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FATE MAGAZINE, 500 HYACINTH PL., HIGHLAND PARK, ILL. 60035. Phone (312) 433-4550

Publisher . . . . . Curtis Fuller
Associate Publisher and Editor . . . . . Mary Margaret Fuller
Managing Editor . . . . . Betty Lou White
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NOTICE TO AUTHORS: Articles unaccompanied by return postage will be discarded.

FATE (ISSN 0014-8776) (USPS 501-470) is published monthly by CLARK PUBLISHING COMPANY, 500 Hyacinth Place, Highland Park, Illinois 60035. Second-class postage paid at Highland Park, Illinois, and additional entry offices. We do not accept responsibility for the return of unsolicited manuscripts, photographs or artwork. Subscriptions: $12.00 a year (add $3.00 a year postage for Canadian subscriptions, $4.00 a year for foreign subscriptions). Address correspondence regarding subscriptions and address changes to FATE Subscriptions, 170 Future Way, Marion, Ohio 43302. Please notify Marion, Ohio, office of change of address 30 days in advance, giving both old and new addresses and Zip Code. Copyright© 1984, CLARK PUBLISHING CO.

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I SEE BY THE PAPERS



by Curtis Fuller

QUOTE OF THE MONTH

There should be no area of human experience that reasonable men and women should not investigate if they are so inclined.

—Roy Mackal

IN RECENT YEARS parapsychology has had some hard times, much of it at the hands of debunking extremists whose emotional attacks on "pseudo-science" for a time attracted considerable (and mostly sympathetic) press coverage. But lately things have changed.

Those of you who saw the *Nova* television program "The Case of ESP," broadcast on public television on January 17, were no doubt pleasantly surprised to see parapsychologists treated as serious scientists doing credible scientific work. In the past *Nova*, a highly regarded British-based science series, has taken a hard-line approach against all anomalous claims, whether they deserved it (the Bermuda Triangle) or not (UFOs).

On the ESP episode the critics had their say too, of course, but they did not dominate the program. Interestingly enough, sometimes the critics criticized each other. Ray Hyman, for example, took issue with C.E.M. Hansel's familiar assertion, first made in his controversial *ESP—A Scientific Evaluation* (1967), that any parapsychological experiment not otherwise explainable must be the result of fraud since ESP is impossible.

On the whole the treatment afforded psi research was commendably to the point, emphasizing the best research and disregarding the usual irrelevant side issues (otherwise known as red herrings) debunkers customarily bring into the debate. An open-minded viewer of the program could hardly fail to be impressed with the strength of the case for ESP.

∞

PSYCHIC COLD WAR

FURTHER EVIDENCE of parapsychology's renewed respectability comes in the form of a long article in the "Science Times" section of the *New York Times* for January 10. In it the noted science journalist William J. Broad writes, "The Pentagon has spent millions of dollars, according to three new reports, on secret projects to investigate extrasensory phenomena and to see if the sheer power of the human mind can be harnessed to perform various acts of espionage and war—penetrating secret files, for example,

locating submarines or blowing up guided missiles in mid-flight."

Of course this is hardly news to FATE readers who recall Randy Fitzgerald's article "Pentagon's Secret Psychic Task Force" in our July 1981 issue. Still, Broad has some new information to impart.

He tells us, for example, that concern about Soviet psi research led President Carter in 1977 to order a CIA analysis of the matter. The year before, according to Ronald M. McRae's forthcoming book *Mind Wars*, Carter had met with Uri Geller, who claimed all Soviet children are tested for paranormal powers. The CIA report, completed in 1978, concluded that while there was no evidence of a massive "psycho-warfare" project, the Soviets were definitely interested in the subject for possible intelligence-gathering and military uses.

FATE contributor Martin Ebon, a respected authority on the Soviet Union, reports in his recent *Psychic Warfare: Threat or Illusion?* (reviewed in the April 1984 issue of FATE) that the Russians got interested in 1960 after hearing reports (subsequently proven to be false) that the U.S. Navy had conducted telepathic experiments with the crew of the atomic submarine *Nautilus* as the vessel cruised under the Arctic ice cap.

Since then the Soviets have undertaken numerous psi-research projects, sometimes in the face of opposition from hard-core Marxist-Leninists who view such "supernatural" phenomena as incompatible with Communist ideology. "In the Soviet Union itself," Ebon says, "bureaucratic and academic pragmatists are at odds with dogmatic ideologues. Within the Soviet bloc,

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positions range from the determinedly experimental in Czechoslavakia to the disdainfully hostile in East Germany."

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ESP IN THE PENTAGON

FOR ITS PART, according to Broad's article, the Pentagon has poured large sums of money into a variety of psi experiments, most prominently those concerning "remote viewing" at SRI International in California. In remote viewing the "sender" goes to a location unknown to the "viewer" who remains in the laboratory and describes the sender's surroundings. (See Jeffrey Mishlove's "Remote Viewing Works — With Quirks," February and March 1980 FATE.)

In a 1976 experiment a viewer tried to pick up psychic impressions from parapsychologist Russell Targ who was thousands of miles away in New York City. Targ chose the site only minutes before the experiment was to begin. The viewer, who typed his impressions on a computer tied into the network of the Defense Advanced Research Projects Agency, reported, "The first image I got was of a cement depression—as of a dry fountain—with a cement post in the middle or inside. There seemed to be pigeons off to the right flying around the surface of the depression."

The test site was the dry central fountain in Washington Square Park. It had a post in the middle for spraying water and there were pigeons around it.

In his book McRae says that psychics were employed to test the effectiveness of the MX missile "shell-game" mode. This $40-million scheme called for the missiles to be secretly shifted among



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different bunkers so that Soviet military experts wouldn't know which shelter to destroy in the event of a first strike. Barbara Honegger, a former White House aide who left the Reagan Administration last fall and who happens to hold a degree in parapsychology, says that the psychics successfully sensed the positions of the targets, indicating that the targets might be vulnerable. Eventually the administration abandoned the shell-game mode. It is not known whether the results of the psychic testing had anything to do with the decision.

McRae, a former reporter for Jack Anderson, maintains there is a "30-year record of psychic research in the CIA, the army, navy, air force, Marine Corps, NASA and the Defense Intelligence Agency." The Pentagon spends, he claims, something like $6 million every year on parapsychological work.

DOES IT WORK?

IS ALL THIS money being wisely spent? Can psi be used effectively for military and intelligence purposes?

Parapsychologists have their doubts. Stanley Krippner, former president of the Parapsychological Association, told Broad, "Most parapsychologists are skeptical of any alleged military or strategic uses of psychic phenomena because the available evidence is that these effects are subtle, weak and highly unpredictable."

Although he supports official psi research—"The Defense Department would be derelict in its duty if it didn't pay attention to the long shots"—Marcello Truzzi, director of the Center for Scientific Anomalies Research and editor of *Zetetic Scholar*, remarks, "Some cynics believe all U.S. government involvement with psychic research

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is simply disinformation, misleading propaganda to make the Communists waste resources on such projects of their own."

"You can't get [ESP] in the open laboratory," claims Paul Kurtz, head of the debunking Committee for the Scientific Investigation of Claims of the Paranormal. "What makes the military think they'll get it behind closed doors?" Yet even Kurtz thinks the research should be done as a precautionary measure, just in case the Soviets *are* onto something.

So far the only expressed opposition to such investigation comes, predictably, from the vitriolically antiparanormal magazine *Discover* which in a recent issue assured readers psi has absolutely no basis whatever; the anonymous author of the periodical's "Skeptical Eye" column (most likely editor Leon Jaroff) said we should just let the Russians waste their time and money on the subject and not worry about it ourselves. Fortunately other skeptics like Truzzi and Kurtz are not so complacent.

∞

BALL LIGHTNING STRIKES

IN JANUARY the Soviet press agency Tass reported a spectacular incident involving one of nature's rarest and eeriest phenomena: ball lightning.

The event took place after an Ilyushin-18 airliner left the city of Sochi on the Black Sea. The weather was good at first, but not long afterwards the crew spotted thunderclouds about 60 miles from the craft's flight path.

"Suddenly, at the height of 1200 yards," Tass stated, "a fireball about four inches in diameter appeared on the

fuselage in front of the crew's cockpit. It disappeared with a deafening noise but reemerged several seconds later in the passengers' lounge, after piercing in an uncanny way through the airtight metal wall.

"The fireball slowly flew about the heads of the stunned passengers. In the tail section of the airliner it divided into two glowing crescents which then joined together again and left the plane almost noiselessly."

Although no damage was done to the interior of the plane, there were two holes in the fuselage. The pilots turned the plane around and landed it safely.

∞

"COME FIND ME"

"I WAS SKEPTICAL to begin with but I guess I'm going to have to be a believer now."

That's what Alton, Ill., detective William Fitzgerald said after psychic Greta Alexander of Delavan, Ill., helped investigators find the missing body of a woman murdered some months earlier.

Using detailed information provided by the psychic, searchers found the body of Mary L. Cousett, 27, on November 12, 1983, in an area south of Peoria. Cousett had disappeared the previous April. The skeletal remains were conclusively identified through dental records.

Fitzgerald said 22 of Alexander's psychic impressions had checked out. Among other things Alexander had told him the body would be found near an embankment, a river and a bridge; a church and salt would have something to do with it. There would be leaves around the body which would be

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missing a foot or leg. The victim's head would be found separate from the body.

The psychic predicted that a man "with a bad hand" would find the body and that the initial "S" would be involved in the discovery. She said the body would be found a certain number of feet off a main road.

As it turned out, Cousett's remains were uncovered near an embankment close to a bridge over the Mackinaw River, half a mile from a church camp and across the river from a highway salt-storage area. It lay in a shallow grave covered with leaves. The skull was five or 10 feet from the body, which was missing a left foot. Authorities believe animals had damaged the body.

The man who found the body, auxilary policeman Steve Trew, had an injured hand.

Alexander (who was profiled in the January 1981 issue of FATE) claims some of the impressions she received came from the dead woman's spirit. "This young woman was really wanting to be found," she told reporters. "The spirit never dies; it lives on. She was saying, 'Here I am. Come find me.' "

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NO MORE PSYCHICS

POLICE HAD arrested a suspect, Cousett's boyfriend Stanley Holliday, Jr., 29, three days after the woman's disappearance. Because they couldn't find the body, officers feared they were about to lose the case. Illinois state law specifies a certain period of time between the filing of charges and the conducting of a trial; that time was about to expire. The investigators believe Holliday stabbed Cousett, a mother of two, to death.

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Madison County Assistant State's Attorney Keith Jensen told reporters Alexander had assisted the county in other cases but would not reveal which ones. That was not something his superior, Don W. Weber, wanted to hear. As Weber, a fundamentalist Christian, informed the press soon afterwards, "I've told [my assistants] categorically that there will not be any more of this stuff. There's a proscription from the Bible, from orthodox Christianity and Christian tradition not to have any contact with people who are involved in occult practices.

"This isn't just some fringe concept on the edge of orthodoxy, on the edge of modern Christianity," Weber insisted in the face of considerable evidence to the contrary. "It's consistently been held throughout the ages."

Alton Police Chief Rudy Sowders, however, said that so far as he was concerned, his officers were free to "utilize anything that works." Told of Weber's remarks, Sowders offered a noncommittal "Okay."

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THE BIBLE ON PSI

IN ATTACKING the use of psychics, Madison County State's Attorney Weber, like other fundamentalists, cited Deuteronomy 18:9-12 which says:

"When thou art come into the land which the Lord thy God giveth thee, thou shalt not learn to do after the abomination of those nations. There shall not be found among you any one that maketh his son or his daughter to pass through the fire, or that useth divination, or an observer of times, or an enchanter, or a witch, or a necromancer. For all that do these

CHANTS, SPELLS & RITUALS FOR BETTER LIVING F. Gupta. Chants, spells and rituals can be used to work seeming "miracles" in everyday situations, according to the author. Includes: a mighty chant for luck in gambling . . .powerful chants and rituals for drawing money and riches . . . spells for general good luck . . . spell to control a difficult person . . . ritual for peace in the home . . . spell for improved concentration . . . ritual to bind a love . . . love spells for every need . . . spells for defeating black magick curses. **$6.50**

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(3) *MAKE A PROFIT ON EVERY TRANSACTION.* WHY MAKE A LOSS WHEN, FOR LITTLE OR NO EXTRA EFFORT, YOU CAN MAKE A PROFIT?
(4) SHED, ONCE AND FOR ALL, THE "LOSER'S MENTALITY"
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things are an abomination unto the Lord . . . ."

Does this mean psychics and psychic phenomena are unacceptable to Christians? As J. Gordon Melton, a Methodist minister who has long been interested in the paranormal, pointed out in "Fundamentalist Attack on the Psychic World" (February 1974 FATE):

"This text . . . contains several Hebrew words which appear nowhere else in Hebrew literature and are untranslatable. They were translated during the rule of England's James I when witchcraft trials were popular and terms useful in those trials were inserted into the text. While we know the prohibitions are against certain forms of divination, we do not know specifically which ones. These prohibitions must, however, be set within the context of 'accepted' means of divination: dreams (Genesis 41), the Urim and the Thummim, a Ouija-boardlike device (Judges 4:4), casting lots (Acts 1:26) and psychic experience (I Samuel 9, particularly verse 9).

"In certain contexts, such as the conflict with Canaanite religion (particularly the blood-sacrifice cult of Moloch), practices associated with divination are prohibited. But in a differing context (Israel's own religion and in the early church) divination was an accepted practice (Numbers 27:21, Acts 1:26)."

Noting other commands in Deuteronomy which call for the stoning of delinquent children and the acceptance of polygamy, Melton writes that "this whole section . . . consists of legalisms which have little or no relevance today and were valid only in the context of Israel's struggle with the Canaanites."

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Weber says he believes in psychic powers and also in demonic possession.

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WHITE ELEPHANTS

INDONESIAN OFFICIALS are taking seriously reports that a herd of white elephants is on the loose in Aceh Province in North Sumatra.

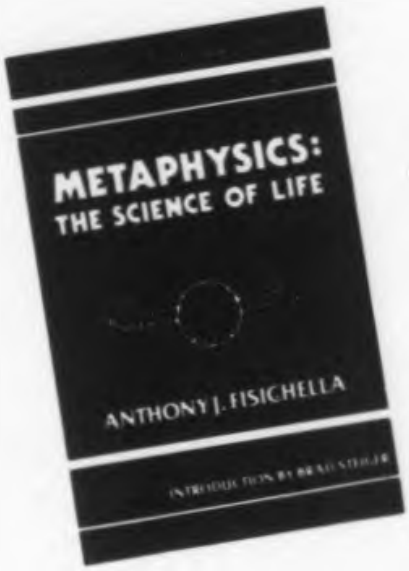
Responding to accounts of sightings by residents of local villages, Emil Salim, Indonesia's Minister of Population and Environment, said, "This is a very rare species and we must arrange for the white elephants to be put in a wildlife park . . . . I believe the villagers' reports, since I have heard similar reports before, and a good indication of the white elephant's existence is that he is the emblem of the regional military command . . . . It is a pity that no one has been able to take a picture of the white elephants."

Minister Salim sent a team to the area but the searchers were unable to find the animals. They had hoped to capture them and relocate them in Leuser National Park, about 50 miles from where witnesses claimed to have seen the elephants. Still, one official insisted, "We know they're there."

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MYSTERY ELEPHANT

ANOTHER elephant riddle concerns a strange skull discovered late in 1983 at a site in northern Kenya where scientists have been digging for remains of prehistoric man. The skull, believed to be 18 million years old, "is quite unlike anything that has been found before," says Richard Leakey, director of the Kenyan National Museum. "We just don't know what to make of it."



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Although the animal is known to be an elephant, it is an odd elephant indeed. According to Leakey, "It has a very short skull with what is called a sagital crest and elephants don't come with sagital crests. They come with rounded heads. This has no tusks in its upper jaw, no tusks at all."

Elephant experts from around the world are now investigating the find.

The skull was not the only mysterious object found at the site, located a few miles south of the Ethiopian border. "There is lots of new material there, quite intriguing stuff," Leakey reports. "Several new species of mammal are likely to have been discovered pending investigation." Leakey declined to be more specific.

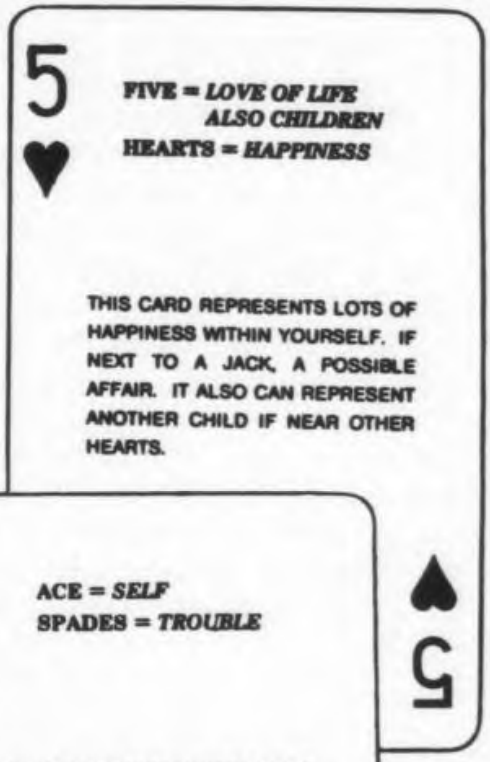
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FOOTNOTE TO UFO HISTORY

UFO BUFFS REMEMBER that in 1966 the U.S. Air Force awarded the University of Colorado a contract to conduct an independent study of UFOs. The resulting project was headed by physicist Edward U. Condon who made little effort to conceal his contempt for the subject, even though the investigation was supposed to be serious and objective. The "Condon Committee" quickly became embroiled in controversy and those seen as too pro-UFO were fired.

In 1969 the committee released a thick book entitled *Scientific Study of Unidentified Flying Objects*, whose introduction, which Condon wrote, asserted that further study of UFOs was unjustified because there was no evidence for their existence. Readers who went beyond the introduction were surprised to find a number of well-

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documented, highly-puzzling cases which the committee's researchers admitted they had been unable to explain.

Condon died in 1974 but his project report is still cited from time to time by those who consider it an objective study by an open-minded scientist. In the January/February 1984 issue of *International UFO Reporter* (published by the Center for UFO Studies, Box 1621, Lima, Ohio 45802), Thornton Page of the NASA Johnson Space Center adds a fascinating and revealing footnote to this episode in UFO history, highlighting the bizarre way in which some scientists have responded to reports of strange events they emotionally reject.

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UFO PHOBIA

PAGE, a respected astrophysicist, participated in the Robertson Panel, which the CIA convened in January 1953 to look at UFO sightings. He was the most openly skeptical member of the panel and spent much of his time ridiculing the reports. In later years, however, he became intrigued with the fact that some of the best sightings stubbornly resisted solution.

"Then, in 1968," Page writes in a letter to *International UFO Reporter*, "Carl Sagan and I organized the AAAS [American Association for the Advancement of Science] Symposium on UFOs to be held in Boston in December 1969. Condon did everything he could to prevent this meeting, even though we invited him to attend and defend his book . . . in which his introduction contradicted the findings of his committee members. At one point, he and an astronomer friend tried to persuade then Vice-President Agnew to prevent

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the AAAS from sponsoring the UFO Symposium. But the Symposium took place and led to the book *UFOs: A Scientific Debate* edited by Sagan and Page (Cornell University Press, 1972) . . . .

"Somewhat later, I was asked to write the article on UFOs for the *Encyclopaedia Britannica*. After preparing a draft, I phoned Condon to check whether I had fully covered the data collected by his committee. This was the final confrontation. He shouted at me that he should write the article; then there was a bang, and silence. I am told that he threw the phone on the floor with such violence that it broke!"

So much for the scientific study of unidentified flying objects!

∞

PROBLEMS

LET US turn now to more mundane problems which operate, shall we say, on a semicosmic scale rather than on a cosmic scale. They are problems whose data are contradictory. Nevertheless, they may have serious effects on the lives of many of us here on earth.

● We recently described the warnings of the EPA that the increasing greenhouse effect of air pollutants will soon cause the polar ice caps to melt and the sea levels to rise. If this happens, says Shea Penland of the Louisiana Geological Survey, one-fourth of Louisiana will be under water by 2040. Louisiana is already losing coastline.

Yet contradictory studies show that the bed of the lower Mississippi River is rising at the rate of 16 inches each century and the geologists who have made this measurement fear that the course of the river may be changed.

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But, while the miracles of healing have been carefully documented, nowhere can we find reports of

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● Earthquake stress has been building in the New Madrid, Mo., fault for more than 170 years and a great earthquake is overdue there, say the quake-watchers. The greatest quakes in United States recorded history centered on New Madrid—on December 16, 1811; January 23, 1812; and February 7, 1812. They shook the eastern half of the U.S., woke Thomas Jefferson in Monticello and rang church bells in Washington.

● California earthquake dangers will have to take a backseat to the New Madrid quake for the time being, but geologists worry that a large previously unsuspected buried fault lies beneath the surface of the Coalinga area in California. As members of the American Geophysical Union gathered in San Francisco last December 1983, they talked about the main Coalinga shock of May 2, 1983, which occurred 10 kilometers below the surface while numerous aftershocks occurred anywhere up to 13 kilometers deep. This could mean deep trouble where they had not previously suspected any problems.

● Meteorologists are analyzing a new type of storms they call "microbursts." These storms cover extremely small areas but are of tremendous intensity. Last August 1, 1983, for example, a microburst struck a two-block area in Hillsmere, Md.; it lasted less than 10 minutes during which time it toppled 15 trees, downed power lines and seemed to skip over nearby communities. Linwood Whitney, a research meteorologist, says microbursts are similar to blasts of strong air coming straight down out of the sky and bringing winds in excess of 100 m.p.h.

This month's column was written by FATE's Associate Editor Jerome Clark.

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VICTIMS OF A CLOSE ENCOUNTER

Three Texans in the wrong place at the wrong time suffer grave injuries from a UFO.

By John F. Schuessler

ON THE EVENING of Monday, December 29, 1980, three persons—two women and a young boy—were riding in a 1980 Oldsmobile Cutlass near Huffman, a town in eastern Texas not far from Houston.

The driver was Betty Cash, a 51-year-old businesswoman who operated a roadside restaurant and an adjoining food market near Dayton. A person with unbounded energy and a drive to succeed, she was to open a new and larger restaurant the very next week—a plan that would be interrupted by the bizarre incident that was about to occur.

Vickie Landrum was in the right-hand seat. Mrs. Landrum, an employee in the restaurant owned by Mrs. Cash, was a 57-year-old grandmother, in good health, with a quick wit and pleasant personality. Her life revolved around her grandson Colby, of whom she had legal custody. Her days were filled with working in the restaurant, going to church, taking care of her family duties and raising Colby. About her only source of entertainment was an occasional game of bingo.



More than three years after their UFO sighting, witnesses Betty Cash (right), Vickie and Colby Landrum continue to have serious medical problems.

The third occupant was Colby Landrum, an active and healthy seven-year-old. A lover of sports, he was active in baseball, bowling, dirt-bike riding and fishing and he was good at all of them. He was also a good student.

The three had set out to find a bingo game. Mrs. Landrum, excited about having a short break in her busy routine,



UFO was accompanied by helicopters resembling this CH-47 Chinook used by army and air force. Yet officials deny any knowledge of incident.

persuaded Mrs. Cash to try bingo also. First, however, Mrs. Cash had to go to a nearby town to pay rent on some property. Then they drove to a number of small towns in the area expecting to find a bingo game. Instead they found everyone busily preparing for the upcoming New Year's Eve celebration. They stopped at a roadside restaurant both to eat and to enable Mrs. Cash to size up the competition. Later they drove along the darkened highway reminiscing about events of the past. It had been a good day.

At about 9:00 P.M. they were driving along Highway FM1485. The sky had partially cleared and the moon was visible in the night sky. Ahead they could see a very bright light above the tall pine trees. As they got closer, the light moved over the road as if it were going to land. Then flames belched from the bottom of the craft. Mrs. Landrum described it as a cone of fire like a rocket blast.

Mrs. Cash abruptly stopped the car on the highway and she and the others stared intently at the object. They would later describe it as a "diamond of fire." It was huge, the size of the water tower in nearby Dayton, Tex., where they lived, and it was brilliantly lit.

Although the night was a chilly 40 degrees, their car warmed rapidly and they got out and stood staring at the object. Mrs. Landrum, on the right-hand side of the car, stood with her hand on the car top and never took her eyes off the strange craft. All the while Colby, terrified, pleaded with her to return to the car and hold him, and soon she did. Mrs. Cash walked to the front of the car, shielding her eyes with her arm as she continued to observe the object.

The object hovered over the highway for several minutes, intermittently blasting flame downward and emitting a beeping sound all the while. The witnesses never called this thing a flying saucer or UFO. The investigators who subsequently researched the case have used the term UFO because the phenomenon the three witnesses saw was, literally, an unidentified flying object. Some investigators believe it was a terrestrial craft owned by an earthly government, presumably ours; others think it could be from somewhere else than earth because of the way it flew and the effects it caused. Interestingly, Mrs. Landrum's strong religious convictions have led her to reject the concept of life elsewhere; she says, "It wasn't little green men. It was one of ours."

After a period of seven to 10 minutes

Mrs. Cash moved back to enter the car. But she discovered the door handle was too hot to touch and so she used her leather coat as a hot pad to open the door.

The bright object stopped belching flames, then slowly rose and moved away over the trees. As it flew away, helicopters appeared over the area as if in pursuit.

But that wasn't the end of the incident. Mrs. Cash started the car and sped away through the dark, intent on returning to the safety of the city. The road twisted and turned and eventually they arrived at a larger, more open highway. It had been about five minutes since the UFO moved out of sight. But now, just ahead of them, they again saw the object, this time in the company of a large number of helicopters. At this point Mrs. Cash, not wanting to get any closer to the thing, pulled off the road and waited.

Several of the helicopters were flying erratically around the object as if trying to hem it in or closely observe it. Others held back and flew along in groups. One of the helicopters—there were 23 in all—came close to their car, again scaring Colby and the two women.

The stop-and-start game continued along the road until the object was far away from the connecting roads. Finally the trio escaped from the area and fled home to Dayton.

* * * *

IN THE COURSE of their sighting the three witnesses had felt the heat from the object and were sensitive to the bright light. As they drove home, they developed headaches and grew increasingly disturbed by the events of the evening.

During the night their symptoms grew worse. Colby vomited and Mrs. Landrum found he was very red, as if suffering from severe sunburn. But that was impossible—the day had been overcast and cool, with intermittent drizzle. Mrs. Landrum was alarmed to find that she too was burned; in fact her burn was worse than Colby's. Large water blisters formed on her face and



Among injuries witnesses suffered was this burn on back of Mrs. Landrum's hand. As UFO hovered overhead, the observers were enveloped in heat, even though night was cool and crisp; they developed symptoms resembling those caused by severe sunburn.



After the encounter, Betty Cash lost patches of hair. She and her companions, who believe a secret experimental aircraft caused their problems, instituted a $20 million suit against the United States government in January 1984.

head and her eyes swelled closed.

New Year's Eve and the following day were lost as far as the victims were concerned. They could not eat. Even water made them sick. They got diarrhea and their health continued to decline.

Finally Mrs. Landrum asked a relative to take Mrs. Cash to Parkway Hospital in Houston, where she was treated as a burn patient. It was the first of many hospital sessions for Mrs. Cash, sessions that were necessary just to keep her alive. A summary of the witnesses' medical problems follows:

Betty Cash: Eyes swollen shut, painful and watery; eyesight permanently damaged; stomach pains; vomiting, diarrhea; sores, scarring and loss of skin pigmentation; excessive hair loss, with regrowth of a different texture; loss of appetite, loss of energy, loss of weight; increased brittleness of bones; and development of cancer after two years.

Vickie Landrum: Skin burned, scarred; eyes swollen, watery, vision permanently impaired; hair loss, with regrowth of a different texture; stomach pains, vomiting, diarrhea; fingernails damaged; loss of appetite, loss of energy; impaired immunological system; and sores and infections.

Colby Landrum: Burned skin; slight hair loss, with regrowth; stomach pains, vomiting, diarrhea; weight loss and energy loss for over a year; increase in tooth cavities; vision impaired; increase in infections, fevers and colds.

* * * *

THE WITNESSES described two different kinds of helicopters. Some were of the small, single-rotor variety; most, however, were large, double-rotor helicopters with four wheels on the bottom. Because of the light cast by the UFO, the moon and the helicopters' running lights, the craft were clearly visible.

To investigators the presence of helicopters was a sign that someone in

an official position knew about the incident and perhaps had information that could aid in the treatment of the victims. But that help never materialized.

A check with aviation authorities showed that the only twin-rotor helicopters in service at the time of the event were assigned to military agencies. Of the 450 or so civilian helicopters along the Gulf coast, all were single-rotor.

The twin-rotor helicopters were probably CH-47 Chinooks, manufactured by the Vertol Division of Boeing Aircraft. They are assigned to Fort Hood, Ellington Air Force Base and NAS Dallas, all in Texas, as well as to other installations in other parts of the country. None of the installations in the area admitted to knowing anything about helicopters flying near Huffman, Tex., on that fateful night.

The U.S. Army Inspector General's Office sent an investigator, Lt. Col. George Sarran, to Houston to look into the allegation that military helicopters were indeed involved in the incident. Investigator Sarran concluded that something did happen to the victims but he could not verify that military helicopter activity had taken place on the date of the incident.

Other individuals also reported seeing the helicopter activity. A policeman and his wife said they saw at least 12 CH-47 helicopters in that exact area. A man in Crosby, Tex., along the reported flight path, witnessed the passage of a large group of military helicopters at the time and date in question.

Because of the claims of military involvement, Senators John Tower and Lloyd Bentsen urged the victims to go to a Texas air force base and file a claim for damages. Acting on the suggestion, the women made an appointment and went to Bergstrom Air Force Base where they gave a statement and obtained claim papers. Later attorney Peter Gersten filed the claims but they were rejected because the victims did not "prove" the UFO or the helicopters belonged to the U.S. government. There the matter rests.

In the absence of firm answers, what can we conclude?

Betty Cash, Vickie Landrum and Colby Landrum were innocent victims who have suffered terribly because they were in the wrong place at the wrong time. The object they saw was flying at a low altitude in a major metropolitan area. Many thousands of others could have suffered in a similar manner in the nearby cities. Maybe others *did* suffer without knowing the cause.

Something happened to three solid, decent persons near Huffman, Tex., on December 29, 1980—something that harmed them and changed their lives forever. Their experience is important to all of us because it could happen again—and it could happen to any of us.

In January 1984 the three witnesses filed suit in federal court in Houston, asking $20 million in damages from the United States government. Their attorney Peter Gersten told reporters, "We're assuming [the UFO] is a government device because of the presence of helicopters." The suit seeks to force the government, which denies knowing anything about the incident, to reveal what the object was so that doctors will know what kinds of injuries they are dealing with. The plaintiffs also want the government to pay their medical costs.

MEDICINE WHEEL MYSTERY

Scattered across the slopes of North America are enigmatic circular structures of indeterminate age and unknown purpose.

By Jim Miles

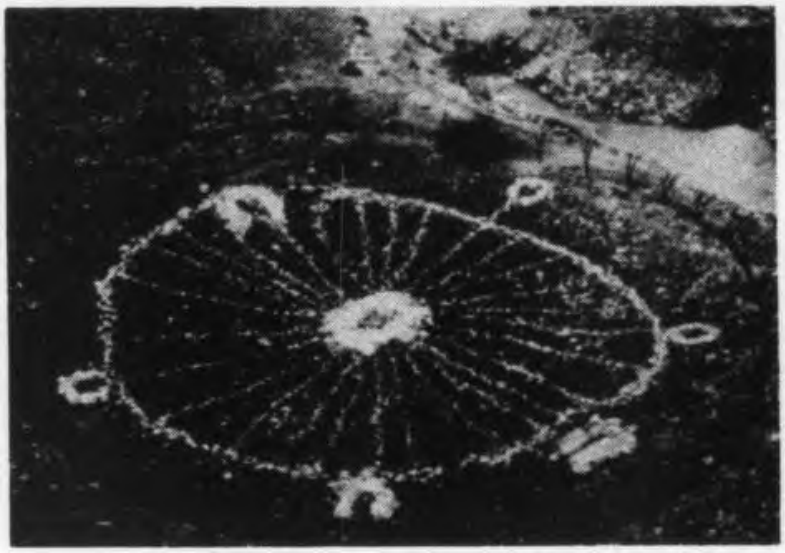
Photos courtesy U.S. Forest Service

ONE OF America's foremost archaeological mysteries is Wyoming's Medicine Wheel, a huge prehistoric construction above the timberline, at the 10,000-foot level, in the Big Horn Mountains.

As the name implies, the main body of the structure resembles a huge wheel. It is 80 feet in diameter and 245 feet in circumference and composed of thousands of loosely piled stones. In the center of this large circle is a mound made of stone slabs three feet in diameter and from this "hub" radiate

In photo taken in 1935, after the site was enclosed by a stone wall, diagrammatic quality of Wyoming's medicine wheel shows clearly; 28 irregularly spaced spokes radiating from central cairn cannot be mistaken for random distribution.





Mysterious device is perched at 10,000-foot level on bare shoulder of Medicine Mountain in Big Horn range.

28 irregularly spaced "spokes." From the air the complex looks like a wobbly bicycle tire.

Along the rim of the wheel are five stone mounds, smaller than the central one, which are the terminations of five spokes. The other spokes, except for one renegade, end at the rim. The exception extends nine feet beyond the rim of the wheel and terminates at a sixth stone mound.

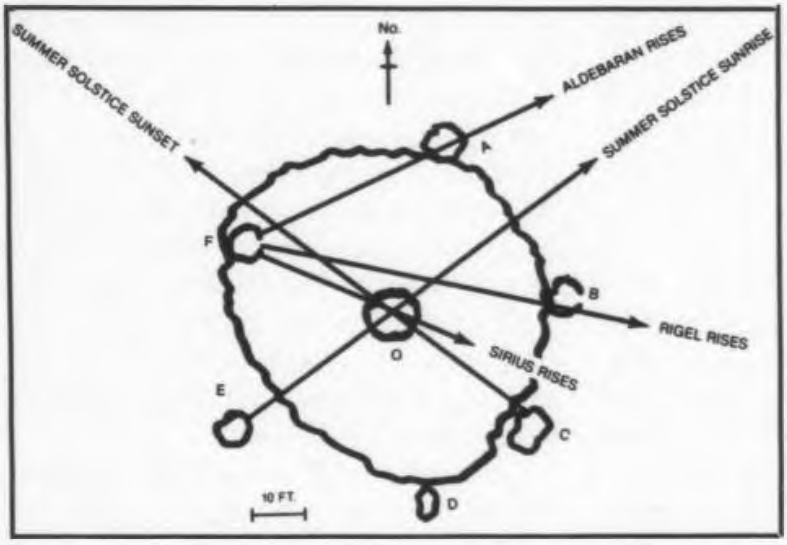
All of the outer stone mounds are circular except one on the east which is square. This one was formerly covered with stone slabs and the coffinlike enclosure, large enough for a man to lie down in, could be entered only through a small opening. It faced out of the circle toward the rising sun.

The Big Horn Mountains were sacred to the various nomadic tribes which historically inhabited this region, among them the Cheyenne, Crow, Sioux, Arapaho and Shoshone. A well-known and heavily-traveled trading route passed near the Medicine Wheel but as late as the 1800's the Indians could not explain who had built the circle. They simply said it was erected by "people who had no iron"—which dates it at least 300 years ago, before the first Europeans arrived in the area.

Archaeologists fare no better in estimating the age of the circle. Conflicting data gathered by such diverse dating techniques as carbon 14, counting tree rings on timber found in the wheel and comparing artifacts found nearby with accurately dated similar ones produced ages ranging from 300 to 2000 years.

For more than 100 years, after the wheel was first noticed by white prospectors in the mid-1800's, speculation ran riot as to who had built the mysterious structure. Everyone agreed that the primitive, barbaric Indians could not have built it, so credit was given to such ancient seagoing European and Eastern cultures as the Phoenicians, Chinese, Vikings and Celts—even those legendary culprits, the Atlanteans. In recent years some authors have unscrupulously attempted to name "ancient astronauts" as the originators of the wheel.

Then, in the 1920's, archaeological



John A. Eddy, in the early 1970's, studied circle for evidence of astronomical use. He found various important alignments.

excavation turned up fairly recent Indian artifacts (and a few early European trade goods) dispersed throughout the strata of the stone ruin, so scientists assumed that the nomadic Plains Indians had built the wheel only a few hundred years ago—although these American natives never built anything else of a permanent nature. Next, archaeological inquiry turned to identifying the reasons for the erection of the curious configuration.

The first generally accepted explanation was postulated in 1922 by G. B. Grinnell in an article for *American Anthropology*. He believed the wheel was a stone representation of a wooden ceremonial building used in historic times by the Crow Indians. In their Medicine (magic) or Sun Dance Lodge they celebrated the year's most important religious rite in June. The lodge had 28 rafters which, Grinnell naturally assumed, the 28 stone spokes represented. For more than 50 years his idea was believed to explain Wyoming's Medicine Wheel.

* * *

IN THE EARLY 1970's astronomer John A. Eddy (on the staff of the High Altitude Observatory, National Center for Atmospheric Research in Boulder, Colo.) decided to examine the circle for evidence of an astronomical purpose. He thought that the Medicine Wheel might have had a use similar to that of England's Stonehenge.

Significantly, the wheel resembles the sun symbol frequently found in Indian art all across the Americas. Scientists assumed for many years that a wooden pole had been positioned in the center cairn and used to sight over the other six stone piles to mark the rising of the sun on important astronomical or ceremonial dates. This assumption was strengthened by the discovery of a three-foot-deep hole carved into bedrock under the central mound.

The Crow Indian name for the giant artifact gave further credence to the idea that it was used for marking significant sunrises. They called it "Sun's Tipi" and claimed that it had been "built before the light came." Astronomer Eddy freely translated this to mean "to

mark the sunrise." His pioneering research proved him to be correct.

Prehistoric peoples the world over have long recognized that the sun reaches its farthest point north of the equator on June 21 and 22 and its farthest point south of the equator on December 21 and 22. They used this knowledge to establish important religious ceremonies and also for maintaining planting schedules. Big Horn Mountain is completely snow-covered all winter and often as late as June 21. How could the prehistoric astronomers have used the wheel to mark the solstices? Researchers discovered that the wheel's location, a shoulder of Medicine Mountain, is swept clear of snow by high winds. The Indians must have purposely selected this site. Moreover, the wheel is above the timberline so trees do not interfere with the line of sight. Also, even if the ground is snow-covered, the stone mounds rise above the snow level.

Eddy believes the spokes were not important. They might have been added later for decoration or to count days.

Naturally the astronomer wanted to know if weather conditions would have allowed the ancient American to use the wheel at the summer solstice, given fog, clouds and mist at the high altitude. He found that clear days prevailed at least one-third of the time and since the sun seems to stand still for about four days when measured by such primitive instruments as this one, the observers could wait for a clear viewing day—although they might be uncomfortable in the prevailing bad weather.

In 1972 and 1973 Eddy watched the summer solstice by sighting over the central cairn across to the extended mound. He designated the center mound "O" and concluded that it had been used as a common foresight. "EO," a line of sight over the center mound to the cairn he designated "E," indicated the summer solstice sunrise. Sighting over "O" to a cairn designated "C," he watched the sun set that same day.

"These alignments are convincingly confirmed by observation of the rising and setting solstice sun," Eddy wrote in an article for *National Geographic*.

From point "O" the Indians could determine where the first rays of the morning sun and the last rays of the setting sun would appear. Watching the sun's cycles over a period of years, they would mark the relevant locations, then build the mounds over them. Since each outlying mound covers several feet, Eddy believes a pole stood in each one to indicate the precise rising and setting points.

In 1902, when ethnologist S. C. Simms visited the Medicine Wheel, he found a bleached buffalo skull resting on the outer stone mound which marked the rising of the summer solstice sun. It faced the sun, which indicates that less ancient Indians realized the purpose of this monument.

Further investigation of the remaining cairns led to confusion. The mounds "A," "B" and "D," sighted over "O," marked nothing. Significantly "FO" marked the position of the rise of the brightest star, Sirius.

The next step was to learn whether any significant astronomical events were marked by sighting over one perimeter mound to another outer mound. One might be a common backsight for the rest of the mounds or one might relate to another.

Patient research revealed that "F" served as a common backsight and "O" had been used only to mark solar events. "FA" marked the rise of the star Aldebaran, as did "EB," and "FB" saw the rise of Rigel. These two stars and Sirius are the brightest near the sun's path in the summer sky in this part of the world. All rise on the horizon at dawn. Aldebaran, for example, rises an hour before the sun on June 20, one day before the summer solstice. It may have been marked twice, by "FA" and "EB," because of its importance in revealing the immediacy of the summer solstice.

The relationship between the marked stars may have something to do with the wheel's 28 spokes. Rigel rises one lunar month (28 days) after Aldebaran and Sirius rises exactly one lunar month later than that. The spokes may have been used to count the days between star risings.

Archaeologists and astronomers now believe that the wheel was built in stages, probably as the builders' astronomical knowledge increased or was refined. The mounds designated "O," "E" and "C" were created first, to mark the summer solstice, and "B," "A" and "F" came later for the star risings. The 28 spokes were added last, possibly to mark the lunar days between star risings.

It is significant that the age of this ancient computer was determined by astronomers, not by archaeologists. The date of its construction was determined by studying the star Aldebaran whose position in relation to the earth changes slightly but perceptibly every year. When incorporated into the Wyoming Medicine Wheel, Aldebaran rose in the early morning darkness, well before sunrise, and was thus a good indicator of the imminent solstice sunrise. But today it has lost its usefulness. It rises after the sun and cannot be seen through the glare. By discovering the years of the star's greatest usefulness, Eddy has determined that the wheel was built between A.D. 1400 and 1700.

* * *

THE PLAINS Indians were nomads but that does not mean they were simple barbarians. They lived totally out of doors and the sky presented more interesting and more readily visible features than the land they traveled. Naturally they noticed the yearly progression of the sun from north to south, the point at which it "paused" and the fact that it retraced its path. They gave this cycle ceremonial or religious connotations and they marked these points so that they could hold ceremonies to assist the sun on its journey and assure that it would return on time.

The Indians surely associated movement of the sun with the seasons. As followers of game at the mercy of the bitter winters, they needed to know in advance of dramatic changes in their environment so that they could prepare for survival. At some point they decided to invent a system that would accurately mark these important events.

Eddy believes there is a relationship between the wheel and the Sun Dance held in June when, according to an Indian legend recorded in a 1932 book, *Black Elk Speaks,* the "sun is highest and the growing power of the earth is strongest." The ceremonial dance was probably held on the solstice and the wheel was used for an accurate determination of that date.

No doubt the process of aligning the

cairns was a secret known only to a few priests and the mountain became a holy place. With the passage of time the secret of its workings was lost, its purpose became unclear and hence the Crow named it "Sun's Tipi."

The knowledge of the wheel's purpose was lost after the first contact with European traders—which dramatically changed the Indians' life-style. With horses for fast transportation, rifles instead of bows for hunting and the white man's calendars, the Medicine Wheel fell into disuse and ruin only years before whites first found the enigma. Archaeologists found 17th-Century Venetian beads among the stones and these must mark its last days.

* * *

THE BIG HORN Medicine Wheel is not the only such structure. Perhaps 50 more were scattered across the eastern slopes of the Rocky Mountains and plains of the United States and Canada.

A wheel was found in 1963 at an altitude of 11,400 feet in the Rocky Mountain National Park in northern Colorado. It is a small stone mound on a hill with only two rock spokes. These extend downhill an equal distance (50 feet) in each direction and both terminate at other stone mounds. The rocks, covered with lichens, have sunk into the ground, an indication of their antiquity. An old Ute Indian trail passes nearby. Eddy's investigation in 1973 revealed that a sighting along one of the spokes through the center mound marked the summer solstice sunrise.

A wheel on the Crow Indian Reservation in Montana, the Fort Smith Medicine Wheel, has six spokes radiating downhill from a central mound located on a prominence. By sighting along the longest line through the central hub, one could watch the summer solstice sunrise.

With a grant from the National Geographic Society, Eddy studied 40 medicine wheels in Canada with archaeologist Dick Forbis of the University of Calgary. They found the wheels scattered across the Rockies and prairies of Alberta and Saskatchewan. Few are comparable to Wyoming's Medicine Wheel; some are merely stone mounds with or without rings and spokes and other cairns. Each was different, varying in diameter from several feet to several hundred feet, and if they had spokes the number of these varied. Only one of the Canadian sites had 28 spokes.

Most of the wheels had center mounds and these were often immense. One in Alberta had a central mound 30 feet in diameter and six feet high containing 100 tons of rock. The Big Horn wheel has only a half ton of rocks in its center mound. In cases where a definite orientation of spokes, rings or outlying mounds could be discovered it was to the southwest, toward the summer solstice sunrise as seen from the central mound. About half of the wheels had this orientation and Eddy also found a "tendency" among the devices to mark the places on the horizon where Aldebaran, Rigel and Sirius rise. All of the sites were on the highest elevations in the area and free of hillocks or timber which would obstruct the view to the horizon. Many had "tipi" rings nearby which were used to hold down the perimeters of Indian tents. These are evidence of Indian occupation and their use of the wheels.

The Moose Mountain Wheel in Saskatchewan, located 425 miles north of Wyoming, is structurally a twin of the

Big Horn wheel except that it has only five spokes. It is twice as large as any other Canadian wheel, 200 feet in diameter, with a huge central stone mound nearly 20 feet across and containing 60 tons of stone. Five long spokes extend to an oval outer ring and end at smaller sunken stone mounds. These five spokes exactly match the five important ones at Big Horn. One, extending beyond the ring as at Big Horn and ending at a larger mound, points to the horizon where the sun rises on the summer solstice. The cairns are in the same position as at Big Horn and mark the rising of the same stars, Aldebaran, Rigel and Sirius. As it was built 1700 years ago, the alignments are way off today.

It came as a surprise to the scientists to learn that the Wyoming Medicine Wheel is probably the most recent one to be built for astronomical purposes. The Majorville Wheel, found on the barren plains of Alberta, has a large central cairn and spokes. Its first components were built an incredible 4000 to 5000 years ago.

The true purpose and age of America's once-mysterious Medicine Wheel and some knowledge of its builders were revealed when archaeologists and astronomers merged their scientific expertise and experimented with new ideas. This unusual move on the part of two conservative disciplines has produced a revolutionary new field of scientific study called "archaeoastronomy" or "astroarchaeology." Combining their talents, these scientists have greatly advanced our knowledge of the native Americans and helped to dispel the long-held image of Indians as savage barbarians.



DRILLERS DRY; DOWSER SUCCESSFUL

AN 80-YEAR-OLD dowser with a peach-tree branch found water where professional well drillers with $350,000 worth of equipment could not.

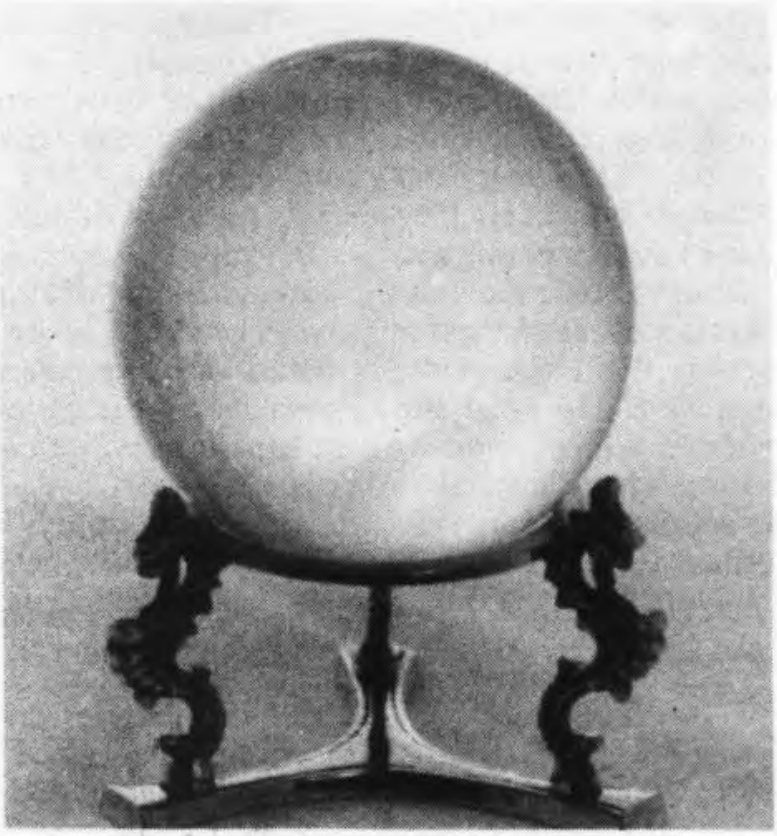
Officials at Gates Rubber Co., Jefferson, N.C., called in engineers when they learned in September 1983 that leaks in the town's water system threatened to drain the plant's water supply. But it was Don Witherspoon, a retired stonemason who has been a dowser for 38 years, who got results.

Associated Press reported that Witherspoon stalked the company's grounds until his Y-shaped branch began tugging and pointing toward the ground. From two wells Witherspoon found, the company is now drawing up to 70 gallons a minute, almost eliminating the need for water from the town's ailing system.

"It may be 'witching' but it apparently works," said plant manager Richard Thurston. "All I know is we've got water and we're thankful."

Witherspoon said he can find only moving water and offered no explanation for his ability. "I reckon it's a gift," he said. "I don't try to explain it no more. To tell you the truth, I didn't believe in the water fork myself until I tried it."

He said his consulting fee is $10 if water is found.



A New Way to . . .

LOOK INTO YOUR CRYSTAL BALL

If that clear sphere intimidates you, think of it as a high-quality lens for focusing on life's underlying realities.

By Dan Kerley, Jr.

CRYSTAL BALL reading—scrying—is one of the most widely known forms of divination. The quartz crystal or plastic sphere, which seems to have become the symbol of occultism in the mass media, appears in movies, advertisements, books, magazines and comic strips, while the admonition, "Look into your crystal ball," is heard everywhere from boardrooms to bistros.

In view of such popular recognition, it seems strange that crystal ball readers are scarce; few psychics advertise themselves as scryers. I believe the reason for this is the difficulty of reading the crystal ball by the conventional method. I propose to explain a completely different and much easier way.

First, however, anyone interested in scrying should read about it. Three excellent books are *Crystal Gazing* by N. W. Thomas, *Six Lessons in Crystal Gazing* by Dr. Ra Mayne and *The Crystal Ball* by Sybil Ferguson. These books,

and all others I have looked into, teach a valid method of scrying. But it is extremely demanding and generally open only to extraordinarily gifted psychics.

In this conventional method, the scryer sees images in the crystal ball as if it were a kind of psychic television set. With the ball as a point of concentration, the reader's psychic ability comes into play and she hallucinates images related to her client's life. This can and does actually happen and there are numerous testimonies to its effectiveness. But clearly the method demands extraordinary psychic gifts and persistence.

Many years ago I developed a simpler method of reading the crystal ball. I have done many readings using this method and the accuracy of my statements often astonishes my clients. My method requires no ability to hallucinate and demands no special concentration. It relies instead on imagination.

My method of scrying is a relative of teacup reading—in fact, a relative of all forms of divination that use imaginative interpretation of randomly formed shapes. Just as the teacup reader imaginatively interprets the clustered leaves in the bottom of a cup, the scryer imaginatively interprets the distorted images in the crystal ball.

Because this type of crystal ball reading is exactly like tea leaf reading, beginning scryers must learn the symbolic meanings of common objects. I have not found a book strictly on tea leaf reading but lessons in this art appear in books that cover all fortune-telling methods. I found Agnes M. Miall's *Complete Fortune Telling* in the New York City public library and the excellent *Fortune Telling and Character Reading* by Gabrielle Rosiere may be obtained through Health Research, P. O. Box 70, Mokelumne, Calif. 95245.

The crystal ball is really a high distortion lens which reflects images in topsy-turvy rounded forms. With a little imagination one can identify common objects in these random shapes. Then, with a little knowledge of symbolism, the reader can turn these impressions into a reading. The scryer sees nothing in the ball that others cannot see but readings are products of imaginative interpretation and experience.

Because the ball is round, it is common to see faces or facial features. A fold in the client's coat may look like an eyebrow; the curve of a shoulder may appear as a smiling mouth near the bottom of the ball. Or a client's tie may reflect in the ball as a swashbuckler's curved sword and the handkerchief in his jacket pocket may look like a gleeful or determined eye. Sometimes the refracted picture in the ball will not resemble a face at all. Any number of common objects such as a boat or a house may be suggested instead. A boat might be interpreted as indicating a voyage and a house could predict a marriage.

Once the reader has interpreted all the images from one angle, she will shift her head. The new position, a new angle of sight, changes what appears in the ball. With one or two moves of her head she can give a full reading.

With a little experience one can become adept at interpreting facial expressions in the crystal ball. This is all-important because the expressions, whether of grief, joy, triumph, determination or whatever, give direction to

the reading. A clue to the way a scryer can read a facial expression in the ball lies in the saying, "You look like you've lost your best friend." Face to face a client may not reveal that much but the reflected images in the ball are likely to.

To sum up, there are two ways to read the crystal ball. One method aims to read hallucinations and uses the ball as a focus for the concentration that brings about the hallucinations. The second method relies on the optics of the ball and the reader need only learn to interpret the abstract scrambled pictures she sees. The latter method seems to me much easier than the first and should open the way at last for all aspiring scryers.



IS YOUR TRISKAIDEKAPHOBIA SHOWING?

By Gladys L. Walker

"TOMORROW I'm going to stay in bed all day," my friend Annie announced. "No, I'm not sick but I can't tempt fate. It's Friday, the 13th."

Annie has triskaidekaphobia which is not really a disease but a fear of the number 13. She shares it with many of us. Don't buy or give in quantities of 13. Don't stay in a hotel room numbered 13. Don't live on 13th Street or work on the 13th floor of a building. A clock striking 13 times is supposed to foretell death.

Annie would never begin a journey on the 13th or sit down at a table with 12 others. As for cutting out a dress on the 13th, she says, "Well, I'd never be able to finish it or I'd have bad luck before I could wear it."

How did the number 13 earn its bad reputation? Who can say with certainty?

When Jesus Christ and his 12 disciples gathered for the Last Supper, he was betrayed by one of them. But even before Christianity, in Norse mythology, 12 gods and goddesses attended a feast. One god—Loki, the mischief-maker and god of evil—was not invited. He came anyway, the 13th guest, and engaged in a foolish prank which resulted in the death of the god Baldur.

Some scholars suggest that witches may be responsible for our distrust of 13 because they and their black cats assembled in groups of 13 to plan their evil acts. And in olden times in England the hangman was called "Old Thirteen" because his fee was 13 shillings.

So much for the number 13, but what about Friday? Its evil reputation stems from age-old customs. In old Europe criminals were always executed on Friday and the day became associated with bad luck and evil spirits. If Friday falls on the 13th of the month, it's a double whammy. On a Friday, the 13th, in 1931 the *S.S. Aquitania* was to sail at midnight but the passengers protested. The ship's departure was delayed until after midnight.

Fortunately for my friend Annie and others like her, many years have only one Friday, the 13th, but a few have two. And beware of 1984. It is one of the few years that have three—in January, April and July.



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.

SHARED PAIN

By Mary Bramer Harrison

ON WEDNESDAY, March 17, 1982, in West Hartford, Conn., I awoke with pain in my chest so intense that I immediately visited my physician. After administering some tests she assured me that I was in good health. But the pain continued through the day and I was uneasy despite what the doctor had said about my condition.

The next day the pain was gone. I forgot about it until two nights later when I called my father Paul Bramer, half a continent away in Springfield, Mo., to wish him a happy birthday. What he told me was astonishing! On the day I had waked with the chest pain my mother Lou Emma Bramer also woke with such pain in her chest that she was rushed to St. John's Hospital in Springfield where it was expected she would undergo surgery.

Putting the two events together, I concluded that I had picked up Mother's distress, even to the point of sharing her symptoms. If this was true, I wondered if I could go further and help her with her problem. I decided to try.

In a trancelike state I envisioned Mother in her hospital bed. She was lying still, her face pale and drawn. When I focused on her chest I felt a surge of warm energy flow from me across the miles to her. I called her name and asked her to receive the healing energy. Then, in my mind's eye, I saw her relax and fall into a restful sleep.



Mary Bramer Harrison

The next day when I called the hospital Mother told me that her pain had disappeared the night before and she was feeling quite well again.

Later we learned that her pain was caused by a stone in the bile duct which, according to her doctors, had moved, causing her pain.—*Hartford, Conn.*

GOLDEN WEDDING RING

By Michael Paul Henson

I AM a treasure hunter. My favorite places to search (I use a metal detector) are around old homes. As can be imagined, I have encountered many strangely haunted houses and even stranger people. One of my weirdest experiences occurred in July 1970.

I was visiting my friend James Rothrock in Hardinsburg, Ky., when he suggested we search an old abandoned four-room log house which was said to be haunted. Local stories told of a screaming woman who could be heard and occasionally seen around the cabin at night.

Taking a rifle and a metal detector, James, my son Michael and I walked over to this old dwelling about noon one Sunday. We searched the yard and finding nothing of value we went inside. Pieces of antique furniture, broken glass and the usual debris of an abandoned home were everywhere. After looking under the rugs, along the walls and in the fireplace and finding nothing of value, we started up a flight of inside steps to the second floor.

At the top step I lifted up the old linoleum rug. About 18 inches back under it lay a woman's gold wedding ring. (I have found many unusual items during the last 30 years and the ring seemed unimportant.) I dropped it into my pocket and proceeded to search the room on the right. After finding a few items of value, I started into the room on the left of the stairway.

At the doorway I felt a rush of cold air although the temperature was in the 90's. Also I seemed to hear faint voices in the room, as if a woman and man were arguing. Mike and James told me later that they heard nothing. As I tried to enter the room, I distinctly felt a hand push against my chest, lightly but firmly, so that I could not move forward. I made three attempts to go through the doorway but was pushed back each time. Michael could actually see the indentations being made on my shirt by an unseen hand. Both Michael and my friend, however, were able to go in and out of the room easily.

After five attempts to enter the room I told Michael to get the rifle. When he handed it to me, I pumped 15 rounds into the room, breaking glass, plaster and creating general havoc. Twice more I tried to enter the room but the unseen hand still pushed me out. James and Michael both suggested we leave.

I went home to Indiana later that day and the incident was forgotten until about two years later when a lady psychic from Ohio was visiting me. I remembered the strange circumstances surrounding my visit to the old log cabin and the ring I had found.

I handed psychic Betty Chandler the gold ring telling her nothing of where, how or when I had obtained it. Instantly she threw it to the floor and said, "There's blood on it and it feels as if it is on fire. The woman who wore this ring is dead; she was killed by a blow on the head from her husband and her body was hidden."

I had had no idea of the identity of the woman who had owned the ring, if she was dead or even if she was married.

A few weeks later I visited Hardinsburg again. This time I talked with the owner of the old cabin site. He told me that about 30 years earlier, a man and his wife had lived in the big log house. One morning the man visited the present landowner and told him, "If you'll pay the taxes you can have my farm because I am leaving." Leave he did and was never seen again.

A short time after the man left screams began to be heard around the house at night, and what appeared to be a woman in a long gown was seen running across the yard. A few months later, after a number of reports of the screams and the apparition had come into his office, the county sheriff investigated the site. The floor in one room of the cabin was taken up and beneath the boards they found the partially decayed skeleton of a woman dressed in the remains of a long nightgown. Identification of the body was made through a wristwatch and dental work; she was the former landowner's wife. Although the police spent years searching for him, the dead woman's husband was never found.

For some strange reason, after I found the ring about 12 years ago—I still have it—the screams ceased and nothing unusual has occurred around the old cabin. Does the ring carry a psychic message from the murdered woman? Does she want me to do something? Why couldn't I enter the room?

And last, how could the psychic possibly have known the circumstances surrounding the ring when I showed it to her?—*Jeffersonville, Ind.*

GHOST ALIVE!

By Joan M. Poninski

THIS EXPERIENCE occurred some 20 years ago but it is indelibly etched in my memory.

My brother John Olakowski and I were living with our grandmother Harriet Glowiak in her home on the southwest side of Chicago. One afternoon I arrived home from school before John did and I was standing in the kitchen when he came in. I greeted him as usual, saying, "Hi, John." I was surprised and a little miffed when he didn't answer. He ignored me completely and went upstairs. I called to him but he still did not answer. I finally decided to ask why he was acting so strangely.

Grandmother was sitting in the dining room and denied having seen John. I went upstairs looking for him but he was not in any of the rooms. Now quite confused, I went back downstairs to the kitchen. Almost immediately John walked in, obviously just now returning from school. This time he behaved normally and greeted me in his usual



Joan M. Poninski

fashion before going upstairs.

I did not realize it at the time but I apparently saw John's doppelganger—a living ghost.—*Oak Forest, Ill.*

BONE MISSING

By Patricia Ramey

MY MOTHER Edyth McCulloch stood tense and anxious in Dr. Wise's Visalia, Calif., office as he examined my brother Dale's arm which had been badly broken a few weeks earlier—on July 12, 1928. Suddenly the doctor's face turned pale. Fearing bad news, Mother asked in alarm, "What's wrong, doctor?"

"Do you remember the bone we removed when we did Dale's surgery?"

"Of course I do," Mother replied.

"Well, I don't know how to explain it but the bone has regenerated. It's in there and I fail to understand how it got there."

The tragedy of Dale's accident had ended with the miracle we all prayed for.

The day of the accident we had all been excited, hurrying to get ready for a camping trip. My brother Dale, then five years old, was helping to make homemade ice cream to take along. When his neighbor friend Bud came along, Dale forgot about the ice cream and the two boys climbed up the big umbrella tree. Its branches extended over the eaves of the house and the boys liked to make their way onto the roof and listen to what was happening below. On this day, however, the weight of both boys on the same limb caused it to break. Bud, nearest the house, made it safely to the roof but Dale fell to the ground, bruised, cut and with a badly broken arm.

Dale was rushed to the hospital and I can still smell the awful odor of ether which was used as an anaesthetic in those days. His arm was broken at the wrist; the carpal bones were crushed, the radius bone had pierced the skin and dirt had gotten into the wound. In a time long before antibiotics were discovered, Dale soon developed osteomyelitis, an infection that had to be cleaned out daily. Each time Dale would scream in pain. Finally the doctor announced that he would have to amputate; the dangerous infection was spreading.

My family has a deep faith in God and many prayers were offered in the hope that Dale's arm could be saved.

The day of the surgery the doctors removed the decayed bone in Dale's wrist but decided not to take off his arm. Even so, they told us that his arm would be useless, the wrist deformed and inflexible.

Thus the day Dr. Wise discovered the new bone was a special day for us all. Dale continued to improve, the infection cleared and his arm healed. He soon began to use it with the same dexterity and strength as the other.

We missed out on the camping trip but we thanked the Lord for the miracle of the replaced bone.—*Carthage, Mo.*

A PRESIDENT ATTENDED SEANCES

ACCORDING to *The National Spiritualist*, President James Garfield (1831-1881) was a close friend of Leah Fox Underhill, the oldest of the famous Fox sisters, and often joined her seances.

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.

WHAT MOTHER KNEW

By Gary D. Reed

LIVING AT home with your parents has its advantages, especially when you're in the process of divorcing your wife for the "other woman." But when your mother, after suffering a massive stroke, has been in the hospital intensive care unit for three days and you arrive home at 2:30 in the morning to see practically every light in the house turned on, you get a queasy feeling in the pit of your stomach.

I found my father Delmar Reed and my sister Carol sitting at the dining room table quietly sipping coffee. They looked up as I entered. I could see from her swollen eyes that Carol had been crying but it was my father who commanded my attention. His face was pale and drawn, making him look much older than his 64 years. When he spoke, he confirmed my worst fears. My mother Ruth Reed had died of a massive coronary just 4½ hours earlier at Methodist Medical Center in Peoria, Ill.

My sister left for home at 3:00 A.M. and my father retired to try to get some sleep before his internal alarm clock awakened him at his usual hour of 5:30 in the morning. I moved to the comfort of the recliner in the living room.

Even with the living-room lights off, there was enough light from the chandelier in the now-empty dining room that I could have read had I been so inclined, but instead my mind was flooded with memories of my mother.



Gary D. Reed

Visions of bandaged knees and tear-stained shirts when I was young, the scoldings I'd gotten when I'd get into fights after school, and finally, the dream she'd related to me just last month.

She had dreamed of death—her death. She had dreamed of green rolling meadows with flowers of every kind. In her dream she was wearing a white flowing robe as she followed a path to where she believed she would find heaven. Had she known that she was going to die? Was it possible?

"Yes," a voice said.

My spine went rigid as my eyes furtively searched the room for whoever had answered my unspoken question. The voice had sounded like my mother's but that of course was impossible. Although I knew I must have fallen asleep and dreamed it, it had seemed real.

Then I saw her. My mother appeared to me as a white transparent figure standing less than 10 feet away from me. I pinched my thigh so hard that I had a bruise for the next three days. She said she had returned to warn me, but first she wanted me to know that everything was just as she had dreamed it. In heaven there was no pain or hate, only peace and contentment, but if I wanted to experience that same peace and contentment, I had better listen to what she was about to tell me.

She said that if I were to get a divorce and marry the other woman, my future would not be as I imagined. Not only would I be taking a chance on the fate of my soul, but within three years of our marriage, she would divorce me.

Our conversation, if that's what you can call communication by thought, lasted about five minutes. During that time I repeatedly pinched myself and touched my eyes to make sure that they were in fact open. They were. I was beginning to feel both mentally and physically drained when she announced it was time to go.

In the days that followed, I conveniently managed to convince myself that it had all been a bad dream brought on by the stress of the moment. I was to find out otherwise. Everything that my mother related to me after her death has happened—including the second divorce.—*Washington, Ill.*

I'M GOING NOW

By Mary JKC Williams

MY FRIEND Linda Sue Bennett, 29, had been in a coma in the intensive care unit of Brookside Hospital in San Pablo, Calif., for six days. Her family and friends had been told that she probably would not recover.

Members of the same church, Linda and I had been friends for 11 years and she often called me her "spiritual twin sister."

On Sunday, November 13, 1983, I awoke suddenly and looked at my clock. It was 4:40 A.M. and I had just had a curious dream that upset me so much that I couldn't get back to sleep.

In the dream I was in our church, as I normally would have expected to be later that morning. At the end of the service I looked over my shoulder and saw Linda standing behind me. Tears were pouring down her face but she was smiling gloriously. She hugged me from behind and pressed her cheek to mine. Then she said, "I'm going now, Mary. And I love you."

Unable to sleep, I waited until 7:30 A.M. and called the hospital. For the first time I felt no anxiety when I asked the nurse how Linda was. When she said, "I'm sorry but Linda passed away last night," I replied, "I know. She told me."

A few minutes after I hung up the



Mary JKC Williams

phone, Shakti Wilson, our minister's wife, called to tell me of my friend's transition. She told me that Linda had died at 4:00 A.M.

I thank God that Linda was able to come and say good-bye. She gave me the greatest gift possible: proof that the love we feel for one another lives beyond what we call death.—*San Pablo, Calif.*

AL'S AURA

By Ralph de Santis

DURING the past year my friend Al Snyder was stricken with cancer and died on September 18, 1983. Weeks before his death I talked with him about his guides and teachers, telling him they would help him in his transition. He told me that at night his mentors would open his psychic awareness by manifesting different objects for him to see. One night he was shown a dark cloud.

I knew this was the sign of death but that it was not meant for him. Al's wife Ruth also had her mother Marie Mitola at home with her and she too was dying of cancer. We all affectionately called her Grandma and I knew she would be the first to leave us. A few days later while Al was sitting up in his bed someone grabbed his foot and squeezed it lightly. I told him he was granted a rare privilege from the other side of life when he felt the touch of his guides and teachers and it was their way of telling him they love him and he was not alone.

Two days later Grandma died. After her death I told Al and Ruth to be aware of any sign from her for she would let her presence be known to them within 30 days. Four days later, at approximately 2:30 in the afternoon, Al was sitting on the side of his bed when the telephone rang. Although the house was full of people, no one answered the phone. The more it rang the more upset Al became. Just as he was about to yell, Ruth answered the telephone. Grandma then walked into Al's bedroom and said, "Al, you have a telephone call."

"Thank you, Grandma," Al replied as he watched her turn and leave the room.

Then it suddenly dawned upon him that Grandma was gone and he started yelling for Ruth to tell her he had just seen Grandma.

Al also asked his wife why it took so long for someone to answer the phone.

Ruth said, "It only rang once before I answered it."

That evening I told Al he had indeed

heard the phone ringing but that he alone had heard it. Grandma had made the phone ring in his head because she wanted his energy level up before she appeared to him.

"It is her way of saying she loves you and of showing you that she is now walking and not bedridden as before," I told him.

On retiring September 17, 1983, my wife Liz had a vision of a naval ship with marines on board and she heard taps being played. Then a woman's voice said, "It will soon be over."

The next night at 11:25 Al passed away. Five minutes later an aura of light appeared at my wife's bedside and remained there for two hours before disappearing. Because I work all night, I knew nothing of this until Ruth told me the following morning. Liz knew Al had served in the army but had not known about the marines. The aura of light must have been Al telling us he was fine.

That afternoon I went to Al's home and told Ruth what Liz had seen. Her sister Marilyn and stepdaughter Jay were present also.

Ruth and her sister were talking about the hand signals Al had made to them the last few days of his life after he was unable to speak and too weak to write. He repeatedly held up his fingers to form the numbers 502. Ruth's brother Ron had seen Al's signals too but no one knew what they meant. I could not offer a clue to the meaning of the numbers 502 either.

That evening, as I was dressing for work, the numbers 502 appeared across my forehead and I knew Al was standing near me. I asked him, "What does the number 502 mean?"

The words "area code" came into my mind and I reached for the telephone book and found it listed under Kentucky. I placed my fingers on the list of cities and asked Al, "Stop my finger on the desired city."

I ran my finger slowly down the list and it stopped at Louisville. I phoned Ruth and told her, "Al just gave me the meaning for the numbers 502." I then asked her if she knew anyone in Louisville, Ky. She was stunned and now knew the meaning of the numbers. Al wanted her to inform some entertainer-friends of theirs who live in Louisville.

My friend Al is alive and well.—*Holly Hill, Fla.*

REPLACEMENT FOR MISSING BUTTON

I WAS teaching school in 1963 and one morning, when I started to put on a dark green suit, I found a small copper button missing. I put the suit back in the closet, making a mental note to buy four new buttons later. That afternoon when school was out I was sitting at my desk doing paperwork and one of my students was cleaning the blackboard behind me when we both heard a small clatter as something hit the floor. Sylvia picked it up and handed it to me. It was a small copper button *almost* exactly like the others on my dark green suit. It was the right size and color so I sewed it on and no one ever noticed the difference.—*Ivy Burnham.*

Abducted by a Ghost Ship

Beware the phantom *Caleuche*! At sea for 500 years, it ships a crew that will steal your body and soul . . . .

By Rob MacGregor and Trish Janeshutz

LATE ONE NIGHT in 1968 Aaron Garcia Gonzalez, a pastor in a small village on the Chilean island of Chiloe, was startled to see a large sailing vessel enter the shallow, unnavigable waters of the Rio Pudeto, which lay about a quarter-mile from his home. "I saw several brilliant lights, then a mast, then two more masts and finally, a ship illuminated in brilliant colors," he reported.

Garcia watched the vessel for half an hour before it disappeared in the same slow manner that it had materialized. Like many other islanders who have had similar experiences, Garcia believes he witnessed an appearance of the *Caleuche*, a ghost ship which reputedly has sailed the frigid Pacific waters off the southwest coast of Chile since the early 1500's.

Chiloe, which literally means land of sea gulls, is an elongated island, 150 miles by 30 miles, running parallel to the Chilean coast. It has two main towns, Ancud and Castro, and numerous coastal fishing villages, where many houses are built on stilts. Wheat fields and potato plots form a patchwork on the landscape. The interior of the island is a dense forest.

Islanders who believe in the ghost ship fear being lured aboard by its crew or the strange, enchanting music that supposedly often accompanies appearances. According to legend, the ship is manned by sorcerers or *brujos* who are immortal and who possess the power to alter their shapes at will. They can transform themselves into wolves, fish, rocks and birds and when they take human form, they are tall, foreign and blond.

Some islanders attest that the ship itself is capable of transforming its shape. Anna Tabies Diaz, a native of the village of Huidad, claims that one morning a tree trunk some 90 feet long and 18 feet wide at the base appeared in the salt marsh near her home. There had been no wind during the night, and the sea did not reach that far inland. By noon a flock of crows had perched on the trunk.

"From that day onwards for the next 10 years," Tabies Diaz says, "the

crows and the trunk remained. There were storms with high winds but the giant trunk never moved"—until one day a villager chopped into it and "the trunk bled."

That same night, which was windless, the trunk disappeared. Shortly afterwards the villager who had axed the trunk also vanished. "I have no doubt the trunk was the *Caleuche*, anchored there," she says. And the crows, she contends, were the mariners.

Chilean author Antonio Cardenas Tabies believes he also sighted the ship in one of its alternate forms. One evening when he and four companions were returning to the island of Butachauques, near Chiloe, they spotted a small dark-colored launch approaching them through the fog. He says, "The launch passed within meters of us, yet we saw no one aboard and heard no noise from the motor."

When the boat was out of sight, the men continued rowing toward the island, which had been only a short distance away when it got dark. Cardenas Tabies says they rowed for hours without arriving anywhere; they felt certain they had somehow wandered out to sea. At dawn they found themselves in the same spot where they had been when they sighted the launch. "We hadn't advanced a meter in any direction," Cardenas Tabies claims.

His fascination with the mysteries of the *Caleuche* led him to interview dozens of islanders who say they have witnessed an appearance of the ship or encountered its crew members. He compiled testimonials along with a collection of theories about the nature of the phenomenon in *Aboard the Caleuche*, published in Santiago in 1980.

Renato Alvarez, a journalist and professor in Castro, the capital of Chiloe, thinks the appearances of the ship are related to time in a way we don't yet comprehend. "Has the past actually passed," he asks, "with nothing of it left behind?" He speculates that the islanders are actually seeing "ghost images" of a ship like the *Caleuche* which sailed the waters during the time of the Spanish conquistadores. The people of Chiloe are enveloped by a vision of the world as magical and mystical, Alvarez explains, so they have come to believe over the years that the ship is a real physical phenomenon.

Yet those whose lives have been brushed by an experience with the *Caleuche* insist it isn't a ghost image or a figment of the islanders' collective imagination. Jose Barrientos, a farmer on Butachauques, claims that one night in 1945 a man who he believes was a crew member of the *Caleuche* came to his door with a message.

"He was not from the island or nearby villages," Barrientos insists. "I could tell by his accent. He was tall and thin. [He had] large eyes and [was] dressed in a dark suit and tie and black shoes." The stranger told Barrientos that his mother, who had recently died, had found a box of china and if she had kept her discovery secret, she would have become a wealthy woman and lived to an old age. Instead, she and Barrientos' sister, brother and several friends had sold the china.

"Because of this," the stranger said, "your mother and sister died and so will your brother." The man gave Barrientos a letter to take to one of the other women who he said still had some of the china. Barrientos was told that

if the woman didn't return the goods she would die and so would her two sons. "You are to give her my message," the stranger instructed him; "then you are to gather up the remaining pieces of china and leave them in a place in the woods, where we will retrieve them."

Barrientos delivered the message to the woman the following morning. But when he told her husband why he had come, the man turned his dogs loose on him. Shortly afterwards the woman, her two sons and Barrientos' brother died just as the stranger had predicted. "The rest of the people involved," he says, "saved themselves by throwing the china into the sea." Barrientos is convinced the deaths were a reprisal because the individuals had kept something that belonged to the *Caleuche*.

* * *

THE CREW of the ghost ship has also been blamed for kidnapings of islanders. According to Cardenas Tabies, if an abducted individual returns to his homeland, he seems to have no memory of where he has been or is unwilling to talk about it. Elena Vera Guerrero of Ancud, the northernmost city on the island, believes she met such a person:

"I was visiting Marcelino Saldivia, a friend who lives in another village, and took offense at the strange behavior of one of the men present. He didn't bother to say hello, practically never spoke and seemed so remote he might as well not have been there."

Guerrero says her host explained the man was his brother who, 50 years earlier at the age of 18, had disappeared one night while sleeping on the porch. During Easter week 1976 Saldivia was feeling nostalgic about his lost brother and visited their old home on the banks of the Rio Pudeto. There, seated in the living room and dressed as he'd been half a century earlier, was his brother, now old and evidently demented.

When Saldivia asked where he'd been all those years, the man replied only that he'd been on a boat and implored him not to ask anything more. "When I asked him about it," says Guerrero, "he shook his head and said, '*They* hear everything.' "

Juan Antonio Fernandez, a native of the village of Huidad, claims he also was abducted by the *Caleuche*. The experience scarred him both physically and mentally. One morning in 1935, when Fernandez was 16 years old, he left his house at dawn to go fishing. He remembers that he arrived at a small hill which overlooked the beach and he heard a strange noise like motors. Two days later his family found him wandering aimlessly on the beach.

"I had a terrible scar on my chest, shaped like a gigantic hand with long, narrow fingers," Fernandez says. "It didn't hurt and the strange part was that it looked as if it were old."

Cardenas Tabies spoke with Fernandez's family who said he was never quite the same after his disappearance. He was difficult, assaulted people without provocation and spoke or worked only when he was in the mood. Hoping to confirm the story, Cardenas Tabies coaxed Fernandez into showing his scar.

"I have never seen anything like it," Cardenas Tabies says. "The hand covered almost his entire chest like a scar from a severe burn. When I questioned him about it, he said that if he revealed the secret he would die."

The legend of the *Caleuche* is so

deeply ingrained that the islanders are predisposed to having sightings, according to Armando Pacheco, a journalist and writer in Valparaiso on the Chilean mainland. Pacheco contends that the *Caleuche* is an archetype of the collective mind of the islanders, given reality through their intense and prolonged belief in it. "The natives see the ship because they live in an ambience of terror," he suggests. "In this state they see things."

The belief is so deep, in fact, that islanders take special care with aquatic birds and animals for fear one of them might be a *brujo* from the ghost ship in an altered form. "The legend," Cardenas Tabies writes, "states that if any harm comes to a crew member while he is transformed, the guilty party will be either killed or abducted and condemned to sail the seas forever as a galley slave." This warning dictated the behavior of Teodoro Santanas, a farmer in Chauques, one night in March 1976.

"It was around midnight when a cry awakened me, like a strange bleating," he says. "I got up to look around but didn't see anything, so I went back to bed. The bleating continued and seemed to be coming from under the house. I got my dogs and woke up the maid and we went down to investigate. It was a wolf, trapped between some mud-wall panels."

Santanas quickly unfastened three of the panels and the animal scampered out into the darkness and toward the sea. "I have never seen a wolf in these parts before. I have no doubt the animal was a mariner from the *Caleuche*," he remarks.

According to Cardenas Tabies, the crew members occasionally make pacts with the islanders who act as agents for them. If, for instance, the crew wishes to hold a celebration, the agent arranges the details. He might draw up a contract with one of the villagers, stating that in return for the use of his home and his silence, he will be rewarded with gold. Other times crew members supposedly circumvent the agent and directly confront islanders. Elena Guerrero's first experience with the *Caleuche* concerned what she believes was an attempt by crew members to establish a pact:

"I was young, still living with my parents at the time. Around twilight we saw a brilliantly-colored ship headed toward land. Maybe my parents realized it was the ghost ship because they sent my brothers, sisters and me off to bed. I was the only one who disobeyed. Through the window I could see seven seamen approaching the house." When the men knocked, Guerrero says, her father asked and what they wanted. The reply was, "Water and provisions, and for this you will be well paid in gold."

Guerrero heard her father tell the men he would rather be poor the rest of his life than give them even a drop of water. "To this day," she says, "I still don't understand why the mariners didn't take reprisal against my father for denying them water."

While many islanders fear the sight of the *Caleuche*, Graciela Ruiz, a seamstress on the island of Lemuy near Chiloe, has sought out the ghost ship. She claims that each year on the same date the ship surfaces in the Bay of Lincay near Lemuy. On this particular date in 1976 she and some friends walked to a small hill where they had a view of the bay:

"We hid behind some rocks on the hill because the mariners of the *Caleuche* can see a great distance, and there we waited. Midnight finally arrived and suddenly we saw a light rising from the depths of the water and it lit up the entire bay. A gigantic ship emerged, bright as gold, and we were so close it was like we were on board."

Ruiz says she saw an immense salon where men and women were dancing to a majestic orchestra whose music she and her friends heard clearly. The festivities lasted three or four hours, she recalls. Then the day began showing signs of life and the boat started to sink. She claims, "We watched until it vanished beneath the surface. Only then could we leave because it would have been dangerous before."

* * *

AT THE NATIONAL Museum in Ancud, a small straw-woven sailing vessel, representing the *Caleuche*, rests on a table in the center of the main room. Surrounding it is an assortment of straw creatures—wood nymphs, sea monsters, trolls, mermaids and *brujos*, all symbolizing the island's mythological inhabitants. In the opinion of museum director Uribe Velasquez, the ghost ship exists only in the fertile imagination of the islanders, as part of their rich folkloric tradition. In that context, she says, it is real.

"What would Chiloe be without her *Caleuche*, her trolls and mermaids and sorcerers?" she asks. "I can't imagine a night of the full moon without the sudden appearance of the illuminated ghost ship; I cannot conceive of a summer twilight when the profound silence is not broken by the *Caleuche*'s enchanted music."

Leticia Pastena, one of the guides at the museum, agrees that the ghost ship is merely legendary. But when asked about *brujos*, she replies they are both mythological beings and real people. Pointing to a map of Chiloe, she says that sorcery is practiced near the village of Chonchi and on the outlying islands.

At the Sacho Restaurant in Chonchi a handmade model of the *Caleuche* is displayed at the end of the counter. At a nearby table Ines Ovando, an English student at the University of Valparaiso, tells a peculiar story of a *brujo*.

"There was a woman on one of the other islands who supposedly had a spell cast on her by a *brujo* and was paralyzed for 10 years," she begins. "Two days after the woman died, one of the islanders saw the *brujo* dig up her body. Her family later returned to the grave and found the corpse missing.

"The man said he watched the *brujo* hang the body upside down. It's said that the *brujos* collect the body oil and rub it onto their skin so they can change shapes and fly." When asked if she believes such a feat is feasible, Ovando pauses. "These things frighten me. But yes, I suppose it's possible. Many here believe it."

In Ancud a wall in the market is decorated with a huge mural of the ghost ship and several of the village shops use dinnerware and ashtrays that bear replicas of the *Caleuche* or the creatures from the island's folklore. One restaurant is named La Pincoya, after a mythical being similar to a mermaid but with a completely human body. Fernando Lorca Abdrade, owner of the restaurant, smiles when asked about the pincoya and the ghost ship. "These things are part of our mythology,

which makes us unique from the rest of Chile."

Antonio Cardenas Tabies, however, firmly believes that the *Caleuche* does exist. He cites these words of Tim Dinsdale's from *Loch Ness Monster*: "There are two types of mysteries: those which are accounts of experiences which have occurred and cannot be explained, and those born of the history of a people." The *Caleuche*, says Cardenas Tabies, is a mystery of both kinds.



FRANCE JINXED PONTIUS PILATE

By Marguerite Steedman

ON A STEEP slope overlooking the great basilica at the shrine of Lourdes in southern France, 14 groups of bronze figures portray the Way of the Cross—Christ's progress from Pilate's judgment hall to the tomb near Calvary. Every year devout pilgrims by the thousands climb the hill to relive, through prayer and meditation, the drama of the Crucifixion.

Here, on August 12, 1983, during the French National Pilgrimage to the Shrine and on the eve of Pope John Paul II's visit, a terrorist group tossed a bomb among the great figures. It struck the first group on the Way of the Cross where Jesus stands bound before Pontius Pilate, the Roman Procurator of Judea who sentenced Him to death.

The first television pictures taken at the scene showed plainly that the tall figure of Christ was undamaged—but on the ground at his feet lay the bronze head of Pilate. It had been blown from his armored body which lay crushed and flattened some distance away.

Again France had brought bad luck to Pilate. It was to southeastern France that the erstwhile procurator was exiled in disgrace in A.D. 37. His savage rule in Palestine had enraged Jews and Samaritans alike. They sent a delegation to complain to the Emperor Tiberius who ordered Pilate to appear to answer grave charges of having brought the province to the verge of open rebellion. But before Pilate arrived in Rome, Tiberius died. His successor Caligula exiled Pilate to Vienna Allobrugum. In this city on the Rhone, now Vienne, a monumental 52-foot pyramid on a quadrangular base is still known as "Pontius Pilate's Tomb." After years among the semisavage Gauls, Pilate committed suicide, according to the early Christian historian Eusebius who wrote that the former Procurator of Judea was "worn out by many misfortunes."

On this quiet French hillside not many miles from where Pilate ended his life, his likeness alone took the bomb that was doubtless intended for the central figure—Christ.



A BLOODY GOOD IDEA

WAYNE WILLIS, a Boise, Idaho, magistrate, has earned the nickname "Judge Dracula" by allowing offenders to donate blood as an alternative to jail or fines. The Red Cross says he's taking the volunteer spirit out of the program.

PASSAGE TO BELIEF

My parents were dead—but from a world whose existence I denied, they were trying to save my life.

By Herbert J. Michelson

SOMETIME IN 1966, I learned about a woman who had begun to manifest what she thought were psychic abilities. In the spirit of scientific inquiry (I told myself but actually in an effort to debunk such notions) I set up a fairly well-defined experiment to test her abilities.

During the course of the study, the Passover holiday intervened. The clairvoyant—Hazel Peters*—had nothing to do at that time and she decided to take advantage of the interruption to do some "pumping up." This was her term for the means she used to experience clairvoyance.

Hazel took as her target the Passover dinner I attended at my uncle's home in Rego Park, N.Y. When I heard this, I felt she wanted to impress me with her psychic perception when it was not limited by the experimental design of a controlled study. Like most psychics, she believed that her abilities were least reliable when they were *required* to be turned on.

Early the morning after the Passover dinner I received an urgent call from Hazel. She asked if my father Ben (who had died in 1961) habitually wore some sort of emblem on his suit jacket lapel. Because she had no way of knowing anything about my father, I was struck by her question. He had worn an emblem awarded him by his company for many years of service. I think it bore his company's pictorial trademark, not a symbol of any supernatural significance.

Sounding a little irritated, Hazel went on to describe in great detail the persons seated at the Seder dinner table. While I verified the accuracy of her descriptions, I privately ascribed it to some sort of immense coincidence. More privately, I felt an unease that my cherished biases against things I couldn't understand might crumble, leaving me naked of their comforting support. Holding biases, one need not think, wonder or admit ignorance. This makes some sort of statement about doubters' and debunkers' absurd sense of omnipotence until they have to reckon with unknowns in a highly personal way.

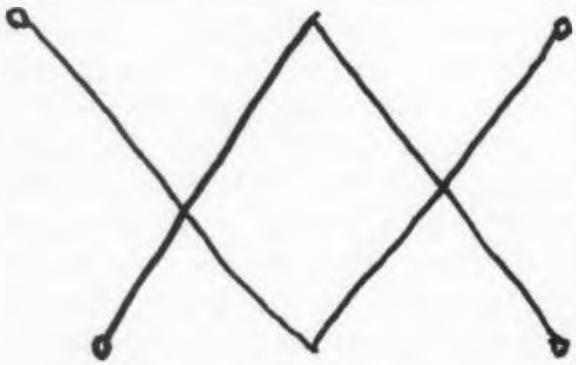
I began to see that my own skepticism was born of fear of what I couldn't understand, codify and place in safekeeping. Nevertheless, recognizing the accuracy of her descriptions, I attempted to explain it all as telepathic phenomena. But my father was not present at that table nor was my deceased mother Rose whom Hazel also described in disconcerting detail. Both, she said, sat somewhat away from the table, my father dabbing at his mouth with a napkin and my mother closely attending the story of Passover.

*A pseudonym is used at the clairvoyant's request.

The clairvoyant impatiently dismissed my awkward attempts to "explain" her accuracy and demanded to know if I thought my father had something to say to me. She felt it had something to do with the lapel ornament and insisted that I "find out" immediately because "they" (my parents) were pressing her to make me do something of grave importance.

During the next several days, I received many calls from Hazel, each time demanding to know the nature of my father's lapel emblem (for which my search had been fruitless) and each call carrying an increasing sense of urgency. Finally, after two weeks of persistent calls at all hours of the day and night, she came to my office.

She explained, none too quietly, that "they" had been tormenting her; my father "was grumbling" and my mother was "quietly crying." But at last she had been able to "see" clairvoyantly the emblem. Saying this, she triumphantly tossed on my desk a slip of paper bear-



ing a rough design. With no further discussion, she left, saying, "All we have to do is figure out what it means."

* * *

SEVERAL days later I received a set of books offered as an inducement for membership in a "mystic arts"



HERBERT J. MICHELSON, a psychologist licensed by the state of New York in 1958, earned his undergraduate and postgraduate (Ph.D.) degrees at New York University. He completed his postgraduate training in the White Plains Mental Health Clinic where he also received intensive training and supervision in hypnotherapy. He also took courses at the National Psychological Association for Psychoanalysis. He is a member of the American Psychological Association.

Michelson developed a strong interest in the paranormal during his many years of private clinical practice and consultantships which included psychodiagnostic, psychotherapeutic and supervisory responsibilities. Until recently this interest was a well-guarded secret, shared only with his closest colleagues and the established psychics whom he treated, studied or befriended.

Shortly after locating in Charlemont, Mass., in 1981, Michelson and his wife Persis, a clinical social worker, realized a longtime dream by founding The New England Institute for Psychic Studies. The Institute's main thrust is educational and its work includes the development of psychics, the study of paranormal phenomena and the conduct of seminars and workshops for the general public.

book club. My recent application for that membership represented my first real concession to the psychic world. I wanted to learn more about it because my concern about my summary dismissal of the psychic world had been growing rapidly. I felt that I had been judgmental; I could neither explain nor dismiss the accuracy of Hazel Peters' descriptions of my parents and the Seder.

When she again came to my office, she seemed wan and drawn. She had lost weight and sleep over the "hallucinations" which centered on my parents' persistent demands that she learn the meaning of the emblem. Idly leafing through the books on my desk, she suddenly exclaimed, "That's it! That's the



symbol! And it means you must go to a doctor!"

The symbol Hazel had seen clairvoyantly and roughly drawn matched almost exactly the center of a talisman against sudden death which is pictured on page 342 of *The Picture Museum of Sorcery, Magic and Alchemy* by Emile Grillot DeGivry.

While common sense (and skepticism) told me that this was a bunch of hokum and that I had been "taken in," I saw my doctor a few days later. Feeling a little foolish about the reason for my visit, I told Dr. Leder I had been working long hours each day under great pressure and wanted a checkup.

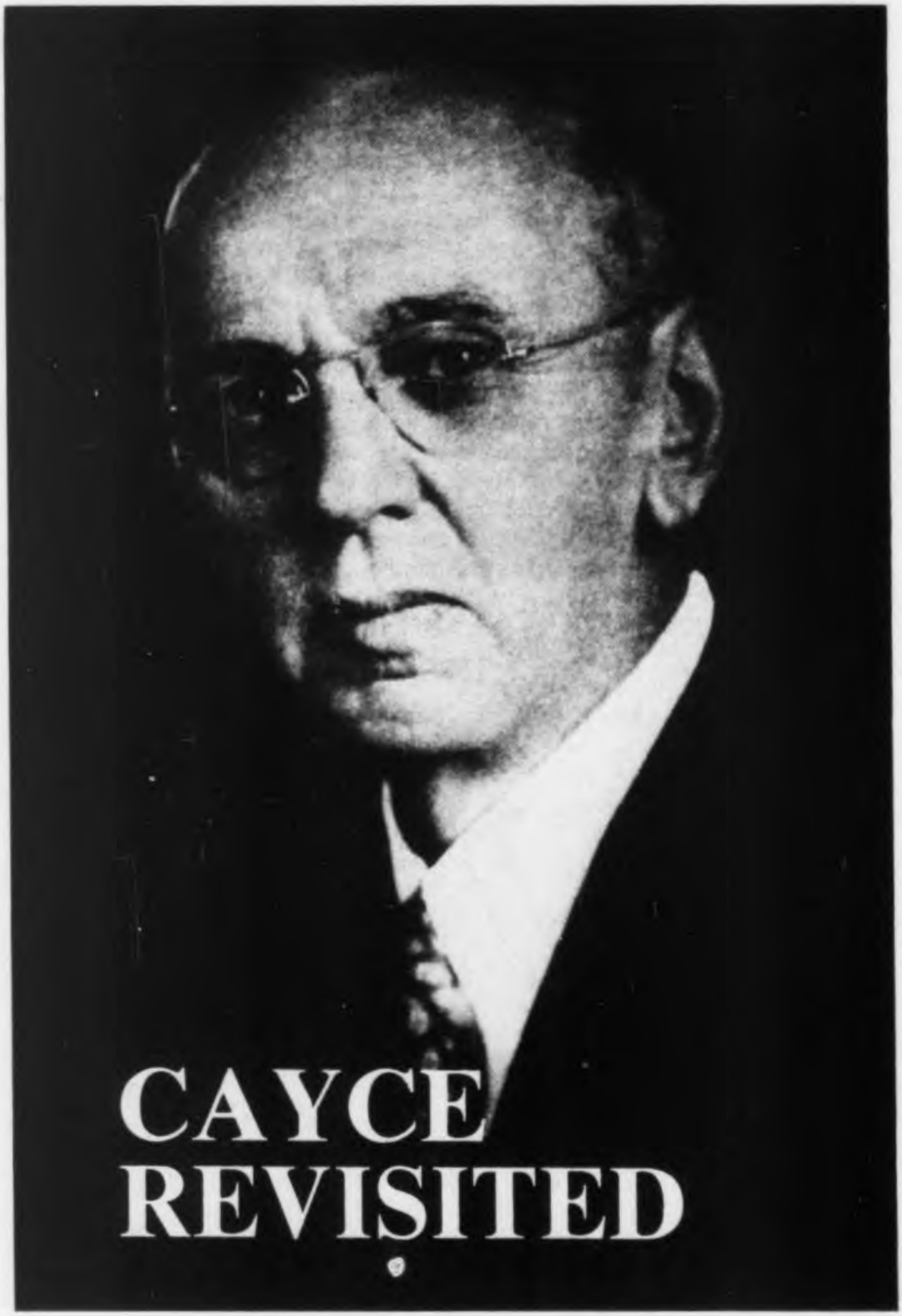
His careful examination and routine tests showed that my thyroid had become hyperactive with severe effects on my circulatory system. I was to go to bed and stay there, Dr. Leder said, and then visit the hospital for some specialized tests when my pulse and blood pressure would permit. When I did go to New York Hospital, personnel there were amazed that I had remained on my feet under such conditions. I could not return to my practice and clinic duties for five solid months, during which time thyroid storm* raged and my antipsychic biases crumbled completely.

When I called Hazel to report the results of my visit to the doctor—and to thank her—she responded almost indifferently: "I know. 'They' aren't bothering me anymore. You'll be okay." And I was!

*Also called thyroid crisis, this term denotes an acute, sometimes fatal exacerbation of all symptoms of hyperthyroidism, with fever and extreme tachycardia. The author's pulse during this crisis averaged 145 beats a minute.

ATTACK!

SEVERAL residents of Lerouville, a town in northwestern France, rushed for their weapons when what sounded like crackling gunfire erupted on Sunday, March 27, 1983. But what was needed was a cleanup crew. A housewife boiling eggs for Easter forgot them and they exploded.


CAYCE
REVISITED

What Cayce said about caffeine and nicotine and what he did not say about sugar suggest urgent need for reevaluation.

By Gina Cerminara

Excerpted from *Edgar Cayce Revisited and Other Candid Commentaries*, © 1983 by Gina Cerminara, published by The Donning Company, Norfolk, Va.

BEFORE DEALING specifically with the Edgar Cayce phenomena I would like to raise a few general questions. Why do people tend to believe uncritically anything they see in print? Even if an author is not willfully deceptive he can be mistaken, confused or biased in writing just as easily as in conversation. We all necessarily see things through the filter of our own limited experience and/or ignorance. Abject acceptance of the printed word can be sheer folly. And beyond the general tendency toward reverence for all printed matter which, despite modern sophistication, is still prevalent, there is an even greater tendency to accept what is written in the psychic field. I am of course thinking of the "true believers" who assume that a psychic source is always right, that a psychic transcription is always reliable. Why must anything be accepted totally?

And this applies to the Edgar Cayce information as well as to everything else in the field of the paranormal.

The Cayce information is vast and varied; it covers data on past civilizations such as Atlantis and Lemuria, biblical history, reincarnation, meditation, and unorthodox methods of healing, to mention only the principal ones. Some of this information (such as the material on Atlantis, Lemuria and most of the biblical information) cannot be verified, at least not at the present time. Some of it, such as the information on the Essene community on the shores of the Dead Sea, was dramatically confirmed in 1947 when the Dead Sea Scrolls were discovered. The meditation instructions can be and have been confirmed experientially in the lives of many people. And the data on physical healing have been validated thousands of times, both by the cures of the persons for whom the original readings were given and by the cures of persons who have applied the same methods since then and been helped by them. Cayce's recommendations for epilepsy and psoriasis are two outstanding examples of unorthodox treatments that have been highly efficacious.

In addition, Cayce pioneered the holistic health movement. He emphasized as long ago as the 1920's that health was a composite of physical, mental, emotional and spiritual factors. Cayce indicated also that stress was an important factor in many diseases.

So my reservations are not those of a stubborn skeptic or hostile critic and they are by no means total; they are partial. They concern several things, principally diet and health; and they lie partly in a few of the things that he said, partly in a few of the things he did not say and partly in the fact that he said them or did not say them many years ago.

It must be remembered that Cayce gave his first reading in the unconscious state on himself, in 1909. Though the subsequent readings, given on himself and others, were usually recorded by

stenographers or court reporters, it was not until 1923 that these recorded readings were preserved. He gave his last reading for someone who requested it in July 1944, and his last reading on himself in September 1944. As of this writing—1983—then, we are dealing with data that are, at the very least, 39 years old and can be as much as 60 years old. It hardly seems necessary to point out that the world has changed greatly in that period of time and that almost anything suggested that long ago needs to be carefully scrutinized. I would not make an issue of the matter were it not for the fact that I have encountered innumerable Cayce followers to whom this simple fact seems never to occur and who limit their inquiry and their lifestyle to nothing but Cayce data.

First let us consider an example of something he said that needs to be looked at carefully. He often made the general statement: "Coffee is a food." In other instances he qualified the statement by saying, "Coffee, taken properly, is a food—taken, that is, without cream or milk." (Readings 303-P, 303-P-1, 404-P-37.) On the strength of this rather surprising and emphatic statement—often quoted in Cayce booklets—many Cayce followers forego the use of cream or milk in their coffee and feel safe in drinking whatever amount of coffee they wish.

Recent medical and scientific studies have indicated that coffee drinking can be dangerous. Coffee has been implicated in many psychological problems, including restlessness, worry, fatigue, agitation, depression and even psychotic behavior. Even more ominous is the fact that coffee also has been implicated in such serious physical conditions as ulcers, kidney disease, periodontal bone loss (wobbly teeth), gastrointestinal ailments, heart disease, and cancer.* Women have been sharply warned against drinking coffee during pregnancy because caffeine can cause birth defects.**

Dr. Norman Shealy,*** a neurosurgeon and specialist in pain reduction, author of several books and frequent lecturer at the ARE, has said that in his considered medical opinion, one or two cups of coffee or tea a day will not harm most people *unless* they have a lot of other bad chemical habits such as sugar, nicotine and alcohol. If they have a family history of diabetes or heart disease the maximum should be one cup a day. But nobody should have more than two cups a day.

Can we rely, then, on Cayce's statement, qualified only by "taken properly, that is, without cream or milk" that coffee is a food?

I don't think so.

Can we find some explanation for this seemingly serious error?

Possibly.

It may be that, because of the way coffee is being grown today, with worldwide pollutants in the air including insecticides, sprays and chemical fertilizers, the quality of the coffee bean has been seriously affected. It may be

*See *The Saturday Evening Post* for June 1982, "Are You a Caffeine Addict?" page 50-53; and the *Journal of Orthomolecular Psychiatry*, Vol. 10, No. 3, 1981 Series.

**More than 20 scientific studies since 1964 have established the danger of birth defects in laboratory animals that are fed caffeine. The Center for Science in the Public Interest has petitioned the FDA to require a warning label on coffee and tea, warning pregnant women that caffeine may cause birth defects and other reproductive problems. *The Ledger-Star* (Norfolk) April 2, 1980.

***Director of the Shealy Institute of Pain and Health Rehabilitation of Springfield, Mo., and author of *90 Days To Self-Health*, *Occult Medicine Can Save Your Life*, *The Pain Game*.

that the decaffeinating process has a chemical effect which is inimical to human health. It may be that coffee with polluted, fluoridated or otherwise chemically treated water has had its nutritional value totally invalidated or corrupted. Or it may be that coffee drinking in the excessive and compulsive amounts most people indulge in nowadays exceeds the moderate limits which Cayce may have had in mind but did not spell out in very explicit terms.

With all these considerations in mind we need to realize that Cayce's statement, "Coffee is a food," can no longer safely be quoted without a number of qualifications. Rather we should say: "Coffee *was* a food at one time," or "Coffee could be a food." And Cayce devotees would be wise not to feel that they are somehow divinely sanctioned and protected in drinking all the coffee they want just because Cayce said what he did 40, 50 and 60 years ago.

We must consider similar reservations regarding what Cayce said about cigarettes.

Cayce was born in the tobacco-growing state of Kentucky and grew up "on a tobacco patch," as he often said. He began to smoke when he was quite young and was a chain smoker all his life. Like some of the old Greek philosophers, Cayce was a strong advocate of moderation in all things although he himself did not always practice it. He often told people that it was all right to smoke cigarettes as long as they did so in moderation. In fact, he went so far as to say that "smoking in moderation to most bodies is helpful. To this body, an excess is harmful but moderation is not harmful." (Reading 442-2.)

In some cases he clarified what he meant by moderation by saying: "Moderation for this body would be not more than six or eight during a 24-hour period." (Reading 1164-1.) In another reading he said that five to 15 to 20 would be "moderate, provided they are smoked far enough apart." (Question 7, Reading 920-2.) In other readings he specified three a day (Reading 1557-1), never more than 10 a day (Reading 555-11) or eight to 10 a day (Reading 137-2).

Apparently on the strength of such statements many Cayce devotees continue to smoke—losing sight of the key word *moderation*—heavily. They may not realize that at the time Cayce was giving readings tobacco was produced in a simpler, more natural way than it is at present.

Cayce seemed to be aware of the importance of using unprocessed tobacco because once while lunching with the physiotherapist Harold Reilly he "took

ABOUT THE AUTHOR

GINA CERMINARA, born in Milwaukee, received her B.A., M.A. and Ph.D. degrees from the University of Wisconsin. She also attended Northwestern University and the Institute of General Semantics in Lakeville, Conn., and took courses at the University of Rome.

Her career has included teaching at Lincoln High School in Milwaukee, the Latin American Institute in New York, the University of Wisconsin and at various community colleges in Virginia and California—but she is best known for her book *Many Mansions*, a definitive study of Edgar Cayce; it has been translated into 11 languages.

In her new book *Edgar Cayce Revisited and Other Candid Commentaries*, she thoughtfully reexamines the Cayce phenomenon and deals with other psychic matters as well.

out a package of cigarettes, lit one and drew deeply on it, obviously inhaling," Reilly wrote.*

"He must have caught my look of disapproval and surprise, for he said, a little apologetically, 'It's the natural leaf.' "

In a number of readings Cayce indicated that the natural leaf is preferable to the combination of tobacco ordinarily found in packaged cigarettes or the tobaccos that are toasted. (Readings 3030-P-16, 1131-P-2, 462-P-3, etc.) At present arsenic and lead sprays are widely used on tobacco plants to repel insects. Both of these substances are highly dangerous to human health. Their residues may be small but they are cumulative.

Walter S. Ross, editor of *World Smoking and Health*, an American Cancer Society journal, states flatly: "There is no healthful amount of smoking. Even a single cigarette is hazardous." He substantiates this statement** by explaining that at the present time manufacturers are adding flavors and fragrances to compensate for the reduction of taste and body that follows the reduction of tar. Many of these substances may be made from compounds considered safe for humans but they are *not* safe when burned. Some of the compounds used are known to be cancer-producing; others are highly suspicious. They include such chemicals as coumarin (once forbidden by the FDA but now being used again), caramel, invert sugar, eugenol, guaical, anglica-root extract, licorice, etc., etc., etc. In the light of this current knowledge, it seems to me any person who continues to smoke, believing that Cayce's statements about smoking in moderation can be relied upon, is courting trouble.

Let me cite an example of something Cayce did *not* say—or at least did not say emphatically enough. I refer to the dangers of sugar.

The case against sugar is so well documented and so shocking that it can be considered of crucial importance to anyone who values his health. It is generally known, of course, that sugar is the principal villain in cavities and other disorders of teeth. But, while mountains of evidence exist, it is not generally known that many degenerative diseases such as cancer, polio and arthritis are sugar-related or sugar-induced. This is largely because sugar is a chemically-refined nonfood which not only gives no real nourishment but also leaches important minerals and vitamins from the body. This is not the place to present voluminous evidence but for those who wish to pursue the matter, perhaps the best place to start is with William Dufty's magnificently researched and readable book *Sugar Blues*.

It is true, of course, that Cayce frequently told people to stay completely away from sweets, including cake, pie and candy, or to eat them in moderation. But it is puzzling as to why he made such a point of saying that beet sugar was superior to cane sugar, without ever explaining the difference; nor do I know of any current evidence that substantiates this point or makes a distinction of any practical importance.

It is possible that Cayce was not

*_The Edgar Cayce Handbook for Health_, Dr. Harold J. Reilly, Macmillan, 1975, page 20.

**See "What's Been Added to Your Cigarette?" by Walter S. Ross, *Reader's Digest*, July 1982, page 111-114.

emphatic in the matter of sugar because 40, 50 and 60 years ago it was not as pervasive in our diet as it is today. In the last 50 years sugar consumption has increased, according to informed estimates, from about 20 pounds per person per year to as much as 120 pounds per person per year in the United States. Sugar is present not only in such obvious indulgences as ice cream, cookies, cake and soda pop but also it has many hidden uses, as in tomato sauce, catsup, mayonnaise, canned vegetables, bread and many other staple but processed foods.

Another example of what Cayce did *not* say has to do with water. Cayce recommended drinking eight glasses of water a day. It is not a particularly original or esoteric recommendation; many other health authorities suggest the same thing. But the point is—to use two general semantics techniques of thinking known as indexing and dating —$water_1$ is not the same as $water_2$ or, in ordinary language, water from a fresh mountain stream is not the same as water in New York City—and $water_{1940}$ is not the same as $water_{1984}$. In other words, the character of water differs drastically from one sample to another and from one place to another and from one time frame to another. It may, in theory, still be healthful to drink eight glasses of water a day but in practice, considering the horrifying extent of water pollution, in many instances it could be downright dangerous.

It should be noted that Cayce must have been aware of the dangers of bad water because he sometimes told people not to drink the water in their area without boiling it or else told them to drink spring water. The problem arises, however, when readers of the Cayce material are unaware of the differentiation he sometimes made and are unaware of the general danger of much of our water these days because of pollution and the excessive chemical treatment of our water supplies. They are unaware of it or indifferent to it because many of them, feeling they have found Ultimate Answers in Cayce, limit their reading on diet and health to the Cayce readings and feel safe in practicing his ideas without reading to learn what science has discovered since his death.

Still another item which needs scrutiny is Cayce's frequent recommendation that people should avoid red meats, ham, rare steaks and roasts and that they should eat lamb, fish and fowl instead. His prohibition of red meats especially has been vindicated by numerous recent medical studies. I cannot say the same regarding lamb and fowl but there are other very cogent reasons for not eating them whether orthodox medicine says anything about it or not.

The confinement of four and five chickens to one small wire-bottomed cage, with no exercise, sunshine or fresh air is standard practice in most poultry "farms" today. They are kept alive on antibiotics, tranquilizers, hormones and all sorts of chemicals in their feed which logic tells us must leave a residue and have an effect on the quality of the meat and eggs thus produced.

There are two considerations: (1) The eating of meat produced in this way may be highly dangerous to human beings—not in the sense of causing immediate death but rather in the sense of the gradual accumulation of questionable toxins in the human system, many of

them known to be carcinogenic. (2) There is a serious ethical issue involved. What right do we have to subject other living creatures to lifelong immobility and frustration, just to serve our own appetites or our greed for profit?

Cayce constantly talked about "the Master"—meaning Jesus—and spoke of how we must imitate Him and demonstrate the fruits of the spirit: loving-kindness, mercy, compassion, gentleness, etc. Are these qualities supposed to stop with our own species and not be expressed towards other forms of life? Would Cayce believe that Jesus—who said, "As ye do it unto the least of these creatures ye do it unto me"—could walk indifferently past the wooden crates where calves with gentle, wondering eyes are kept from a few days after birth to slaughtering time—in total darkness (so the meat will be whiter) and in crates so small they cannot move (so the meat doesn't develop undesirable muscle)?

I do not think that Cayce, either in his waking or in his superconscious state, would be so insensitive. I believe that, as with water, sugar, coffee and cigarettes, his statements reflect the safer, simpler conditions of his time. They do not reflect the sophisticated, dangerous and, in the case of meat, cruel conditions of the present.

It must be remembered that Cayce's readings were given for individuals who had uniquely personal problems for which he gave uniquely personal prescriptions. In many instances the prescription could be and has been safely generalized to include other persons with similar problems, even across a long span of time. But why should we expect Cayce to have said something like this, "Drink eight glasses of water a day. Of course, 60 years from now, I might qualify this"—any more than we would expect an ordinary physician to speak in this vein? It is folly to expect total knowledge and total precognition from any psychic, no matter how excellent. And Cayce was, indeed, an excellent psychic.

He has changed the lives, constructively and dramatically, of thousands of people. He has made them aware of their responsibility to discipline and change themselves, mentally, physically and spiritually. He has given a sense of meaning and purpose to life in an epoch where chaos prevails and values have crumbled. He has provided an extraordinary confirmation of the validity of the clairvoyant faculty. He has been a great door-opener to what can be hoped will be a more illumined future. The Association for Research and Enlightenment, which since 1933 has fostered the preservation, study and dissemination of Cayce's material in the face of enormous difficulties, has steadfastly remained an honest and faithful custodian of this very important heritage.

I can only hope that the thousands of followers of ARE do not take the attitude ascribed to the Muslim caliph Omar who, when a certain philosopher asked to be given the great Alexandrian library, replied that if the thousands of books in the library agreed with the *Koran* they were unnecessary and if they did not agree with it, they were false; therefore, they should all be destroyed. So the books of that great library of the ancient world were distributed to the public baths of Alexandria where for six months they served to feed the fires that heated the bathwaters.

The story may be apocryphal but the

attitude it describes is not uncommon and the moral it points to is very clear. To cling rigidly to one body of information, however inspired and inspiring, however important and valid, to take cognizance only of what reinforces that body of material and to ignore everything else and especially everything else that is new, is not very wise.

I can only hope that the thousands of followers of the Cayce material, as well as those of other psychically based groups, take to heart the two following statements. Edgar Cayce himself said, "Truth is a *growing* thing!" (Reading 282-4.) And William R. Inge, many years ago, said, "There is no greater disloyalty to the great pioneers of human progress than to refuse to budge an inch from where they stood."



MUSEUM MODELED ON NOAH'S ARK

A $3.5 MILLION creationist museum modeled after Noah's Ark is to be built near the site where researchers claim to have found evidence that knocks down the theory of evolution, according to Associated Press. Plans for the museum were announced in December 1983 during a meeting of the Bible Science Association when members also showed fossilized human bones which they say prove evolution is a hoax.

Organizer Carl E. Baugh, a Missouri minister who has been active in creationist groups, said the museum will be the exact size of the Ark described in the Bible. "It will be 450 feet long, 45 feet high and 75 feet wide." Financial backers include Fort Worth millionaire Cullen Davis, a born-again Christian who supports creationist beliefs.

Plans call for the museum to be built in stages near the Paluxy River west of Glen Rose, Tex., where numerous fossilized dinosaur tracks have been found.

Baugh gained attention last year when he claimed to have found human footprints in the same limestone as the dinosaur tracks. Although many scientists rejected his findings, Baugh said that human and dinosaur prints in the same limestone stratum prove that evolutionary theories are wrong. Scientists say dinosaurs had been extinct for 70 million years before the appearance of man.

Baugh also displayed what he claimed were two fossilized human skeletons found in a rock stratum near Moab, Utah. By standard dating methods, these are 136 million years old—while evolutionists say man evolved about five million years ago.

"Our own opinion is that these fossils are less than 4000 years old and that the finding of these two skeletons is major evidence of Noah's Flood," Baugh said. "We believe these two human beings were covered by the silt from the flood."



WHERE CREDIT IS DUE

DR. STEPHEN Kaplan, an internationally-known parapsychologist, author and lecturer, was inducted into the Parapsychology Hall of Fame to honor his research and investigations into the "Amityville Horror" and its expose. He was presented with a plaque at a luncheon in his honor on September 19, 1982, in a restaurant in Elmhurst, N. Y.

Dowser Finds . . .

THE MEN WHO VANISHED

Police investigators and two psychics had failed to solve the baffling mystery and now a map dowser was offering a wildly implausible solution . . . .

By Lawrence Cortesi

ON THE NIGHT of February 2, 1982, two men from Lake George, N.Y., left their small apartment to buy some milk at a local convenience store. The pair left in a red pickup truck at about 11 o'clock on this cold winter night and they never returned.

Police searched for weeks, using every conceivable investigative and scientific method, without finding a trace of the missing men.

On the morning of February 3, when their landlady discovered the two men had vanished, she went to the Lake George village police department to report the disappearance of her tenants. She spoke with Sgt. Ed Litwa and Cpl. Jerry Duers.

"All their belongings are still in the apartment but their pickup truck is missing and their beds have not been slept in," she said.

Sergeant Litwa promised to investigate.

The Lake George police learned that 23-year-old John Montgomery and



Disappearance of two Canadian lumbermen from resort village of Lake George, N.Y., led to long, fruitless police investigation. Probers considered, then rejected, idea that the men had tried to drive across the ice-covered lake and fallen through.

27-year-old Thomas Parks were actually Canadian lumbermen who had come down from Quebec in the spring of 1981 to work for the International Paper Company. They had worked in the forest areas outside Lake George gathering logs for the mill. Montgomery and Parks had intended to return to Canada in the fall but business was good so the company kept them on through the winter.

The landlady had considered the two men orderly. Although they may have gone to local taverns for a few beers on occasion, they had always behaved themselves. They had never been known to get drunk or boisterous, nor had they ever caused trouble. They kept their apartment tidy.

"They were good men who paid their rent promptly," the landlady said. "I'm happy to have the two of them for tenants."

Sergeant Litwa learned that on the night of February 2 Montgomery and Parks had stopped at a local tavern for only two beers and then had driven on to a local Stewarts convenience store to purchase a quart of milk. They left there about midnight, just before the store closed.

"They seemed in good spirits to me," the convenience store clerk told Sergeant Litwa and Corporal Duers. "They were not intoxicated or high."

Sergeant Litwa called on the New York State Police for help. The state agency assigned BCI investigator Bob Bryan of the South Glens Falls sub-station, about 10 miles from Lake George, to the case. Bryan sent out an APB describing the two men and their red pickup truck with its Canadian license plates. He asked branch NYSP



Map dowser Ted Kaufmann believes pendulum helps to concentrate his ESP, "like using a compass to draw a circle instead of drawing it freehand."

agencies throughout eastern New York state to look out for them and he contacted local city and town police agencies from the Canadian border to New York City and as far west as Syracuse. No one had seen Montgomery and Parks or their red pickup.

"The negative reports surprised me," Inspector Bryan said. "A red pickup truck with Canadian plates is an unusual vehicle to be moving around New York state. Somebody should have seen it."

Bryan suggested that perhaps the two

men had rashly tried to drive across the frozen surface of Lake George and fallen through the ice.

Litwa had already considered this possibility. For two days Corporal Duers and another officer had faced the cold winter winds riding up and down the solid surface of the lake on a snowmobile looking for a break in the ice. They had driven along the eastern and western shorelines, across the middle of the lake, and crisscrossed between.

Duers had especially checked roadways and trails where adventurous souls could drive onto the lake and where the summer people launched their boats. But he had not found the slightest evidence that anybody had driven over any part of the lake.

"Of course," Duers said, "after a week with two snowfalls, winds and extreme cold weather, any breaks in the ice might have disappeared. But I think we should have found something."

About mid-February two local residents told Sergeant Litwa that Montgomery and Parks had spoken of returning to Canada; perhaps they had driven back to Quebec. Litwa doubted this because the men had left their belongings in the apartment. Still, he checked with Canadian police who said there was no evidence that Montgomery and Parks had returned to Quebec; nor had anyone reported seeing the red pickup truck in Canada.

Investigator Bryan now suggested to Litwa that he enlist the aid of two psychics, Millie Coutant of Lake George and Robin Banner of Long Island. The two women were adept at finding missing people through psychometry, according to Bryan; he had used both of them successfully in past disappearance cases. Coutant had helped Bryan in the Tomchik missing children case in which, after three years of futile searching by police agencies throughout the Northeast, Coutant had located the children in North Carolina. Banner had recently found the body of a missing teenager lying in a remote patch of woods.

In this case, however, neither Coutant nor Banner was able to get strong enough vibes to locate Montgomery and Parks.

By late February Sgt. Ed Litwa had become quite discouraged. He met his old friend Forest Ranger Bob Wietz whose station was at Chestertown, about 20 miles north of Lake George, in the heart of the Adirondack Mountains. When Wietz asked Litwa how the missing persons case was coming along, the sergeant shook his head.

"Nothing, not a damn thing! I even called in a couple of psychics but they couldn't help."

Wietz grinned. "Maybe you ought to try Ted Kaufmann," he said. "He's one of those map dowsers and he's had some remarkable successes."

* * *

TED KAUFMANN, a retired insurance executive from New York City, had been living in the Adirondack community of North River for several years. He and his wife had purchased a big old house atop North Mountain, about 10 miles from the village of North Creek, N.Y. Here Kaufmann spent his time hiking, reading, woodworking and simply enjoying the fresh mountain air and the quiet after the New York City rat race.

After two years in his new Adiron-



Cpl. Jerry Duers of the Lake George Police Department was astonished when he found what happened to missing men.

dack environment Kaufmann had become quite adept at dowsing for water and had helped many local people find water on their properties. Kaufmann also was interested in psychic dowsing, especially map dowsing. In map dowsing the psychic holds a pendulum attached to a chain or cord over an area map to search for something or somebody that is missing. The dowser, obviously using some kind of ESP, must ask a series of questions that can be answered by a simple yes or no. To answer yes, the pendulum swings clockwise; for no, the pendulum whirls counterclockwise. Using this yes and no question process, the psychic can narrow the search to an exact location.

"The dowser does not have to depend on ESP alone," Kaufmann said. "The pendulum becomes a tool enabling the psychic to concentrate his or her ESP. It's like using a compass to draw a circle instead of trying to draw the circle freehand."

Kaufmann's ability had stunned Forest Ranger Bob Wietz during his search for a man and his son whose capsized canoe had been found floating down from the Upper Hudson River rapids. After four days of futile searching Wietz had agreed to let Kaufmann try map dowsing. Using a map of the area and his pendulum, Kaufmann asked himself the proper questions. Not only did he pinpoint the location of the missing men, he also told Wietz that the father was injured. Wietz found the missing men exactly where Kaufmann had said they were. And the father did have an injured leg.

"I thought perhaps it was simply a good guess," Wietz told Litwa, "but Kaufmann offered to let me test him. I put two forest rangers in remote



State police investigator Bob Bryan, who has worked with psychics in the past, was not surprised by Kaufmann's success in dowsing scene of tragedy.

areas of the Adirondacks and asked Kaufmann to find them for me. I was astonished when he pointed out their exact locations. Maybe he can find these missing Canadians."

Both Litwa and Duers were skeptical, especially after the failures of Millie Coutant and Robin Banner. But they had nothing to lose so they invited Kaufmann to Lake George.

"I wouldn't have gone down there unless they wanted me," Kaufmann said later. "I never go where I'm not invited, even if I think I can help out."

At the police station Kaufmann used an azimuth map of Lake George that detailed every part of the lake. Kaufmann, holding the pendulum, asked himself a series of questions. Did Montgomery and Parks return to Canada? No. Had they gone somewhere else? No. Were they still in Lake George? Yes.

After this positive response Kaufmann began to move his pendulum over the map, while Litwa and Duers watched with a mixture of curiosity and doubt. They saw the pendulum continually stop and move in a counterclockwise direction; Kaufmann was apparently getting only negative answers. But then the pendulum suddenly swung clockwise to answer yes.

Kaufmann looked up at the officers and smiled. He said, "Your missing men are in the lake." Looking down, he asked himself another question and then told the officers, "So is their pickup truck."

Duers frowned. "Where in the lake?" he asked.

"Right here," Kaufmann replied, pointing to a spot on the map.

Duers and Litwa looked at the spot and scowled. Kaufmann had pinpointed an area about 100 yards off Orchid Point on the east side of the lake. It was one of the lake's shallowest parts, where the water was only 30 to 40 feet deep and where the ice would be thickest during the winter months. If the two men had driven across the lake on the evening of February 2, they would have fallen through the ice long before they reached Orchid Point.

"That's where they are," Kaufmann insisted.

Litwa, although annoyed with Kaufmann, quietly thanked the man and told the psychic he appreciated his help. Kaufmann could see, of course, that the officers did not believe him. The psychic returned to North River disappointed. The next day Litwa called Wietz and told the forest ranger that the map dowser he had sent to Lake George was a charlatan.

"Of all the places he picked on that 64 square miles of lake, he could not have picked a less likely place for a pickup truck to fall through the surface," Litwa said. "The ice depth at Orchid Point is thicker than almost anywhere on the lake."

Wietz apologized but he was puzzled. How could Kaufmann have been so successful for him and so wrong at Lake George?

* * *

THE CASE OF John Montgomery and Thomas Parks now became semidormant. Litwa and Duers of the Lake George Police Department as well as Investigator Bob Bryan of the New York State Police continued to make inquiries and to follow leads. But no sign of the missing men came to light. By late March the case was half

forgotten. Residents of Lake George turned to the coming spring when they must prepare their businesses, camps and lodging places for the usual deluge of summer visitors.

The first spring break in the ice came on March 28. The next day at about 10:00 A.M. an ice fisherman near Orchid Point saw a strange object, surrounded by ice floes, floating on the water. The fisherman soon recognized the object as the body of a human being and notified village police. Corporal Duers drove out to Orchid Point immediately with two men and they gaffed the body to shore.

The dead man was 23-year-old John Montgomery. His body had popped to the surface of the lake in the exact spot off Orchid Point where Ted Kaufmann said the men had gone through the ice.

Duers was astonished and even more surprised to find the ice breaking up in this area where it should have been thicker than anywhere else on the lake. The police officer immediately contacted BCI Investigator Bryan who sent divers into the lake off Orchid Point. Forty feet down the divers found the red pickup truck, the body of 27-year-old Thomas Parks and the quart of milk the two men had bought at the store on the evening of February 2.

The frogmen found something else: huge cracks—known as faults—on the bottom of the lake. These breaks enabled some of the springs that feed the lake to spew out of the lake bed in swirling eddies. These geysers off Orchid Point had churned the waters there all winter so that the ice did not freeze as it otherwise would have. Thus, instead of this area's having the thickest ice on the lake during the 1981-82 winter, the area had the thinnest ice. Any vehicle driven across the lake off Orchid Point would have fallen through the unexpectedly thin ice.

Ted Kaufmann had been right.

"I couldn't believe it," Sergeant Litwa said later. "This was one of the most remarkable experiences I've ever had during my 20 years on the Lake George police force."

Corporal Duers said, "Every kind of knowledge we have of Lake George ruled out the possibility that anything could have gone through the ice in that area off Orchid Point. Who could have guessed that a fault had developed there?"

BCI Investigator Bryan was not so surprised. "The State Police have used psychics before to locate missing persons and some of these clairvoyants have been quite successful. This Lake George case only proves that the truth is often hard to believe."

Kaufmann himself did not consider his findings in the Lake George case unusual. He claims that picking up the vibes of missing people is not different from picking up a radio signal from a transmitter.

Kaufmann believes that anyone can become a successful map dowser. The individual need only develop his ESP.

"I never profess any kind of supernatural powers," Kaufmann says. "Dowsing is no more supernatural than any other activity. Anybody can pick up a signal with the power of his mind if that person has enough confidence in himself or herself. It takes a couple of years of practice to become adept at using the pendulum but when you are, nine times out of 10 the pendulum will give you the right answer."

SEARCH FOR A HEALER

Researcher learns some physicians are reluctant to state publicly that they consult psychics or faith healers for help with diagnoses. Yet these same medical men privately attest to at least one healer's 90 percent accuracy.

By David Warner

DURING THE Spanish Inquisition, a young girl sits alone in a dungeon. She waits—tense, expectant—and finally the church-appointed executioner arrives and straps her to the rack. When she will not recant her anticlerical beliefs, he seizes a hot poker and repeatedly stabs her in the abdomen and she dies.

In present-day Florida, a woman argues with her husband over money. Each time the word money is mentioned she experiences a stabbing abdominal pain. When she visits her physician, he discovers that she has a bleeding ulcer. Under hypnosis, she relives a past life as the Spanish girl executed for stealing from the church.

A woman in Atlanta is deathly ill and physicians cannot diagnose the trouble. At her daughter's insistence, the woman flies south to visit a holistic physician in Venice, Fla. The doctor in turn consults Jane Scogna, a psychic healer, who claims the disease is the result of having ingested unpasteurized cheese while on a trip out west, but the patient protests that she is allergic to cheese and never eats it.

The patient's daughter, however, recalls that while she and her mother were in Los Angeles they ate at a health food restaurant where the mother ordered a cheese-and-mushroom souffle. This leads the doctor to a diagnosis of undulant fever and he cures his patient with antibiotics, He reports the case to the Los Angeles Health Department and the bad cheese is eventually traced to a herd of diseased cattle outside Chicago.

These are documented cases from the files of Dr. Terry Friedman, head of the Florida Holistic Medical Association, who practices in Venice. Holistic medicine is a discipline reputed to heal not simply the physical being but the entire person—body, mind and spirit. Practitioners believe most illnesses are brought on by the patient himself, that they are the result of certain ingrained unhealthful practices of which the



Jane Scogna, psychic and faith healer, lives in Sarasota, Fla. She has been consulted by a number of doctors who grant that her psychic diagnoses are surprisingly accurate. She claims they come from the spirit of a French-Canadian doctor who lived in the late 19th Century.

patient may be totally unaware. The role of the holistic physician is to inform the patient as to the causes of the illness, then allow the patient to heal himself through proper attitude and diet.

All this came to my attention when I recently set out to determine whether faith healing works. Unexpectedly, I found a link between faith healers and holistic physicians. The faith healer, after psychically diagnosing an ailment, also attempts to help the afflicted person heal himself. And holistic physicians occasionally consult psychics and accept their help.

For example, I learned that Dr. Friedman frequently consults Jane Scogna, a psychic and faith healer who lives in Sarasota, Fla. I arranged to interview her on July 6, 1982. After I told her the purpose of my visit, Jane—perhaps sensing my skepticism—offered to give me a psychic reading. She provided a fairly accurate description of me and then began to describe a novel I will write someday. According to Jane, the novel involves a "James" and a "Joseph" and is set about the time of the Civil War. (There is no way she could have known that I have been researching the life of my relative James Turner who in 1864 shot and killed a Union Army lieutenant named Joseph B. Haskew, then spent the remainder of the war in a federal prison at Savannah, Ga.)

The reading finished, we returned to the subject of healing and Jane explained her method of diagnosis. She has no medical background but relies on a physician from the spirit world named Mattison, a French-Canadian who lived



Author David Warner met Jane Scogna when he set out to determine whether faith healing works. Later he found an unexpected link between her and holistic physicians.

in Quebec during the late 19th Century. Jane claims she is able to consult Dr. Mattison at any time and he provides her with an accurate diagnosis for whichever patient Jane's physician-friends happen to be treating at the time. He often uses medical terminology with which she is unfamiliar and her mispronunciations are a source of amusement to the doctors.

The next day Jane took me to the office of Dr. X, a prominent neurologist, who told me that Jane's diagnoses run about 90 percent accurate, whereas even the best physicians are lucky to hit 70 percent. When I asked if I might quote him, he said yes—if I do not use his name. (It is on file in FATE's editorial offices.) Some of his patients and associates might disapprove of his consulting a faith healer. I was to encounter this attitude frequently over the next few days. Apparently a number of physicians turn to persons like Jane for help but few are willing to admit it.

Dr. Friedman does, of course, and another who does is Bill Douglas, a Tampa medical doctor. In January 1981 Dr. Douglas himself had been told by a number of physicians that he had leukemia. When he visited Jane, she said he actually had a "fluke" in his bloodstream caused by ingesting bad meat or polluted water. As it turned out, Jane was right.

For Charlotte Wolf, the wife of a

local attorney, Jane prescribed an immediate hysterectomy, a procedure with which the woman's physician later concurred. Sometime after her recovery, Mrs. Wolf appeared on a Public Broadcasting System television special and discussed her experience with a faith healer.

About a year ago Jane advised Lorraine Krittell not to undergo the foot surgery ordered by her physician. Jane predicted she would be hospitalized for a protracted length of time and would contract hepatitis. Krittell did not take Jane's advice and not only lay flat on her back in the hospital for three months but also contracted hepatitis.

In the spring of 1983 Dr. X consulted Jane about his wife's condition. Doctors at Johns Hopkins had diagnosed hyperglycemia but Jane pinpointed gallbladder trouble. Surgery revealed a gallbladder stone the size and shape of a shark's tooth.

Dr. X's opinion of Jane's accuracy is supported by Dr. Friedman's cases. In one astonishing instance more than a year ago, Jane diagnosed bubonic plague in one of Friedman's patients; this was long before the publicity about the recent outbreak of this ancient disease.

* * *

AFTER OUR visit with Dr. X, Jane and I drove to the home of Borden Deal with whom I had a dinner date. Borden is a novelist whose ongoing subject is the "New South." He's a bit of a skeptic but like any good writer he's something of a mystic too. He consults the *I Ching*, the book of ancient Chinese wisdom, before beginning each new chapter of a novel. Then, too, he was born in rural Mississippi where fundamentalist preachers and faith healers are as common as dirt.



DAVID WARNER is a graduate of the University of Alabama where he majored in English with minors in history and psychology. Since graduation in 1970 he has pursued graduate work in English at Jacksonville (Fla.) University.

This is his first article for FATE. He published an article on Key West authors in the University of Oklahoma's *Cimarron Review* and occasionally writes on assignment for *Cosmopolitan, Chic* and *Islands* magazines.

Along with free-lance writing, Warner's career has included teaching at the high school and junior high levels in St. Augustine, Fla., and he currently owns a movie theater and tavern in Sarasota.

Borden and Jane hit it off immediately. He told her about the fundamentalist faith healers of his youth and said the best time to make love to a girl is following the frenzy of a faith-healing revival. Jane countered with a story

about her tour with a Pentecostal preacher who was also a faith healer. Night after night he performed miraculous cures. Although philosophically Jane disagreed with everything the man said—especially his contention that disease is caused by demons—she admitted that his healings were remarkable.

Next Borden challenged Jane directly: "As I see it, the problem with faith healing is that it's beset with charlatans."

"I agree with you," Jane said, "but if just one faith healer is for real, that one makes faith healing valid, doesn't it?"

Borden had no reply to that.

"You have a kidney problem, don't you?" Jane said abruptly.

Borden nodded.

"And you refuse to go to a doctor about it."

Borden in fact had suffered kidney pain that drove him to a physician a couple of years ago. The doctor prescribed pills but they caused temporary impotence so Borden stopped taking them. Now Jane offered to try to heal him. We went to his bedroom where he lay facedown on his bed.

Earlier Jane had given me a demonstration of her healing method. Without actually touching me she had held her palm close to mine so that I could feel the intense heat emanating from it. Now I watched her cupped palms crossing and recrossing Borden's back and buttocks from a distance of about an inch. Her expression was distracted, as if she were in meditation. Next she told Borden to visualize a golden ball. (He told me later that the visualization of a golden ball is a standard Jungian method of meditation. The ball is a mandala, a symbol of wholeness, and he had often used the method. He had never experienced, however, what now followed.)

Jane instructed him to draw the golden ball into his body, into the kidney area. He had some difficulty with this, saying, "I can't. It stays in the area of my heart." Then a moment later, "I've got it in the kidney area." That ended the healing effort.

Borden later described the healing sensation as one of intense pressure, as if a pair of strong hands were inside him massaging. He also told me the kidney pain returned a day or so later. While there may be something to Jane's healing powers, Borden warned that she is an accomplished ego stroker and I should view her with a skeptical eye.

* * *

IN THE afternoon of July 8, at Jane's house, I met another patient she is treating—a Mrs. Anderson. A Sarasota resident in her mid-50's, of Russian descent, she was diagnosed as having cancer on December 30, 1981; at Sarasota Memorial Hospital chemotherapy was begun in January 1982. The malignancy in her breast had spread to the lymphatic system and she was told she had six months to live. When I met her, the six months had passed and she looked radiant. She has kept a day-to-day record of her sessions with Jane and the following are excerpts from her journal:

"At the outset I should like to say that the term *self-mastery* should not be viewed as an aspect of esoteric religions or the attribute of a chosen few. It is the culmination of time spent on self in a thoughtful manner in an effort to correct behavior which the individual sees as being in error.

Having corrected that error, one sustains new insights . . . . Years of anxiety and poor self-image—usually—result in a change in the body, i.e., ulcers . . . . Yet 'wholeness' need not take time . . . .

"Using the visualization technique Reverend Scogna employs as a vehicle for healing, I find greater awareness of self—a sense of quietude, greater depth and physical elation. A casual reader may feel this is simply an example of a self-fulfilling prophecy. No doubt [it is]. So is disease . . . .

"June 21, 1982: At Reverend Scogna's residence we discuss what is hurting, how I feel, and the general approach to be used in my healing process . . . . Reverend Scogna instructs me as to the visualization techniques and raising consciousness. I do, most certainly, see the gold emanating from my body. Its aura expands and when I close my eyes I can see the pains enclosed in gold spheres till the pain slowly subsides . . . . I am reluctant to come out of this state of consciousness since I feel better than I have in months but a tape has been made of the proceedings. The Reverend Scogna instructs me to use the method three times a day and report to her next Wednesday by phone.

"June 22, 1982: At home I lie on the couch, relax and bring myself into a golden state of consciousness. I turn on the recorder, listen to the instructions and follow them . . . . At noon and evening of this day I continued to practice the techniques and had a greater sense of expansion. I grow more relaxed. My cramps have not recurred. I am less nauseous and still no pain in my left side . . . .

"June 23, 1982: It is evening and I am aware that as I love myself the disease is part of me and should also be loved. I accept the smallest and greatest of pains and bathe them in golden light till they are gone . . . . I am responsible for everything that I am, for *I* reacted, *I* made choices, and many were not wise . . . . Still, I forgive myself . . . and I do love the tumor and my own quirks. And they cannot resist *good* . . . .

"June 24, 1982: This morning, lying quietly and accepting the invading gold aura, I am lifted from the couch, slowly and gently, to what I sense is about two inches in the air . . . . I feel no duress or fear . . . .

"June 25, 1982: I have an entirely new experience today. While . . . watching the gold aura . . . again I feel lifted, higher than before, and a feeling of euphoria engulfs me. I accept the sensation with no fear . . . . I seem to float above my body and can look down into it, seeing all the organs clearly. I watch them vibrate and send gold to them . . . .

"June 28, 1982: [In the Reverend Scogna's bedroom, she] asks me to visualize gold of the purest, most luminous caliber . . . . The walls and ceiling are white and yet I [see] an all-pervading gold . . . in a wide arc above me. There, also, appears a tall luminous being . . . whom I recognize as the Buddha . . . .

"June 30, 1982: This morning I believe I experienced what the mystics call bliss . . . such incredible sweetness and a *saturating* sense of wholeness and oneness . . . . I wished to remain in that state, as would any soul who has experienced love of the most profound kind. When I returned to this plane of

existence I was struck by the energy and vitality I felt. I exude it. I feel, literally, lighter than air.

"July 1, 1982: I have total faith in my ability to transcend from one state to another. No fear arises. I am aware of such love and protection it humbles me. And to what end will I use this awareness? For whose benefit and how? . . . I am led back to the concept of disease, back to the desire to change an attitude, a self-concept . . . . Change [must] induce greater compassion and self-pronouncement in the awakened person. If one returns to his previous habits of mind, the disease must reoccur. [It is] a lesson."

Here the journal ends. Today Mrs. Anderson still lives in Sarasota and continues her visualization exercises. She no longer needs Jane's assistance.

* * *

ON JULY 17, with my friend Arlene Pfeil, I attended a Psychic Fair at the Holiday Inn in Bradenton, Fla. We found Jane Scogna in the bar, waiting to deliver a lecture. In another room, 14 psychics are giving individual 15-minute "readings" at $5 a crack. Jane recommended a couple of psychics but, wary of Jane's influence, we chose two others. The crowd in the "reading" room consists of persons from every stratum of society, including any number of elderly ladies and a man attired in austere clerical collar and Bermuda shorts. I took a chair across from my psychic reader.

"What sign are you?" she asked.

"Sagittarius."

"Are you married or have you ever been married?" she continued.

"Divorced."

"That's too bad. What do you want out of life?"

"To write the great American novel. Look, lady, I can sit here answering your questions all day long. You're not telling me anything."

"I'm tired," she said. "I've been giving readings since 10 o'clock this morning and it's now nearly five."

"I'm leaving," I said.

"But you still have 10 minutes to go!"

"Forget it."

Back at the bar Arlene was fit to be tied. Her psychic reader, a part-time taxi driver from Tampa, had told her she was sexy and asked for a date. Meanwhile, supposed psychics are flocking to the bar and one of them insults the bartender. If this be higher consciousness, I'll stick to the lower levels.

When I told Borden Deal about our psychic readings, he suggested that perhaps 90 percent of the so-called psychics either are deluding themselves or else are con artists. Florida cities are a feeding ground for such vultures because they are filled with well-to-do widows with lots of aches and pains and lots of time on their hands. Borden may be right—but what about the other 10 percent? If one out of a thousand faith healers is legitimate, we cannot write off them all.

And so, after all my research to determine whether faith healing works, I find that while I am not fully convinced of the powers of faith healers, I am extremely hopeful.



PHANTOM HITCHHIKER IN PUERTO RICO

The man looked normal but his behavior was decidedly odd. No wonder—he was dead.

By Lewis Medina

WHEN ABEL Haiz Rassen, an Arab merchant who lives in Puerto Rico, learned he had given a ride to a hitchhiking ghost, he had a nervous breakdown and had to be hospitalized.

Late Saturday, November 20, 1982, Haiz Rassen was driving from Mayaguez to his home in Arecibo. In a section known as "The Chain" a balding man signaled for a ride. Haiz Rassen took the man to be about 35 years old and noticed that he was wearing a gray shirt and brown jeans. Crime is on the rise in Puerto Rico and the Arab feared a holdup; he had no intention of picking up a hitchhiker.

Stopped for a red light at the next intersection, Haiz Rassen's car stalled. Trying desperately to start it again, he was unaware that the passenger car door opened and a man got in. When the Arab did see the man he was astonished; he had heard nothing.

"I'm Roberto," the man said politely. "Could you take me to my home in the housing project, Alturas de Aguada? I have not seen my son and my wife Esperanza for almost two months."

The Arab's wife was waiting for him in Arecibo and he said firmly that he could not deliver Roberto to the housing project. The man continued to plead, however, and now, strangely, Haiz Rassen was able to start the stalled car. Unable to get rid of his unwelcome passenger he agreed to take him as far as the El Nido Restaurant.

During the short journey his passenger sermonized. He told Haiz Rassen to drink no alcoholic beverages and to drive carefully. He also asked the Arab to pray for him. The merchant, not knowing what to make of this, was relieved to pull into the restaurant parking lot.

Several persons there noticed his car and particularly that he was talking—as if to himself. A bystander approached and asked if he needed help. Haiz Rassen replied, "No, but this gentleman wants me to take him home." Under the curious gaze of the bystander the mer-

chant looked to his right and found that he was alone.

Haiz Rassen began to tremble. He looked so ill that the police were called. Two officers, Gilberto Castro and Alfredo Vega, took him to a hospital where he told about the hitchhiker.

The policemen were dubious but they decided to check out his story. They had the address Roberto had given in the housing project. When they knocked on the door, a woman carrying a small boy answered. The policemen explained why they were there and verified that she was Esperanza, the widow of Roberto Valentin Carbo.

She said her husband had been partially bald, he was 36 years old and the clothes described by the Arab merchant were those Roberto had been wearing when he was killed in a car accident on October 6, 1982, at the spot where Haiz Rassen had first seen him at the roadside.

AN EARLY AMERICAN SEA MONSTER

By Cliff R. Towner

WHAT MAY be the first sea monster in North American waters was reported by a French Jesuit priest in 1673. That year Father Jacques Marquette accompanied French explorer Louis Joliet on his historic voyage down the Mississippi River.

Like all Jesuit missionaries, the priest kept a meticulous journal to submit to his superiors in Quebec on his return. When the two men had reached the 42nd degree of latitude, Father Marquette made this astonishing entry:

"From time to time, we came upon monstrous fish, one of which struck the canoe with such violence that I thought it was a great tree about to break the canoe to pieces. On another occasion, we saw on the water a MONSTER with the head of a tiger, a sharp nose like that of a wildcat, with whiskers and straight, erect ears; the head was grey and the neck quite black; but we saw no more creatures of this sort."

THOUGHTS ON DEATH

AFTER THE death of his brother, *Benjamin Franklin (1706-1790)* replied to a letter of sympathy in these words: "This life is rather an embryo state, a preparation for living. A man is not completely born until he dies. Why then should we grieve that a new child is born among the immortals, a new member added to their happy society? We are all spirits. That bodies should be lent to us while they afford us pleasure, assisting us in acquiring knowledge, or in doing good for our fellow creatures, is a kind of benevolent act of God. When the body becomes unfit for these purposes and affords us pain instead of pleasure, and instead of an aid becomes an encumbrance, and answers none of the intentions for which it was given, it is equally kind and benevolent that a way is provided by which we get rid of it. Death is that way."

Alice C. Miller in *The National Spiritualist* quoted Franklin's letter and found further support for spiritualism in the words of Thomas Paine (1737-1809). He said, "I trouble not myself about the manner of future existence. I content myself with believing, even to positive conviction, that the power that gave me existence is able to continue it in any form or manner He pleases—with or without this body. And it appears more probable to me that I shall continue to exist hereafter."

by Harold Helfer

STRANGE TO SAY

Every time missionary James Cowan of Eregi, Kenya, mails a letter he crosses the equator. His house is on one side of the equator; the post office is on the other.

●

The management of New York radio station WNEW presented Gene Klavan with a gold watch for being on time for the early, early morning show for 20 years. The next morning Klavan was late.

●

Carolyn Barnes won $100 in a District of Columbia lottery but she didn't come out ahead. She had to fill out forms and wait in the Lottery Board offices for two hours, during which time her car was padlocked by the police. It cost her a day's pay and $125 to retrieve her car.

●

Shirley Anderson of Atlanta, Ga., became a mother and a grandmother on the same day. Two and a half hours after her daughter Angie Driver gave birth to a girl at the Henry General Hospital, Mrs. Anderson, aged 40, gave birth to a boy in the same hospital.

●

Payday came and went for 500 postal workers in Burlington, Vt. They didn't get paid because their checks had been lost in the mail.

TV commercials tell you never to leave home without your traveler's checks—and no one could be gladder he had heeded this advice than Raymond Meurin of Alberta, Canada. He was visiting Phoenix, Ariz., where he was shot by a bandit. The bullet headed straight for his heart but a batch of traveler's checks in a shirt pocket deflected it. He escaped with a couple of bruised ribs.

●

Snowdrifts can cause homeowners severe problems but the Walker family of Jersey City, N. J., were exceedingly grateful for one. Two-year-old Elia Walker, clad in only a diaper, fell out of a seventh-story window and survived. A snowdrift cushioned the tot's fall.

●

Karen Jean Hewitt was taken aback when the toilet in her Indianapolis, Ind., apartment hissed at her. She assumed there was a problem with the plumbing and took the lid off the tank to find a big black snake in it. How a snake came to make himself at home in her bathroom remains a mystery.

●

When Oklahoma City Judge David Cook reached for his gavel to call a court session to order it wasn't on his desk. Someone had stolen it.

EXPERIENCING DEATH

"I yielded to death and entered a space of no words, a bliss state where I was at one with the universe."

By D. Scott Rogo

"MY MIND LEFT my body," the patient reported, "and apparently went to what some describe as the second state. I felt I was in a huge, well-lit room, in front of a massive throne draped in lush velvet. I saw nothing else but felt the presence of higher intelligences tapping my mind of every experience and impression I had gathered. I begged to be released, to return to my body. It was terrifying. Finally, I blacked out and slowly came to in the recovery room."

This type of experience is commonly reported by persons who have had close encounters with death. Called (logically enough) the "near-death experience" (NDE), it has sparked the interest of physicians, psychologists and parapsychologists alike. Some believe that the study of the NDE may eventually prove the reality of life after death.

The account quoted above, however, was not a near-death experience. The informant was in no danger of imminent demise; undergoing routine minor surgery in the hospital, he was experiencing a drug-induced hallucination which accompanied his emergence from a curious anesthetic called ketamine. His account appeared in a 1976 issue of *High Times* magazine. Ketamine is a general anesthetic or analgesic (depending on the dose) often given to children or to the elderly. It promises to shed new light on the NDE, a subject shrouded in mystery and controversy.

First synthesized in 1962 by the Parke-Davis laboratories in Ann Arbor, Mich., ketamine is chemically related to the better-known (and notorious) drug phencyclidine (commonly called PCP or "angel dust"). It was developed when researchers realized phencyclidine had severe side effects when used as an anesthetic. Ketamine is usually administered intravenously or intermuscularly as a general anesthetic for patients who cannot risk cardiovascular or respiratory depression during surgery.

When taken in smaller doses, it induces a short psychedelic "trip" resembling an LSD experience. Similar mind-expanding and hallucinogenic effects are sometimes reported by patients recovering from the drug when it is used as a general anesthetic. A report issued from Parke-Davis acknowledges that these "emergence reactions" occur in about one out of every 10 patients who have been given the drug.

The curious nature of these hallucinations has excited the interest of researchers studying the NDE. Ketamine is classified as a dissociative anesthetic because users report a feeling of detachment from their bodies and environment. The original Parke-Davis report admits only that the drug induces psychological

effects which vary in severity from "pleasant dreamlike states" to "vivid images, hallucinations and emergent delirium." But many experts on psychedelic drugs have specifically noted that these images closely match descriptions of out-of-body experiences (OBEs) and NDE episodes.

Lester Grinspoon and James B. Bakalar, two experts on hallucinatory drugs, report in their authoritative *Psychedelic Drugs Reconsidered* that the dissociative experiences induced by ketamine somewhat resemble LSD "with a tendency towards a sense of disconnection from the surroundings" which may include "floating, suspension in outer space, becoming a disembodied mind or soul, dying, and going to another world." They also report that these reactions "often seem so genuine that afterwards users are not sure that they have not actually left their bodies."

The similarities between *some* NDEs and *some* ketamine "trips" will become obvious to anyone who has studied the literature dealing with these two subjects.

For example, the following is an account of an NDE reported by a woman who nearly died giving birth. The story was published in the June 1983 issue of *Vital Signs,* the newsletter of the International Association for Near-Death Studies:

"I found myself, quite suddenly, existing in a dark gray mist," she writes. "I sensed that I had died. I had died and yet I still existed. A dazzling brightness infiltrated the mist and, ultimately, cradled me in a way that I cannot describe. The awareness of my physical body left me. I seemed to exist as a consciousness only, pure and free-floating. My thoughts? I had none. But [with] feelings my cup did, indeed, run over. Bliss . . . rapture . . . joy . . . ecstasy, all of the above, and in such measure that it cannot be compared or understood. As the light continued to surround me and engulf me, my consciousness expanded and admitted more and more of what the light embraces: peace and unconditional love . . . ."

The woman entered a pastoral world where she met a "guide" who counseled her. Then she found herself back in the hospital. Her doctor later told her that she had given her "a very bad time" for a minute or two.

A vivid example of a ketamine-induced out-of-body experience closely resembling the NDE cited above was reported by an anonymous musician to Peter Stafford, a California writer on drugs and popular culture, who cites it in his *Psychedelics Encyclopedia*. The musician had taken the drug (which can be injected, smoked or dried and inhaled) while listening to a record. His absorption in the music, enhanced by the drug, led to his OBE.

"My perceptions were getting disoriented," he found as he lay back listening to the sounds, "and when I closed my eyes a lot of information started to happen. Colors, patterns, cross-connections in sensory perceptions.

Sounds and inner visions got confused.

"I got deeper and deeper into this state, until at one point the world disappeared. I was no longer in my body. I didn't have a body . . . .

"Then I reached a point at which I felt ready to die. It wasn't a question of choice, it was just a wave that carried me higher and higher, at the same time that I was having what in my normal state I would call a horror of death. It became obvious to me that it was not at all what I had anticipated death to be. Except it was death; something was dying.

"I reached a point [at] which I gave it all away. I just yielded and then I entered a space in which there aren't any words. The words that have been used have been used a thousand times—starting with Buddha. I mean, at-one-with-the-universe, recognizing your Godhead—all those words I later used to explore what I had experienced.

"My feeling was that I was 'home' . . . . It was a bliss state of a kind I never experienced before."

The young musician wanted to prolong the state but gradually sensed he was returning to his body.

* * *

LEAVING THE BODY, feeling that one has transcended death, going off to a distant space, entering into a oneness with the universe and then reluctantly returning to the body are all characteristics of the NDE. Many ketamine users describe journeys through a void toward a new dimension of space. This parallels the accounts of many persons who during their close encounters with death found themselves traveling down a tunnel to the "other side."

Take the case reported by physicians R. L. MacMillan and K.W.G. Brown in the May 22, 1971, issue of the *Canadian Medical Association Journal.* This report, one of the first to bring scientific attention to the NDE, contained the firsthand account of a 65-year-old Canadian gentleman who had suffered cardiac arrest. After being successfully revived at the University of Toronto's medical center, he told his doctors a strange story about his "death" and resuscitation. He remembered being taken to the intensive care unit, losing consciousness and then staring down at his own body. Next he was catapulted out into space and floated in a bright light. He could not detect any body attached to his consciousness and "awoke" back in his body when he felt blows being administered to it.

Intrigued by their patient's account, MacMillan and Brown remarked in their report on the case that such an experience could well be the basis for "the concept of the soul leaving the body which is found in many religions." They were puzzled and made no attempt to dismiss the experience as a delusion.

Yet was this experience any more "real" than the ketamine hallucinations experienced by University of Pennsylvania anesthesiologist Robert Johnstone who reported an almost identical episode in a letter he wrote to *Anaesthesiology* in 1973? Dr. Johnstone was undergoing minor surgery for which he was administered ketamine. Soon he was hearing buzzing sounds in his ears. Then he became unconscious.

This state of unconsciousness didn't last long, though. "Gradually I realized my mind existed and I could think," he reported. "I had no consciousness of

existing in a body; I was mind suspended in space." The doctor felt as if he were in a void floating somewhere away from the earth. "I was not afraid," he wrote, "I was more curious." He thought, "This is death. I am a soul and I am going to wherever souls go."

Johnstone got confused at this point and eventually became aware that he was back in his body.

What is so peculiar about ketamine, as I pointed out earlier, is how common these NDE types of hallucinations appear to be. This may have something to do with the way the drug works on the central nervous system. Ketamine seems to suppress that area of the brain responsible for relaying sensory information, while at the same time it stimulates other areas. When unconsciousness does not result or as the drug wears off, one might well experience being "awake" but dissociated from the body and physical environment. Such a state, which resembles the effects of prolonged sensory deprivation, might well be experienced as an out-of-body sensation. The idea that ketamine may produce a chemical analogue to sensory deprivation has been suggested by, among others, Barbara Collier of Whipps Cross Hospital in London. Her report, based on a study of ketamine-related effects, appeared in *Anaesthesia* in 1972.

Dr. Collier notes that ketamine-related hallucinations manifest in a variety of forms, including color distortion, the appearance of figures standing by one's bed, floating faces and so on. But the core of the ketamine experience, according to her carefully collected data, is a series of sensations reminiscent of OBEs and NDEs.

In her first project she monitored the reactions of 90 patients given ketamine before surgery. Twelve percent of them had hallucinations of "floating" while recovering and several of these patients later told Collier that they felt they had "died" and been separated from their bodies. One patient even reported an ascent into heaven and a confrontation with God. When he returned to his body, he believed he had reincarnated. The memory of this experience was so vivid that he retained a perfect recollection of the hallucination even after six months. This is unlike most drug-related hallucinations which tend to fade with time.

A specific connection between ketamine hallucinations and NDEs became even more apparent when Collier conducted a follow-up study of 11 patients undergoing ketamine-induced anesthesia. Ten of these patients reported that they had found themselves floating away from the body; nine specifically experienced the mind's *withdrawing* from the body. Three patients reported they had looked back at their own physical bodies and had later reentered them. Two of the 11 patients also reported leaving the recovery room while disembodied and flying out into space through a void.

Today the effects of ketamine are better known than they were a decade ago. The drug is rarely used as the sole anesthetic; other drugs keep the patient from becoming agitated while recovering from the anesthesia or moving about while under its influence.

Because the psychedelic properties of the drug are now well known, recreational use of ketamine by members of the drug culture has spread

in the last few years. And the possible links connecting the drug with NDEs and mystical states of being have not gone unnoticed by the scientific community. John Lilly, the California-based dolphin expert who pioneered the study of sensory deprivation, believes that ketamine is virtually a chemical road to the OBE. Timothy Leary, the pop-guru of the psychedelic revolution, holds that the ketamine "trip" is a way of exploring death while still alive.

But UCLA psychologist Ronald Siegel, who has been investigating the effects of ketamine, is not so enthusiastic. In a presentation to the 1982 annual convention of the American Psychological Association he compared NDEs and ketamine hallucinations, concluding that the parallels between them imply that NDEs are purely neurophysiological—as opposed to psychic—phenomena.

* * *

WHICH OF these views is correct? What is the precise connection between ketamine and the NDE? Let's look at three possible theories:

(1) *The ketamine experience demonstrates that the NDE is nothing more than a chemically-induced hallucination.*

This is roughly Dr. Siegel's view. He has shown in his many reports that the various components of the NDE can be found piecemeal in the literature on drug-induced hallucinations, especially those induced by LSD, mescaline and ketamine. From this he concludes that NDEs are really nothing more than by-products of brain chemistry.

A related theory, proposed by Lester Grinspoon and James B. Bakalar of Harvard University, suggests that at times of severe stress the brain may synthesize a chemical similar to ketamine. When this chemical is reabsorbed by the brain, the victim experiences "leaving the body." Unfortunately this type of theory cannot account for the predictable, cross-cultural patterns of the NDE and the *inconsistency* of the ketamine trip. Remember, NDE hallucinations are not an invariable outcome of ketamine administration. They represent only one of many hallucinatory reactions to the drug.

(2) *Because of its curious effects on the central nervous system, ketamine induces genuine out-of-body experiences.*

Many types of anesthetics seem to induce OBEs, including nitrous oxide, ether and even sodium pentothal. It may be that ketamine works on the body in such a way as to *allow* a genuine OBE to take place. It is difficult to dismiss this idea, especially if you happen to accept the notion that the OBE and NDE are paranormal events. The main problem with this theory, however, is that OBE hallucinations are commonly produced by ketamine but not by phencyclidine which works on the central nervous system in a similar way. Since ketamine is intensely psychedelic and hallucinogenic, it hardly makes sense to posit that OBE sensations are "genuine" while other types of ketamine-induced hallucinations (including apparitions of living persons and floating faces) are delusionary.

(3) *Ketamine-induced NDEs are pseudo-OBEs produced as a by-product of the hospital setting.*

Perhaps ketamine, in and of itself, does not produce NDE hallucinations at all. As I researched this report, I found few cases of classic NDEs reported by recreational users of the drug. These

kinds of cases seem to come almost exclusively from patients recovering from surgery while recuperating in hospital rooms or wards. This could be a result of the very high doses needed to produce general anesthesia. But it could indicate that we are confronting nothing more than a peculiar artifact.

Perhaps ketamine really produces no more than a vague sense of being disembodied. By the very nature of his ordeal a patient just out of surgery might naturally be concerned about death and the survival of his soul. He might misinterpret these vague floating sensations and invent an elaborate fantasy around them. This fantasy would concern itself with such themes as leaving the body, going to another world and so forth. But the patient's mind, not the drug itself, is producing the effect. Significantly, many writers on ketamine have noted that the setting in which the drug is taken affects the content of the "trip" itself.

At the present time all of these theories are equally viable. None seems any better or worse than either of the others. But it does indicate that there is no easy answer to the NDE mystery. NDEs are not "proof" of life after death. While ketamine-induced hallucinations are not identical to the classic NDE in all respects, enough resemblances exist to cast doubt on any simple metaphysical explanation for the NDE.

Perhaps we should take note of one further possibility. In 1977 Stanislav Grof and John Halifax suggested in their book *The Human Encounter with Death* that the NDE is an encapsulated archetypal experience coded into the human brain and activated under certain very special circumstances. Might not ketamine, like the stress induced by a close brush with death, be an agent that catalyzes the experience?



GREAT SCOTT!

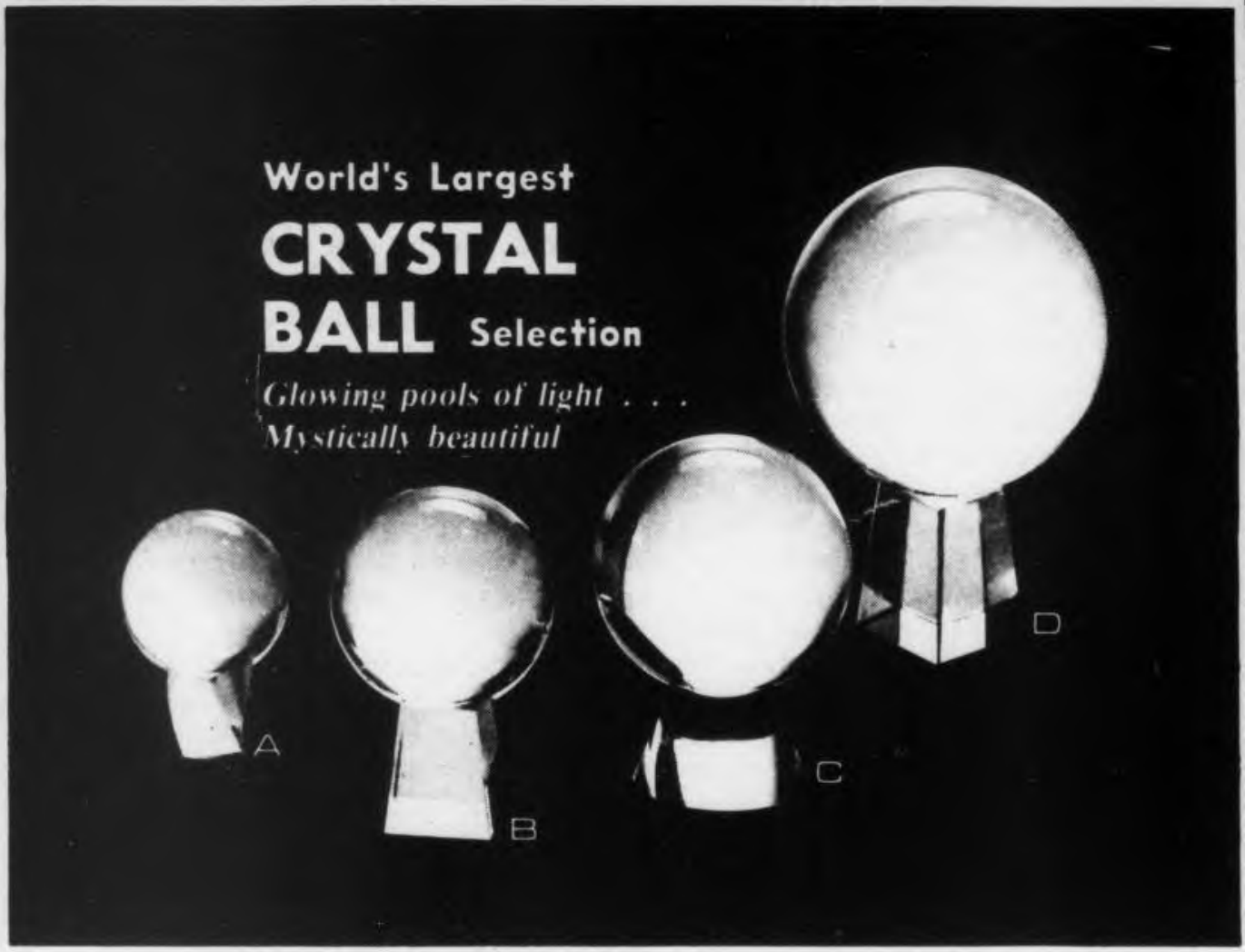
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Gen. Winfield W. Scott, Jr., is academy superintendent at the Air Force Academy in Colorado Springs and Gen. Willard W. Scott, Jr., is academy superintendent at West Point where both were cadets in 1946. They bumped into each other again at the Army-Air Force football game in Colorado in 1983.

Recalling their days at West Point, Winfield Scott said, "Our letters would get crossed, even our laundry —which wasn't so great if you've seen how much bigger he is than I am."

Winfield also said he played second-string halfback on one of Army's great football teams and in the season's final game against Navy, his and other players' pictures appeared in the program. But a picture of Willard was shown above Winfield's name. He said his mother hadn't seen him for a while but she did see the picture. She wrote him, "Gee, I've never seen you look so good. The academy must be agreeing with you."





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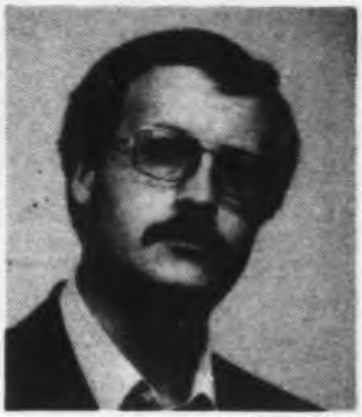
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BOOKS

NEWS & REVIEWS

by D. Scott Rogo



SPIRITS AND SCIENTISTS

PARAPSYCHOLOGY today is a direct outgrowth of the Spiritualist movement that took the United States by storm in the middle of the 19th Century. With their mediums, seances, table-tilting and ectoplasm, the Spiritualists provided the first psychical researchers with a variety of phenomena to investigate. The experimental study of ESP and psychokinesis came later.

Spiritualism and its relationship to psychical research are examined in a scholarly but bitingly critical book by Ruth Brandon. *The Spiritualists* (Alfred A. Knopf, New York, N.Y., 1983, 315 pages, $16.95) covers the rise of the Spiritualist movement, the career of D. D. Home (who was the movement's first great physical medium); the enticement of science into the arena of the paranormal; and the activities of Houdini and other debunkers. From the start Brandon makes clear her view that Spiritualism was born and nurtured in fraud and illusion and that parapsychology is similarly deluded. The only scientists who took the subject seriously, she claims, were dupes and misguided visionaries.

Her tone is often snide and her assertions and interpretations are often questionable. She stops at nothing to make Spiritualism and psychical research look bad. Her tools are error, omission and misrepresentation and she sometimes draws upon apocryphal stories of intrigue and scandal and passes them off as documented fact.

Her treatment of D. D. Home is typical. Home performed a staggering variety of physical phenomena, from levitations to fire immunity, in the course of seances held in England and continental Europe. He was never caught cheating even though he was tested by no less an authority than the noted chemist Sir William Crookes. Brandon attacks Crookes' experiments, hurling charges to which Crookes himself replied years ago. She also focuses her discussion on a small number of the experiments and ignores many of the bolder phenomena Crookes witnessed. Moreover, she says practically nothing about the materializations Home produced in full light and she fails to mention his astonishing fire immunity—a talent he could transfer at will to his sitters!

Brandon reports an alleged exposure in France in 1857. The incident probably never took place. Home did leave the French court, where he had been a local celebrity, under mysterious circumstances that year. But it was not because of an exposure of fraud or a homosexual scandal, as Brandon suggests; she apparently is unaware that these charges were later withdrawn by the historian who first leveled them. The real cause was a misunderstanding over a stolen overcoat! When the misunderstanding was cleared up soon afterwards, Home returned to the French court in good standing.

Brandon's coverage of Eusapia Palladino, the Italian medium who was a psychic star in the late 19th and early 20th Centuries, is deplorable. Palladino could produce anything from table levitations to materializations and many of the greatest scientists of the time studied her powers. Palladino would cheat if given the chance and most of the experimenters knew that; but most still found her feats impressive.

Brandon deals with the Palladino case merely by drawing on a few negative investigations of her powers, such as the

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Society for Psychical Research's 1895 sitting, during which investigators detected fraud, but she says nothing of the later 1908 SPR commission which completely vindicated Palladino. Brandon makes much of the exposure to which Palladino was subjected in America in 1910 but fails to note that some of the sitters, including the great magician Howard Thurston, were still left amazed at what they witnessed. (A materialized "spirit" hand scampered across the seance table in full light during one of the sittings Thurston took part in.)

Besides portraying the early psychical researchers as dupes and fools, Brandon gets in her digs at some 20th-Century researchers as well. She proclaims that J. B. Rhine, who spearheaded the experimental study of ESP, failed to produce "interesting results" during his years at Duke University. When one considers that Rhine's work attracted worldwide attention, revolutionized the field and forced the scientific establishment to take note of parapsychology, Brandon's claim is downright bizarre.

Brandon also ridicules the Duke researchers for using flawed ESP cards which could be read through their backs. She evidently does not know that Rhine and his colleagues were well aware of this problem with some of the first printed cards and specifically warned experimenters about it.

Perhaps the only real lesson to be learned from Brandon's book is that the older seance-room-oriented approaches to the study of psychic phenomena were too unstructured and controversial to make any impact on science in general. The resulting disillusionment led psychical researchers to the ESP laboratory. Few persons seem aware that Rhine, who founded the modern science of parapsychology, entered the field as an investigator concerned primarily with the evidence for life after death. He entered the laboratory only after becoming disillusioned with mediumistic studies.

RHINES' PSYCHIC SEARCH

THE STORY OF J. B. Rhine's quest is told by his wife and co-worker Louisa E. Rhine in her last book. *Something Hidden* (McFarland & Co., Jefferson, N.C., 1983, 287 pages, $23.95), completed only two weeks before her death in March 1983, is an autobiographical account of her own life and

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The Secret of Immortality

Science is generally agreed that theoretically, at least, there is no medical reason why people should not live *much longer* than they do. T. Salar and D.I. Peake, authors of this thought-provoking new book are convinced that there is simply no reason why ordinary men and women should not live to be 200 years of age, and in some cases, LIVE INDEFINITELY IN THE SAME BODY. "You can postpone death . . .even circumvent it", write Messrs. Salar and Peake. Whilst theoretically the possibility of immortal life is not a far-stretched notion, the sixty-four thousand dollar question is, of course, HOW TO MAKE IT A PRACTICAL REALITY rather than a mere hypothesis.

This new, controversial book gets right down to grips with creating this reality. "It *can* be accomplished", say the authors, " . . .the secret is multi-dimensional, and can be understood and mastered by anyone wishing to take the time to work on it". The person who thinks that no such secret can exist as "no one has ever managed to avoid death" has simply not given any real thought to the matter. "Mankind is deluded in this subject", according to the authors, and add that "it is merely ASSUMED that no one has ever escaped death . . .and because no one has ever publically announced that he has been living in the same body for many centuries it is simply TAKEN FOR GRANTED that persons of such longevity just do not exist". Interestingly enough there is no way, in spite of its sophisticated technology, in which medical science can actually DISCOVER THE AGE OF ANYONE. In other words, the person of insight can see that the "Immortality Issue" is very much a "Catch 22" situation; longevity cannot actually be DISproved, but neither can it be proved! The intelligent, enquiring person will, however, want to KNOW WHAT THE OPTIONS ARE. "You *do* have a choice about dying", declare the authors. "You have *several* choices, in fact . . .*death* being only one of them".

This extraordinary book looks at those choices. Some of its content includes:

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The authors do not say that their book is going to make you live forever: only you can do that. What you do, or how you react, to the information in this book is a matter only you can decide. You may still disbelieve everything after you have read it, but you will find it hard to deny that it has given you something really challenging to think about. Some of you will doubtless be deeply impressed by its content, but will still fail to avoid death. A few others of you, however, may never reveal what you have achieved . . . .

The price of this book ("The Secret of Immortality") is **$12.95**

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of her relationship with J. B. as the two jointly attempted to explore the mystery of psychic phenomena at Duke University. Later they continued their studies at the Foundation for Research on the Nature of Man (FRNM) after J. B. retired from the university.

Neither a complete biography of J. B. Rhine nor a history of the Duke work, *Something Hidden* is essentially an informal portrait of the Rhines' life together, set against the backdrop of the research that would eventually win scientific respectability for parapsychology. Unfortunately Mrs. Rhine continually downplays her own important role in the development of parapsychology and gives too much of the credit to J. B. Mrs. Rhine, a pioneer in her own right, played an influential role in some of the Duke lab's first psychokinesis research. She also conducted an important detailed study of the way ESP manifests in daily life.

Mrs. Rhine tells us a great deal about her personal life in her book but not very much about the significant professional work she was doing in collaboration with her husband. Also her treatment of some of the controversies in which J. B. was involved is so restrained as to be misleading.

Her treatment of the famous Levy scandal is especially unsatisfactory. The scandal erupted when Rhine was told that his own director of research was faking his results. Mrs. Rhine conceals W. J. Levy's identity, which seems pointless because the scandal soon became publicly known and widely discussed. She also says J. B. handled the

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Lady Di's Horoscope promised she'd find her Prince Charming and bear England a King



By Tom Kennedy

Lady Di grew up a poor little rich girl, with everything but love. When she was only 8 years old, her mother left her father for another man. This desertion left Diana a lonely, sensitive child, who conjured up dreams of romantic adventures. However, astrologers examining her natal horoscope agree that these childhood dreams were destined to become reality.

In Lady Di's horoscope, Capricorn lies in the cusp of her 7th house. This strongly suggests that she will marry a father figure who will shower her with the love she longs for. And just as important, a man who will satisfy her passion for luxuries.

Her Cancer rising sign shows that she has an intense love for children and a deep need to surround herself with them. It's only natural that Lady Di chose to teach kindergarten and to become pregnant early in her marriage. And the royal couple could not have chosen a more favorable day for the birth of their son. Astrologers say the planets and stars at the moment of his birth were in a magnificent position for the birth of a king.

Astrology experts agree that Princess Di is a perfect match for her Scorpio Prince. Because of her compassionate nature, she will be greatly loved by the people of England.

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problem by getting a confession from Levy and then dismissing him. She neglects to inform us that her husband was forced to fire Levy almost against his will, that he tried to cover up the full extent of the fraud and that he attempted to hide the fact that subsequent research was failing to replicate Levy's findings.

Something Hidden is the fourth recent book dealing with J. B. Rhine's life and work. Denis Brian's breezy 1982 biography *The Enchanted Voyager* (reviewed in March 1982 FATE) covered similar ground but without much insight into the question of how Rhine's researches fit into the framework of parapsychology in general. A more technical and historical appraisal of Rhine's work was outlined in Seymour H. Mauskopf and Michael R. McVaugh's *The Elusive Science* (reviewed in November 1981 FATE). So readers who wish to know about the life and times of this great pioneer can do so from several perspectives.

Those who are specifically interested in the scientific implications of Rhine's career should read K. Ramakrishna Rao's excellent anthology *J. B. Rhine: On the Frontiers of Science* (McFarland & Co., Jefferson, N.C., 1982, 262 pages, $19.95). This volume consists of 29 essays on different aspects of Rhine's life, work, accomplishments, theories and influence. Written mostly by well-known parapsychologists, philosophers and historians, the papers collected here were delivered at a conference on Rhine's work sponsored by the FRNM in Durham, N.C., in 1980.

A similar conference was held on November 13, 1983, in tribute to Louisa Rhine. The proceedings of this meeting also will be published by McFarland, which specializes

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OTHER REVIEWS

THE NEW VIEW OVER ATLANTIS by John Michell, Harper & Row, New York, N.Y., 1983, 224 pages, $9.95, paperback.

The New View Over Atlantis is a revised version of John Michell's *The View Over Atlantis* (1969). Michell believes Atlantis represents the garbled tradition of an ancient universal civilization which was based on geomancy, a mystical science in which architecture, in harmony with geography, directs or releases beneficial "energy streams" contained within the earth.

The first half of the book deals with leys, alignments of holy sites which supposedly mark the energy streams, and it incorporates some new information from Tony Morrison's *Pathways of the Gods.* The second half, which is extensively revised, contains new material on ancient metrology and number symbolism as applied to the Great Pyramid, Stonehenge and Glastonbury. This material overlaps with two of Michell's earlier books, *City of Revelation* and *Ancient Metrology.*

It's hard to take seriously a book that combines in a single theory Atlantis, geomancy, pyramid power, astrology, dowsing, levitation, precognition, out-of-body experiences, UFOs, Reich's orgone and Horbiger's cosmic ice. And it's hard to remain open-minded in the face of numerous false assertions, such as the statement that "civilizations appear suddenly." It is possible, I suppose, that there is some truth in Michell's ideas; too bad it's buried under layers of nonsense. For example, the reality of short-distance leys seems undeniable but claims for long alignments are dubiously founded on highly selective evidence.

Although Morrison's book is cited as new evidence, it actually undermines most of Michell's thesis. Morrison examined the Nazca lines and other leylike paths used for ritual processions between shrines in Bolivia and Peru. He found that the longest path is only about 20 miles, that there is no evidence

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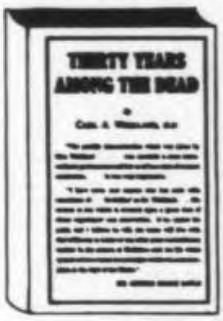
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of astronomical alignments and that some of the paths are not even straight.

The claim for a former universal civilization rests on a juxtaposition of cultural parallels from widely separated areas and without regard for the known migrations and developments of various peoples. Particular attention is paid to the possible connection between the Chinese and Celtic dragon myths. There is an excellent chance, however, that this parallel resulted from protohistorical diffusion. Donald A. Mackenzie's *Buddhism in Pre-Christian Britain* makes a powerful case for the idea that Buddhist missionaries of Asoka (an Indian emperor from around 250 B.C.) gained converts among the Celts. Michell's parallel between Chinese geomancy and British leys is further weakened by laughable examples such as this one: "Many towns were placed on the southern slopes . . . ." As if one needs magic to know that southern slopes are warmer in winter!

One of Michell's fundamental mistakes is relying on myths, which can be of recent origin. In Australia, for instance, an aboriginal clan once modeled its wooden totem on a Macassan liquor bottle and then invented an entire mythology and ritual for it. The section on ancient metrology and number symbolism has considerable merit but Michell acts as if the very existence of this tradition validated its supernatural truth.

The book will probably offend adherents of most modern religions. It preaches a pagan-Gnostic viewpoint, advocates moral relativism and repeatedly deprecates Christianity.

Sympathetic readers who already own *The View Over Atlantis* would do better to read Michell's *Ancient Metrology* and *City of Revelation* instead of this amalgamated rehash of the three. Others are urged to seek more sober reading, for the factual flaws and extravagant claims only obscure whatever truths this book may contain.—*Michael T. Shoemaker.*

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accurately, it provides the reader with a handy compendium of material designed to facilitate the direct exploration of psi by means of objective tests.

The tests, which are the major feature of the book, run the gamut from simple "fun-and-games" examinations on the one hand to some of the less complex computer and statistical tests on the other. The last especially may be rather hard going for the mathematically uninclined, but careful attention to the text plus a calculator with a square-root function should enable readers to master this section of the book irrespective of their mathematical competence. Even I, who usually run screaming at the mere mention of a chi-square statistical analysis, was not overly intimidated.

Interspersed with the tests are informed discussions of ESP development, the psychobiology of psi, and other matters relevant to the objective assessment of psi but also useful in other areas of parapsychological concern. This material, like the tests, is introductory, requiring no special competence to be understood.—*Rodger I. Anderson.*

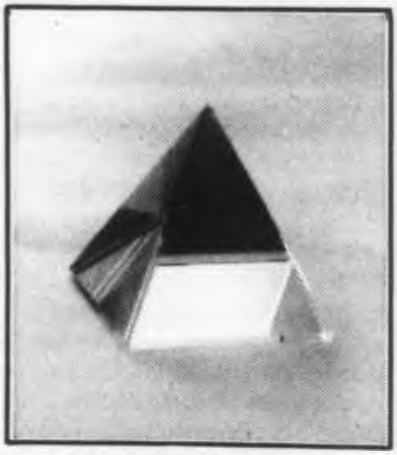
MUFON 1983 UFO SYMPOSIUM PROCEEDINGS edited by Walter H. Andrus, Jr., and Dennis W. Stacy, Mutual UFO Network, 103 Oldtowne Rd., Seguin, Tex. 78155, 1983, 181 pages, $10.00, paperback.

Every year the Mutual UFO Network, one of the largest and most active American UFO organizations, holds a conference and publishes the proceedings. The MUFON gatherings are always well run and they usually attract several hundred MUFON members, who range from naive amateurs to scientifically-sophisticated investigators.

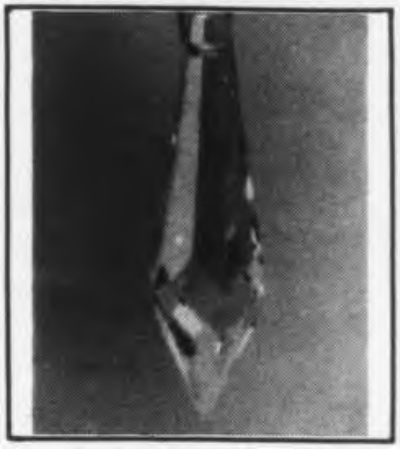
Those invited to lecture are supposed to be the latter—it was, after all, MUFON director Walter Andrus who coined the term "scientific ufology" and who insists that that's what his group practices—and some, such as J. Allen Hynek, Richard Haines and Alan Holt (all of whom contribute valuable papers to the *MUFON 1983 UFO Symposium Proceedings*), are indeed scientists who are applying the lessons of their profession to the difficult problems of UFO research. At the same time,

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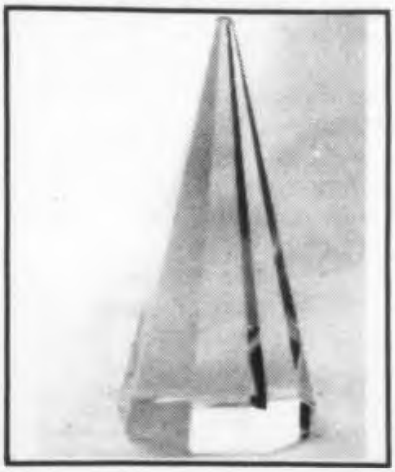
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however, MUFON's emotional endorsement of unverifiable yarns about extraterrestrial bodies in air force pickle jars, along with its tiresome and apparently endless feud with Jim and Coral Lorenzen's Aerial Phenomena Research Organization, has caused some observers to question the organization's seriousness.

All that aside, however, MUFON deserves credit for its annual proceedings, which have proven a worthy addition to the literature. The current edition, an especially good one, contains informative, thought-provoking contributions by Peter Jordan (who argues that "cattle mutilations" are a psychological, not a ufological, phenomenon), William L. Moore (who provides fascinating new insights into government involvement in UFO study) and other knowledgeable commentators.

Less positively, in her "Southern California's Straight-Line Mystery in UFO Sightings" Ann Druffel revives the long-discredited theory of "orthoteny," proposed by Aime Michel in *Flying Saucers and the Straight-Line Mystery* (1958) but devastatingly refuted in Jacques and Janine Vallee's *Challenge to Science: The UFO Enigma* (1966). Weirdly, Druffel has the Vallees *endorsing* orthoteny! She also attempts to link UFOs with such dubious occultish concepts as "ley lines" and "telluric energy" and even claims some sightings are linked in some mysterious way with Indian burial sites. This is scientific ufology?—*Jerome Clark.*

VAMPIRES ARE by Stephen Kaplan as told to Carole Kane, ETC Publications, P.O. Drawer ETC, Palm Springs, Calif. 92263, 1984, 192 pages, $11.95 hardcover, $6.95 paperback.

Stephen Kaplan is a man who makes an extraordinary claim. In *Vampires Are* he claims to have met and interviewed several persons who are living, breathing vampires. Are we to take him seriously? Let's look at some of his other claims.

The biographical sketch in the book claims Kaplan founded the Parapsychology Institute of America and has done some "pioneering studies" in parapsychology. To date, however, none of this pioneering work has been shared with or offered for evaluation to the larger parapsychological community.

TALISMANIC POWER:

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It is pointless to try and defend the uses of talismans, seals and the pendulum against people who ridicule such things. How can the carrying of an article with meaningless insignia possibly influence the outcome of any situation?, goes the usual protestation. It simply makes no sense. It is something, they say, that belongs to the Middle Ages when ignorant minds placed credence in all sorts of superstitious nonsense.

Belief in talismans and pendulums in the micro-technology age is certainly an incongruity, and to all intents and purposes MAKES NO SENSE AT ALL.

It is wiser to *agree* with the sceptic than to argue. Supernatural matters cannot be proven in debate. Fools, not wise people, waste precious energy trying to convince disbelievers concerning the paranormal.

So whilst the sceptic may snigger at the content of this advertisement, and to him we have conceded that it *does not make any sense*, we will concern ourselves in this advertisement with the reader perceptive enough to recognise that

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These are true stories which author-occultist Marcus Bottomley has collected during his many years of extensive research into this subject. Seals and Talismans, the knowledgeable occult student will confirm, are the product of *very careful calculated magickal formulae.* Their complex symbology is the product of *extremely advanced minds* whose understanding of the Laws of the Universe far exceeded that which we call "scientific learning" today. It is NOT meaningless *"mumbo jumbo" – the mind able to comprehend their* symbolical meaning will readily verify that their *inner complexity and power* would, if anything, make modern day mathematical dissertions *look like* "mumbo jumbo"!!

To understand the meaning of talismanic symbology is not, thank God, necessary. One does not have to understand the principles of plumbing in order to take a shower. All that you have to understand are the very simple instructions in this book.

Unfortunately a great deal of inanity has been dispersed concerning the nature of talismans and the benefits they confer. Carry a "lucky penny" or a "lucky horseshoe" and your dreams will come true. This accounts for a great deal of the disillusionment people feel about talismans. *True talismanic philosophy* is an *exacting mystical doctrine/science,* formulated by great minds who had access to *sources of knowledge denied to most* people . . it is NOT the superstitious piffle associated with the popular concept of "lucky charms". Such charms are not entirely without value because of the *psychosomatic effect on their owners, but they should* not be confused with the *real power* contained within GENUINELY CONSECRATED MAGICKAL TALISMANS.

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Using Talismanic and pendulum power can give you *quick and direct control over every area of your life.* This book relates true stories of how it *prevented one family's home from being burgled . . .a woman miraculously escaped rape against all odds . . .a construction worker escaped certain death before the disbelieving eyes of his workmates.* Each one of these persons was saved by the invisible protective rays emanating from their own self-created talismans. As well as assuring protection of person and property talismanic power can alter financial situations, sometimes overnight. The book relates the story of a penniless divorcee who, in an incredibly short time, acquired a beautiful home, two expensive cars, and a luxury sea cruise around the world. Another case is related of a woman, fearing failure to pass a test to gain a job promotion, carried a Seal during the test, and effortlessly passed.

Most authorities on the *pendulum* are hesistant about declaring its value in determining betting situations. This book's author has no such hesitations, asserting that whilst the pendulum cannot be too trusted in such circumstances, its use *in a magickal context* can certainly make it a very useful and beneficial aid indeed. Cases are related of how, using the pendulum in this way, a *man won a $1000 boxing bet . . .another won a huge £185,000 on the football pools.* Of course the pendulum can be used for help in a great deal of other situations. One case is described of how it even helped one man to not only discover that his wife was having an affair, but also ascertain the other man's identity and, most amazingly of all, the best time to engineer a way of how and when to catch them in the act!

Why seemingly inanimate objects, i.e. talismans drawn on pieces of paper, should exercise such apparent power and influence is baffling even to some "believers", let alone sceptics. But you are not required to understand. As a child of the Universe you only have to *accept.* And when a great sum of money or other manifestation of good fortune comes your way, take a leaf out of the sceptic's book by answering people's amazement and envy with the phrase "oh it's just a stroke of luck". Remember only a fool argues with a sceptic.

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

I can find nothing he has published or done that qualifies him to assume the title parapsychologist. The Parapsychology Institute of America is just an informal psychic interest group which Kaplan ran from his home on Long Island. His home also served as the headquarters of the Witchcraft and Pagan Institute whose director, Wiccan high priestess Phyllis Ammirati, joined Kaplan's friends in doing "research." PIA was an organization in name only.

Kaplan also claims a Ph.D. in sociology from Pacific College. I have not been able to find Pacific College in any listing of accredited institutions of higher learning. His thesis on the sociological implications of parapsychology, the main formal requirement for the degree (other than the tuition, of course), has also not been shared with a wider audience.

Most of *Vampires Are* is taken up with anecdotes recounting his adventures as a vampirologist. Some are humorous but all prove to be dead ends so far as the search for real vampires is concerned. The number of otherwise ordinary people who have a taste for blood and who drink it regularly would provide a fascinating and significant population for scholarly study, but apparently they held little interest for Kaplan.

Finally, in Chapter Five, Kaplan offers his evidence which consists of a series of telephone interviews with a woman who claims to be a 439-year-old vampire. Unfortunately, there is nothing in the interview to convince anyone that she is what she says she is. The reader is left to accept her claims at face value and on Kaplan's endorsement.

Kaplan then moves in the next chapter to a definition of a "true" vampiré: one who needs to drink blood every day, who gets irritable if he or she does not get it and who believes that the blood gives youthfulness and extends life indefinitely. Kaplan's definition, of course, would include all who had a pathological obsession with blood and who had convinced themselves that they would die without it. The existence of such people has been known for a long time.

Kaplan has failed to produce any evidence that people who claim to be vampires are physically different from the rest of us or that they live 200 to 400 years. Without such evidence vampirology remains a pointless pursuit.—*J. Gordon Melton.*

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.

FRAUGHT WITH ERRORS

As a student of English genealogy and a longtime FATE subscriber, I would like to correct some errors that crept into Sheila St. Clair's "A Noisy Night in Ireland" (February 1984 FATE).

First, your author transposed the names of the two sisters. The Hon. *Arabella* Susanna, Lady Magill, was the mistress of Gillhall in 1693. Her husband Sir John Magill, first Baronet, owned it. The Hon. *Nichola* (not "Nicola," which is strictly a modern spelling) Sophia, Lady Beresford, saw the ghost. They were the daughters of Hugh, first Baron Hamilton of Glenawly.

Second, John de Poer, the second Earl Tyrone (the apparition), could not have predicted that his daughter would marry Nichola's son, because he died childless and his brother James succeeded him as third Earl. As the story is told in *The Complete Peerage*, the ghost predicted that his *niece*, the third Earl's daughter, would marry Marcus Beresford. This marriage occurred in 1717, four years after Nichola's death.

Third, your story abounds with minor errors: Nichola's second husband, Lt.-Gen. Richard Gorges, may have been "a handsome rake" but he wasn't "several years her junior." He was born in 1662 and Nichola in 1666. Nichola's first husband, Sir Tristram Beresford, third Baronet, died June 16, 1701, when their son was six years old, not four as stated in the article. The second Earl Tyrone died October 14, 1693. Nichola's son Marcus was born July 16, 1694. Therefore it seems to me that the ghost not only predicted the sex of her child but also must have known that she was pregnant before she did, a remarkable feat.

The Complete Peerage also gives the reason Nichola wore the black ribbon: the ghost warned her that his touch would leave a permanent mark on her skin. The ribbon covered the mark and, being black, presumably served as a reminder of her deceased friend.

In addition, Lord Tyrone answered the question asked long before about religion by saying that "the revealed religion" was adequate. To Nichola, a Roman Catholic, the meaning of this may have been obvious; to me, it seems deliberately obscure.

It's a first-class ghost story despite the errors in your author's version.—*Barry C. Noonan, Madison, Wis.*

FORT MYSTERIES

By casually dismissing Charles Fort as a "crank" in his review of Loren Coleman's *Mysterious America* (January 1984 FATE), Daniel Cohen seems to close the door on any serious discussion of the man and his work. This is unfortunate; of all the mysteries in the Fort story, none is quite as intriguing as the mystery of Charles Fort himself.

For example, who stole the final draft of Fort's autobiography *Many Parts*? Why was Fort's younger brother Clarence confined in a Canaan, N.Y., institution? Why is the Clarence Fort file missing from the New York Department of Corrections archives?

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Then there's the mystery of Fort's wife Anna. In his 1970 biography of Fort, Damon Knight writes that "her maiden name [is given] as Filan . . . but on her marriage certificate is Filing . . . . No record of any Anna Filing or Filan born in those years (1869-1870) can be found at Somerset House or in the records of the Sheffield Borough Council." Anna supposedly grew up in Fort's hometown (Albany, N.Y.) but Theresa Fort, Charles' sister-in-law, had no recollection of the girl.

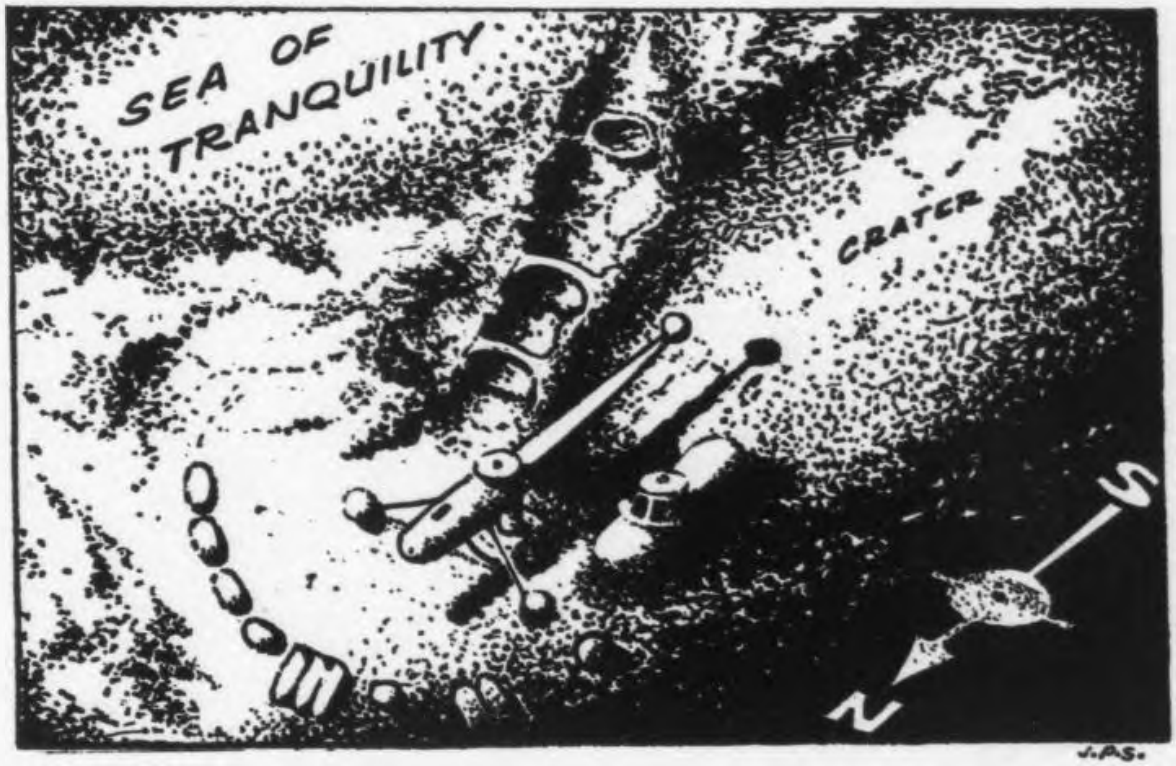
Fort visited his brother Clarence at the Berwick Farm institution in December 1891, planning to help him escape. Oddly enough, Fort's visit coincided with the first appearance of a spectacular UFO over Lyons, N.Y., an incident best known as the Morris A. Veeder case. Were the Fort brothers planning to rendezvous with the UFO? And why did the normally nonviolent Charles carry a pistol on this visit?

Fort died on May 3, 1932. His death certificate reads: "Cardiac failure, dilatation, duration 15 days, contributory splenomyologenous leukemia, duration 2 years." Fort had cancer of the spleen and bone marrow and I believe that this was brought on by prolonged exposure to radiation. The two-year duration of the leukemia (in the doctor's final diagnosis) dovetails with Fort's diary statement in 1930: "I am almost blind in the right eye and the left eye is going." Doesn't this sound like radiation sickness? And why was there no autopsy?

My theory: During a summer camp visit to Lake Champlain, Charles and Clarence Fort were taken aboard a UFO. Clarence blabbed about it and his disbelieving parents sent him to Berwick Farm. Charles was repeatedly contacted by aliens over the years, I believe, and during one such contact, he met and fell in love with Anna, a deep-cover alien agent. Fort's mission was to write books that would open people's minds to the possibility that there were alien craft in our skies.—*Joseph Trainor, Attleboro, Mass.*

THE PAST IN THE RUNES

In "Your Future in the Runes" (September 1983 FATE), author Garman Lord states that it was believed that the early kings of the north were considered half-gods. To the contrary, it was not just *believed*; it was *known* to be a fact.



ALIEN MACHINERY OPERATING ON THE MOON
NORTH RIM OF CRATER JULIUS CAESAR.... 9°N. LAT. -15°E. LONG.

The gods' last dwelling place on earth was the then-lush island of Greenland in Thule. In a last-ditch effort to improve mankind, they mixed with the married top leaders of the Nordic countries, making their offspring kings. They founded all of the European royal houses, the most famous one in Russia.

I know this because I sprang from this Nordic family. My ancestors ruled the north until A.D. 875 when Christian and Roman influences usurped their power. When an ordinary hooligan farmhand was put on the throne my family simply left. They sailed to the province of Brabant in southern Holland and later dispersed. When they left, the last true king said, "I shall return but you will not [recognize] me."

This family history was recorded in the runic songs, the earliest records, which are now kept, I believe, mostly in Norway.—*Renee Countess van Asten, Bishop, Calif.*

MOON MACHINERY

When I first began observing the moon in the 1970's, I was shocked to find alien activity and what appeared to be weird "machinery."

A cranelike rig with a horizontal boom appears to be doing something at the north rim of the crater Julius Caesar. My sketch shows its basic configuration in April 1982 when the moon was six days old. Like many of the lunar anomalies its dimensions are unthinkable—25 miles long from end to end!

The ball-tipped arm is usually oriented north to south, as in my sketch, but on occasion its orientation is east-west with the ball-tip to the east. In July 1980 the boom turned a full 180 degrees, the ball-tip riding above the semicircle of structures in the foreground.

The braces that apparently steady the front end of the boom (facing north in my sketch) are ahead of the pivot point. This means they would have to be disconnected for that 180-degree swing. And who is up there to do the disconnecting?

About 75 miles west, incidentally, at the Crater Boscovitch, there is a similar but smaller rig. Old observatory photos show these objects in place as far back as the mid-1930's—although I would guess they probably existed when Christ was crucified

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or possibly before the pyramids were built, always doing whatever it is they do.—*Jack P. Swaney, Las Vegas, Nev.*

AUTHOR'S BACK TALK

My recent book *The Traveller's Guide to the Astral Plane* has been reviewed several times and apparently its only *unfavorable* review appeared in the February 1984 issue of FATE. Reviewer Rodger I. Anderson's points were interesting but I suspect he may have missed *my* point altogether.

My point was not to "prove" the existence of extraterrestrial planes of existence with anecdotal evidence but to encourage students of astral projection to experience it and to draw their own conclusions. "With so much material to choose from, spanning the entire history of human speculation about the supernatural," as Anderson puts it, I was forced to choose what to use to tell people what kinds of experiences they might have. No matter how I chose, obviously someone would have disapproved. It seemed logical, however, to give priority to stories of astral projection experiences, particularly those that seemed to have taken the projector beyond this plane of existence. That largely excludes "the vast number of mediumistic reports" that Anderson mentions. Swedenborg is an exception because, although he is sometimes classified as a medium, I believed from studying his writings that he could be legitimately considered an astral projector. Hence I used his visions but largely ignored "reports" based on automatic writing or someone's babbling in a darkened room.

Edgar Allan Poe's "The Premature Burial," Anderson to the contrary, was not structured as a "tale" and premature burial was not a "fantasy" but a fact—and a



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serious problem in the 19th Century. Poe's writings were all either autobiographical or based on the newspaper stories of his time. The poet himself frankly presented "The Premature Burial" as a snippet of autobiography and it is not unreasonable to take it at face value. Poe scholars believe that many of his stories may have been inspired by drug-induced experiences. As a student of yoga, I induced in myself a cataleptic state without drugs and I believe Poe could not have described it so accurately had he not experienced it.

As for amorous ghosts, people in modern times have claimed to have encountered them. If people in the Middle Ages believed themselves favored by such visitations, is there reason to believe they were lying? I did not "cite" the story of Plato's mother. It is simply part of a quotation from Christopher Heywood. Plato's mother was married at the time he was born. If she believed that she had been visited by an amorous ghost and made that fact known, then bore a child, it is reasonable to suspect that her contemporaries might have questioned the child's parentage. It is incautious to state flatly, as Anderson does, that the story was "a mere fable." Its evidential value is to show that people then *believed* in such hauntings, just as recipients of such attention believe in them today. Where there is so much smoke there should be some fire—and this is all I was trying to prove.—*Steve Richards, c/o Aquarian Press, Wellingborough, Northamptonshire, England.*

THE HEALING TOUCH

Jule Eisenbud's article "Freud's Ambivalent Affair with the Paranormal" (January 1984 FATE) is a jewel of information set in polished language. I hope it will help psychologists and psychiatrists to heal their own resistance to the paranormal.

Psychoanalysts who are ready for a future beyond Freud might begin with a reconsideration of Boris Sidis, a Russian-born psychopathologist whose ideas seem to have been eclipsed by those of Freud. Sidis observed states of dissociation and concluded that multiple consciousness is the rule, that coconscious levels of personality are synthesized in the normal mind but dissociated in the abnormal. Sidis' ideas open the way to better understanding of higher

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levels of consciousness.—*Jeanne Bradford, Pollock Pines, Calif.*

THE FLOOD AS ALLEGORY

The Christian and Hebrew belief in the Noachian Flood, as recorded in the book of Genesis, has led many adventurers on a fruitless search for Noah's Ark. However, the date established by biblical researchers as 2349 B.C.E. (Before Common Era) lacks scientific documentation.

In ancient times Ararat was a range of mountains in eastern Turkey which extended into Iraq. Genesis 8:4 has been wrongly translated as " . . . upon the mountain of Ararat." In the original Aramaic text (see George M. Lamsa's translation of *Peshitta, The Holy Bible of the Ancient Eastern Manuscripts*, A. J. Holman Co., Philadelphia), this passage reads, "The ark rested on the mountain of Kardo." Kardo is a chain of mountains of northern Iraq. But a Hindu version of the Flood, which predates the Bible, states that Satvavarate was warned by Vishnu to build a large boat to escape the coming flood. He did and his ark landed on Mount Chaisa-ghar in the Himalayas.

It is impossible to ignore the 105 separate accounts of a worldwide flood which were recorded in the legends and folklore of ancient peoples—from the *Epic of Gilgamesh* to reports from China, Polynesia, Europe and North, Central and South America. All legends bear a striking resemblance in context and all emerged at a time when global communication did not exist.

In each account a deity warns the local priest or shaman of the impending danger. Survivors of the floods use a variety of means of escape: an ark, a boat in the sky or a tree raft. Some escape by climbing a mountain while others are changed to fish.

Certainly sometime in history a devastating flood engulfed the then-known world.—*Anthony Lawrence, Fort Myers, Fla.*

IN PHASE WITH REALITY

In "Books, News and Reviews" (December 1983 FATE) Jerome Clark stated that a hollow earth is scientifically preposterous. It is apparent that his thinking is 180 degrees out of phase with reality. The fact is that a solid earth is scientifically preposterous.

(Continued on page 127)

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REPORT FROM THE READERS

(Continued from page 118)

It is astonishing that Clark has such a blind faith in the dogmas and fallacies of academic science. All of the touted theories and concepts of orthodox physics are steeped in an inferior brand of logic. This is convincingly shown in my book released in 1984 titled *The Aewsome Life Force.*

Even without the theoretical background to support it, the evidence for a hollow earth with a large egress in northern Canada is overwhelming. Even early satellite pictures of the earth showed this egress, a flatness in the outline of the earth fully 1600 miles across. Subsequent pictures released by NASA were doctored to obliterate any evidence of an opening.

There has long been collusion between NASA and the scientific community to suppress anything that violates the established concepts of academic physics. *—Joseph H. Cater, Portland, Oreg.*

INSECTS IN SPACE

The article "George Adamski—The Untold Story" (July 1983 FATE) prompted me to reread Adamski's *Inside the Flying Saucers.* On page 57 of the paperback edition he said, "As I looked out I was amazed to see that the background of space is totally dark. Yet there were manifestations taking place all around us, as though billions upon billions of fireflies were flickering everywhere, moving in all directions as fireflies do."

Didn't the first astronaut make the same observation, saying "butterflies," long after Adamski wrote his book?*—Gordon King, Brampton, Ont., Canada.*

MANY SMALL CRUMBS . . .

Robert F. Marx asks, in the September 1983 issue of FATE, "Did the Romans Reach Brazil?" I wonder if they reached Arizona.

A few miles north of Willcox after a summer shower in 1920 I found an odd coin in a spot of hardpan. I kept it for years but lost it to a burglar.

Later I saw a picture of a similar coin from the Greek island of Delos. Who could have brought such a coin in Arizona? Willcox, 95 miles east of Tucson and about 200 miles from the Gulf of California, stands at an elevation of over 4000 feet.

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When I heard that a Roman grave was found near Tucson, I was further mystified. Would a Roman carry a Greek coin and give it to an Indian?

This may be unimportant to Robert Marx but many small crumbs make a big loaf of bread.—*Lorena Gardenhire, Santa Rosa, Calif.*

AMPLIFICATION

FATE belatedly announced the death of Charles H. Hapgood in its January 1984 issue. I was surprised that you made no reference to his book *Voices of Spirit*.

FATE readers should be familiar with this book because it tells the story of Hapgood's fascinating association with Elwood Babbitt, the psychic. He is still living in Wendell Depot, Mass., and is renowned as a trance medium.—*Audrey M. Wallace, West Hempstead, N.Y.*

WHAT IS DEJA VU?

William Dauenhauer's letter titled "Deja Vu Explained" in the January 1984 issue needs amplification.

First, we must distinguish between two phenomena, both of which are referred to as deja vu. One is the often-told story of a person driving along a strange country road and beginning to feel that he has been there before. Finally he predicts that around the next curve is a house which he can describe in full and accurate detail. Sometimes these anecdotes are used in support of reincarnation theory. This is *not* the deja vu to which Dauenhauer refers.

The second type is far more subtle and extremely difficult to describe to anyone who has not experienced it. As a child I experienced this phenomenon, the type to which Dauenhauer obviously refers, on several occasions. It goes like this: You may be sitting in a room with normal activity going on around you. All of a sudden, a strange "heaviness of time" seems to bear down on you. Then you "feel" that you have gone through this precise script before and you know what motions or sounds are to come. The action follows immediately upon your feeling of expectation. I can recall recognizing the sensation just an instant before the fulfillment and even wondering whether the consummation would come. All this occurs in a flash.

This phenomenon, not the house-in-the-curve-of-the-road type, lends itself readily to the explanation given by Oliver Wendell Homes in *The Autocrat of the Breakfast Table* which Dauenhauer quotes. Whether or not the sequential "firing" of the two brain hemispheres is the explanation remains to be demonstrated. It is important that these two distinct phenomena are not lumped together.—*John L. D'Aquin, Baton Rouge, La.*

AN AFFIRMATION

I agree with Dr. Charles Tart that ESP is a controllable ability ("How to Improve Your ESP," December 1983 FATE).

I worked with Tart in the 1960's and with Karlis Osis (American Society for Psychical Research in New York) in the 1970's. Since October 1958, more than 25 years, my objective has been to gain control of ESP, the psychic battery. I have now finished my diary of dreams, out-of-body experiences, precognition, retrocognition and telepathy.

What works for me may not work for others but I know that the people who control the psychic battery will control the world.—*Martha M. Cain, Deputy, Ind.*

MERMAID SKELETON

On our trip to Alaska I read about the mermaids of New Guinea (August 1983 FATE).

On the way home driving through Washington, I bought a book on the sights of Seattle and Puget Sound and was amazed to find in it a picture of a large mermaid skeleton with a monkeylike face. It is displayed in a shop on Seattle's world-famous waterfront called "Ye Olde Curiosity Shop."—*Mary Marcellin, Bishop, Calif.*

THE LAST SONG

In the story "Did Donald Drown Twice?" (July 1983 FATE), the hymn the band played as the *Titanic* sank was identified as "Nearer My God to Thee." But Tom Burnam, author of the myth-smashing *Dictionary of Misinformation* and *More Misinformation* (published by Ballantine Books), says in the latter that the "Nearer My God to Thee" myth arose several days after the sinking. He quotes one of the survivors as saying that "Autumn" was the last song the band played.—*Berry Berkley, New York, N. Y.*

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∞ A poltergeist smashed furniture and crockery, caused power outages and gas leaks and shredded a $100 roll of currency in an old house in Reading, Berkshire, England. How did the occupants get away from the villainous spirit?

∞ In an interview with FATE, French psychologist Michel Gauquelin reveals that he holds little brief for traditional astrology but his own studies have proven a link between planets and personalities.

∞ Nicola Cutolo is a clairvoyant in Bari, Italy. His healings have made him famous in his country—but his work with doctors in a Bari hospital led to an 11-month trial and instant notoriety.



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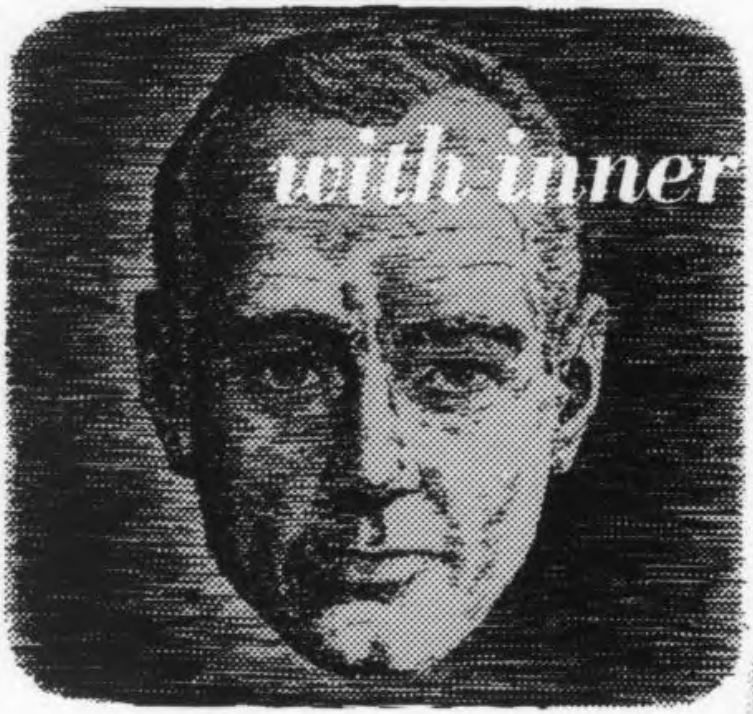
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