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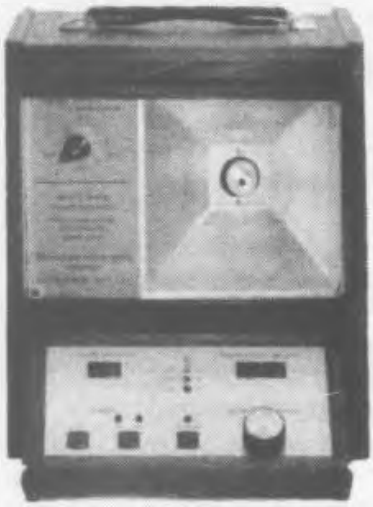
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Vol. 36
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Issue 405

ARTICLES AND STORIES

Madoc Discovered America ..... Wayne Ruple 36
Shirley MacLaine, A Seeker of Truth ..... Ann Kolson 44
Little Wooden Cross ..... J. M. Iles 57
Dowsing for Oil ..... Chas S. Clifton 60
The Dead Are Alive! ..... Harold Sherman 68
The Fire-Bombing of Clark Field ..... James S. Roberts 76
How To Improve Your ESP ..... D. Scott Rogo 80
Psychic Greg States, The Smoker's Friend ..... Max D. Isaacson 86

FEATURES

I See by the Papers ..... Curtis Fuller 7
Man or Ape? ..... Jerry D. Coleman 43
Accident Preserves Ancient Robe 48
True Mystic Experiences ..... The Readers 49
My Proof of Survival ..... The Readers 53
Garlands of the Gods ..... Ida M. Pardue 65
Wheel of Fortune ..... Paul Steiner 75
Dog Saves Dog From Early Grave 79
The Spirit of Buddha ..... E. R. Lavan 92
Books, News & Reviews ..... Jerome Clark 95
Report from the Readers ..... The Readers 113

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I SEE BY THE PAPERS



by Curtis Fuller

QUOTE OF THE MONTH

SPECIALIZATION: *Getting to know more and more about less and less until we know everything about nothing.*

—Anonymous

WE NO LONGER need predictions from psychics to scare us about California's future volcanic eruptions and earthquakes. The earthquakes will come—predicted or not—because California is earthquake country. On Wednesday, June 29, 1983, an earthquake hit San Diego County. As earthquakes go it was no great shake but it was still the largest quake to hit San Diego since they began keeping records 51 years ago. It measured 4.6 on the Richter scale and occurred just short of two months after the quake that devastated Coalinga in Fresno County on May 2. That quake measured 6.5 on the Richter scale.

We recently pointed out that major Southern California quakes seem to coincide with the alignment of moon and sun on an 18.6-year cycle, which means that a big quake could come a few years before or after November 1987 which is the mid-point of the cycle.

Other factors are involved in causing earthquakes, however, and one of them is volcanic eruptions. We were accustomed to think of volcanic eruptions as gigantic disasters which occur somewhere else until the Mt. St. Helens eruption destroyed that illusion. In fact, we are the third most active volcanic country in the world—after Indonesia and Japan. Richard Kerr, writing in *Science*, reports that scores of volcanoes are likely to erupt in the western United States in the future. "Some of them may be waking from a long slumber," he says.

Mt. St. Helens has been dormant for 123 years, since 1857—but that is only yesterday in geological terms. "Even 50,000 years of quiescence may not be enough to silence some volcanoes as evidenced by the recent rumblings at Long Valley, east of San Francisco," Kerr observes. "Even a million years of dormancy can be interrupted by a major eruption."

∞

OUT OF NOWHERE

HUMAN memories are short. When I went to school I was taught that Mt. Lassen in California was the only active volcano in the 48 states. That was because Mt. Lassen had a series of spectacular eruptions between 1914 and

1917, and the author of my textbooks completely ignored a minor ash eruption of Mt. Hood in 1906. There had not been any other major activity since 1880 and what geologists were overlooking was that there had been four major eruptions in the country between 1832 and 1880. Mt. Baker, Mt. Rainier, Mt. St. Helens and Mt. Hood spewed ash and lava for periods of 10 to 30 years during this period—perhaps as many as three volcanoes erupted in the same year!

An eruption can come anytime, anywhere. A fissure near Lassen Peak sent lava to cover 10 square kilometers of forest in the 1800's and in 1943 Paricutin volcano came into being in a Mexican farmer's cornfield.

Our ability to predict volcanic eruption or emergence is primitive and so is our knowledge of their exact mechanisms. In recent years earthquake swarms have been detected near Mt. Hood and Mt. Shasta and in the vicinity of the Coso Range 100 miles south, another volcanic area active 40,000 years ago.

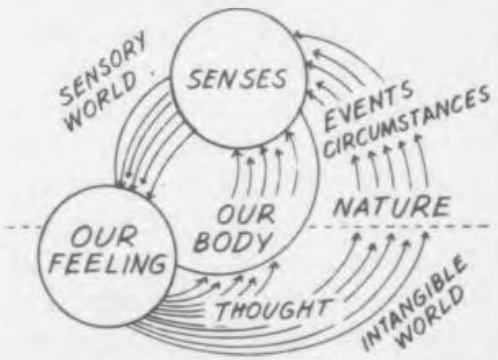
Other areas appear more dangerous. The U.S. Geological Survey released a preliminary list of 35 U. S. volcanoes that are likely to erupt in the future. And the Survey also issued the warning that the activity at Mt. St. Helens may be the forerunner of renewed volcanic activity in the United States.

∞

WAITING TO LET GO

THE Geological Survey has prepared three lists of volcanoes arranged in the order of decreasing concern about the frequency of eruption. The first group includes those volcanoes which

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either have erupted an average of every 200 years or less or have erupted in the past 300 years, or both. These are, in order: Mt. St. Helens; Mono-Inyo Craters; Lassen Peak; Mt. Shasta; Mt. Rainier; Mt. Baker; Mt. Hood.

The second group includes those that erupt less frequently than every 1000 years and last erupted over 1000 years ago. These include Three Sisters; Newberry Volcano; Medicine Lake Volcano; Mt. Mazama (Crater Lake); Glacier Peak; Mt. Adams; Mt. Jefferson and Mt. McLoughlin.

The third group is of those volcanoes that last erupted more than 10,000 years ago but overlie large magma chambers. These include the Yellowstone Caldera in Wyoming; Long Valley Caldera; Clear Lake volcanoes; Coso volcanoes, San Francisco Peak in Arizona; and Socorro in New Mexico. All but Yellowstone, San Francisco and Socorro are in the west coastal states of Washington, Oregon and California.

Richard Kerr reports that even volcanoes which have been long dormant are giving ominous signs of possible activity.

The U.S. Geological Survey Report warns that Mono-Inyo craters, a 25-kilometer chain of lava domes and pumice craters south of Mono Lake, are, except for Mt. St. Helens, the most frequently active volcanoes in the western U. S. "During the past 1500 years eruptions have occurred every 200 to 300 years, the last being 250 plus or minus 50 years ago," it says. Based on this data an eruption from some part of the chain is likely within the next 50 years."

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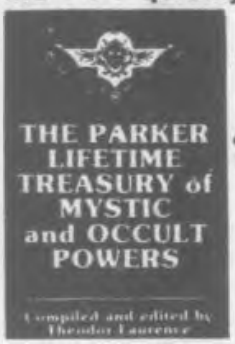
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the entire Long Valley Caldera, which includes some of the Mono-Inyo Craters, spewed out 2400 times the amount of ash sent out by Mt. St. Helens in 1980.

∞

AMENDING DARWIN

A FEW decades ago a single British songbird of the species called "tits" learned to open milk bottles and drink the milk inside. Then a few more tits learned to drink milk. Today, according to Allan C. Wilson, a biologist at the University of California at Berkeley, most of Britain's million tits are engaged in the practice.

Wilson calls this an example of behavioral innovation and social transmission and says that it is the kind of thing that drives evolution in the higher animals. He is quoted by J. A. Miller in *Science News* as telling science writers that "even in an environment that isn't changing, organisms with big brains find new ways of exploiting the environment." Wilson believes that this additional factor of behavior overshadows the outside influences of evolution among higher vertebrates.

Wilson came to his conclusion while studying the rapid changes that have taken place in the anatomy of humans and apes—and to a smaller extent in birds and other animals. Lizards, frogs and salamanders, on the other hand, show comparatively little evolutionary change over the same period of time.

An example of the way humans may evolve as a result of their adapting new types of behavior, Wilson suggests, is in their domestication of cattle and the subsequent consumption of milk. This affected populations in parts of Africa and in Northern Europe. He believes

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that this practice may have eliminated from the populations those people who, as adults, could not digest milk. There are large adult populations in the world which never domesticated cattle and consequently cannot digest cow's milk. But the pressures of evolution ended in the selective breeding of humans who have an enzyme in their gut that breaks down the lactose in the milk, making it digestible to them.

Wilson's ideas seem acceptable to most biologists but there is some disagreement as to whether they are completely original with him.

∞

ESP IN PLANTS?

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by tent caterpillars. At Dartmouth College two researchers found similar reactions among sugar maple and poplar seedlings.

At first they supposed messages were being sent through the tree roots but they could find no chemical or other means of transmitting the signal and trees far beyond the reach of roots were responding. Now scientists theorize that airborne substances may be the warning messengers. The National Science Foundation has made grants available so that researchers may find out.

∞

SMART POTATO

RESEARCHERS at the Rothamsted Experimental Station in Harpenden, England, have identified a type of wild potato which can protect itself against aphids by producing the chemicals that aphids themselves produce as alarm signals. The potato is *Solanum berthaultii*, which is covered with tiny glandular hairs of two types. The Type A hairs are short with four-headed lobes which rupture on contact, producing a fluid that sets quickly. Type B hairs secrete a sticky fluid. Together these two provide a formidable defense for the potato. But in addition researchers have found a chemical which is the main ingredient of the alarm pheromone of most aphid species. Tests indicate that the pheromone does repel aphids.

It is altogether possible that this kind of protective mechanism functions all around us—without our knowledge. University of California-Riverside researchers have discovered how soybeans protect themselves against a fungus closely related to that which causes potato blight—which resulted in

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the devastating Irish famines of the 1840's.

When the fungus attacks the soybean plant it sends out strands of tissue—hyphae—which grow through the plant by dissolving parts of the plant's cell walls. The hyphae contain polysaccharides which in turn cause the plant to produce materials that are toxic to the fungi. These materials are, in fact, antibiotics produced specifically to fight the fungus.

∞

SMART PLANTS

AS WE study "dumb" plants it becomes increasingly apparent how smart they are. They produce chemicals that kill, disable or make ill many of the creatures that try to feed on them. Most plants, it now appears, produce herbicides which they use against competing plants and insecticides which they use to discourage insects. Nicotine from tobacco, marijuana, tannic acids and mushroom poisons probably all evolved to attack the creatures that eat the plants that produce them.

Many plants imitate the sex scents of the insects that pollinate them. These sex scents attract insects to the flowers—usually they specifically attract the most efficient pollinator for that particular flower.

The roots of walnut trees release toxins that inhibit the growth of competing plants. Cucumbers exude phytotoxins that inhibit the growth of weeds near them. Peach, apple and citrus orchards release chemical inhibitors so that even their own species can't be replanted on the same ground.

Organic farmers believe that some plants grow best in combination with

MASTER WORDS OF MYSTIC POWER
by Veronica Reade

Here is a revolutionary mind power concept that, once applied, can *immediately* solve your personal problems, and help gain your desires! Too good to be true? *Not at all!* The secret lies in the power of *certain words* that, once spoken in a certain manner, induce an *immediate positive state of mind!* It is like hypnosis . . . only *much better!* These easily pronounced English "Master Words" are simply *miraculous* in the effects they produce . . . and they work INSTANTANEOUSLY!

Whatever your problem – lack of confidence, lack of energy, lack of good health, lack of money – a Master Word can begin solving it as if by the simple press of a button! Master Words are not superstitious nonsense: they work, and are based upon the *latest findings in psychology and paranormal research!* The author, a hard-headed career woman, accidentally "stumbled on" the mystic power of "Master Words" at, of all occasions, a business *board meeting!* A student of Mental Science, she worked on her discovery, asked friends to try it out, consulted with psychologists and hypnotherapists,and found that in some strange, almost inexplicable way, Master Words worked for *every one, no matter what their situation!*

Miss Reade has now written this book which she says can be the answer to your prayers, *now.* It is NOT hypnotism – NOT witchcraft; its power can be used by anyone, any place, anywhere, any time. No rituals: just simple, immediate, practical results for problems that demand immediate action! In this unusual, inspiring book you will read about, according to the author:

* A MASTER WORD THAT *IMMEDIATELY INDUCES* RELAXATION IN STRESSFUL SITUATIONS! Be relaxed during an exam – during driving lessons – before an interview – during a speech.

* RECEIVE *INSTANT CONFIDENCE* FOR ANY SITUATION! Read how one young man, painfully tense and without faith in himself, changed almost overnight after using the secret of Master Words!

* GAIN *FREEDOM FROM TENSIONS!* Read the true story of two businessmen, under stress, and prone to illness, began "new lives" when they used this powerful secret! Now they accomplish more than before, and seem always so relaxed!

* GAIN *FREEDOM FROM POVERTY* AND BEGIN A NEW LIFE OF *WEALTH AND OPPORTUNITY!* Master Words can accomplish seeming "miracles", even in financial matters! You can be *freed* from the worry of trying to make ends meet, and get money flowing to you in a mysterious, wonderful way! You will be amazed!

* END BAD LUCK – *ATTRACT CONSTANT GOOD FORTUNE!* Here is a secret more powerful than any "lucky charm". Use this power and you will discover the secret of perpetual good luck!

* *COMMAND PERSONAL PROTECTION! Can* we protect ourselves from accidents and misfortune? With Master Words the answer is "yes" – because these powerful words reach into the subconscious mind, which, according to parapsychologists, knows *in advance* about everything that befalls us! With this power you can beat "fate" at its own game!

* ACQUIRE *PERFECT POWERS OF CONCENTRATION!* no longer need you be hampered by poor concentration! Simple Master Words invoke – instantly – your latent powers for single-minded concentration and perfect memory-recall. This is a *must* for all those engaged in study!

* *INCREASE MENTAL AND PHYSICAL ENERGY!* Why always be tired? *Rejuvenate* mind and body, and build powerful stamina with this fabulous psychic secret!

* *ACTIVATE CREATIVE TALENTS!* Do you believe that you have it in you to write a book, music, paint, etc., but feel that you lack the right "inspiration"? Master Words will *activate* the "inspiration" for you, and start you on what could possibly be a new, exciting life!

* *GAIN LOVE AND AFFECTION!* Why remain a moment longer without the love and admiration of a member of the opposite sex? Try a Master Word and watch *your power of magnetic attraction* grow!

* *DEVELOP ASSERTIVENESS!* Are you timid, and feel that you are always at the worse end of every transaction? You can gain *immediate help* from Master Words! People will be astonished at the change in you, and you will win their respect!

* DIFFICULTY IN SLIMMING? A Master Word will put you on the right track! Regular use of this secret will summon will power and the *obedience of your body* in a manner that will astound you!

* *ATTRACT SOUL MATE!* Tired of "dead-end" love affairs? Master Words can invoke the joys of *true love* and make your dream person appear!

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other plants. Now scientists are finding out why. When they expand their knowledge perhaps we can develop new and more efficient ways to grow good things.

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OLFACTORY SENSES

SOME ANIMALS have a sense of smell incomparably more sensitive than ours. It is difficult for us to comprehend the world such animals inhabit. When I walk my dogs their olfactory senses obviously give them the news of the day. Male moths are said to scent female moths a half mile away. Many animals mark the boundaries of their territories with urine.

Although these abilities are beyond us, nevertheless the present quality of man's sensitivity to smells far exceeds any mechanical device he has been able to invent. The average person is said to distinguish 8000 smells—and not even neurobiologists know how this is done.

Now we learn that researchers in the Soviet Union are using dogs to prospect for minerals. The May issue of *Sputnik* contains an article by Prof. Izot Litenetsky describing some of the Russian work done with dog prospectors since 1966. They were first used in Karelia and the results, he says, "surpass all expectations. Dogs found pyrites at depths of seven to 13 meters—in dry soils as well as in swamps. These 'prospector' dogs are all-weather workers and can detect minerals under a 1.5-meter layer of snow.

" 'We have become convinced,' said engineer Georgi Kirilenko, 'that dogs can spot ore deposits which elude technical devices.' "

A Professor Kahme in Finland reportedly trained his Alsatian Lari to

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find copper deposits. In 1964 the dog discovered a new deposit of copper ore which was subsequently named for it.

In one case described by Litenetsky dogs trained to detect mercury "stubbornly began to bark at deposits of pink calcite. All their experience told the geologists that calcite did not contain mercury." They began to doubt the abilities of their dogs—until further investigation showed that there were deposits of cinnabar containing mercury within the calcite.

The Russians claim that their trained prospecting dogs can detect the presence of more than 20 chemical elements, no matter what natural compound they are a part of.

Dogs also are used to "inspect" gas mains in the U.S.S.R. and the Soviets claim that two trained dogs are capable of checking a 63-mile stretch of pipeline in 10 days—"a job which takes a group of gas technicians provided with special equipment much longer."

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ANATOMY OF BELIEF

PEOPLE want to believe. In Thornton, Calif., stories of miracles involving a 60-pound statue of the Virgin in Mater Ecclesias Mission Church were first heard two years ago. Reported were miracle healings as well as claims that the statue shed genuine tears and that it moved independently as far as 30 feet from its niche. Church attendance tripled and as many as 600 visitors came each week.

Last year the Stockton diocese named a committee to study the reports and in June 1983 Bishop Roger M. Mahoney received the panel's findings. He announced that the events purportedly



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connected with the statue "do not meet the criteria for an authenticated appearance of Mary, the mother of Jesus Christ."

No one has reported actually seeing "tears" flow from the eyes of the statue, he said. In addition, miracles validated by the church have always been accompanied by a clear, important message and there is no message in this case.

As a result, pilgrimages to the church will be discouraged and the church will be kept as a parish mission rather than as a shrine, according to the Rev. Harmon Skillin, pastor of St. Anne's Catholic Church in nearby Lodi.

Believers have reacted with anger. Some denounced the priests who issued the official report as "a bunch of devils." LaVerne Pitta burst into tears when the findings were announced by the diocese. And, according to the Associated Press, Antonio Usuna, whose wife says she was cured of asthma after praying at the statue, declared, "I believe in it."

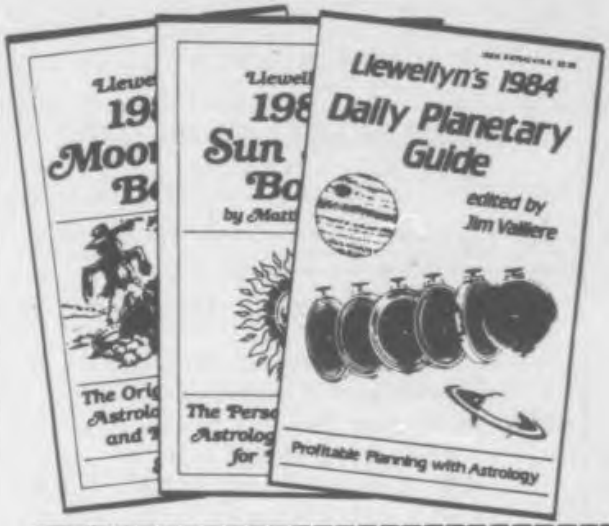
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NO POLTERGEIST?

INVESTIGATORS of unconventional phenomena need to be skeptical of all claims for and all claims against. The need conventional investigators have, to accept only claims they can be comfortable with, is pervasive; the need believers have, to continue to believe, as in the Weeping Virgin story we just discussed, can be equally unreasonable. It is interesting to note that the church's decision on the alleged miracle is largely based on theological dogma. Whether the Virgin did or did not shed tears, and even if tears actually were seen coursing down the statue's cheeks, the

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reports do not meet other requirements of the Church; therefore, the case cannot be regarded as a miracle.

While there appears to be no direct evidence of a miracle—for this reason the reports are probably due to wishful thinking—still, a small doubt remains because of the bishops' apparent need to find against the claims.

The same mechanisms operated in what appears to be a poltergeist case in Portsmouth, Va., last June.

According to the initial story in the *Virginian-Pilot* for June 28, 1983, Bill and Hazel Garris "awoke in terror as the doors of the antique wardrobe burst open and a tape recorder flew out, struck the opposite wall and shattered.

"An orange glow lit the bedroom of their Rollingwood apartment. Suddenly, Garris' head was thrust into his pillow, as if by a powerful unseen hand."

The story went on to say that Garris had recently purchased two antique wardrobes from his mother. A short time later the couple was awakened by a bumping noise.

"It sounded like something was digging inside the cabinet, like something was tearing up the inside looking for something," Hazel said.

The next night Garris put a tape recorder inside one of the cabinets hoping to capture the sound and it was this tape recorder that they claim was thrown out of the cabinet. They were so terrified they destroyed the tape.

Other effects also lead us to think of a poltergeist. Garris reported finger marks and a burn on the back of his neck. He said that the scratching noises had gone on for some time and that house lights had turned on and off by themselves.

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TO THE RESCUE?

A DEACON and three members of the Pentecostal Rock Church of Hampton, Va., visited the home. One member of the team, Ed Brown, said, "There is a pool of demons inside this man." John M. Glionna, staff writer for the *Virginian-Pilot,* reported Brown said they had gotten rid of some of the minor demons but not the major one.

This case is full of the frustrations and confusions that confront any psychical investigator seeking to sort out the facts in poltergeist and other unconventional claims.

First, Charlotte Shepard, "a member of the Institute of Parapsychology at Duke University," appeared and called the situation the most serious she had encountered.

Second, Dr. Richard Broughton, a

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senior researcher at the Institute, said that Ms. Shepard is not a "member" of the Durham Institute. She contributed money to the Institute, he said, but is not actually affiliated with it.

Third, Broughton said, "There seems to have been none of the hallmarks for poltergeist cases" in the events reported—a somewhat dubious statement if the reports we read are accurate.

Fourth, if the generally accepted parapsychological theory that poltergeists are somehow related to disturbed human beings is true, then the "demons" of the Pentecostal Rock Church are unnecessary.

Fifth, it appears Hazel Garris is not Garris' wife; she is his companion. It also turns out, so one story goes, that Hazel Drew mentioned seeing the movie *Poltergeist* a week before the incidents began. Hazel denies this, saying that the incidents began before she saw the movie and anyway she saw only part of the movie.

Sixth, four Portsmouth detectives reported to have spent a night in the small apartment heard nothing. They ran a tape recorder for two hours during their stay and it recorded nothing.

"Nothing they [the Garrises] said happened to them happened to us," Dick Harvey, one of the detectives, said.

So there you have it! Was there or was there not a poltergeist? Your answer probably depends on your belief system.

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PSYCHIC DETECTIVES

THE USE of psychics to find missing persons is so often unsuccessful or of borderline certainty that it is refreshing to run across what appears to be a first-rate case. This story was

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carried by the Associated Press out of Bradenton, Fla., in April 1983.

Beatrice Lydecker, 44, described as a "California animal psychologist," was in Bradenton to conduct a seminar on "mental communication" when she was asked by Manatee County Sheriff's Department to help find a missing woman. Myrtle Nason, 56, had disappeared four days earlier from the trailer park where she lived and searchers were much concerned about her because of "some emotional problems."

Nason had disappeared on Saturday, April 9, and on Monday deputies took Lydecker to the missing woman's home.

"I asked her if she would mind getting involved in a missing persons case," said Detective Sgt. Donna Combee. "She is actually an animal psychologist, which means she can communicate with animals, but she can also communicate with people."

"I started tracking her," Lydecker said. "It's like I become that person and I could feel the woman's indecision about which way to go and her confusion . . . . I felt the direction she went in and I could see the pictures of what she was looking at. I asked deputies if there was a pond around with heavy brush and reeds.

"I kept seeing her next to a pond that was very small in woods with water running nearby."

Deputies took Lydecker to several known ponds in the area but Lydecker kept saying they weren't the ones, Sergeant Combee said. However, there was a dense brushy area immediately opposite the trailer park and Lydecker insisted, "This is the place."

The brush was extremely dense and it was almost necessary for the searchers

to hack their way through it. They hunted until dark on Monday and resumed the search Tuesday morning. They found Nason about 9:30 A.M. Tuesday and she was taken to the hospital suffering from exposure and dehydration.

"I knew she was under something cream-colored—I thought it was dry grass," Lydecker said. "They found her covered with a cream-colored bedspread."

Maj. Clyde Gill of the Manatee County Sheriff's Department said, "We use anything we can to solve a crime. Apparently there's some kind of magic or something there."

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DOWN FROM ARARAT

LATE IN August we had word from Istanbul that still another expedition was descending Mount Ararat in Eastern Turkey after failing to find Noah's Ark. Fikret Burbuz, the Turkish mountaineer and guide who organized the climb, said the four-person team had climbed to the 16,946-foot summit on August 14 despite winds gusting up to 60 m.p.h.

The Bible says Noah's Ark came to rest on Mount Ararat. But there are two problems with this biblical story even if one accepts it as "gospel truth."

(1) The Turkish mountain called Mount Ararat probably is not the Mount Ararat referred to in the Bible.

(2) Such belief involves the expectation that a wooden ship—even Noah's Ark—could still exist after all these thousands of years when a modern wooden ship would rot away in less than a century.

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Burbuz group was the third party to climb the mountain this year and Burbuz says that as of August 17 there were other people from the United States still on the mountain looking for the Ark.

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TALKING ELEPHANT

WE WOULD be derelict in our duty if we omitted mention of the 13-year-old talking elephant of the Karaganda Zoo in the Soviet Union.

No less an official agency than *Tass* confirms that Batir, the elephant, can speak 20 phrases, including "Have you watered your elephant?"

Batir accomplishes this miracle by placing his trunk in his mouth and producing sounds like a low male voice. Zookeeper Nikolai Ivanovich Yepifanovsky says scientists who have studied Batir explain that his ability developed because he was orphaned, was always with humans and never around elephants.

The key question, says Yepifanovsky, is whether Batir understands what he is saying. There are still skeptics in the Soviet Union, of course, as there are everywhere else. E. Sosnovsky, formerly director of the Moscow zoo, said he worked with elephants for 50 years and never heard one speak. Nevertheless Batir's speech has been broadcast on radio.

Unfortunately, we will probably never hear this 13-year-old elephant run through his repertoire—or if we do we will never be able to understand him. Batir talks only when he is in a good mood and only in Russian.

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It is my heart-felt desire to do something nice for you . . . now especially that you have become a part of our blessed, beloved family of good people from all walks of life. That's why I want to send the Lourdes Medal to you at once.

When you receive this sacred Lourdes Medal, I want you to do this:

1. Wear or carry it with you daily so you'll have this super-powerful "Miracle Water" and Lourdes Charm on your possession (or near you) **at all times. And,**
2. Close your eyes for ten seconds each day and repeat these words, while holding your Lourdes Medal: **"I want the miracle of $10,000.00 in cash at once."**



We certify that this medal contains water drawn from the Miraculous Spring of OUR LADY Apparitions Grotto in LOURDES, France.

Then, once the $10,000.00 money **is in your possession,** drop me a note to let me know—so I can document your reward in "The Book of Miracles". (This book refers strictly to people who have made claim to and testified for the sacred Lourdes Medal.)

The "Book of Miracles" will reveal in official documented form **HOW** people receive wonderous miracles from having on their possession the miraculous Lourdes Charm and Holy WATERS OF LOURDES. **HOW** they gain money to buy whatever they want: New cars, new homes, stereo systems, video systems, furs, jewelry, businesses, airplanes, boats, etc.

When the Book is completed, your "miracle" should be recorded within its pages. **(Please make sure I hear from you as soon as you have your money.)** Copies will then be sent to the Vatican . . . the Jerusalem . . . to Mecca . . . to New Delhi—and to the other great religous centers, so the Miracles of the Lourdes Medal can become a permanent inspirational part of history.

Right now, I only have 200 Lourdes Medals. But each one has sealed into it water from the Miraculous Spring of OUR LADY Apparitions Grotto in Lourdes, France. So here's what you must do **immediately:**

- Fill out the coupon on the bottom of the page—so I know where to send the Lourdes Medal that you will soon have in your possession. Then enclose $9 (plus $1 postage and handling) and send it to: Brother Rudy, Box 9058, Paramus, New Jersey 07652.
- When I receive your coupon, I will rush the Lourdes Medal to you—containing the miraculous WATERS OF LOURDES—so you can have it in your possession at once.
- When the miracle occurs, and you have the $10,000.00, you must let me know, so I can include your name and experience in the "Book of Miracles."

SPECIAL NOTE: If by chance the miraculous WATER OF LOURDES only helps you acquire an amount somewhat less than $10,000.00, you should still inform me. The possibility also exists that the amount you will acquire may be as much as $25,000.00 . . . $50,000.00 . . . or even $100,000.00. Naturally I wish to be informed of that fact as well.

WHAT WILL YOU DO WITH YOUR $10,000.00?

Will you put it in the bank? Will you buy a new car? A new boat? A small airplane? A magnificent "one-of-a-kind" stereo/video system? A business of your own? Will you use it for a down payment on a new home? Will you throw a huge party that will be "the talk of the town" for months? Will you buy roomfuls of expensive furniture? Will you buy all new appliances?

However you decide to spend your $10,000.00, please let me know of your new-found fortune. I'd like your story to be forever inscribed in the "Book of Miracles" with all the other wonderful reports I'll be receiving.

BROTHER RUDY, BOX 9058, PARAMUS, NEW JERSEY 07652

Brother Rudy, Dept. PC-2
Box 9058
Paramus, New Jersey 07652

Yes, I want you to sent me the famed **Lourdes Medal.** I enclose the small sum of $9 (plus $1 postage and handling). I promise to wear or carry my **Lourdes Medal** for 90 days and inform you precisely when and how I am brought the "miracle" of $10,000.00 (or possibly far more . . . or slightly less). If I am not perfectly satisfied with the **Lourdes Medal,** I may return it for my money back.

Please send me— **TOTAL**

_____ **Lourdes Medal(s)** including 3rd class postage & handling, $10 each $_____

_____ **Lourdes Medal(s) including special 48-hour rush handling and 1st class mail, $11.50 each** $_____

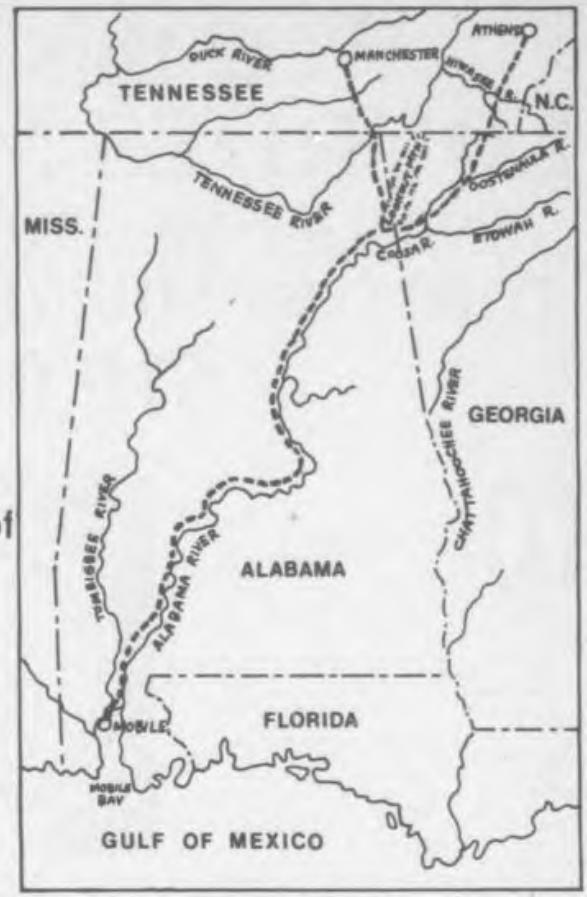
N.J. res. add sales tax. **Grand Total** $_____

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Broken line indicates the probable route the Welshmen took from Mobile Bay into Tennessee. Various authors cite the late 1100's for Madoc's landing but Tennessee historian Zella Armstrong specifies the year 1171.



"He came at length to an unknown country, where most things appeared new and uncustomary, and the manner of of the natives different from what he had seen in Europe."

MADOC DISCOVERED AMERICA

By Wayne Ruple

Three days more and at last a long shadowy line
Skirted the sea; how fast the night closed in!
I stood upon the deck and watch'd till dawn.
But who can tell what feelings fill'd my heart,
When like a cloud the distant land arose
Gray from the ocean . . . when we left the ship,
And cleft, with rapid oars, the shallow wave
And stood triumphant on another world!

SO READS English poet Robert Southey's account of a group of Welshmen under the leadership of Prince Madoc who set sail from their "dear native isle" and after several weeks' journey made landfall in Mobile Bay off the coast of Alabama some 300 years before Columbus "discovered" America.

The adventure began, according to numerous accounts, when Madoc, son of Owen Gwynedd, the Prince of Wales,



Mysterious ruins in Bon Secour in Baldwin County, Ala., are remains of sand, lime and oyster shell tabby house. This may have been the oldest dwelling in America.

decided to seek his fortune abroad. It unsettled him that after their father's death his brothers Prince Howell and Prince David were fighting over the principality of Wales.

Caradoc's *Historie of Cambria*, published in the 16th Century, notes that Madoc, in a "very unsettled condition," left North Wales and "sailed with a small fleet of ships which he had rigged and manned for that purpose, to the westward; and leaving Ireland to the north, he came at length to an unknown country, where most things appeared to him new and uncustomary, and the manner of the natives far different from what he had seen in Europe."

Caradoc continues, "However, it is certain that Madoc arrived in this country, and after he had viewed the fertility and pleasantness of it, he thought it expedient to invite more of his countrymen out of Britain and therefore, leaving most of those he had brought with him, he returned to Wales."

Caradoc's writings are the basis for several researchers' belief that Madoc came to America in 1170 or 1171. The Rev. Richard Hakluyt, a Welsh historian and geographer, in *Divers Voyages Touching the Discoverie of America*, gives 1170 as the date while several modern-day writers are less specific, stating only that Welshmen landed in Mobile Bay in the late 1100's. Tennessee historian Zella Armstrong cites the year 1171 in her book *Who Discovered America? The Amazing Story of Madoc*.

When the story of Madoc's voyage became well-known is also in dispute. David Williams, a history professor at the College of Wales, in an article in a 1949 issue of the *American Historical Review*, says the story was first told in 1568 by "a reputable Tudor geographer" and first printed in 1583. Armstrong maintains the story was known in England before 1568 and 19th-Century essayist Thomas Stephens



What appear to be breast-works and fortifications can be seen around some caves near DeSoto Falls in Alabama. Little remains of the site but Welsh are believed to have set up a small fortress here.

says it was well-known in 1558. In her foreword, Armstrong writes, "It is evident that the Madoc story was current in Wales before 1250 in the Bards' songs and subsequently in the Priests' Latin." According to *Encyclopaedia Britannica*, Ninth Edition, Volume 12, page 90, the romance of Madoc was translated from the Priests' Latin by Willem the Minstrel about 1250, just 80 years after Madoc is believed to have sailed.

William F. Ogburn, chairman of the Department of Sociology, University of Chicago, writing the introduction for the Armstrong book, accepted the possibility that a group of Welshmen "discovered" America: "Until very recently our schoolbooks covered only the name Christopher Columbus. An account, though, of the discovery of America by Leif Ericson was written and in the libraries of Europe several hundred years before Columbus. If two explorers observed this continent, it is probable there was a third, Madoc of Wales."

* * *

WHAT evidence of Madoc's landing is to be found here in America?

The story of the Welshmen in the New World gains credence from a number of sources, among them a former governor of Tennessee, John

Sevier. In 1782 he interviewed Cherokee Chief Oconostota who said that a people calling themselves Welsh had landed in Mobile Bay, built forts and later traveled up rivers until they arrived at the Hiwassee River near Chattanooga. In Smithsonian Institution Bulletin No. 133 (*Indians of the Southwestern United States*) John R. Swanton recorded a legend of a voyage across the ocean which he obtained in 1910 from an old Indian woman. Other historians recorded reports of white Indians who spoke Welsh, wore clothes, grew beards and carried books (which they greatly revered) wrapped in skins.

Several researchers believe that Madoc made more than one trip to America. They believe he left some 120 of his mates here and returned to Wales where he persuaded more of his countrymen to return with him in a flotilla of 10 or 11 sailboats. But on their arrival they were unable to rendezvous with the first group.

An account of this appears in a book written in 1634 by English writer Thomas Herbert: *A Relation of Some Yeares Travaile, Beginning Anno 1626.* Its first chapter is titled, "A Discourse and Proofe that Madoc ap Owen Gwynedd First Found Out That Con-



Sand, lime and oyster shells, abundant along the coast of southern bays, combine to form "tabby," an almost indestructible building material.

tinent Now Call'd America.'' Herbert wrote, "Anno 1170 he left his Country, and after long saile and no less patience, blest with some happy winds, at last they descried land in the Gulph of Mexico, not farre from Florida, a land affording health, aire, gold, good water and plenty of Nature's blessing, by which Prince Madoc was overjoyed . . . . There he planted, fortified some advantagious places, left a hundred and twenty men to finish what he had begun and returned home after some bad windes . . . . When he was landed and had accounted his happy and miraculous voyage, told the hopes of succeeding Conquest, and other motives of persuasion and admiration, these and the other words of Madoc himselfe drew so many willing minds and purses to a return, that he attempted it with ten good Barques, loaded with all necessary provisions, a matter that confidence required.

"At his arrivall he found many of his Britaines dead, caused by the Natives Villainy, or alternation of the clime . . . . "

Just as controversial as Madoc's journey are the stories related to his second visit and the question of whether he actually found any of the people he had left behind. Herbert indicated that Madoc found some evidence of his first settlement but other writers and researchers hold the opinion that Madoc did not find any of the first settlers. Some believe that the remains of the settlement, perhaps dead bodies or graves, were located but no living survivors.

As evidence that Madoc landed in Mobile Bay on his first visit, local residents and researchers point to a river flowing into the bay which is named Mad Dog River, a possible derivative of Madoc, Madog or Madawg as the prince was called. In Bon Secour on the southeastern coast of Mobile Bay are the remains of a sand, lime and oyster shell tabby house with "stone walls nine inches thick . . . laid out in the shape of a room. Evidence indicates that the walls predate Columbus by centuries. Yet the structure is not Indian," according to "Alabama Parks n' Things" reprinted from *Southern Living Magazine* (March 1976). The house is estimated to have been 10 feet high with three doors on either side. It may have been the oldest house in America.

Zella Armstrong and other researchers conjecture that the Welshmen who remained after Madoc's first visit traveled up the Alabama and Coosa Rivers and split into groups, some going into Georgia and others into Tennessee. She points to several anomalous fortifications along this hypothetical route which may have been constructed by Welshmen. Among these are DeSoto Falls near Fort Payne, Ala.; Fort Mountain in Georgia;* Savannah Fortification, Polk County, Tenn.; Pumpkintown near Athens, Tenn.; Hooper Farm in Bradley County, Tenn.; Fox Taylor Reservation on the Tennessee River near Chattanooga; a site at the mouth of Chickamauga Creek near Chattanooga; and the Old Stone Fort near Manchester, Tenn.

Above DeSoto Falls what appear to be fortifications and breastworks can be seen around the mouths of some caves. At Fort Mountain in Georgia are the remains of an 855-foot-long stone wall and gateway to a spring; their construction is believed to be beyond Indians'

*See "Stone Riddle in Georgia," January 1977 FATE.

ability. Several Tennessee sites contain rock fortifications and enclosures of undressed stone. At the Old Stone Fort one mile northeast of Manchester, Tenn., are walls of stone, flint and shale some 20 feet in height and 20 feet thick forming an irregular triangle which encompasses more than 50 acres; it is partially surrounded by a 1200-foot moat. In many respects the Old Stone Fort resembles those found in Wales which date to about the same period (Ninth and 10th Centuries).

Several writers have discussed the forts: Lucian Lamar Knight in *Landmarks, Memorials and Legends*, Tennessee historian John Haywood and Albert James Pickett in *History of Alabama* and Richard Deacon in *Madoc and the Discovery of America*. The latter wrote, "They are primarily defense works, intended to give protection to small communities. All three are believed to have been the work of the same group of people and built within the period of a single generation."

Describing the site at DeSoto Falls, Deacon quoted one Josiah Priest: "Immediately below the falls, on each side of the river, are bluffs which rise 200 feet. Around one of these bluffs the river makes a bend which forms a peninsula.

"On the top of this peninsula are the remains of what is esteemed to be fortifications which consist of a stone wall built on the very brow of this tremendous ledge. The whole length of the wall is 37 rods and eight feet, including about two acres of ground.

"The only descent from this place is between two rocks, for about 30 feet, when a bench of the ledge presents itself, from two to five feet in width and 90 feet long. This bench is the only road or path up from the water's edge to the summit. But just at the foot of the two rocks, where they reach this path, and within 30 feet of the top of the rock, are five rooms, which have been formed by dint of labour. The entrances of these rooms are very small, but when within, they are found to communicate with each other by doors or apertures . . . . Twenty men could have withstood the whole army of Xerxes, as it was impossible for more than one to pass at a time and might by the slightest push be hurled 150 feet down the rocks."

* * *

IN TIME the Welshmen who came to this country died—but they had mingled with the Indians, particularly the Mandan tribe. Zella Armstrong reports, "In 1799 six skeletons were dug up near Jeffersonville, Ky. Each skeleton had a breastplate of brass with the Welsh coat of arms, the mermaid and harp."

She also notes that early settlers who questioned the Indians about the mysterious fortifications were told that they had "been fashioned by a white people, who wore clothes, who had beards and were fair-skinned." And in the Chattanooga area, she adds, "There was a dim but persistent tradition among the Cherokee Indians of a white race which preceded the Cherokee."

The Ayers Collection in Chicago's Newberry Library contains a first draft of a letter written by Tennessee governor John Sevier in 1810. In the letter he relates that he questioned Cherokee Chief Oconostota about the fortifications in the Chattanooga area.

"The old chief immediately informed me: 'It was handed down by the Fore-

fathers that the works had been made by the White people who had formerly inhabited the country now called Carolina; that a war had existed between the two nations for several years . . . .'

"I then asked him if he had ever heard any of his ancestors saying what nation of people these whites belonged to. He answered that he 'had heard his grandfathers and father say they were a people called Welsh; and that they had crossed the Great Water and landed first near the mouth of the Alabama River near Mobile and had been driven up to the heads of the waters until they arrived at Highwassee River.'

"Many years ago I happened in company with a Frenchman who had lived with the Cherokee and he said that he had formerly been high up the Missouri. He informed me that he had traded with the Welsh tribe, that they certainly spoke much of the Welsh dialect, and tho their customs were savage and wild, yet many of them, particularly the females, were very fair and white, and they frequently told him that they had sprung from a nation of white people."

In *America Discovered by the Welsh* B. F. Bowen records a story he heard in 1854 from an old Indian prophet who considered himself the 15th in line of succession. The Indian said that long ago a race of white people settled along Conestoga Creek near Chattanooga where they cleared the land, raised crops and introduced the honeybee. The Indians called them "Welegens"—and during the time of the fifth prophet the Indians made war on the white people and drove them away.

According to Deacon, English and Spanish explorers related the first narratives of "Welsh" Indians who could have been offspring of Welsh interbreeding with Indians. But once Welsh immigrants began to arrive in America, they reported meeting Indians who shared similar customs and spoke a similar language.

On March 10, 1686, the Rev. Morgan Jones, a minister in a church near New York, recorded that in 1666, when he was chaplain to the governor of Virginia, he was sent to a place named Oyster Point in that part of the southeast then called Carolina. Later, on his return trip to Virginia, he and several companions were taken into custody by Welsh-speaking Indians. Once the Indians realized that their prisoners also spoke Welsh, they were released, welcomed and royally entertained.

Deacon also writes, "Sir Walter Raleigh produced some evidence of Indian words that were identical with Welsh words of the same meaning . . . . " And he notes further, "Some Europeans were baffled by the 'white Indians' whom they came across. Father Charlevoix, a Catholic priest, traveled from Canada to the Mississippi in 1721 and made a study of the history, religion, language and customs of various Indian tribes. Some Indians, whom he called the Aiouaz (probably the Iowas), told him that 'the Omans, three days' journey from them, had white skins and fair hair, especially the women.' "

Discussing the possibility that the Mandan Indians may have Welsh blood, Chief Al Bullman, principal vice-chairman of the Echota tribe, said Indians in Alabama refer to Mandans as "Fancy Dans," believing them to be

descendants of the Welsh. According to Bullman, some words and phrases as well as dialect are Welsh in sound and pronunciation.

* * *

THE DAUGHTERS of the American Revolution have commemorated the Welsh landing in Mobile Bay by erecting a marker near Fort Morgan which is located at the end of a 20-mile long peninsula at the mouth of Mobile Bay. The marker reads: "In memory of Prince Madoc, a Welsh explorer who landed on the shores of Mobile Bay in 1170 and left behind, with the Indians, the Welsh language.

"Authority is *Encyclopaedia Americana*, copyright 1918; Webster's *Encyclopedia*; Richard Hakluyt, 1552 to 1616, a Welsh Historian and Geographer; Ridpath's *History of the World*; ancient Roman coins found in forts in Tennessee [which] resemble the Forts of Wales of the Ninth and 10th Centuries and of the white Indians of the Tennessee and Missouri Rivers."



MAN OR APE?

By Jerry D. Coleman

IN APRIL 1883 near Boonville, Ind., Frank Welte, a mail carrier, was attacked by some wild creature which also inflicted a deep laceration on his horse's leg. In pain and terror the horse broke into a full gallop. With the mail carrier clinging to the saddle, both horse and rider were soon out of danger.

A search party was formed immediately which tracked the wild creature over hollows and hills to a cave. Later examination proved the cave to be about 30 feet beneath the surface and at least a mile in length. The searchers wisely did not follow the creature in but smoked him out. He was as angry as a cornered bobcat but, luckily, disoriented by the smoke.

Seized and bound, the creature was examined. His clothing was not of the present day and his hair and beard were two feet long. His age was estimated to be 50, his height more than six feet and his weight about 175 pounds. The examination was cut short when the cave dweller recovered from the smoke. He broke his bonds as if the ropes were paper and fled at an astounding speed. Good marksmen shot at him and believe they hit him but the bullets had no effect.

Boonville is in Warrick County in the tri-state area of Indiana, Illinois and Kentucky which is bordered by the Ohio River on the south and the Wabash River on the west. The forests in this region are largely undisturbed even today. In 1973 my brother Loren wrote a paper, "The Occurrence of Wild Apes in North America," in which he stated: "These bottomlands . . . are more or less unexplored, ignored and generally unknown by man. For several years, it is from these bottomlands that reports of large apes have been emanating."



ALL-NATURAL POTENT SPRAY

A CONNECTICUT-based firm, the MacPherson Energy Corporation, plans to develop a spray repellent using the smelly fluid emitted by alarmed skunks. The "skunk juice" can be expressed without harming the animal and this all-natural spray, as potent as tear gas, should be effective in warding off human and animal attackers.

Shirley MacLaine in her most important role—

A SEEKER OF TRUTH

An actress' psychic odyssey takes her to the ends of the earth—and beyond—in pursuit of reincarnation, spirits and UFOs.

By Ann Kolson
Philadelphia Inquirer Staff Writer
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The Philadelphia Inquirer, June 15, 1983
Photo: *Philadelphia Inquirer*/Special by Cori W. Braun

SHIRLEY MacLaine knows she is in danger of sounding like a real flake. But she can't help it.

When MacLaine walks along the beach at Malibu, where she has one of her three houses, and sees a sea gull, she doesn't just see a sea gull. She sees . . . The Cosmic Sea Gull!

"I love to be alone," she said the other day, "but when you are alone, you start thinking about the real relativity of truth. At least I do. I mean, basically, I'm some kind of philosopher."

As an actress, dancer, writer, political and social activist, feminist, self-proclaimed "adventurous human reporter," MacLaine, 49, now counts herself among the planet's metaphysicians, a ponderer of the meaning and nature of existence.

Just where all this heavy pondering has gotten MacLaine is explored in her latest book, her third volume of memoirs, *Out on a Limb* (Bantam), which recounts her journey down the spiritual path. She discovers a number of things along the way: reincarnation, God, spiritual guides, ghosts, extra-terrestrials and out-of-body experiences.

If some of this stuff seems hard to swallow, MacLaine is the first to admit it. In the old pre-enlightenment days, she writes, she would react with "nervous derision, sarcastic laughter, suspicion or outright contempt" when she heard people uttering words such as "occult," astral plane," "cosmic vibrations," "etheric memory" or "soul." No more. She has resolved all that.

Although she feared public humiliation, she had to give up that fear so that she could, as she says, "share my expanded consciousness."

Before her consciousness expanded, MacLaine counted herself among the left-wing liberal intellectuals, hob-nobbing with folks in politics and journalism who only believe in what they can see and touch. But "stuff you can't prove, the stuff you sort of feel and sort of fundamentally know but can't prove, it doesn't fit in with an intellectual's concept of reality," she says.

". . . . What I learned on this was that there were other realities, that there are other realities that are just as important as the realities of the intellect. That's why I wrote the book."

At home in her avocado-and-gold



Writer, actress, filmmaker and political activist Shirley MacLaine's obsession with occult subjects baffles her intellectual friends, but she says, "There are other realities that are just as important as the realities of the intellect."

East Side duplex, snacking on cookies and smoky-tasting herbal tea, MacLaine is wearing a flowing peasant dress of blue and magenta and brown suede shoes. Delicate chains encircle her neck; one is studded with diamonds of different sizes given to her by different men.

The face is familiar, of course, seen on screen in 35 movies, the free-spirited gamin grown up. In person, her wide-set eyes are a startling light blue, her skin is porcelain, and her tousled hair strawberry blond. She looks radiant.

"I'm having more fun with this stuff," she says of awakening. "It's just such fun. I don't want to use 'joy' and 'profound happiness' and 'bliss' and all that stuff because they are such California words. I'm just having fun."

Some people get that high on drugs. That isn't MacLaine's trip.

"I've smoked about two joints in my life," she says. "Cocaine, to me it's Sweet 'N Low. I was at a party once and put some coke in my coffee [by mistake]. I thought that's what it was."

So what exactly sent MacLaine, in her mid-40's, scurrying down the road—and up a mountain—to find her spiritual self?

There she was, rich, famous, good-looking, with friends in high places, dashing lovers, three houses, two published books (*Don't Fall Off the Mountain* and *You Can Get There From Here*). She was well-traveled, politically involved (a delegate from

California to the 1968 and 1972 Democratic national conventions), and had made a successful documentary film.

She repeats what she has written in her book: "I wasn't anxiety-ridden, wasn't depressed, wasn't going through what some people call a mid-life crisis. I was happy with my personal life. I mean I was having some problems with this Gerry character, but it's not any more of a problem than one would have in a love affair that was going nowhere. It wasn't enough to make me fall down on my knees and say, 'What is the meaning of life?' as has happened to lots of other people."

It wasn't that she was looking for love—at least not in the sense that she was searching for a man to "consummate the other half of my identity."

"No," she says flatly, "I've been around the track too many times with too many men for that. I mean you really have to be running with absolute blinders on to do that after a while."

Her unusual trans-Pacific marriage to businessman Steve Parker was about to end after more than 20 years. (He lived in Japan; she lived in the United States.) Her daughter Sachiko was grown up and living on her own in California. Except for her rocky, clandestine relationship with a married British member of Parliament whom she calls Gerry, life was fine. But MacLaine wanted more.

Enter "David," who starts her wondering about what is going on in the universe. David spouts mysticism, winks a lot and leads MacLaine to a bookstore to load up with readings on the subject of the "occult" (a word meaning "hidden," MacLaine tells her readers).

Though MacLaine treats David as one person in her book, she now reveals that David is a composite character. Not one man she was close to, but four spiritual men who took her education in hand. But each of them had something significant in common: All claimed to have relationships not only with people from other galaxies but specifically from the Pleiades, a star cluster known as the Seven Sisters, more than 400 light-years from earth.

More about that later.

Thus, inspired by David, MacLaine read everything she could. Pythagoras, Plato, Socrates, Aristotle, Plutarch, John Milton, Isaac Newton, Voltaire, Immanuel Kant, William Blake, Johann Goethe, Ralph Waldo Emerson, Henry David Thoreau, William Wordsworth, Walt Whitman, Henry Miller, Rainer Maria Rilke, Robert Frost . . . All of them, she was amazed to discover, believed in reincarnation. MacLaine began keeping spiritual company with some of the great minds of the world.

The more she read and discussed, the more questions she had.

"Most of what I've been doing all my life is to share experiences. I'm an expresser, a communicator. I sort of think of myself as . . . someone who asks a lot of questions, stirs around the possibilities of the answers, accepts some sense of levity about the original question, then goes on to ask even more questions," she says.

"I do that even in a rehearsal hall. I do that in a setting with the directors and the actors."

Doesn't that sometimes make her a pain?

"They ultimately come back to me and say, 'You stretched my artistry, you stretched my reason for doing this step,

this line or this scene. It was a pain in the ass while it was happening, when you kept asking all those questions, but you made me think about what I was doing too.'

"That," she concludes, "seems to be the role I play all the time. I can't seem to stop."

Her questioning mind led her to seek out trance-channelers in Malibu and then in Stockholm, Sweden. Disembodied spiritual masters spoke to her through these mediums. One, Tom McPherson, channeled through a mild young man named Kevin, held forth in a thick brogue, "Tip o' the hat to you," and asked for a mug of tea before repeating the advice given her once by Gerry, her friend in the British Parliament: "To get to the fruit on the tree, one must go out on a limb."

"I was silent—floored," MacLaine writes of this experience. "I was struck dumb. How the hell could this guy know about us? He not only knew about Gerry, he knew what Gerry had said."

"Adjusting his vibrations," Kevin assumed the character of John, informing MacLaine that she had been incarnated several times during a 50,000-year period. Twice as a male, once as a female. He told her that she and Gerry were married in a previous life and that Gerry had taken part in cultural-exchange programs with extraterrestrials. She had several lifetimes with David too, she learned.

Her friends were incredulous. Politician Bella Abzug, one of her closest friends, and others would say to her, "You did what? You are incar-what?" She tried discussing her discoveries with Gerry; he wasn't having any of it. But the disbelief of her friends, says MacLaine, "just helped me be more specific about my search, to get down to earth and to answer questions in a way that was satisfactory to them."

Not that MacLaine herself was doubt-free. But her threshold of belief expanded gradually. Everyone knows what she knows, they have just forgotten, she was told. The only thing blocking her, she thought, was her own skepticism. "It's all really simple," she says, "if you just get out of your own way."

Eventually her search led her to the Andes with David, where an extraterrestrial woman named Mayan from the Pleiades supposedly had helped him in his spiritual conversion. One day, while climbing to 15,806 feet, MacLaine and David saw a signpost, which, translated from the Spanish, said: "Flying Saucers Do Exist. UFO Contact Point."

"Did we come here to see UFOs? Is that why I'm here?" MacLaine asked David. "Maybe," he replied. (Although she did not see a UFO while soaking in one of the mountain springs, she did have her first out-of-the-body experience.)

Finally, David revealed to her what her mission was to be. It was Mayan who figured that MacLaine should write a book, "She thought," David told MacLaine, "that with your particular mental bent, you could write a very entertaining, informative account of your personal excursion into these matters and maybe teach people at the same time."

What else did Mayan advise David to tell MacLaine? "To get to the fruit of the tree, one must go out on a limb."

Within a couple of years MacLaine

delivered 5000 typed pages to her publisher—enough for two or three more books. And though what is included in *Out on a Limb* may be startling, to MacLaine it is just a "primer." What is even more amazing is what she left out. People are not ready for that.

"How do you say this is only the beginning, and someone else, their head is already backward from reading it," she says, laughing.

The spiritual content of the book is not all that is creating a stir. With the recent British elections, the English press was abuzz trying to find out the identity of Gerry, who is identified in the book only as a Socialist member of Parliament. Speculations made the front page of every British newspaper. Denials flew. And at the American Booksellers Association convention in Dallas, where MacLaine showed up to promote her book *Out on a Limb,* she was hounded by British reporters.

So who is Gerry?

"He is many people, as we all are," she serenely informed the press in Dallas.

Later she elaborated: "Gerry is a composite. A sort of disguised composite, let's put it that way. It's not important. I had some relationships—platonic and otherwise—with a couple of people who are leaders. Great leaders, intelligent leaders and compassionate and humanistic, with the highest potential for leading others . . . "

MacLaine's inner journey continues. She is still consulting mediums, reading and discussing the cosmic issues of life (both current and past). She would call herself a relentless seeker after truth.

"What I experience is true for me. It may not be true for any anyone else," she says. "Like [novelist Gustave] Flaubert said, 'There is no truth. There is only perception.' "



ACCIDENT PRESERVES ANCIENT ROBE

A GREEK warrior's robe which was stuffed into a bronze burial urn almost 3000 years ago has been preserved by a "lucky chemical accident," according to authorities in Athens.

"It's a unique find for Greece where atmospheric conditions don't usually allow organic material to survive," said Tassos Margaritoff, chief conservator at the National Archaeological Museum.

The decayed woven linen robe was unearthed two years ago during a joint Greek-British excavation on Euboeoa Island. It was found twisted around the cremated bones of a young man who had been given a hero's funeral about 1000 B. C. Museum conservators pieced together hundreds of shreds of cloth into a recognizable ankle-length garment of natural-colored linen. It is the oldest cloth ever found in Greece.

The bronze burial urn, more than 15 inches high, also held the warrior's spearhead and sword and a whetstone. The urn was preserved in a grave which also held a knife and the skeleton of a young woman wearing gold jewelry. An adjoining grave contained the skeletons of four horses.

The grave goods led Evi Touloupa, a Greek archaeologist who supervised the dig, to comment: "It looks as if the warrior's wife or concubine and his horses were required to accompany him to the underworld."

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.

THE SAINT'S MEDAL

By Jacqueline M. Blake

IT WAS July 1972. My eight-year-old son James and I were on a train somewhere in central Europe. I was looking uneasily at the middle-aged man who'd been staring so intently at my young son.

He was a slender, light-haired, blue-eyed Catholic (I thought because of the medal) about 45 years old. His wife was with him but she sat so quietly that she seemed hardly to exist. There were other passengers in our small compartment but they too were quiet.

Finally the man removed the silvery St. Christopher's medal with its delicate chain from around his neck and held it before my son. "My trip is just about to end," he said in English. From his accent I inferred that he was German or Swiss. "This was specially blessed by a powerful priest. It's a St. Christopher's medal and it protects travelers. After I put it on you, I want you to wear it always. Don't take it off even when you wash—wear it always until you finish your travels. Then take it off and put it away."

To my surprise my son, usually stubborn, bowed his head to accept the medal. When the stranger had slipped it around James' neck, both sat back and smiled at one another.

When the man and his wife left, my son slipped the medal under his T-shirt and I shrugged. I'm not Catholic but I'm from a long line of Scottish Druids on my mother's mother's side. I figured



James and Jacqueline Blake

that Christian or pagan, Catholic or Protestant, a charm is a charm. I quickly forgot about it.

Some time later we had left our hotel in Naples for the train to Cannes in France. Because my Italian was bad, I wanted to make as few stops as possible, so I'd decided to take a later train, one that went straight to Genoa, rather than an earlier train which stopped for several hours in some tiny town and then connected with the later train.

But James insisted on taking the earlier train. I refused. Suddenly he turned deathly pale and collapsed between the two small suitcases he was carrying. Men rushed out of an adjacent bar and almost immediately James, our suitcases and I were inside the bar. James was given water, which he quickly threw up.

Finally someone found a person who spoke English. I explained that we'd just checked out of our hotel and that we had to get to Cannes to meet James' father, my husband. Suddenly my son and luggage were being carried to a small train. It was to leave soon and the train officials had given these men permission to let my sick son and me on board early.

A doctor came to the train car and examined my son. He blamed the heat and told me not to let James drink or eat anything for an hour or so. I paid him, thanked the men and realized that we were on the early train and that we'd have to spend a few hours in that tiny Italian town. James had gotten his way.

People were beginning to board. Outside a vendor was selling orange drinks and ham sandwiches. James looked suddenly healthy and announced he was starving.

"You'll throw up!" I warned.

"I promise I won't," he said, smiling.

"But the doctor—"

"Please?"

So he got the food and drink and consumed it. He was the picture of health. Irrationally angry, I snapped, "There! Are you satisfied?"

We were soon in a small village where nobody spoke English. In the waiting room my son played soccer with an Italian boy, an American girl practiced her French with a French mother and the other train didn't come.

Darkness fell. At last someone arrived and said something in Italian. A tall man near me said in English that the man was a train official and he had just told us that the other train had derailed and crashed. Several persons had been killed.

"See!" James exclaimed. "Now aren't you glad? If I hadn't gotten sick, we'd have been killed!"

James believed he had saved our lives—thanks to the St. Christopher medal.—*Ridgecrest, Calif.*

GOD CHOSE MY MATE

By Evelyn Mason

ON AN exceptionally cold night in January 1979 I was at home in Sykeston, N. Dak., feeling lonely and dejected. I tried to knit to pass the time but then began to think about the talk I had had with God three days earlier. I had told Him I was lonely; I needed a companion. Finally I said, "God, it's your turn now. I've looked and looked and I can't find anyone. It's up to you."

As I sat going over this in my mind, a knock came at the door. I called out, "Come in." Much to my surprise my visitor was Rex Mason, an old friend I



Evelyn Mason

hadn't seen for three years.

After taking off his coat and boots he sat down and said, "Evelyn, God sent me. He told me to visit you." He had driven 120 miles that night.

My mouth stood agape. When I recovered my powers of speech, Rex and I talked into the wee hours.

We were married 11 months later. I didn't tell him about my talk with God until we had been married a year.—*Kalispell, Mont.*

MYSTERIOUS HELPER

By Virginia Roy Rhodes

IT WAS a somber morning in January 1978. I had been awakened many times during the night by the sound of freezing rain pelting the earth. There was the snapping and cracking of tree limbs and power lines under the weight of the heavy ice, then the crashing sound of live wires, branches and trees falling to the ice-covered ground.

Now, in the morning light, my husband and I viewed the disastrous results of the ice storm. The entire earth and sky were colored the same dull, whitish grey. Travel advisories over the radio suggested everyone stay inside. If it was absolutely necessary to venture out, extreme caution should be exercised in driving or walking on the icy streets and highways.

Bud suggested that I stay home from my bank job in downtown St. Louis. Commuting 18 miles from our home in O'Fallon, Ill., was sometimes disagreeable in winter but I usually took the weather pretty much in stride.

"You're so close to retirement, Hon," he said. "It's foolish to risk your neck on this slippery ice."

I knew Bud's reasoning was sound but I was geared to go to St. Louis. By now a bright sun had come out. The ice sparkled and glistened in the sun's rays like brilliant diamonds dancing on a frozen pond. I was dazzled by the beauty of the ice and the sudden change from dull to glorious bright light.

"I'm going," I said. "The sun will probably thaw this stuff soon."

Bud volunteered to drive me to the bus line, a distance of about a mile from our home. On the way there the car slid and swayed insecurely over the rough icy streets. This short perilous drive should have alarmed me but I was determined to go to work.

The bus was well behind schedule. The few passengers waiting for it shivered in the cold air, helping each other stand up on the ice-covered sidewalk. When the bus finally arrived we helped each other on board.

I was relieved to be seated on the warm dry bus. Almost everybody was talking about the severe ice storm. There were a few humorous stories but mostly the conversation was about freak auto accidents, power outages and fractures caused by people tumbling on the treacherous icy ground.

"You're crazy for going in," a

friend said. "None of your customers will be coming downtown today."

"You're probably right," I said. "Business will be nil today but it's too late to turn back now."

I was apprehensive as I prepared to get off the bus at Ninth and Locust. My only thought was to alight safely and somehow I stepped out of the bus onto the street without mishap. I dreaded walking the four blocks to the bank on the icy sidewalks. I wished for someone to accompany me but no one was going in my direction.

I became frightened and wary of falling; my mind was filled with the stories I had heard on the bus. I especially remembered those tales about the unfortunate persons who had broken bones as I progressed at a snail's pace; I had no choice but to keep moving forward.

I was beginning to feel very cold; my body was tense as I trekked along. I took short mincing steps in an effort to stay on my feet. To my dismay I had covered only one block. There were three more long blocks before I would be safely inside the bank. I struggled along in nerve-racking slow motion.

As I pressed slowly onward I suddenly felt a strong grip on my arm. Looking to my right I got a glimpse of an old gentleman with a long thin face and white hair. I saw his bare outline just this one time. Whoever it was kept his glance straight ahead. Perhaps I was granted this one look so that I wouldn't be alarmed by this sudden companionship. I knew no one who looked like this man but was grateful for his aid. His hold was like that of a strong athlete. Although I had been momentarily surprised, it seemed natural for this volunteer to sustain me in my time of need. I was now calm and my invisible helper and I moved normally along the street. With grace and ease, I was escorted up and down curbs on the slippery ice.



Virginia Roy Rhodes

I felt agile and surefooted as we walked past closed stores and office buildings. The tenacious grip on my arm relieved me of all fear of falling. I no longer felt cold.

My helper retained his hold on my arm until we reached the bank door. Danger past, the strong grip on my arm was gone. Our silent walk had come to an end.

As I passed safely into the building I looked around. There was no one in sight. I was unable to express my gratitude to my companion; he wasn't there.

Who or what was this presence that walked with me? Was it a ghost? A phantom? An apparition? A guardian angel or a figment of my imagination? I don't ever expect to know but the good Lord did send someone to help me in my hour of distress.—*O'Fallon, Ill.*

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.

DEATH TO COME

By Bonnie L. Miller

MY GRANDMOTHER Nellie Mitchell died in 1963. We were very close, more like mother and daughter than grandmother and granddaughter. Since her death I have been aware of her presence on occasion. In the early morning of January 31, 1982, I had a vivid dream about her.

In the dream a telephone line was being strung into my home. I went into my house where I found my daughter-in-law Liz Miller busy in the kitchen. On the floor was a young child (in reality Liz has no children). Across the counter stood my (dead) grandmother, wearing a bright-red dress with large white polka dots. She had beautiful white hair and her face was wrinkle-free. I was elated to see her and told her so.

I put my arms out to her but she backed away. I said, "You're telling me there's going to be a death? There *is* going to be a death!" She had said nothing; yet this thought came into my consciousness loud and clear. She backed away through the wall and out of sight. I immediately awoke.

I feared that my 28-year-old son Chris was going to die, since it was his wife I had seen in my dream. But on February 18, 1982, my Aunt Mary Maw called from Idaho to tell me that a dear uncle had died during the night. Uncle Ernest Mitchell was my grandmother's brother-in-law and we are a close-knit family. Ernest was the "baby" in his family, the last of five brothers and sisters to die. Apparently he was the



Bonnie L. Miller

"baby" who appeared in my dream.

Two months later Liz's grandmother died of cancer, an illness no one knew she had at the time of my dream.—*Nederland, Colo.*

A BUSY SPIRIT

By Dorothy Zukauskas

MY GENTLE, outgoing, fun- and people-loving husband Tony died September 12, 1982. Lung cancer had taken the flesh from his athletic body; his soft voice, his ability to swallow and his tremendous energy were long gone when he died. But what the disease could not take away was his sunshiny smile, his loving, generous spirit and his excitement in the life going on around him.

Within hours of his death he had watched (despite the oxygen tube in his nose) the baseball game, the football game and tennis matches all going on at once on three television sets. Three noisy grandchildren, who live next door, were tearing around our house as usual, scattering toys and books, handing him his oxygen tube if it dropped and he couldn't reach it, and hugging and kissing him.

The children's parents, our daughter Kelly and her husband Dennis Hofmann, were with us too that evening and there was music and singing until the nine o'clock news came on. Tony never missed that program. The children fell asleep at his feet. He watched the news for about 10 minutes, then asked if we'd help him get to bed. He turned on the tiny television set on our night table but promptly turned it off. In less than two hours he was dead.

Although we had all watched our Gramps dying for weeks, his death was still a great shock. But I couldn't grieve as most widows do because when I saw his relaxed smile and look of peace and happiness as he finally met death, I knew he was free of that terrible pain and at peace in a new world. As I helped the nurses close his kindly eyes, I prayed, "Please, Lord, take good care of my Tony." And to my husband I whispered, "You've done a wonderful job on earth, Tony. You've made all of us very happy. Don't forget to whistle for me when I get where you are!"

I didn't have long to wait. His whistle came—three times—while I was sitting in our lonely, empty, dark kitchen at 3:00 A. M. after hours of sleepless tossing. I didn't jump up like a trained seal, as I always had to get him whatever he needed. I just sat there, smiling in the dark. I knew my husband was still around.

Two weeks later, two of our grandchildren, Timmy and Jessica, crawled into our big bed, snuggled under the covers and fell asleep, one on either side of me. I was restless and couldn't sleep. Suddenly, my husband appeared beside the bed, smiling that wide, sweet smile of his. Dressed in his old fishing clothes, he looked as young and healthy as he had 25 years earlier. I tried to reach out to touch him but my arms were entangled with the children. As Tony turned to leave I saw that he was carrying an old heavy television set under one arm. A few weeks ago he couldn't lift a jar of pickles off the table. I thought—or said, "Dad, you'll never get out that door with that big thing under your arm!" But he did. And I immediately fell into the deepest, soundest sleep I had had since he died.

The next day our daughter Kelly and

our son Tom told me they had each dreamed of their father. He had spoken to both of them but they couldn't understand his words. Kelly yelled out in her dream, "Pop, you've got your voice back!" Tom felt the same astonishment, for Tony had lost his voice three months before he died. That's why he whistled when he wanted something.

Still later, on October 1, 1982, my daughter's mother-in-law Pearl Ciampa had the next day's baking on her mind. She wondered where she could buy flour, eggs and walnuts on sale. Standing in the archway between her kitchen and living room in her home in Lemont, Ill., she felt a presence near her right shoulder and heard a voice she recognized as Tony's say, "Go to CeeBees." That's a supermarket in Naperville some distance away. Nevertheless, she made the trip and got a lot of things she needed at bargain prices.

Sometimes I shed a few tears when I see Tony's old fishing pole rusting in a corner of the garage. But then I remember that he's busy, watching over us, fishing and watching television with the new friends he must have—somewhere.—*Naperville, Ill.*

OUIJA CONTACT

By Anastasia Goglia

MY HUSBAND's father Fred Goglia died in December 1949 when my husband Joe was 15 years old. It was a very sudden and shocking death because he had never been sick a day in his life. He got up one morning that December, sat down on the edge of the bed to put on his socks and fell over—he was gone just like that! It was a heart attack due to hardening of the arteries.

Joe loved, admired and respected his father and could not understand why his father had to die. He even felt his father had deserted him by dying and was angry that he had left him when he needed him most. His feelings were so deep and so strong he couldn't bring himself to go to the burial in St. John's Cemetery in Brooklyn, N. Y. After all, he could not even admit to himself that his father was dead.

At this point in his life he ran away from home and in 1952 joined the army. He had lost all faith in everyone and everything and he was continually in and out of trouble.

Twenty years passed and in 1973 he married me. One cold snowy night in December that year his sister Terry Sullivan and I decided to play with a Ouija board I had purchased at a garage sale that past summer. We asked Joe to join us. He laughed and said it was a stupid game and he wanted no part of it. But we coaxed him and after a while he said, "Okay, why not? It's only a game."

The three of us sat down in front of the board. I lit a candle and shut off the lights. We each placed one hand on the planchette. No sooner had we put our hands on it than it began to move. At the same time the room became deathly cold and the candle flickered as if a window were open. The board started to spell out a message for my husband!

It was telling him that his father was there in spirit, that his father was very disappointed in him because of his attitude since his death. The planchette went on to describe events from the past. With this my husband became infuriated and accused us of pushing the planchette because we knew what had

happened in the past. We tried to convince him we were not moving it, that we were just as amazed at the messages as he was.

He would not believe us. To prove that we were moving it he asked the board a question that none of us in the room could answer. We again placed our hands on the planchette. My husband asked this question: "If you really are the spirit of my father then you must know the plot number of his grave."

Again the room became cold and the candle flickered. The planchette started to move, very slowly at first, then faster. It spelled out the plot number of the grave, L91, and named the cemetery. It also spelled out, to prove to him that it was his father's spirit, that if he went to the cemetery there would be a red rose growing on his grave.

Bright and early the next morning we all drove to the cemetery. Joe inquired at the office for the plot number of his father's grave. The caretaker told him it was plot number L91.

Joe was astonished but still hoped that it was not true. When he returned to the car where his sister and I were waiting he told us. After a moment of silence Terry said, "Oh, my God!"

The ground was covered with snow so it took us nearly an hour to find the grave. When we finally found it there was a single red rose growing out of it!

Totally baffled and somewhat touched, with tears trickling down his face, my husband could finally admit to himself that his father was dead. He said a prayer and asked for forgiveness.

This all took place 10 years ago. From that time on my husband and I have read extensively in the field of parapsychology, studying all its aspects. We have experienced many strange happenings. As far as we are concerned there is another world after death and it can be contacted.—*Port Washington, N. Y.*

GRANDMA HELPED

By Patricia Allen-Roberts

IN 1958, JUST after my grandfather George Washington Allen died, I would spend hours with my grandmother Lina talking about it. I was 16 years old and it was the first death in the family that I could remember. She would explain to me the purpose of funerals and discuss why people die.

Seven years later, in March 1965, I awoke one morning after a vivid dream. In the dream I had seen many symbols of death: a gnarled dead tree with a vulture sitting in its lowest branch and a skeleton lying on the exposed roots of the tree. I had heard my grandmother's voice saying, "Something has happened. Don't be frightened."

A half hour after I awoke one of my uncles called to tell me Grandma had died an hour ago—within seconds of my dream.

Each night that Grandma's body was above ground I heard her voice just as I dropped off to sleep. She kept relating the same message, "I am with Grandpa and I'm very happy."

Her personal contact with me made it much easier for me to get through the wake and the funeral. As I viewed her lying in her coffin I knew she really wasn't there. Just as she had helped me to understand and cope with Grandpa's passing she was now helping me through her own passing.

Thank you, Grandma, for continuing to be so thoughtful.—*Warrensburg, N.Y.*

LITTLE WOODEN CROSS

In a time of terrible peril, with a baby's life hanging in the balance, I held the cross and prayed for a miracle.

By J. M. Iles

IN EARLY December 1949 I was 20 years old and awaiting the birth of my third child. My husband George Fagan and I had just recently returned from Florida, where we had been living, and had arrived back in New York City with little more than our few personal possessions. We had rented a cold-water flat on the East Side where the rent was cheap. Our only source of heat was a small kerosene stove which we placed in the living room; we closed off the extra two back bedrooms to conserve heat.

One day while George was at work, a young man came to the door asking for donations to help young men studying for the priesthood. Although we had little money, I gave him a few coins and he handed me a small wooden cross which he told me was made from the olive trees that grow in the Garden of Gethsemane. I didn't have a real chain on which to wear the tiny cross, so I took a piece of string and hung the cross around my neck. I did not mention the incident to my husband because he harbored bitter feelings about the church and became angry at any mention of God.

As the days passed, I got into the habit of touching the tiny cross when I said my daily prayers. The wood felt soft and slightly warm to the touch. I had often thought of the life of our Lord and had always wished that one day I might see the places where He had lived. Having the little cross from the Garden where He had suffered was probably the closest I would ever come to the Holy Land.

One day my friend Delie Annunziata came to visit and I asked her to stay with the children while I paid a quick visit to nearby St. Cecelia's Roman Catholic Church. It was not always easy for me to do so since my husband usually went off by himself on Sundays.

The weather had turned exceptionally cold that day and a heavy snow was falling. My shabby winter coat didn't hold much warmth but I bundled up with several sweaters underneath and put on my one pair of mittens. I carefully made my way to the church three blocks away and was grateful for the heat inside. A Mass was in progress and many other people were gathered in the large vestibule waiting to go in. I looked around for a familiar face but saw nobody I recognized. I was mentally

calculating the time it would take for the service to end because my friend had to be at her job shortly and I would have to get back to the children.

I decided to go in and stand for a few minutes of silent prayer. As I entered the church, I noticed a very old lady standing near one of the pillars. She was hunched up and shivering from the cold. As I passed her, a peculiar, indefinable sensation came over me.

On my way out of the church interior I saw the old lady standing in the same place, still bent and shivering. I felt sorry for her and although I was usually shy about approaching strangers, I went over to her. The old woman was leaning against the wall with her face turned slightly toward it. As I approached her, I was startled to see how young and lively her eyes were, while the rest of her gave the impression of great age.

I noticed that her hands were red from the cold. Impulsively I took off my mittens and gave them to her.

"These aren't much but they may help," I said shyly. She took them and smiled and her wrinkled face seemed to light up that particular spot of the dim vestibule. On my way out I heard her say, "Thank you, Jacqueline."

I was already out on the steps leading to the street, my thoughts concentrated on how I was going to avoid the icy parts of the sidewalk, when I suddenly realized that the old woman had called me by name! I went back into the church vestibule but the old woman wasn't there. I assumed she had gone into the interior of the church and for a moment I considered seeking her out to ask how she had known my name. But I decided it would be too much trouble to get through the crowd and anyway I had to get home.

But I couldn't get the old lady out of my mind. No matter how much I searched my memory, I could not recall having seen her before.

* * *

A FEW DAYS later I began to experience pains which I took to be the beginning of labor. I was admitted to the hospital but after a few days the pains stopped and I was sent home to await true labor. Then several days after that, on December 14, I was gripped with abdominal cramps together with some nausea and dizziness. My husband was home from work and I told him I had to lie down for a few minutes.

The births of my two previous children had been accompanied by long, difficult labors with hemorrhages following their deliveries. The cramps I was now experiencing were mild in comparison and since there were no other signs of true labor now, I assumed I had probably caught a little cold and was overtired. I had been lying down only a few minutes when I felt a strong contraction and called to my husband. After taking a look he confirmed that I was quickly dilating. He rushed next door to use our neighbor's phone to call for an ambulance.

Now the contractions were coming strong and fast. I grew ever more fearful. What if I started to hemorrhage? Would the help I had always needed get here in time?

As I strained my ears for the sound of an ambulance, the baby's head entered the world and I knew I would never get to the hospital in time to insure a safe delivery. I had been told after the birth of my first child not to risk having any more.

George still had not returned when I felt the great weight of life begin to emerge from inside me. Never had I felt so scared and helpless.

I suddenly thought of the little wooden cross still hanging around my neck. I grabbed for it and cried, "Lord, *help me please!*"

The words were hardly out of my mouth when my daughter came forth with a strong jump. At the same time George returned with the police close behind him. By the time the ambulance arrived, the police had completed the delivery and had cleaned me up for transport to the hospital.

In the weeks to come, that wooden cross was to play another part in the life of my daughter, whom we named Rosalie Frances. Over the years I had seven other children but hers was the only birth that occurred without difficulty or complications. She needed no cleaning at birth; she came into the world as if already washed. She was also the largest and heaviest of all my children.

Two weeks after our return home from the hospital, Rose had some trouble breathing. I called in a doctor who concluded she had developed a severe cold from having been born in our chilly bedroom. He advised me to continue to watch her carefully and prescribed a mild chest rub.

One night not long afterwards a loud wheezing sound awoke me. It was coming from the baby whose crib I had placed at the side of my bed. When I turned on the light, I saw my baby struggling for air, her little face red from the desperate effort. As I picked her up, her face became dusky gray and a loud, raspy gurgle emanated from her throat. I screamed for George to wake up.

My husband, who had been out drinking the night before, just muttered, "Try some of your prayers," and promptly fell back to sleep.

Nothing like this had ever happened to our children but I knew that if something wasn't done quickly, this child would surely choke to death on the thick mucus trapped in her throat. I knew no doctor or ambulance could get to her quickly enough and I would have to go to my neighbors and awake them so that I could use their phone.

Frustrated and terrified, I stood in the middle of the floor holding my daughter. I tried sticking my finger down her throat in the hope she might vomit the stuff out, but that only increased her distress and she was turning blue now.

Just as I had in so many other times of trouble, I thought of Jesus. I laid the baby back in her crib and tore the wooden cross from my neck. I was nearly hysterical by then and as the tears flowed down my face, I placed the cross upon my baby's chest and said, "Lord, I don't know what to do and there's no one to help her. If You want her, take her—or else give her back to me."

She gave out a loud cry and from her mouth and nostrils mucus poured forth in a rush. I had to pick her up and hold her upside down for fear she would smother in the torrent coming from within her.

Rose survived. Today she is a lovely woman with a family of her own and a prosperous career.

I never saw the old lady again and eventually I lost the little wooden cross. But I have never forgotten either of them.

DOWSING FOR OIL

In this age of modern technology why are investors using ancient "magic" to strike it rich in the oil fields?

By Chas S. Clifton

ONE OKLAHOMA oil and gas dowser, who says word-of-mouth recommendations keep him busy every day, remarks, "Dowsing is not an 'accepted' methodology to locate oil, but a lot of people are doing it. They're just doing it silently. Dowsers are 'underground,' so to speak. Not a day goes by but I don't talk to an oil man who's either had a dowser work for him or one come and ask to work for him. You'd be flabbergasted how many people are doing it."

Oil and gas exploration is normally the province of high technology. Satellite mapping defines the earth's face and formations with a new precision. A new invention, the neutron-emitting logging device, is lowered thousands of feet down drill holes to describe the underground strata by "shooting" streams of neutrons into them and recording how different types of rock, sand and clay absorb them. But sometimes these expensive marvels are matched or excelled by a small weight at the end of a springy rod—or a pocket brass pendulum tied to a thread—or even a small vial of Texas crude swung from a string.

These last items are tools of dowsers, the somewhat mysterious experts called in—but rarely publicly acknowledged—by oil exploration companies to verify (or even to substitute for) professional geologists' opinions.

Although the company history barely refers to it, Lyman Stewart, founder of Union Oil Co., located the large Lompoc, Calif., oil field by dowsing. A famous Texas dowser, "Ol' Dad" Joiner, located a major field near Longview when he was 74 years old.

Officially the oil industry will have nothing to do with dowsing. Jack Parker, president of the American Association of Petroleum Geologists, recently told a *Denver Post* reporter that he considers dowsers "charlatans [who] take money away from innocent people."

On the other hand, the Soviet government may be cautiously endorsing "biolocation," as dowsing is called in the U.S.S.R. A 1980 Soviet university paper, reprinted in the November 1982 issue of *The American Dowser*, concluded, "Thus, the possibility of direct prospecting of deep oil deposits using the biolocation method has been proven . . . . Obviously it is worthwhile to conduct a direct search for oil

with the biolocation method after seismic prospecting in locations with a greater likelihood of oil, in order to decrease the extent of subsequent prospecting and drilling works."

The Soviets, in other words, may see dowsing as a way of pinpointing the exact site for drilling within a promising locale chosen by conventional means.

Ironically this approach meshes with the views of many American dowsers who think of their work as complementing, not opposing, the work of geologists. They worry less about the "why" of their skill in locating water, oil, gas or minerals than about the results they get.

Don Gray, a hearty, sixtyish resident of Austin, Tex., often dowses from the seat of a moving car, using for his pendulum a bottle tied to a string; inside the bottle is the type of oil he is seeking. (Gray carries with him a case of vials of different grades and weights of crude oil.)

"I just go down the road talking about the Dallas Cowboys or whatever until the bottle starts to alternate," he says. Gray's technique was taught to him by an oil driller. When he is above



Dowser Greg Storozuk demonstrates how he uses map-dowsing to locate oil or minerals. Pendulum in his right hand swings when pencil in left hand passes over desired target.

a deposit of the type of oil he has requested mentally, the bottle starts to swing. Gray then uses a "Bobber," in his case an old-fashioned screen-door spring, which he holds in his outstretched hand, letting each dip count as, for example, 100 feet, until he has determined the depth of a deposit.

Gray has been dowsing for about eight years, commercially for the last six. "I haven't run across anyone who's tried to commercialize [oil dowsing] as much as I have," he says. "I tend to look at dowsing more from the business angle. Many people have gotten all wrapped up in the mystical or religious nature of it. I rather believe it's a sense we all have. I'd like to bring dowsing out of the magic area."

Gray says most petroleum exploration investors don't want their involvement with dowsing known because they're afraid of "guilt by association." Nevertheless he, along with other oil dowsers, gets enough word-of-mouth business to keep busy. In April and May 1983, Gray claims, six wells were drilled or prepared for drilling through his work in Williamson, Milam, Grimes, Lee and Atascosa counties in Texas. These "wildcats"—wells drilled away from known production zones—are "100-percent based on my work," he says.

Last year two clients, American/Chaparral of Austin and Mays & Watkins Drilling Co. of Mineola, Tex., broke the silence barrier and furnished Gray with testimonial letters. Guy Davis, president of American/Chaparral, wrote that when taken for the first time to one of the company's leases in Lee County, Texas, Gray "predicted a large fault and indicated its down side [where oil could be trapped]. Seismic information [the pattern of rock strata measured by a shock wave from a controlled explosion on the surface] confirms exactly Don's findings . . . We should point out that this lease is in a very remote and unexplored area and feel that it would be highly unlikely that Don could have had prior knowledge of the geology."

Driller David Watkins affirmed that Gray correctly predicted that two wells that had been contracted to drill would produce no oil.

Gray, who was in the insurance business when he started dowsing, works mostly for smaller companies because the large ones, he says, "have too many geologists. Their record and the sophisticated equipment they have is good enough for them." The wells he dowses are usually between 10,000 and 12,000 feet deep, although one went down to 22,000 feet. "I generally work with independent companies," he says, "and they don't have the bucks to go deeper. They could lose the whole company on one of those deep holes." Even a relatively shallow well costs $600,000 or more to drill.

Gray rarely dowses with maps, saying the scale of even topographic quadrangles is too large to site oil wells. But other oil dowsers perform at least preliminary map dowsing. One who works on maps extensively is Greg Storozuk of Denver. He has been hired by various small Denver-based energy companies to do map dowsing, sometimes to confirm or refute geologists' reports.

"The first map I dowsed for oil was four by six feet," Storozuk says. "It came from a client and represented 270 square miles of Kansas. I put an 'x'

where I thought they ought to drill. On the map I was 1/8 of an inch away from the best-producing well in the area." Storozuk charges from $50 to $100 per map dowsed. In many cases the maps are furnished with identifying place names obliterated—another indication of the secrecy that surrounds oil dowsing.

* * *

ONE DENVER-based energy businessman for whom Storozuk has worked is himself a dowser. Bob Lomas, president of Ibex Energy, learned his technique from an elderly man when he was in the real estate business near Telluride, Colo., a ski resort in the southwestern part of the state. Lomas says he has put together deals on 15 or 16 wells located by dowsing, either on a map or in the field.

"For instance, I might have a lease and I'll dowse it on paper to see where the strengths and weaknesses are. Normally I do a lot of field investigation and that's extremely important. There are a lot of clues you can pick up dowsing in the field."

Lomas says his dowsing ability helps him understand the "channeling" of underground oil in eastern Kansas where he frequently operates.

"People would drill around four or five holes before they'd finally come up with something," he says, "whereas when I went out there I didn't need a geologist. I had control points or control wells and I knew what depths they were at and where they'd hit oil.

"I'd walk around near those wells and figure out by dowsing in terms of the channeling where the oil was coming from and where it was going. Then I went over to my property and determined the stronger sites that I thought contained the oil."

Lomas realizes that many people with whom he deals are skeptical. "I found it difficult to talk to people in the oil and gas business four years ago because I didn't know a lot. I knew I was picking up signals and readings and I was determined to stay with it. I learned geology the hard way, or at least I know my formations and what they produce."

In Lomas' opinion a dowser needs a geologist's aid to understand fully an area's subterranean characteristics. For example, geological knowledge would be necessary to properly "frac" a well a dowser has located. (Steam or chemical mixtures are often injected into wells to "fracture" seams and pores in the strata, enabling oil to flow more easily into the drill hole.)

Drillers and oilmen who use dowsing are reluctant to admit it. In some cases the dowsers themselves prefer low profiles, while others seek to avoid embarrassing or annoying those investors who refuse to concede dowsing's utility. Nevertheless successful oil dowsers are not a rarity.

Lomas remarks, "There are certain people out there who are 'high-attuned' and I've met some older folks, in their 50's and 60's, who've got some companies in the Denver area [and] who dowse but they won't tell people about it. I think it's only after you know a few oilmen . . . that they'll sometimes come out and tell you what they've been up to." Lomas says oilmen often keep their dowsing secret even from close associates.

But Don Gray, one of the best-known oil and gas dowsers in the 600-plus-member American Society of Dowsers,

says dowsing is no special talent. "Anyone can learn it," he claims.

Weather, location (in the field or over a map), time of day and such factors all make no basic difference, he says. "The only barriers to dowsing are all mental. Dowsing is just another tool in the toolbox."

SPECULATIONS ON HOW DOWSING WORKS

FOR AS LONG as man has probed the earth for water and minerals, dowsing (also known as divining) has been employed to aid the search. Chinese accounts from the Hsia dynasty report that Emperor Ta Yu, born around 2205 B.C., was a dowser. Emperor Yu was pictured by artists holding what looks like a forked rod; the picture's inscription reads, "Yu of the Hsia dynasty was a master in the science of the earth and in those matters concerning water veins and springs; he was well acquainted with the Yin principle and when required built dams."

One of the first major European books on mining and metallurgy, *De Re Metallica (On Metals),* was written in the 1500's by a German physician turned mining scholar, George Bauer. Known under his Latin pen name Georgius Agricola, he illustrated his book by showing mining dowsers with forked sticks locating places where miners should dig for ore.

Forked sticks are traditional but dowsers now generally agree that the instrument used—if one is used—doesn't really matter. Oil dowser Greg Storozuk will show you a fancy chrome-plated L-shaped dowsing rod that he calls his "$265 mistake."

"All it does is the same thing you can do with a piece of a bent coat-hanger wire," Storozuk says. "This tool"—indicating his head—"is the tool that has to be trained. Any instrument you hold is nothing more than an extension of yourself."

Four types of dowsing instruments predominate: pendulums, L-shaped rods, bobbers (a weight on a springy rod—a horizontal pendulum) and the Y-shaped rod. They may be made of any lightweight, flexible material. A dowser may alternate tools, using, for example, an L-rod to locate a water vein and then count the dipping motions of a bobber—say one dip for each 10 feet—to determine its depth.

Talk of the "cause" of the dowsing signal divides dowsers loosely into two groups: the physical and the metaphysical. Various scientists, most notably the Czech-born physicist Dr. Zaboj V. Harvalik, now scientific adviser to the American Society of Dowsers, have attempted to determine just how the body reacts to underground water or minerals. Harvalik's experiments included setting up networks of buried wires and testing to see how small a current flowing through them can be detected by dowsers. During the 1970's Harvalik shielded various areas of dowsers' bodies with metal and believed he might have located dowsing sensors around the solar plexus at kidney level and in the vicinity of the pituitary and pineal glands.

These experiments, however, fail to explain how dowsers can locate targets on maps. "I won't go out of my house on any dowsing job unless I dowse the map first," says Greg Storozuk.

"Better minds than mine have tried to figure out how it works walking over

the ground. When I map dowse, I think of my spirit as flying over the ground the map represents. I put my eyes in the tip of the pen or pencil that I'm moving over the map."

Storozuk was one of a group of dowsers tested on the "Mind Mirror" multichannel electroencephalograph in September 1982 at the annual convention of the American Society of Dowsers in Danville, Vt. At the moment the dowsing signal was noted by the dowsers, the Mind Mirror showed bursts of alpha and delta brain waves. In a sense, Storozuk says, it was as if the dowsers were sleepwalking, with their minds in an altered state of consciousness similar to deep dreaming.

Some dowsers (including me) hold to a completely nonphysical explanation for dowsing. Put most simply, this belief is that the High Self of the dowser gains the information from the Universal Mind and relays it to the Low Self, or "unconscious," which moves the rods, pendulum or whatever. The dowsing tools serve no real purpose but to give the ego, or Middle Self, something to look at so that it won't interfere with the process by random thinking.



GARLANDS OF THE GODS

By Ida M. Pardue

TOP ATHLETES today would hardly be thrilled to be awarded wreaths of greenery instead of greenbacks. In that respect they are worlds apart from the great champions of the past who fought their hearts out for circlets made of plants. These were not worthless tokens; the wreaths were made from plants sacred to the gods.

At the Olympics and other sports events honoring Zeus, the grand prize was a wreath of leaves from the oak tree sacred to this god of the gods.

In Rome, Zeus was Jupiter, highest god in heaven. Generals victorious in battle wore Jupiter's wreath of laurel—as did the horses pulling their chariots. In Greece such victory wreaths were made of bay, sacred to Apollo.

Ivy was sacred to Osiris, that Egyptian deity whose face, like the plant, was the green of the everlasting life he promised. At the Isthmian games in Greece, where Osiris was known as Dionysus, god of wine, an ivy wreath was the highest prize. On the other side of the world, Aztec temple virgins observing religious rites wore wreaths of maize.

The circlets also were attached to other customs. Hawthorne flowers crowned Athenian girls at weddings. Roman heralds, proclaiming war, donned wreaths of *verbain*, the "divine weed." Guests at Grecian and Roman banquets wore wreaths of celery, roses or parsley in the belief these fragrances would ward off intoxication.

In medieval times bittersweet and holly went into wreaths for horses; the combination of plants was believed to keep witches off the animals' backs.

And today we have our Christmas wreaths, traditionally made from a plant that was sacred to the Celts and "holy" to the Romans and just plain holly to us.

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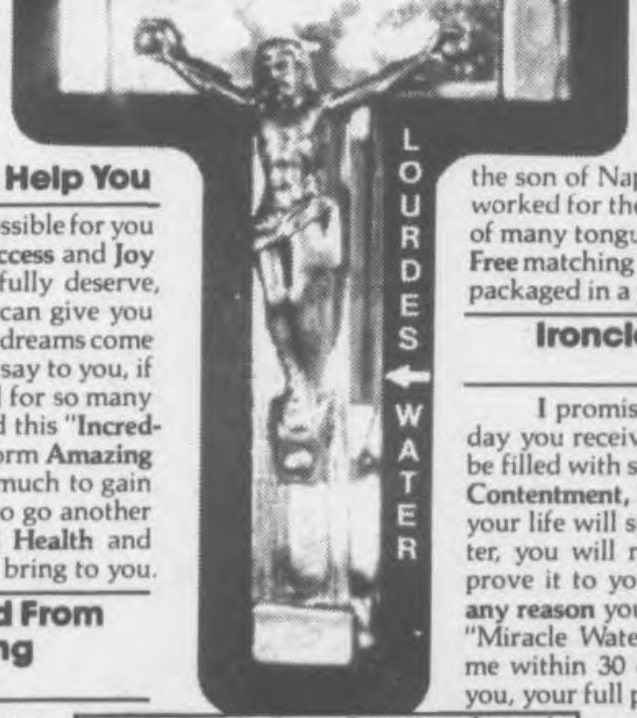
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The Dead are Alive!

Men and women everywhere can and do testify that their loved ones return, bringing comfort from beyond the grave.

By Harold Sherman

IMPRESSIVE and convincing as many near-death experiences are, some skeptical researchers still remind us that these seeming out-of-body projections do not necessarily prove life after death, since all those who have been pronounced clinically dead were not actually testifying from the afterlife.

For this reason, in my new book *The Dead Are Alive,* I did not include any of the case histories of such near-death experiences in my files; instead I presented evidence from and about those who have actually departed this life. Since my book was published I have received an increasing number of case histories involving spirit return from men and women who, no longer afraid of ridicule, are willing to testify in order to bring comfort and hope to those persons who have lost loved ones or are themselves facing death.

The kind of evidence strongly suggesting life after death that I am presenting can never be demonstrated in a scientific laboratory. But neither can it be faked. These happenings were spontaneous and unexpected and occurred when the percipients were awake. The subjects report occasions when their departed loved ones have fully materialized in daylight as well as in dark and have communicated by actual voice as well as in a "feeling" or by telepathy. In some cases they have touched, embraced and even kissed the living!

One of the most remarkable cases, chosen from our ESP Research Associates Foundation files in Little Rock, Ark., is related by Nancy F. from Virginia who has asked that I not reveal her full name and identity because some of her friends and relatives would not approve:

Dear Mr. Sherman:

I have just read your book *You Live After Death.* I never really believed that people could make contact with loved ones in another world—until my husband died April 23, 1979.

In August of 1979 I was lying in bed and the kids were asleep; it was after 12 at night.

I heard my door, which was securely locked, open and I saw my husband come through the door and sit down in a chair beside my bed. Then he reached down and kissed me and I saw and felt

the ring which I had left on him in the coffin.

He looked like he did when he was well. He had his hair and it was black . . . and he had no scars on his head and face.

Before he died—he had cancer—they had removed his tongue, part of his face, his neck and he had no hair. His head had come loose from his shoulders because his body had rejected the skin grafts . . . and he had lots of sores on his head and face. But now his face looked perfect.

If we accept Nancy's experience as genuine—and I personally do not doubt it—then it has to be reassuring to many who have lost loved ones as the result of some debilitating disease or bad accident to know that they have left all suffering and disfigurement behind on entering the next life.

Nancy goes on to write.

There have been several times when I have wakened during the night and felt my husband's presence. I have thought I saw him standing in the doorway, watching over me.

My son, who is 12 years old, said he woke up one night and saw his father standing over his bed, smiling at him.

The last time he appeared to me was when I was awake a few weeks ago and my grandmother, who has been dead for 28 years, was standing with him beside the bed. This surprised me because my husband never met my grandmother. She had been dead for five years before I even met my husband. Both of them told me things I had been worrying about were going to be better in a little while.



Seeming very real, Thelma Ballyn returned to touch and speak with her husband a few days after her death.

I know these visitations were not dreams. My son wasn't dreaming when he also saw his father who was right there looking after him as he used to do in life.

So you can understand, Mr. Sherman, that I have reason—not to believe—but to *know* that people survive death.

* * *

The heart-touching case of William Ballyn of North Vancouver, British Columbia, which came to me recently has the ring of truth to it:

Dear Mr. Sherman:

It is now just 2½ years since the deep emotional experience which I have finally decided to report to you. First, I should tell you that I am living in my son's home; he is a bachelor and an architect . . . .

I sleep in a bedroom on the ground

floor which overlooks the back garden. This room was occupied by my dear wife and myself (before she died). She was an invalid and I gave her day and night care for four years. The last two she was in a wheelchair and was badly confused.

Finally my son suggested that his mother be sent to an extended care unit where she was looked after for three more years.

In April 1978 I had just visited her the day before, when the doctor called me at 4:00 A.M. to tell me of her passing. Her body was cremated and the ashes sent to me by the crematorium.

What I am now to report happened on Monday, April 17, 1978, at approximately 4:30 A.M. I had retired at about 11:00 P.M. and was reading your book *You Live After Death* which I often refer to for the comfort it brings me. The next thing I was aware of, I was sitting on the side of the bed facing the garden window and the love seat in front of it.

Lying on this small sofa was my darling wife Thelma.

She had her legs drawn up and was partially turned toward the window, so I could not clearly see her face. She appeared to be dressed in a sort of nebulous garment of a light color, reaching to her midcalf, similar to a negligee.

I rushed over to her, exclaiming, "Sweetheart! Oh, my darling! I have you here!" at the same time turning her towards me.

Her hair was thick, luxuriant, long and black and it cascaded over her shoulders as I turned her. She looked at me and her face was beautiful to behold—young and radiant—as when she was 17! (She was 68 at the time of her death.) Her eyes were full of love but she looked at me without speaking.

"Can you walk, my darling?" I asked and turned her limbs toward the floor.

She smiled and swung her legs out as if to rise. I swept her into my arms, holding her closely . . . and pounded the floor with my bare feet, calling my son Christopher who slept in the basement room below. I had forgotten that he had remained in town over the weekend and I kept calling, "Christopher,



HAROLD SHERMAN, one of America's most respected psychics, is the author of many books on paranormal phenomena, including the classic *Thoughts Through Space* (1942). His most recent book, *The Dead Are Alive!*, is available for $8.95 from the author, Hwy. 5 South, Mountain View, Ark. 72560.

Christopher, I have Mom here. Come quickly."

In my state of ecstasy, not realizing that Christopher was not home, I kept calling and thumping. "Christopher! Come quickly, I have dear Mom here." My wife felt real, warm and solid in my arms and we gazed at each other. Realizing now that my son was not at home, I also became conscious that my darling wife seemed to be shrinking. I spoke to her, saying, "Oh, darling, I have you here with me!"

She looked at me with an expression of utmost love and said very softly, "No, Daddy, I died."

"No, darling," I replied, holding her closely. "I have you here with me again."

She said once more, "No, Daddy, I died."

The tone of her voice was that of a mother explaining with great tenderness to a child. Nothing more was said by my wife as she kept becoming less and less in my arms, with me frantically calling, "No, no! Don't leave me."

Then she was gone and I found myself sitting on the side of the bed again, shaken and completely distraught, looking at my bedside clock. It was 4:30 A.M. and a faint dawn was coming up.

This is my complete experience, word for word, exactly as it happened to me over 2½ years ago—as clear to me now as when it occurred. The experience was utterly real.

* * *

Mrs. J. W. Baker of Indianapolis, Ind., tells about the two times she feels her late husband contacted her:

My husband died in June 1969 of a heart attack. I was in Minnesota at our cabin at the time. I had talked to him on a Sunday night and the last thing he said to me was "I love you." I said, "I love you, too."

The next morning I got the call saying he was gone. Nerve alone carried me through the next few days but after the funeral when I was alone I really went to pieces. Worst of all, I lost all faith. I was so very bitter and I kept thinking, "How do I know there's a heaven? How do I know he's not just lying in the ground and I'll never see him again?" Then I would pray for faith to believe I'd see him again. I prayed for something—anything—to let me know he was still going on. I hadn't been able to eat or sleep; I had lost almost 35 pounds in less than two months and I knew I'd have to do something.

One morning I made up my mind I'd work so hard that I'd be able to sleep when night came. So I cut grass; I raked; I pulled weeds; and when night came I dragged myself into the house, bathed, said my prayers, fell into bed and went right to sleep.

I don't know how long I had slept—probably two or three hours—when I wakened. I turned toward the window and there was the most beautiful full moon. I lay there, my mind a blank, for perhaps 20 minutes. Then I turned away, closed my eyes and was almost asleep but not all the way. I remember thinking that I wished I could get over the last lump and go back to sleep.

Suddenly my husband's arms were around me. He kissed me twice very hard. Frantically I patted his face. Then he said something to me but I cannot recall what it was. I smiled so happily and instantly was fast asleep and slept till morning.

About 10 days later, on a Saturday morning, I went into our bedroom and lay down. I was facing the closet doors. Again my mind was a blank—just numb—my eyes were closed and I was almost asleep when I heard three loud knocks. My eyes flew open and there against the closet doors, in a space of about 18 square inches, I saw my husband—from his shoulders up. He had his hand raised in a wave and was smiling happily at me. I smiled back and closed my eyes. Then I thought, "You didn't wave back." I opened my eyes again but there was nothing there. Instantly I was asleep—the sleep I needed so much.

Mr. Sherman, I have told this to friends and relatives. A few have believed this happened; others I know have thought I was dreaming or hallucinating but *I was not*. I wrote these things down so I would not forget any details.

When they happened I thought, "How wonderful. Now he can come to me often." But never again! Now I realize this was the answer to my prayers. Now I know he is still going on and I will be with him again. I know that God or some Higher Power heard my prayers, felt compassion for my despair and let these things happen. My husband was so protective toward me and I know the happy smile on his face was to assure me, in the only way he could, that everything was fine and my fears were groundless.

One other thing, when I saw him that morning it seemed as though he was behind a very sheer white curtain. Everything I have written is exactly as it happened. I do not want one false word to cloud this wonderful memory.

* * *

So often husbands, or wives particularly, are visited by departed loved ones in the night after they have retired, when their minds are at rest and more receptive, free from the day's conflicting demands.

Such a case was reported to us by Gloria Davis of Knoxville, Tenn.:

My husband died almost two years ago. We were on our way home, on an air evacuation plane, from Camp Zama, Japan, on May 25, 1970. He died between Japan and California.

I was expecting our baby. We were married only three months and I was nearly three months pregnant—a blessing for both of us. Our baby was born on October 26, 1970, and it was maybe two or three months later that my husband Gene came to see me.

I thought I was asleep but I wasn't. I had just gotten in bed and was thinking of how proud Gene would have been. I heard someone say, "I am proud, Gloria, very proud of our son."

I turned and Gene was there! He came and sat on the edge of the bed next to me. We sat there for a while staring at our newborn son before Gene started talking again. He said he had seen me at his grave the day before. I had started to cry so he left.

Gene told me it was very hard for him to maintain this state so he'd have to leave me soon and try again some day. He blew me a kiss and left through the door he had entered.

When I realized that I was really awake and sitting up, I ran into the next room where my girl friend was sleeping and scared the immortal hell out of her. We both started crying and then I started smiling. Susie thought I was crazy. I was just so glad that Gene had

come home one more time.

That's my story and now I believe in the powers of ESP. I had always thought it was silly and people who believed in it were crazy. Since then I have had visions and dreams of things and they have come true. I've been places I've never been before and felt I had. Life is wonderful.

* * *

Yes, life seems wonderful to those who have had experiences like Gloria's. But there are many who long to contact departed loved ones who have not been able to do so. Just why this does not happen, why conditions, whatever they need be, have not permitted these spirit manifestations, no one yet knows. It is always possible that the spirits of loved ones are present but those whom they are trying to contact are not sufficiently endowed psychically to sense or see them. However, more and more people who have never had any psychic awareness before are having these experiences. This suggests that the phenomenon may be a form of energy that has to be generated before these spirit entities can manifest. There have been consistent reports that when the energy that enables spirits to appear runs out, their forms dissolve and disappear back into the next dimension. This leads to the possible conclusion that the difference between dimensions of existence can be a matter of frequency.

* * *

Doris McClure Humphrey of Rockville, Md., sent me the following letter:
Dear Mr. Sherman:

For a long time I've wanted to write to you but have delayed doing so because it's hard to find the right words to describe psychic experiences. Two years ago I bought a secondhand battered (falling apart) copy of *You Live After Death*. Apparently it had been read to shreds but fortunately the book had all its pages. I was glad to find the book is still in print so I could get a new copy. Now I am halfway through your new book *The Dead Are Alive* and want to tell you about two contacts (it seemed to me) with my beloved father Wallace A. McClure who died in October 1978 at the age of 82.

My father and I were very close in interests and in sympathy. He had heart trouble the last 20 years of his life so I was not unprepared when the phone call came telling me my father had died. The last year or so of his life Daddy would phone me at least once a week, sometimes twice (we were 500 miles apart). But, as I said, we were very close in our thoughts. We occasionally shared ESP experiences.

One time I picked up the phone to call my father and before I could dial he was on the line. "Good evening," he said. He had called me at exactly the same time. "Remember, we are always in touch," he said. So the trip to Ohio and the funeral were not quite as devastating as they might have been because I knew my father and I would always be in touch.

Now I want to tell you of the two experiences I have had; some people would call them lucid dreams—the kind of dreams which you feel are more than dreams.

These two times my father is standing beside my bed and it's early in the morning, time to get up, and the sunlight is streaming into the room. I tell myself it's a dream and if I reach out to touch my father he won't really be

there. Remember, this not only happened once, but twice. I reached out and touched him and I felt the shoulder of his gray suit.

After I woke up, if I actually had been asleep, I could still feel the woolen material under my fingertips.

In these contacts with my father I always say, "Daddy, are you all right?" And he says, "Of course I'm all right."

My father appears to be about 50 years old, vigorous and healthy. He looks at me with such kindness and love. Until now I haven't told anyone about what has happened. But I know it's all right to tell you.

* * *

Katie Thompson, a longtime friend of ours here in Mountain View, Ark., lost her husband Louis by death and moved to Red Bluff, Calif., to live. She wrote recently:

I would like to think that the experience I had could be of comfort to someone. I have always believed that our spirit lives on. But seeing Louis' spirit was a first sighting. I long for more.

It happened one night about a year ago. I was feeling very lonely. As I was getting into bed I cried out loud, "Oh, God, I wish I could see Louis once more."

I think I fell asleep. Then I woke up and saw Louis standing at the foot of my bed. His features and body line were clear but everything about him was gray. I rose quickly and reached out my arms toward him. Just then I heard Louis' voice call "Mother" very urgently and he disappeared.

I lay back down with a dreadful pain in my heart. I told myself it was because I had gotten up so quickly.

Well, was it a dream? I thought it over and decided that Louis' call meant that I was still needed here. What do you think?

There is no set answer to such a question. It is possible that there is meaning behind every spirit return but that meaning is not always clearly indicated or interpreted. For some inexplicable reason, these spontaneous manifestations are usually a once-in-a-lifetime event for most persons.

It seems that once our departed loved ones have succeeded in demonstrating that they have survived death they go on about the business of existing in the next dimension, knowing their dear ones will join them one day.



PIPE WITCH AT WORK

RON REDMOND considers himself a "pipe witch." Searching for underground pipes, the 37-year-old engineer for the city of Caldwell, Idaho, is apt to be found with arms outstretched, two bent coat hangers held loosely in his hands. Redmond views pipe witching as akin to water witching. To water-witch a dowser holds a Y-shaped stick straight out. When it detects underground water, the stick, water witchers say, will point downward. As a pipe witch, Redmond holds out two coat hangers and if they cross, he figures there is probably some kind of pipe below. A good witch, he says, can even tell how far down by how long it takes the coat hangers to uncross.—*W. Ritchie Benedict.*

WHEEL OF FORTUNE

by Paul Steiner

British-born actor Malcolm McDowell, best known for his roles in the films *Clockwork Orange* and *Caligula,* met his new wife, American actress Mary Steenburgen, while they were playing strangers who fall in love in the movie *Time After Time.*

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Lynn Diamond is an editor on the staff of *National Jeweller,* a leading jewelry industry publication.

●

While auto mechanic Miguel Villicana of El Centro, Calif., searched on hands and knees for a broken bit from a high-speed drill, the inch-long piece of steel was lodged in his brain. The still-spinning bit had snapped in two when it hit the concrete floor and one piece ricocheted into Villicana's head. It took a four-hour operation to remove it.

●

Katie Johnson and Robert Maroubotto, two young artists, fell four stories from a roof party in New York's Gramercy Park. They suffered multiple injuries but, police said, "could have died if their bodies had not been so relaxed because of overindulgence in alcohol."

●

A Manhattan man, the only tenant in his building who refused to have a mandatory smoke detector installed, was critically burned in a flash fire in his apartment.

●

Danielle Brisebois, the 13-year-old star of *Archie Bunker's Place* and Tinkerbelle TV commercials, believes devoutly in unicorns. When asked, "How do you know for sure they exist?" she replies, "If you believe they exist, they do and I believe they do. Someday soon somebody will be able to breed them and make them multiply."

●

In Grangetown, England, Kenneth Pigeon tried to break into a private clubhouse. The security guard who apprehended him was Reginald Peacock and he was promptly turned over to Constable George Bird.

●

What happened to Curtis Sharpe of New Jersey the day after he won $5 million in the lottery? His telephone service was cut off because he hadn't paid his bill.

●

In Monroe, La., a poisonous snake bit its handler, amateur snake collector James Lee. He was saved by a blood transfusion from a snake handler who had survived the bite of a similar snake species but the snake, an Eastern Asian krait, died.

Why I Survived . . .

THE FIRE-BOMBING OF CLARK FIELD

Within hours of Pearl Harbor, Japanese planes ferociously attacked our air base. Who protected me from fire, bombs and bullets?

By James S. Roberts

IN THE weeks after the Pearl Harbor disaster, a little inter-island boat named *Mac Tan* made history, carrying survivors of the first Japanese attack on the Philippines from Manila to Sydney, Australia. Our commanding officer, Colonel (later General) Carroll said we were just lucky—but I believe God had a hand in shielding us from bombs and guiding us through mine fields and across perilously rough seas.

The day the Japanese attacked Pearl Harbor was December 8, 1941, west of the international date line. That's where I was—a private first class with the 200th Coast Artillery at Clark Field on the island of Luzon. I went on guard duty at 11:00 A.M. and had been walking my post about 40 minutes when a Japanese seaplane came flying slow and low over the field. I remember it as if it were yesterday—a red plane with yellow streaks. We couldn't have known it at the time but the plane was radioing positions of equipment, guns and troops to Japanese carriers stationed on both sides of Luzon.

Clark Field had a complement of 14 Flying Fortresses at that time. When they landed after a practice flight and lined up on one side of the field, I noted it was exactly 11:45 A.M. I kept on walking my post and about noon I looked to the west to see that the sky was filled with silvery bombers and support fighter craft. I knew they weren't ours. I yelled a warning and men came out of the command post to see what was going on. Someone shouted, "Oh, boy, reinforcements from Pearl Harbor!" He couldn't have been more mistaken.

According to later reports the Japanese force consisted of 54 heavy bombers. When they started laying their eggs—demolition and concussion bombs and daisy cutters, so-called because they scattered shrapnel in every direction about three to five inches above the ground—the bombers were so close that we could hear the bomb bay doors opening. Bombs fell about three feet apart over all of Clark Field and then the planes swept back and gave the field another plastering.

At noon the post exchange was always crowded with officers, enlisted men and civilians. I saw the casualties—one Filipino woman swollen to the size of a cow from the concussion, and bodies,

heads, arms and feet scattered everywhere. The 14 Flying Fortresses were fiercely ablaze and many of the crewmen who had been securing the planes were incinerated.

Following the bombers, the fighter planes—Zeros—swooped low and peppered the field with 50-caliber bullets and incendiary bombs. When the ammunition dump blew up, the earth erupted, heaving like ponderous ocean waves. Anyone lying on the ground was crushed. So far I was unscathed—although two Zeros made passes at me, firing at point-blank range. Their bullets missed me by inches.

Then, suddenly, everything was on fire. I could see nothing but flames shooting 15 feet into the air. I had lost my helmet and was gasping for air. To get out of the flames I would have to hold my breath. Walking blindly, I hit something—I never knew what—and fell flat on my face. I had a strong desire to stay right there—but I had a stronger desire to get the hell out. With tremendous effort I regained my feet and walked on, finally reaching a place where I could breathe again. All this had taken about four minutes and to this day I wonder how I was able to hold my breath that long—unless I had a little help from Someone Up There.

An ambulance found me and before long I was in the station hospital where a doctor gave me a shot. When I came to, I found out how badly I had been burned. I looked horrible; my ears were cinders and my mouth had swollen to the size of a saucer. But the doctors and nurses patched us all up and the next day put us on a train to Manila. The Japanese pilots had a great time with that train, continually strafing its entire length. Many already injured men were killed but again, miraculously, I escaped harm.



JAMES S. ROBERTS, shown here on a Sydney, Australia, beach in December 1942, was one of the few survivors of the ferocious Japanese attack on Clark Field, located on the Philippine island of Luzon. Perilous voyage of the ship *Mac Tan,* on which Roberts and others escaped, attracted international attention. Roberts, now retired, lives in California.

In Manila we were placed in a Catholic institution which had been turned into a hospital. Manila was bombed every day and the hospital was strafed daily. In the time I was there I figured I survived 125 bombing raids.

By December 31, 1941, the Japanese troops were at the outskirts of Manila and the city was in flames. I paced the halls of the makeshift hospital, considering whether I should join the

guerrillas. I didn't want to be taken prisoner by the Japanese.

That was the day I remembered something that had happened a little less than a year earlier . . . .

On February 3, 1941, I was walking along a street in my hometown when I was engulfed in a vibrant blue light. I stood transfixed. Then I heard a voice saying, "Go down to the draft station and put your name on top of the list."

I vaguely associated the color blue with Divine Truth. But the voice? Had God spoken to me? I could not disobey. Like an automaton I did His bidding and a little later I was called into the army. In the rigors of basic training the phenomenal incident slipped into the back of my mind.

Thus I happened to be pacing the hospital halls and thinking about joining the guerrillas. Remembering the blue light, I had an overpowering desire to pray. I had no chapel to go to so I simply lay down on my bunk and started talking to the Lord. I asked Him for mercy and compassion in these terrible days. Eventually a drowsy feeling came over me and I had a vision. The broad sweep of the harbor of Sydney, Australia, appeared right before my eyes. I felt calm, peaceful and happy. The vision must mean that I would go to Australia where I would be safe. The Lord had not forgotten me.

That very afternoon an army captain ordered a number of us to board a bus outside the hospital. None of us knew where we were going but after a short drive, the bus stopped at a pier. The driver pointed to a boat and said, "Get on." It was the inter-island *Mac Tan* with a capacity of about 150 persons, one of three boats that left Manila that day. One of these, the *Corregidor*, hit a mine and 500 people lost their lives. Another one, the name of which I've forgotten, was bombed and all on board perished.

On the *Mac Tan*, the last to leave, we marveled as the pilot maneuvered through mine fields, eluded the bombers and headed through open sea for the Makassar Strait. After we had been out about five days, the men began to speculate about where we were going. Some said Cebu; others thought Mindanao or Borneo or Singapore. From my vision I knew where we were headed and I told them Sydney. They laughed me down, saying the boat was too small to take the high seas. But on the eighth day, our commanding officer, Colonel Carroll, came on deck and revealed that Sydney was indeed our destination. Everyone was amazed and said I must have been told earlier by the crew. I didn't mention my vision.

We docked about 9:00 A.M. in the port of Makassar, Celebes, in the middle of a bombing raid. We weren't hit and after refueling and putting in supplies we left the port about three o'clock in the afternoon. After a time at sea, disaster struck. About three miles off the island of Timor, the ship's boiler blew up and the nearby superstructure caught fire. Everyone able to stand up was ordered to the rails but told not to jump until ordered to. We had cork life jackets which were good for 24 hours. If we could swim three miles and if the sharks didn't get us, we could reach safety.

Right then a miracle happened. A young Filipino put out the fire and I have no explanation for how he did it—unless he had God's help. The old

inter-islander limped on to Darwin where it was repaired and then we started on another terrifying leg of our voyage. The seas east of Australia were mountainous. Now my faith wavered; I thought the small boat would be swamped. Today I believe only divine intervention saved us.

We reached Sydney on January 29, 1942, and were billeted at the 113th Australian General Hospital until some of us were ready to return to duty. I was sent to Melbourne where a new American headquarters was forming. When I reported to the adjutant, he said, "Private Roberts, we have an order from General MacArthur that you are to have your choice of assignment in the Southwest Pacific. What is your choice?"

I was dumbfounded. I learned later that General MacArthur had given this privilege to other men who survived the destruction of Clark Field. In the meantime, the adjutant repeated, "Well, what is your choice?" I was an expert typist and knew that I could win promotion in clerical work so I replied, "I would like to be assigned to this headquarters." He said, "You've got it." I became the personnel sergeant-major.

About eight months later, the headquarters moved to Sydney and a year after that, to Brisbane and I had no more close calls. In the fall of 1944 I returned to the United States and served as chief clerk in a headquarters detachment in Santa Barbara, Calif., until I was discharged from the army with the rank of staff sergeant on August 27, 1945.

The day Clark Field was destroyed, I suffered only some bad burns when other enlisted men and many officers and civilians were killed. With death raining on the *Mac Tan,* some soldiers took their own lives, perhaps preferring a sudden watery grave to slow death or disfiguration. But my vision of Sydney's harbor, as if in answer to my prayers, gave me faith that I would live through the war. And I did—but surely, to survive those first weeks after Pearl Harbor, I must have had protection from on high.

DOG SAVES DOG FROM EARLY GRAVE

FROM BARNSLEY, England, via Associated Press, comes word that Mick the terrier saved Percy the Chihuahua by digging him up after he was hit by a car and presumed dead. When the small two-year-old Chihuahua was run over by a car in May 1983 he was wrapped in a sack and buried by his owner, Christine Harrison.

"We were certain he was dead," she said. "There was no heartbeat and his eyes were glazed. I was very upset."

But Mick, with whom Percy was accustomed to frolic, went into the garden, dug frantically at the site of the grave, dragged out the sack and pulled it toward the house.

"My parents found Percy in the sack and his heart had started to beat again," said Miss Harrison. He was a bit wobbly but soon recovered.

Scientific Experiments:

HOW TO IMPROVE YOUR ESP

Can we learn to control our ESP and put it to daily use? A young parapsychologist thinks he knows how it can be done.

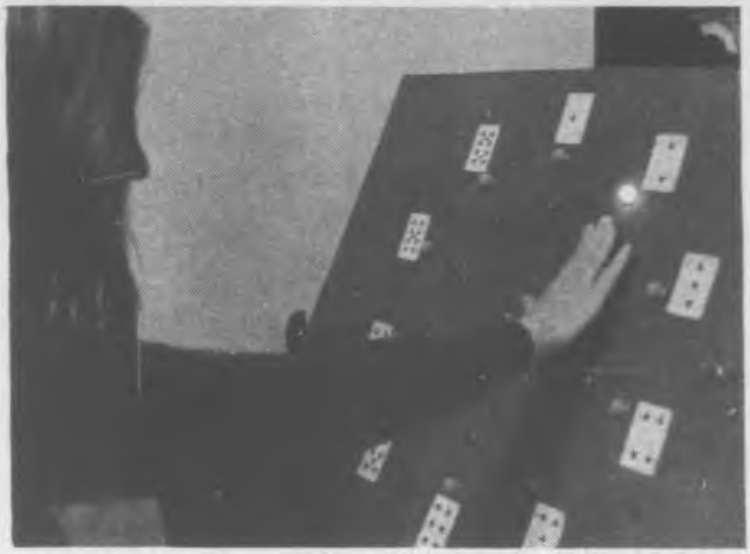
By D. Scott Rogo

OVER 15 years ago an innovative young psychologist warned parapsychologists that they were going about their business all wrong. He charged that they were testing psychics (or "gifted subjects" as they were called then) in a way that would destroy any abilities they might possess. He urged his colleagues to devise tests that would help their subjects improve, not lose, their ESP. No one listened.

Today Dr. Charles T. Tart of the



Dr. Charles Tart of the University of California at Davis believes conventional parapsychological testing has actually caused subjects to lose their ESP abilities.



In test for ESP a subject using Tart's 10-Choice Trainer device has just pressed button 2, which lights up to show she has guessed correct target.

University of California at Davis has had a chance to test his theories. After five years of experiments he has uncovered evidence that supports his thesis that ESP is a learned ability just like any other skill.

Tart first suggested that at least some people can be taught to be psychic in a paper published in a 1966 issue of the *Journal of the American Society for Psychical Research.* The paper appeared during the heyday of the ESP card-guessing craze. Subjects were routinely asked to guess their way through a pack of Zener cards (25 cards to a pack, each printed with one of five geometric shapes) and were not told how well they had done until they were finished. As a psychologist familiar with learning theory, Tart argued that such protocols did nothing to help subjects *learn* from their successes and failures.

Learning is defined in psychology as a "relatively permanent change in behavior that occurs as a result of practice." In other words, learning takes place when you try something, succeed or fail at it and then try it over and over again until you succeed regularly. The key to learning is feedback. You must be told or realize *immediately* whether you have succeeded or failed at the task you are attempting so that you can try to do better the next time. This is exactly what conventional ESP testing doesn't do.

When we review the history of contemporary experimental parapsychology, we find that just about all the pioneering experimentalists, including J. B. Rhine during his early days at Duke University, noted that even their most gifted subjects usually lost their psychic abilities, often never to regain them, as they continued to be tested. Tart thinks this unfortunate state of affairs resulted because the tests they were asked to do actually sabotaged their abilities. The subjects should have been routinely told whether they were right or wrong after each trial. Such a procedure might have helped them identify any intuitive feelings or other subtle mental manifestations that could conceivably have cued them when they were hitting on target.

When Tart visited Los Angeles in

1982, he came to my home to discuss his ideas and research.

"When you ask somebody to use ESP," he said, "I think an intelligent reaction would be something like, *'Huh?* What do you mean you want me to use ESP?' It's not like asking somebody to lift his hand or to say a word. It's not like some task that's been well practiced or that he's been trained for through feedback so he gets mighty accurate at it. When we were infants we had to learn coordination. We learned in that feedback situation that if we reached for something either we got it or we didn't."

"When we test somebody for using ESP, by and large, the subject hasn't the slightest idea what to do. Should I wrinkle my brow? Should I think of the clear white light hovering two inches to the left of my ear? Should I concentrate on my chakras? What in the world do you *do* to make ESP work? Well, you don't *know* what to do. You may know what other people say you *ought* to do but you don't know whether that's accurate. Or some procedures might work for them but not for you.

"But if you get feedback you can try different things and find out what works for you. Maybe picturing the clear white light would make your ESP go wrong, inevitably. You may find you are 100 percent wrong when you do that, whereas maybe if you wiggle your toes while you're trying to get an ESP impression, that may seem to work a lot of times. That doesn't sound very spiritual but if that's what works for you, that's what you're going to find through feedback and you should go with it."

As an experimentalist by training Tart is more interested in research than in theoretical discussion. So in the early 1970's he initiated a systematic project to see if he could train people to enhance their ESP through the application of simple learning theory.

The psychologist used two machines to help him in his research. The first of these was a slightly modified version of the commercially available Aquarius Model 100 ESP Trainer, consisting of a box on which four geometric targets are displayed. Each has a button near it. When the machine is activated, it randomly selects one of the shapes and this information is stored within its circuitry. The subject guesses at the target by pushing the button next to the target that he feels has been chosen. He may also pass on the trial if he doesn't feel sure of himself. If he guesses correctly, the target panel will illuminate and a chime will sound.

The machine also keeps track of the subject's overall score as he guesses trial after trial. If the subject does well, special panels at the top of the console light up, flashing such encouraging statements as "good beginning" to "use in Las Vegas" to "outstanding ESP ability."

Tart's other machine was his own 10-Choice Trainer Machine, constructed specially for these training studies. The main console consists of a circular display of 10 pilot lights next to 10 different playing-card faces. When it is activated, the subject has merely to press a button next to the card that he thinks is the chosen target. The appropriate light will flash and a chime will go off if his guess is correct.

The 10-Choice Trainer was also specially built, unlike the Aquarius, for

telepathy experiments. A duplicate console can be placed in another room and electrically connected to the subject's board. An agent or experimenter at the distant location can choose the targets and also watch his subject's responses over a television monitor and try to guide him psychically to the correct target.

To find potential subjects for his project, Tart searched among the student population of the University of California at Davis. His research assistants were instructed to test anyone who wished to try his luck with the machines. Those subjects who scored well on the screening project were then invited to undergo more formal training and testing; Tart believes the ability to learn ESP may be easier for people who already possess at least some ability.

"I wouldn't say that any particular person could *not* learn ESP," he says. "But on the other hand I think it's easier if you have talent to begin with. For example, you could say that anybody can learn to sing. But some people may learn to sing only after an enormous amount of effort. No one's going to want to listen to them, though. Other people have a certain talent to begin with and with much less effort they're going to become marvelous singers. I would assume it's the same thing with ESP. Some people have more of this kind of ability than other people for reasons we can't understand. The people with more ability are going to find it easier to learn."

Tart found 25 potentially gifted subjects who completed a lengthy series of tests on the learning machines. He eventually discovered that some of the students did in fact improve rather steadily during the course of the testing. So these students *learned* to do better. Some of them did so well that their ESP scores represent some of the highest reported in parapsychology to date.

But what really impressed the psychologist was that most of the subjects, while not actually improving, didn't get any worse. The training procedure seemed to stabilize their abilities. This was in striking contrast to the findings of most other researchers who typically watched even their best subjects gradually do worse as time and testing went on. Tart believes that this stabilizing effect is an important breakthrough.

Even so, he is hesitant to jump to conclusions. When I asked him pointedly if he felt his research demonstrated a learning effect, he said, "I wish I could say it has but it's not conclusive as yet. I have some hints that some people can learn but I don't have enough of that to give or make a strong scientific statement yet that people can learn ESP."

Nonetheless Tart does believe that the feedback helped his subjects identify internal cues which let them know when they were using ESP or just guessing.

"Some of my people seemed to get cues that worked at least some of the time," he says. "One woman, for instance, would look for faint patterns of lights around the board pointing toward the correct target. Now there weren't any patterns of light there, so this was her own internal process, but for her that was a useful indication. Somebody else would run her hand around the possible targets and she would feel either like fire or like ice. It

would feel like fire when she was over the correct target but when she was ready to push a wrong button it felt icy. That would *tell* her it was wrong."

* * *

TART reported these early experiments in a monograph, *The Application of Learning Theory to Extrasensory Perception,* published in 1975 by the New York-based Parapsychology Foundation. The next year he expanded on his reports and ideas in a controversial book entitled *Learning to Use Extrasensory Perception.* Since that time Tart has replicated his entire project, once again using University of California students as his subjects.

The results, which were published in 1979 in the *Journal of the American Society for Psychical Research,* once again suggested—but did not prove—that feedback helps people gain some control over their ESP capabilities. In conducting this major follow-up study, however, Tart and his colleagues had a difficult time finding subjects who could score well enough with the teaching machines to pass the screening procedures. Only seven students were selected and formally trained and tested with the 10-Choice Trainer; three were tested with the Aquarius.

Those subjects who worked with the 10-Choice Trainer did not do well on the subsequent testing but all three of the subjects working with the Aquarius showed stabilized ESP performance during the rest of the project. It is Tart's feeling that both his subjects and his research team were less enthusiastic about this phase of the research, which may have led to the poorer showing. In concluding his report Tart admitted that "the results of this experiment neither add nor detract from the status of the learning theory." The evidence supporting his theory that ESP may be a learned skill still rests on the outcome of his first study.

Important though lab work may be, the results of Dr. Tart's work do suggest that there are ways that just about anyone could enhance ESP skills and use them in daily life. The practical application of learning theory need not be confined solely to the cold environment of the scientific laboratory.

How can ordinary persons develop strong ESP powers?

"I would suggest they start making detailed records of when they have any kind of intuitions or images that they think might be ESP impressions," Tart says. "They should report not only what the context of the image was—what it's about—but what their state was at the time. How did they feel, what led up to it, and so forth. Then go out and check up on the impression. Did this image, vision or intuition actually come true? Was it partially true? Was it false? Start making a collection of your own experiences in detailed notes and then eventually sit down and start reviewing them. Start making discriminations yourself as to what kind of state of mind you were in at the time. Then you can tell that when you feel a certain way when you get an impression, you are right. Teach yourself."

Tart also maintains that people can apply basic learning procedures to a program of self-testing. "Someone could take a deck of ordinary cards," he says. "Shuffle it very thoroughly which means at least eight or 10 times; then pull one card out face down without looking and try to get a psychic

impression. What is the card? When you are *sure* you have a psychic impression, write it down, then turn the card over right away and see what it is. Are you right or wrong? Are you close to it, even if you're not exactly right?

"Then—this is important—put the card back in the deck and shuffle the deck very thoroughly again. Try it again. If you don't put the cards back you'll learn to be a better card guesser because you'll remember what's been played but you will fool only yourself by helping your guessing along."

Tart believes that learning some sort of control over the elusive sixth sense is one of the most important goals of parapsychology. Our understanding of ESP, he points out, is basically the same as the understanding science had of electricity years ago. The scientists of yesteryear had little understanding of a force that could manifest itself only in wild, strong effects—such as lightning—or small effects seen through static charges. Then someone invented the battery and electricity was harnessed.

Parapsychologists face the same dilemma. All the researcher has to work with are uncontrolled displays of powerful ESP—such as occur in daily life or are produced by great psychics—or the weak statistical effects found during laboratory testing. Tart hopes that learning procedures may lead to the discovery of a controllable ability. Parapsychologists would then be in possession of their psychic "battery."

Today, only a couple of years after the completion of his ESP learning project, Tart has gone on to investigate precognition and he plans to conduct further experimental research into the out-of-body experience, building on the work he pioneered in the 1960's. But he eventually hopes to follow up on his learning work and to discover better ways of helping people use this capricious ability.

He says, "I would like to be able to find some people with moderate talent and then try a lot of variations on this basic learning procedure. For instance, how many target choices should you have? Should you have a lot of choices or should you have only a few choices? What kind of psychological conditions are best for learning? Should you be relaxed? Should you be excited? What kind of personality would be best? Should you have introspective people? Should you have outgoing people? What kind of reward system is best? Is the task its own reward? Should you get money, special praise or encouragement for doing exceptionally well? There are a lot of practical dimensions like this to solve.

"Basically I want to find out if I can take people and with this feedback train them to be able to demonstrate strong ESP day in and day out. If I can train people to do that, a total revolution is possible."

★

A $35,000 NONDELIVERY

A PIECE of undelivered mail dating from the Civil War era fetched $35,000 at auction during the winter of 1983. An Arizona collector bought the envelope. It had been mailed from Griffin, Ga., to New York City but was returned by Union authorities because the postage was three cents short.

PSYCHIC GREG STATES

THE SMOKER'S FRIEND

Citizens in two Iowa towns, in a one-of-a-kind mass-hypnosis session, try to kick the tobacco habit. Surveys three months later show 25 percent success in one and 40 percent in the other.

By Max D. Isaacson

IT MAY seem like the height of arrogance to believe you can mass-hypnotize all the smokers in two towns and influence them to kick the habit, but that's just what psychic-hypnotist Greg States was determined to try.

States, a boyish-looking 35-year-old Vietnam veteran, has built a successful Center for Hypnosis Research in West Des Moines. I had heard him several times on his weekly program over Des Moines Radio Station KRNT and his unhesitating, fluid responses to call-in questions seemed almost too glib. In March 1982 my early doubts were dispelled, however, when I interviewed him and his wife Gerri who assists full-time in the management of the Center.

First I asked them for a rundown on the plan to hypnotize smokers in two Iowa towns. They told me that residents of Nevada and Creston had volunteered. Greg admits that this effort was made partly for publicity but he asserts that the bona fide research was equally important. The results may be used, according to Greg, toward earning a doctorate in hypnotherapy.

Some time after our interview the two mass hypnosis sessions took place. News media represented included NBC-TV, *Time,* France's *Figaro,* Associated Press, the *Des Moines Register & Tribune* and a Dallas radio station.

"The Great Nevada Smokeout" was held on May 6, 1982. Several weeks later I talked with Jean Gildersleeve of the Nevada Chamber of Commerce.

"Five hundred smokers signed up," Mrs. Gildersleeve told me, "but we had to restrict attendance to 450 persons because that's the maximum number the local theater would hold. Just minutes before Mr. States began to address the audience, townspeople were standing outside smoking their last cigarettes—as if they were going to their execution."

Did the hypnosis session have positive, long-term results?

"We think it was worth it," she said. "The oldest smoker to quit was 70 years of age. The youngest was 14 but he didn't quit for long. We found that six weeks later, 34 percent still were not smoking. Three months later, about 25 percent still had not taken up the habit again."

Later that month (May 22) 348 smokers in Creston subjected themselves to Greg States' hypnotic



Greg States is widely known throughout Iowa, partly because of a weekly program over Des Moines radio station KRNT during which he fields questions from listeners.

influence, filling another theater. Linda Hartsock, executive vice-president of Creston's Chamber of Commerce, said, "We had to turn a lot of people away. Greg has helped a lot of people and we were happy to be selected. He helps people to relax and that's an art!"

She cited one case of a diehard smoker who insisted before the smokeout that he absolutely did not believe in hypnosis. But after participating he has lost the desire to smoke and is still haunted by parts of the hypnosis session.

Mrs. Hartsock said follow-up surveys have shown that six weeks after the smokeout, 43 percent of the participants still did not smoke; after three months, the figure had dropped to 40 percent. Both towns plan to query participants again after a full year has passed.

* * *

GREG STATES has a remarkable following in Iowa. He is a cordial man with a smooth, somewhat laid-back demeanor. His typical fee for a psychic reading or a series of hypnotic sessions may be in the neighborhood of $150 and while he knew I had come to ask him a series of questions, he offered to give me a free reading. I insisted on the interview first and he readily agreed.



Participants cheer as their cigarettes go up in smoke after Greg States' mass-hypnosis session. Follow-up surveys show that in Nevada about 25 persons managed to quit.

After serving in Vietnam Greg enrolled at the University of Nebraska taking business courses. For a time after graduation he worked for one of the Fortune 500 companies but his interest in hypnotherapy eventually led him into a dental office where he assisted dentists by hypnotizing willing patients.

"Patients were so pleased with the results," said Greg, "that pretty soon they were asking if I could help them lose weight or quit smoking. They also wanted to know if I could help rid them of their fear of flying or overcome other anxieties."

Question: When did you become interested in hypnosis?

Answer: In 1968 in Vietnam. There I saw it used for exploratory surgery in place of drugs. Surgeons had to work on so many people so fast that they had to use either no anaesthetic or a substitute. They usually used hypnosis.

Q. Did you take any special training?

A. I read books on hypnosis in Vietnam and practiced on anybody who was willing. Back in the states I decided to undertake more formal study. I took courses.

Q. Do you consider yourself a psychic as well as a hypnotist?

A. I'm a hypnotherapist by profession and that loosely defined term "psychic" has been laid on me lately.

Q. Have you had mystical experiences of any kind?

A. When I was a kid many unexplainable things occurred. I learned I could do some things in school that other kids couldn't do. I could turn the pages of the teacher's book simply by looking at it.

Q. How did your family and friends react?



D. K. McIntire hosts States' weekly radio show. He and program director Steve Gibbons agree that feedback from listeners is generally positive.

A. It was unacceptable back then and my friends' parents said they couldn't play with me if I did funny things. So eventually it was scared out of me. I put it on the back burner for many years.

In Vietnam many unusual events occurred. I was the only one in my unit who never got injured—as if something was watching over me and that I had a purpose in coming back to the United States in one piece.

On one of my last days in Vietnam I missed a flight. There were too many passengers so they pushed me off and later the helicopter crashed and everyone was killed.

I didn't think much about psychic ability until a reporter* came into my office a couple of years ago. He was doing a story on other psychics and he considered me a scientific evaluator of

*The newspaper reporter is Eliot Nussbaum. I recently talked with him on the phone and asked him about his interview with States. He vaguely remembered the incident and then added, "Greg wasn't precise to the letter but his description of the location was close enough to enable me to find the article in question."

other psychics, a middle-of-the-road person.

He said, "Do a reading on me." He was impressed when most of the things I said about him were accurate. Then, when he was about to leave, he said, "Oh, by the way, a couple of weeks ago I lost a glove. Can you tell me where it is?" I said it was in a box covered with sheet music in a certain room. Within an hour after he left, he had found the glove.

Then the radio people from Station KRNT came out and asked some questions. When my answers checked out, they offered me the show.

Q. Do you consider yourself religious?

A. Oh—spiritual—but nothing formal. They all work. To me there's no best system and it wouldn't fit my belief system to accept any singular, dogmatic belief.

Q. Do you think everyone has some psychic ability?

A. I feel strongly that everyone has it and if they want to develop it they should begin by simply trusting it at the risk of being wrong. It doesn't mean that everything they feel is going to come to pass. One must be careful that emotions are not mixed in for they will cloud what one is sensing.

Q. Do you play the stock market?

A. No, there's no urge or craving to do it. I don't do readings on myself.

Q. What kind of statistical record do you have on your psychic impressions?

A. A number of things have made the news media—a coal mine disaster in West Virginia, the death of a missing Centerville, Iowa, man, a hotel fire. But the ego can get in the way. I don't have any "divine channels" speaking through me.

Q. People seem to be searching outside themselves for answers to life's problems. I take it that one of your basic philosophies is to look within, through hypnosis and meditation. Are more answers obtainable from within, in your opinion?

Q. Well, the answers are there—

At this point Gerri spoke up. "Our feeling is that any counselor, therapist or teacher can best help people by helping them to find the answers within themselves. They need to come up with their *own* answers, *their* discoveries."

Q. Your objective, then, is to get others to stand on their own feet?

A. Yes. A favorite book of mine is *If You Meet the Buddha on the Road, Kill Him!* It tells you that there are no gurus, only a pilgrimage to find yourself. If you meet a guru along the way all you've done is propagate your dependence on external things. A lot of people seek and seek and seek—it's a form of procrastination, putting off the responsibility of living.

Q. In dealing with your clients' problems, how do you characterize your therapeutic thrust?

A. It's the same for all clients. Hypnosis consists of making suggestions to a part of the mind that will listen and getting past that part of the mind that is limited.

Q. Do you ever get involved as a trance medium? Do you try to talk to discarnate spirits?

A. Seances? No, I don't. I like to think that certain entities out there—part of that great oneness of spirit—are helping me out. I like to think that some very, very wise people who have died over the years are helping me.

Q. Teachers? Doctors? Ministers?

A. One was a local theologian. I like to

think that he and Milton Erickson, the psychiatrist, are "coming through" to me, even though I didn't know Erickson personally.

The interview was over and it was late. Greg thought we should postpone the psychic reading he had promised me.

* * *

I RETURNED a week later and proceeded to record everything Greg said. He told me to expect abdominal surgery within a year or so, said I would take an unexpected trip over the Fourth of July weekend (1982), mentioned where I could find a missing oil painting, then shocked me by saying a lawsuit would be filed against me and later dropped.

"What percentage of accuracy did you say you had?" I asked, not sure I wanted to know the answer.

"Our response from clients indicates that I'm right about 80 percent of the time."

After about 45 minutes we concluded the session and I left to ponder my future. Not enough time has elapsed to determine whether all of Greg's prognostications will materialize—the abdominal surgery, for example.

The Fourth of July has for many years been the occasion for a family reunion but in 1982 I felt compelled to attend a national conference in Chicago which fell over the July 4 weekend. At the time of Greg's reading I had no knowledge of the convention.

As to the missing painting, it was a rural winter scene I had painted a few years ago. When it turned up missing we searched everywhere for it without success. My wife thought I had sold it but I knew I had not. I specifically asked Greg if he could tell me where the painting was. He described an area in our home which sounded like our attic storage room. Of course we had searched that room previously. We were surprised to find the painting amid some other stored material which Greg had mentioned (framing material, brown paper wrappings and roof supports).

Most astounding of all, on May 13, 1982, six weeks after Greg had predicted it, one of my former employees filed a lawsuit against me for "mental anguish." He had been discharged and I resisted his union's attempt to have him reinstated. The suit was dropped five days later.

How have others been affected by what Greg "sees"? I visited two of his associates at Radio Station KRNT to find out.

D. K. McIntire, who hosts Greg's weekly show, said, "Greg predicted my upcoming marriage. He also predicted my death. He knocked 20 years off my life and I hope that's one time he's wrong!

"I have an open mind on the paranormal. I believe there are varying levels of perception among people and I think it's possible that Greg has that special something."

Steve Gibbons, KRNT's program director, told me, "The feedback we get from our listeners is almost completely positive. Few have Greg's kind of class."

Gerri States let me glean other comments from letters to Greg, many of them thank-you notes for his having helped find missing articles, others confirming accidents, surgeries, job changes, engagements and trial dates he had predicted. For example:

"You predicted my engagement and

it did happen when you said it would."

"You told me I would have an accident and be incapacitated below my waist. I fell and broke my leg on March 12."

"Trial for June 21 in Indiana has been postponed until November 29 just as you said it would be."

* * *

WHAT DOES Greg think about psychics in general?

"There's a paranoia among major psychics," he says. "A fear of something. I don't see how anyone can take their powers away from them but it's a very jealous racket. I think a lot of full-time psychics let their egos get bigger than their actual skills. They develop a show biz arrogance and defensiveness and are highly critical of one another. I find this distressing. But most distressing are the cop-outs. One of these I often hear is a psychic saying, when being tested by scientists, 'I get bad vibes and can't perform.' That is unadulterated bull." As Greg said earlier in our interview, "The ego can get in the way." At this juncture Greg States is one psychic who seems to have it well under control.



THE SPIRIT OF THE BUDDHA

By E. R. Lavan

IMAGINE a lake surrounded by greenery against a backdrop of soaring bluish mountains. Imagine small islands connected by curved wooden bridges like garlands of lace spread across a blue table. Imagine simple one- and two-story houses, whitewashed and with red or green rooftops, around the shores of the lake. You are visualizing the city of Hangchow in Kiangsu Province a few hours away from Shanghai.

I have visited this city many times, for some of my wife's relations live there in a house opposite a picturesque Chinese temple and a huge statue of Buddha painted in gold and brilliant colors. Many times I have heard about the three-legged emerald-green frog, the spirit of this Buddha, which never leaves the statue.

Like all foreigners who have lived a long time in China, I took this with a grain of salt but my curiosity was spurred by the legend that only the lucky ones are able to see the frog. Finally I decided to see if I was one of the lucky ones on my next visit to Hangchow.

My newspaper, the *China Daily Tribune*, sent me there in September 1948 and after paying my respects to my relations I crossed the road and entered the temple. The abbot greeted me and when I asked about the frog he pointed to the statue's bent arm. There near the elbow was a beautiful green frog. I was close enough to distinguish that it had two front legs and only one hind leg. I was convinced.

That evening I related my experience to my wife's relations and they confirmed that only the lucky ones are able to see the frog. My wife's cousin has lived in the vicinity for more than 25 years and has paid countless visits to the temple but has never seen it.

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Woman turns $1 into $18,000 in Las Vegas by using her Personal Biorhythm Analysis

by **PAUL VANDERWIST**

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BOOKS

NEWS & REVIEWS

by Jerome Clark



THE WILD SIDE OF UFOLOGY

AS THE UFO age passes into history, it will be up to future scholars to make sense of what happened over a three-decade period when reports of strange objects in the sky were a popular sensation and the focus of speculation about possible extraterrestrial visitation. As they work their way through mountains of printed material, these scholars will find that the UFO literature consists of at least two distinct elements: "evidence" and "stories."

Evidence is the data used to document the proposition that UFOs are genuinely anomalous phenomena, perhaps under intelligent control. It has to stand up to critical scientific scrutiny. It is what you find in such classic works as Hynek's *The UFO Experience,* Vallee's *Anatomy of a Phenomenon,* NICAP's *The UFO Evidence* and other important books which treat UFOs soberly and scientifically.

Stories, on the other hand, are to UFO evidence what dreams and rumors are to facts and real events. They require no true documentation; they need not be believable (although of course there are always people who will believe them). To justify their existence, stories need only be interesting, alarming or amusing.

On occasion stories have been confused with evidence—a case in point being some otherwise-sensible ufologists' obsession, in recent years, with yarns about extraterrestrial bodies in air force warehouses—but more often serious investigators have treated flying saucer folklore as distasteful nonsense whose banishment from the printed page would force scientists to pay attention to the real question at issue in the UFO debate: the best-documented, least-easily-dismissed cases.

There is some justification for this attitude. Since the early days of the controversy anti-UFO propagandists have made much of the folklore; a common polemic ploy is to pretend that proponents hold the tallest of tales to be the solidest of evidence. For example, in his *UFOs and Outer Space Mysteries* (reviewed in August 1982 FATE) debunker James E. Oberg implies that ufologists consider a tabloid newspaper's account of rapists from Venus to be a credible UFO report. Another debunker, Morris Goran, once went so far as to take a proponent's condemnation of such stories and twist the man's words in such a way as to make it appear he was *endorsing* them!

Aside from their utility to polemicists as a way of obfuscating issues, flying saucer yarns have proven useful on occasion to con artists who employ them to separate the credulous from their cash. While most crashed-saucer stories are harmless (and entertaining) folktales, one such story figured in a notorious case of fraud. Charlatans who claim repeated contacts with benevolent Space Brothers have profited from the dissemination of "cosmic philosophy" to those willing to pay for it. An early "men-in-black" hoax led to the deaths of two military officers who died in a plane crash while they were investigating the story. Unscrupulous publishers of pulp magazines and supermarket scandal sheets manufacture preposterous stories to turn a quick buck.

But the volume of saucer folklore is immense and the amount of it used for harmful purposes slight. Instead of wishing these yarns out of existence, I think we should enjoy them in exactly the same way we enjoy

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spooky stories told around campfires. Like tales of phantom hitchhikers and alligators in New York City sewers, saucer stories are there to delight us with new possibilities, to send chills up our spines and dazzle our imaginations, to enliven the world and make it seem a little more wondrous than it really is—and what can possibly be wrong with that?

Which brings me to Gray Barker. We have been hearing from Barker since the early 1950's, when he investigated the "Flatwoods monster" incident for FATE ("The Monster and the Saucer," January 1953 issue). That episode, which involved the alleged sighting by seven witnesses of a bizarre-looking creature from a UFO, was appropriate for Barker's ufological career start. At a time when most conservative mainstream ufologists refused to consider landing reports, let alone *weird* landing reports, Barker was already fascinated with the most outlandish and unlikely saucer stories.

In 1953 he was an official of the International Flying Saucer Bureau when that organization's director, Albert K. Bender, claimed to have been "silenced" by three sinister men in black suits. Three years later Barker prepared a book about the episode, *They Knew Too Much About Flying Saucers,* a lively, well-written exercise in UFO-age paranoia. Soon Barker, living in Clarksburg, W. Va., was busily publishing his own magazine, *The Saucerian,* and other people's books, among them contactee Howard Menger's *From Outer Space to You* (1959) and Bender's *Flying Saucers and the Three Men* (1962). The latter purported to tell the "true story" of Bender's silencing; in fact the narrative, describing the author's journey to the South Pole in the company of monstrous extraterrestrials, read more like a bad science-fiction novel. Even Barker, openly admitting his "disappointment" in the manuscript, made little effort to hide his skepticism.

Barker's Saucerian Books specialized in titles dealing with men in black (MIB), contactees, the hollow earth, occultism, New Age metaphysics, prophecy and exotic pseudoscience. Of all the books Barker ever published, the strangest by far was John Stuart's *UFO Warning* (1963), a volume notable not only for its menacing MIB and loathsome monsters but also for its undertone of steamy sexuality. There is nothing

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remotely like it in the literature. It is, needless to say, supposed to be true. The classiest Saucerian book was Barker's own *The Silver Bridge* (1970), a lyrical if at times overwritten account of a series of strange events that took place in the Ohio River valley during the late 1960's; its gentle tone contrasts strikingly with the near-hysteria of John A. Keel's *The Mothman Prophecies* (1975) which chronicles the same occurrences.

Barker's fascination with the kind of stuff from which serious investigators recoil in horror has not exactly endeared him to them. No one has accused Barker of being a crackpot; instead, he's usually accused of being a cynical exploiter of the credulous. This, however, is a bum rap. The flying saucer field has certainly seen a few individuals who match that description—I think especially of a certain publisher of a sleazy (and now-defunct) pulp UFO magazine—but Barker is not one of them.

As anyone who knows him is aware, Barker's interest in UFOs is both sincere and deep. Yet unlike a lot of people who've come along since, Barker realized early on that the UFO mystery was not likely to be solved soon and certainly not by him, a nonscientist. Many others who have come to that conclusion have left the field in despair, but Barker seems never to have let it bother him. Instead he has forged a career as a sort of UFO folklorist, a collector of tales, rumors, reports, dreams and lies of mid-century Americans who have contemplated, interpreted and imagined cosmic realities. A few of the stories, perhaps, describe real events (ufologists have realized for some time now that the UFO phenomenon does not consist solely of daylight-disc reports); most, however, are exaggerations, distortions or unadulterated fantasies. But they all have an appealing craziness, which makes them welcome in a world that is too often unappealingly crazy.

Now retired from the movie-theater business (contrary to popular mythology, his saucer-publishing ventures never made him a wealthy man), Barker is more active than ever. After moving to rural West Virginia, he renamed his publishing company New Age Press, which recently has issued Bruce A. Walton's *A Guide to the Inner Earth* and Barker's own *MIB: The Secret Terror Among Us* and *The Year of the Saucer: Gray*

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Barker's UFO Annual—1983.

Inner Earth (New Age Books, Box D, Jane Lew, W. Va. 26378, 1983, 91 pages, $12.95, paperback) is an annotated compilation of all known English-language books, articles and stories dealing with the belief that the world is hollow and its interior inhabited by an advanced civilization. Since most of the hollow-earth literature consists of privately-published books and periodicals of limited circulation, Walton's achievement is truly extraordinary; it could hardly have been easy to locate all this material.

Although a hollow earth is scientifically preposterous (see Zbigniew Mamak's "Is the Earth Hollow?", July and August 1980 FATE), the concept has long held a grip on human imagination; it served, for example, as the inspiration for Edgar Allan Poe's unfinished novel *The Narrative of A. Gordon Pym* (1838). Ray Palmer and Richard Shaver revived it in the 1940's, just in time for it to become part of the emerging flying-saucer mythology. Since then a small clique of true believers has kept the faith, helped in no small part by Barker, who says that Raymond Bernard's *The Hollow Earth* (1968) is "the all-time best seller in my publishing efforts." But even Barker, usually reluctant to express doubts about anything (in public anyway), admits that the hollow earth is a bit much. "I suspect that if you drilled a physical hole down through the earth . . . you would eventually come out in China without hearing a single cry of rage from underground dwellers whose cavern households you breached," he writes in the introduction to *Inner Earth*.

Barker's *MIB* (New Age Press, Jane Lew, W. Va., 1983, 159 pages, $9.95, paperback), a sequel to *They Knew Too Much,* is essentially a rehash of tired tales of Howard Menger, Al Bender, Carlos Allende, the Maury Island affair and other events and individuals long overdue for a rest. The book comes to life only when Barker is reminiscing about UFO personalities—famous and obscure—he has known in the course of

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his long career. It's enough to make one hope that some day Barker will write an autobiography.

The Year of the Saucer (New Age Press, Jane Lew, W. Va., 1983, 101 pages, $12.95, paperback), the second of Barker's "UFO Annuals," is billed as a review of the UFO events of 1982, which Barker claims was a period of unusually intense activity. The book's contents, however, suggest otherwise; heavily padded with reports, stories, claims and controversies of other years—sometimes as long ago as the early 1950's—*Year* leaves the reader with the clear impression that the years of the saucers passed some time ago. Still, it's a pleasant, chatty excursion, marred only by the incredibly tasteless cartoon that faces page 40. While its contribution to "scientific ufology" (never a concern of Barker's in any case) is nil, it's a lot more fun—and a lot less pretentious—than the annual MUFON *Proceedings*.

Barker is at his best in his irregularly-published but consistently delightful *Newsletter* (six issues for $6.00, $8.00 for persons outside the United States). A recent issue (#17) contains a long article on the mysterious C.A.A. Dellschau, a Texan who spent his last years (he died in the 1920's) annotating scrapbooks on aviation and hinting that he and members of a California-based secret society were flying airplanes long before the Wright brothers. Another front-page story, headlined MIB/HOLLOW EARTH ALERT!, warns that a pair of presumed MIB "are enlisting people to either finance or accompany an expedition to Hollow Earth Tunnels." A correspondent reports that a friend who was visited by the dastardly duo "thinks they are agents of some kind (Alien, govt. or evil, or a combination of all three), and are putting Ufologists or H.E. [hollow earth] people under surveillance. They had a car full of very sophisticated equipment (govt. issue, including some $14,000 see-in-the-dark goggles!)." The "Letters" section is even better.

His critics consider the writings Barker has published over the years nothing but the ravings of crazies. Barker considers them quite something else. A gentle, good-humored man, he feels affection for even the most eccentric of his correspondents and delights in the tales they tell; he knows that if we can never fully understand the UFO mystery—



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or the universe—at least we can dream our dreams and make of them what we can. And just maybe—who knows?—some of the dreams are true. But which ones? As he continues to seek cosmic messages in human dreams, may Gray Barker thrive.

OTHER REVIEWS

UFO DYNAMICS by Berthold E. Schwarz, Rainbow Books, Box 1069, Moore Haven, Fla. 33471, 1983, 561 pages, two volumes, $19.95, paperback.

Anyone who is conversant in ufology will be familiar with the writings of Berthold Eric Schwarz who has pioneered the use of psychiatric interviews and parapsychological investigations in UFO fieldwork. *UFO Dynamics* is a compilation of many of Dr. Schwarz's articles, most of which originally were published in England's *Flying Saucer Review*. A few reports by other ufologists, primarily on cases in which Schwarz collaborated, appear as well.

In *UFO Dynamics* Schwarz argues that the UFO mystery has psychic as well as technological aspects. To prove his point, he relates some of the weirdest UFO cases ever documented. These include reports on a farmer who telepathically communicated with UFO occupants, a family plagued by a poltergeist after a UFO visitation, a physician-hypnotist who received a frightening men-in-black visitation after regressing an abductee, a young man who became "possessed" by something while tracking a landed UFO, and many other "high-strangeness" cases. In most of them Schwarz was able to talk with the witnesses, check out their credibility and uncover corroborative testimony. Just about all of these cases involved weird psychological reactions and psychic experiences.

Schwarz devotes particular attention (over 100 pages) to the case of Stella Lansing, a Massachusetts housewife who has photographed UFOs on many occasions and who seems to be in some sort of continuing telepathic contact with the phenomenon. Schwarz has seen and photographed nocturnal lights in her presence.

Although obviously he has handled the Lansing case in a careful manner, I am frustrated by his refusal to consider its full implications. Through Lansing, one of the most fascinating contactees, Schwarz has had



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a magnificent opportunity to study the weird connections between the human mind and the UFO intelligence. It seems evident that there exists a symbiotic connection between Lansing and the nocturnal lights that apparently accompany her. There is also reason to believe that her UFO powers are tied to some psychotic episodes she suffered years ago, at the beginning of her personal odyssey. Yet, strangely enough, Schwarz shies from addressing these vital issues; although he suggests in passing that Lansing's mental problems may be related to the ridicule she suffered when she started talking about her experiences, this strikes me as improbable in view of the extensive nature of her problems. It appears more likely that Lansing's pathology was (and perhaps is) directly related to her abilities. All through his book Schwarz urges his colleagues to conduct detailed psychiatric probes of UFO witnesses—but this is exactly what we don't get in the Lansing case.

In fact Schwarz has little to say anywhere about how the kind of psychiatric-psychic investigation he advocates might help unravel the UFO mystery. He asks many questions but answers few of them. I had hoped that here, in his great opus, he would tell us at last what he thinks the UFO mystery represents. But he doesn't. He writes only that he rejects the extraterrestrial hypothesis and considers UFOs to be some sort of paranormal phenomenon, a phenomenon symbiotically linked to the human mind or race. He goes no further.

This is rather disconcerting because, as Schwarz himself notes, many writers and investigators—including John Keel, Ivan Sanderson, Jacques Vallee, Jerome Clark and me—have offered many different versions of the "psychic projection" theory. Just which, if any, of these does Schwarz favor? Maybe he has no specific views on the matter. If so, that's understandable; I just wish he had made that clear.

Nonetheless, even with its shortcomings, *UFO Dynamics* is a vastly important contribution to ufology. It demonstrates that the UFO syndrome is a far more complex mystery than many people, including some ufologists, have held it to be. Still, it's too bad that Schwarz did not write a comprehensive autobiographical account of his UFO work. An autobiographical approach would

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have allowed him to explain, in systematic fashion, how his views of the UFO mystery evolved and what he has now concluded about the phenomenon.—*D. Scott Rogo.*

STRANGE TALES ABOUT JESUS by Per Beskow, Fortress Press, Philadelphia, Pa., 1983, 135 pages, $7.95, paperback.

I am convinced that the greatest challenge to the credibility of the psychic comes not from skeptical critics but from fraud. Fake mediums, falsified parapsychological reports and general hoaxing by people we normally expect to trust undercut efforts to inform the general public about the substantial core of reality within the mass of psychic claims.

Strange Tales About Jesus deals with one narrow but important aspect of hoaxing: the publication of allegedly ancient documents which mention or (in a few cases) detail the life of Jesus. Some claim to tell us about the missing period in Jesus' life (from age 12 to 30) or fill in details of his career. Most make Jesus a spokesman for some modern concern: Spiritualism, reincarnation, vegetarianism or other doctrines.

The hoaxes Per Beskow discusses must be distinguished from the many genuine documents that mention Jesus and that date from several centuries after Jesus' life. They should also be distinguished from the many volumes (some claiming Jesus as their author) channeled through mediums in recent years. The most famous of these books, *The Aquarian Gospel of Jesus Christ*, was

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produced by automatic writing in 1911. Weaving a fanciful tale about Jesus' hidden years, it has him doing many impossible feats such as visiting with Buddhist lamas centuries before any such figures existed.

Nicholas Notovitch's *The Unknown Life of Jesus* is something quite different. This 1890's book is continually being rediscovered by persons unaware of its history as a known fraud. Other hoaxes that float freely through the psychic community include *The Gospel of the Holy Twelve* by Theosophist G.J.R. Ouseley; *The Essene Gospel of Peace* by Edmond Bordeaux Szekely; *The Archko Volume* and *The Book of Jasher*. Beskow discusses these and others, defines the nature and proof of the forgeries and analyzes the motivation for their publication. Ouseley, for example, turned Jesus into a vegetarian and invoked his support for his own pet belief.

Strange Tales About Jesus, along with Edgar Goodspeed's *Modern Aprocrypha* (originally written in 1931) which *Strange Tales* partially builds upon, is an important book, especially for those of us who have left behind an orthodox Christian background and who are eager to locate material that suggests Jesus or the early Church really taught something we now have come to believe.—*J. Gordon Melton.*

ALSO NOTABLE

ORDER AND SURPRISE by Martin Gardner, Prometheus Books, Buffalo, N.Y., 1983, 396 pages, $19.95.

Gardner, a lively, opinionated essayist, has brought together 65 previously-published articles and reviews covering a wide variety of scientific, philosophical, political and literary issues. Inevitably a few deal with the paranormal, of which Gardner may be the world's single most hostile critic. By now, in fact, he's become something of a bore on the subject; still, his chapter on Colin Wilson *is* funny.

THE LURE OF THE VAMPIRE by Martin V. Riccardo, Adams Press, Chicago, Ill., 1983, 67 pages, $5.00, paperback.

In this engaging, good-humored short survey of a sometimes gruesome subject, vampire expert Riccardo examines blood-sucking monsters in life and legend. *Lure* is a publication of the Count Dracula Fan Club.

★

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.

POKING FUN?

I can't believe you would print anything like "America's Mystical Mount Shasta" by Richard Tierney (August 1983 FATE). He seems to be poking fun at every white brotherhood group including the Rosicrucians—and they've been around a lot longer than he has.

The Tibetans have their mystical mountains. Why shouldn't we?—*E. Spicers, Garden Grove, Iowa.*

* * *

According to Richard Tierney, 18-year-old Frederick S. Oliver, while inspired by Mount Shasta, drew upon occult literature that "pervaded much of the 19th Century" when he wrote *A Dweller on Two Planets.* Theosophical and Rosicrucian literature was not widely circulated in California in the 1880's. *Zanoni* had been around for 40 years but *A Romance of Two Worlds* was first published about 1880. Volumes I and II of *The Secret Doctrine* were published by Madame Blavatsky in 1888, although other such literature existed in the 1870's and 1880's. I suppose young Oliver may have read some of it but how many of us, even in mature years, have read the latest literature on "ancient wisdom"?

Many articles in FATE attest that improbable things and beings exist and many unlikely events occur. We should not assume that such beings as "Phylos" do not exist and we should not deny the possibility of his choosing a human being through whom to give his message to mankind.

In the 1930's in San Francisco I was a follower of Guy Warren Ballard's teachings and attended "I AM" meetings many evenings and weekends. The Ballards had their faults but much would-be debunking material about them has contained misconceptions and erroneous assumptions put forth by persons who have not followed or applied the teaching. As far as I know, the fact that the Ascended Masters worked through the Ballards and others has never been truly debunked.

To say that the Ballards made Saint Germain "the most important spiritual personality, with Jesus a close second" is contrary to fact. They said there is no rivalry among the Ascended Masters. They cooperate with each other but do not do each other's work.

Jesus said, "The works that I do shall ye do also . . . ." He gave an example of something "ye shall do also" when he accomplished his ascension in the presence of many witnesses, as described in the first chapter of the Book of Acts. The ascension was emphasized by the Ballards as the goal for all mankind and they said that Mother Mary and the Disciple John, by following Jesus' example, also made it in that incarnation and that in 1684 Saint Germain made his ascension.

How the ascension can be accomplished in our time was given in the discourse through Ballard on November 8, 1938, and published in the December 1938 issue of his magazine *Voice.* As it turned out this related to the



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circumstances of his own ascension about a year later. In past centuries, to "ascend," a person had to take his or her completely purified physical body into the higher mental body or Christ-self, as Jesus and Saint Germain did. Ballard made the point that from 1938 on, some persons might make the ascension at the time of "death" by drawing the "purified essence of the physical body" into the etheric body which would then ascend and be forever free from human limitations, "the wheel of birth and rebirth."

At the close of Ballard's lifetime, although a "shell" or physical body remained to be disposed of by cremation, he did in fact make his ascension, I believe. Tierney implies that Ballard failed because he "succumbed to a heart ailment which left him, alas, an unascended carcass." The death of the body does not prevent the ascension.

Tierney correctly notes a similarity of terminology between Church Universal and the original I AM teaching as carried on by what he calls "the I AM sect." One might ask: when the Ascended Masters choose to give their message through a new group, must they omit mention of anything they gave through a previous channel? For example, purification by calling for and visualizing "the violet consuming flame," "violet transmuting flame" or "fire of forgiveness" is a vital part of the message. I don't think plagiarism is involved here unless we can accuse the Ascended Masters of plagiarizing their own teachings. For me, this only confirms that the source is genuine.—*Howard Hammitt, Jr., Mount Shasta, Calif.*

* * *

Richard Tierney's opinion that Joaquin Miller invented the Indian legends concerning Mount Shasta is debatable but because of the apparent veneration which the mountain inspired among the Indian tribes, no authentic evidence exists to show that any Indian ever climbed beyond Shasta's timberline to the snow-covered cone beyond.

Currently residing in the city of Mount Shasta is Peter Caddy, Findhorn's cofounder. He has created a center called "Gathering of the Way" which sponsors weekend seminars on New Age topics at nearby Stewart Mineral Springs. Also in evidence at Shasta is the I AM which has a beautiful new reading room and visitors' center. A.S.S.K., Inc., also headquartered in Mount Shasta, publishes

literature dealing with communications from the spiritual hierarchy and the space brothers which are channeled through Sister Thedra.

It seems that Mount Shasta is still going strong as a center for spiritual activity. *—E. A. and R. D. March, Directors, The Nova Mystery School, Lake Tahoe, Calif.*

* * *

I am sorry to see you publish an article like Richard Tierney's "America's Mystical Mount Shasta."

I have been a member of the Brotherhood of the White Temple in Sedalia, Colo., for a lot of years. It is a source of true metaphysical teachings and a true understanding of God.

The Brotherhood of the White Temple is not just another cult. It is a worldwide nonprofit organization founded and charted in 1930. Its leader, Doreal, spent many years studying under various masters and teachers and his interpretations of the Bible and the Cabalah are inspirational and enlightening. His revelations of ancient wisdom teachings take a lifetime of study.*—Gene O. Parks, Las Vegas, Nev.*

COMPLEMENTING THE BIBLE

My reaction to "Ebla, The City the Bible Forgot" (April-May 1983 FATE) is emphatically the opposite of that expressed in Gilbert and Lorine Glenn's letter in the August 1983 "Report from the Readers." They say, "Having thoroughly read both the Bible and reference works on Sumer and Ebla, it is our impression that efforts have been made to use these two ancient cultures . . . to discredit the Bible."

Their thorough reading must have bypassed the discovery of records of Noah's Flood in both digs. Dr. Pettinato (who translated the Eblaite tablets) reports in his *Archives of Ebla:* "It has been possible to identify two copies of the Gilgamesh Epic" in Ebla records. Gilgemesh, "Mesopotamian hero par excellence," braves dangers and crosses a broad sea to learn the secret of immortality from Utnapishtim, sole survivor of the great deluge that destroyed mankind. Utnapishtim, the Sumerian name for Noah, relates to Gilgamesh the gods' warning of the coming flood, his construction of a huge boat at Shuruppak, his experiences in the storm and his release of a raven and a dove to test the receding waters (as in Genesis).

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"The parallel between the stories of the Flood in the Bible and in the *Epic of Gilgamesh* is beyond doubt and there is not a single scholar who contests it," von Daniken writes in *Chariots of the Gods?* and goes on to say that at Nippur "we now possess the oldest account of the Flood . . . . Five antediluvian cities are named . . . Eridu, Badtibira, Larak, Sitpar and Shuruppuk."

In Sumer was found a king list naming rulers before and after the Flood.

All of this sounds to me like a pat on the back for the Bible.—*Evolyn Beth Feiring, Long Beach, Calif.*

SETTING THE DATE

I must add to the information in Ida M. Pardue's "Man Without a Birthday" (July 1983 FATE).

For the first three centuries Christmas went largely uncelebrated. The Annunciation or conception of Christ on March 25 was the major feast related to Christ's birth (and probably provides an insight into the Church's insistence that conception is the beginning of life).

Most theologians believe that the Nativity actually took place in the springtime but rather than shift the ancient Annunciation festival from its historic March 25 date, the Nativity was set for December 25, exactly nine months later, the period of gestation.

Of the major feasts, only Christmas originated in the Western Church. All others had their origins in the Eastern. January 6, Epiphany in the West, is the manifestation of Christ to the Gentiles, whereas in the East it is the Theophany, His baptism or manifestation to the world. This festival is much older and more important than December 25—although somehow it has never caught on "commercially."—*The Rt. Rev. A. R. Emanuel Silva, Montreal, Que., Canada.*

"LIKE BEING THERE"

It was almost like being there to read "The Light That Did Not Fail" by Raymond V. Pennock (August 1983 FATE). Yet I was not.

I was born July 1, 1942, when my father was a Marine stationed at Camp Lejeune, N.C. He later served in Okinawa, Iwo Jima, Saipan, the Philippines and China. He was attached to the First, Second, Fifth and Sixth Marine Divisions.

Having heard so many stories about the inhumane years of World War II, I felt close to author Pennock. My father too was one of the few survivors.—*Susan E. Stein, North Wales, Pa.*

THE PHANTOM PASSENGER

On April 21, 1982, a West Bengal newspaper published a story of a phantom who hailed taxis in the dead of night. Drivers reported to the Calcutta police that a man in the khaki uniform of a police officer stopped their taxis after midnight. In each case he occupied the backseat and whispered, "Nothing to fear." Then, when the driver slowed down going around a curve alongside the Calcutta Racecourse, he would hear the door open and the phantom would slip out and disappear.

Although detectives paid little heed to the first driver who reported this, they began to probe into the matter when two or three other drivers told the same story. The phantom passenger was described as tall and robust and seemed to mean no harm. And he got into a taxi at the same spot night after night.

When the police investigators could find no clues in the land of the living, they shifted their attention to the land of the dead. An old experienced officer recalled that in 1974 an Inspector of Armed Police had had a fatal accident at the spot where the phantom reportedly appeared. The description of the inspector matched that of the phantom. According to Hindu religious tradition, the souls of persons who die accidentally suffer terribly in the other world and the detectives recommended the performance of religious rites to insure the salvation of the afflicted soul.

I found only one taxi driver who would



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admit he had encountered the phantom. He was Mr. Ali of Behala, Calcutta. When I asked if he had ever seen a phantom on this or any other road, he said, "Yes, in the year 1975. On the same spot where the phantom has been reported he was standing beside the road but did not stop my taxi. I didn't tell anyone except my wife, who did not believe me at all. She rebuked me and asked if I had been drinking.

"Believe me, I had not touched a drop of drink—but without saying a word, she poured cold water on my head."—*Swarnakamal Bhattacharyya, Parganas, West Bengal, India.*

A MIRACLE IS NEEDED

In the article "In Search of Miracles" (August 1983 FATE) John-Francis Phipps writes that "the nuclear threat facing us all demands an equally unprecedented response if we are to survive it." This comes at you like a verse from the anti nuke groups seeking United States disarmament.

Seeking religious experience is one thing but I can only feel that Phipps has another intent.—*Donald R. Sudsina, North Versailles, Pa.*

TERRIFYING BEINGS

Most reports of UFO sightings and abductions are completely false. I am a psychic and have had communication with UFO people. They are men and women in God's image and they work for Him. They are handsome and beautiful. They come from perfected worlds where there is no satanism, evil or atrocity.

Cattle mutilations have been attributed to UFO beings—incorrectly. These atrocities are the work of satanic cults right here in America. Terrifying beings don't come from outer space. They are all around us right here on earth.—*Maria Morris, New York, N. Y.*

GROUND ZERO

Some stupid remarks have appeared over the past year in the pages of FATE both pro and con Darwinism (creationism). Your correspondents are all wrong. None of them knows what he's talking about.

I am a 1961 graduate of UCLA with a degree in philosophy and a lifelong interest

(Continued on page 128)



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REPORT FROM THE READERS

(Continued from page 118)

in and study of things philosophical and scientific. I find that scientists misquote creationists and creationists misquote evolutionists and themselves. Let's start at ground zero:

(1) Science and religion are belief systems.

(2) Science is a belief system concerning physical events.

(3) Religion is a belief system concerning metaphysical events.

(4) The two belief systems are not inherently incompatible.

Controversy arises only when a person develops the conviction that the two belief systems are mutually exclusive contenders for "truth." A second controversy arises because only a few Christians know what current creation theory is. I know of no major theologian or philosopher who holds that the earth is 6000 years old. But most Christians don't know this. Thus they are made to defend a belief that they (a) don't hold and (b) can't defend.

My quarrel with scientists arises from their smug refusal to admit theirs is a belief system. "Science deals with absolutes." Every original-thinking scientist is drummed out of the corps when his theory runs counter to the present "scientific" belief system.

For example, I studied geology at the University of Virginia in 1955. The depart-

ment head, a wizened man of about 80, scoffed at the theory of continental drift. So we learned the "truth" that mountains were created by a mechanism whereby the light rocks rose and the heavy rocks sank. The heavy weight squished up the light stuff around the edges to make the mountains.

My quarrel with most antiscientists or religionists or whatever arises from the fact that they are good at knowing what they don't believe but they don't know what they do believe. They are intellectually lazy and intuitively know that science doesn't explain metaphysics so they cast out that belief system too.

Science and religion are vital, integral parts of the Great Truth—not exclusive, not incompatible, simply different parts of the whole. Both must be avidly studied and melded together if we are ever to get a complete picture of the true destiny of mankind.—*Wayne Fisher, Hot Springs, Ark.*

UFO CLOSE-UP

I had a close-up view of a flying saucer along with my son Joseph, my brother-in-law William T. Cook and my stepfather Burley Hartley. It happened late one evening in 1975 after squirrel-hunting on my father's place at Fosters, Ala., about 13 miles south of Tuscaloosa.

Visibility was clear up to about 20,000 feet and the sun had just set behind the western hills about one mile west of us. The flying saucer came over the western hills high up, then suddenly came down over the pasture where cows were grazing. It slowed to about 15 miles an hour when it was about half a mile away. In color it was a dull oxidized aluminum; it could have been titanium. It was about 40 to 70 feet in diameter with round windows around its dome and purple or violet lights flashing counterclockwise from one window to the next. It made no noise until it began to rise. Then it made a low humming noise and moved southeast.

It came so close to us I could have hit it with a slingshot.—*Walter P. Harris, Tuscaloosa, Ala.*

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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

In my book you read about:

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- A simple divinatory rite for immediately telling if your mate is true or not.
- Compel a thief to return stolen property.
- A Romany Love Spell for catching all *the men you will ever want!*
- A simple formula for finding out which of two lovers loves you the most.
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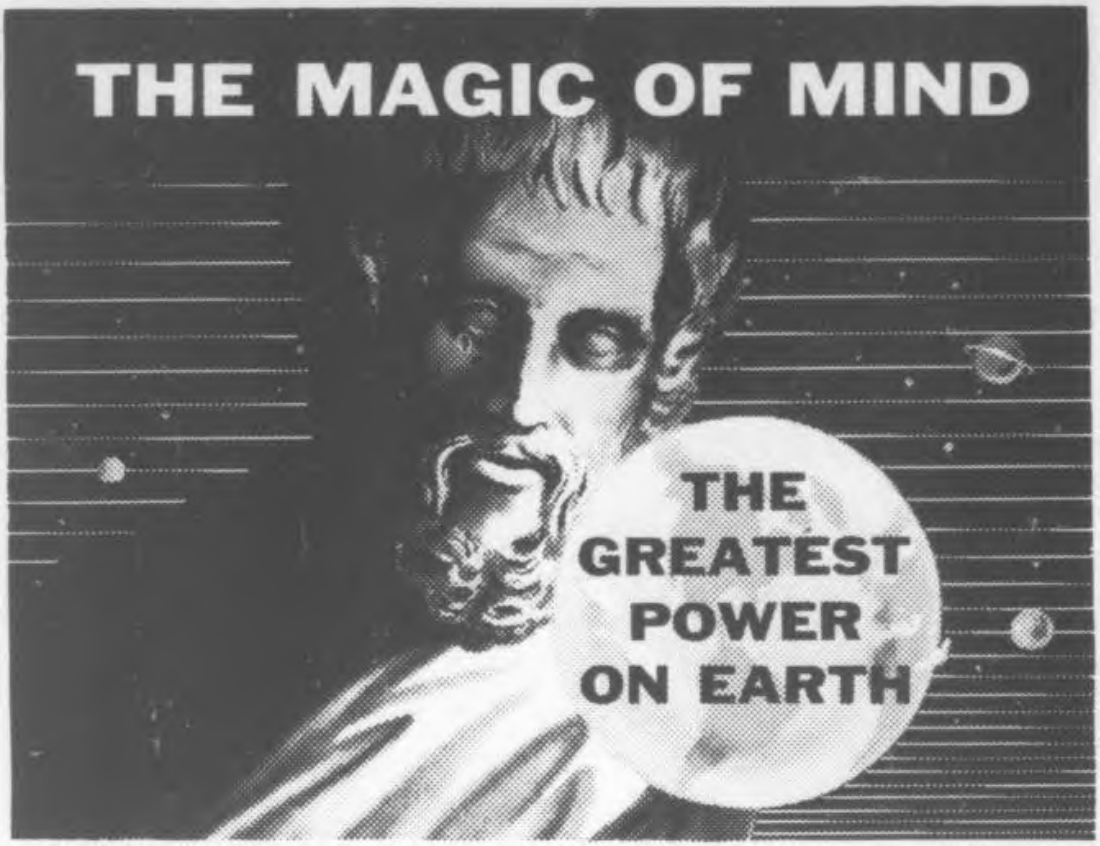
It is unfortunate that many people associate witchcraft with devil-worship. Most witches don't even *believe* in the Devil! I certainly don't. Witchcraft is not Black Magic. But, fortunately, witchcraft can be used to *protect one's self from Black Magic*. My book shows how you can quickly and easily *break any evil curse*, and shows also how you can *forever make yourself safe from harm and evil of every kind*. Some people also harbour the idea that witchcraft is just "superstitious nonsense"; in fact quite the opposite is true. Witchcraft is the *secret science of nature*. It could not possibly work if it was merely based on old wives' tales. I personally am not superstitious; I was born on the 13th, I live in a house no. 13, I walk under ladders, etc., but I very much definitely believe in the powers of witchcraft. You will believe, too, once you have tried the simple rituals in my book! Nor is witchcraft just "positive thinking". I know lots of people who use positive thinking and yet they are losers in life. Witchcraft is more dynamic. With witchcraft you don't, and *cannot*, fail; *you only succeed and win*.

THE ULTIMATE WITCHCRAFT RITUAL

The very end part of my book I have saved for what I consider to be the *ultimate* witchcraft ritual, at least in material terms; a ritual that *unleashes a tremendous torrent of opportunity, riches and good fortune*. I consider this ritual to be little short of sensational, but I will be frank with you: I have only ever used it once. It worked so well that I just couldn't handle all the good things that came from it. I am not one of these people who can handle immediate, or even gradual, wealth. But if you are one of those people who believe they *can* then you should try this ritual. It could change your life!

I do not claim my book to the best or finest written on the subject of witchcraft. But I do claim it to be the most *practical*. If you are one of those people who has always wanted to try their hand at witchcraft, but were too busy or apprehensive to do so then my book is for you. It is written for you, and I promise you that what you pay for it will be the best spent money of your life. Witchcraft works. Those who practise it know. They are life's winners.

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