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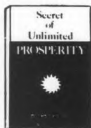
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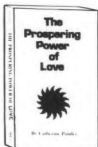
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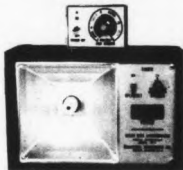
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1984

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I SEE BY THE PAPERS

by Curtis Fuller



QUOTE OF THE MONTH

... Cholesterol is the Mafia of medical science. One day they would say it existed and was public enemy No. 1, the big killer of our time, and the next day they would say it was all an invention or a mistake Now cholesterol, like the Mafia, is generally thought to exist. The new drama concerns distinctions between the good kind of fat and the bad kind by now [the public] suspects that what is banned today is likely to be administered intravenously in all the best clinics tomorrow Everything is back. Twinkies will be back. They will be telling us to put more salt on them. They have only themselves to blame.

—Meg Greenfield

Newsweek, June 25, 1984

MEG Greenfield's plaintive article titled "Give Me That Old-Time Cholesterol" probably will be appreciated by FATE readers who, together with FATE's editors, must be hopelessly confused about the varying and conflicting medical advice we read in newspapers and magazines. Unlike Meg Greenfield, however, we are not blaming "them."

We have come to realize in the many years of writing this column that

fashions in health change just as do fashions in every other area of science—including such esoteric branches as parapsychology. We also have come to understand that in the areas of health, diet, heart disease, exercise and everything else of great public concern medical scientists still grope for answers. It is not the simple problem so many health food nuts seem to consider it. As in all other fields of science, the truth shifts, shimmers and slips away. Materialistic scientists expect, falsely we believe, that some day we will know EVERYTHING. As long as this total knowledge is a future thing we have no problem at all with it; our problem is with those people who think that day is now.



AIN'T NECESSARILY SO

DOGMAS are created faster than we can count. Two of the great dogmas concerning our health deal with the almost universal belief that high blood pressure is related to too much salt and too much fat in the diet. Recently a University of Oregon team under David A. McCarron completed a computer-assisted analysis which related 17 nutrients to the blood pressure; profiles of 10,372 persons. Of these

people 9.2 percent unknowingly had hypertension.

These hypertensive people consumed less calcium, less potassium and less sodium than those persons with normal blood pressure. The revolutionary implication of these findings is that the less salt the *average* person ate, the higher his or her blood pressure—this is the exact opposite of what physicians have been telling us. The other revolutionary implication is that for most of those persons with high blood pressure the problem is not too much salt but too little calcium. Calcium and potassium may help to lower high blood pressure; calcium may interact with the sodium in salt in constricting and relaxing blood vessels and research indicates that as the ratio of sodium to potassium rises so does blood pressure.

Considering what we've been told, it

seems like heresy to say it but the researchers concluded that people who eat more dairy products, which contain all three nutrients—calcium, potassium and sodium—are less likely to have high blood pressure.

Is this the final word? Hardly. According to Susan West in *Science* 84, "The guardians of American health moved (immediately) to plug the public's ears; the American Heart Association, among others, warned hypertensives not to relax their vigil against salt."

What McCarron's study clearly shows is that when the diet is altered to eliminate one nutrient, other nutrients undergo changes which may have a negative effect on our health. McCarron himself warns, "My concern is that we shouldn't just tell everyone to cut out salt. These data say it's not that simple. Calcium appears to be the driving

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force but it won't work unless there's adequate potassium and sodium in the diet. People who cut out salt may inadvertently cut out calcium."



HIGH SALT—LOW SALT

AS IN ALL such controversies the various scientific schools rushed to protect their turf. Yet, writes Susan West, the claim that excessive salt is a main culprit in hypertension has never been proved. Some studies indicate there may be no correlation between salt consumption and blood pressure. Low-salt diets don't always reduce blood pressure and many researchers still doubt the value of such diets despite the fact that they are gospel among most nutritionists.

What we wish to reemphasize is that the answers aren't all in on anything. It isn't that the research is bad but that the human body is so complex we gain only a small bit of knowledge at a time. We must avoid making or believing sweeping generalizations. Dr. McCarron would be the first to acknowledge that his findings certainly cannot apply to everyone; as many as 15 percent of hypertensives may be salt sensitive.

Meanwhile, research at the National Cancer Institute has shown that proper diet can help prevent cancer. The wrong kind of food or lack of proper food is linked to 35 percent of all cancers. Cigarette smoking is second and associated with 30 percent of all cancers. This information was released last spring by Regina Ziegler of the National Cancer Institute's Division of Cancer Cause and Prevention.

What is good diet? There seems to be the same kind of problem here that

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we encountered in the hypertension research. The National Cancer Institute recommended diet calls for a reduction in the consumption of meats and dairy products and an increase in fruits, vegetables and high-fiber foods.

Their studies seem to show that people who follow Ziegler's moderate diet recommendations have a 50 percent lower risk of developing cancers of the mouth, esophagus and pharynx.

"The dietary patterns that substantially reduced risk in these studies did not require the use of high-dosage food or vitamin supplements," she reported. "A moderate increase in consumption of certain common food groups was all that was necessary."



OTHER RESEARCH

- An effective treatment for hay fever

may be available within the next five years, a Johns Hopkins School of Medicine physician reports.

- A study at M.I.T. suggests that the caffeine in coffee may protect people against some of the effects of nicotine. Dr. Reid von Borstel believes this may explain why smokers tend to drink more coffee than non-smokers.

- Jellyfish contain a protein that grows when calcium is present. The substance is being used to detect calcium changes in the human body; such changes may warn against cardiac problems or cancer. Altogether more than 500 marine species, from sponges to sea squirts, have yielded substances used in anticancer drugs.

- L-dopa, a standard treatment for Parkinson's disease for more than 20 years, may replace digitalis as a treatment for heart failure. Dr. Sol I. Rajfer,



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of the University of Chicago, reports that some bedridden heart patients were able to resume normal lives after taking L-dopa. He cautions, however, that more study is necessary before its use becomes routine. Rajfer pinpoints a critical problem in the American medical system. More studies are desperately needed on L-dopa (levodopa) but the drug companies refuse to invest funds in such research because the patent has expired and its sale is no longer highly profitable.

- When Karen Eby sucked on a zinc gluconate lozenge to combat a zinc deficiency the symptoms of a cold she was getting vanished within an hour. Her physicians tested 65 other cold sufferers. The 37 who sucked on similar lozenges got well in about four days, while the colds of 28 patients who didn't use the lozenges hung on for 11 days.
- Did you know? About one-third of all human beings sneeze in response to bright light.

- Exercise has been shown to be a potent weapon against aging, according to studies at the University of Wisconsin.

- Accutane, approved for use in the United States in May 1982, is generally considered to be the best drug for treating severe acne. It now also is known to be one of the most powerful causes of birth defects.

- Doctors have found a way to predict which insulin-dependent diabetics are likely to have kidney failure. This will allow physicians to alter treatment for these special cases.



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- * last month won \$15,000 on a state lottery

I don't mind anybody thinking I am mad for my ritual use of salt because "mad" or not I am doing very well out of it! I have given up my job as I no longer need to work to make a living. Instead of working I have just come back from a long luxury world cruise which took me to Cape Town, Madras, Bangkok, Melbourne, and other exciting places. I now have three TV sets in my home — one in the sitting room, one in the bedroom and the other in the kitchen. I also have two video recorders — one downstairs, one upstairs. All these luxuries have come my way since beginning to use "Salt Power".

The funny thing is that I didn't use "Salt Power" in the beginning to win money. Frankly I considered the use of salt for such a matter as childish nonsense. In fact I used salt simply for the purpose of stopping a neighbour calling on me. I did it in response to a challenge by a folklorist who was telling me how much salt ritualism had helped him in life. I was very sceptical, but he said that I could prove it for myself by using salt to stop the pestering neighbour. The folklorist told me what to do and I was surprised by its simplicity. I felt silly using salt in this manner — all that salt had ever meant to me was its use in adding flavour to cooked meals. The neighbour in question had always been a pest — always borrowing things and wasting my time with gossip. Three times a week she would be at my door. She was a nuisance to others too. She was one of those thick-skinned people who would never get the hint that you didn't want them. After using the salt ritual she never called again.

I was not so strident in my scepticism when I next met my folklorist friend! I confided that maybe it was "just coincidence" that she never called again, but even so my curiosity in salt's so-called "mystical powers" had been aroused. I felt there could be something to it. He assured me that there was in fact a lot more to it, and that he was prepared to tell me how it could help me in all kinds of situations if I was willing to try it. I can tell you that I am glad I tried it! Life has changed so much to the good for me these last few months that I can hardly believe it has all happened! I am now an even bigger believer than my folklorist friend! Even as I write this I have a little salt nearby — in fact I do nothing or go nowhere without a little sprinkling of salt!

Maybe all this good luck is coincidence, but I am not prepared to give up using salt to find out! And I must be frank with you — I do

not have a clue how it works! I just perform the salt rituals and I get what I want! I am not a "psychic" person so it can have nothing to do with possessing any "special powers". The only thing that I have "special" is luck — and that only began when I started following my folklorist friend's advice!

But I have more than "luck" — I have love, too. I know my wife won't mind me saying this because she, too, is a believer in "Salt Power". In recent years our marriage — like a lot of people's — had grown staid. We were getting on each other's nerves, and it seemed difficult to believe that we were the same happy couple that married so many years ago. I decided to see if Salt Power could help. It more than "helped" — it made us like rapturous honeymooners again! Whilst I am very grateful for all the financial blessings I have received I must say that nothing has made me happier than this rekindled love between my wife and I. Money cannot bring happiness, but "Salt Power", I confess, can. The purpose of this advertisement is not so much to tell you about my own good fortune, but to tell you about a book called *SALT POWER* for Bringing Love, Luck, and Wealth". It's author is Marcus T. Bottomley and I have been privileged to write the foreword to it. It is, I believe, the only book in the world written exclusively about the mystical properties of salt. It features all the rituals I have used for bringing the luck I have experienced. In fact it gives salt rituals for many different needs and situations such as:

- * INFLUENCING A DESERTING MARRIAGE PARTNER TO RETURN HOME
- * BRINGING PEACE AND HARMONY IN AN UNSETTLED HOME
- * GIVING PROTECTION TO YOUR HOME AGAINST BURGLARS AND MALICIOUS PEOPLE
- * HOLDING THE CONTINUED LOVE AND LOYALTY OF A PARTICULAR PERSON
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- * BRINGING A JOB.

So you can see it is not just in money matters "Salt Power" can help you, but in many other matters as well. However, in order not to belittle the financial aspects of this power I should tell you that it is not just ordinary people like me using it, but also prosperous business people. In fact some of these people say that it is regular use of salt ritualism that helped them to become prosperous in the first place!

For me I think the most delightful thing about Salt Power — apart from the luck it brings, that is! — is its sheer simplicity. You will be relieved to hear that you don't need any candles, incenses or oils. You don't have to be up all night on the Full Moon. Occult ritualism is not my cup of tea, and if it is not yours either then you will find Salt Power very welcome. All you need is a packet of ordinary table salt and, of course, the book.

To order your copy of this unique book all you have to do is write "SALT POWER" on a piece of paper with payment of \$14.95 and mail to:

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selenium-rich areas of the Dakotas animals who eat the grass go crazy. This is an extreme example of the trace elements in our environment which may be essential to our lives or may poison us. A recent conference on trace metals at the University of Missouri pinpointed some of the dangers and deficiencies to which we are subject.

Household dust and foods in lead-soldered cans may contain critical amounts of lead. Women with high levels of chromium in their hair may give birth to smaller infants. Alcoholics are more vulnerable to zinc and selenium deficiencies. Cadmium is found in drinking water and can potentially damage livers and hearts although its effects are not fully known.

There are 12 million water wells in the United States and the increasing amount of acid rain falling on the soil causes

these wells to hold increasing amounts of metals absorbed from the earth. Some people develop neurological problems as a result of drinking water containing copper.

Nevertheless, many trace metals are essential to our health. Janet Greger of the University of Wisconsin says elderly persons do not get enough zinc and copper in their diets; Mary Bess Kohrs of the University of Illinois in Chicago reports they often lack iron. Low zinc is responsible for poor healing of wounds, dermatitis and poor immune function. Lack of iron causes anemia. Sufficient chromium counteracts high cholesterol.



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the Sangha River in the Likouala district of what was then the German colony of the Cameroons and what is now the People's Republic of the Congo. In the course of the expedition Captain von Stein heard many accounts of a strange animal from native informants. He wrote in his official report:

"The animal is said to be of a brownish-gray color, with a smooth skin, the size approximately that of an elephant, at least that of a hippopotamus. It is said to have a long and very flexible neck and only one tooth A few [informants] spoke of a long muscular tail Canoes coming near it are said to be doomed; the animal is said to attack vessels at once and to kill the crews, but without eating the bodies It is said to climb the shore even in daytime in search of food; its diet is . . . entirely vegetable At the Ssambo River I was shown a path said to have been made by this animal in order to get at its food. The path was fresh and there were plants [of the type the animal was said to prefer] nearby."

This is only one of numerous reports recorded over two centuries (the first known reference is in a 1776 French work) of a large dinosaurlike animal in Central Africa. The witnesses include missionaries, big-game hunters and natives. Their descriptions of the creature have been remarkably consistent.

In 1981 two American expeditions traveled to the Congo in search of the animal, which natives call Mokele-Mbembe. One of the expeditions, led by University of Chicago biologist Roy Mackal, failed to reach Lake Telle, where many of the reported sightings have been made. The other expedition, under the direction of Los Angeles

engineer Herman Regusters, claimed not only to have made it to the lake but to have seen the animal. Members of the Mackal group expressed skepticism while Regusters insisted he was telling the truth.



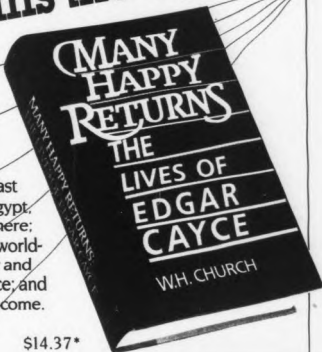
A LIVING DINOSAUR?

ONE OF THE scientists who participated in the Mackal expedition

was Marcellin Agnagna, head of the Zoological Park of Brazzaville, the Congo's capital city. After the Americans left, Agnagna encouraged his own government to mount an expedition. In early April 1983 an official expedition led by Agnagna headed into the Likouala region on its way to Lake Telle. The group included scientists, engineers, government officials and soldiers.

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After a number of delays the expedition arrived at Telle on April 28. In a report appearing in the Winter 1983 issue of *Cryptozoology* (published by the International Society of Cryptozoology, Box 43070, Tucson, Ariz. 85733), Agnagna tells the incredible tale of what happened.

At 2:30 on the afternoon of May 1, he says, he was filming a troop of monkeys in the forest that surrounds the lake. He was in the company of two residents of a local village. One of them had fallen into a pool of muddy water and had gone to the edge of the lake to wash himself. Several minutes later Agnagna and the other villager heard his shouts. When they raced over to see what he was so excited about, they found him pointing to something in the lake: "a strange animal," in the scientist's words, "with a wide back, a long neck and a small head"

"The animal was located at about 300 meters [1000 feet] from the edge of the lake, and we were able to advance about 60 meters [200 feet] in the shallow water, placing us at a distance of about 240 meters [800 feet] from the animal, which had become aware of our presence and was looking around as if to determine the source of the noise. Dinkoumbou [one of the natives] continued to shout with fear.

"The frontal part of the animal was brown, while the back part of the neck appeared black and shone in the sunlight. The animal partly submerged and remained visible for 20 minutes with only the neck and head above the water. It then submerged completely, at which point we trekked rapidly through the forest back to the base camp, located two kilometers [1¼ miles] away. We

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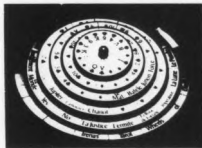
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then went out on the lake in a small dugout with video equipment to the spot where we had observed the animal. However, no further sighting of the animal took place."



WOULDN'T YOU KNOW IT?

UNFORTUNATELY none of this appears on film. The zoologist had already used up most of his film on the monkeys. What little remained he lost, as he puts it, in "the emotion and alarm at this sudden, unexpected event." He says that when he turned the camera on the creature (whose length he estimated to be 20 feet), he didn't realize until it was too late that he had left the lens cap on. By the time he became aware of this fact, he had no film left.

Nonetheless the film was analyzed at a Paris laboratory, which confirmed that the film had been totally exposed.

J. Richard Greenwell, editor of *Cryptozoology* and a participant in the Mackal expedition, describes Agnagna as both a reliable man and a good scientist. Unfortunately, in the absence of good photographic evidence, the existence of Mokele-Mbembe remains unproved. Other expeditions to the area are now in the planning stage.



BLACK PANTHERS

FROM TIME to time FATE has noted the strange phenomenon of black panther reports in various parts of the United States. Most scientists and game wardens discount the sightings, but witnesses—of whom there must be many thousands by now—stand by their stories. Many of the sightings have occurred in broad daylight, under

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conditions that allowed observers to get a good, long look at the animals.

An article in the February 25, 1984, issue of the *Lexington* [Ky.] *Herald-Leader* describes the continuing controversy over these reports, quoting outdoors writer Joe Ford who says, "I've received any number of almost identical sightings from all over the state. Invariably, they say it's a big black cat. There have been reports from all over Kentucky and southern Illinois and southern Indiana. I don't know what they're seeing, but they're seeing something."

Scoffers identify that "something" as a "figment of the imagination" or a normal animal such as a runaway house cat or dog. But that hardly seems an adequate explanation for what Billy Covington of Georgetown, Ky., says he saw one day in the fall of 1983 while he was hunting deer in the wilds of northern Scott County.

Late that afternoon he saw a dark gray "panther" coming toward him.

Through binoculars he determined that it was about 24 inches high and six or seven feet long, with light gray spots under the eyes. The animal was in the open and easily visible. He watched it for 45 minutes as it "hunted this hollow out just like you see a house cat hunting." It finally stalked, killed and ate a groundhog.

Numerous other residents of the area claim to have seen the same or a similar animal. One is Kentucky State Police Detective John Farris, who saw it cross a sunny clearing one day in 1981. He insists, however, that it was not a black panther.

"I've seen pictures of a black panther," he says and contends this "was like nothing I've ever seen on the North American continent. It was like nothing I've ever seen even in a book."

It was the size of a German shepherd and had a head as big as a soccer ball, with three or four dark spots on its side. It was "medium gray" in color.



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BIRDS AND CHIMPS

ARE pigeons smarter than chimpanzees? Maybe not, but they seem to be at least as smart in solving one complicated task that was formerly believed possible only by men and chimps.

In a classic experiment years ago chimpanzees were brought into a room where a bunch of bananas hung just out of reach and a movable box sat off in one corner. After fruitless attempts to reach the bananas one of the chimps appeared to think, then moved the box to a spot under the bananas, climbed on the box and pulled down the fruit.

Recently Robert Epstein, director of the Cambridge Center for Behavioral Studies, and three Harvard University colleagues decided to conduct similar tests with pigeons. Unlike the chimps the pigeons did not know how to pull a box or to climb on it before the experiment began. They had to be taught how to perform these acts. The two acts were taught separately, with no clue that these actions together might earn them a reward.

A banana was hung out of the reach of the pigeons and a box was placed some distance away. The pigeon under test seemed confused for a time and tried to stretch to reach the banana. Finally it began looking from the banana to the box and back again, then rather suddenly pushed the box under the banana, climbed on it and began to eat the banana.

A report in *Nature* quotes Epstein as believing this is a spectacular example of problem-solving which "shows that pigeons can solve a classic problem that only humans or chimps could solve And maybe what the

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THE marvelous navigational abilities of pigeons have been known ever since they were used to carry messages. When we began publication of FATE 36 years ago, their method of determining direction was unknown. Since then research has shown that they have not only a compass sense but visual senses involving sun, stars and polarized skylight. They also are guided by odors and possibly even by low-pitched sounds undetectable by humans. Cornell researchers have reported pigeons can hear the sound of surf pounding on the Atlantic coast 300 miles distant.

It still seems to be a mystery exactly how birds in general become sensitive to magnetism. Scientists doing research on pigeons have assumed that it hinges on a deposit of magnetic iron in their brains. Some skeptics questioned this but Swedish researchers now confirm it. They installed magnetic coils which pointed magnetic north in varying directions in the nests of a migrant bird called the pied flycatcher. When the birds became adult, they migrated not in the direction they normally would have but in the various directions indicated by the magnetic coils they grew up with.



SCIENTOLOGY

THE OFFICIALS of the Church of Scientology are beset by one serious problem after another. There was the matter of the expulsion of the church and its prosecution in France, Britain, Australia, Spain and elsewhere. There

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"The Secret of Near-Perfect Living"

by James F. Cullinan

I wish to share something with you which I think could be of immense importance to your life. I am addressing myself to only one kind of person... the person who knows in his heart that there must be a better way of living, but knows not how to find it. By a better, "near-perfect" way of living I mean a life *truly* rich in the fullest meaning. I mean a life rich in understanding, health, happiness, and above all else... *peace*. I do also mean rich in a material sense - rich in money, possessions and luxuries, but that is only a *side effect* of the great secret that I wish you to share with me.

Only recently have I come upon this secret, and I believe it to be the *greatest and most meaningful experience that can happen to any human being*. Its impact on me personally has been so great that I still haven't been able to fully comprehend what has occurred. It is not some kind of evangelical conversion or an oriental meditative technique to which I am alluding. It is something so *totally profound and different*, and yet remarkably "practical", that to liken it to some well known form of philosophy would prove of no value and might be misleading. It is a secret I discovered by "chance" - it is not new, but yet very few people know about it.

I felt compelled to write about it as I feel it should be more widely known and not denied to persons to whom it may benefit. For some of you it may have the same profoundly transformational change of consciousness that it has had for me. But whether it does or not I feel that I should reveal/share my knowledge of it so that you at least have the *opportunity* of knowing.

It should be stressed that this has *nothing to do with what I have written in my previous books*. It is not a re-hash of something else. It is an exposition of a very profound experience which quite simply *has* to be the key to "near-perfect living". Frankly I would have once laughed at the notion of "perfect" or "near" perfect living" for how can perfection be attained in a world so patently imperfect? Life *cannot* be perfect. Ironically it is the acceptance of this fact which partially led to my discovery of this secret. I have found something which, almost unbelievably, is *near-perfect*.

I think that my book is really different to what has been written and published before by others. It is different because (a) I am a layman, and (b) not a professional psychologist, religionist or metaphysician. Also (c) the secret in my book *transcends* psychology, mysticism and religion and yet, paradoxically, provides a strange basis and/or understanding for such matters.

I hope I am not appearing to make this sound complex or academic. Believe me, it is *nothing of the sort*. It is, in fact, a matter so *overwhelmingly simple* that its simplicity is difficult to comprehend! This appears to be a contradiction of terms, but within it, as the book explains, is the almost-perfect answer to all your problems. It also answers the questions of wealth versus poverty, glowing health versus disease, true love versus infatuation, peace of mind versus anxiety... and how the reader can experience the former situations rather than the latter.

There is no "method", "system", or even a "philosophy" in my book. No equipment, meditation or any form of ritualism is involved. All there is is a *secret*... a secret which can completely transform every area of your life. Perhaps this sounds amazing, but short of writing several pages of very expensive advertising in order to explain it rather than asking you to buy my book, I cannot reveal here why it is so.

For those of you who have been disillusioned with life and the usual philosophies that are supposed to make life worth living, I invite you to read my book. But it will only be of value to you if you are *totally genuine* in your desire for the relinquishment of hardship for a "near-perfect life". I must also add that this secret does not incorporate an admonition of sex, power, money, and the other physical realities of life - it is about LIVING, not "dying". You can only experience the *real joy* of living once you realise how.

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was the suit brought against the church by L. Ron Hubbard's son who sought to have his father declared dead because Hubbard has not been seen since 1980. Perhaps most serious was a 1978 FBI raid which produced thousands of documents indicating that the church conducted widespread intelligence operations against more than 100 governmental agencies in the United States; these operations included burglaries, wiretapping and thefts of government documents.

And now there is a new charge by former Scientology officials that they helped Hubbard secretly divert more than \$100 million from the church into foreign bank accounts which he controlled.

The church has maintained that Hubbard severed his ties to it in the mid-1970's and since then has been paid only a consulting fee of \$35,000 per year. The church has also claimed that its surplus revenues are being used for charitable purposes.

Disaffected senior officials of the church, however, claim that during the 1970's and since then Hubbard set up a series of shell corporations in order to divert enormous sums to overseas accounts, mostly in Luxembourg and Lichtenstein. Rather than run as a religion, they declare, Scientology was operated as a profitable, money-making business in which intimate personal facts confided by members in private counseling sessions were used to blackmail and intimidate members.

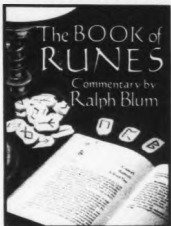
Law enforcement agencies found it difficult to prosecute the church because no senior officials were willing to discuss its operation. Recently, however, a power struggle developed which caused

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some officials to leave the organization and to be willing to testify against it in court. Apparently legal action is being taken against the church all over the world.



MAN'S DREAMS

WITHIN the next 500 or so years, one trillion human beings will inhabit the solar system's planets, moons, asteroids and comets, Eric M. Jones, an astrophysicist at the Los Alamos National Laboratory in New Mexico, told members of the American Association for the Advancement of Science at a meeting on "The Edges of Science" in late May.

Having accomplished this, man will next set his sights on the distant stars; a journey to the nearest star might take 60 years. Once arrived at the planets of

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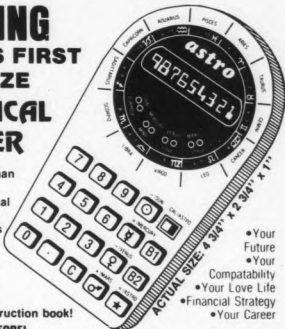
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a new star, semi-intelligent robots will start building living accommodations and gathering the resources needed to sustain human life.

Frank Drake, the Cornell astronomer who has been developing radio telescopes and maintaining listening posts to detect extraterrestrial life, disagrees with this prediction because he believes that travel between the stars is too expensive. He believes spaceships do not visit earth for this same reason. "A rational and intelligent civilization will not strike off on such a venture," Drake said. "The right place for colonization is your own solar system."

But for Jones, the solar system is only the springboard into far space. The first stop will be the moon, he suggests. Lunar gravity is weak and the moon contains tremendous resources. The moon could have mines, smelters, a power station and space cities from which people could launch ships into the solar system. Jones feels that the next goal would be gigantic power plants constructed of raw materials from Mercury. These power plants would orbit the sun and store its energy until housekeeping could be set up on asteroids and other planets.

Jones' vision is more flexible than Drake's. He sees space schooners with vast sails riding the solar winds and explorers hitchhiking on comets that wander through interstellar space for fuel-efficient travels to distant worlds. He suggests that groups of 500 people could live indefinitely off the resources of a single comet and might reach the near stars in 100,000 years. This will continue until humanity will have colonized the entire galaxy eight million years from now!

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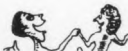
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WHERE IS EVERYBODY?

JONES views his scenario as inevitable. It will happen and mankind will inexorably spread throughout the galaxy. But after eight million years will humanity still be humanity? Or will the worst predictions of the science fiction writers be realized and will we all be involved in star wars?

Will we meet other galactic civilizations? No, Jones says, because if they existed they would be under our same compulsions and we would already have met them.

"Where is everybody?" he asked. "My answer is, 'We are alone.'"

But are we?

The Soviet Union is taking a new interest in UFOs, according to Reuters, following a strange event in Gorki. On March 27, 1983, air traffic controllers at Gorki Airport saw a UFO which they described as a "flying cigar" about the size of a wingless airliner. The object was visible on radar screens for about 40 minutes.

Pavel Popovich, former cosmonaut, says scientists took the report seriously because the witnesses were trained aircraft experts who could be depended on to report accurately. As a result,

after intermittently denigrating and investigating UFO reports, the USSR seems back to investigating, according to *Trud*, the magazine of the Trade Union Council. *Trud* reports that a Commission on Abnormal Atmospheric Phenomena was established last February under Popovich's direction. Popovich says hundreds of UFO reports are being received each year in the USSR.



PROBLEMS, PROBLEMS

ERIC Jones' predictions are exciting and may come to pass but they do involve formidable difficulties. As we write this early in July, the flight of the current space shuttle has been indefinitely postponed. We find that cost overruns on nuclear power plants built for giant utilities run into billions of dollars and threaten the entire industry—an example of how our scientific theoretical knowledge can exceed our practical engineering abilities. NASA has spent five years and \$12 million trying to build a space-shuttle toilet that will work! The billion-dollar shuttle has made 11 trips into space and the \$12 million toilet has malfunctioned on 10 of the voyages.

This is not a small matter. Can you imagine a 100,000-year space flight on which all personnel have to wear adult-sized diapers?

On the brighter side, the shuttle flight that hasn't taken off was to deploy an experimental 102-foot-tall two-winged solar panel. The panel is designed as an auxiliary power source but it could be a good start in learning to use the solar wind.



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About L. W. De Laurence

During his lifetime L. W. De Laurence achieved world-wide recognition as a teacher, author and publisher. His numerous and popular books on psychology, religion and the occult were translated into many foreign languages. Through his writings and the publishing firm which still bears his name, he did much to foster occult teachings.

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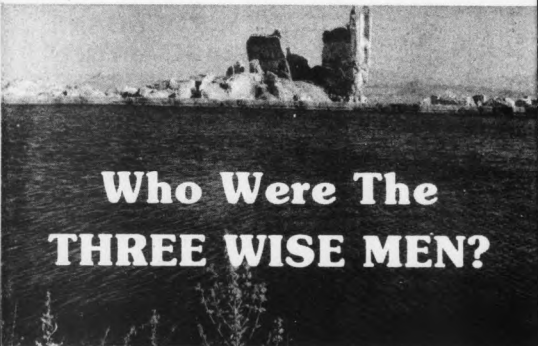
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Who Were The THREE WISE MEN?

The three kings who followed a star to a humble stable in Bethlehem are as mysterious today as they were nearly 2000 years ago.

Text and photographs by Sylvia A. Matheson

. . . behold, there came wise men from the east to Jerusalem, Saying Where is he that is born King of the Jews? for we have seen his star in the east, and are come to worship him And when they were come

into the house, they saw the young child with Mary his mother, and fell down, and worshipped him: and when they had opened their treasures, they presented unto him gifts; gold, frankincense, and myrrh.

THE APOSTLE Matthew's brief account in his second chapter is the only biblical reference to the "Wise Men." Yet the ornately-garbed figures of the Magi or Three Kings, as the Wise Men are also known, appear in Nativity plays all over the Christian world. Some

countries—Spain, for one—center their Christmas festivities, particularly for the children, not on Father Christmas, Santa Claus or Saint Nicholas but on the Three Kings who ride in splendid procession bringing gifts to good boys and girls.

Nevertheless, mystery has always surrounded the legend of the Wise Men. Even the inference that there were three of them may have been drawn from the three gifts they offered. As for their names, Marco Polo was told that the men who journeyed to Bethlehem to pay homage to the newborn Christ were called Balthasar, Gaspar and Melchior. Traveling in the 14th Century, Marco Polo encountered the legend of the Wise Men in various parts of Iran—which is not surprising when you consider that 2000 years ago, as today, the country stood at the crossroads of the great trade routes from China to the Mediterranean and the West and from central Asia to Egypt and Africa.

During the years I spent traveling in Iran, I too kept hearing tales of the Magi. I knew that the Magi were a priestly caste, probably part of the confederation of the Medes, who preserved and promulgated the most ancient sacred knowledge. By virtue of belonging to the priestly caste (Herodotus, writing in the Fifth Century B.C., called the Magi a tribe), a Magus enjoys God's grace. *Magu*, the old Persian form of the word, renders into Greek as *Magos*—which is probably the same as the Vedic *Magha* meaning "rich" or "gifts." The Magi were philosophers, prophets, diviners, astrologers and astronomers and no transaction of any importance took place without their advice.

By the time of Christ's birth, the Parthians from the northeast were ruling all of Persia with two governing councils, one made up of Kinsmen of the Ruler (the nobility) and the other of Wise Men or Magi. At least one of the Parthian kings—Tiridates, the Arsacid

king of Armenia, was a Magus, and it is reasonable to assume that the Wise Men in the biblical story also belonged to this noble priestly tribe.

The legend of the Wise Men turns up near Tehran, Iran's present capital, in Saveh, a little town famed 1000 years ago for its great library which contained many extremely early important works on astronomy. When the Mongols sacked the town in A.D. 1220, the library was destroyed. According to



A shrine in the Church of St. Mary's in Urmia believed to contain relics of one of the Wise Men was revered by Christians and Muslims alike.



Mud-brick palaces and fire temples cling to the sacred mount of Kuh-i Khwaja in Seistan. Here lived the Parthian king-priest Gondophernes (or Gondophares) who some scholars believe was Gaspar, the leader of the Three Wise Men.

tradition, from this once-flourishing commercial center on one of the main caravan routes across Persia, the Wise Men set off on their journey to the Holy Land. But another tradition insists that the Wise Men began their journey from Kashan, a town not far from Saveh. No doubt their route took them through both towns.

When I was staying in Rezaiyeh (now called by its old name Urmia) in Azerbaidzhan, I discovered that the Wise Men had left their mark there too. A shrine in the Christian Church of St. Mary's (since destroyed by fire) was reputed to contain the bones of one of the Wise Men who died there on his return from the pilgrimage to Bethlehem. I found both Muslims and Christians lighting candles at the railed-in shrine but I could not learn to which of the Magi the relics belonged.

Founded well before the birth of

Christ, Urmia was originally a Urartian town, one of several put forth as the birthplace of the prophet Zoroaster. Some authorities believe he himself was a Magus and Greek sources so identify him. In the Sixth Century B.C., Zoroaster founded the religion that bears his name, worshipping Ahura Mazda who is represented by the purity of fire. Zoroastrian mobeds (second-ranking priests) kept up eternal fires on open-air altars all over Persia, including in the various towns with their traditions of the much later Wise Men.

Marco Polo claimed to have visited the actual tombs of all three Wise Men in Saveh. He described them as large, beautiful monuments standing side by side, where the bodies complete with hair and beards were still to be seen. If he is to be believed, the tomb in Urmia may have contained only a few bones or relics of one of the Wise Men.

Three days' journey from Saveh, Marco Polo came to a town which he called Kala Atish Parasthan—probably Kashan—where he learned from the inhabitants that in ancient times three kings had journeyed from here to pay homage to a newly-born prophet, taking with them three offerings: gold, frankincense and myrrh. Gold is the traditional offering to a king; the sweet-smelling, costly frankincense was burned in honor of the gods; and myrrh, a medicinal aromatic plant, symbolized humanity. The kings would use these gifts to discover whether the babe was a prophet, a god, an earthly king or a healer. If the child accepted

the gold, he was an earthly king; if he chose frankincense, he was a god; and if he took myrrh, he was a healer.

At the stable in Bethlehem, Marco Polo was told, the youngest of the kings entered alone and found not a baby but a man of his own age and appearance. The second king, a middle-aged man, went in and found almost a replica of himself. When the oldest of the three went in and had the same experience, the kings were full of wonder. When they went in together, they saw the babe as he really was, only 13 days old, and they worshipped him, offering the three gifts. The child took all three and gave them in return a closed casket.

The Bagh-i Shah gardens are on the outskirts of Kashan, a city in central Iran where Marco Polo learned from the inhabitants that in ancient times three kings had journeyed from here to pay homage to a newborn prophet, taking offerings of gold, frankincense and myrrh.



According to Marco Polo's informants, one of the kings came from Saveh, one from nearby Hawah (or Aveh) and the third from Kashan.

On their return to Persia, the Magi decided to open the casket wherein they found only a stone. It may have been a sign that they should be as firm as stone in the new Christian faith but at the time the Magi did not realize its significance and threw it into a well. Immediately a glowing fire fell from heaven into the well. The kings then understood that the fire was holy. Each took some of it from the well to his own country, keeping the flame in a splendid, noble building and never allowing it to go out.

The story Marco Polo recorded is clearly a mixture of Zoroastrianism and the Christian story of the birth of Christ.

* * *

THE ZOROASTRIAN priest-astronomers kept a careful watch every year for a particularly brilliant star which, it had been foretold, would appear for only two weeks and would herald the coming of a Savior. The Magi mounted their lookout from the most sacred place in the country, the heights of the flat-topped hill known as Mount Ushida in Seistan on the border between present-day Pakistan and Afghanistan.

Christ was born into a land governed by the Romans who only 53 years earlier had suffered a humiliating defeat in the battle of Carrhae when Crassus was routed by one of Iran's greatest generals, Suren of the royal Seistan House of Suren Pahlav. The same Persian armies liberated Jerusalem and deposed Herod. (He was later restored to the throne.)

In the meantime, the Parthian Magi accompanying the troops had counterparts in Jerusalem; they certainly had exchanged ideas. The Jews too had their prophecy of the coming of a Messiah and some scholars believe that the Jewish Pharisees derived their name from "Persia" because they were so influenced by Persian ideas, particularly those of Zoroaster.

The religious rules of the Magi forbade them to defile water and they always had to travel by land. When Tiridates, the Magian king of Armenia, had to go to Rome to receive his crown at the hands of Nero in A.D. 66, he was obliged to travel the long overland route. Thus it is not altogether surprising to find the Three Wise Men passing through many towns in the course of their journey to Jerusalem.

In all probability the Suren Pahlav rulers were also Magi, presiding over their own small but important kingdom of Sacestene (present-day Seistan) in which the holy Mount Ushida was located. The most powerful family in ancient Persia, the Surens held the hereditary right to place the crown on the head of the Shah-en-Shah at his coronation ceremony. And while the priests kept their vigil on Mount Ushida looking for the star that was to lead them to the promised Savior, it is logical to suppose that the Suren family was involved.

Mount Ushida has been identified as Kuh-e Khwaja near Zabul. I came upon it late one evening—a desolate but impressive ruin of Parthian and Sassanian mud-brick structures built, as archaeologists have discovered, on earlier Achaemenian dwellings. Palaces, temples and houses sprawl up the lower

southeastern slopes of the hill and all are bleached a silvery white by the fierce sun and strong winds. With a fire temple and two identifiable Parthian forts, the prominence overlooks a barren plain which has seen more than 5000 years of occupation, most of it now hidden by centuries of windblown sand. In Parthian times this was probably a fertile area still covered with the considerable remains of ancient civilizations. Archaeologists have hardly scratched the surface, yet have discovered the sophisticated ruins of long-dead cities.

Kuh-e Khwaja, today's name for the flat-topped hill, is taken from that of a Muslim saint, said to have been a descendant of Abraham, whose shrine lies at the extreme northern end of the summit.

At the time of Christ's birth, the heir-apparent to the kingdom of Sacestene

was Gondophernes (or Gondophares) who later ruled from about A.D. 20 to 48. Many scholars take his name to be a version of "Gaspar," leader of the Wise Men. But we have no clues as to the origins of the other two Magi. They may have been priestly kings from neighboring Magian seats of power—perhaps from the ancient city of Balkh in northern Afghanistan or from Taxila, a cultured city to the east.

We shall probably never know the answers but the haunting enchantment of the Nativity story will always remain. And if, as I have, you follow the footsteps of the Wise Men from the east from the holy mount of Kuh-e Khwaja through Saveh, Kashan and Urmia, you will surely succumb to an irresistible urge to search the night skies for a glimpse of the star that nearly 2000 years ago led the wisest men of their age to the humble stable in Bethlehem.



THE CASE OF THE STONED BEES

By Dwight Whalen

IN EARLY autumn of 1841 workers at the Burr Mill Stone Factory in Rochester, N.Y., broke open a piece of French buhrstone which is a hard siliceous rock used to make grindstones. Inside they found a cavity containing honeybees.

"They were torpid but soon showed signs of life and flew away," the *Rochester Democrat* reported. "As they were enclosed in a perfectly airtight part of the stone, they must have come from France, but how or when they were enclosed, we leave for the solution of naturalists."

On September 4, 1925, the *Niagara Falls Evening Review* reported from Toronto: "J. E. Wilson, builder, is exhibiting a bee nestling in a solid block of blue stone which he received recently from a quarry near Owen Sound. When

the block of stone was split, says Mr. Wilson, it was found to contain a cavity in which was a rosebud with a bee partly buried in its dried petals. After being dislodged the bee was able to crawl."

A. D. Robertson, professor of zoology at Western University in London, Ontario, scoffed: "Few insects live more than a year under ideal conditions and living in a rock with neither air nor food simply can't be done even for a short period. The idea of a bee living under the conditions described in the Owen Sound story is not only impossible but ridiculous."

The professor was not a witness to the discovery of the bee and attributed the reported "crawl" to the finder's "faulty vision or too vivid an imagination."

Ouija Spelled M-U-R-D-E-R

Somehow the spirits knew four years in advance—
and warned us—that a heinous crime would be committed.

By Marla J. Hohmeier

MY GRANDMOTHER Isabelle LeClaire was a spiritualist and a psychic and it was she who taught me about the "other side." As she got older, her gift of "seeing" slipped away but she never lost interest in the spirit world. In particular I remember her saying, "Their time is different from ours. In our world a baby doesn't begin its life until birth. In the spirit world, life begins nine months earlier."

It was also Nana who brought me a Ouija board when I was eight years old. We played with it off and on for the next few years, my friends and I asking it the same tired questions over and over: Whom will we marry? Will we be rich? How many kids will we have? We never took the answers seriously until one afternoon in December 1972 when my classmate Jenny Springman and I were 14 years old. We sat on the floor in my bedroom with the board between us.

"How old will I be when I die?" Jenny asked, trying a new line of questioning.

To our amazement, the planchette flew across the board, landing first on the number one, then the number eight.

Finding this answer absurd, I asked the board why Jenny would die at 18.



Jennifer Lynn Springman's yearbook picture dates from 1972-1973. She and author Marla Hohmeier attended Downers Grove South High School.

"M-U-R-D-E-R-E-D," the oracle spelled out.

This reply seemed as ridiculous as it was frightening. After our initial scare, we started to laugh.

"And how is Jenny supposed to get murdered?" I asked with as much sarcasm as I could muster.

The plastic oracle never hesitated as



Marla received a Ouija board as a gift when she was eight. She and her friends played with it but never took the answers seriously.



Isabelle LeClaire, Marla's grandmother, was a spiritualist and a psychic who taught her granddaughter about the "other side."

it slid from one letter to the next. When I realized what word it was forming, I felt as if my heart stopped. I looked up at Jenny, who was on the verge of tears, and watched the color drain from her face. The word Ouija had spelled out was "S-T-R-A-N-G-L-E-D."

I pushed the board aside and threw the planchette across the room. Reaching for Jenny's arm, I tried to make her stop staring at the board. She was ice-cold.

"Mom! Come quick!" I screamed.

Mother rushed into the room, spotted the Ouija board and saw our worried expressions. She was immediately

furious—with us and our game.

"It said Jenny's gonna get killed," I said breathlessly.

"Well, it's not true! Now put that thing away," Mother ordered.

* * *

JENNIFER Lynn Springman of Downers Grove, Ill., was murdered October 3, 1976. She was strangled two weeks before her 18th birthday. In the world of the spirits, Jenny was well into her 18th year.

After a year-long investigation, Jenny's case file was shelved in the basement of the Will County Police Department. Her killer is still at large.



TRAIL OF THE DINOSAUR

FOSSILIZED dinosaur footprints, believed to be 150 million years old, were found in a national wildlife preserve in northern Thailand in early summer 1984. A government official announced in Bangkok that the 16-inch-long, 14-inch-wide prints were made by a two-footed dinosaur.

Shamanism in Korea . . .

CONSULTING WITH SPIRITS

Gifted *mudangs* see to it that human beings stay on good terms with the spirits—some of them evil—who monitor worldly affairs.

By Jean Plunkett

SHAMANISM, or animism, is a religion based on the belief that spirits, both good and evil, inhabit all natural things and some man-made objects. It is a primitive religion in the sense that it has existed since prehistoric times but it's far from obsolete in modern-day Korea, as I discovered soon after my arrival there.

In June 1982 my husband Maj. Stephen Plunkett was given a two-year military assignment to Taegu, the Republic of Korea's third-largest city. Settling into our quarters, I hired a

housekeeper, Mrs. Pak Su Chon, and my husband engaged a houseboy, Mr. Pak Young Cho. (The two are not related.)

Mrs. Pak had been working for me about a month when she asked for a day off during the coming week. I had plans for that particular day and needed her for baby-sitting so I asked if a different day would do. No, she had to have Thursday off; she had arranged a visit with a *mudang* and it was important that she keep the appointment.

Intrigued, I asked what a *mudang* was and why she was visiting one. She was reluctant to answer at first but when she



Kim Po Sal, a *mudang* of Taegu consulted by Major and Mrs. Plunkett, knew facts of their parents' long-ago deaths unknown to anyone in Korea. They were impressed with her accuracy and surprised by her lack of formality.

Shrine in the home of Kim Po Sal, with candles, ornaments and images of Buddha and lesser deities, dominates the small curtained room where *mudang* consults the spirits.



saw I was sincerely interested, she explained. A *mudang* is a woman with a special gift, the gift of speaking with spirits. Through this gift, she can help people in trouble, those who are suffering ill health or bad luck, and she can foresee the future.

Mrs. Pak went on to say that for several days her mother-in-law had refused to eat or speak. At a loss to cope with this behavior and gravely concerned for the old woman's health, Mrs. Pak and her husband Mr. Si had decided to consult the *mudang*.

When I asked how the *mudang* accomplishes her results, Mrs. Pak told me the woman performs a ritual called a *kut*. My curiosity was now thoroughly aroused and I asked if it would be possible for me to attend her *kut*. When Mrs. Pak hesitated, I realized I had put her in an awkward position; evidently she felt an audience would not be welcome. Nevertheless, she agreed to tell me the outcome of her visit. In the meantime, I decided to do a little research on the subject of the *mudang*.

The library at Camp Henry in Taegu had no shortage of books on Korean

history and culture. The word shaman (*mudang*), I read, comes from a Tunguso-Manchurian word, *saman*, which means "one who knows." The practice of shamanism evolved in Asia in the Neolithic period and the Bronze Age and the primitive Mumun people who occupied what is now Korea practiced a crude form of animism which was a mixture of demonology and nature worship. They saw natural phenomena as the workings of deities and they worshiped the sun and ancestral spirits. Archaeologists have found evidence of shamanistic practices in North and South America, southeastern India, Australia, parts of northern Asia and among Ural-Altaic and Paleo-Asian people. Nomadic groups migrating from lands bordering what is now North Korea carried their beliefs to Japan where they were incorporated into the Shinto religion, a faith that emphasizes ancestor worship.

The shamans gradually developed a whole pantheon of gods, their hierarchies and rituals varying from cult to cult. This primitive belief system is generally known as *Singyo* and its

fundamental tenet holds that the good life depends on proper relations between spirits and human beings.

Some of the chief spirits with whom one must stay on good terms are the mountain spirit, or *san-shin*, and the roof beam spirit, or *sung-ju*. The most powerful god, Taedol, believed to reside in the largest roof beam of a house, demands great respect from the entire household. Tokkaebi is a mischievous but harmless god, a trickster who rarely brings misfortune. In fact, an encounter with him sometimes brings good luck. Discarded household items, such as a cooking utensil or broom, or anything stained with human blood may harbor this entity. Occasionally he appears in the guise of a legless or one-legged man.

There are many beneficent spirits as well. One is believed to occupy the human-shaped ginseng root and is credited with ginseng tea's rejuvenating and tonic effect. Each person is believed to have a benevolent personal protector in the form of a guardian goddess or *sonang*. The *mudangs* have their own protectress, Mansin Sinju (*mansin* is the formal term for a shaman), whose name literally means master of 10,000 gods' bodies.

Countless lesser spirits and gods take an active interest in the daily lives of human beings. The prudent person shows respect for these spirits from time to time by offering token gifts; else he pays for his dereliction with illness or other misfortune.

Historians have found ancient written references to shamanism. One of the oldest appears in the records of Yuri, the second king of Koguryo, who in the year One B.C. consulted a shaman about ill health. From A.D. Four to

A.D. 24, a shaman reigned as second king of the Silla Kingdom. He was Namhae Chajaung; the latter name is an old dialectical word meaning shaman.

* * *

WHEN MRS. PAK returned after her appointment with the *mudang*, she described the ritual for me. First of all, she said, she presented the *mudang* with offerings for the spirit—apples, persimmons and rice. The *mudang*, who traditionally wears a hat, often red, adorned with feathers, lighted a candle and a stick of incense and placed them on a small table in one corner of the room. She picked up two fans and as if on signal, a man seated in the room began to beat a drum slowly. The *mudang* started to sing. Mrs. Pak demonstrated, chanting in a low quavering monotone and rocking from one foot to the other. As the *mudang* entered a trance state, she began to rock faster, then to whirl as the drumbeat grew louder and faster. Finally, she sank in a heap, the drumbeat ceased and the ritual was over.

After a few moments the *mudang* roused and explained the source of Mrs. Pak's mother-in-law's trouble. The problem lay with ancestral spirits who felt neglected; their graves had not been visited since the previous *Chu Sok* (a harvest festival celebrated each fall). They were manifesting their displeasure by making Mr. Si's mother ill. Mrs. Pak's offerings had propitiated their anger, however, and the *mudang* assured Mrs. Pak that her mother-in-law would soon recover. I asked if this had happened. Mrs. Pak replied that her mother-in-law had eaten some rice and *kimchi* and was talking again. The *mudang*, my housekeeper informed me,

almost always achieved satisfactory results.

I wondered if our houseboy, whom I knew to be a Buddhist, also used the services of a shaman. He is an outgoing man and accustomed to Westerners' curiosity about Oriental things; I knew he wouldn't mind my asking. He replied that he felt the need to consult a *mudang* several times a year. He makes his most important visit each January to receive a prediction of events in the coming year. He assured me that the *mudang* is more or less accurate.

The most impressive thing he told me about was a *mudang's* prediction of the birth of his son 17 years ago. Already the father of two daughters, Mr. Pak greatly desired a son. In Korea sons are valued so highly that a woman is scarcely considered a mother unless she has borne at least one male child. The *mudang's* accurate prediction so pleased Mr. Pak that he patronized her regularly until she moved away. Now he consults any convenient *mudang*. Their houses are easy to find; they are often marked with a piece of red cloth hanging from a tree near the door.

Mr. Pak's description of the *kut* tallied with Mrs. Pak's except in a few details. He said the *mudang* usually wears a long red dress and waves a bamboo pole or shakes pieces of cloth in the air as she dances. He pantomimed a gesture the *mudang* makes to represent prayer, rubbing his palms together in a circular motion. The *kut* can last anywhere from 15 minutes to several days but usually takes less than an hour. Mr. Pak said he often pays a *mudang* as much as 10,000 *won* (about \$13.00) in addition to the spirit offerings.

When I asked him to describe any

other instances of help a *mudang* rendered, Mr. Pak spoke of a time when he had a run of general bad luck. He was bothered by back pain, his children were doing poorly in school and his wife was angry all the time. He knew a visit to a *mudang* was in order.

The shaman performed a *kut* and determined the root of the trouble. It lay with the *sung-ju*, the spirit that occupied a roof beam in Mr. Pak's home. The roof-beam spirits, according to Mr. Pak, are extremely important to the family fortunes and hold sway over everything that affects the life of the master of the house. In this instance, offerings of fruit, grain, fabric and a chicken appeased the *sung-ju* and almost immediately peace and harmony were restored in Mr. Pak's household.

Everything I read about shamanism implied that in modern Korea the practice has largely died out except in small rural communities and among the poorly educated. This is inaccurate—as I learned when I began teaching conversational English to five Korean college students, the sons and daughters of affluent, well-educated families.

One night during the class I introduced the topic of shamanism and invited comments. To my surprise, all of the students were familiar with the workings of the *mudang* and four of the five had witnessed or participated in a *kut* at least once. This was unexpected; all but one of the group are Christians. Park Chul Hun, a Presbyterian, told me that one of Korea's most respected writers, Kim Dong Ri, wrote a novel titled *Ul Wha* (Bird Fire) about the conflicts between shamanism and Protestantism. The book has become a modern classic in Korea.

Kim Bong Ho, son of a wealthy businessman, told me that his father regularly seeks a *mudang's* advice regarding his business concerns. Her recommendations are usually helpful and his father wouldn't dream of making an important decision without first conferring with her.

One of the most interesting aspects of shamanism in Korea is the fact that most *mudangs* are women and the gift frequently is handed down from mother to daughter. This seems odd in Korea where man is king and woman for the most part plays a secondary role. There are a few male shamans, I learned from another student, Kim Jun Kwon. Occasionally these are men suffering from some physical deformity or handicap such as a harelip, blindness or extra fingers. The *pacsu mudang*, as the male shaman is called, rarely reaches a state of ecstasy which permits him to communicate with the spirits. Generally he acts as a sort of go-between for the *mudang* and her client, negotiating terms of payment and suggesting appropriate offerings.

* * *

DESPITE (or perhaps because of) my housekeeper's refusal to take me to her *mudang*, I still wanted to consult one and witness the *kut* myself. My husband works closely with many Koreans and I hoped that one of them might be willing to arrange something. He enlisted the help of Mr. Chu, a civilian working for the U. S. Department of Defense. Although he personally doesn't go to a *mudang*, Mr. Chu explained, his wife patronizes them regularly. He would see if he could set up an appointment.

Mr. Chu's wife's *mudang* readily

agreed to come to our home and perform her ritual, an elaborate catered affair, for 160,000 *won* (about \$200.00). Thinking this a bit steep, we asked Mr. Chu to shop around and compare prices.

Finally, on a rainy day in February 1983, an appointment was set up for three o'clock in the afternoon with Mrs. Kim Po Sal. (Po Sal is a title meaning "devout Buddhist teacher and intermediary between man and the deity.")

Finding one's way around is difficult in Korea because most of the streets are unnamed, so Mr. Chu agreed to accompany us and act as interpreter. After directing my husband through Taegu's busy streets for about 15 minutes, Mr. Chu indicated he should pull over and park near a public telephone. After making a call, he returned to the car. In a few minutes a teenaged girl, the *mudang's* daughter, joined us and from the backseat began to point the way. Soon we parked on a side street and followed the girl through a maze of alleys. She stopped at a masonry arch marked by a tall bamboo stalk, one symbol for a shaman's residence, and motioned us inside. We crossed a paved courtyard, removed our shoes and stepped into the *mudang's* home.

I looked around curiously as we waited for the *mudang*. We were in a very small room with walls on the right and left covered by curtains. Opposite the door was a raised altar or shrine, also curtained, set with candles, ornaments and a backdrop painting of various deities. A framed photograph of a statue of Buddha stood on one side of the shrine.

From the left rear corner the *mudang* entered through a drawn-back curtain.

She was a tiny, smiling, one-eyed woman wearing a sweater and bloomer-like trousers gathered at the ankles. She was accompanied by two other women who sat quietly at one side. Introductions were made and the *mudang* indicated that we were to be seated on the floor. As we sat down Mr. Chu unobtrusively placed several bills (8000 won, about \$10.00) on the shrine.

The *mudang* first asked for our birth dates—both my husband and I were born in 1948—and then she said that those born in that year, a Year of the Rat, were blessed with wisdom, patience and diligence. Then she asked Mr. Chu about our problem. He explained that we were neither ill nor troubled but desired a general reading.

The *mudang* set to work, lighting the candles and a joss stick on the shrine. Then seating herself behind a low "chop" table,* she began to finger a bracelet-length string of amber beads. At the same time she started to sing in a monotonous ululating tone. From time to time the pitch varied sharply and she placed the beads on the table, swirling them over its surface. After perhaps three or four minutes of this, she whistled piercingly and began to speak.

Mr. Chu whispered to us that the whistle was from her "spirit friend," the soul of a child of three or four, and that contact had been made. The *mudang* said that my husband's father had been dead for many years. Mr. Chu translated and we confirmed this. She went on to say that he had had a severe headache at the time of his death. This

was astonishing; he had died of an aneurysm near the brain. She said that his spirit was still in pain and that we must pray for him. We agreed to do so and the *mudang* resumed her chant.

After a moment, she whistled again, then broke off and spoke rapidly to Mr. Chu. He turned to us and said the *mudang* had stated that my mother was dead, her death had been sudden, and her spirit was confused and unhappy and could not reach heaven. She also needed prayer. Again we were surprised by the *mudang*'s accuracy. My mother had committed suicide years before and the spirit of such an unfortunate person is generally supposed to be lost and miserable.

The *mudang* went on to say that my husband and I had fought once and I had wanted a divorce but had changed my mind. As this was vague and probably true of most married couples, I asked if the *mudang* had any specific predictions for our future. She chanted and rubbed the beads for a few minutes, then began to shudder violently and pound her chest. She continued to sing, clutching her chest and occasionally slapping the top of her head.

In a few minutes she began to speak and Mr. Chu translated. The *mudang* was warning me of future illness in the chest area, perhaps involving the heart, and she predicted I would be troubled by headaches. Also she believed we would be returning to the United States very soon. I do suffer from headaches but my heart is perfectly sound—although my family has a history of heart disease. Our stay in Korea was scheduled to end in July 1984—relatively, if not very, soon.

I urged Mr. Chu to have the *mudang*

*A "chop" table is an American colloquialism for the Korean dining table. Either round or rectangular, it is very low (12 to 15 inches high) because Koreans customarily sit on the floor.

tell us more. Once again she started to sing and handle the beads but almost immediately stopped and muttered something. Mr. Chu translated that the *mudang's* spirit friend had ceased communication. Furthermore, she was due at a meeting, a sort of full-dress convention of *mudangs* from all over the area, where they would chant and pray together until the small hours of the morning.

We rose, exchanged bows and thanks and left. If I was a little disappointed at the general informality and lack of pomp, compared to shamanistic activities I had read about, I was impressed with the *mudang's* accuracy

in most of her statements. It is clear that the *mudang* provides the services of medium, priest, astrologer and family counselor. It's easy to understand why these women continue to play an important role in Korea today.

During the remainder of my stay in this country, I hope to learn more about shamanism. It's evident that this ancient mystical religion, which has been outlawed by the government from time to time and which has no clergy, no formal creed and no scripture, is still an active force. Practiced by both ignorant and educated people, whether Christian or Buddhist, shamanism is alive and well in Korea.



THE REAL CASK OF AMONTILLADO

By Richard L. Senate

"THE CASK of Amontillado" by Edgar Allan Poe is a horror tale of the first magnitude. It ends with the terror-stricken victim walled up alive. Few persons know that this story was not totally a figment of Poe's imagination. It was based on an actual incident.

Edgar Allan Poe was a private in the army in 1827 stationed at Fort Independence outside Boston Harbor. It was here he heard rumors of a horrible crime. Ten years before, in 1817, a Lt. Robert Massie and a Captain Green had fought a duel. Green, the base bully, was a skilled swordsman who had lured other soldiers into duels and sent them to early graves. Green accused Massie of cheating at cards and in the duel the lieutenant fell before Green's murderous blade.

Massie had been well loved by his fellow officers and at his death they banded together to punish Green. He was plied with wine and lured into one of the fort's many dungeons. There he was chained in a small cell and walled up alive to die a horrible death.

When officers at the fort learned that Private Poe was interested in the tale, the fort commander called the author into his office and ordered him not to retell the story. Poe of course did write the story but he set it in Italy.

In 1908 when old Fort Independence was undergoing repair, some walls were taken down. In a small windowless chamber, workmen found a chained skeleton with shreds of an officer's uniform clinging to its bones.

— 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.

FUTURE TRAGEDY

By Ruth W. Paton

FROM TIME to time I have had prophetic dreams or nightmares. Some dreams concerned major news events while others involved the fate of friends.

As the frequency of such dreams increased during the late 1960's, I grew ever more troubled by the question of whether I should tell the people I was dreaming about or whether I should keep silent even in the face of impending tragedy.

I sought counsel from my minister, the Rev. Neil Frank Hax of Unity Church in Ingleside, Calif. He gave me some sound advice on how to judge whom to tell and when to keep such information to myself. His last words to me were, "If you ever dream about me, tell me, no matter what!"

Such a dream occurred within the month!

In that nightmare I was riding in the back of his station wagon yet not really with him. Reverend Hax was driving

himself and his out-of-town visitor to San Diego. They had started the trip south after midnight, in order to arrive in that city for early breakfast. The car radio sounded an alert about unsafe conditions on the San Diego freeway, where we were headed. Hax did not seem to hear the alert or my entreaties, "Please stop! Turn back!"

Soon his station wagon was involved in a terrible multiple accident. The minister lay critically injured; his friend was dead and the wagon was totally destroyed. I was standing aside watch-



Ruth W. Paton

ing all this. I glanced at the time—it was 3:30 A.M.

I awoke in a cold sweat. I peered at my bedside clock which read 3:15. I sat bolt upright when I remembered that Hax and his friend were making a trip to San Diego and planned to be in that city for early breakfast. That meant they were leaving now or had already gone!

With shaking hands I picked up the phone and dialed my minister's number. The phone rang and rang. Just as I was about to hang up, Hax's familiar voice answered. All I managed to gasp was, "I just had a dream about you. Please don't leave until after 3:30." He answered, "All right, I won't. Thank you." He never even asked me for the details of my dream.

Three days later, after his return from the trip, Hax called and asked, "Did you see us in an accident?" He told me about the aftermath of a multiple accident they had passed on the south San Diego freeway, from which ambulances and fire trucks were just beginning to pull away.

It was the exact location I had seen the accident in my dream. Would my minister and his friend have been in that crash at 3:30 A.M. if I had not called?—*Orlando, Fla.*

CHRISTMAS PREMONITION

By Sally Ann Morris

I AWOKE suddenly and found myself sitting up in bed. My heart was racing and I could feel a kind of pulling sensation in the back of my neck. I looked over to the other side of the bed and realized my husband Stan had already left for work. The luminous hands on the clock said 2:30 A.M. It was the early hours of Christmas Eve 1982.

My brain began to focus on all the final preparations I had to make for Christmas Day. I had better get some rest. I realized that I had slept for about two hours and with so much work left to do, rest was essential.

I lay back, my head resting on the edge of the pillow. I could still feel the pulling sensation in my neck. Suddenly without warning my body flipped over to the right side. Strange, I thought; I rarely sleep on that side. I could hear the grandfather clock ticking away in the living room. It sounded the hour of 3:00 A.M.

I started to feel that pulling in the back of my neck again. I had an intense feeling that something was going to happen.

I jumped up and switched on the ceiling light. The room was still. I decided to make a thorough house check. I found nothing amiss. When I was finished, I stood in the hall looking for a minute out the back door. Something bad was going to happen—but what? I tried harder to concentrate. Was it a robbery or a fire? I decided I'd better get back into bed and try to get some rest. It was already after four.

I climbed back into bed into my usual position with my back to the rear of the house. I had just settled myself when without warning my body flipped over to face the back of the house. This was really getting to me now. I was trembling all over and my mind was whirling.

Unable to sleep, I decided to go outside to check. I found the big flashlight and donned my robe and slippers. I would start with the back of the house because that was where all this energy was focused.

I walked to the far corner of our property where the shed stood. It was locked. I walked all along the wall where the green vinyl back fence stood and I looked over into the neighbor's yard which connects with ours. Again the terrible feeling swept over me. I began to shiver.

This was not the first time I had had a premonition. Experience had taught me to take such things seriously. This one was not as clear as some of the others, but it would not let me be.

Once inside, I lay down in bed and tried again to sleep. But before I knew it, my body flipped over to face the back of the house. I had an impression of fire. This was insane!

I don't know how long I lay there. The grandfather's clock now chimed the hour of six. How would I be able to function tomorrow? I kept thinking of the thing that was going to happen. Whatever it was, it had to do with the back of the house; of this I was certain.

I tried to relax but instead I jumped up and out of bed and grabbed the flashlight. I went through the entire routine again. It was lighter out now and I still was the only one out here at dawn on the day before Christmas. The pulling sensation in the back of my neck wouldn't stop. What was it trying to tell me?

At seven o'clock, as I lay in bed facing the back of the house, I finally dozed off. At 7:55 the phone rang. It was my husband Stan.

"Aren't you up yet fixing the turkey and making the Polish babkas?" he asked.

"Well, I just got to sleep at seven," I said. I told him the story of the night's events.

"So did anything happen?"

"Well, no, but I still have this awful feeling and you know that this has happened to me before."

"Yes, but I think you're overtired and anyway, look how much sleep you lost and nothing happened."

He was right, of course. I forced my tired body up to make ready for the day's events. Moments later the phone rang again.

My son Brian answered. The caller was a friend whose father is a captain of the local fire department.

Brian's friend said there was a fire on Willow Avenue, which is the street directly in back of us. Now I could hear the fire trucks, the ambulance and the sirens. I looked through the window in the back door and could see the black cloud of smoke rising up from the house directly behind us. As soon as the firemen got there, they began breaking windows. I stood there staring in disbelief.

Later I learned that my neighbor died in the fire, although her sons managed to escape the flames.

When the firemen came over later to ask me what I knew about the fire, I realized I couldn't tell them about my frightening premonition. All I could do was feel sorry that such a terrible tragedy had happened.—*North Arlington, N.J.*

ANXIETY

By Louise M. Turmenne

AT 1:00 A.M. on June 26, 1980, I awoke from a deep sleep. An overwhelming anxiety gripped me. I got out of bed and paced the darkened living room floor for what seemed an eternity.



Louise Turmenne and her father

I had no idea why I was so alarmed. I kept looking out the windows wondering if there was a prowler out there. There wasn't. But the tension continued to mount and I started weeping. Then as suddenly as the anxiety had come, it was gone. I was calm once more. Perplexed, I returned to bed at 3:00 A.M. and soon fell asleep.

The next morning my mother Rita Benedix came over to tell me that she had taken my father Alfred to the hospital the night before. He had had a heart attack in the middle of the night.

I asked her what time this happened.

She said my father had begun experiencing pressure in his chest at one o'clock and was having some difficulty breathing. His condition deteriorated steadily until he could no longer bear the pain. Mother rushed him to the hospital at that point. It was then 3:00 A.M.

My father had a triple bypass operation and quickly recovered.—*Winter Park, Fla.*

MUSIC THROUGH SPACE

By Marjorie A. King

DECEMBER 7, 1974, was a chill, gray Saturday. That morning I was

in my gloomy basement doing laundry when suddenly a strain of music came into my head, so intense and sweet that it seemed as if a live orchestra were playing. I looked up at the rows of exposed pipes, wondering vaguely if they might somehow be conducting the sound.

I recognized the haunting melody as a well-known classical piece, with the dominant instrument a violin, but I could not precisely identify the work or the composer. The music played inside my mind all the rest of the day and I promised myself that I would search out its identity someday soon. But over the busy holiday weeks that followed I forgot all about the matter.

Our older son Richard arrived home for Christmas, on holiday leave from the army. From the shape of the gaily-wrapped package I had already guessed what he was giving me. But a peculiar feeling went up my spine as I tore off the paper and ribbon and opened the record album. There on top lay the first of three violin concertos: Mendelssohn's Concerto in E Minor.

"Do you like it, Mom?" he asked. "I was pretty sure you didn't have any of these . . ." His grin wavered from happiness to uncertainty.

I assured him that I was delighted—but my facial expression had obviously betrayed the astonishment I felt. I knew with certainty that this was the very melody I had "heard" so clearly three weeks earlier.

Everyone looked at me oddly as I tried to explain the circumstance. We quickly established that Richard had purchased the album in a mall in Washington, D.C., on that very same Saturday forenoon.—*Janesville, Wis.*

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.

LOVE IS FOREVER

By Elinor B. Douyon

ONE EVENING in 1963, my last year in my native New York, I went to buy a newspaper. While waiting for the newsstand attendant, I noticed a shiny object on the ground. When I picked it up, I saw that it was a beautiful St. Joseph's medal. Although I am not a Catholic, the medal seemed to exude an aura of tranquility and love, which prompted me to put it in my purse where it remained for some time.

In 1964 and early 1965 I spent some time in Syracuse, N.Y., with my family and friends. Johnny Solomon, a dear friend for many years, lived there. Johnny and I had almost married in 1944 but circumstances had intervened and that hadn't happened. Nonetheless our love prevailed over the years—not a youthful, passionate love but one more enduring, which lives on still. We saw each other often and I never imagined the world without him in it.

Early one snowy February morning my sister Barbara Krupa called to tell

me she had just read of Johnny's sudden death of a heart attack the previous evening. Her voice sounded almost disembodied as I listened speechless with shock and disbelief.

The three days of his wake were almost unbearable. Before his casket was closed, I wanted to put something of mine in his hand. I took out the medal, gently laid it in the coffin and kissed him for the last time.



Elinor B. Douyon

Later that day I kept a doctor's appointment in an unfamiliar part of the city. As I stood on a corner waiting for a bus, once again I glimpsed a shiny object at my feet. There, half-covered with dingy snow, was an exact duplicate of the St. Joseph's medal I had placed in Johnny's dead hand only three hours earlier.

Since that day I have not doubted that our loved ones never really leave us. I know Johnny was trying to tell me that he would always be with me.—*Reno, Nev.*

THE MAN IN THE PICTURE

By Barbara Collins

THE HOUSE where I was born was nearly 200 years old. It was built by my great-grandfather William Scott who arrived in the Red River Valley with the pioneers who settled Selkirk, Manitoba. At that time there was always the danger of an Indian attack, so Great-Grandfather Scott built a trapdoor in the front hallway; it led down into a tunnel which ran underground for several hundred feet and emerged at the bank of the Red River. Here, hidden in the foliage, canoes were kept, in case my ancestors had to flee for their lives.

We also had closets with false backs which, when slid open, revealed long, narrow passageways that ran the length of the house. We called these passageways hidey-holes.

Eleanor Scott, my mother, had an absolute terror of spiders and as a result she had never fully explored these areas, which were infested with various multi-legged horrors.

My grandparents William and Josephine Scott had been dead for several years when my mother and father

Clifford were married. My father had no pictures of his parents, so my mother had never seen them.

One night in late 1952, when I was only a few weeks old, I started crying and wouldn't settle down. Mom took me into her bed and cuddled me beside her. Quite content with this loving attention, I soon went to sleep. Mom fell asleep shortly afterward.

Sometime later that night she came awake suddenly. She never knew what it was that woke her but immediately she felt a presence in the room. The bedroom was dark, with just a shaft of moonlight coming through the window. Just out of the beam of light she could make out the shape of a man standing near the bed.

She tried desperately to wake Dad but it was almost as if he were in a coma. She couldn't rouse him.

Gradually the figure moved nearer to the bed and stood directly in the moonlight. Then she saw his face clearly. He reached down and patted her hand. "Please don't be afraid," he said. "I just wanted to see my granddaughter." With that he bent down and kissed me, then vanished into thin air.

Mom immediately sat up and started screaming. Dad woke up right away and when Mom was calm enough to speak coherently, she told him what she had seen. When she described the man to him, he turned deathly pale but would say only that she had been dreaming and should go back to sleep.

The next morning she told the housekeeper, Mary Marcus, about her encounter. When she was finished, Mary said, "Do you know that you've just described your husband's father perfectly?"

Several years later, in 1957 or 1958, Dad bought Mom a vacuum cleaner from a door-to-door salesman. The salesman claimed that this vacuum could clean anything, so Mom decided to put it to the test. This would be the perfect time to explore the hidey-holes. The vacuum could take care of any spiders lurking there.

She was about halfway along the first passageway when she came upon a stack of old cartons and boxes. From the amount of dust and grime on them, she knew that they hadn't been disturbed in years. Dad came in to help her move the find into the bedroom, where the light was better.

Inside, they found some old clothing, papers and photographs. Some of the photos were at least 50 years old, as one could tell from the style of clothes worn in them. Suddenly Mom gasped in astonishment. In one of the pictures was the man she had seen in the bedroom five years earlier!

"Who's this man?" she asked Dad.

"Why, that's my father when he was a young man," Dad replied.

"Well, that's the man who was in our bedroom."

"That's impossible," Dad declared.

"He died over 20 years ago."—*McLeod Lake, B.C., Canada.*

JEALOUS GHOST DOG

By Elizabeth Dennis

IN FEBRUARY 1984 my 12-year-old *Elkhound* died of lung cancer. Pup was my faithful companion and my best friend. She went everywhere with me and slept in my bedroom at night. She was also very jealous of any other dog that came near me.

In April I brought home a four-



Elizabeth Dennis

month-old *collie* puppy named Molly. Everything was all right during the day. But when I brought the puppy into my room that night, her hair stood on end, her eyes bulged out and she ran out of the room squealing.

That night I dreamed that Pup was guarding my room and that she had no intention of letting another dog take over her bedroom.

To this day Pup won't let the other dog in the room. The little puppy just stands at the door and peeks in, then barks and runs down the hall.

I guess I'll have to talk to Pup and hope she makes friends with my new pet.—*Highland, N.Y.*

PHANTOM PORTER

By Miriam M. Page

IN 1948 MY sister Mildred Smith and I took a train from San Francisco to Denver. In the wee hours of the morning the train pulled out of Ogden, Utah. As I sat by the window looking out into the darkness, I dozed off. But then Mildred's voice woke me. I could hear her talking with someone.

When I opened my eyes, I noticed



Miriam M. Page

that she was speaking with the porter. He was a tall, lanky, dark man whose white jacket and porter's cap gleamed in the semidarkness. Standing directly behind him was another porter, a dwarflike man who was a shade lighter in color. His nose, on such a small face, was almost grotesque. He was looking up at the tall man as if he wanted to pass. He had such a scowl on his angry little face that I felt a little alarmed.

I asked the tall man, "Who's your friend?"

He laughed and said to Mildred, "She must be asleep." Mildred laughingly remarked, "She always talks in her sleep." So, turning once more to the window, I went back to sleep.

The following morning, after our long, tiring trip, we arrived in Denver. Our oldest sister Minnie had prepared a lovely breakfast for us. After we finished eating, I happened to glance out the kitchen window and saw a little girl playing in the yard. I ran to the window for a better look and I was startled.

"Minnie, whose child is that?" I asked.

"Mrs. Neal's," she said. "She lives next door. Why?"

"There was a porter on the train that looked exactly like that child, even the coloring and the nose. Does her father work for the railroad?"

"No, Babe," Minnie said, "her father is dead. He was a porter on the railroad and they found him dead on the train."—*Denver, Colo.*

BRIDGING THE GULF

By Arlouine J. Davis

MY HUSBAND Richard had been sick for a long time and I was used to his heavy, labored breathing. On the night of November 18, 1982, I woke up hearing it.

I stared at the dark ceiling and listened for a moment. "Dick, is that you?" I asked.

"Yes," he replied very clearly.

"Where are you?" I asked, thinking he must be in the next room.

"I don't know," he said. "I can't see where I am." I never gave it another thought because it was still night and he would find his way back into the room. I rolled over and went back to sleep.

The next morning, while drinking my breakfast coffee, I suddenly realized I had not been dreaming. We had had a very real conversation.

A great gulf had been bridged for at least three minutes. It did not matter that he could not see where he was. It only mattered that he had tried to reach me. He had been dead for well over 10 months.—*El Paso, Tex.*



BALL LIGHTNING STRIKES . . .

By Michael T. Shoemaker

NOW THAT physicists take ball lightning seriously, Fortean may feel gratified—but their work is not done. They should be constantly reminding Establishment scientists that in the search for an acceptable explanation, the most peculiar incidents are likely to be conveniently—and unfortunately—ignored.

One forgotten case which exhibits extremely strange effects was reported by *The Portsmouth Journal of Literature and Politics*, a New Hampshire newspaper, on June 2, 1855. The event had occurred a few weeks earlier on "Great Chebraque Island"—probably a misspelling of Chebeague Island near Portland, Maine.

According to the news account: "A neighbor perceived a ball of fire apparently a foot in diameter, with a trail 30 yards long, descending upon the chimney of Captain Upton's house, and immediately after a volume of smoke began to ascend as if the house was on fire." The neighbor ran to the house and found its interior devastated "but not on fire."

While eating supper, each of the six persons in the family had been thrown from his chair and badly bruised. Old

Mrs. Upton (presumably the grandmother) was knocked unconscious and sustained a cut to the bone on her arm. The lack of description of the others' condition suggests that they too were rendered insensible.

All of the crockery and most of the windows in the house were shattered and five doors were demolished. The furniture had been tossed around and old Mrs. Upton's chair had broken into 28 pieces. The account of the destruction goes on: "The sills of the house were cut off, a part of the underpinning removed, the foundation of the chimney blown out, and the cellar wall cut square through from top to bottom in several places." A stone jar "was severed horizontally." The top half was gone but the bottom half *had not moved*.

Most incredible of all, part of an intact window had been "cut out as if by the point of a diamond, just the size of a brick—two inches by eight—showing that a brick had been projected through it 'quick as lightning.'"

This case has so many bizarre features—especially the fireless smoke—that we may well ask whether ball lightning has paranormal aspects.

A Night in Limbo

A strange and evil presence haunted the hotel—but that was the *least* of the problems.

By Gloria Spencer

A BLAST of cold arctic wind greeted us that day in January 1948 as we stepped off the jet plane that had flown us from New York to Mexico City. My friend Geraldine Daley asked grimly, "Are you sure this is sunny Mexico?"

I told her to cheer up. This was unusual weather for Mexico and was sure to clear up soon. We planned to spend three days in Mexico City, then fly on to Acapulco.

By the time we cleared immigration and customs, it was dark and we were exhausted. As we got into a waiting taxi, our Mexican driver asked, "Where to, *Senoritas*?"

I directed him to take us to some nice centrally-located apartment hotel. He nodded and we were off—on what was going to be the strangest experience of our lives.

Some minutes later our taxi screeched to a halt in front of a modern-looking hotel complete with black-and-white canopy and doorman. I asked the driver to wait as I dashed into the lobby and up to the desk.

"Do you have a two-bedroom apartment available for three days?"

The desk clerk smiled. "But of

course, *Senorita*," he replied. "We have been expecting you."

Expecting me? He must be mistaken, I thought. But I didn't argue with him—I motioned to Geraldine to pay the driver and with the bellboy's help we and our luggage boarded the elevator, which took us swiftly and silently to the seventh floor, to a tastefully-arranged apartment with a fireplace and logs ready to be lighted and a fully-stocked bar in the corner of the living room.

"Very nice, just lovely," Geraldine and I said in practically the same breath. "But, my God," I added, "it's cold in here." I asked the bellboy to light the fire.

After he left, Geraldine and I looked at each other. Both of us suddenly felt depressed. What had gone wrong?

Geraldine slumped into an easy chair before the now roaring fire.

"Well, where is all the Mexican warmth and gaiety you promised me?" she asked irritably. "And where are all the other people?"

"People?" I said. "What people are you talking about?"

"The other guests. The lobby was deserted except for the man behind the desk and the bellboy."

"Frankly, Geraldine, I was too busy getting us registered to notice. We were lucky to find a vacancy so quickly." I asked if she wanted to unpack and shower before going out to dinner.

"God, no," she said. "I'm much too tired and cold. I'm also hungry." So we ordered sandwiches and hot coffee sent to our room.

As we waited, I wondered if I had been wrong to insist we come to Mexico on our vacation, while all the time Geraldine had really wanted to go to the island of Aruba. The carefree mood we had been in when we left New York had disappeared completely.

After eating we decided to retire for the night. The hotel had provided each bedroom with two soft but not very warm blankets. I tossed and turned in the cold until I finally lapsed into fitful sleep. Nebulous forms seemed to be hovering over me.

I awoke to hear my name being called. It was called four or five times, distinctly. The voice sounded as if it were coming from far away. I sat up in bed and called to Geraldine, "What do you want?"

After repeating the question several times and getting no answer, I reluctantly got up, went down the hall to Geraldine's room and angrily demanded to know what she wanted.

"I wasn't calling you," she whispered, "but someone is. Please see who it is." She looked frightened.

"Damn!" I exclaimed as I ran out of her room and through the long dark living room.

No one was there—not at the door, not in the hallway. I reentered the apartment, bolting the door after me.

I had the uncanny feeling that hostile

eyes were watching me and I dreaded going back through the living room. But I had to reach the warmth of my bed, so I raced back as if the devil were at my heels.

Trembling like a leaf, I climbed into bed and forced myself not to pull the covers over my head. Sheer exhaustion took over and I slipped back into sleep.

I have no idea how long I slept, but suddenly something aroused me and again I sat up in bed. There at the foot hovered a cloud which emanated intense cold and malevolence. I felt sheer terror.

Suddenly the cloud floated out my door and down the hall toward Geraldine's room.

Her scream freed me from my paralysis and I sprinted toward her room dragging my robe behind me. I grabbed her hand and together we dashed through the apartment to the elevator.

The same clerk was in the lobby. We jabbered incoherently for a few minutes trying to explain what was happening in our apartment.

"I am so sorry, *Senoritas*," he said smoothly. "Your belongings will be brought down to you and you may change in the ladies' room if you wish. I gather you will not be staying on in our lovely hotel. It really is a shame. No one ever stays more than just one night with us." As he spoke these last words, he sighed.

"Because of your inconvenience, *Senoritas*, there will be no bill," he went on. His words were courteous but his eyes were icy. "I can get you into another hotel for your remaining days or I can obtain reservations for your flight to Acapulco first thing this morning."

We accepted his second offer.

Geraldine and I had a lovely time in Acapulco, but the events in that Mexico City hotel cast a shadow over our stay.

On our return to Mexico City, on our last day in Mexico, Geraldine had a lot of last-minute shopping to do. I excused myself, telling her I would meet her at the Ritz Hotel for lunch at two o'clock.

I wanted to see that apartment again, this time in broad daylight, and look for some answers. I hopped into a taxi and told the driver to take me to the hotel. I couldn't remember its name but I well recalled where it was and what it looked like. I told the driver to go to Insurgentes Boulevard. The hotel was on Insurgentes.

Soon I recognized the huge FANTA sign which had been directly opposite our hotel. I told the driver to stop.

To my utter bafflement there was no

hotel—only an empty lot which looked as if it had not been used in years.

"Where is the hotel that was here 10 days ago?" I asked.

The driver looked at me with an expression that clearly conveyed what he was thinking: I was just another crazy gringa. "Senorita, I have been driving a taxicab for the last 20 years here in Mexico City," he said. "There has never been an apartment hotel such as you describe in this area on Insurgentes Boulevard."

Suddenly I found myself shivering in the hot morning sun as a chilly wind enveloped my body and heart and I heard once again that far-distant voice call through the icy corridors of my memory.

I turned and stumbled back to the safety of the waiting taxi.



A FEARSOME, SOMETIMES FATAL DISEASE

UPI science writer Lidia Wasowicz, in May 1984, described the work of a Stanford University researcher who is studying a disease described in the Middle Ages as "fearsome, sometimes fatal," known then and now as love sickness.

Mary Wack, assistant professor of English specializing in medieval history, has applied to the National Institutes of Health for a grant to carry out a scholarly analysis of "this common and serious mental health problem."

In studying medieval literature and medical writings, Wack found that "in the Middle Ages the medical community gave serious thought to a disease then rampant among the aristocracy: love." Her definition for love sickness is "an obsessive fixation on another person." She cites John Hinckley's obsession

with actress Jodie Foster which would be understandable in medieval terms and would be treated like a disease.

In early medieval times, only men suffered from love sickness but eventually women learned to suffer from the malady. "Then it was considered hysteria," Wack said. During this period, it afflicted only the upper classes because those below were too busy surviving. By the Renaissance, however, the ailment of the heart appeared in rural areas and among the middle class.

The cure for men, according to Wack, was to get married—or sleep frequently with beautiful women and switch partners as often as possible. Women were advised to find distraction in games, food and music and to take frequent baths.

GHOSTS OF CHRISTMAS PAST

Lying in my hospital bed, I moved back and forth in time, from a 20th-Century present to a 19th-Century yesterday.

By Phyllis E. Cusick

IN DECEMBER 1979 I suffered a heart attack and was admitted to the intensive care unit of Bellaire Hospital in Bellaire, Ohio. When I was finally alone in the room I saw the usual care unit, complete with camera and monitor silently clicking away, revealing my vital heart signs etched in a ghostly shade of iridescent green. I soon fell asleep.

The next thing I heard was an urgent voice calling my name. "Phyllis! Phyllis!" it said. "Wake up—I must tell you something!"

Reluctantly I opened my eyes. A woman wearing an old-fashioned bonnet tied beneath her chin with a broad ribbon stood by my bed. She was dressed in late-19th-Century clothing. She had black hair and large luminous eyes. Sure I was hallucinating, I closed my eyes.

"Phyllis, open your eyes," her voice commanded. It seemed to be "speaking" in my mind. When again I looked, I saw the woman with her hands outstretched as if to indicate she wanted me to go with her. But I didn't want

to go anywhere but to sleep, so I shut my eyes once more and the woman's voice trailed away in the distance.

The next day was filled with the usual intensive care procedure which left me with little time to sleep. I felt no particular pain, just a great lassitude which allowed me to watch the activity in the room but kept me from any desire to participate.

I noticed that my room was fairly large, painted a neutral beige. At one side there was a fully-draped wall. I assumed there was a window somewhere underneath all the colorful folds. The wall immediately in front of me held the camera that reported my every movement at the nurses' station. The monitor was positioned behind my bed. Except for two chairs the room was empty of furniture.

But late in the afternoon the room's dimensions began to change subtly. The window draperies were opened a few inches allowing the dying sun's rays to penetrate the gloom but as the rays slowly diminished it seemed they

absorbed and carried with them a portion of my room.

Irritated at what I took to be an optical illusion, I turned my head and peered out into the hallway. To my surprise the walls there were filled completely with Christmas cards of all types. I noticed a plain brown-paneled door in an offset in the hall and it too was decorated in the holiday theme. I could barely make out all of the beautiful things there; however, it was a "Christmas Hall" for very sick patients.

"How nice," I thought dreamily. "How much work it must have taken to cover every inch of the walls and the door too."

The door was odd-looking with its old-fashioned paneling painted dark brown, so out of place in the modern architecture of the patient rooms. And then I fell asleep.

When I awoke, the room was fairly dark, illuminated by reflected light, a feeble, flickering thing of no great power, coming from the outside hallway. Then I noticed the unusual quietness of the rooms and halls. I suddenly heard the faraway voices of many women as they clattered pans and chopped—these were kitchen sounds! Dear God, where was I? What was happening to me?

I pulled myself up in bed and studied my surroundings. My room was small and painted a dark poisonous-looking shiny green. No cameras and monitors existed. A table with a washbowl and pitcher stood in one corner and an old-fashioned oil lamp on a small chest stood in the other corner. Had I been changed to this old-fashioned room while I was asleep? Or was I hallucinating?

At that moment I saw a small brown-haired woman dressed in the late-1800's clothes worn by the bonneted woman who had visited me yesterday. She was standing beside my bed and looking at me reproachfully.

"Phyllis," she said, "you've been sitting up. You know you should not do that."

"Where am I?" I asked. "What have you done to me? What is this all about?"

"Now, now, dear, try to be calm. You have been very ill—such a pity too during the Christmas season," she said. "But the doctor thinks you should stay here at the hospital for a bit."

"This is a hospital?"

"Of course, Phyllis, and I am your nurse. But come, come, lie down."

Docilely I lay back in the bed while she bustled around fixing my covers. I gathered courage and asked her where the brown door across the hall led. She mumbled something about how "that door leads all over the place," then gave me a final pat and left. I kept thinking about the door across the hall until at last I dozed off.

When I awoke, I found evening had approached and I was back in today's world. My liquid dinner was served by a definitely 1979 nurse and my room was back to normal—or what I felt was normal. When I was given more pills to take, I recognized them as the ones I took at home for my heart condition. I was not getting any medication that would cause me to hallucinate, evidently. I tried to think of some normal explanation for my experiences, but none occurred to me. I seemed to be between two worlds or planes. In fact, the Victorian part seemed more "real" to

me than the 1979 period.

Deep evening approached and shadows formed in the highly sanitary and well-equipped intensive care room. I peeked over my shoulder and checked my heartbeats on the monitor. Everything seemed fine and the jerky green lines appeared almost friendly in their assurance that I really was still alive. I lay back again and was almost immediately asleep.

I awoke with a start. I was back in the Victorian room and it seemed to be quite late. The lamp on the old table spread its flickering light over the floor and cast strange shadows on the walls and ceiling. As I lay there drowsy and relaxed, I heard a group of people laughing and talking on the other side of the old dark door across from my room. I watched the door open and a number of girls and women wearing heavy jackets, woolen caps and long skirts came through, heading for the kitchen area. Again and again the door opened and shut and female figures darted past my door to the right. I had the impression of a Christmas party.

Again I became aware of the Christmas decorations in the hallway. But now they were old-fashioned and utterly charming, much different from our modern decor. There were golden stars and silver stars of all sizes, plain white paper cutouts in beautiful designs, loops of interlocking paper rings in various colors and angels with stiff white robes and paper cutout printed faces—so many things that I could not take them all in. The hallway was a beautiful Christmas mosaic. It brought back to me the many old-fashioned Christmases I had spent with my father's family and I felt the special flow of the

coming event even though the hallway's decoration prediction of Christmas had probably been fulfilled almost a century before.

I glanced back at my room and observed that Christmas had stopped at the door. No joyful expectations of the Christmas day to come were here—only an intense desire to live.

At last I slept again, rousing occasionally as the party down the hall became noisier, but I quickly slipped back into sleep. I found the sounds of people celebrating a Christmas-to-come comforting even though I knew this Christmas probably had come and gone long, long ago. Or was this scene the reality of my present life? Was I living in the past or in the future? How does one tell?

I glanced at the decorated old door. It was slowly opening once more and my lady of the first night was walking silently across the hall and into my room, where she smiled and stretched out her hands to me. This time I smiled back and started to take her hands. But then I stopped suddenly. No, I thought, I cannot go with her. I have too many obligations to fulfill.

The lady must have read my thoughts because she slowly faded, leaving me alone in a 1979 intensive care unit. I was in the present. And at that moment a bevy of nurses entered my room and started to move my bed.

"Where are you taking me at this time of the night?" I asked.

"We need your room and you're going to the regular care section," one of the nurses said. "You don't have to stay in intensive care any longer."

I looked carefully at the hall when I was wheeled out of the room but I could

not see the door that had been so gaily covered with Christmas decorations. The walls were painted hospital beige in the corner where the brown door had been. My strange experience, it seemed, was over.

I am convinced now, as I was then, that it was an actual happening, not a hallucination. Somehow, I believe, I entered a "time tear" which projected me back and forth between a long-gone yesterday and the present.



TREASURE FROM THE DEEP

IN JULY 1984, Barry Clifford, a deep-sea treasure hunter, claimed to have found the wreck of an 18th-Century pirate ship which may be loaded with \$400 million in ivory, gold and jewels. He is certain it is the *Whidah*, captained by the notorious Black Sam Bellamy, which sank in a storm off Cape Cod in 1717.

Seeking permission to salvage the wreck, Clifford told Massachusetts' Board of Underwater Archaeological Resources that the wreck lies beneath the sandy bottom of the Atlantic about three miles off Wellfleet on the western shore of the Cape. Clifford and the Board have not divulged the exact location, of course, and have taken steps to keep other treasure-seekers away. Board members admitted to being "very excited" by the find but no one is ready to verify it.

To add weight to his claim, Clifford presented two three-inch cannonballs and an X ray of a three-foot-long pirate sword with a coin three centimeters wide—the exact dimension of a gold doubloon—in its tip.

"I almost fell over backward when I saw the sword," said Clifford, an underwater excavator. "The sword is a treasure. It represents the way the pirates lived."

Board officials said a final determination of the ship's authenticity would have to await more convincing evidence but at least one member, Robert Cahill,

said he believes Clifford has found Bellamy's ship. Board Chairman Joseph Sinnott said, "We don't have the title board from the back of the ship [reading] *Whidah* but we are very excited."

Clifford told United Press International that Boston Public Library records show that after a 1717 trial which led to the hanging of six pirates, a man named Cyprian Southack tried to find the *Whidah*.

"The wreck is exactly where Southack said it was," he said. "I feel without question that we have found the *Whidah*."

In addition to the sword with the coin in it, Clifford claims to have recovered four pre-1715 coins of different currencies. This suggests they came from a pirate ship because a cargo ship would have contained all the same currency.

The National Geographic Society and the Smithsonian Institution have expressed interest in analyzing the artifacts, according to Clifford, but he is not planning any further excavation for at least two years. Once the salvage operation starts, it could take a decade of work to recover the ship and its treasure.

Skeptics point out that the artifacts Clifford produced may have come from one of hundreds of other shipwrecks in the area. Between 1717 and the 1800's, as many as 200 ships came to grief along the treacherous Cape Cod coast.

Getting Hooked on Dowsing

A skeptic who came to scoff but learned to
dowse confronts the age-old mystery of "water-witching."

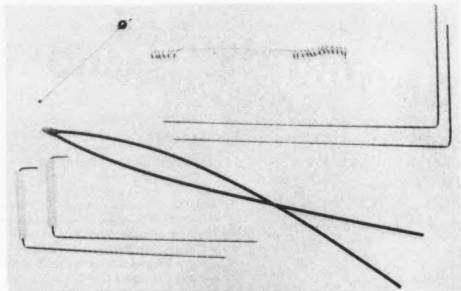
By Fran Adams

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*LAST FALL, carrying a sparsely
packed knapsack and all manner of
misconceptions about dowsing, Mother
Earth News staffer Fran Adams trekked
off to the lovely Green Mountains of
upstate Vermont to visit the Dowsing
Center of America to seek out the truth
behind the legendary forked willow*

At convention of American Society of Dowsters novices are taught the technique
by the use of the "Y-rod," fashioned in the form of the traditional branched fork.
Author learned that it's easy to dowse but not easy to explain how it works.





Dowsers use a variety of tools in their work, including (clockwise from lower left) L-rods with handles, Y-rods, pendulums, bobbers and ordinary L-rods. Some successful dowsers, however, use instruments as simple as coat hangers or nails.

branch. She made two startling discoveries: [1] that modern-day dowsers think there's a whole lot more to their art than just snooping out water, and [2] that—son of a gun!—as far as she could tell, it really and truly . . . well, read Fran's report to see for yourself what happened.

In mid-September, equipped with what I considered enough skepticism to ward off any potentially mind-boggling phenomena, I headed off to Danville, Vt., to attend the 23rd Annual Convention and the school of The American Society of Dowsers, Inc. Since I'd read in the brochure that the implausible-sounding theme for this year's week-long event was "Dowsing: Steps in Higher Consciousness," I figured I was in for little more than a few pleasant days of

enjoying the fall colors and watching a bunch of spacey old codgers in overalls wander about in search of the Zen of water.

This mind-set (or more accurately, *ignorance*) left me totally unprepared for what I actually observed and absorbed during my brief but intensely thought-provoking sojourn in New England. For, as it turned out, I soon found myself far too busy trying to learn how to dowse (and then attempting to figure out what the heck it was that I'd just learned how to do) even to remember to enjoy the autumn landscape . . . until I was flying over it on my way home.

Now I realize that this may sound a bit confusing and—let's face it—*hokey* to you unless, of course, you're already a dowser. I mean, first I claim that I'm

an avowed skeptic, and then I claim that I learned to dowse? What's going on here . . . where did all that good, honest disbelief go? Well, the only thing I can tell you is that—when I found myself in the company of some of this country's (and Canada's) finest and most respected practitioners of the art—my reservations, like the fall flora, just didn't seem as important as what these folks had to teach me.

The first thing I learned was that dowsers aren't the aloof, over-all-clad social dropouts I'd imagined them to be. (In fact, the only overalls I saw all week were the ones I'd brought with me, thinking they'd help me blend in!) Rather, most of the folks I saw and spoke with were extremely friendly and down to earth. Maybe there *used* to be a stereotypical water diviner, but today's dowsers come from all walks of life (they range from professionals to homesteaders) and most of them are well educated. At the convention I met a nurse from New York City . . . a businessman from Atlanta . . . an airline pilot (with his wife and two sons) from Montpelier, Vt. . . . a therapist from Danville . . . a young filmmaker from Boston . . . a carpenter-farmer from upstate New York . . . and a handful of students (on ASD scholarships) from Washington, D.C. The only thing they all had in common was dowsing.

If I had to characterize them as a group, I'd say that dowsers are a warm, generous, concerned "family" of people who trust wholeheartedly in their divining abilities and who are always ready to use their special talents to help someone else. Moreover, ASD folk adhere to a strict code of ethics,

believing that their activities should be used only to serve—as they say—"the good of the higher self." In other words, whether searching for water, oil, minerals, health, earth energies or whatever, a dowser should never give in to greed or seek anything that he or she has no business exploring.

Indeed, most of them take very little payment for their services . . . and what money they *do* take, many donate to good causes. An example of a contemporary water diviner is Paul Sevigny, a practicing judge in Danville and the current president of ASD, who has located water for more than 650 wells with his dowsing skill. All the money he made from that work has gone to local charities.

Water's hardly the *only* thing that modern dowsers are after. For instance, some of the other speakers (besides Paul) at the convention were Bob Brewer, a Canadian who not only helps people find water but also claims a special prowess for dowsing racehorses' legs to detect injuries before the animals are sold off the track . . . Dave Bagley, a researcher in parapsychology at the University of Oklahoma, who's been divining for oil for the past 12 years and has more than 450 successful wells to his credit . . . and Danville resident and the ASD school's co-chairman Ed Jastram, a retired Texas Instruments engineer and a current pioneer in the realm of *health* dowsing, using the pendulum.

School cochairman Sig Lonegren, who has an M.A. in "Sacred Space" from Goddard College and is a researcher in the British Isles, uses *his* talent to explore the mysteries of the earth's energies beneath ancient ruins

and holy places. There was also a mime artist from New York City (a former student of Marcel Marceau), who travels all over Scandinavia with his performing dog Rufus, incorporating dowsing thought-forms in his act. (I'm not going to tell you what he did: You'd have to see it to believe it . . . and even then you might not be able to!) The list of dowsers-extraordinary—and ordinary—went on and on. By the end of the week, well over 500 diviners had descended on the tiny town of Danville.

Although I soon came to the conclusion that most dowsers are quite normal and/or fascinating folk—and that some of them must be very good at what they do—I was still stuck wondering what the heck it is that they do. Fortunately, the two-day training school that preceded the actual convention was designed to answer this and the other questions I had up my sleeve. How? By offering basic instruction on how to perform the oldest form of dowsing known to man, water divining . . . for the ASD theory is that only through the *doing* can a novice truly understand the art.

* * *

DURING THE lectures and field-work of the intensive school program, I heard repeatedly that with practice, patience, concentration and—above all—confidence, *anyone* could learn to dowse. (“Even me?” I wondered.) I was also told that every diviner should be adept at using the basic tools: (1) the Y-rod, fashioned in the form of the “classic” forked branch, (2) L-rods, two right-angled metal rods, (3) the pendulum, a weight hung like a plumb from the end of a string or a chain, and (4) the bobber, a long, flexible shaft that’s weighted at one end with a coil.

These tools didn’t have to be elaborate: A number of students made their own, using wire coat hangers as L-rods, a nail or a pendant on a string as a pendulum, or a radio antenna as a bobber. (I bought my tools from ASD.)

According to most of the teachers at the school, it’s a good idea to begin by learning the simplest form of dowsing, water divining, using *all* the tools. Then later—when you’ve got the basic technique down—you can go on to other areas of divining (oil, plants, health, earth energies, and so on) and discover where your interests and natural skills lie, as well as which tools work best for you.

Still, during all the discussion of Y-rods and water veins and which methods work best when, I never heard a really clear, sensible, *scientific* explanation of what dowsing is or why it works. And to tell the truth, the more I saw people pick up rods and immediately start operating with them, the more I felt as if I were the only one who seemed to need such definitions.

Gradually, it dawned on me that the reason I never got a practical rationale of dowsing was that there *isn’t* any. According to the ASD, the only way to understand dowsing is to experience it . . . and to do that, you simply have to take it on faith that the skill arises from using one’s *subconscious* (or, as the dowsers call it, the Universal Mind) to discover something that the *conscious* mind can’t comprehend. This theory holds that the tools used are merely a tangible, visible means by which to communicate with the subconscious. Experiments run on dowsers in the hope of coming up with a more down-to-earth analysis of the process haven’t

STRING-DOWSING WITH COAT HANGERS

This easy practice exercise will give you a simple way to work on your dowsing skills and to check your responses as you go along. Find two ordinary all-wire coat hangers (they work just like L-rods) and a long piece of thread. Then clear a space in your living room and lay the thread in a line down its center. Now stand at one end of the open area with your tools in the ready (or search) position, lightly grasping the back of each and pointing its hook straight ahead. Hold your instruments slightly above waist level, a little less than body width apart (so you can keep an eye on both hooks at once). Be sure they feel balanced in your hands—perhaps letting them point down slightly—so that they don't get pulled around by gravity.

The object of this exercise is to find the string . . . *through dowsing*. Of course, you already know where it is: It's right where you put it, in the middle of the floor! So the trick is to turn off your conscious mind and to wake up your intuitive, subconscious one.

One method of doing this is to blank everything out of your consciousness except the thing you're looking for: the thread. Either concentrate on a mental image of it or say the word *thread* over and over. Or, like some dowsers, you may want to tell your instruments what it is they're searching for, and then erase any thoughts whatsoever from your head. Choose whichever technique works best for you, but don't let any distractions creep into your mind.

Now, beginning at one end of the room, slowly make your way across the open space. If you have a strong gift for dowsing, the hangers will swing wide open (or close inward) the first time you reach the thread. However, if you're like most of us, you'll probably make it all the way

to the string and across the whole room with your rods still in the search position.

What went wrong? Well, maybe you were too tense: *Relaxation* is the key to accurate dowsing. Or perhaps you lost your adventure-some spirit and let a thought like "This is silly" pop into your head. Remember that *confidence* is another must for a dowser.

However, like most novices, you probably just weren't concentrating hard enough. So turn around, retrace your steps and try again . . . this time with single-mindedness. Don't let your mind drift to other matters (such as the scent of gingerbread baking), no matter how tempting.

Should your hangers remain motionless on your second try, don't get discouraged. Sometimes it takes a while to wake up your subconscious and get that old dowsing instinct into gear. Be patient with yourself and take your time. If, after several attempts, your rods still refuse to budge—and you start getting irritated, hungry or whatever—put them down for a bit. Try again later, when you feel more relaxed, but don't give up completely. Hang in there . . . you'll get it! And when you do, you just might discover that you're hooked on dowsing!

EDITOR'S NOTE: If the preceding exercise *does* get you hooked, and you'd like to find out more about this exciting newfound skill, why not contact an experienced local dowser and ask him or her to take you out on a trial run? (If you don't already know of such a person, write to ASD, asking to be put in contact with the nearest chapter.) A good dowser can probably show you more in half an hour than you'll ever learn from reading *any* magazine article!

been able to pin it down yet. [EDITOR'S NOTE: For further reading on this and other dowsing-related topics, take a look at *The Divining Hand* by Christopher Byrd. This fascinating book depicts the past, present and apparent future of the art and can be purchased from The American Society of Dowsters, Inc., Dept. TMEN, Danville, Vt. 05828-0024.] Needless to say, without a satisfactory definition or proof of what dowsing is or isn't—other than what I heard and *thought* I saw—I either had to remain a doubter or give the practice a good, honest hands-on try. I chose the latter.

My first efforts were pretty self-conscious and uneventful. No matter how hard I tried, I couldn't get the reaction I was supposed to from my ornery Y-rod! I had better luck with the L-rods. Besides being more comfortable in my hands, they had an intriguing feeling of weightlessness. Actually, they seemed to wiggle around of their own accord. So I mustered up all the "I believe in fairies" enthusiasm I had, and made up my mind to win over these flighty tools.

The instructor said to settle the rods down and get them into the *ready* (or *search*) position . . . which in L-rods means facing front and parallel to the ground. I silently told my tools to behave and straighten up, but they didn't listen and continued to let themselves be pulled this way and that . . . by gravity or whatever. I became more emphatic and spoke out loud to them. This time they listened. Gradually they slowed down, pointed dead ahead and were still. For a minute I was afraid to breathe, lest I disturb them and set them off again . . . and also because I had

no idea how I'd gotten them quiet in the first place. To my knowledge I hadn't moved a muscle to control them. Really!

With sprouting confidence, I took a deep breath and asked my L-rods to move into the open, uncrossed (or *yes*) position. They did so without the slightest hesitation. Then I commanded them to cross in front of me to indicate *no*, which they also did promptly. Figuring I was on a roll, I decided to use my new "friends" to try dowsing for one of the water veins that were marked on the Danville green with pieces of pink string. So I got the rods back into the search position and—closing my eyes and concentrating very hard—I asked them to point in the direction of the nearest vein. When I opened my eyes, both L-rods were aimed directly toward the telltale pink cord closest to me!

Next, trying hard to keep my attention on the tips of the rods (and *not* on the string!), I walked slowly in the direction they'd told me to go, asking them to signal *yes* when I hit water. The first time I crossed the string, nothing happened. I retraced my steps and went back over . . . still nothing.

My enthusiasm was dwindling rapidly and my doubts were coming back to the fore when my instructor (a kindly middle-aged woman with a soft but stern voice) called out, "Don't give up! Stop and relax for a minute. Then try again, *very slowly*." She came over, put her hand on my shoulder and gently advised me to concentrate on what I was looking for . . . but not to force a reaction.

The next time I reached the string, my rods flew wide open.

"Try again!" she exclaimed. "And this time, don't look down. Look up

and think only of *water*."

I did as I was told . . . and when I felt the rods open up again, I looked down. Once more, there beneath my feet was the lovely pink string! I repeated the exercise several times and I continued to get the same reaction from my instruments. I was so astounded that I probably would have kept at it all day, except that—as my stomach kept pointing out—the lunch hour was past and I was starving.

Now maybe all that I experienced was the result of autosuggestion . . . who's to say? And who knows (but the dowzers who laid them out) whether or not there was water under the pink strings? Nevertheless, whether I programmed or *dowsed* my responses, I know that my first brief success with L-rods was enough to pique my curiosity about this new "sport" . . . not only because I might really find water with it, but because it was a lot of *fun*!

* * *

MANY DIVINERS believe that there are seven different degrees of competency in their art, as first defined by the world-renowned dowser and past president of ASD Terry Ross. He listed the following levels of dowsing:

(1) *On site*: tromping around a field, tool in hand, looking for water.

(2) *Edge of the field*: standing at the border of a site and "asking" where to go before actively stalking water.

(3) *Over the horizon*: map dowsing or any other form of divining that's done away from the actual locale or person being investigated.

(4) *Deviceless*: divining without tools.

(5) *Affecting a change through dowsing*: as an example, in health

dowsing, stopping an illness.

(6) *Causing something new to happen*: for instance, not only stopping an illness but promoting healing.

(7) "*Thy will be done*": achieving a oneness with God.

Of course, few people claim to have reached the seventh state and most practitioners would be happy to get to the fourth level, but these definitions provide a dowser with goals to strive for. According to Dave Bagley, who's a knowledgeable geologist as well as a successful oil diviner, attaining each of these steps requires hard (and at times very frustrating) work . . . but with each new level comes fresh insight and renewed growth that will bring a dowser closer to a deeper, more spiritual awareness of the universe.

Dave also said, "Dowsing is a *science* and its accuracy can be tested over and over again, once you know the formulas. But one reason the practice has been so misunderstood and scoffed at in the scientific world is that heretofore scientists have refused to believe in anything beyond the physical . . . and dowsing is predominantly mental." He went on to say that there's hope for scientific recognition of dowsing, however, since some physicists now claim that the next quantum leap in science will be in the direction of the nonmaterial realm.

Intrigued by what Mr. Bagley had to say and inspired by my tiny triumph with the L-rods on the Danville green, I decided to experiment with some Level 3 ("over the horizon") dowsing in my hotel room one night. Taking out my pendulum, I asked it whether or not a high school soccer team (coached by a friend of mine) had won its game that

afternoon. The pendulum swung in a counterclockwise circle, which—for me—was supposed to indicate *no*. Then I asked it by how many points they'd lost, beginning with one and counting upward. When I got to five and the pendulum still said *no*, I quit. *Surely* those poor kids couldn't have lost by five whole goals.

Two days later, when my friend met me at the airport, I asked him what the score of the game had been. "We lost, eight to nothing," he groaned. Eight to nothing! Why, those kids hadn't lost by five whole goals . . . they'd lost by *eight* of them!

Musing about it now, I realize that I'll never know what would have happened if I'd trusted my dowsing and kept the pendulum going up to eight . . . but it sure is fun to consider the outcome if I had!

All in all, I experienced and heard some pretty heady stuff in Danville. And my trip to the dowsers' school and convention opened my mind to possi-

bilities for personal growth that I might not have considered before. Most important, I've come to realize that, although certain phenomena simply don't lend themselves to clear, scientific definitions (as yet), they're no less valuable or useful for the good of humanity and the earth we live on.

A brief postscript will perhaps sum up my feelings: Right after I returned from Vermont, my local newspaper printed an article about an 80-year-old dowser named Don Witherspoon, who'd found water for the Gates Rubber Company in Colorado . . . after a driller with \$350,000 worth of equipment had come up dry. According to the AP release, Witherspoon (using only a forked branch as *his* equipment) located two wells that are currently yielding a total of 70 gallons per minute! When asked how he did it, the dowser said, "I reckon it's a gift. I don't try to explain it no more. All I know is, it works." And, as far as I'm concerned, that's a fact!



BAGEL BAKER FINDS PROMISED LAND

WHEN VICTOR the Bagelman from Brooklyn arrived in Israel in the fall of 1983, he had no doubt that he had found the Promised Land. The experienced bagel-maker couldn't find a decent bagel in all of Israel—although he had logically expected to.

"I was shocked," Victor said. "We were in a hotel in Tel Aviv and they had everything you could want for breakfast except a real bagel." In Jerusalem he found the same lack.

Thinking Israel should be a pretty good market for bagels, Victor opened

what he says is the first real New York-style bagel shop in Israel.

"I'm going to be the man who introduces the bagel to Israel," he promised with messianic fervor.

It took Victor six months to develop the bagel he began to sell in early 1984. He had problems getting the correct ingredients and cutting the red tape.

"Nothing came easily here. They haven't got a law for me so they classify me as a pizza parlor," Victor says incredulously. "Can you believe it? Here in Israel?"

WHEEL OF FORTUNE

by Paul Steiner

A big sale at Macy's department store in New York City turned into a fire sale when 70 fire fighters had to be called in to extinguish a rubbish fire. Ironically, the city's fire commissioner and his guest, the Commissioner-General of the Italian National Fire Service, were on their way to the store to do some shopping when the fire occurred.

While Ira Gershenson and his new bride were arguing about their future, thieves stole their "his" and "hers" cars from their Brooklyn home. When Gershenson found his car missing from its usual street parking place, he went back into the house to ask his wife Claudia to drive him to the police station. But her car, which had been in their garage, was gone too.

In Queens, N.Y., a police lieutenant who was the "integrity control officer" for his station house was suspended for claiming he was on duty when he was actually at home.

When Anthony Burgess was 43 years old, his doctor told him he had only about a year to live. Hoping that a literary effort would provide a legacy for his wife, Burgess turned to writing novels. Now, more than 24 years later, the best-sellers among his 40 books

include *Clockwork Orange* and *Earthly Powers* and he is in good health. In the 12 months that were to be his last, he turned out five books.

Thomas Ryan, a retired Bronx, N.Y., detective, was shot in the head by a fleeing bandit and walked away without permanent injury. Although the bullet struck Ryan over the right eye, it came to rest harmlessly in a fleshy area, according to Presbyterian Hospital doctors.

In an apparent suicide attempt, 73-year-old Anne Sepo miraculously escaped injury when she jumped from a Manhattan subway platform and two trains passed over her.

"She was lying faceup under the train," said the transit police officer first to arrive at the scene. "The first thing she said was, 'Hello! Nice of you to be here.'"

In New Jersey, a Franklin Township police officer, suspended for sleeping in his patrol car, alibied that he was actually "lulled into a trance by watching passing traffic." A Newark police psychiatrist backed him up, saying, "Highway hypnosis is a common phenomenon. It may last from a few minutes to a half hour."

SCOTLAND'S NOSTRADAMUS

Long ago the Lady of Lawers looked into the future and told what she saw. Her predictions are still coming true.

By A. C. McKerracher
© A.C. McKerracher

SEERS—PREDICTORS of the future—are a phenomenon almost unique to the Scottish Highlands. Perhaps the most remarkable of them all was Baintighearna Labhuir, the Lady of Lawers, who lived in the second half of the 17th Century. Unlike others her sayings were unambiguous and precise and—except for three—all her predic-

tions have been fulfilled to the letter. The last came true as late as 1948.

Her prophecies are said to have been recorded during her lifetime in a manuscript called the Red Book of Balloch. It lay for many years in the charter room of Taymouth Castle but is now missing. However, her predictions were orally handed down in Gaelic from one generation to the next, until they were set down in writing toward the end of the last century.



In 1650 Baintighearna Labhuir married into the Campbell family of Lawers, on Loch Tay, Scotland, and became the Lady of Lawers, whose visions of the future enthralled her countrymen. The remains of the house in which she lived still stand.



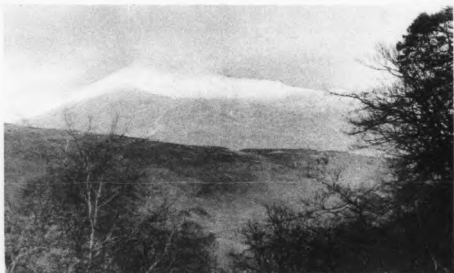
Abject poverty of Lady of Lawers' region made her prophecy of "a mill on every stream" seem wildly unlikely, but a century later mills were established all through the area as prosperity returned, for a time at least, to the Highlands.

Exactly who the Lady of Lawers was is unknown but she is believed to have been a Stewart of Appin who came as a bride to the small estate of Lawers on the north shore of Loch Tay about 1650. On her long journey from the west coast she was escorted by a party of kinfolk, some of whom stayed on in the area and were known as "Na Combaich," The Companions. The Kenmore Parish Records of 200 years ago identify their district of origin as "Appin of Stewart."

She married into the Campbell family of Lawers, founded in 1480 when Sir Colin Campbell of Glenorchy gave the Lawers land to his son John, born to his fourth wife, Margaret Stirling of

Keir. At that time it was the only Perthshire land owned by the Campbells of Glenorchy who were later to expand dramatically beyond their small glen and island castle off Kilchurn at the head of Loch Awe in Argyll. Two hundred years later they owned a vast estate stretching from Kenmore on Loch Tay to the west coast of Argyll.

The cadet branches of Lawers existed uneasily alongside their senior kinfolk who had ruthlessly extended their power and influence into the Breadalbane area. Relations between the two families were strained. Sir James Campbell, the sixth laird of Lawers, was plunged into debt as a result of the savage raid on Breadalbane by Montrose's Highland army in



The Lady's last prophecy, yet to be fulfilled, concerns a time when "Ben Lawers [the mountain] will become so cold that it will chill and waste the land around it for seven miles." This is one of three prophecies that still have not come true.

1644, during which the old Castle of Lawers was destroyed. The family moved to Fordrew, near Comrie, which they renamed Lawers.

A small, two-storied, thatched house was built at Lawers on Loch Tay for a younger brother of Sir James and it was he whom the Lady of Lawers came to marry about 1650. She and her husband lived only as tenants, for the estate was held as security for debt by two Stirling merchants, and in 1698 it was purchased by John Campbell, 11th laird of Glenorchy and newly created first earl of Breadalbane.

Lawers at this time was an important terminal for the ferry from Ardtalnaig on the south shore of Loch Tay where the main road came over the hills from the Sma' Glen and Crieff. The ruins of the little harbor town still stand in the woods at the foot of the Lawers Burn

and, apart from being roofless, the houses and streets are so well preserved that one can easily imagine bustling activity.

* * *

TO SERVE THE expanding population, a new church was erected in 1669 beside the House of Lawers. While the Lady was watching it near completion, she uttered the first of her prophecies. *The ridging stones will never be placed on the roof*, she declared. *If they are, then all my words are false.* The workmen laughed. "We'll prove the Lady to be a liar," they said and unloaded on the shore the carved sandstone capping stones they'd brought by barge from Kenmore. That night a violent storm swept Loch Tay and the waves washed the stones into deep water from which they could not be recovered. One or two can still be seen today,

buried in the shingle.

The Lady was now regarded with some awe and different materials were brought in to finish the roof.

Her next prediction concerned an ash tree which she is said to have planted on the north side of the church. Supposedly she was buried there alongside her faithful Stewart servant, An Combach Ruadh, The Red-Haired Companion. Her words were: *The tree will grow, and when it reaches the gable the church will be split asunder, and this will also happen when the red cairn on Ben Lawers falls.*

The tree reached the gable in 1833 and in that year a violent thunderstorm demolished the west loft of the church which fell into the middle of the building, causing it to be abandoned as a place of worship from that time on. A cairn of red stones had been built on Ben Lawers by prospecting miners many years before. This collapsed in 1843, the year of the Disruption of the Church of Scotland, when the congregation of Lawers joined the Free Church. Thus the Lady correctly predicted the splitting in two of both the physical and spiritual church.

The ash tree was the subject of two other prophecies, the first of which was, *When the ash tree reaches the ridge of the church the House of Balloch will be without an heir.* In 1862 the tree reached that height and in the same year the second Marquis of Breadalbane, 15th laird of Glenorchy, died without an heir. His main residence was the huge Gothic mansion of Taymouth Castle which his father had built between 1801 and 1807 on the site of the old Castle of Balloch at Kenmore.

The Lady's final prediction about the

tree was that *Evil will come to him who harms it.* No one dared to touch it until John Campbell, tenant of Milton Farm, felled the tree with an ax in 1895. Shortly after, he was gored to death by his own Highland bull, and the neighbor who had assisted him went mad and was removed to the district asylum. Even the young horse that had dragged away the trunk inexplicably fell down dead.

Another of the Lady's sayings, delivered about 1680, was: *The lands of Macnab will be joined to those of Breadalbane when two trees join together on Inchbuie and grow as one.* During a great storm in 1820 a branch fell off a pine tree growing on the south side of Inchbuie, the Macnabs' ancestral burial island at Killin, and lodged against another tree to which it grafted. Three years later, a writ of foreclosure was served on Archibald Macnab, 17th Chief of Clan Macnab, and he was forced to flee to Canada to escape bankruptcy. The Macnabs' ancestral home of Kinnell, with its adjoining lands, was purchased in 1828 by the first Marquis of Breadalbane, the principal creditor.

The grafted branch and the tree on which it fell grew as one until 1948 when Archibald Corrie Macnab, 22nd chief, repurchased the ancestral estate from the ninth Earl of Breadalbane and shortly after, the tree graft withered and died.

Many of the Lady's predictions concerned the economic conditions of the area in which she lived; one was, *There will be a mill on every stream and a plough in every field, and the two sides of Loch Tay will become a kale garden.* At the time she said this the district was in a state of abject poverty for Mont-

rose's Highland army had gone through Breadalbane on a rampage of rape, pillage and murder and only one house was left standing along the whole length of Loch Tay.

It was not until the end of the Jacobite Uprising of 1745 that the district was restored to full prosperity, although the second Earl of Breadalbane, who had inherited the estates in 1717, had introduced the growing of flax in 1739. His son, the third Earl, succeeded in 1752 and established mills at Lawers, Remony, Killin, Finlarig, Morenish, Carwhin, Crannich, Fearnan, Taymouth, Archarn, Ardeonaig and Cloichran. The mill at Killin processed 954 stones of flax in 1770 and the mill at Lawers 460 stones, and in that year yarn to the value of 1600 pounds was exported.

These lint mills, the first of their kind in the Highlands, were the invention of Ewan Campbell of Lawers who traveled the Highlands building others and died in 1817 at the age of 112. Thus, just as the Lady had predicted, there was indeed a mill on every stream that flowed into Loch Tay.

The fourth Earl of Breadalbane inherited in 1782 and abolished the old inefficient Highland method of run-rig farming in which alternate ridges, or rigs, in the cultivated fields were worked by different tenants. He granted long leases, compensated for improvements and sent his tenants' sons to England to study crop rotation. He introduced potatoes and turnips and by 1790 both sides of Loch Tay were being intensively cultivated by over 700 tenant farmers and there was a plough in every field in the area which was a bustling and prosperous community.

At that time it would have been difficult to understand another of the Lady's prophecies: *The land will first be sifted, then riddled of its people.* However, when the second Marquis of Breadalbane succeeded to the estates in 1834 he followed the advice of the fashionable "improvers" and promptly evicted 55 families from the west end of Loch Tay. By 1838 another 60 families had been removed from Glenquaiach near Amulree. The evictions were ruthlessly carried out and as soon as the people were outside, the thatch was stripped from the croft roofs and set alight. Thus the land was first riddled and it was sifted in the following years when over 500 families were evicted. In Glenorchy, the ancestral glen of the Campbells of Glenorchy and Breadalbane, the population in 1831 was 1806 and 10 years later it was reduced to 831. Today it numbers no more than half a dozen. In 1800 the north and south shores of Loch Tay had a population of nearly 3500 and today it is no more than 100.

One of the Lady's best known predictions was: *The jaw of the sheep will drive the plough from the ground*, and this came to pass when the walls between the farms were leveled and vast areas of cultivated ground given over to flocks of sheep imported from the Borders.

With no security of tenure, the people drifted to the cities and abroad, leaving their stone houses to fall into ruin. Many small farms were joined into one and the Lady was right when she said, *The homesteads on Loch Tay will be so far apart that a cock will not hear its neighbor crow*, for that is the situation today.

The old Highland culture was suppressed in the early Victorian era, thus confirming another of her predictions, *The feather of the goose will drive the memory from man*. Gone were the old sennachies who handed down ancient lore verbatim from one generation to the next. Those that remained were taught to read and write "The English" and with the use of the written word the need for man's memory declined.

* * *

PERHAPS THE most interesting of the predictions of the Lady of Lawers are those concerning the Campbells of Glenorchy. She was alive when John Campbell, first Earl of Breadalbane, earned his notorious place in history for his supposed part in the Massacre of Glencoe. He purchased the estate of Lawers in 1693 and about 1681 the Lady had uttered a saying that has since become known as "The Curse of the Breadalbanes"—*The Earldom will not descend beyond a grandson in one line*. The first Earl's grandson died without an heir in 1782. The Earldom then passed out of the main line to John Campbell of Carwhin whose son became the second Marquis of Breadalbane and died without an heir in 1862. Then, as the Lady predicted, *Great and perplexing doubts will arise as to an heir*.

"Who would believe such incredulous nonsense?" wrote a Victorian historian in 1850 when informed of this prophecy; yet he probably lived to regret his scoffing because several claimants came forward to challenge for the title. The celebrated lawsuit, known as the Breadalbane Case, dragged on for five years until 1867 when the Court of Session decided that John Campbell of

the cadet branch of Glenfalloch was the rightful heir. His son became the third marquis and he too died without an heir in 1922. The earldom then passed to John Campbell of another cadet branch, Boreland of Glenloch, and on his death in 1959 it passed to his son, John Romer Boreland Campbell, 10th Earl of Breadalbane and 20th Chief of Glenorchy, who is the present holder of the title. He is unmarried and it is probable that eventually the Earldom will become extinct and the Curse of the Breadalbanes will have run its course.

When both the Lady and the first earl were alive, she addressed him in the following words: *John of the three Johns, the worst that has come, or will come, but nothing will be right until Duncan arrives*. The first earl was the third John and certainly the worst that had come. His eldest son, Duncan, Lord Ormelie, eloped with a daughter of the Laird of Lawers and was excluded from inheriting by means of a peculiar clause in the patent of the title which allowed his father to nominate who should succeed him. Thus his brother John became the second Earl—some say because of Duncan's unsuitable marriage but more likely because Duncan was a Jacobite while John was a Hanoverian and the wily Earl hoped that the estates would thus avoid forfeiture for his part in the 1715 Jacobite Uprising. So Duncan did arrive but did not succeed and eventually nothing did go right.

The next prediction was that *The House of Glenorchy will attain its height of glory when a boulder is covered with trees*. Which rock this was is not known, but the House of Glenorchy and Breadalbane was at its highest peak

when the second marquis lavishly entertained Queen Victoria and Prince Albert in 1842 during their Highland tour. At that time his estate was one of the largest in Britain.

Her final predictions would have seemed unbelievable at that time and yet they have come true in recent years. She claimed, *In time the estates of Balloch which were put together in hides will be put asunder in lace.* The vast estates had been acquired in large chunks, or hides, by judicial marriage or by fair means or foul. In 1920 they comprised almost 500,000 acres, stretching unbroken from Loch Tay to the Atlantic, and it was said the third Marquis could ride 100 miles east and west and 50 north and south without leaving his land. The process of disintegration began in 1922 when the Marquis was forced to sell off Taymouth Castle and 50,000 acres at Kenmore to meet taxation demands. After his death in 1922 the estates were put in trust until 1933 and during this period almost half the estates in Argyll and Perthshire were sold off in small lots, or lace, as the Lady referred to them.

The ninth earl entered into full possession of the estates in 1935 but because of the depressed state of agriculture, he was obliged to part with more and more until by 1946 another of the Lady's predictions came true, *In time the estates of Balloch will yield only one rent and then none at all.* By this time the great landholding was reduced to Kinnell House at Killin and one farm; in 1948 even this last remnant was sold to Archibald Corrie Macnab and there was no property left to pay rent.

The last prediction of the Lady of Lawers about the Breadalbane family

was that *The last laird will pass over Glenogle with a gray pony leaving nothing behind.* One person who saw this come true was Mr. James Anderson, now living in retirement in Killin, who was employed in 1946 as a gardener at Kinnell House. Like most of the people of the district he was acquainted with the prophecies of the Lady of Lawers but even so he was astonished one day when he saw the Countess of Breadalbane arriving back from Killin station with a trap drawn by a small gray pony. He recalls turning to a colleague and exclaiming, "The gray pony of the Lady of Lawers! This is the end!" And when Kinnell was sold two years later, in 1948, the last laird, the ninth Earl of Breadalbane, did go over Glenogle leaving nothing behind and with him went the little gray pony which Mr. Anderson accompanied on the train.

A saying of the Lady's which might apply to these inflationary times used to be carved on a stone near the summit of Ben Lawers until it was removed by a collector last century. It read: *Spend as you get, And get as you spend, Save, and for whom, remember death!*

Only three of the Lady's predictions are still unfulfilled. One is that *A strange heir will come to Balloch when the Boar's Stone at Fearnan topples over.* The second is that *A ship driven by smoke will sink in Loch Tay with great loss of life*—this kept many people and particularly the last Marquis from using the pleasure steamers that used to ply the loch until 1939. How will this one be fulfilled?

The last is perhaps the most alarming, for the Lady predicted that *The time will come when Ben Lawers will become so cold that it will chill and waste the land*

around it for seven miles. This may sound highly unlikely—but let no one scoff. Just remember that all the other

predictions of the Lady of Lawers were equally unlikely—and all of them came true in the end.



THE YEAR OF THE RAT

By Lewis Medina

TINY MACAO, a Portuguese colony on the coast of China, has postal sovereignty and prints its own stamps. A stamp released in February 1984 commemorates the Year of the Rat which began February 2, 1984, and ends February 19, 1985.

The Chinese lunar calendar dates from 2637 B.C. when Emperor Huang Ti introduced it in the 61st year of his reign. A complete cycle takes 60 years and consists of five 12-year subcycles designated metal, water, wood, fire and earth. Each of the 12 years has its own symbol: rat, ox, tiger, rabbit, dragon, snake, horse, sheep, monkey, rooster, dog and boar.

According to legend, this came about when Lord Buddha summoned all the animals to come to him before he departed from the earth. Only 12 came to bid him farewell. To reward these Lord Buddha named a year after each one in the order of its arrival. The rat came first and became the first animal in the cycle, a prestigious position.

The Chinese say that the animal ruling the year in which one is born exercises a profound influence on his life because "this is the animal that hides in our heart."

The Year of the Rat should have been a year of plenty.



A TREE THAT GIVES LIGHT

CHINESE scientists are studying wood from a tall slender tree that glows in the dark, according to a Xinhua News Agency report in early August 1983. A farmer in Hunan Province discovered the phenomenon in a type of poplar tree that grows in southern China.

When the farmer, Liu Fugui, cut down the 30-foot tree and stripped off

the bark, he found the wood gave off a glow "and even the root, sawdust and the inner bark emit light . . . of a clear blue color. One part of the trunk, which is two inches in diameter and 41 inches in height, is as bright as an eight-watt fluorescent lamp," the news agency said. The light decreases as the wood dries but returns when the trunk is stuck in wet ground.



NO INTEGRATION FOR WITCH DOCTORS

WITCH DOCTORS of Zimbabwe, who claim they understand African sickness better than doctors, have lost out. They are not to be integrated into the country's national health service.



CHICAGO'S VIRGIN WEEPS

By Jerome Clark

"I SAW IT personally," the priest insisted. "It was just like normal tears coming down on both sides [of the face] for about an hour. We were taking the tears off with cloths and we kept them. The eyes were moist even when the tears stopped running."

The Rev. Raymond J. Jasinski of the Roman Catholic St. John of God Church on Chicago's southwest side was describing something he and some of his parishioners claimed to have seen on the afternoon of Tuesday, May 29, 1984. The tears were falling from the eyes of a statue of the Blessed Virgin Mary.

"Weeping Madonnas" are among the most frequently-reported "miracles" associated with the Catholic faith but the Church traditionally has been reluctant to endorse such claims. In 1983, for example, the Bishop's office in Stockton, Calif., rejected allegations that a ceramic Madonna housed in the Mater Ecclesiae Mission Church in nearby Thornton was shedding supernatural tears.*

The 39-inch wooden statue in the

Worshippers at St. John of God Church report seeing tears fall from eyes of statue of Blessed Virgin Mary. Church officials are investigating.

Chicago church comes from Italy, where it was specially blessed in a shrine at Montichiari. It had arrived at the church only two weeks earlier, on May 12, and was being kept near the front door until church members finished decorating a shrine for it.

Father Jasinski said the Madonna wept for the second time at 6:30 the following morning, May 30, as he was celebrating mass. The tears, which fell for two hours, were observed by the priest and several nuns.

The statue wept again the next day at 6:00 A.M. during the Feast of the Assumption mass. One of the witnesses, usher Sigmund Urbanski, claimed that the Madonna's features changed as she wept. "She has a puffiness in her face," he told a reporter. "Her cheeks are more rosy when she cries."

By Thursday word was out that a miracle was taking place at the church. Thousands of persons from the Chicago area flocked to the site hoping to witness the phenomenon and an even larger crowd turned out the next day. Some were devout individuals convinced, as one put it, that "there has to be some meaning to it. Maybe she is crying for the whole city." Some sought healing of physical problems or solace from emotional troubles. But most were simple curiosity-seekers attracted by the novelty of the event.

Over the next few days, as the hordes packed the church, street vendors



*See Stephen Magagnini's "When the Madonna Wept," March 1984 FATE.

As horrified witnesses looked on, a gunman fired on statue of Madonna, leaving a single bullet hole near the base of the figure.

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hawked photographs of the Madonna and others pondered the great meaning of it all. Reporters from all over the country appeared on the scene to interview anyone in sight. But the statue wasn't weeping anymore.

On Friday, June 1, Cardinal Joseph Bernardin of the Catholic Archdiocese of Chicago ordered a formal investigation of the supposed miracle. Auxiliary Bishop Alfred L. Abramowicz, who was appointed to head the probe, said, "The process here is to determine [whether] this phenomenon of water is something natural or . . . supernatural."

Abramowicz and his two colleagues in the investigation, the Revs. John Curran and Charles Kouba, have made repeated visits to the church but have seen nothing out of the ordinary. But Abramowicz acknowledges, "I have seen pictures of this statue with what very much look like tears."

Unfortunately the witnesses gathered no samples of the "tears." In the absence of that kind of direct physical evidence, the investigators are turning

to chemists who will analyze paint, wood and atmospheric conditions in search of a "rational" explanation. The investigators are also taking depositions from those who say they saw the tears flowing.

"I don't know how this will turn out," Abramowicz says. "It's a tremendous responsibility." A full report is not expected until the end of the year.

But to devout believers such things as scientific validation are irrelevant. They know why the Madonna was crying. As Eileen O'Malley put it, "She's crying because there's so much evil in the world."

Even the Madonna wasn't safe from that evil, as it turned out. At 11:00 A.M., Wednesday, July 25, a man entered the church and approached the statue. Several women who were kneeling in front of it saw him pull out a pistol and fire three shots. Two of them missed the intended target, the Madonna, but the third left a hole in the figure's shin. The gunman fled.



FISH FALL FROM SOUTH DAKOTA'S SKIES

FISH ARE coming right up into Earling Anderson's backyard—although his farm near Lake Norden in South Dakota is seven miles from the nearest lake. After severe thunderstorms in September 1983, Anderson found two walleyed pike. He speculates that a tornado sucked the fish from the nearby lake and dropped them in his yard.—*W. Ritchie Benedict.*



BETTING ON THE WRONG HORSE

AS AN AVID movie fan and horse player, in that order, I was astonished by an instance of synchronicity in April 1984. On the sixth, a Friday night, I saw the German film *Das Boot* which featured the song "A Long, Long Way to Tipperary." The next day at Santa Anita Racetrack, the winning horse in the third race was "LongwaytoTipperary." You'd think I would have picked that horse but I didn't; my horse, "Coursing Eagle," came in third.—*Joseph M. Aulberry.*

by Harold Helfer

STRANGE TO SAY

In Merthyr Tydfil, England, David James, an invalid, placed flowers on his wife's grave and was saying a prayer when his wheelchair began to roll backward down a hill. Unable to stop it, he crashed into a stone wall and was killed.

A man had to take a lie detector test to convince a judge he was *guilty* of a crime. After his brother had been "identified" by a woman as the man who had assaulted her, Walter Manco went before a Warwick, R.I., magistrate and insisted he had done it. The lie detector revealed that Walter Manco was telling the truth so the judge gave him his brother's three-year sentence.

In Washington, Pa., there is an orthodontist named Dr. Toothman. Dr. Footer is a Gaithersburg, Md., podiatrist.

Richard Scott's quick reflexes in swerving his car to dodge an oncoming automobile on a foggy highway near Richmond, Va., may have saved his life but it did not save his wife. After Scott dodged the car that was coming straight at him the approaching auto plowed into the following car driven by Scott's wife.

A study made by the Cancer Center of Hawaii reveals that short persons are less likely to get lung cancer than tall ones. But the researchers do not know why.

David Tse, a wealthy New York City businessman, promised his brother a luxury car, a Mercedes, but the brother died before the gift was made. He's getting it anyway—after a fashion. A 68,000-pound, \$120,000 granite tombstone in the shape of a Model 240-D Mercedes was placed over the grave.

In Evansville, Ind., 10-year-old Monica Moore, carrying a baby in her arms, was crossing a street when a car came speeding in her direction. She was killed but she had tossed the baby in an effort to save its life. The baby was saved when its mother, Julie Lovell, made a diving catch.

Chi Tien Luy was driving in New York City when a 40-foot beam broke loose from a construction crane and crashed down onto his station wagon. Luy sustained only a broken rib and some cuts.

"Another six inches," said the police department, "and he'd have been a memory."

ROCK-THROWING POLTERGEIST

The Tucson phantom acted true to form, materializing only when the family was at home, then disappearing into nowhere.

Part II

By D. Scott Rogo

Photographs courtesy Arizona Daily Star

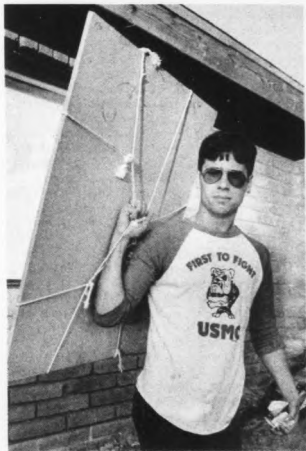
MY INTRODUCTION to the rock-throwing phantom plaguing the Berkbigger family came the very night of my arrival, December 6, 1983, at their half-finished desert home north-east of Tucson, Ariz. I had arrived in midafternoon in time to inspect the

area, piece together the history of the case and talk with various family members before the daily barrage of rocks was due to begin.

By the time dusk settled over the desert, 15 to 20 people had assembled at the house—reporters, friends and relatives and two professional trackers, one of whom was Kini Rae—hoping to



As the stone barrages went on, the beleaguered Berkbiggers improvised ways of preventing damage, blanketing car and wearing helmets. Rick kept a weapon at hand.



Marine Corps reservist Rick and his brothers and friends made sturdy shields of wood and often used them to escort parents and others into the house.

catch the rock thrower. Before that night, the Berkbigler family had suffered through some 79 episodes of rock-throwing and the estimated damage to the house and various vehicles was \$7200. The missiles were pieces of ordinary granite varying from small to fist-sized.

Everyone was convinced that the culprit was an eccentric desert dweller or survivalist but even so, my presence as a parapsychologist espousing the poltergeist theory was tolerated with

good humor. Things began to get a little frightening, though, when some of the volunteers showed up with rifles. As individuals and groups left to stand vigil in the desert, I remained near the house, thinking this was the best place to witness the arrival of the rocks—despite the darkness of the desert. Visibility was probably no more than five feet in any direction.

About six or seven of us were milling around the garage when we heard the first rock clang against one of the cars

parked in the dirt clearing in front of the house. It was 7:03. A nervous newsman ran into the garage saying that his car was the one that had been hit. A couple of minutes passed before the second stone came. All of us heard it strike the top of a car, roll down its side and bump on the ground. Everyone expected more stones to follow but when silence persisted for quite a while, most of us went inside.

The 23-year-old tracker Kini Rae was now more intent than ever on finding the culprit. He told me that after years of tracking animals, he liked the challenge of stalking a man. He started out to the asphalt road which leads into the Berkbighlers' property and David, their 15-year-old son, wearing his helmet, joined him. Rae and David returned within 15 minutes, visibly shaken. The tracker took me aside to tell me what had happened and to say the experience had convinced him to give up his search.

As they walked along the road without a flashlight, he said, visibility was virtually nil. Kini felt a rock strike his back and immediately pulled David to a crouch at the side of the road. Within seconds another rock fell striking David's head. The two had neither heard nor seen the rocks thrown but they certainly felt them. The accurate aim of the rocks, obviously thrown from the pitch-black desert, was a little too much for the tracker.

"I want to know what you think this is all about," he said.

I reminded him of what I had said about poltergeists and the paranormal nature of the rock-throwing when I first arrived that afternoon.

"There's nothing *normal* about these

rocks," he said. He and his sidekick left moments later.

Meanwhile, in the house, David was animatedly relating his adventure and this prompted several family members to tell me that David and Richard Berkbighler, his father, were the stone-thrower's favorite targets. The women were never struck by the rocks, probably because Mrs. Mary Berkbighler wouldn't venture outdoors during an attack and her 19-year-old daughter Anita, out of fear, had gone to stay with her married sister Donna Knight.

Both the reporters and I were intrigued by these revelations and even more so when Tim Knight, the Berkbighlers' son-in-law, claimed that the rock throwing would intensify if David or his father taunted the prankster. I wanted to see this demonstrated, so a group of us took David outside and asked him to yell at the stone-thrower. He walked out to the middle of the dirt lot and shouted a few colorful invectives but a minute or two of this name-calling generated no response.

"See, he doesn't hate me more than anyone else," he said, walking back to the garage. No sooner were the words out of his mouth than a large rock came flying out of the desert. It struck noisily against the south wall, inside the garage, with such force that everyone scurried for cover. I alone stood my ground because I wanted to retrieve the missile but I couldn't locate it in the unlighted garage.

This little experiment had been so intriguing that I convinced David to repeat it. His parents were apprehensive; they didn't want their son used as bait. I assured them I would shield him, and the Berkbighlers finally agreed, after

making sure David had his helmet. This time I asked him to crouch down next to the family's van parked in the middle of the dirt lot. I draped myself over the boy and urged him to yell. He was asking me what he should say when a large rock fell directly behind us. It sounded as if it had simply been dropped, almost playfully, to startle us. It didn't strike and roll as if it had been thrown. We heard it merely plop down and bounce once. No more rocks arrived despite David's cajoling and we reluctantly returned to the house.

* * *

IT WAS WELL past eight o'clock by now and the discouraged vigilantes began to trickle in from the field. No one had been seen throwing rocks so we gathered in the living room to discuss the next moves. After a while Tim Knight left the house and soon thereafter we all heard a rock strike the side door, the entry from the garage to the living room. Tim rushed in a second later, excitedly announcing that the stone-thrower had tried to pick him off as he approached the entry.

"That's him, all right," exclaimed Richard Berkbigler. "He always throws one last rock at the door just to let us know he's still out there."

Berkbigler was correct; no more rocks struck that evening. He was battle-weary, the volunteer searchers were frustrated—but I was fascinated. I had been especially impressed with the accurate aim of the rocks thrown in such stygian darkness. Berkbigler agreed that the "prankster" was not only sly and desert-wise but also uncannily accurate.

The rocks that fell that first night of my stay did not prove to me that a poltergeist was loose on the property;

a human agency was certainly possible. But the nighttime accuracy of the stone-throws favored the poltergeist. The fact that David and his father were its focus, no other houses in the area had been similarly plagued and the assaults ceased when the family went to sleep all pointed to the supernatural.

When I explained all this to Richard Berkbigler later that evening he listened sympathetically and never once chided me for my beliefs. But, he said, he was sure that a human hand was throwing the rocks. We would have to wait for the next night, he added, to catch the psychopath.

The events the next night—Wednesday, December 7—proved more dramatic but no more successful in pinning down the rock-thrower. Newspapers and TV stations were reporting on the case and a mass of people had gathered at the house by the time the sun set. The crowd included volunteer searchers, news teams, sheriff's men and plain curiosity-seekers. One enterprising teenager even showed up with a floodlight he planned to install on the roof. The crowd annoyed the sheriff's deputies and they tried to get Berkbigler to ask people to leave. But by this time the trucker felt his friends could do a better job than the deputies and refused to call them in from the field. The deputies left that evening before any stones were thrown, complaining that the family was making it impossible for them to do their job. Everyone else faded into the desert as darkness fell.

Only a few stones were thrown that Wednesday night. The first, at 6:39, plowed into the little toolshed, scaring a *Tucson Citizen* reporter hiding there. But mostly this evening the rock-

thrower's fury focused on the dirt path leading from the road up to the Berkbiglers' lot. Two newsmen were walking up the path when a rock grazed the head of one of them and at 7:30 along the same path a remarkable incident occurred.

Five local teenagers were on the path when the rock-thrower struck. They told me later that they were walking almost side by side when one of them, 15-year-old Jeff Cook, was picked off. Jeff explained that he was a little behind the others when a rock smacked into his neck under his jawline. It hit with enough force to stun but not injure him. I saw the nasty-looking three-inch red mark on his neck and couldn't believe that he hadn't been hurt. A rock of that size, thrown normally from any distance, could have broken his jaw or at least bruised him severely. The mark did not swell and the next day it had not even turned black and blue.

It follows that the stone struck Jeff with less force than it would have if it had been thrown normally—and this is one of the best-known idiosyncrasies of rock-throwing poltergeists.

I was still talking with the boys when the real excitement of the evening got under way. Rick Berkbigler burst into the house just before eight o'clock, announcing that he had caught sight of the culprit! Patrolling the south side of the house, he had almost tripped over a mysterious stranger in dark clothing, black cap and gloves, who fled when he was discovered. Rick was sure he could have caught the man but when setting off in pursuit he tangled with an unfriendly cactus. Now just about everyone rushed out with Rick to search the back hill toward which the culprit had gone.

I stayed behind with some reporters and we could hear the calls and crunching footsteps of the searchers. The noise was not strong enough, however, to drown out the sound of another rock striking in front of the house minutes later.

Now the young man on the roof called out that he had located the prowler on the hill with his floodlight. It looked as if the culprit was about to be caught—until the floodlight malfunctioned. The hill was again shrouded in darkness and the prowler got away.

The near-miss encouraged Richard Berkbigler, however. When he returned with some of the volunteers, he suggested that they had scared away the culprit once and for all. He smiled at me, scoffing good-naturedly. "What do you think of your theory now?"

I had to admit that poltergeists don't take the form of prowlers wearing caps and gloves. The night's activities, I told him openly, constituted the first hard evidence that the rock-throwings might have a human agency. What I didn't tell my host was that I did not believe the "prowler" and the stone-thrower were one and the same. My skepticism fed on the fact that the man had been isolated on the back hill when I heard a rock strike in front of the house. I speculated that the man was either a volunteer who had come to the house unbeknown to the family or possibly a sheriff's deputy left to keep an eye on things.

When no rocks were thrown at the house the next night, Thursday, Richard Berkbigler was more than ever convinced that the mystery prowler had been the culprit. The phantom stone-thrower had manifested for the last time on December 7.

POLTERGEIST or prowler? It was hard for me to say as I prepared to return to Los Angeles on Friday. In my opinion, everything pointed to poltergeist except for the conundrum of the mysterious prowler. I was pondering this very issue when I decided to call the sheriff's substation near the Berkbiglers' home. I spoke with the deputy now in charge of the investigation and he wanted to know what I thought about the Berkbiglers' problem.

I said there was evidence for both the poltergeist and prankster theories and at his request I started to list the relative arguments for each. I was just starting to tell him about Wednesday night's prowler when he interrupted me, saying that his department knew the man's identity. He said further that the man had nothing to do with the stone throwing. This made it quite clear that the "prowler" had been a deputy posted on the property, as I had suspected. I tried to learn who the man was but the deputy kept begging off for "security reasons." I am sure he didn't want it known that he was hiding men on the Berkbiglers' property. Nor was I baffled by the officer's flight after he was spotted. You don't hold your ground and try to identify yourself when 20 angry people are running at you with clubs!

By the time I boarded my plane I was fairly convinced that the plague on the Berkbiglers' home had been the handiwork of a rock-throwing poltergeist. Everything I witnessed fit the pattern: the unerring accuracy of the throws, the failure to find anyone responsible, the fact that the rock-thrower materialized only when the family was at home and that the "culprit" mysteriously disappeared into nowhere. These are all characteristics of these peculiar psychic manifestations. The Tucson phantom stone-thrower had acted true to form.

I was disappointed that I had been unable to discover *why* the Berkbiglers had been so viciously attacked. They are not the typical "disturbed family" that often gives rise to these monsters from the psyche. And the events did not seem to focus exclusively on any one member of the family as poltergeists are prone to do. I saw no evidence of psychopathology in the family, no tensions or hostilities. The Berkbiglers seemed to be a totally loving, caring, supportive family—and this is generally not typical of families disturbed by poltergeists.

The Berkbiglers did not share my uneasiness about these dimensions of the case. They were simply happy that the whole affair was finally over and they could get back to finishing their desert home—and living there in peace.



SAVING POLES FROM WOODPECKERS

Houston, Tex., public utility officials have found a woodpecker repellent. They announced in July 1984 that it will be used as soon as it is approved by the Environmental Protection Agency.

Houston Lighting and Power spokeswoman Sally Mathis told United Press International that woodpeckers do about \$100,000 damage to utility poles in the Houston area every year. "I've seen holes made by woodpeckers that you could stick your whole arm down in," she said.

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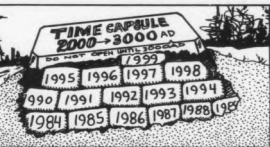
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NEWS & REVIEWS

by Jerome Clark



DREAMS AND ENCOUNTERS

FOR AS LONG as there have been human beings, human beings have been reporting encounters with entities of various kinds: apparitions, disembodied spirits, deities, fairies, monsters, angels, demons and extraterrestrials. For most of human history it was assumed that these entities were precisely what they appeared to be. Then, as science and materialism came to redefine the world, such phenomena were declared nonexistent; those who claimed to experience them were deemed mistaken, dishonest or crazy.

But this did not stop people from having such experiences, although it did discourage most persons from reporting them. Those relatively few individuals who bothered to investigate these reports found that the average percipient was of sound mind and honest tongue. Fantastic as their claims sounded, the witnesses appeared to be normal persons sincerely describing incredible events.

Eventually, in the late 19th Century, a number of intellectuals interested in the question of survival after death began to study apparitions and mediumistic communications, phenomena which, literally interpreted, imply that the dead can return to interact with the living. Their investigations showed these psychical researchers that the reality behind the appearances is not that simple. While a case for survival could be made from these kinds of entity experiences, other interpretations, both conventional and unconventional, are possible. In other words, the entity experience may be real but it may be something other than what it seems to be. But the nature of this "something" remains a subject of continuing controversy in all areas of entity investigation.

In our own time UFO researchers have grappled with a vexing problem: Are the humanoids reported in close encounters of the third kind really the extraterrestrials they seem (and sometimes claim) to be—or are they something else, something more relevant to psychology or parapsychology than to exobiology? And are they related to other entity phenomena such as Marian visitations, ghosts and fairies?

In an attempt to shed new light on these issues, Hilary Evans has written one of the most ambitious works on the paranormal to be published in recent years. *Visions, Apparitions, Alien Visitors* (The Aquarian Press, Wellingborough, Northamptonshire, England, 1984, 320 pages, £ 9.95), subtitled "A Comparative Study of the Entity Problem," reviews a broad range of phenomena, beginning with dreams and hallucinations and going on to examine just about every reported category of "real" entities. He believes that all of these phenomena, from the undeniably subjective to the apparently objective (i.e., those manifestations that can be observed by more than one witness), share certain core elements which indicate they are generated by the same psychological processes.

Evans is hardly the first writer to attempt to establish a common origin for reports of different types of entities. In *Passport to Magonia* (1969) Vallee compared UFO humanoids to Celtic fairies and in *The Unidentified* (1975) Loren Coleman and I discussed UFO contact claims in the context of religious visions and supernatural folklore. But in retrospect Vallee's once-influential book seems frustratingly vague and question-begging and 10 years later the most charitable

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thing I can find to say about my own book is that it is naive. In this country the enthusiasm for revisionist ufology faded some years ago. In Europe, however, it claims a small army of adherents who hold that the "UFO phenomenon" is (to state crudely an idea that is often elegantly argued) a psychological aberration symptomatic of something akin to a planet-wide nervous breakdown.

Empirical evidence for so exotic a notion (it can hardly be called a hypothesis) is scant. But if the revisionists' answers are unsatisfactory—I think, for example, that they are quite wrong to assert that no nonhuman intelligence is involved in *any* entity experiences—at least they have raised some provocative questions about the role psychological processes play in such events. In addressing these questions, Evans takes a bold and original approach.

In the course of a long book printed in small type he argues that "there exists, within the human mind, a capability for one part of that mind to function autonomously: one of the things it can do is to stage a display, which it presents to the conscious mind to perceive. The conscious mind may have little or no idea that this is happening." The "producer," as he calls this function, constructs our dreams, which of course we recognize as wholly subjective, and it also on occasion produces hallucinatory figures, which we may easily mistake for "real" entities.

This explanation is fine as far as it goes, but Evans expands it to include those cases

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Jackie's Horoscope says her only possible fate was wealth and fame



by Tom Kennedy

Jackie Onassis, possibly the most famous woman alive today. On July 28, 1929, she entered this world as all of us do, a helpless little baby. But Jackie was not destined to be an ordinary individual. Astrologers examining her Natal Horoscope clearly agree, her only possible fate would be wealth and fame. Now at age 54 this prediction has become more than true. Let's take a look at her natal chart and see why.

Jackie's Cancer lays in the cusp of her eighth house. This indicates that she will marry a man connected with water. Her first husband, the late President Kennedy, was a PT boat captain in World War II and also enjoyed sailing. And of course her second husband, Aristotle Onassis was a superwealthy shipping magnate.

Her Sagittarian rising sign shows that she prefers foreign countries and people. Her late husband, Aristotle, was Greek. And Jackie is known for her jet-setting image.

Finally, the planets Jupiter and Venus symbolize money. The fact that these two planets fall in her seventh house, the house of partners, indicates that she will have a wealthy husband. John Kennedy and Aristotle were both wealthy.

ASTROLOGY AFFECTS US ALL

Did you know your horoscope could mean the difference between happiness or sorrow; between success or failure?

Picture a long room with doors at each end. In this room there are money, attractive people of the opposite sex, books that tell you the secret of happiness and many other valuable articles. But also in this room are bottomless pits, traps, hostile persons and dangerous beasts chained in various places around the room. You must walk through this room, but you may take out of it anything you can.

Now if you had a choice, would you choose to 1) go through the room blindfolded or, 2) go through the room with your eyes open and with written instructions on which places and people to visit or avoid?

Of course all of us would pick the second choice in a case such as this. Isn't it ridiculous, then that we would choose to go through life, the same situation, blindfolded! Even when there is a means to go through life with a map and our eyes wide open! The means provided is Astrology. The map is our astrological horoscope.

Few people realize that the majority of famous people used Natal Horoscopes to discover and cultivate their talents and thus gain success and riches. Nearly all successful people use astrologers — politicians, movie stars, business men, doctors and lawyers. Many famous scientists were astrologers themselves, such as Sir Isaac Newton, Carl Jung and Sigmund Freud. Famous business tycoon, J. P. Morgan used astrology to achieve his wealth.

He did not make a financial move without consulting his astrologer. Astrology helped the allies win World War II by predicting the enemies moves. Astrology was used to find and keep a successful marriage of Grace Kelly and Prince Rainier.

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(crisis apparitions, for example) in which an entity communicates information the percipient could not possibly have known. He believes that in these instances the producer interacts with an outside agent (another intelligence, human or nonhuman) to create an entity appearance that "embodies information supplied by both." The forms these entities take—humanoids, ghosts, fairies or whatever—reflect "our unarticulated wishes, fears, hopes or preoccupations." Sometimes this process produces manifestations of at least some physical substance.

Evans sums up his theory in these words: "The entity-experience has a material basis that can reasonably be conceived of as a physical communication, fabricated by an autonomously operating part of the percipient's mind, either on its own or in liaison with an external agent; expressed in the same encoded-signal form as any other mental communication; presented to the conscious mind as a substitute for the sensory input from the real world; and occasionally being given a temporary external expression utilizing some kind of quasi-physical psi-substance."

Is Evans right? I don't know. But he certainly is to be admired for his effort to bring new ideas to bear on this fascinating, endlessly complex subject which so seldom gets the intelligent scrutiny it deserves. *Visions, Apparitions, Alien Visitors* is so superior to the average work on the paranormal that, whether Evans is right or wrong, his book deserves our highest respect. And of course if he is right, then his book is a literary landmark.

A less important but still worthwhile book is John Rimmer's *The Evidence for Alien Abductions* (The Aquarian Press, Wellingborough, Northamptonshire, England, 1984, 160 pages, £2.50, paperback). Despite the somewhat misleading title Rimmer, who edits *Magonia*, the leading journal of revisionist ufology, takes the view that "abductions" are probably purely imaginary events. He leans toward Alvin Lawson's idea that abductees are reexperiencing "birth traumas," although few psychologists and neurologists believe any such phenomenon exists or is possible. (Rimmer does concede that the "Birth Trauma Hypothesis is far from being proved Even the existence of any

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form of birth trauma is a subject of considerable controversy among psychologists themselves.")

But Rimmer is refreshingly undogmatic in his approach and he acknowledges that reasonable people can read the evidence differently. I have to say I am unpersuaded by some of his arguments. At the same time I think the UFO literature has needed a skeptical book on abductions and I'm glad that someone as thoughtful and literate as John Rimmer has written it. Those readers who want to know what the case for abductions looks like should read Budd Hopkins' *Missing Time* (1981) and make up their own minds.

OTHER REVIEWS

CLEAR INTENT by Lawrence Fawcett and Barry J. Greenwood, Prentice-Hall, Inc., Englewood Cliffs, N.J., 1984, 264 pages, \$17.95 hardcover, \$8.95 paperback.

Clear Intent is a comprehensive overview of UFO-related documents compiled over the years by the FBI, the CIA, the air force, the State Department, the coast guard and other agencies of the U.S. government. The documents were obtained over the last eight years by a number of civilian UFO investigators using the Freedom of Information and Privacy Act.

The book consists of a foreword by J. Allen Hynek, a preface, 14 chapters and two appendices plus a useful glossary of acronyms, a bibliography and an index. After a general introductory chapter Lawrence Fawcett and Barry Greenwood devote three chapters to examining documents related to the fall 1975 Strategic Air Command base incidents, when unidentified craft appeared over a number of sensitive installations where nuclear weapons are stored. The authors should have pointed out, but don't, that Venus may have caused several of the later sightings, those that occurred in the early morning hours. (Venus certainly was not the cause of *most* of the interesting sightings, such as that of a large lighted object hovering over a missile site at Malmstrom Air Force Base in Montana. When F-106's flew over, that object turned its lights out; when the interceptors had passed, it turned its lights on again.)

The fifth chapter recounts incidents before 1975, including several possibly UFO-related crashes of air force planes. One of the most interesting reports, from the coast guard, describes the appearance of a strange submerged lighted object in the Pascagoula River on November 11, 1973, exactly one month after the famous Hickson-Parker "abduction."

The sixth chapter presents U.S. government documents relating to various foreign sightings, such as a Kuwait oil field incident when a UFO shut down automatic pumps, the Iranian jet incident (recounted in March 1984 FATE) and the Valentich aircraft disappearance in Australia (March 1979 FATE).

The seventh chapter focuses on alleged animal mutilations and mysterious unmarked helicopters. Chapters eight through 11 offer samples of the CIA and FBI documents. Unfortunately the authors fail to place the documents within their historical contexts, thus making it impossible for uninformed readers to appreciate their significance. For example, Fawcett and Greenwood present the summer 1952 CIA documents but nowhere explain that these documents reflected official concern about the June-July 1952 UFO flap that culminated in sightings over Washington, D.C. Chapter 12 consists of the small amount of information the National Security Agency, after first denying it had any UFO

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documents, was forced to release. The court permitted NSA to keep secret the bulk of its UFO documents.

Chapter 13 concerns the battle between official agencies and Citizens Against UFO Secrecy (CAUS), a group formed in 1978 specifically to uncover government documents. The authors tell what happened to CAUS member Robert Todd when he tried to get information about the 1967 Cuban jet incident. The FBI called on him because he threatened to write to Cuba for information if he couldn't get it from NSA or the CIA!

Fawcett and Greenwood conclude that the government documents prove UFOs are real. They recite an incident still under investigation: the December 30, 1980, landing in a forest at Rendlesham, England. Initial information on this incident came from one of the military personnel. Eventually investigators obtained a document that supported the man's story and they located other military witnesses.

An epilogue describes a landing at Kirtland Air Force Base in Albuquerque, N. Mex., in August 1980. The information on this event is found in a short document released by the Air Force Office of Special Investigations. My own investigation into that incident indicates that it did take place and that the government has much more information than it is willing to admit to having.

Despite certain problems and inaccuracies *Clear Intent* is one of the better UFO books of recent years. Perhaps it will encourage other informants to tell us what they know about government UFO secrets.—Bruce Maccabee.

**IN SEARCH OF THE SHROUD OF
TURIN** by Robert Drews, Rowman & Allanheld, Totowa, N.J., 1984, 133 pages, \$15.95.

In Search of the Shroud of Turin pretends to be a scholarly work but is instead an exercise in sloppy research and loose reasoning.

Robert Drews tries to prove that the shroud is identical with the Mandylion of Constantinople, another cloth supposedly depicting the image of Christ and generally believed to have been lost centuries ago. Had Drews been able to verify this link, he would have established that the shroud existed long before the mid-14th-Century date that is now the earliest

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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 benefited 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 formula for finding out which of two lovers loves you the most.
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THE SECRET SCIENCE OF NATURE

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.

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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 those 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 be 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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to which the shroud can be traced. But to fit the square peg of the shroud into the round hole of the mandylion, he is forced to ignore such minor points as that the shroud shows the image of an obviously dead and crucified man, while the mandylion's origins have it as an object that Jesus presented *while alive* to King Abgar. That image is of a *living* man, and only of his face at that.

Drews even attempts to support the notion (originally Ian Wilson's) that the shroud was folded to show only the face and that the facial image was the icon known as the mandylion; Drews states erroneously that the creases in the cloth of the shroud where it was folded have been identified. They have not. Drews cites a reference to Kenneth Stevenson and Gary Habermas' *Verdict on the Shroud* (reviewed in April 1982 FATE). When I checked the reference, I found it has nothing to do with the creases.

Drews alludes to the findings of Joe Nickell and Walter McCrone, who have produced strong evidence that the shroud is a forgery, but then he totally ignores their work, preferring instead to accept as gospel everything the proauthenticity groups (namely the

Holy Shroud Guild and the Shroud of Turin Research Project) say about the shroud, even though their pronouncements have been challenged at nearly every point.

We really didn't need another bad book on the shroud but Drews, who should have been able to do better (he is a professor of classics), has given us one anyway.—*Gordon Stein*.

THE FOUR MAJOR MYSTERIES OF MAINLAND CHINA by Paul Dong, Prentice-Hall, Inc., Englewood Cliffs, N.J., 1984, 213 pages, \$8.95, paperback.

Now that the Bamboo Curtain is being raised, the appearance of a book on Chinese psychic and Fortean mysteries was inevitable. Paul Dong, a Chinese-American journalist, has written *The Four Major Mysteries of Mainland China*, about UFOs, psychic phenomena, qi gong and wildmen (China's Bigfoot). Each subject is covered in detail and the chapters are well illustrated.

The chapters on UFOs and psi are the least satisfactory. While the Chinese seem to be fascinated by UFO reports, apparently they

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make little effort to investigate them. This of course isn't Dong's fault but it does force him simply to cite cases of sometimes questionable merit along with reports of the many UFO conferences held in China.

The chapters on psychic phenomena present an opposite problem. Chinese scientists *are* investigating the phenomenon of eyeless sight—the alleged ability of many Chinese children to read materials in sealed envelopes. Dong, in common with his scientific colleagues on the mainland, underestimates the role that fraud may be playing in these demonstrations. In fact, Dong is positively tiresome in his repeated insistence that this research is valid.

Whatever the failings of the first two sections of *Four Major Mysteries*, Dong redeems himself with his chapters on qi gong and wildmen. Qi gong is a Chinese martial arts practice which uses breathing exercises to activate psychokinesis. (FATE reprinted some of this material in its November 1984 issue; see "The Miracle of Breath Control.") Dong offers a fine up-to-date scientific examination of the subject. Research into the mysteries of qi gong seems, fortunately, to

be more sophisticated than Chinese research into ESP. The chapters on Chinese wildman reports are even better, drawing on all sorts of modern and historical accounts of such sightings.

Four Major Mysteries, while not a perfect book, is nonetheless an important and worthwhile one. For the most part Dong has done a good job of gathering and presenting his material. The book falters only because Chinese research into the borderlands of science is still in a primitive state.—D. Scott Rogo.

RARE HALOS, MIRAGES, ANOMALOUS RAINBOWS AND RELATED ELECTROMAGNETIC PHENOMENA edited by William R. Corliss, The Sourcebook Project, Box 107, Glen Arm, Md. 21057, 1984, 238 pages, \$12.95.

"It is at least as important to realize what is *not* known as it is to realize what is well-explained," William Corliss writes in his introduction to *Rare Halos, Mirages, Anomalous Rainbows and Related Electromagnetic Phenomena*, the latest collection of

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earthly anomalies compiled under the aegis of the Sourcebook Project.

For more than a decade Corliss has been ferreting out Fortean oddities buried in scores of scientific journals from this and other centuries. *Rare Halos* is concerned with a wide variety of electromagnetic phenomena whose manifestations are responsible for a host of not entirely explained or understood observations by scientists and nonscientists alike. Corliss' material has been culled from sober and responsible journals such as *Monthly Weather Review*, *Journal of the Royal Astronomical Society of Canada*, *Meteorological Magazine* and *Nature*.

Because many observations are a century or more old, they are automatically viewed as suspect by today's skeptics because "everyone knows" science was more primitive back then. Even if we concede some validity to that cynical remark, what are we to make of "optical effects consisting of luminescent filaments and whiskers, first observed by the astronauts of Soyuz-9," to say nothing of "certain ionospheric disturbances observed near Boulder, Colo., around the time of the Alaskan earthquake . . . [on] March 28, 1964" (*Journal of Geophysical Research*)?

In his opening remarks Corliss points out that the material published to date (20 volumes in all, most of which FATE has reviewed) covers only about 25 percent of the material in his library. And, he says, "new material is being added at the rate of about 1200 new articles and items per year, 300 of which are from current literature."

Yet large as these figures are, they reflect data from "only the scientific journals of the United States and England . . . There remain the English language journals of the rest of the world." Add foreign language journals and it becomes readily apparent that what we don't know may very well exceed what we think we do know.

It is of course impossible to tell of what value to society all of this anomaly-collecting will be. But then, who can tell at birth of what use a child will be? Those who would reject the preservation and study of anomalies could be closing the door to a better tomorrow. Corliss and the Sourcebook Project deserve your support. Send them a stamped, self-addressed envelope and request a catalog.—George W. Earley.

REPORT FROM THE READERS

These columns of FATE are set aside each month for your comments. Send your opinion of articles and stories of unusual occurrences to FATE Magazine, 500 Hyacinth Pl., Highland Park, Ill. 60035.

ONE BURIAL CLOTH—OR TWO?

In "Report from the Readers" (September 1984 FATE) Gary Gross challenges "various discussions" of the Shroud of Turin which imply that it was a single burial cloth when New Testament accounts refer to two or more cloths for the burials of Lazarus and Jesus of Nazareth. If Gross had read my book *Portrait of Jesus? The Illustrated Story of the Shroud of Turin* (Stein & Day, 1983), he would have found a full discussion of the points he raises along with attempts to rationalize the apparent variance. In my book I quoted the analysis made by an eminent Bible scholar, the late Dr. John A. T. Robinson, who found the greatest inconsistencies among the various Bible versions while the New Testament Greek is fairly consistent as well as compatible with the Shroud of Turin data.

Robinson's explanations cite the Greek word *othonia* used by both Luke and John in describing Jesus' burial; *othonia* should be translated as "shroud." The word *Sudarion*, used with reference to both Lazarus and Jesus, probably was the jaw band which went under the chin and tied on top of the head to keep the mouth closed; on Easter morning it was seen separate from the shroud. The *keiriai* were doubtless "tie cloths," strips used to bind Lazarus' wrists and ankles and perhaps in a couple of places on the body to keep the shroud in place. *Keiriai* would have been used in completing Jesus' burial, had His body remained in the tomb. It would have been the *keiriai* Jesus referred to when He instructed that Lazarus

be "loosed."—Frank C. Tribbe, Penn Laird, Va.

SEARCH FOR TRUTH

J. Gordon Melton, in his review of *The Holy Books of Thelema* (August 1984 FATE), shows his ignorance of mediumistic communication when he declares Aleister Crowley's "Guardian Angel" Aiwass to be nothing more than Crowley's own "higher self." This implies there was nothing exceptional about his material because it originated in his own head. And because guardian angels can't exist, obviously no communication ever took place.

Melton's attitude reflects the typical Christian point of view which denigrates anything that can't be substantiated by rigid, dogmatic, limited doctrines.

We're never going to understand life's mysteries unless we get rid of the useless, unimaginative, false concepts we have labored to keep alive throughout history, the very history that literally bristles with evidence of the reality of life after death. Even the Bible is full of allusions to spirits and God-sent prophets whom the church was quick to persecute.

We are due for an awakening—and isn't this what such writings as Crowley's are all about? Finding the truth about man's ability to contact the "other side" is significant if we are to escape the misinformation and deliberate deceptions of the past.

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others on-their-way-to-being who watch us and keep accurate records of what we say and do as well as what we never say aloud for fear of exposing the degraded nature of our real intentions and motivations. While this record-keeping constitutes their major occupation, these unseen entities are never too busy to pass on some words of wisdom if their charges show an interest in learning. But the skeptics will never know whether such communication is possible because they'll not reach out for it.

It's easy and comfortable to believe we can get away with the dastardly things we do, the cruelties we practice against our fellowmen. But look at the general level of our civilization: Our present disgrace is the result of karmic debt carried over from long-forgotten lives in which we ignored the advice to love one another and the specific warnings of the Ten Commandments. We're all paying through the nose for lack of attention to our spiritual growth. And it's already too late to lament our plight. We never know who may be standing at our elbows taking notes. If the records of our mistakes weren't kept, how would the guilty ever get their just deserts or their victims gain the satisfaction of God's perfect system of justice?—Rowine Arenson, Banning, Calif.

VAMPIRE SYMPOSIUM

Dr. Steven Kaplan of the Vampire Research Center is participating in a "Vampire Symposium" to be held during the second annual Dark Shadows Festival in Newark, N. J., from November 9 to 11, 1984. Other participants are Thomas Schellenberger of the Dracula Society of Maryland and Jonathan Frid who played the vampire Barnabas Collins in the gothic serial drama "Dark Shadows."

Patrick Garrison, director of The Alternate Shadows which, in conjunction with The World Federation of Dark Shadows Clubs, organized the symposium, believes it is a unique occasion in the history of vampirology. He said, "Dr. Kaplan will focus on the results of the research that he has studied through the Vampire Research Center. He will address the symposium about his findings as to whether or not there are real vampires. Mr. Schellenberger . . . will focus primarily on Dracula and his portrayal through literature, cinema and drama. Mr. Frid will discuss

[his role as the vampire Barnabas] and how it was to portray a vampire for television."

Persons interested in attending the Dark Shadows Festival may obtain information by sending us a stamped, self-addressed envelope.—*The Alternate Shadows (F), P. O. Box 1199, Long Island City, N. Y. 11101.*

IT HAD TO COME

In "I See by the Papers" (August 1984 FATE) I note that Curtis Fuller discusses the gender of God. With women's lib flourishing as it is, I suppose it had to come.

The May 7, 1984, issue of *Time* magazine contains a picture of a female crucifix which was hung in the Episcopal Cathedral of St. John the Divine in Manhattan. I suppose it had to come.—*C. D. Prewitt, Mount Sterling, Ky.*

Human conceit has long envisioned "God" as humanoid and male conceit has endowed Him with masculinity. A different picture emerges if we examine God rationally.

First, not having partaken of the "forbidden fruit," God has no need to hide His nakedness. With no gravity in heaven, He has no need of a "white throne." No earth to walk upon, no need for legs. No oxygen to inhale up there, no need for nostrils or lungs, not even a heart. No food in heaven, so no need for teeth, tongue or digestive system. No wife, no need of reproductive organs to designate God as male.

All of this reduces the God of the Christians, Jews and Muslims to a ball of energy or thought. The ancient Egyptian concept of the sun as deity is not all that unrealistic.—*J. P. Bessor, Butler, Pa.*

ASTROLOGY AND BIORHYTHM

When I read "Truth About Astrology" (June 1984 FATE) I found that psychologist Michel Gauquelin and I have a lot in common—although he uses astrology and I use biorhythm to make character analyses.

In 1973 I accidentally discovered the character side of biorhythm. Each day has its own set of biorhythm numbers which I call "personal numbers." To do a chart showing the ups, downs and critical days, another set of numbers would have to be added. Using the birth dates of unknown and well-known persons, I found there are typical personalities in certain professions and occupations.

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There is a typical doctor, actor, politician, rapist, policeman, clergyman, engineer, con man, fireman or teacher. Some are naturally humanitarians; some are sexy or shy; some are not.

I disagree with some of the statements in the article. Your author writes, "So what Gauquelin has discovered are predilections which mildly influence our personality development and not laws that predict how a child will turn out." My research shows we are what our birth date numbers show; to try to be otherwise causes great unhappiness. As Carl Jung said: "Whatever is born or done at this moment in time has the qualities of this moment of time."

While Gauquelin believes induced labor or caesarian section "totally upsets the patterns he is looking for," my research shows that what is meant to be will be. A child has the personality ordered by the day, not the manner, of his birth.

I publish a newsletter on biorhythm called *The Truth*. FATE readers may obtain a complimentary copy by sending a stamped, self-addressed, business-size envelope to me.—Irene Hamlen Stephenson, P. O. Box 3893-F3, Chatsworth, Calif. 91313.

PIRATES' LOOT

The excellent article "Crystal Skull of Death" (July-August 1984 FATE) may well be correct in discrediting F. A. Mitchell-Hedges' alleged discovery of the skull. But there is one intriguing possibility that authors Joe Nickell and John F. Fischer should have addressed.

According to *The Treasure Hunter* by Robin Moore and Howard Jennings, Mitchell-Hedges found pirate treasure on The Cow, a tiny island in the Roatan Island harbor off the coast of Honduras. Mitchell-Hedges and his companions found three chests but fled with only two, making a dawn escape from the Honduran authorities who are ever watchful for treasure hunters. The discovery is supposed to have occurred in 1935 and to have netted \$600,000 for Mitchell-Hedges. The death of his father fortuitously enabled him to conceal the principal source of his sudden wealth.

Howard Jennings, a professional treasure-hunter, encountered the foregoing story and attempted to confirm it in a practical way: he and Robin Moore went to search for the

third chest. Roatan Island did in fact have a pirate colony and is believed to have been a haven for the English buccaneer Sir Henry Morgan. Jennings' research led him to think that the treasure Mitchell-Hedges found was part of the loot (valued at \$50 million) taken in Morgan's sack of Panama in 1671.

Jennings and Moore located the site of the former pirate village, bought the land, cleared it and promptly dug up a small trove of gold coins and a necklace near an old foundation. (This was presumably some pirate's savings buried in his back garden.) Having successfully deflected attention from their real goal, they proceeded to explore The Cow one night. There they unearthed a chest containing a pair of archetypal pirate's boots, 65 pounds of silver ingots and some gold nuggets—but this chest was apparently *not* Mitchell-Hedges' third chest. Jennings thinks that many chests of the divided booty remain to be found in the vicinity.

It seems quite possible that the crystal skull was part of the treasure that Mitchell-Hedges found and that Sydney Burney bought it directly or indirectly when the treasure was surreptitiously sold. Mitchell-Hedges may have reacquired the skull in 1944 out of sentimentality. Burney's vague answer about the skull's previous owner (quoted from the 1933 letter) adds weight to this idea. This would also explain the false stories about the discovery, which are perfectly understandable if Mitchell-Hedges or his daughter hoped to return someday to retrieve the third chest.

I think it is particularly significant that Sidney S. Morrill, whom the authors quote, said, "Some stories are that he found it in a Mayan temple on an island off the coast of Honduras." The "Mayan temple" is embellishment but the location coincides.



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The only objection to this pirate-loot theory appears to be that Burney owned the skull in 1933 while Mitchell-Hedges supposedly discovered the treasure in 1935. But the closeness of these dates is suggestive. They can be reconciled if we assume that Jennings or his source made a mistake or if Mitchell-Hedges changed the date to conceal further the treasure's discovery.—*Michael T. Shoemaker, Alexandria, Va.*

THE BEEFEATER KNEW

I have never considered myself particularly psychic but my mother has always had the ability to understand me and empathize. We have been very close despite the fact that I have spent most of my married life far away from her.

One particular incident seems to have no explanation other than a psychic one. Four years ago my husband and I were living in London. I had been miserably homesick and miserably sick with a difficult pregnancy. Mom's unfailing letters always promised happier days ahead. One day I sent her a doll, a simple beefeater souvenir from the Tower of London. It was just a token of affection

and I thought nothing of it at the time.

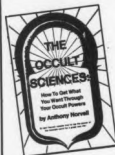
Then our daughter was born, several weeks ahead of schedule. Happy at last, we phoned home to New Jersey with the news. But Mother already knew. Her beefeater had been facing west and that morning had turned to the wall, facing east to England. She noticed it when she was cleaning and turned the doll back the right way. When she later returned to the room, the beefeater was facing London again, so she knew something had happened.

Because this involved such a happy memory, Mother left the little doll facing the wall. Then, unexpectedly, we were transferred back to the states. Again we phoned home and again Mother knew. The little doll had turned to face west.—*Jane Perschbach, New Britain, Pa.*

A SOUL IS A SOUL . . .

Homo sapiens chauvinists that we are, we construct a whole miasma of dogma and tradition around our vain image of ourselves as superior beings, allegedly made exclusively in the image of God. We hold that we are

(Continued on page 127)



ABOUT THE AUTHOR

Anthony Norvell has spent many years of his life in the study of psychic phenomena and occult philosophy. A recognized authority in these fields, he has been a popular astrologer, psychic and lecturer. He has been an advisor to movie stars and has performed on his own radio and television programs.

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REPORT FROM THE READERS

(Continued from page 118)

human souls, that God is perfectly and omnipotently human. Yet what of the myriad other forms of life—from aardvark to zebra?

A soul is a soul is a soul. We ought not to become too infatuated with our human version of a Creator. Surely the image of a gigantic armadillo striding majestically on some emerald plain or the archetype of a behemoth of a caterpillar gnawing on celestial leaves is equally as real a perception of God as any Krishna or Jehovah.—Robert S. Smith, Vancouver, B.C., Canada.

A CHILLING SIDELIGHT

There is an interesting literary sidelight to Patrick Hughes' "The Year Without a Summer" (August 1984 FATE). That same wet cold summer produced a gothic tale which still chills and thrills readers.

In 1816, the poet Percy Bysshe Shelly, his wife Mary, Mary's stepsister Claire Clairmont and another poet, Lord Byron, were part of a group that went to Switzerland from England for a summer holiday. As summer skipped Europe that year, they found their Alpine retreat wet and cold. To match the gloom, they read ghost stories aloud each day. Lord Byron suggested they go a step further; each was to write a ghost story to be read. That was the catalyst that led Mary Shelly to write a story that most of us have either read or seen in one of its many movie, stage or television adaptations. Mary's title

for her tale was *Frankenstein: Or, the Modern Prometheus*.

The meteorological phenomena of that strange year are mostly locked away in the archives, but Mary Shelly's story remains as chilling today as the summer that produced it more than a century ago.—Floyd E. Jack, Eureka, Calif.

THE ROSICRUCIAN COLLECTIONS

We wish to make FATE readers aware that this organization is a philosophical, cultural, nonsectarian fraternity. The Rosicrucian Egyptian Museum has the largest collection of original Egyptian artifacts to be found on the Pacific coast. The collection is well known throughout the world and Egyptologists and archaeologists are among the 300,000 persons who visit annually.

Equally important is our Assyrian-Babylonian collection which contains rare antiquities.

These collections should be interesting to FATE readers visiting this area.—Ralph M. Lewis, Rosicrucian Egyptian Museum, Rosicrucian Park, San Jose, Calif. 95191.

UFOs AND THE U.S.

Some time ago a group called "Citizens Against UFO Secrecy" went before the United States Supreme Court requesting that the Central Intelligence Agency release 135 UFO-related documents. The court denied the request, ruling that the release of the documents would compromise national security. It seems evident that the government knows more about UFOs than it has publicly admitted.

If the release of certain UFO information might endanger national security, then it is likely that the government has placed agents, amateur or professional, in UFO research groups with the idea of preventing them from getting critical information.—Henry R. Korman, Longview, Wash.

ATTENTION, MOON-GAZERS!

In past issues FATE has published letters along with sketches of things on the moon—everything from monoliths, metal slabs, spaceships, rockets, machinery to goodness knows what else. One correspondent said that NASA has photos of such items but deletes them from published photos.

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From time to time I take out my telescope and do some moon-gazing. My scope is more powerful than some of the toys mentioned in readers' letters but all I have found on the moon are rocks and craters. Anyone using a scope powerful enough to identify the sizes of objects on the moon has power enough to put what he sees on film. Sketches are useless for research purposes.

The moon may hold the key to possible life in other parts of the universe. Actual photos would be valuable to scientists all over the world. Even poor photos can be analyzed and evaluated. All of you moon-gazers out there—please back up your letters with photos.—*Dempsey Merritt, Jacksonville, Fla.*

STAR PERSON SPEAKS UP

Brad Steiger and his wife Francie have written a book titled *The Star People* in which they say extraterrestrials are living among us. There are two types of star people, star seeds and star helpers. Star seeds have genes that carry the inherent characteristics of their extraterrestrial ancestors as well as the genes of their human forebears. Star helpers are earthlings who have inherited the genes of human ancestors who interacted with the aliens in ancient times or who have evolved more quickly than other earthlings. I believe I may be one of these.

I have all of the physical characteristics of the star people and a few more! Here are some of the outstanding and sometimes unnoticed characteristics which we share: lower-than-normal body temperature, unusual blood type, extra or misplaced ribs, lower than normal blood pressure, hypersensitivity to electricity and electromagnetic fields, chronic sinusitis and back trouble.

Along with the star people described in the Steigers' book, I had unseen companions as a child. I have unusual abilities which are considered paranormal by my peers. Although I express genuine love for my parents, I feel they are not my real parents; I yearn for my real home "beyond the stars." I feel that my true ancestors came from another world, another dimension or another level of consciousness.

I am a nurse, poet and writer. I practice the "therapeutic touch" or laying on of hands and I feel a great urgency as if I have only a short time to complete important goals or a special mission. I have some degree of

extrasensory perception and I practice astrology. Animals and children are strongly attracted to me.

I have felt "different" for many years but now I know there are others out there like me—the star people.—*Jo Ann Bennett, Norristown, Pa.*

THE GATHERERS

I'm gathering information on water-spouts—especially instances that have taken lives or damaged or sunk ships. Can FATE readers help me?—*Berry Berkley, Box 2971, APO New York 09224.*

I am interested in the writings and philosophies of T. Lobsang Rampa and would like to contact persons with a like interest. Also, will a FATE reader sell me copies of Rampa's books *Medical Lama* and *The Cave of the Ancients*?—*Debra L. Meece, 7442 W. Brown St., Peoria, Ariz. 85345.*

Psychic molestation has been distorted, discredited and thoroughly sensationalized by the entertainment moguls but it is a subject that deserves serious treatment. I believe it to be the least reported of all paranormal experiences probably because of the crackpot syndrome and also the stigma of sexual violation. I say this not simply from objective observation but from personal experience.

I wish to receive *serious* information from FATE readers on the subject of psychic molestation. If you've never before been able to relate your own incident, now is the time.—*L. H. McNalite, 688 Old Samish Rd., Bellingham, Wash. 98226.*

While I was staying at the Hotel Siam Inter-Continental in Bangkok, I had a reading by a man who spoke English and said his name was Professor Amnaj. He was amazingly clairvoyant.

On my return home I had some correspondence with him through a post office box but now I have lost track of him. Does anyone have his address?—*Lilyan Shiller, 5440 Ocean Dr. N., Riviera Beach, Fla. 33404.*

My abiding interest is OOPARTS—out-of-place artifacts. I would like to hear from any FATE reader who has had an experience with an OOPART.—*Daniel Waldvogel, Degerfeld, 8260 Stein am Rhein, Switzerland.*

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∞ An Italian woman says Emily Dickinson, dead for nearly a century, is dictating poetry to her. The poems that result from this unique collaboration have won more than 50 literary awards.

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CREATIVE VISUALISATION: How to Make It Work For You

by Jolene Anderson

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

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

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

- HOW TO GET CLEAR MENTAL IMAGES OF YOUR GOAL - IMMEDIATELY!
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- HOW TO GET YOUR VISUALISATION TO WORK QUICKLY AND POSITIVELY FOR YOU!
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- A GUARANTEED EASY WAY OF STOPPING YOUR MIND FROM WANDERING WHILST VISUALISING
- HOW TO MAKE AN IMMEDIATE 100% IMPROVEMENT IN THE QUALITY OF YOUR VISUALISING
- WHY THE "USUAL" WAY OF VISUALISING IS THE WRONG (NON-PRODUCTIVE) WAY
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Some readers reading this ad may still be unsure of what exactly is "Creative Visualisation". Simply defined, it is the elementary act of **mentally picturing something you want in life in the belief that by so doing you will gain it**.

This is the basic message of all "positive thinking" books. It is not witchcraft: only simple psychology. The only trouble is that visualising, as simple as it sounds, is usually not quite so easy to do. Saying "visualise" is usually easier to say than to do. This exciting new book makes it **easier to do than say!** However, visualisation shouldn't be just the special preoccupation of a few people - **IT SHOULD BE UNDERSTOOD AND USED BY EVERYONE WHO CARES ABOUT THEIR FUTURE HAPPINESS AND WELFARE!**

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

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

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

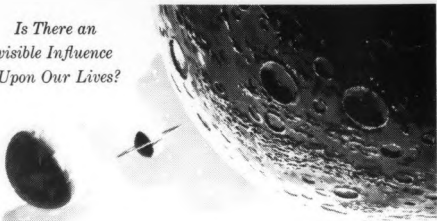
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