing conventional drugs, it often cannot be applied to complementary therapies. For instance, the acupuncturist must establish a close link with the patient during treatment and the therapist must know which points he is needling and possibly modify them as the patient's responses change. Most complementary therapies act largely in the domain between the psychological and the physical so that placebo-type effects, involving conscious mental participation, are often part of the treatment. To eliminate this, as in double-blind trials, would in many cases render the therapy impotent.

This is not to say that complementary therapies act *only* at the psychological level. Anyone who has experienced acupuncture or other complementary therapies will agree on this. The problem for the research scientist is to devise methodologies that can detect and receive the different modes of action of a therapy without distorting it. This may be difficult but I believe it is possible. For instance, the electroencephalograph patterns ("brain waves") of people undergoing acupuncture analgesia are quite different from those of people put into analgesic states through hypnotic suggestion. Pharmacological studies also indicate that these two forms of complementary therapy act through different pathways.

Osteopathy and chiropractic are closely related and work through manipulation of the spine and in some cases other joints. Large numbers of lay people with back disorders resort to them, often after having tried conventional medicine unsuccessfully. I know dozens of people who attest to their effectiveness. But the medical profession in many countries has been reluctant to recognize them. Again, part of the reason for this reluctance is that little is known, in terms of conventional anatomy, of the physical basis of back pain. Accordingly, assessment of results must rely largely on subjective reports; the subjective experience of back pain varies greatly from person to person and is much influenced by mental states (and hence placebo effects).

Osteopaths and chiropractors believe that their methods are therapeutic for a variety of disorders besides back pain. Agreeing with several other complementary therapies, they consider that the spine plays a central role in the link between mental and bodily states. Admittedly this is a difficult field for research, as acupuncture is, but the time is ripe for active scientific investigation.

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Then there is yoga. Many people throughout the world practice it daily. The most common form entails a range of postures and breathing exercises which stretch, relax and vitalize body and mind. Many persons believe yoga has helped cure, manage and prevent a wide range of disorders. Research into the therapeutic effectiveness of yoga faces problems similar to those we have noted and the inappropriateness of the double-blind trial is even more obvious. One could not do an exercise without knowing which one it was—especially as active mental involvement is needed if the exercise is to be effective!

Despite such problems, a growing body of scientific evidence attests that yoga can influence nearly all the physiological systems of the human organism and that it has therapeutic effects on a wide range of disorders. Yoga also highlights the need for investigating the preventive as well as the curative effects of complementary therapies. Long-term trials and epidemiological studies will be needed.

It might appear that conventional medicine will slowly "swallow up" complementary medicine as the underlying physiological mechanisms come to be elucidated. However, in the process of research the conceptual framework of conventional medicine may well undergo significant revolutions (as has happened with pain theory). At the practical level, I believe complementary practitioners will continue to fulfill important roles, distinct from those of medical practitioners because the types of skill involved in most forms of complementary medicine are very different from those of conventional medicine and require types of aptitude and experience that are little cultivated in conventional medical training. Nevertheless, as rapprochement progresses, the training of each will include sufficient elements of the other to enable effective liaisons to be established.

PIT HOUSE DATES TO 500 B.C.

By Ida M. Pardue

IN CAVE Creek, Ariz., is a pit house believed to date back to 500 B. C. It was virtually unknown until recently because it is located on private property.

It was discovered in 1976 by the Pattersons, who own the property, and archaeologists from the Pueblo Grande Museum in Phoenix have identified it with the Sinagua culture, an offbranch of the Hohokam Indians. But Patterson says no, pointing to the unusual pottery unearthed from the 25-foot oval room. Hohokam pottery is thick. All of that found in the pit house area is exceptionally thin and fine-lipped.

Among the artifacts recovered are about 30 pots, anvils, paddles, a thread spinner, a stone ball, scraper, grinding tools, dipping gourds and scoops—but no figurines and no hunting tools. One small jug was found intact on the edge of the fire pit and a larger jug with a broken lip still contained a few seeds. It has a pouring hole on one side and it may have served as a ceremonial or medicinal vessel

The most intriguing find is a small, heavy, very hard black fragment of—what? It rates a nine on the Mohs' hardness scale, second only to diamonds. So far neither minerologists nor geologists have been able to say it is identical with anything found on earth.

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, 500 Hyacinth Pl., 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.

DREAM ACCIDENT

By Jane Hennigar

DARKNESS made it hard to see as I stood shivering in the rain. In the reflection of headlights and flashlights I could barely make out the men as they brought a stretcher up from the ravine. But my eyes followed them as they trudged to the top of the hill and put the stretcher down.

Just as I was about to learn whether the person on the stretcher was dead or alive, I woke up, my face bathed in sweat and my heart pounding. It was 6:00 A.M. I had the eerie feeling that the person on the stretcher was my brother Pat but I had no idea why I thought this.

The dream was so vivid and felt so close that I telephoned my parents Dr. and Mrs. James Munson, in Colorado Springs, to ask about my brother's welfare. To my surprise, my father answered the phone on the first ring. Normally he didn't get up for work until 6:30 and the phone was down the hall from the bedroom. I asked him if he had heard from Pat, who was living in another town. I described my dream and apologized for getting him out of bed. He said he had been up and there was no cause to worry since he and Mom had heard from Pat last night. Despite his reassurances, his voice sounded strangely awkward.

Throughout that May day in 1977 I couldn't shake the sensation the dream had left with me. That evening my father called. He apologized for being



Jane Hennigar

so vague on the telephone that morning but said he had not wanted to alarm me. He went on to explain that my call that morning had been preceded by one from the police in Pat's town. They had described a car accident Pat had had outside Fruita, Colo., a small town near Grand Junction; they said he was in satisfactory condition in the hospital. I had called shortly after that and had accurately described the scene of the accident as the police had related it to Dad, including the rain.—*Aurora, Colo.*

FOUND: APARTMENT

By Cathy Sisson

I WAS seven years old when my parents, the Creameans, decided to move to Florida to be near my grandparents. We had never traveled to Florida before and I was excited about the trip. We set out in September 1964.

We stopped at a rest area outside town on our last night and planned to continue on to Frostproof, our destination, in the morning. I fell asleep at once. And almost as soon as my head touched the pillow I had the sensation of floating and there was a brilliant bright light all around me. I found myself looking down on my sleeping body.



Cathy Sisson

Uppermost in my mind was the wish that I could find a place for us to live. I knew my parents were worried about finding housing for us. Suddenly, I was standing in the entryway of an apartment. I seemed to float as I moved through the house. After completing my inspection I was once again looking down at my sleeping body. I felt satisfied as I sank back down into my body. The next thing I knew, my mother was waking me to continue our drive.

Housing was indeed hard to find and we were about to give up when suddenly I told my father to turn down a certain street, go two blocks and turn left. He did so, remarking that we had nothing to lose. As we passed down the street I had indicated, I saw the exact same house I had visited the night before. There was an apartment-for-rent sign outside, so of course we stopped.

The landlady ushered us into an apartment. It was the exact same apartment I had visited the night before. I went ahead of my parents pointing things out to my mother that I could not possibly have known unless I had been there before. My mother paid very close attention to what I was telling her, all the while making mental notes.

Later, after we had settled in, my mother asked me how I had known the things I told her. Mother wondered how I knew where the different rooms were, how it was heated, where our furniture would fit—all of which I had chattered to her on our "first" family inspection of the apartment. Mother says that at one point I grabbed her hand and insisted on showing her "my" bedroom

—a little room off the main bedroom, a sort of huge walk-in closet whose existence none of us could have known. I explained that what I had taken for a dream at the time had become reality when we first looked at the apartment. Nothing more was said about it.

As I grew older, I realized I seemed to know about things before they happened. My mother asked if there were any outstanding instances of this type of thing that I could remember. I then related my experience at the age of seven. By then I was old enough to understand it for what it was—an out-of-body experience.

Mother and I still discuss this experience from time to time. It has been 19 years ago now and I have never had another out-of-body experience. But I still remember!—*South Haven, Mich.*

MY OUT-OF-BODY PET

By Catherine Boram

AS I SAT up in bed one cold morning in October 1982, having my first cup of coffee, my mind was filled with plans for my morning schedule. Suddenly my little dog Domino appeared just inside the bedroom door, which is usually unlatched. The door had not moved.

Domino is beginning to age a little but this morning he looked more slender and younger than usual. He seemed bemused to find himself in my room.

"Domi, how did you get up here?" I cried.

Our dogs are not allowed upstairs; we have a barrier across the stairway.

"Domino is in my room!" I called to my son Clifford, whose room is at the other end of the hall.



Domino

A sleepy voice replied, "The dogs are still downstairs."

Domino looked around the room as if he wondered himself how he had got there. He made no attempt to come closer but took another quizzical look around the room and at the ceiling, then disappeared. The unlatched door did not move. There was no sound.

I ran into the hall to see where he had gone and to check the barrier. The barrier was firmly in place and no dog was in sight. Clifford investigated and found both dogs asleep on their pads, downstairs.



Catherine Boram

"You must have been dreaming," he said to me.

"Not so. I was sitting up in bed having coffee," I insisted.

I am not prone to excessive imaginings or hallucinations and I wonder if Domino's spirit came seeking me. He is devoted to me and I have always had a strong feeling for him since finding him deserted at an oasis on the toll road. He often comes and rests his head firmly against my knee, eyes closed, as if trying to belong completely.

Was this an out-of-body experience for my little pet?—*Monticello, Ind.*

HOUSE OF DREAMS

By Sandra J. Mays

EVER SINCE I can remember I've had strange prophetic dreams but the strangest is a recurring dream of an old three-story farmhouse—like many to be found in the rural areas of Michigan. A sense of fear always accompanied these dreams.

In the summer of 1979 my husband Clark and I began house-hunting, intending to sell our home in Madison Heights, Mich., and live in the country. Toward the end of a day of driving and searching the Almont-Imlay City area, I happened to glance up from the real estate book in my lap and through the car window I saw the big old house of my dreams. The farmland and the huge trees around the house were just as I had pictured them. Even the wraparound porch was unmistakable. In my excitement I screamed, "There it is! The house in my dreams! "

It seemed to be empty. No curtains hung at the windows and in the late evening sun we could see all through the house to the windows on the far side. My husband slowed the car and asked if I'd like to stop. I said no because it was getting late. We could take the kids for a ride on Saturday and look closer.

The following Saturday we covered that same stretch of road at least 10 times but my dream house was nowhere to be found. If my husband had not seen the house, I might have thought I imagined it. But we both saw it.

I still occasionally dream of the same house but now, strangely, the sense of fear is gone. If I ever find that house again, *I'll stop!—Rochester, Mich.*

THE UBIQUITOUS GOBBLER

POSTAL SERVICE officials in Corpus Christi, Tex., were a little sorry about the whole affair afterward but not as sorry as they would have been if they had ignored the package that looked, felt and sounded like a bomb and it turned out to be a real one.

Postal employees' suspicions were aroused when they heard noises coming from a small parcel. After they X-rayed it they were even more alarmed. The parcel contained a mass of wires and electronic doodads.

An army bomb squad was called who decided that the postal employees had indeed detected a bomb. Taking no chances, the bomb squad added more explosives and at the press of a remote control device blew the parcel halfway to the next county.

A careful study of the remains revealed that the combined forces of the United States Army and the Postal Service had destroyed a table-top Pac-Man game. They may have found the solution to the problem of ridding the earth of the ubiquitous gobbler.

MY PROOF OF SURVIVAL

FATE will pay $10.00 for each story published in this department. Stories must deal with an actual experience proving spirit survival. They should be less than 300 words and typed double-spaced on one side of the paper. They may be mailed to FATE Survival Editor, 500 Hyacinth Pl., Highland Park, Ill. 60035. Manuscripts must show author's name and address and include a stamped self-addressed return envelope.

MY GUARDIAN ANGEL

By Betsy Cole

MOST people have heard of guardian angels. Some people believe in them. I am among the believers.

I was 25 years old before I realized I had such an angel guide. Ours was a dramatic introduction on an August morning in 1962 in Phoenix, Ariz., as I was hurrying to work. It had rained off and on all night and was still pouring as I walked briskly the length of the block to reach my office building on the corner. I kept my head down to avoid the gust of rain the wind flung in my face. I heard a voice command, "Stop!"

I was so shocked I stood immobilized, as a car, traveling much too fast for the weather conditions, jumped the curb and crashed into the entrance of the office building I was hurrying to enter. No horn sounded. No brakes screeched. It was as if the driver were unaware of anything out of the ordinary. I couldn't be sure of that, however. In the shock of what had happened, I wasn't sure of anything for the next few minutes. The only thing I remember for sure was thinking, "What a close call!"

From that moment on I have been aware of my guide from time to time. He has told me his name is John and that he lived in England over a century ago. He does not divulge any more information about himself. He is always here when I need him, sometimes just as an adviser, always in a time of stress.

We have a good working relationship



Betsy Cole

and have had ever since he saved me from that crazy driver. John has helped me develop my higher psychic center. These days my hunches pay off. I am convinced John plants these hunches in my subconscious mind.

Because of the recession I have not been gainfully employed since June 1982. My income, however, has remained the same because I know when to buy and sell stocks. John saves me not only from drunken drivers and financial ruin but from grief. For instance, in June 1979 in Flagstaff, Ariz., I was preparing dinner for my daughter Lynne when John's voice said, "Pray for Lynne."

Because of the urgency in his voice I stopped stirring the gravy and offered a prayer of protection for her.

An hour later when Lynne finally hobbled in the front door she looked terrible. She had a big bump on her forehead. Her face and arms were scraped. She hastened to say, "Mother, I'm okay. No broken bones! No internal injuries!"

Only then did I know why I had been ordered to pray for her at that particular time. While she was driving over for dinner a car had run a stop sign and hit her auto broadside. She was thrown from the car. She said that one of the paramedics who picked her up said, "It is just by the grace of God that you weren't killed."

I added, "Amen."—*Los Angeles, Calif.*

WEEKEND WILD OATS

By Adriana Blane

IN EARLY December 1961 I sat—a thin dark-haired girl, steeped in feelings of guilt—on a nearly empty bus. Hours earlier I had left the Indiana University campus at Bloomington. I had changed buses once. Aside from feeling guilty, I was tired from the long ride and my head ached from the bus fumes. We'd soon be in Cincinnati where I was meeting a high school boyfriend Damien.

Damien and I had dated for three years and his father had been fond of me—although his mother had preferred another girl. He was now a 19-year-old college basketball star—and a husband.

I was an 18-year-old college freshman. I knew it was wrong of me to be meeting Damien but I felt cheated. I'd refused his advances and another girl had not. His love letters had continued and now he'd invited me up for the weekend. Damien still seemed to me like the boy I thought I loved; I couldn't think of him as some other girl's husband. And certainly I didn't think of myself as "the other woman."

I looked out at the passing fields; they were muddy brown with patches of melting snow. The real problem was another boy, Alan, from my hometown. We'd grown up together; we'd gone to the same church; we'd marched together in the same high school band. He was one year older than I. Recently he'd invited me to a fraternity party and I had accepted. Late that night, while we were dancing, he said, "I love you." I had blushed and had felt uneasy. I didn't love him. I felt that I couldn't love him.

"Tell me that you love me," he'd said softly. I'd refused. "Please," he begged. I refused. "Lie to me," he demanded. "I don't care if you lie. Just say it; say the words." I refused.

This had happened just before Thanksgiving vacation. It seemed we

were all cruel to Alan. One boy from our hometown had refused to stop for aspirin when Alan had complained of head pain. Another girl had suddenly listed all of Alan's faults. Another yelled and argued with him. We all drove home together for the vacation. Once home, Alan's mother had said something uncharacteristically unkind. His father had lost patience with him.

After the vacation when Alan and his roommate returned to Bloomington and were sitting around the fraternity house in a group, suddenly Alan began screaming, cursing and thrashing about. It took three boys to hold him. Someone hit Alan and they took him to the hospital in a coma. Rumor had it that his insane behavior had been evoked by an allergic reaction to alcohol. Some said that he'd had a brain tumor. The doctors said that they'd have to operate and that, if Alan lived, he'd never be normal. Alan's roommate attempted suicide. A girl from my hometown who had had a nervous breakdown thought that she was the last girl Alan had ever dated. I thought I was the last. I sat on the bus now entering Cincinnati, feeling guilty for loving, guilty for not loving. Too late, I wished that I'd lied.

The weekend was exciting. I was in a strange town, in a strange motel, under an assumed name. Damien had gone back for his bed check and had hoped to sneak out again later. They had a game the next day. He called to say that there was no way that he could do it, that I was just to go to sleep and he'd see me in the morning.

Suddenly I felt frightened. I checked my key; Damien had paid for the room but I'd registered for a single under a false name while he'd waited in the car. I had the only key that I'd been given. Then I checked the door and the locks and chain. *Frankenstein* was on the late movie on television. I shouldn't have watched it. When it ended I felt even more frightened—as though someone or something was "out there." It was the first time I'd ever been completely alone. A storm blew up with a howling wind. I lay listening to the sound of hard rain and hail. Finally, at 3:00 A.M. I fell asleep.

The door blew open as far as the chain would permit. I heard a low voice calling "Adriana, Adriana, Adriana."

I was standing on the edge of the universe in front of a huge tunnel that opened into outer space. It was incredibly beautiful. The sky was midnight blue and the stars and planets sparkled like jewels. Alan was in agony, lying in a fetal position with his arms around his knees. He was calling desperately as he hurtled backwards into outer space. I tried to tell him that it was beautiful, that he was looking in the wrong direction. But he didn't want to go. He continued to call my name: then he was gone.

I was suddenly fully awake and aware of myself on my knees in the middle of the bed. For a few moments I couldn't remember where I was. Then I remembered. It was dark and still raining. I felt frightened and weak. On unstable legs, I closed the door. With pounding heart I then turned on the light. No one was there. No one was in the bathroom. I wanted to go home.

After Damien kissed me good-bye the next morning at the bus station I traded my Bloomington ticket for one to my hometown. Once I arrived I saw my old high school principal. Putting his hands

on my shoulders he said, "We just got word. Alan died early this morning."—*Ridgecrest, Calif.*

THE TUNNEL CLOSED

By Jacqueline M. Blake

EARLY IN the morning on November 26, 1966, Elise Ann was delivered one month prematurely by emergency Caesarean section in the Adams County Memorial Hospital in Decatur, Ind. Ten hours later, I, her mother, slept, clamped and drugged, in my hospital room. Elise had gone from an incubator into an airlock when she developed breathing difficulty.

I seemed to be enveloped in blackness when I heard my baby cry. Turning toward the sound I found myself looking into a tunnel through which Elise was floating backwards. She was crying and stretching her tiny arms toward me. I tried to grasp the tiny hands but she remained just beyond my reach. With an enormous effort I plunged forward and barely touched one tiny finger with my own. But with that touch the baby was drawn away at enormous speed—and the tunnel closed.

I don't remember waking. I pushed my buzzer. No one came. I pushed again. No response. I heard someone screaming and realized it was I. Finally a nurse came to my doorway. She had tears in her eyes and she said, "I'm sorry."

Elise had died after 10 hours of life.—*Ridgecrest, Calif.*

THE BEAUTIFUL PLACE

By Ruth K. Hixon

ON JULY 11, 1949, my daughter Carol (the youngest of five children) was born in a hospital in Montgomery, Ala. Minor repair surgery was required after her birth and in performing it the doctor inadvertently stitched through the vaginal wall to the rectal wall. Although I was not paralyzed or in great pain, I was unable to move for about five days. When the cause was discovered I was taken to the operating room again. I was terrified but soon lapsed into unconsciousness after being given morphine and a whiff of ether.

Sometime during the surgery I entered another plane, a spectacularly beautiful place. I was aware of glittering crystal surroundings and pastel colors flickering within an unbelievably brilliant light. I also heard music but it was like no sound on earth, a pervasive chord of beautiful tones. It was so peaceful and beautiful that I did not want to leave. It may seem hard to understand but I was completely *aware* of my surroundings, the music and my feelings. It was not a dream.

When I slowly came to I was aware of people around me. I was no longer in the "beautiful place" and someone was gently slapping my cheeks. I opened my eyes and the doctor said, "It's about time."

After all the years I can still hear my voice saying, "Why did you wake me? I was having such beautiful dreams."

The doctor replied, "We have been working over you for 35 minutes. You had us worried."

I didn't tell anyone about "the beautiful place" for many years but when I did venture to tell one or two persons they invariably responded that the drugs had caused my experience. No one could understand that I was fully and intellectually *aware* of being on another plane.—*Boulder, Colo.*

PROPHET FATHER

MYSTIC SON

Emanuel Swedenborg achieved worldwide fame — but his lesser-known father was also a visionary, a cleric who talked with angels.

By Sven Rosen
Photo courtesy Swedenborg Foundation

AT EASTER time in 1660, a seven-year-old Swedish boy named Jesper Danielsson fell into a millrace and lay for more than an hour jammed between the mill wheel and the canal bottom. When he was finally rescued he showed no signs of life. His corpse was carried home and placed on a table—where suddenly the boy sat up and started to speak to his astonished rescuers.

Jesper Danielsson, who often referred to the way he was miraculously "resurrected from the dead," was to become one of the strangest and most controversial figures of early 18th-Century Sweden. He served as chaplain at the courts of three kings and one ruling queen; literary historians call him one of the greatest hymn writers of the period. In 1702 he was appointed Bishop of Skara, at which time his wife and family were raised to the nobility.*

From his native farm "Sweden" at Kopparberg, Danielsson took the name Swedberg and one of his sons was Emanuel Swedberg who, after the family's ennoblement, called himself Swedenborg. The farm name "Sweden" derives from a word meaning "burn-beaten land" and the identity of this name and the English name for Sweden is purely coincidental.

By the time Emanuel Swedenborg was 30 years old he had distinguished himself as a scientist and inventor. He began having visions in midlife (about 1743) and thereafter devoted himself to psychical and spiritual research. Although he himself never preached or founded a religious sect, his followers, Swedenborgians, constitute a considerable society with a regular ecclesiastical organization known as New Jerusalem Church, Church of the New Jerusalem or simply New Church.

Thus the son achieved worldwide fame—but it is not so well known that his father was a visionary mystic as well. Unlike his son, however, Jesper Swedberg was the prophet of an old teaching, not a new one.

In his *Lefwernes Beskrifning* ("The Story of My Life"), more than 700 pages which Swedberg wrote for his children and never intended to publish,

* Swedberg himself, as a cleric, was not knighted. The honor intended for him was transferred to his family, a normal procedure.

he relates that throughout his life he felt "protected" and in his visions he often conferred with his guardian angels. These benevolent visitations began in his early school days, apparently a sad and difficult time for him; he seems to have been plagued by bullies and besotted teachers. The first angelic visit is described in Chapter V of his memoirs.

An angel suddenly appeared in Swedberg's study and asked, "What do you read?"

Swedberg told him what books he was studying.

"But do you understand what you read?" the angel asked.

No, Swedberg didn't. "How can I understand when nobody explains it to me?" he said.

"Get these books," the angel replied. There follows an enumeration of books with annotations so that no teacher would be needed.

"Thus he departed after having blessed me and I humbly thanked him," Swedberg wrote.

Even in the history of mysticism such detailed bibliographical information from heaven must be exceptional and religious historians disagree as to whether or not the account was meant literally. (It is interesting that Emanuel Swedenborg's angelic guides revealed similar educational aspirations.) The childishness of Swedberg's narration is striking, an impression also conveyed by his dreams and visions of heaven and hell. They are told in very concrete language and reflect details of everyday life, including, we may suppose, apocalyptic church paintings which may have arrested his eyes during tedious sermons.

". . . And our Saviour gript my hand and led me on the left-hand side westward to the dwellings of the damned. It was an ugly, dreadful, dark and mighty gruesome place; the damned were dancing in a ring . . . flinging their feet up their backs . . . with horrid howls, lowings and bellowings, and with lewd gestures . . . . Then I saw . . . a dreadful deep, round hollow. It burned with fire and brimstone, and the blaze flared up the gap more fierce and horrible than any blast furnace smelting ironstone. Despicably, atrociously and horribly, the damned were there tormented. And though with all their strength they toiled to climb the pit, I saw them forever driven back, and by fire-pokers thrust down into the abyss, ejaculating pitiful yells and horrid howls. As they plumped down, the fire sparkled terrifyingly and gave off a huge blaze and puffs of sparks . . . . "

Such sturdy expressions of outmoded faith are hard to accept in our time but Swedberg's contemporaries testify that despite his keen intelligence he was unusually naive. His memoirs are filled with unaffected boasts of God's deeds and his own (which he could not always tell apart) but this naive certainty of his beliefs also gave him an aura of authority and power.

Swedberg was an avid collector of nemesis divina cases—coincidences with a moral point believed to unveil divine justice. He seems to have pioneered the genre in Sweden and such stories gained in popularity during the next 100 years, reaching a summit in the botanist Carl Linnaeus' *Nemesis Divina,* posthumously printed in 1848.

According to Swedberg's memoirs, his life contained a succession of these

incidents. All that went against him was sooner or later put to rights in wondrous ways. If he were in want of money, unexpected sources would open. Once when his entire household was in need of bread, a stranger who did not know of their predicament appeared and fed them. Likewise his antagonists, although sometimes triumphant for a time, were later pursued by misfortune. This was a disturbing aspect of the phenomenon but it did not bother Swedberg. He knew that God was always on his side and in these incidents he saw heavenly justice. With a childish immodesty he likened his ordeals to Job's.

The so-called hymnal affair illustrates his way of thinking. In 1692 Swedberg was in charge of the compilation of a new national hymnbook. After it was finished, approved and printed, disaster struck. Dogmatic obscurities were discovered in the text and the entire edition was withdrawn. This may have resulted from some personal grudge, for Swedberg's authoritative behavior and his friendship with the court invited professional envy. The hymnbook was later reprinted in a censored edition and the uncensored one was freighted away by the Swedish foreign missions and dumped in Pennsylvania* ("to convert the [Indians] and preserve the souls of those Swedish children who are there brought up in the midst of heathens").

God was not greatly pleased by this plotting, however. In 1702, when the hymnals were in storage in the cathedral of Uppsala, fire struck and laid in ashes



Emanuel Swedenborg never preached but his followers formed an organization based on his philosophy.

the cathedral, the castle and one-third of the town. Nothing in the cathedral was spared by the fire *except the hymnbooks*! With innocent joy Swedberg enumerates mundane things consumed by the fire: copper, brass, "even the late Archbishop Svebilius' corpse,* which lay down in the sanctuary, well protected in a coffin of copper inside a well-blocked-up grave, with a thick and strong tombstone on top of it . . . but my hymnbooks, which lay there unprotected, of sheer paper not even bound, were not singed by the flames." And the moral point: "Thus God can suffer and preserve in the midst of the fire what evil men cannot endure, but slander, pursue, hate, disclaim, condemn and abolish . . . . "

* The banished hymnbook ended up in America because it was Swedberg who in 1696-97 appointed the first clerics to work among the Swedish congregations in Delaware. Later, as a bishop, he became the head of the Swedish-American missions.

* Archbishop Svebilius was one of the gang who wished the hymnbook burned and his brother-in-law, one Dr. Carl Carlsson, seems to have been the worst of the lot.

It seems to have been the fashion in those days to hold that certain books of virtue miraculously did not burn. In February 1685 Swedberg visited a house outside Frankfurt, Germany, where it was claimed that "the late Dr. Johann Arndt's *Paradiesgartlein* was thrown into a burning oven by an ungodly Catholic lieutenant and yet was undamaged when it was swept out of the burning coals one and a half hours later. *Verbum Domini manet in aeternum*: The words of God will remain forever."

The miracle was repeated in Swedberg's own home in 1712. He had exorcised a devil from a doomed woman but this did not save her life. She was sent to the gallows anyway but presumably she died in good spirits and with a healed soul. Subsequently Swedberg met a possessed man and the demon once cast out of the woman now spoke through the madman's mouth: " 'You robbed me of a steak [i.e., a soul] but I will pay you back . . . .' " Swedberg writes, "The payment probably was that he gained permission . . . to destroy the bishop's palace with all my property through a violent accidental fire in February 1712. But nothing he gained! God thereafter doubled my fortune and He gave me a much more comfortable house."

The fire started in the library and again both the hymnbook and Arndt's *Paradiesgartlein* were spared. "The hymnbook lay on my table amongst other books and papers, which all were reduced to ashes. The book was only sewed, but not bound. The thread of its back was singed but the pages unharmed."

The fire also seemed to deliver a personal message of comfort. A big copper pan melted down but a copperplate thin as a knife blade bearing the engraved portrait of Swedberg was recovered undamaged—although so soot-blackened that Swedberg sent it to his son Emanuel Swedenborg asking him to clean it. Before returning the copperplate Swedenborg engraved on it a verse in Latin:

This unharmed face was found in the midst of the glowing ashes,
When our home was consumed by the flames while the night progressed.
Thus, Father, your reputation, your name and the love for you shall live
Even after your funeral pile, even after the last fire.

In a letter, as one prophet to another, the son made his interpretation clearer: "You are, Father, like the phoenix. Your shape is reborn through fire and opposition and will proceed unharmed through the flames on your way of destiny."

Swedberg, a man in the public eye, was surrounded by tales and rumors. And of course in those days the difference between a colorful cleric and a wizard was not always perceived. In his memoirs Swedberg bitterly speculates on the origin of nonsense "which is being circulated all over the kingdom, even abroad . . . that I had exorcised [the devil] through a little hole in a windowpane after he had paid a call on me at . . . the palace in the guise of a cavalier to discuss the then-existing affairs of Sweden . . . . "

The rumors were not always too far from the truth but Swedberg objected to their corporeality. He himself told similar tales but he of course spoke only of visions and dreams. He was also a man with a strange hold over

people and this must have excited the popular imagination. This clearly shows in a story compellingly told in his memoirs.

A servant girl hurt her elbow in an encounter with a runaway horse. Her arm swelled and the pain was unbearable. One night when Swedberg was asleep the door burst open and the maid entered the bedchamber "crying, whining, howling and wailing, and begged me to cure her . . . . Otherwise she would make away with herself because she could not stand the pain."

Swedberg rose and asked her if she had faith in God. When she said she had he laid hands on her elbow and in the name of the Lord he commanded the pain to leave. Swedberg triumphantly states, "In this very moment the pain disappeared and the maid was instantly cured."

This might not hold up as a true miracle today but it shows the authority of the man who was Emanuel Swedenborg's father.



BITING ON THE BULLET

ARAKEN R. Oliveira of Brooklyn, a 31-year-old clothing store manager, was shot in the mouth during a holdup in February 1983. The bullet knocked out a front tooth and tore into his palate and then he spit it out. The bullet was found on the floor of the shop next to the wounded man.

Officer James Weronick, a police spokesman, said a man entered Burghard's clothing store in Manhattan Sunday evening, February 6, stuffed leather jackets and trousers worth about $5000 into two shopping bags and took $80 in cash. In the process the intruder fired a single shot that struck Oliveira in the mouth.

"He lost a lot of blood," said Officer Michael Gala, the first to arrive at the store, "but I tried to assure him the wound wasn't as serious as it seemed."



DRUGSTORE CHAIN HIRES PSYCHIC

By W. Ritchie Benedict

A CANADIAN durgstore chain has hired a man who claims to be a psychic to take charge of theft prevention in its 16 stores.

Reg McHugh, who says he gets a "funny feeling in the pit of my stomach" when a shoplifter is nearby, worked in the Maritime Provinces for several years where his sixth sense helped him nab thousands of light-fingered shoppers. Officials at the main office of Shoppers' Drug Mart in Toronto claimed that it is impossible to know whether McHugh's psychic powers are responsible but he definitely can spot shiplifters.

McHugh says shoplifters are nervous persons who send out unnatural vibrations "and I'm just lucky enough to be able to pick up those vibrations. It's like an early warning system that tells me to keep an eye on somebody. I've trailed enough people out of stores to prove myself right."

THE RIDDLE OF

Unique rock music emanates from a field of ponderous gray boulders in Pennsylvania, stones that "sing" when struck.

By Michael A. Frizzell
Photos by Robert Lazzara, Enigma Project

SPRINKLED OVER the surface of our four-billion-year-old planet are many astonishing geological oddities for which contemporary science is hard-pressed to find explanations. Among the most anomalous of these are the "Ringing Rocks" of Upper Black Eddy in eastern Pennsylvania. As commonplace as they look, these rocks ring like bells when struck with a hammer or other solid object—and I have discovered far more peculiar details about them than their ability to ring.

The late Ivan T. Sanderson, in his book *Things*, deals with the riddle: "Something is frightfully wrong here. If ever I encountered a real enigma it is the so-called 'Ringing Rocks' or 'Singing Stones' of Pennsylvania . . . . "

Pennsylvania, alone among the states, has an abundance of rocks that ring. The southeastern quadrant of the state is literally dotted with such sites—the Stony Garden at Haycock in Bucks

Hammer in hand, author Michael Frizzell disproves claim that rocks must be freely suspended to ring. They ring even though abutted or surmounted by other rocks.



THE RINGING ROCKS

County, the Devil's Race Course in Franklin County and lesser-known areas in the South Mountain region and at Pottstown. Of all of these rock fields the Ringing Rocks have received the most attention from researchers.

This particular field is located in Bridgetown Township, Bucks County, about one mile west of the Delaware River near the New Jersey state line. Formerly owned by the Bucks County Historical Society, in recent years the site has become a state park. The rock field itself is a roughly circular seven-acre area strewn with tumbled boulders which range in size from the dimensions of a softball to those of a compact car. Regardless of their shape and size, many of the rocks respond melodiously when struck.

In the past five years, under the auspices of the Enigma Project, a Baltimore-based research group, I have made several excursions to the Ringing Rocks. The Enigma Project's decision to study the site was motivated by published articles which claimed the rocks and their location have highly unusual, even esoteric, properties. Several articles mentioned certain inconsistencies in the ringing tendencies, while others dealt with mysterious claims of human "sensory disorientation," animal repulsion and inhibited growth of vegetation purportedly associated with the stones. One publication (*Pursuit*, a quarterly journal published by Sanderson's Society for the Investigation of the Unexplained) described a "find" which may have archaeological import: meticulously laid cut stone blocks in a cave on the northern perimeter of the rock field.



In cavelike recess on northern perimeter of rock field, mysterious cut stone blocks "horizontally laid and morticed" were discovered about a dozen years ago. A 1971 *Pursuit* article implied they might have archaeological import but their origin and purpose are unknown.

I first visited the Ringing Rocks in July 1978. Their beautiful forest setting, a woodland typical of middle-Atlantic states, supports a variety of shrubs, ferns and mosses. Throughout the woods are lichen-blotched, silver-gray boulders of various sizes; these are



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ordinary rocks with no propensity to ring. Perhaps a quarter mile or so into the forest, the scenery changes. The trees, grass and even the soil give way to a sea of stones—the Ringing Rocks. The perimeter of the rock field is bordered by vegetation—like flora encircling a lake. Except for a few saplings and the ubiquitous lichens, vegetation does not encroach on the rock field. It cannot; there is no soil in the cracks between the boulders.

Scientists have determined that the 10-foot-thick seven-acre layer of Ringing Rocks rests on a huge bare rock table of the same composition. Consequently, even the slightest traces of soil accumulation are washed away by rains or melting snow. Yet Sanderson, who studied the area on and off for 10 years, contends that the forest surrounding the rock field rests on the same rock table. Why hasn't the forest soil washed away as well? This is one of the anomalies. But from my personal observations I know that the deepest crevices contain only rock—no soil!

On first seeing this huge expanse of boulders neatly confined in the middle of the woods, visitors universally ask, how did these rocks get here? They look as if they were casually dropped from the heavens by some enormous cosmic dump truck. But science tells us they have not come from outer space but from inner space.* The generally accepted theory holds that glacial climatic conditions, extremely low temperatures coupled with frost stress on the surface, shattered an exposed area of bedrock. About 12,000 years ago glaciers are believed to have extended to within 20 miles northwest of the Ringing Rocks site but any fracturing since that time is probably attributable to the annual freeze-thaw process.

In terms of petrology, the Ringing Rocks are a type called diabase and plutonic in origin. This means that their bedrock precursor somehow maneuvered its way to the surface through the earth's basic crustal structure. Their composition is unremarkable; they are fine-grained, dense, crystalline rocks consisting primarily of triclinic feldspar with varying amounts of augite, chlorite and hornblende. Consulting geology texts, I learned that these mineral constituents

* A report dealing in part with the subsurface origin of the Ringing Rocks by E. T. Wherry first appeared in the Proceedings of the Philadelphia Academy of Natural Sciences. Dr. B. F. Fackenthal included this information in his paper presented before the Bucks County Historical Society in 1919.



Tortuous grooves and pockmarks, believed to have been caused by weathering, mark some of the rocks. Except for the ubiquitous lichens, vegetation does not encroach on the rock field.

are not unusual. Found in rocks throughout the world, these minerals are abundant and well-understood. The interior of a fractured Ringing Rock reveals an almost black crystalline matrix somewhat resembling granite although not as coarse-textured. The exterior surfaces of the rocks are granular and brownish-gray tinged with a peculiar rustlike oxide on their upward-facing planes. A few of the stones in the field have tortuous grooves and pockmarks which are believed to have been caused by weathering.

* * *

ASIDE FROM whatever apparent or potential mystery surrounds the Ringing Rocks, the ability to ring is their most singular feature. In an effort to account for this, several theories have been advanced, the earliest in 1919. That year, before a meeting of the Bucks County Historical Society, Dr. B. F. Fackenthal presented the first scholarly paper on "The Ringing Rocks of Bridgeton Township." He stated, "The ringing properties are doubtless due to the texture of the diabase [fine-grained rock] of which they are composed . . . . " At that time Fackenthal's theory seemed satisfactory—although it failed to explain another peculiarity of the rocks: Of the countless thousands of diabase boulders in the field, only 25 to 30 percent ring when struck. Fackenthal was aware of this and confessed his bewilderment: "Why some should respond with a ring and others lying alongside are nonresonant does not to my mind fully appear."

In 1965, more than four decades later, Dr. Richard Faas, a geologist from Lafayette College (Easton, Pa.), attempted to find his own explanation. Through laboratory experiments, Faas demonstrated that striking a ringing rock produces a series of subaudible frequencies which add up to a tone that can be heard by the human ear. It was a formidable discovery but he was unable to identify specific physical properties that brought about the sound.

Many writers insist that there is more to the Ringing Rocks than meets the ear. In his book *Things,* Sanderson intimated that they have bizarre qualities and Jim Brandon, in *Weird America,* helped to perpetuate this notion. In any case, even perfunctory observations show that only about 30 percent of the boulders in the field will ring; yet all the rocks share the same origin, environment and composition. It is equally puzzling that once the boundary of the rock field is crossed, no ringing rocks can be found. In my visits to Upper Black Eddy, I have hammered away at hundreds of rocks in the surrounding forest without isolating a solitary ringer.

Scientists John Gibbons and Steven Schlossman wrote an article for a 1970 edition of *Natural History* magazine detailing their investigation of the "Singing Stones." After meticulous laboratory and field analysis, Gibbons and Schlossman asserted that the rocks ring because they are under an internal stress of approximately 15,000 pounds per square inch. This extreme pressure, they said, increases the rocks' normal frequencies many times, a determination which complements Faas' discovery, and it is brought about by a selective weathering process.

Gibbons and Schlossman discovered that over extremely long periods of time, water from rain and snow gradually seeps into the surface of the diabase rocks through microscopic fissures. Once inside, the water reacts chemically with a mineral group called pyroxenes of which augite is one. The result is the formation of a type of clay which tends to occupy more volume than the mineral it replaces. The ultimate consequence of this overcrowded condition is inordinate stress on the core of the rock which raises its vibrational frequency.

Once Gibbons and Schlossman established this interesting explanation, they sought further to explain why diabase boulders in the surrounding forest do not ring. They reasoned that the forest boulders are in contact with much more water, available from soil and ground clutter, and these rocks quickly become overstressed and fracture.

Despite the apparent adequacy of Gibbons and Schlossman's conclusions, why the majority of the boulders within the confines of the rock field do not ring has not been explained. Since all environmental and petrological factors in the rock field remain fixed, why should weathering affect some rocks and not others?

Other declarations about the Ringing Rocks contradict even casual observations. In their article Gibbons and Schlossman stated that if a ringing rock is removed from its delicately balanced environment it will stop ringing. Furthermore, they wrote, "If left outside in a rock garden or other shaded spot the boulders are soon overstressed and break up." Fackenthal once noted that if a ringing boulder is deliberately smashed its pieces lose their ringing qualities. Gibbons and Schlossman concurred, reporting that if a ringing rock is fractured it is, in effect, "stress-relieved." Once its tension is released, it will not ring. Also mentioned as fact (by Dr. W. T. Wherry in his report to the Philadelphia Academy of Natural Sciences) is the prerequisite that a rock will not ring unless nearly all of its surface is unimpeded or unless it is freely suspended like a bell.

My observations and those of other Enigma Project researchers and Ivan Sanderson simply do not agree with these various statements on the loss of the ringing properties. I daresay the rock on the floor beside me as I write this article rings as loud and clear now as on the day I retrieved it in 1978. Furthermore, an associate of mine has kept a particularly resonant specimen on his shaded front lawn since 1979. It has neither decomposed nor failed to ring in the interim. The rocks that I have seen deliberately fractured have lost none of their tonal peculiarities, at least not during the five-year period of my exposure to them. Last and probably most debatable is the insistence that rocks must be freely suspended if they are to ring. In a 10-minute jaunt through the rock field, hammer in hand, one can easily disprove this claim. In the field many rocks are abutted, even surmounted, by other boulders weighing tons; yet they still ring.

Of course, researchers may be suggesting that the loss of ringing propensity occurs over aeons of geological time. But if they are implying that the loss is more or less immediate, I cannot agree.

* * *

SANDERSON commented 16 years ago on the apparent lack of animal and vegetable life in this strange field of rocks and noted the sharp delineation of the lush forest greenery against the seemingly sterile rock field. He was perplexed by nature's inability to break down and overcome the margin. It indeed seems odd that in the millennia since the rock field's creation, natural processes have not broken down its resistance to plant life.

Let us consider why animals and insects avoid the rock field—as if repelled by some unseen force. Sanderson wrote that he never saw so much as an insect more than 20 feet inside the perimeter of the field and that birds flew around the rocks and would not alight on them. My findings do not totally agree.

I observed a particularly hardy variety of small black spider in the rock field; it seems to make its home in the dark recesses of the rocks. I have seen this insect randomly distributed throughout the field and its presence may be linked to another form of life spotted there. On three separate occasions Enigma Project researchers have sighted snakes slithering among the boulders. From their description they are probably common eastern garter snakes.

The Enigma Project members' observations of birds around the rock field support Sanderson's data. We too have never seen birds in or on the rock field nor have we seen a bird attempt to cross the expanse. I can think of two reasons why birds avoid the area.

First, on any summer day, there is a sharp temperature difference between the cooler forest perimeter and the inward reaches of the rock field. Hot air above the rock field may account for birds' reluctance to fly over the area. (Despite its convenience, however, this idea does not account for their absence during cooler seasons!)

Second, birds may have a more basic and instinctive reason for avoiding the rock field; it is an uncovered wide-open space. Smaller birds may shun the area because flying through it would make them visible to predatory birds.

True, the Ringing Rocks field is not teeming with life but neither is it a

hospitable place. In the summer months its climate is desertlike and at no time of the year does it provide sufficient food for higher forms of life.

As to the archaeological import of the field, a 1971 *Pursuit* article mentioned the then-recent discovery of a cavelike recess on its northern perimeter. To the astonishment of its discoverer, an unnamed stonemason, the niche housed what appeared to be cut stone blocks "horizontally laid and morticed." Using a map published with that article, Enigma Project members relocated the cave in 1978. John Kopfle, a chemical engineer, corroborated the discovery, reporting, "There was also a cavity which extended back into the cave a good 15-20 feet, with neat rows of cut stone blocks forming the perimeter of the cavity." As to the origin and purpose of the cut stone blocks and the identity of the craftsmen who laid them we can only speculate.

It is difficult to conceive of ponderous gray rocks, both great and small, producing bell-like tones. But they do—and despite attempts to explain the Ringing Rocks "scientifically" they remain an enigma.



BIBLE ENTERS COMPUTER AGE

A UPI RELEASE from Indianapolis hails the Bible's entry into the computer age. The B. B. Kirkbridge Bible Company has electronically cross-referenced the Good Book by subject and verse.

The new Bible, which appears in modern English rather than the King James translation, is billed as "the most significant publishing event of the decade." It contains 4000 chains of reference.



MISSIONS IMPOSSIBLE

By Dwight Whalen

THE TELEPHONE company doesn't know how she did it but a Niagara Falls, Ontario, woman claims she dialed a friend's telephone number and reached a bicycle company in England. Subsequent dialings were just as bizarre.

The woman, identified only as Barbara in a *Niagara Falls Review* report dated June 9, 1982, said that when she first dialed her friend's number she got a dead line. Dialing again she reached a man who said he ws an employee of the Raleigh Bicycle Company of England. On her third try she spoke with TV anchorman Dan Rather in Washington and next she connected with the New York Highway Patrol. Another call strayed to the Royal Canadian Mounted Police before she finally got through to her friend.

Bell Canada spokesman Ted Pybus said the calls were technically impossible. "You have to go through an overseas operator (for a call to England)," he told the *Review*.

The overseas operator agreed: "A call like that is just imposssible. Overseas exchanges have to be made before we can put you through."

After her series of inadvertent long-distance calls Barbara phoned Bell Canada to make certain she wouldn't be charged for them.

BANSHEE

At first we thought King was just another stray with some peculiar traits — but in the end we became convinced he wasn't a dog at all.

By Louise Hart

WE WOULD NEVER know where he came from. Nor would we ever know where he went. All we know is that the dog appeared on June 8, 1975, at my parents' home in South Lawrence, Mass.

He was a purebred German shepherd. He was clean and well-groomed but wore no collar, license or tags to tell us that he belonged to anyone or indeed ever had.

My two young sons Erik and Garett were playing in their grandparents' yard when suddenly they found the dog running with them, joining in their fun.

No one had seen him come into the yard. No one cared; although he was a large dog, he was unusually gentle with children. We assumed he must have been raised around them.

We thought he must be a runaway or a stray, for his ribs protruded through his coat and he was exceptionally thirsty.

We fed him some scraps and gave him water, expecting him to continue on his way. Stray dogs seldom stay long enough even to finish their meals and are almost never around for a second.

But this dog settled in. He played fetch and other games with my sons all afternoon and seemed to be growing attached to them.

At five o'clock we had to leave. The children hoped their new pet would come with them. He was such a beautiful dog that I had become instantly fond of him. My parents Ernest and Louise Hart didn't want him and obviously he had no other home. I agreed with Erik and Garett that he needed a good home and was more than willing to have him come with us.

Erik and Garett kissed their grandparents good-bye and called to the dog to follow them. He obeyed them as he had all afternoon. He trailed behind as we went down the walkway. One of the boys ran ahead to open the back door of the car.

But when the dog reached the end of the walkway, he froze, almost as if a wall prevented him from moving farther.

The boys tried to coax him. He wouldn't move. They ran back up the walkway toward the house. He followed. They ordered him to sit, stand and lie down on command. He dutifully obeyed.

Again and again they went to the end of the walkway. They even tried going through the hedges at the edge of my

parents' front lawn. Each time the dog refused to move beyond the property line. He would not cross the sidewalk to the car or, for that matter, leave the yard.

The children were frustrated and upset. They thought that the dog had come to play with them and that he was their friend; yet he wouldn't leave my parents' property. He wouldn't even allow himself to be picked up and carried to the car.

My parents were dismayed. They hadn't considered having a dog.

Even worse, the dog favored my father who had never been known for any special affection for animals. Yet somehow my father appeared not to mind this one.

After half an hour we finally gave up trying to take the dog home. It seemed such a shame, since we all assumed that this meant the dog would be gone by morning. At my home he would have had open woods and quiet instead of the noise and confinement of the city.

My parents and I had to promise the children that they could visit the dog after school the next day. But even as we made the promise, my parents and I swapped looks that said we knew that tomorrow we'd be trying to console the children and to explain to them that the dog was a wanderer who didn't want a permanent home.

Nonetheless, when the boys and I arrived the next day, we found the dog and my father sitting together on the front porch.

My father chatted about the dog as if he had owned him all his life. It was a great dog, he said. Not only was he well-mannered and well-trained, he was also companionable.

My mother couldn't believe how attached my father was to the German shepherd. My father, who had never owned a pet in his life, seemed to enjoy this one fully. Maybe with the way the neighborhood was changing, with the break-ins and gangs of young people on drugs, the dog was just what they needed, my mother decided.

It made sense—not that they had any real choice, since the dog still refused to cross the boundary of their property.

The dog played with the children in the afternoon but stayed again at my father's side when it was time for us to go.

My children accepted the dog's desire to live at their grandparents' home. They were thrilled that he seemed to love their grandfather so much. They were convinced that his attachment to their grandfather showed that King (we had named him after a dog I had owned as a child and to whom he bore a remarkable resemblance) was the wisest and smartest of dogs. Grandpa was worth that much love.

I took my children to visit their grandparents and King the next two days. And then it happened.

The call came early Thursday morning. My father had suffered a heart attack and was in the hospital. I was frightened and concerned. Mother and I had worried so much about him, about the possibility of his having a heart attack, about his failing health. Now our fears had become reality.

Over the next several days, running back and forth to my parents' house and the hospital, I didn't think much about the dog. I was glad that he was there for my mother and she seemed comforted by his presence but it was

hard to remember that he was around. He stayed in the spot near the front porch where my father had always come to sit and talk to him. As if sensing what was happening, he stayed as quiet as possible—until the fourth day.

Even as I drove up to the front of the house, I could hear him as he lay by the porch, half crying, half moaning.

I checked to see if he had been hurt. He hadn't. He had food and water but wouldn't touch either. He just lay there making what quickly became an unnerving sound.

My mother, badly frightened, declared it was an omen. I disagreed. The news was all good on Dad. He was recovering and his doctors were saying he'd be home in three weeks.

But that Father's Day was the last time my mother and I were to see my father alive. His heart gave out that evening. The suddenness of his death had a devastating effect on us all.

Mechanically we fed the dog whose howling had never stopped. We were trying to prepare for the funeral and had little time to comfort the animal.

Concerned about the effect of the howling on my mother's nerves, I ordered the dog to be quiet once or twice but my mother admonished me. Somehow she felt solace in the unearthly wailing of the dog.

King was still crying the morning we left the house for the funeral. We had given him fresh food and water but he hadn't eaten since my father died.

After the services, when we returned to the house, all was silent. The dog was gone.

None of the neighbors had seen him leave. The children and I looked for him but to no avail.

I was annoyed. My mother needed the companionship, protection and comfort the dog could provide—but he was nowhere to be found.

I talked of widening the search for the dog, to look for him in other neighborhoods, on other streets. A dog that size couldn't just disappear.

"You won't find him," my mother said.

"Why not?" I asked. "He's a big dog. Someone must have seen him."

"No," my mother insisted, "you don't understand. He was a banshee."

"What's a banshee?" I asked in a tone that betrayed what I was thinking: grief had caused my mother to take leave of her senses.

"It's a spirit that comes to warn a family of an impending death," she said. "In Ireland it's said to be a woman who wails. My grandmother told me she had once heard one. I am convinced that the dog was one. You heard its wail. It knew that your father was passing before we did—and it's gone now. Its mission is done. No one saw it come. No one saw it leave. You won't find it." She shook her head.

My children and I searched the neighborhood for days but found no one who had even seen the dog. My mother was right. King had vanished as if he had never been.



Unleash Your

Can you psychically uncover secret information simply by holding an object in your hand and concentrating on it? Yes, you can—and here's how.

By Judy Burkhammer

THE PRACTICE of psychometry has a mysterious allure. Yet when one understands why it works, it proves less than magical. Webster's *New Collegiate Dictionary* defines psychometry as "the divination of facts concerning an object or its owner through contact with or proximity to the object." These dry words give no clue as to why the phenomenon exists.

Psychometry works because all persons and objects have their own vibrations or energy circles. This energy is like a body of water encompassing a piece of driftwood but still permitting it to float freely. To psychometrize, you hold an object in your hand and let its vibrations or electrical emanations create pictures in your mind. You may see pictures in graphic color and detail, written names, persons and places. The object may be practically anything—a piece of jewelry, a piece of clothing or even a piece of paper. Most of us have experienced receiving a letter and on touching it, becoming intuitively aware of what the letter contains. Unleashing your psychometric powers simply means taking this awareness a few steps further.

Clothing and personal belongings appear to absorb and hold the magnetism or energy surrounding the human body. Even messages of physical ailments are carried in this aura and will make themselves known in the psychometrist's imagery. It is important to let this imagery speak for itself. Anytime the imagination is smothered and the conscious mind is permitted to interpret too quickly, you are actually blocking the psychic flow and not permitting the true fluctuations of the unconscious to filter out the rubbish and let the truth emerge. Your answers will be vague and distorted. Psychometry will not work if you let the conscious mind try to perceive images and attempt to rationalize them. The flashes in the mind's eye must be allowed to flow.

The beginner may feel he has lost his perspective, that his imagination is running rampant. Images will sometimes balloon. For example, a huge cake completely filling a kitchen with mounds of frothy icing may have no meaning for the reader but the person for whom he is reading is likely to know its precise implications.

With persistence and patience you can develop the psychometric powers that are latent in all of us. Practice these simple steps:

(1) Try holding an article that belongs to a friend. (Practicing psychometric reading with friends at

Psychometric Powers

first will enable you to distinguish between imagination and facts. It will also help you get over any timidity about describing what you are seeing in your mind's eye and the results will provide you with a measuring stick for judging your accuracy.)

(2) Hold the object in either hand or press it against your forehead.

(3) Take a deep breath and exhale slowly and as you release the breath, try to expel all the clutter from your conscious mind. Sometimes it is helpful to imagine a huge body of deep-blue calm water.

(4) Now concentrate on any sensations coming from the object. Does it feel hot or cold? Does your palm tingle or itch?

(5) Once you identify a sensation, concentrate calmly and deeply and let the feeling become stronger. *Do not try to force pictures!*

(6) When pictures begin to appear, they may be fragmented—like a jigsaw puzzle. Sometimes colors will begin to stream and mingle together. You may feel as if you are peering through a thick blanket of fog but don't let your conscious mind *create* pictures. Stay calm and let the imagery go where it will.

(7) Once the fragments begin to appear without being forced, they will generally fall into place and an entire picture will emerge. Don't be alarmed if it is vague or distorted; it will become clearer and more sharply focused.

(8) You should be on the alert for sounds associated with the picture. These are relatively identifiable—the roar of the ocean, the roar of a motorcycle or the roar of an angry voice.

(9) At this point the picture should begin to change. As the sounds fade a kaleidoscope of images may unfold—so rapidly that it may help to describe aloud what you are seeing.

(10) Sit quietly and wait for images to fade away. As you did not try to force the beginning, do not try to force the ending. If you attempt to do so you may find that fragments of images will appear in your mind's eye long after the object has been returned to its owner or even later in your dreams.

* * *

THE MORE one practices, the easier psychometry becomes. Frequently this practice will trigger your latent psychic abilities. You may begin to "see" pictures around a brand-new acquaintance or sense thoughts or happenings that are not of your concern. Now you must learn to "turn off" your psychic awareness. If you do not, you are tiptoeing into another person's life and unless you have been invited to do so, you will be close to abusing your power. All reputable psychics believe that using psychic power to interfere in another's life is not permissible. If psychometry sharpens your sixth sense to the extent that pictures appear when you begin to speak to another person or touch his hand, then simply put your conscious mind to

use. Use willpower to stop the imagery. Again, practice will enable you to do this quickly.

You may sometimes encounter objects that seem to have lives of their own, separate from their owners'. This means these objects have been "charged." Usually this occurs when the object is quite old, has been passed from owner to owner and has captured and held a multitude of vibrations. Most "charges" have been forced on the articles. In earlier times such objects were reported to be "good luck" charms or "cursed" and the wearer would be blessed or afflicted by these vibrations. Strange as it seems, this apparently is true. As you hold such an object you may have an overpowering urge to throw it away or you may experience a choking sensation, penetrating headaches or a crushing constriction in the chest area. Such physical reactions are accompanied by a cold chill which travels up the spine and spreads over the whole body.

* * *

PSYCHOMETRY is an excellent tool in the hands of a reliable psychic. It has proven invaluable in locating missing persons. More and more police departments are enlisting the aid of honest and trustworthy psychometrists for this purpose. Often the family of a missing person will seek a psychic's counsel, sometimes only after other resources have been exhausted and costly hours and weeks have been wasted. The greatest problem facing the psychic in his quest is *time*, a dimension that is easily distorted in the reaches of the mind. Putting one's perception into a time slot, past, present or future, can be frustrating and difficult even for a psychometrist who has a great deal of experience.

Psychometry has many varied and useful purposes, not the least of which is to help others gain self-knowledge. It can even be "fun," like a parlor game but should never be taken lightly. As carefully as we use our five senses, so should we use our "sixth sense." As the world becomes more attuned to the electrical vibrations around us, psychometry and all of our latent psychic abilities will come to the fore.

Until then, I say to the skeptic, "If you have a deep dark secret, be careful who holds your ring!"



TENANT RIDES BED DOWN FOUR FLOORS

AN EXPLOSION leveled an apartment house in Boston's Chinatown on January 6, 1983, but a sleeping tenant rode from the fourth floor to the ground on his bed. He got up, brushed himself off and left to buy new clothes, all before the wreckage burst into flame.

According to Ken Bruynell, a spokesman for the fire department, 59-year-old Keung Ng was asleep on the top floor when the explosion occurred. "He rode his bed all the way down to the first floor and landed on top of the debris without falling out."

The explosion destroyed the four-story brick building, rocked the downtown neighborhood and blew out the windows over a block-wide area. What was left of the building burst into flames and burned violently.

SECRETS OF MIND EXPANSION

Some of the writings of two great thinkers, William James and John Dewey, have been ignored or suppressed for 50 years. Why?

By Felix Morrow

UNTIL I read the book *William James on Psychical Research* when it was first published in 1960, I had no idea William James had written so much and so well on psychical research, that psychical research had been one of the principal activities of his life and that he considered the continuation of psychical research of central importance to understanding human nature. Why was I so ignorant of these facts? The book itself offers a clue. The bulk of William James' writings on psychical research had originally appeared in the *Proceedings* of the British and American Societies for Psychical Research and had never before been reprinted in book form.

I had been an undergraduate majoring in philosophy and a graduate student in philosophy, with a particular interest in William James, but none of my teachers had ever mentioned these writings. Why weren't these writings reprinted during the 50 years since James died in 1910 and this book appeared in 1960? Why did his literary executors ignore them while they brought out volume after volume of his other uncollected writings in the years immediately after his death?

James' oldest son and literary executor Henry brought out two volumes of his father's *Letters* but he turned over the compiling of the uncollected papers to Ralph Barton Perry, the successor to James' chair in philosophy at Harvard. Perry compiled and wrote the two-volume work *The Thought and Character of William James* (1925) which today is still the principal work of exposition and interpretation of William James.

In the *Letters* I found one written in 1898 to his close friend J. J. Putnam who, like James, was a professor at the Harvard Medical School. James wrote of a speech he had made at a hearing in the Massachusetts State House in which he had resolutely opposed a bill sponsored by the medical profession and intended to outlaw all forms of mental healing by nondoctors. In that letter to Putnam, James called this speech "the greatest moral effort of my life." *Letters* reported that James had prevailed against the bill and that many of his fellow professors at Harvard Medical School never forgave him.

I turned for further information to Perry's two volumes but found only a

perfunctory paragraph about the hearing and no quotations from the speech. The speech itself was nowhere reprinted in the posthumous volumes of James' life. For help I turned to the Houghton Library at Harvard where there is a repository of James' papers. I received a response from Henry James, Jr., a grandnephew of James, who was then a Houghton librarian. He dug and dug and he finally came up with the full text of the speech. It had been reported in part in the daily newspapers but the full text was printed only once—in the Spiritualist newspaper *Banner of Light*. I got a copy and FATE reprinted it.* When you read it you will understand why James called it the greatest moral effort of his life. In it James stands up for true investigative science against the dogmatic scientism of the medical profession.

There was personal passion as well as intellectual passion in that speech. Until his late 20's James had suffered from a combination of physical and mental ailments for which the doctors could do nothing. He was often on the verge of suicide. The turning point for James came at age 28 when the voluntaristic philosophy of Renouvier opened a new world for him, a world in which he could spontaneously, arbitrarily recreate his life and turn away from negative thoughts to "the sustaining of the thought *because I choose to* when I might have other thoughts." Thanks to Renouvier, James abandoned the idea he had been taught in medical school, that all mental disorder has a physical basis. From then on James' health improved although he still had bouts of insomnia and melancholy. A number of times he resorted to "mind-curers," nonmedical healers (probably Christian Science practitioners). We know this because he told of it in *Letters* but we look in vain for an account of this in Perry's two volumes.

James believed these lay mental healers helped sufferers by reaching parts of the mind other than the ordinary consciousness. James related this to the great discovery, by the psychical researcher F.W.H. Myers, of the "subliminal mind," a far vaster area than that of the conscious mind. James' firm conclusion from a lifetime of psychical research is that mediums, by means of this subliminal mind, reach into "a continuum of cosmic consciousness against which our individuality builds but accidental fences and into which our several minds plunge as into a mother-sea or reservoir."

James borrowed the term "cosmic consciousness" from Richard Maurice Bucke's 1900 book of that name. James could never decide whether this cosmic consciousness included the discarnate minds of the dead if that meant that the discarnate minds remained separate entities. For James it seemed more likely that those now gone had left permanent traces within the cosmic consciousness. But he was quite certain that vast and unknown powers of healing could be discovered in the subliminal mind and in cosmic consciousness. Both psychical researchers and the new mental healers were experimenting with these mysterious areas of mind. Hence James' sense of outrage that the dogmatists of the medical profession should try to outlaw these healers.

In Perry's two volumes on *The*

*"When William James Spoke Out for Healing," November 1969 FATE.

Thought and Character of William James there is only one short chapter on psychical research. And one revealing sentence expresses Perry's distaste for all this. "Psychical research," he says, "was only one of many examples of James' fondness for excursions to the scientific underworld." Underworld indeed!

In the same spirit Perry writes, "The ultimate results of James' treatments [by mind-curers] were almost invariably negative." And he writes this in the face of an 1893 letter in which James told Myers:

"My state of mind is also revolutionized since that time [that I declined the presidency of the SPR]. I had a pretty bad spell and know now a new kind of melancholy. It is barely possible that the recovery may be due to a mind-curer with whom I tried 18 sittings. What makes me think so is that I am enjoying an altogether new kind of sleep, or rather an old kind which I have been bereft of for so many years that I had forgotten its existence and considered myself sleeping as well as I ought to and told her so, when I went to her, saying my only trouble was my mind . . . . Two other cases of brain-trouble, intimate friends of mine, treated simultaneously with me, have entirely recovered."

So Perry, the editor of James' posthumous writings, did not care for James' interest in mental healing or psychical research. Hence we waited half a century for the reprinting of James' writings on psychical research. Of course Perry was only symptomatic of the main trend in the academic world, then and now. In that world James is taught in part in the psychology department and in part in the philosophy department; nowhere is his psychical research taught.

This suppression and bowdlerization of James' writings on consciousness research has deprived us for many years of some of what we might have known in this field.

I should like to pinpoint what the academic world found unpalatable in William James' conclusions from his work in psychical research. That world was of course repelled by the fact that James was proud of his discovery of the trance medium Leonore Piper and that he spent the last 25 years of his life studying her seances.

When James' friend and fellow-researcher Richard Hodgson died and Mrs. Piper reported messages from him, the academic world was scandalized that James concluded, "I myself feel as if an external will to communicate were probably there."

But over and above these details was the fact that William James, following in the footsteps of F.W.H. Myers, author of the great two-volume work *Human Personality and Its Survival of Bodily Death* (1903), conceived of a vast realm of cosmic consciousness, out of which we somehow individually emerge. And individually we have a "subliminal consciousness as the enveloping mother-consciousness in each of us, from which the [ordinary] consciousness we wot of is precipitated like a crystal."

In the case of mediums, supernormal knowledge, meaning "knowledge that cannot be traced to the ordinary sources of information, the senses," comes to the medium, says James, from "a cosmic environment of other consciousnesses of some sort which is able to

work" on the faculties of the medium. The James-Myers idea of cosmic consciousness, I think, was what the academic world of their time found most unacceptable. It seemed to bear no resemblance either to the Newtonian and Darwinian world or to the Judeo-Christian world view.

The professing Christians in the academic world found no comfort when James, in his *Varieties of Religious Experience,* went beyond naturalism to avow a precise belief in something divine, because James' "divine facts" were unrecognizable in the Judeo-Christian world view. What James avowed was "that the world of our present consciousness is only one out of many worlds of consciousness that exist, and that those other worlds must contain experiences which have a meaning for our life also, and that although in the main their experiences and those of this world keep discrete [from each other] yet the two become continuous at certain points and higher energies filter in [to this world]. By being faithful in my poor measure to this over-belief, I seem to myself to keep more sane and true."

These "higher energies," James makes clear, are divine. James never knew or even remotely implied that he knew "what the more characteristically divine facts are, apart from the actual inflow of energy in the faith-state and prayer-state," but he was ready in 1902, as in the years thereafter, to make his "personal venture" on the over-belief "that they [these divine facts] exist" (page 519, *Varieties*).

I repeat, James' idea of the divine was too utterly strange to his colleagues to be seriously considered. James ends *Varieties* with the thought, which only sometimes has been uttered by Gnostics and never by orthodoxy, that God needs our help: "Who knows," he says, "whether the faithfulness of individuals here below to their own over-beliefs may not actually help God in turn to be more effectively faithful to his own tasks?"

James leaves us with the idea, bewildering to most people, that there is a cosmic environment of consciousness, a mother-sea or reservoir of consciousness out of which our ordinary consciousness is crystallized, and of which God is only a finite part!

That is why James' idea of a realm of cosmic consciousness was suppressed and ignored until our time.

To my knowledge, it is not until Ken Wilber wrote *The Spectrum of Consciousness* (1975) that James' idea of consciousness was taken up, seriously studied and accepted.

* * *

THERE IS another man one of whose central ideas has gone unrecognized by you, me and the world until recently—to our great loss. John Dewey's thinking about consciousness has been neglected, left quite unknown and uncommented upon.

As an undergraduate in the 1920's, I was fortunate to meet Sidney Hook who was Dewey's favorite pupil and who later became one of Dewey's literary executors. As a result of this meeting I decided to do my graduate work in philosophy at Columbia, only to find that Dewey was just retiring. Still, the men with whom I studied had been trained by Dewey so that presumably I got my Dewey straight.

The point of this story is that for 40 years I thought I knew and understood

Dewey and his ideas of consciousness. I would not have believed it was possible that I did not know about a major influence on Dewey and one of his long-standing intellectual interests.

But in 1968 I commissioned a scholar of body-mind work, Edward Maisel, to compile and edit a one-volume work of the writings of Frederick Matthias Alexander, the creator of the Alexander Technique, a method of working on one's body alignment which seems to have profound effects in bettering one's health and mental stability.

When Maisel handed in the manuscript I found to my astonishment that the appendix contained three essays which John Dewey had written as introductions to three books by Alexander; Maisel's excellent introduction to the book told me much about Dewey's relationship with Alexander, with whom he had been closely associated for 35 years beginning in 1916.

I had never seen or heard any of this. Dewey's writings on Alexander have not been reprinted by his literary executors. Neither in their writings nor in those of anyone else in the academic philosophical fraternity have I ever found a discussion of Dewey's relationship and work with Alexander and his views on Alexander.

Why this silence?

Unlike the mind-curers and mediums who interested James, Frederick Matthias Alexander did not think of himself as a mystic. Even so, his idea of the holistic unity of body and mind was novel and radical for his time. People were uneasy dealing with it and Dewey's philosophical colleagues, whom he tried in vain to interest in Alexander, were no exception.

Also strange to the thinking of both scientists and lay people of that time was the idea of the experiential, the idea that you had to *do* something in order to understand it at all.

No number of expositions of the Alexander Technique could, then or now, convey what it is. One must put oneself in the hands of a trained Alexander teacher and experience the technique for a while. Nowadays, in myriad ways, we have come to understand experiential processes but in those days it sounded like abracadabra.

What Dewey was urging on people was the very heart of his philosophical method, a method of inquiry by doing. But it now seems to me that even such brilliant pupils of his as Sidney Hook and Ernest Nagel were unable to understand that, in his exposition of Alexander, Dewey was exemplifying the very method which made him famous.

Instead of being tempted by Dewey's large claims into inquiry concerning the Alexander Technique, it seems Dewey's colleagues were embarrassed for him; they thought he had gone off the deep end.

For example, Dewey, in his very first paragraph about Alexander, writes:

"Many persons have pointed out the strain which has come upon human nature in the change from a state of animal savagery to present civilization. No one, it seems to me, has grasped the meaning, dangers and possibilities of this change more lucidly and completely than Mr. Alexander. His account of the crises which have ensued upon this evolution is a contribution to a better understanding of every phase of contemporary life. His interpretation of the individual produced by the conflict

centers primarily about the crisis in the physical and moral health of the individual produced by the conflict between the functions of the brain and the nervous system on one side and the functions of digestion, circulation, respiration and the muscular system on the other, but there is no aspect of modern life which does not receive illumination."

Dewey hazarded the guess that prevailing dualistic feelings about the body caused resistance to Alexander. Dewey writes:

"Men are afraid, without even being aware of their fear, to recognize the most wonderful of all the structures of the vast universe—the human body. They have been led to think that serious notice and regard would somehow involve disloyalty to man's higher life. The discussions of Mr. Alexander breathe reverence for this wonderful instrument of our life, life mental and moral as well as that life which somewhat meaninglessly we call bodily. When such a religious attitude toward the body becomes more general, we shall have an atmosphere favorable to securing the conscious control which Alexander urges."

Dewey further tells us that we travel in a vicious circle: our "wrongly-adjusted psychophysical mechanisms" produce in us a "perverted consciousness" which in turn makes it hard for us to understand Alexander's statements concerning our maladjustment and our consequently perverted consciousness. Elsewhere Dewey speaks of the great moral and intellectual effort that is necessary to master the Alexander Technique and to understand its broad significance for the control of human conduct.

Dewey, thanks to his work with Alexander, understood clearly that our mastery of science without mastery of ourselves is a great danger. He writes:

"Through modern science we have mastered to a wonderful extent the use of things as tools for accomplishing results upon and through other things. The one factor which is the primary tool in the use of all these other tools—namely, ourselves—in other words, our own psychophysical disposition, as the basic condition of our employment of all agencies and energies, has not even been studied as the central instrumentality. It is not highly probable that this failure gives the explanation of why it is that in mastering physical forces we have ourselves been so largely mastered by them, until we find ourselves competent to direct the history and destiny of man?"

But Dewey does not discuss this merely as an abstraction; he goes immediately to grappling concretely with a new way of achieving it. He says:

"It is another thing to discover the concrete procedure by which this greatest of all tasks can be executed. And this indispensable thing is exactly what Mr. Alexander has accomplished . . . .When once a reasonably adequate part of a new generation has become properly coordinated, we shall have assurance for the first time that men and women in the future will be able to stand on their own feet, equipped with satisfactory psychophysical equilibrium, to meet with readiness, confidence and happiness instead of with fear, confusion and discontent, the buffetings and contingencies of their surroundings."

In these words Dewey made an

RAINBOWS FALLING ON MY HEAD (THE MAGIC OF THE GREAT GOD PAN)

NOT A BETTER MOUSE TRAP, BUT A WONDERFULLY BETTER SELF-HELP BOOK!



At long last there is a useful answer to the burning question, "Isn't there a better way???" If you have just a reasonably open mind and a willingness to experiment, I can show you a happy path to riches, success, love, health and fulfillment. It is a better and easier way to make truly "miraculous" progress in all areas of your life and enjoy every part of it! The trick is to harness the literally omnipotent power of your basic human and animal drives with simple magical practices which irresistibly attract success, and indeed your heart's desires.

THE SECRET POWER IS IN PAN'S MAGIC

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extraordinary intellectual and moral commitment. His words fell on deaf ears.

Since Dewey's time interest in the Alexander Technique has become fairly widespread—among dancers and actors. But as yet there is no sign of a systematic experiment in the use of the Alexander Technique.

* * *

THE NEGLECT and suppression of these ideas on consciousness of James and Dewey are very pertinent today. A new generation of pioneers—told about in Marilyn Ferguson's recently published *The Aquarian Conspiracy*—is discovering much that is new and important about consciousness. Will these new paradigms find acceptance in our schools and universities? The story of James and Dewey indicates how difficult such a road is likely to be.



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By Harold Helfer

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Thus it happened that the Boston College players were not assembled in the Terrace Room of the nightclub when it caught fire. The Coconut Grove fire turned out to be one of the worst disasters in the nation's history. In little more than 10 minutes 490 persons lay dead or dying. The one room in which every single person died was the Terrace Room.

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REQUIEM FOR THE UFO AGE

IS THE AGE of UFOs over? It certainly looks that way.

Since 1947, when UFOs first came to public attention, there have been periods of relative quiet and general indifference to the subject. For example, UFOs all but vanished as an issue between 1958 and 1964 and between 1969 and 1973; in each case, however, interest revived with a spectacular sighting (the April 1964 Socorro landing) or a major flap (the October 1973 wave).

The last flurry of interest was occasioned not by UFOs but by Hollywood hype. A promotional blitz engineered by Columbia Pictures in late 1977 generated UFO hysteria sufficient to drive millions of impressionable people to movie theaters where they were exposed to Steven Spielberg's version of the UFO mystery, *Close Encounters of the Third Kind*. Ufologists hoped that something positive would come of this, perhaps some recognition that entertainment-industry hoopla aside, UFOs do merit serious consideration. A number of prominent magazines and newspapers did publish respectful articles about J. Allen Hynek and his Center for UFO Studies and for a time the organization's subscription list swelled, but soon enthusiasm faded and the consuming public went on to other diversions.

Since then three of the most important UFO events in history have occurred: the Val Johnson close encounter of the second kind, the New Zealand film and the Cash-Landrum "radiation" episode. (These incidents are described in the May 1980, December 1980 and May 1982 issues of FATE respectively.) Each in itself should have been enough to awaken public interest and to alert the scientific community to the presence of phenomena of great potential significance. Yet all were quickly forgotten by everybody except hard-core UFO buffs and debunkers.

Meanwhile books on UFOs have stopped selling and publishers have stopped releasing them. The newsstand UFO magazines that flourished a few years ago have all gone out of business. Today media coverage of UFOs —what there is of it—is mostly derisive. (*Newsweek*, which a few years ago compared Hynek to Galileo, recently equated ufology with creationism.) When they mention UFOs at all, spokesmen for the scientific establishment point, with dreary predictability, to the pronouncements of UFO antagonist Philip J. Klass, as if he had settled the issue when in fact serious questions about his methods and conclusions have been raised by both proponents and skeptics.

To some considerable extent the UFO phenomenon itself is responsible for this state of affairs. Taken at face value, UFO reports certainly *seem* significant; it is, after all, more logical to conclude that a structured metallic disk observed by a scientist or a pilot is an extraterrestrial vehicle than that it is a temperature inversion or a free-floating ball of plasma. Unfortunately UFOs seem to be none of these things. After 3½ decades no good evidence of interstellar visitation has emerged; neither, alas, have any satisfactory conventional or quasi-conventional explanations which would lay the matter forever to rest.

We are left with a riddle that stubbornly resists solution. The phenomenon has given us more reason to believe that it exists than that it doesn't exist; beyond that, all it has told us is that *something*—something of whose true nature we haven't yet a clue—is

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out there. By now we know it will probably never land on the White House lawn, nor will one of its representatives ever address the United Nations General Assembly. UFOs will neither save us nor enslave us. They probably will continue doing what they've been doing since the 1940's: putting on bizarre displays in unlikely places, frustrating ufologists, infuriating debunkers and leaving none of us any the wiser.

Even the ufologically-illiterate general public by now has figured out that the UFO mystery is not going to be solved anytime soon. No wonder people shrug off even the most dramatic sightings. No wonder they have grown bored; so, for that matter, have the many veteran ufologists who either have left the field or are thinking of doing so. And no wonder that many people find it easier to reject the phenomenon out of hand than to face the many troubling—and unanswerable—questions it raises. If science and society can function adequately as if UFOs did not exist, why not dispose of the issue entirely and declare it a "fact" that UFOs do not exist?

UFOs, it is true, don't appear to be a question of compelling urgency. Unlike wars, social problems or disease epidemics, they are neither disruptive nor harmful to the culture as a whole; their only truly negative effects are on the lives of those individuals who are unfortunate enough to see them, be frightened by them and then suffer the jeers of their disbelieving neighbors or character assassination at the hands of professional UFO debunkers. It seems unlikely that UFOs will do anything that will force us to pay any more than the modest attention we're paying them now.

Whatever else might be said about the air force's handling of UFOs, it does look as if history has vindicated the service's early realization that, whatever the objects might be, they posed no threat to national security. After the initial flurry of excitement occasioned by the 1947 and 1948 waves, Loren E. Gross reports in his *UFOs: A History, Vol. 2: 1949* (Arcturus Book Service, 263 N. Ballston Ave., Scotia, N.Y. 12302, 1983, 193 pages, $13.95, paperback), the service's UFO investigative body, Project Grudge, which superseded Project Sign (whose personnel took UFOs very seriously), proceeded to treat flying saucers as bothersome nonsense.

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Grudge's investigators functioned as UFO debunkers have always functioned: they ignored inconvenient details in favor of convenient explanations. For their purposes it didn't matter that the "explanations" didn't really explain; they didn't have to. All the explanations had to do was to allow the air force to divorce itself from a problem that it wanted no part of—and legitimately so, because UFOs, whatever they might be, were not threatening America's well-being.

The air force decided, apparently, that the outright rejection of UFOs is more conducive to peace of mind than the unhappy acknowledgement that UFOs may be real but too complicated, troublesome and disturbing to do anything about. That rationale, especially when coupled with a growing realization that it was *safe* to ignore UFOs, eventually insured that the UFO phenomenon would be discarded as a subject even of intellectual interest. While the air force's short-term interests were served by the dismissal of UFO data, the long-term consequences of that policy for researchers who would see UFOs as a scientific, not a military, problem were unfortunate. In the 1980's UFOs are no longer a serious controversy; their nonexistence is assumed implicitly. But the UFO mystery itself remains, as Gross' book reminds us.

As I noted in my review of the first volume of Loren Gross' series (March 1983 FATE), Arcturus Book Service is publishing a multi-volume history of the early years of the UFO age, from mid-1947 through the end of 1954. Volume 2, like its predecessor, is based largely on official documents and it contains an impressive number of well-documented UFO reports by witnesses of impeccable character and credentials. Some of the incidents were confirmed by radar or other instruments; a number were multiply- or independently-witnessed. The best of these reports seem as inexplicable now as they did then. An almost irrefutable case for UFO reality could be made from them alone.

Gross' books, unfortunately, suffer from lifeless prose and a plodding narrative. After pages and pages of reports and lengthy quotations from official documents the eyes of all but the most determined enthusiasts will glaze over. But Gross' purpose is to inform, not to entertain, and since most UFO-book authors are far more adept at the latter than

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at the former (to ufology's considerable detriment), this is hardly a major criticism.

Far more important, Gross' series serves to remind us of the questions that never got answered as authority figures both military and civilian hastened to "solve" and forget what should have been one of the most challenging scientific problems of the 20th Century. Someday, when UFOs are rediscovered and at last attain the serious recognition they deserve, Gross' books will be an invaluable record of an enigma nobody who could have done anything about it could bear to think about.

OTHER REVIEWS

THE ALEXANDRIA PROJECT by Stephan A. Schwartz, Delacorte Press, New York, N.Y., 1983, 267 pages, $18.95.

The Alexandria Project reads like a detective novel. For that reason I urge the reader to ignore the jacket blurb and simply read the story as it unfolds. Stephan Schwartz, who is enthusiastic about the application of psychic ability to archaeology, communicates his enthusiasm to the reader. He amply demonstrates the exciting potentialities of psychic archaeology as well as its limitations.

It is not difficult for the skeptic to knock his approach. He chose to go to a site, the ancient city of Alexandria, that is extensively described in historical records so that nearly anything that can be checked from a psychic's impressions could be contaminated by prior knowledge. At the same time the sites of Hellenistic and Roman times are either buried under water (due to the city's sinking) or concealed by modern Alexandria, which sits on top of them. Consequently any excavation to confirm previously known information is time-consuming and prohibitively expensive.

As it happens, a far better test of psychic ability is presented to Schwartz and his crew after they're already in Egypt. Once as populous and as wealthy as Alexandria, its sister city of Marea is now buried under the desert, with almost no surviving historic records to guide the excavator. The psychic information produced by Schwartz's two volunteer sensitives, Hella Hammid and George McMullin, proved impressively accurate. It doesn't boast a Cleopatra, a Marc Antony or a tomb of Alexander the

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Great to wow the media, but as a test of psychic archaeology it is far more satisfactory than Alexandria.

In fact, I quickly grew tired of Schwartz's insistence on *proving* everything, as if an impressive demonstration of clairvoyance will revolutionize archaeology and lead to widespread acceptance of psychic aid. The bitter truth is that he could continue producing impressive evidence such as he did in Alexandria for 50 years and no more convince archaeologists than 50 years of careful laboratory parapsychology has convinced psychologists. But he insisted that cameras film everything, that tape recorders capture every utterance and that psychics be kept ignorant of each other's impressions.

My feeling is that Schwartz had better decide what he wants to accomplish: to discover, say, the lost tomb of Alexander or to prove that psychics can discover the lost tomb. He's not going to accomplish both, or even either, if he tries to do both. In lots of ways his insistence on proof will get in his way of finding what he is seeking. Frederick Bligh Bond very quietly employed psychic means when he was excavating Glastonbury Abbey. As soon as it was revealed he was consulting psychics, he was forced to resign in disgrace.

But my cavils with Schwartz's methods aside, I think you'll find this book hard to put down.—*David Techter*.

TOUCHING IS HEALING by Jules Older, Stein and Day, Briarcliff Manor, N.Y., 1982, 300 pages, $19.95.

Jules Older, Ph.D., an iconoclastic psychologist from Baltimore, devotes *Touching Is Healing* to the premise that human touch could and should be an integral part of nursing, psychotherapy, home life and health practices in general. He offers a thorough examination of the positive role touch plays in our everyday lives.

Had the author let well enough alone, his book would have been a worthy contribution to the literature of holistic health. Unfortunately Dr. Older devotes a large section of his book to touch and the miraculous. In two chapters he reviews the history of "miraculous touch" and the evidence that the laying-on-of-hands can have a genuine, and psychic, therapeutic effect. Older does not

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hide his utter disbelief in this possibility.

But it's hard to debunk effectively when you haven't bothered to study the literature you are attacking. Older begins by focusing on Father Ralph DiOrio of Worcester, Mass. Without citing any of the priest's well-documented healings, he claims DiOrio's successes are bogus effects caused by his patients' expectancy. Older doesn't mention that two physicians are now working with Father DiOrio's Apostolate of Prayer for Healing in order to help document his healings. Nor does Older acknowledge that DiOrio's cures include cases of terminal cancer and congenital blindness!

The late Kathryn Kuhlman is the recipient of a similar snow job. Older draws on Dr. William Nolen's *Healing: A Doctor in Search of a Miracle*, which criticizes her healing ministry. Older does not inform us (if indeed he knows) that the book has been repeatedly attacked as biased and inaccurate.

But Older is at his worst when he addresses the question of laboratory evidence for psychic healing. Discussing the work of McGill University researcher Bernard Grad, who demonstrated that a psychic healer could retard the goiters in mice fed on an iodine-deficient diet, Older first hints at fraud—an unlikely explanation because the test was run under very tight control and besides, mice are notoriously difficult to bribe. But then he frankly admits, "In truth, I reject the evidence because I do not believe it. It goes against my experience of the world and contrary to my experience with healers who claim effects that I just cannot see. I do not believe it."

It's too bad that Older, who shows himself to be openly antiestablishment in many ways, should adopt such a stance. Perhaps he should go back to college and learn about the nature of scientific inquiry.—*D. Scott Rogo.*

THE GENESIS MYSTERY by Jeffrey Goodman, Times Books, New York, N.Y., 1983, 304 pages, $16.60.

Newspaper columnist Roger Simon is fond of saying that various classes of people of whom he disapproves deserve to be "beaten with sticks." While normally I am a peace-loving fellow, I find myself wishing Simon's chastisement on whoever wrote the hogwash that appears on the jacket of Jeffrey Good-

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WINNING WITH WITCHCRAFT

Although my book is called "Winning With Witchcraft" it is *not a book for witches*. Fully fledged witches will not find anything really new in its pages and indeed they may disapprove of many of the things written in it. They will not like the fact that I have removed the "mystery" of witchcraft, dispensing with all the complicated paraphernalia usually associated with the Craft, in order to demonstrate to the ordinary person that to practise it is really very simple indeed. My book is definitely only for the everyday lay woman or man; the person who is fascinated by witchcraft and its possibilities, but is either too busy or apprehensive to actually get involved in it.

HOW TO WIN IN LIFE

I do not in my book bog the reader down with the *theory* or *history* of witchcraft. That can be found in other books. No, my work is an "action" book, one of *practice* rather than speculation. In it I show you how to *win in life with witchcraft*. There are two sides, or dimensions, to witchcraft: the religious, spiritual dimension, and the dynamic "active" dimension, i.e. that of deliberately manipulating events and circumstances for one's ends. My book is about this second, exciting dimension. But before I continue let me tell you something about myself. My name is Jean Williams, and for the last twenty years I have been actively practising witchcraft in the pursuit of securing personal objectives. I am a perfectly ordinary woman, not possessing special psychic powers of any kind. Neither am I particularly bright or good looking. I mention these points because I want to show you that the wonderful, fast acting powers of witchcraft can be at *anyone's* command, regardless of ability, *once the secret of witchcraft is understood*. I have never belonged to a coven or occult group of any kind. *There is nothing special that you have "to be", or no one special you have to know, in order for you to begin working wonders with witchcraft from the very moment you know what to do.*

IMMEDIATE RESULTS

Immediately you have finished reading my book you can begin casting magic witchcraft spells to obtain whatever you desire. And you don't have to worry about trying to obtain difficult to get herbs or special equipment; almost all of the rituals I give involve very little or no paraphernalia, and what things you may have to get can be purchased very easily and inexpensively. For twenty years I have been "winning the game of life" through witchcraft. With my book you can start doing the very same the minute you have read it. With simple witchcraft spells and rituals I show how you can make any member of the opposite sex desire you *immediately* . . .compel a reluctant lover to marry you . . .*stop* the romantic interest of someone you would rather be without. With witchcraft you can forget about being a *loser* in love, in money, or anything else. By using witchcraft I show how you can actually *take control* of the "forces of chance" and make *everything you touch seemingly turn to gold*. You will be able to play a bingo game, place a bet, enter any contest, and *know* that you will win. You can have any man or woman you want, or any luxury you choose. With witchcraft these things *become automatic* when you use the appropriate spells or rituals to obtain them. I can say all this with absolute confidence for this has been my experience from practising witchcraft. I have benefitted handsomely from witchcraft and I only seek the pleasure of sharing my knowledge with you. Witchcraft, I believe, should not be the jealously guarded secret of a selfish few, but should be made available to all who seek a better and more fulfilling life.

WHAT WITCHCRAFT CAN BRING YOU

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- Magic witchcraft spells that quickly make you more self-assertive, confident, and sought after by the opposite sex
- The *Binding Love Spell* that *makes* someone of the opposite sex love you
- Simple witchcraft remedies that *alleviate pain, reduce fever, stimulate hair growth*
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- An ancient ritual for making a barren womb fertile
- A simple divinatory rite for immediately telling if your mate is true or not
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man's *The Genesis Mystery*. This begins with the subhead: "A Startling New Theory of *Outside Intervention* in the Development of Modern Man." The sorry truth is that Goodman offers, in his *final chapter*, some vague speculations on possible outside intervention that are neither new nor startling and most certainly are not a theory.

So what is the rest of the book about? In the other 10 chapters archaeologist Goodman offers as succinct and vivid a picture of human evolution as one is likely to find anywhere. The book is full of penetrating insights into ways that politics and national chauvinisms have biased our understanding of the paleontological record. Goodman first points out that Darwin stole much of his most important theorizing from the unpublished writings of Alfred Russel Wallace. He tells the sad story of the Piltdown hoax, which survived detection so long simply because British scientists were so eager to have their own "homegrown" ape-man that they refused to question the suspicious circumstances surrounding the discovery. He explains that the scientific establishment originally rejected the important discoveries of Raymond Dart and Louis Leakey simply because Dart and Leakey were so adept at flamboyant public relations. The proper evaluation of Neanderthal man got bogged down in Franco-German conflicts.

Again and again scientific objectivity lost out to mundane prejudices and jingoism. It's a sad record for such an important topic.

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discoveries have complicated the rather simplistic picture of human evolution that prevailed earlier in this century. Older and older dates for various hominids have pushed the timetable back by several thousand years. What's more, various forms once considered ancestor and descendant now appear to overlap in time. In fact, in ancient Africa Leakey demonstrated that the australopithecines, *Homo erectus* (Peking and Java Man), and *Homo habilis*, a more advanced true human, all trod the same ground. While this does not rule out descent from one to the other (as Goodman repeatedly states), it certainly complicates the picture. Even more puzzling, almost no changes suggestive of a gradual evolution toward higher forms occur within *Homo erectus* in the several thousand years of his existence.

Goodman makes a strong case for punctuated evolution, arguing that populations of animals remain fairly stable as long as environmental conditions are unchanged. Only when the environment changes do species undergo evolutionary change and then it is rapid and short-lived. The new population then remains stable until the next crisis.

But the appearance of modern *Homo sapiens*, Goodman feels, is not simply a difference in form but in kind. When modern man comes on the scene, he arrives complete with speech, art, refined toolmaking and the religious system that survives as shamanism. No amount of physical evolution could explain the appearance of man's spiritual nature, he argues. Therefore, he believes, some sort of outside intervention by superior intelligence must be hypothesized to explain man's nonphysical attributes. But he doesn't try to guess what form this intervention took and in fact rather ridicules ancient astronauts and various other proposed forms of intervention. Thus his "theory" is by far the weakest and least interesting part of the book.

The first 10 chapters are eminently worth reading. Goodman writes with verve and humor, and his account of the unsolved puzzles of human evolution is thought-provoking. The frustrating part is that many of the answers probably lie buried in South Africa and in Southeast Asia. Once again politics is playing havoc with scientific inquiry.—*David Techter*.

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ANIMALS ARE EQUAL by Rebecca Hall, Wildwood House, London, England, 1982, 256 pages, $7.50, paperback.

Over the years many books have been written on the subject of animals and their psychic abilities. *Animals Are Equal* by Rebecca Hall is the most recent and probably the most complete, containing chapters on gifted animals, animal ESP, precognition, laboratory research, reactions to ghosts and other unseen presences, homing and even animal healers. Hall has collected much of the material herself, so the book is full of fresh information.

Your appreciation of the book, however, will depend on whether you are primarily an animal lover or a serious student of the paranormal.

Animal lovers will find this book a treasure chest of entertaining anecdotes concerning not only animal ESP but also the close kinship that exists between man and beast. The book has a loving, sometimes maudlin tone and it will give the reader a new respect for our feathered and furry friends.

But those readers whose primary interest is in the paranormal will probably find the book disappointing. The material is presented with little discussion or documentation; few source references are listed and the book is flawed by an often credulous approach.

The chapter on laboratory ESP tests with animals is particularly bad. Hall cites relatively little of the literature but uses the chapter as a soapbox from which to criticize parapsychologists for attempting to capture animal ESP in the laboratory and for using negative feedback (such as electric shock and even death) in some experiments. Hall neglects to mention the many animal ESP experiments (especially with rodents) that have employed positive feedback, such as food. Nor does she note that many parapsychologists have publicly decried any experimentation that entails cruelty or pain to animals. Hall is probably unaware of this research and these views. There are many gross factual errors in the chapter.

Did Hall have to resurrect that old chestnut about how animals kill only for food and not for pleasure? This view—invariably presented in books of this sort—is false. Animals kill for all kinds of reasons and some species do indeed kill for sport.—*D. Scott Rogo.*



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REMEMBER: "YOUR MONEY BACK . . . IF MY PREDICTIONS DON'T HAPPEN!"

LEAVING THE BODY by D. Scott Rogo, Prentice-Hall, Englewood Cliffs, N.J., 1983, 190 pages, $5.95, paperback.

D. Scott Rogo has a knack for infuriating other parapsychologists (including me at times) by refusing to fit into a pigeonhole. He surpasses most active researchers in his knowledge of the classic literature of psychical research and scandalizes his stuffier colleagues by suggesting that some useful facts might be gleaned from a study of Spiritualism and occultism. *Leaving the Body* is a splendid example of his eclectic borrowing from a number of disparate sources.

In this brief volume he compares eight different systems that supposedly enable one to experience out-of-body travel. Various occult handbooks have dealt with this topic but this is the first compilation of techniques derived from a variety of independent sources, with candid comments on the evidence indicating the techniques have been successful. Side by side he contrasts the instructions of Robert Monroe and Sylvan Muldoon with doctrines derived from spirit communications and from yoga writings.

It is interesting to see how similar details crop up in independent sources and how the various techniques tend to complement rather than compete. Each technique, Rogo says, has worked for at least some practitioners and he cites accounts that accord with the different techniques, including some OBEs of his own. (Can you imagine the typical laboratory parapsychologist's admitting in print that he has left his body?)

At the conclusion of his book he acknowledges that the success of a given technique may well depend upon expectation and suggestion. Your choice of technique may depend on subjective factors such as your liking for meditation rather than mental imagery or vice versa.

Rogo insists that no technique is likely to succeed the first time you try it. You should resign yourself to weeks, even months, of daily practice of a technique to give it a fair test. Of course some folks have a spontaneous OBE with no effort at all—but then who said the universe is fair? —*David Techter.*

★

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, 500 Hyacinth Pl., Highland Park, Ill. 60035.

PSYCHIC HITS 100 PERCENT

I pay little attention to the so-called mediums, psychics and sensitives who boast of ridiculously high accuracy rates—like 85 to 90 percent. From my exposure to experimental and spontaneous psi field investigations, I have concluded that psi accuracy rates probably run somewhere between two and 15 percent—on good days.

Thus, when I read the article "On Being Psychic" in the April 1983 issue of *Reincarnation Report* by Pat Plumlee (not Plumley as in the by-line), I had to follow it up. Plumlee claims a psi accuracy rate of 100 percent.

"I am extremely powerful," she wrote. "I have been told I will be the most powerful psychic in the universe . . . . On a scale of 1 to 10, I am a 10. The average psychic is about a 3 to 4 level . . . .

"I can tell you what is wrong with your car or you . . . . I can tell an astronaut in space where the malfunction is in his rocketship . . . . I can tell world leaders what's going on behind closed doors . . . . "

These are certainly heavy-duty claims. I felt such high-grade information in a life reading might be well worth the $25.00 fee Pat charges. But I sent $10.00 and asked her to answer only two questions. She agreed. My questions were these:

(1) My younger son Rick, 17, and my wife seem to have a relationship that makes me uncomfortable at times. It is too touchy-feely . . . and they seem not to mind expressing their "devotion" to one another [or] to "pick up" the discomfort of others who observe them kissing too frequently on the lips. What does this mean, Pat? Does a karmic relationship play a significant role here or what?

(2) I've been in my job and living here in this city for about 20 years now. But for some reason I am always afraid that I am going to be asked by the soft drink bottling company that I work for to move to another location. I have 18 years there and two left to go before retirement. I'm worried that something will happen and I will have to relocate. Can you intuit or whatever you do that I will have to make a long-distance or major move within the next year?

These are Pat's replies to my questions:

(1) "The lady is sick. She has a real problem if she is getting a kick out of kissing her son. This is incest. Maybe a mild form but that is still sick . . . . "

(2) "Going to work in another location might be the best thing that could happen to you at this time. A new area, a new woman and some real happiness for a change. You are miserable right now and would secretly wish for a job change. Put in for it and get the hell out of this hole you are in . . . . "

Well, the questions I asked were fabricated. The facts are:

(1) I have never married and have no children.

(2) I do not work for a bottling company nor have I lived here for 20 years. Besides, I was notified two months ago that I will be moved to my company's location in Peking,

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China. (I did not ask the psychic if it would be therapeutic if I relocated; I asked if I *would* be doing so.)

Pat the superpsychic probably should have "picked up" the fact that I was feeding her bald-faced lies. But she did hit 100 percent —100 percent wrong.—*Philip Paul, San Antonio, Tex.*

CALCULATOR ERROR?

The figures in the brief "Striking It Rich" (page 73, July 1983 FATE) do not jibe. If the gold nugget found in Brazil is worth $394,273.00 and 13 people (the finder and 12 partners) share equally, each share would be worth $30,328.69. If each received only $27,599.00, the value of the nugget was only $358,787.00.—*J. T. Metheny, Gainesville, Va.*

THE VIEW FROM SPACE

Why have UFO wanderers made no serious effort to contact us?

I ask Carl Sagan, Amazing Randi and other debunkers: "If you were an extraterrestrial with the capability of monitoring our radio and television broadcasts, would you take earthlings seriously?"—*Phil Daye, Los Angeles, Calif.*

PROPER TERMINOLOGY

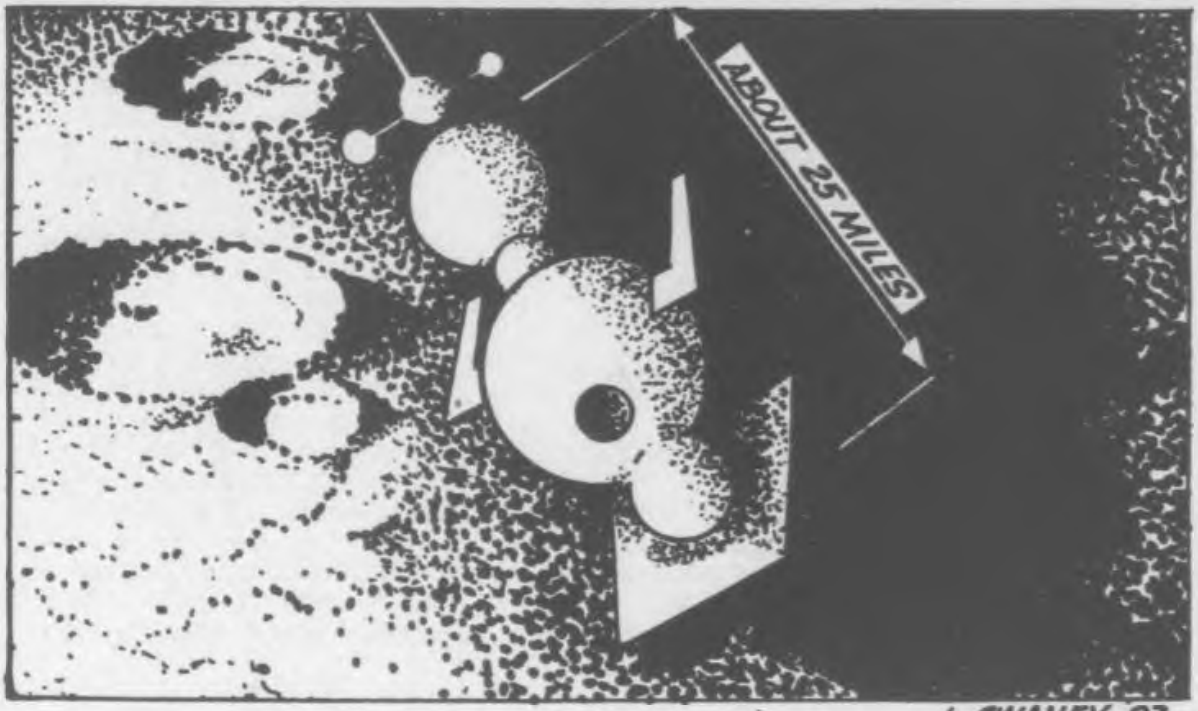
In "I See by the Papers" (July 1983 FATE) the item "Past Counting" contains what appears to be an error. The assertion is made that "two new studies, using different measuring techniques, now calculate the age of earth at about 12 billion years."

The age of the *earth*? Surely not. That figure, like the range of "from seven to as many as 20 billion years" given subsequently for estimates of the earth's age, is in line with astronomers' estimates of the age of the *universe*.

The age of the universe is important to astronomers because many current astrophysical theories about its origin assume different ages. If the correct figure were found, therefore, those theories whose age assumptions do not agree with the facts could be discarded.—*Eric B. Lipps, Boylston, Mass.*

MOON ROCK A HOAX?

In the item "Meteorites" (page 10, July 1983 FATE) Curtis Fuller reports that "more



OBJECT ON SOUTH-EAST WALL OF CRATER CLAVIUS .... AT 60° SOUTH LATITUDE • 8° WEST LONGITUDE

than 20 teams of scientists examined tiny pieces of a one-ounce rock" picked up last year from the antarctic ice sheet and "are convinced it came from the moon."

Planetologists have convincing reasons to believe that a great number of asteroids have blasted thousands of little rocks off the lunar surface. Why was only this one found?

I suggest that the rock was not *ejected* from the moon. Rather, it was brought from the moon and somebody stealthily obtained it from the NASA rock collection and placed it in the antarctic ice sheet where it was "discovered."

Reportedly it is relatively easy for a meteorite expert to simulate the fall of such a rock onto a thick ice sheet and thereby deceive his colleagues. At least two types of persons might desire to catch scientists in a trap of that sort: (1) someone attempting to prove his personal theory that meteorites were ejected from the moon, and (2) someone who wants to embarrass those scientists who tend to believe theories which please them before they have solid scientific support.—*Guy J. Cyr, Lawrence, Mass.*

DISCARDED KEWPIE DOLL

In "Report from the Readers" (June 1983 FATE) Felix Bach reports seeing an object on the moon that "looked like a discarded kewpie doll."

I have also seen this surrealistic anomaly. It seems to be cocked at an angle as if knocked off its base. Bizarre though it sounds, it has a metallic sheen like dull aluminum.

The crater Clavius near the moon's south pole is notable for a 60-mile-long cylinder running across its north rim. Occasionally this can be seen in observatory photos but the "kewpie doll" has, alas, been deleted from all of them.

Bach's letter implies that I mentioned a "star ship" on the moon. He is mistaken. I have never claimed to see anything that could be called a spaceship or a UFO on the moon.—*Jack P. Swaney, Las Vegas, Nev.*

PREDICTIVE CERTAINTY

I question Herman Feshbach's words in Curtis Fuller's "Quote of the Month" (July 1983 FATE): "Only fools and knaves provide

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certain predictions with apparent confidence." What about the predictive certainty of two strangers' identical premonitory dreams?

About five years ago, when I was living in Carpinteria, Calif., south of Santa Barbara, I had a particularly gripping dream of a tidal wave. I dreamed I was standing halfway up a 100-foot ocean bluff in a residential area in Long Beach and the ominous atmosphere of the dream was heightened by a line of men on horses along the top of the cliff. Suddenly a loud voice cried, "It's coming over Catalina!" Catalina is a mountainous offshore island about 1000 feet high. When I awoke I felt as if I had been held in a vise.

I have now moved to within three blocks of the bluff in my dream and a few weeks ago a young doctor newly moved in next door stopped me to comment on the then-happening earthquakes in Coalinga in central California.

"Coalinga borders on Kettleman Hills, one of the greatest United States oil fields," I commented. "Draining all that oil leaves a huge hole below. No wonder the earth settles and we have quakes."

"Same thing may happen in Long Beach with all of its oil wells," he replied, then continued, "You know, I've been having a strange recurring dream. I dream a tidal wave comes over here and it is so high that the water hits halfway up that 16-story condominium over there on the bluff." Water high enough to come over Catalina's mountains (as in my dream) would indeed rise halfway up the condominium.

Two strangers five years apart and in different areas having dreams of a tidal wave of such proportions and in the same place (the place to which they subsequently moved) suggests predictive certainty.—*Evolyn B. Feiring, Long Beach, Calif.*

CAN MA BELL CREATE LIFE?

Paul B. Thompson's article "Can Science Create Life?" (January 1983 FATE) reminds me of something I learned from a friend who has been a telephone operator for more than 13 years. Originally she was trained and worked on the old cord boards for Illinois Bell Telephone Company but now she works at the newer consoles.

Some time ago she told me about the "cord lice" which caused the operators to itch and

scratch while working the boards. The lice were little white dots which appeared on the telephone cords. At various times, she told me, the telephone company sprayed the cords with insecticide which indicates the management was aware of the problem.—*Leonard D. Bergman, Chicago, Ill.*

T. LOBSANG RAMPA: THE TRUTH

In "Report from the Readers" (June 1983 FATE) W. T. Vandeventer disputes T. Lobsang Rampa's migration from Ireland to Canada—but your correspondent is mistaken.

Dr. and Mrs. Rampa did indeed live in Ireland before moving to Canada. We were friends of theirs when they came to Windsor, Ontario, and we saw pictures of their house in Ireland.—*H. W., Toronto, Ont., Canada.*

* * *

W. T. Vandeventer's statement, "T. Lobsang Rampa was a Tibetan in exile," should not pass unchallenged because it is totally untrue.

By lifting layer after layer of falsehood we can uncover the genesis of this person. He was an Englishman, son of a Devon plumber; he was christened Cyril Henry Hoskins.

While in the employ of a London travel bureau, Hoskins decided that he was actually Chinese and he had his name legally changed to Su'an or something similar. To fit his appearance to his new name, he donned Oriental robes and confronted his employer with the demand that he henceforth be addressed by his Chinese name. The result? He was summarily dismissed.

Lacking steady employment, Hoskins became dependent on the earnings of his wife who was a nurse. As their standard of living declined, they moved lower on the social scale



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until they lost all contact with their former friends.

Meanwhile, Hoskins spent a large amount of time in the public library, engrossed in research in various fields, and began work on two manuscripts, one fictional, one factual. The agent to whom he submitted the finished works thought no publisher would be interested in *The History of Women's Corsets* but *The Third Eye* looked promising.

And indeed it was. It took the public by storm, fooling all but Tibetans. By then, the author had changed his name to T. Lobsang Rampa, the "T" for "Tuesday," as if that were a Tibetan word.

Years later his original identity was exposed. *Time* magazine gave him a thorough going-over and published a photo of the thin-haired, heavy-jowled Englishman in a hospital bed attended by his nurse-wife.—*Bim Schelderup, Honolulu, Hawaii.*

* * *

The facts about T. Lobsang Rampa are known to many English people. He was indeed an exile but he was a British tax exile, like a number of successful writers. He was born in Totnes, Devon, England, the son of a butcher, and his name was Cyril Henry Hoskins.

The enormous success of *The Third Eye* aroused much interest in "T. Lobsang Rampa." But when scholars went to work on his books they discovered he was a hoax. Cyril defended himself by saying that he had fallen from an apple tree when he was a boy and that the spirit of a Tibetan lama had entered his body.

He left England and he may well have gone to Ireland first, because southern Ireland is a tax haven for British writers, as is Canada where he finally ended up.

T. Lobsang Rampa spent 20 years in seclusion, during which time he made a fortune from his books, "touchstones" and cassette tapes on meditation, all supposed to come from the "Tibetan lama."

I for one was sorry to learn of his death. His books are great stuff and the whole business was great fun. Hoskins had a shrewd business head and the ability to live a lie. He fooled a lot of people but he did no harm. In the end he probably got to believing all those yarns!—*Lillie Holland, Bradford-on-Avon, Wiltshire, England.*

(Continued on page 127)

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REPORT FROM THE READERS

(Continued from page 118)

GREAT GHOSTS I HAVE KNOWN

"Haunts of Hell's Holler" by Mary Joyce Porcelli (July 1983 FATE) proves that you've never heard ghost stories until a southerner tells them. My relatives are all from Georgia and have told me, with all seriousness and nary a smile, some real doozies. For example:

The Demon Bull with blazing eyes who walks upright like a man.

The Demon Rabbit that chased my relatives out of a swamp one moonlit night.

The beautiful young girl in antebellum dress who tried to embrace my grandfather.

The marching men and funerals heard at night on the old military roads.

The great locomotives in the roundhouse near where we lived that would jump their blocks and barriers and take off with no one at their controls.

If I were rich I would tour the whole state of Georgia and record all of these wonderful stories.—*J. Mae Johnson, Chicago, Ill.*

ANOTHER NUCLEAR PROBLEM

Could underground nuclear tests be responsible for the seismic disturbances plaguing the United States?

I understand that in some of our western states many underground nuclear bombs have been detonated and I have read that the Russians are setting these off even more frequently.

I readily confess my lack of scientific expertise but these underground explosions seem totally unjustifiable, especially since quaky California is dangerously near the sites of such detonations.—*John R. Miller, Enola, Pa.*

HEARTFELT MEMORIES

I have comments to make about Michael Grosso's "Incident in Bien Hoa" (July 1983 FATE).

When I arrived at Bien Hoa Airbase in Vietnam, it was located about 21 miles (not 15, as your author writes) northwest of Saigon and when I left there in 1965 it was still at the same place on Highway No. 1 which goes through Cambodia and Thailand to India.

I never heard of any leeches while I was there but we had mosquito nets around our beds and always turned our shoes upside down in the morning in case scorpions had taken over. There were lots of scorpions there and I still have the scars from a scorpion sting I received while having a beer in Ly Bar, the only civilian bar on the base.

It's a good idea for anyone who claims to have been in Vietnam to check his details very carefully; a number of us have been there and know the details by heart.—*Sven A. Sjobom, Wichita, Kans.*

ADAMSKI AND EVOLUTION

Richard Thomas' article on George Adamski's philosophy ("Pioneer or Profiteer?", July 1983 FATE) reminds us of the

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comings and goings of another philosophy: the evolutionists' cult. If one can believe Thomas' appraisal of Adamski, the course of the latter's life reads like the meandering history of evolutionist thought, replete with religious fervor and ardent followers, although the Adamski saga is of course far less intense.

What Charles Darwin was to the evolutionist cult Adamski was to the UFO cult, both playing the role of prophet for advancement of their respective philosophies. And like the stumbling history of evolutionists, Adamski is portrayed as bumbling along until he latches onto something which has the appearance of credibility—at least to some persons.

Having experienced four UFO sightings in the 1960's, including one at a stone's-throw distance (although we didn't throw any stones!), we are aware of the hard reality of this phenomenon. Our sightings had no known significance, because our employment as motel managers at the time had us awake at the right time and perhaps in the right place.

We are particularly disgusted by (1) the machinations of science and government to debunk a real and perhaps potentially dangerous phenomenon, (2) the proneness of gullible persons to build religions around "space brothers" who just might be eying them as meat for the table, and (3) the conversion of other gullible humans to an evolutionist cult which fears and disallows opposing ideas.—*Gilbert and Lorine Glenn, Sr., Knoxville, Tenn.*

AN UNINFORMED OPINION

In an "Also Notable" (June 1983 FATE) Jerome Clark quotes from Richard William Noone's book *Ice:* "The polar regions will be displaced or careen toward the equator on 5 May 2000" and goes on to give what I consider his uninformed opinion, saying, "There is nothing remotely believable about this." In other words, Clark has set himself up as an authority on polar shifting—or as an authority opposed to polar shifting.

I personally take offense over his rash opinion—as should the author of *Ice.* I have been researching polar shifting for some years and I can offer proof that a polar shift is in fact a natural occurrence of a periodic nature. And I am not alone in this research.

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I challenge Clark to prove us wrong. —*R. W. Strong, Las Vegas, Nev.*

"HAIRY GIANT"

In "Bigfoot: The New Evidence" (May 1983 FATE) Jerome Clark quotes anthropologist Grover Krantz as saying he "wants a specimen" and might kill to get one. Please, Dr. Krantz, do not kill Bigfoot if you should ever meet him.

Yes, there is a Bigfoot. I wonder if I am the only living person who has seen him face to face. The one I saw may not be the same Bigfoot that is alive today—although it could be, for no one knows how long he might live.

I was seven or eight years old 65 years ago and I lived in National, Wash., with my mother who worked in the cookhouse at the lumber camp. National is (or was) near Ashford which is only a few miles from Mount Rainier National Park.

As near as I can guess the cookhouse was about 200 feet from the privy and they were connected by a boardwalk on low pilings. One day as I neared the toilet a slight movement caused me to look to my left and there, about five feet away, was Bigfoot. For a few seconds I was frozen with terror—although he made no overt movement, just looked puzzled. I could see him only from the waist up; he was covered with hair and his face was humanlike, *not* the face of a bear or an ape.

I turned and ran back to the cookhouse and told my mother I had seen a hairy giant. She brushed me aside, saying, "Oh, it was just one of the loggers." I knew it wasn't and kept insisting that she come and see for herself. At last she became angry and said she would not tolerate a lying child. If she ever heard me speak of a hairy giant again she would give me a switching. Mother knew how to use a switch so I never mentioned Bigfoot again.

When I was middle-aged, articles and stories about Bigfoot began to appear. I wished that my mother were still alive so I could prove to her that I had not been lying. Now I am a very old lady and I make my last plea: There really is a creature you call Bigfoot and if you should ever meet him, please do not kill him.—*Mrs. F. J. Sullivan, Harrisburg, Ill.*

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