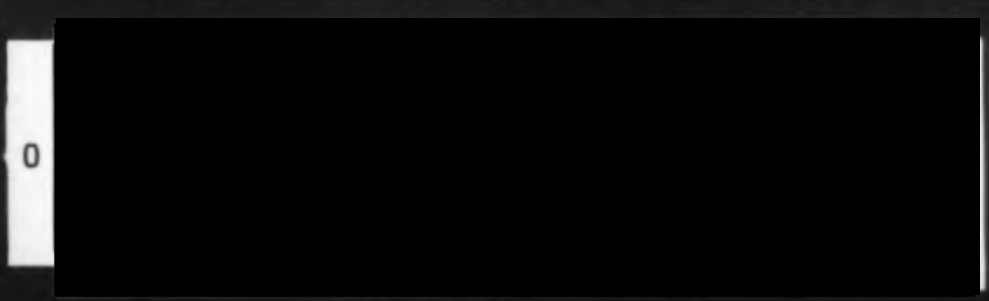
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by Curtis Fuller

QUOTES OF THE MONTH

It is time to acknowledge that our belief in disease as a direct reflection of mental state is largely folklore.

—New England Journal of Medicine

Laughter is not enough. [Many people] want to imagine a cure where there is none . . . . Unfortunately, positive thinking is no more a cure for cancer than laetrile was. The way to attack the disease is through medical research, not pop psychology.

—Los Angeles Times commenting on *New England Journal of Medicine* editorial

I would suggest that the whole imposing edifice of modern medicine, for all its breathtaking successes, is, like the celebrated Tower of Pisa, slightly off balance. It is frightening how dependent on drugs we are all becoming and how easy it is for doctors to prescribe them as the universal panacea for our ills.

—Prince Charles, speaking before the British Medical Association

People need all the help they can get.

—John C. Ross, FATE writer

THE MEDICAL establishment's growing openness to the idea that mind and body interact to influence health and sickness has been given a rude blow by a study published in the prestigious *New England Journal of Medicine*, issue 312.

The editorial was written by Marcia Angell, M.D., deputy editor of the *Journal*, who arrived at her conclusions after an analysis of a study conducted by Barrie Cassileth and colleagues at the University of Pennsylvania Cancer Center in Philadelphia. It has sparked a storm of controversy because it contradicts other recent research showing that states of mind most certainly do affect the body's immune system and help to fight off disease.

The Cassileth team studied two groups of patients. Group 1 consisted of 204 patients with advanced cancer while Group 2 consisted of 155 whose melanomas or breast cancers had been treated and were susceptible to recurrence. All had advanced cancer and had been newly diagnosed. Since 1982, when the study was launched, 75 percent in Group 1 had died and 26 percent in Group 2 have had recurrences.

∞

ONE RAY OF HOPE

IN ADDITION to following the histories of these patients, the study

included a composite questionnaire asking patients about seven areas of their life-styles which previous studies had suggested could be used to predict longevity. These included such areas as job satisfaction, social ties and marital history, use of drugs for medication or anxiety, general satisfaction with life, self-evaluation of health before illness, feelings of hopelessness or inadequacies in coping.

The researchers concluded, "The inherent biology of the disease alone determines the prognosis." They found no relationship between positive and negative attitude and survival in either group. Patients whom they categorized as more optimistic had no more ability to fight off the disease than those who were depressed.

The study left only one ray of hope. It said that psychosocial factors might influence either the cause or the outcome of the disease for patients with more favorable diagnoses. "If so," the report suggested, "it is likely that such factors represent only one link in a very long causal chain."

∞

CONTRADICTORY EVIDENCE

RELATIVELY little research has been done in this area. Neurobiological research shows that states of mind do affect the immune response. This in turn shows that, biologically at least, the body is better able to resist disease with a positive mental attitude than without it.

Other studies clearly contradict the *New England Journal*'s report. Marilyn Ferguson, in *Brain/Mind Bulletin*, says that a team at Kings College, London, under Keith Pettingale found that

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psychological response to breast cancer remained the most significant influence in the disease. In 1979 Pettingale reported similar findings. He stands by his conclusions. In a recent letter to the British medical journal *Lancet* he wrote that "attitudes should be included as additional prognostic indicators for patients with breast cancer."

Dr. Angell singled out Norman Cousins, a special lecturer at the UCLA Medical School and author of *Anatomy of an Illness*, as one popularizer of the idea that attitude can aid healing. Cousins responded in a letter to *Time*, noting that Dr. Cassileth showed that 75 percent of her patients died despite positive mental attitudes.

"She implies that attempts to bolster patients psychologically are useless," he wrote. "The same 75 percent died despite up-to-date medical and surgical care. Does that mean it is pointless to provide medical treatment in advanced cases?"

∞

FATE COMMENTS

THESE ARE questions of enormous concern to all of us. When we started FATE the concept of "psychosomatic medicine" was rejected by nearly all practicing physicians. Why is it today generally accepted unless today's doctors realize how important the mind is in healing?

Admittedly we need to be cautious. The late Dr. Walter Alvarez, father of Nobel prizewinner Luis Alvarez and grandfather of Walter Alvarez, both at the University of California at Berkeley, was a famous physician with the Mayo Clinic in Rochester, Minn., and a well-known medical commentator who

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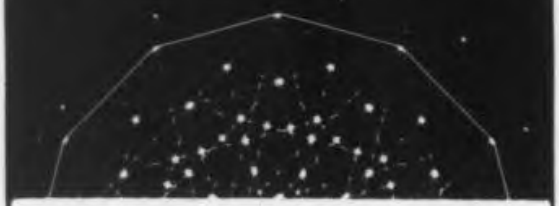
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believed strongly in the influence of the mind on healing. But he warned that some things can be healed and some cannot. An example he cited is that a man who has lost both of his eyes can never see again, unless gifted with a miracle.

Not only can some diseases not be healed, but perhaps some persons cannot be healed. Or possibly the same diseases can be healed for some persons and not for others. Our ignorance is vast. I remember well how, during the Korean War, North Koreans imprisoned American soldiers and sailors under the most brutal kinds of conditions and subjected many of them to intense psychological stress. A postwar navy study reported that some of the men felt their condition was so hopeless that they chose to die. They rolled up in their blankets and said good-bye to their comrades and in the morning they were dead.

If a man can decide to die, is it not likely that a man can also decide to live? Admittedly we don't have all the keys to this riddle but we must keep hunting them. The same scientific techniques that have produced such dramatic advances in physical medicine one day will also effect similar advances in mental pathways to health.

Surely there are other ways in which the mind can affect disease. *Glamour* reported in its August issue the results of a study by psychotherapist Donna Lou Udelman, who concluded that a "fighting spirit" can help overcome cancer. Persons who feel helpless and hopeless generally have weaker immune systems and are less successful in fighting the disease than those who may not be at peace with themselves or the

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world but approach their ailment with hostility, determined to defeat it.

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ONE ALTERNATIVE METHOD

BEFORE WE leave this general subject I would like to comment briefly on Prince Charles' remark quoted at the beginning of this column. It was probably inspired by the British royal family's long interest in the form of alternative medicine known as homeopathy.

Despite the success of allopathic medicine so widely practiced today, a recent survey by the British Institute for Complementary Medicine found the number of patients turning to alternative therapies growing at an annual rate of 15 percent while those visiting homeopaths were increasing at the rate of 39 percent.

Homeopaths use medicines in an extremely diluted form. These medicines are made from substances that, given in heavier doses to healthy persons, would produce symptoms of the disease being treated. Allopaths, who include most of the conventional physicians in this country, follow a system of medical practice that combats disease by remedies producing effects different from those produced by the disease.

According to Barnaby J. Feder, writing from London for the *New York Times*, the driving force behind so many persons' turning to forms of alternative medicine is the conventional medical profession's "reluctance to embrace a holistic view of health as a condition of reflecting interaction among a patient's background, environment and state of mind, and the disease or injury."

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homeopathy, in which two persons could be treated differently for the same symptoms. The British medical establishment, in turn, calls for curbing what it calls "quackery." Despite its royal patronage, only about 300 homeopaths in the United Kingdom are recognized so that they can have patients' bills covered by the health service. In the United States homeopathy is much less popular than it was at one time even though some physicians trained in allopathic medicine are turning to it.

∞

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IN THE LATE 1930's physicians began to notice that epileptic seizures appeared to help severe cases of psychosis and depression. In 1940 electroconvulsive shock therapy was introduced in the United States to accomplish the same healing purpose.

At first it was applied indiscriminately to a number of mental disorders and according to Constance Holden in *Science* was "misused for the purpose of making patients more tractable." In the early days the convulsions were so severe they sometimes caused bone fractures and despite the fact that modifications were made in the treatment its use fell to one-third of the number formerly treated. In 1980 the figure was only 33,000. But now 100,000 patients undergo it annually.

Despite the opposition of many psychiatrists, the use of shock therapy seems to be on the increase again. Now a special panel assembled by the National Institutes of Health has cautiously endorsed it as a treatment of last resort for some types of severe

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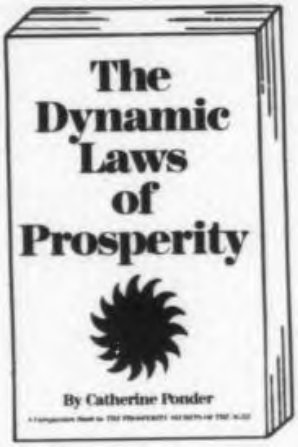
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depression. The panel concluded that the risks of serious side effects are relatively low and that shock therapy is effective in cases that do not respond to drug therapy. Indeed, "some uncontrolled studies," according to Holden, "indicate that [shock therapy] relieves symptoms of Parkinson's disease."

Special note to critics of all reported anomalies: No one knows how shock therapy works.

∞

HUMMMM

SCRATCH one mystery. The mysterious humming sound that has plagued San Francisco Bay houseboat dwellers for years—especially those around Sausalito, Calif.—is not due either to underwater UFOs or to hallucinations. Marine biologists report that it is coming from amorous toadfish, according to Frank Hubach, an acoustical engineer who headed a research team investigating the noise. John McCosker, director of the Steinhart Aquarium in Golden Gate Park, said the male toadfish make a rasping hum to attract mates.

∞

ESOTERICA

JONATHAN ADAMS and Bryan Shorrocks are evolutionary ecologists at Leeds University in England. Recently they wrote an article for *New Scientist* pointing out a curious observation which will give you some idea of what evolutionary ecologists do for a living. Whether this observation is revolutionary as well as evolutionary you may be able to determine for yourself.

"Animals, committees and restau-

rants," they observe, "seem to work best in groups of seven." For instance, if you are seeking fast-food restaurants, they claim, you will usually find about seven types to choose from. "And the magic group size of seven can be found among children in a classroom, soldiers in an army and fruit flies in fungi. Just for instance."

Adams and Shorrocks suspect this is because groups of seven seem to work best. Animals and people do not relate well to larger groups. They have difficulty keeping more than that number in mind.

They call these groups "guilds." They say that large classes of schoolchildren tend to break up into peer groups of six to eight. Roman legionary centuries usually numbered only 80 men and those were broken down into groups of eight.

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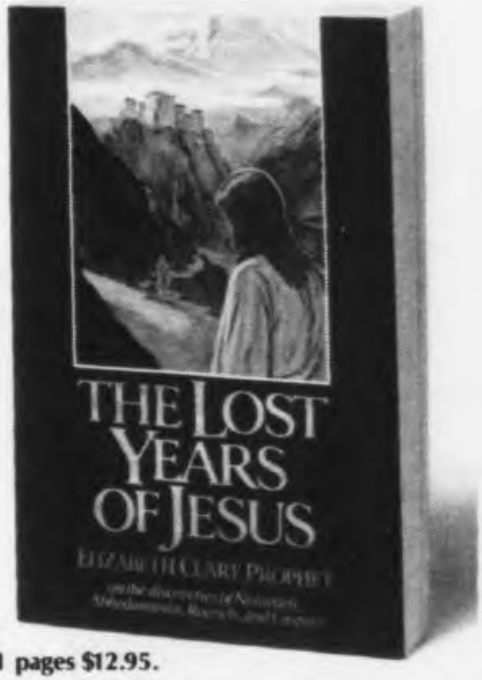
Elizabeth Clare Prophet puts together the missing pieces in the life of the Master that have baffled biblical scholars for centuries."

—JESS STEARN *best-selling author of* Edgar Cayce—The Sleeping Prophet

In 1894, Nicolas Notovitch, a Russian journalist, touched off an international controversy when he published the text of ancient Buddhist manuscripts which said that Jesus spent the lost years—the 17 or so years of his life unaccounted for in the Gospels—as a student and teacher in the East. She tells how critics "proved" the documents did not exist, only to have them rediscovered in this century, deep in the Himalayas, by Swami Abhedananda, Nicholas Roerich, and Madame Elisabeth Caspari.

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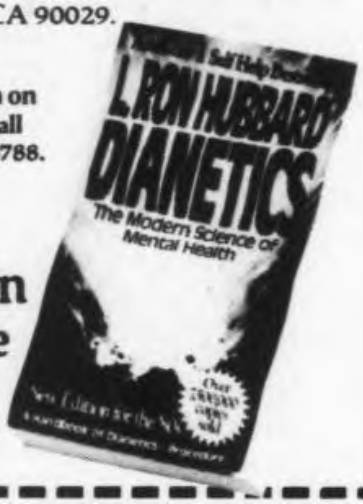
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When asked what common factor brings this about they suggest that a possibility is that all the different groups they have examined are optimizing the rate at which they can process information. "Where there are too many people," Adams and Shorrocks write, "information is lost in the system; too few people and not all the information is being used." Most of us can distinguish up to seven notes of different pitch, they add, count up to seven dots flashed on a screen and remember numbers of around seven digits, which accounts for seven-digit telephone numbers, for example.

Fruit flies and flatworms also come in guilds of seven, say the authors. They don't claim these creatures can count; with them it's energy requirements that impose the limits.

Now all this may be serious research or just plain nonsense. Anyone who looks for sevens is sure to find them. But Adams and Shorrocks seem to be overlooking the key answer. Nearly everyone else knows that seven is a magical number.

∞

THE 100TH MONKEY

SUPPORTERS of Rupert Sheldrake's notion of "formative causation" (discussed in Susan Blackmore's "Is This the Secret of Life?", September 1985 FATE) have pointed to Lyall Watson's 1979 book *Lifetide*. Watson reports that when sweet potatoes were introduced on certain isolated Japanese islands to feed the macaque monkeys there, the animals adopted certain behavior patterns which seemed explainable only by field theory—what Sheldrake calls "morphic" fields.

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The sweet potatoes were introduced in 1952. Watson writes that by 1958 a few monkeys on one island had learned to wash their potatoes. In that year, he claims, the habit spread spontaneously throughout the population and even among groups of monkeys on other islands.

In a recent issue of *Skeptical Inquirer* Ron Amundson of the University of Hawaii shoots down Watson's claim. He says that when he looked up the work of the four reputable Japanese primatologists whom Watson cites, he found no evidence to support Watson's account. "In fact 1958 was a singularly poor year for habit acquisition," Amundson writes. "Only two monkeys learned to wash potatoes during that year." He adds that there is no evidence to support the allegation that monkeys on other islands learned to wash potatoes suddenly at any other time.

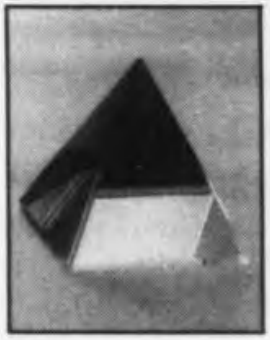
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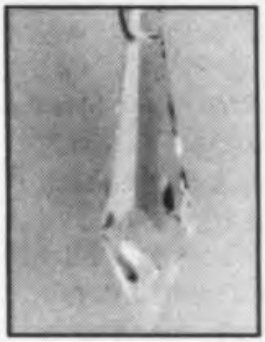
OXFORD HAUNT

WILLIE MORRIS, one of America's foremost editors, was a Rhodes scholar at Oxford University in the late 1950's. Recalling his experiences there in the August 18, 1985, issue of *Parade*, he praises that university for being a "continuity with the best historical, literary and intellectual tradition of the Western world."

He also quotes Ed Selig, another Oxford graduate, as follows:

"There was a ghost at Merton [one of the colleges at Oxford] who appeared at night to be walking on his knees in a room of a friend in the Old Quad. The student's reports of the ghost in medieval garb were received with skepticism—until an architectural





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survey revealed that the original floor of the room, circa 1254, was 18 inches below the present floor."

∞

INDIAN PSYCHIC

LEON Shenandoah is an Onondaga by birth, chief of chiefs of the Iroquois Six Nations. Last April he carried a package from Syracuse, N.Y., across the Canadian border. Inside the package were the clothes of a six-year-old child named James Ailen. Dick Case tells the rest of the story in the *Syracuse Herald Journal* of April 24, 1985.

James had already been missing for two weeks when Leon Shenandoah made his journey. The boy had been missing since police found his mother stabbed to death. His father was in jail on a parole violation and could not have done it.

Once in Canada, Shenandoah went to the house of an old woman (unnamed in the article) who the Indians believe can speak with the dead. Her house is on the Six Nations Reserve on the river west of Buffalo. The chief gave James' clothes to the old woman who felt them and asked if the chief could come back in a while. She said she would dream on them.

When Chief Shenandoah returned, the woman told him that the boy was murdered. His body had been put in the water and was under a bridge, one foot snagged in a tree branch. "When the river rises," she said, "the body will loosen and flow with the current of Onondaga Creek."

The chief reported to police what the woman had told him. They searched on a Friday and found nothing. On Saturday James' body was found in the

MASTER WORDS OF MYSTIC POWER

by Veronica Reade

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

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

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

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

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

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reeds on the south shore of Onondaga Lake.

∞

KILLER BEES

IN FOUR YEARS the killer bees will be upon us, according to Frank Parker, entomologist at Utah State University's Logan campus. They were in Costa Rica last year on their gradual trek from Brazil and are coming north at the rate of 200 to 300 miles a year. At first people were concerned mostly about the fierce stings of the bad-tempered descendants of two dozen imported Africa queens which escaped from experimental hives in Sao Paulo, Brazil, in 1957. Later their concerns were about the loss of honey production. For example, honey production in Venezuela fell from 6380 tons in 1975 to 970 tons in 1981 after the killer bees arrived on the scene.

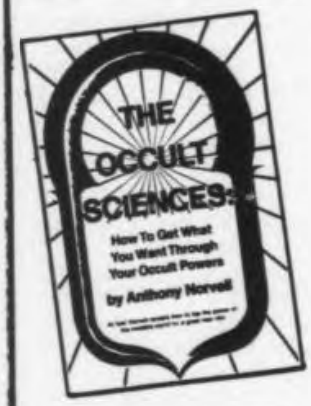
But now it is realized that the importance of bees to agriculture is far greater than the potential loss of honey. Parker says that one-third of our food comes from bee-pollinated crops. "It's a $20 billion industry," he points out.

The problem is that our ordinary domestic honey bees are not particularly aggressive whereas the Africanized bee will follow a person as far as a mile to sting him. The domestic bees breed with the African bees but the continual dilution of the African bees' genetics does not seem to be making them any tamer.

∞

ONWARD AND UPWARD?

PERHAPS all this will change over the next 20 years if the predictions of Midwest agricultural specialists come about. According to researchers at the



ABOUT THE AUTHOR

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

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University of Illinois, scientists are creating plants which repel attacking insects, weeds that explode and die, implants that beep when a cow is about to get sick or calve, and pigs that grow nearly as big as hippos.

All this and more means that the continuing trend toward larger and larger industrialized farms will continue and so will the exodus of family farmers from the land.

Is this good?

"Every time technology hits agriculture, it ends up hurting the people it's designed to help," declares L. J. Butler, a University of Wisconsin agricultural economist. And the Foundation of Economic Trends and the Humane Society of the United States have already filed lawsuits attempting to stop the genetic research to produce gigantic domestic animals.

But nothing seems to stop it. Right now Constantin Rebeiz, a University of Illinois plant physiologist, has developed a reactor designed to produce food without plants, fields, tractors or farmers. Essentially, Rebeiz would use bioengineered synthetic membranes (in effect, artificial leaves) to produce glycerol instead of plants.

"With glycerol you can produce anything," Rebeiz told Larry Green of the *Los Angeles Times*. "It's like having an oil well." Glycerol can be used as a basic raw material for food and fiber, replacing both farmers and fossil fuels.

∞

KANSAS CITY GHOST

THE RADISSON Hotel Muehlebach in Kansas City has a beautiful ghost. Susan Grimes, manager of one of the hotel restaurants, says she first

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saw the ghost 2½ years ago.

Hotel manager Steve Graves has not seen the ghost himself but says a number of employees have. He added, "Who's to say that it's not there?" He suspects the ghostly phenomena are related to the possibility of extraterrestrial life and he's glad the hotel patrons seem undisturbed by publicity about the ghost.

The *Kansas City Star* carried a story about Mrs. M., as the ghost has been named (for Muehlebach). Employees have reported seeing hot-dog trays move off tables and fall to the floor as well as lights that flash on and off without apparent human assistance and refrigerator doors that swing wildly.

According to the employees, Mrs. M. usually appears after a busy period in the restaurant. She is supposed to be a beautiful, elegant blonde in her 30's; she wears a wide-brimmed hat and clothes in the 1930's and '40's styles.

Tarot-card reader Randy Goodman claims to have contacted the ghost, whom he describes as an actress who became romantically involved with a gangster who eventually murdered her. Since her death she remains trapped in the 69-year-old hotel searching for another man who was good to her.

Susan Grimes says she has seen the ghost at least six times and has communicated telepathically with the spirit.

But Larry Bridges, president of the firm that owns the hotel, had not heard the story. And anyway he doesn't believe in ghosts. "The whole thing sounds like a joke to me," he says.

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THE DEVIL THEY SAY

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symbol of devil worship?

That bizarre charge was first made on the West Coast in 1982 when someone began to send mimeographed letters to thousands of California residents. Now the same rumors are circulating in New York, New Jersey and Pennsylvania through leaflets which claim the company's profits are used to support the worship of Satan. Procter & Gamble received 5600 calls in March and 4000 calls had come in by the middle of April. The company has set up a toll-free number, 800-354-0508, to deny these rumors.

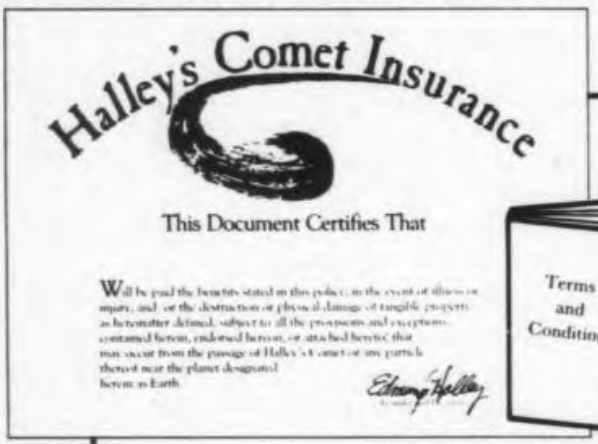
It has hired two investigative agencies to trace the rumors and it plans to take legal action against the persons spreading them.

The leaflets say a representative of Procter & Gamble appeared on television to boast that the company profits support a group known as the Church of Satan. The statements are said to have been made on the *Phil Donahue Show*, *60 Minutes* or the *Merv Griffin Show*. Wallace Abbot, a senior vice-president of the firm, said no one from Procter & Gamble ever had appeared on any one of those programs.

"We've used the same trademark since 1882," Abbot said, noting that the 13 stars stand for the original 13 colonies.

Procter & Gamble has already spent $100,000 in its fight against the rumors and still company officials fear they are suffering losses in sales of Ivory soap, Pampers and their other products. When they scotch the rumors in one part of the country, they spring up in another section.

We on FATE's staff would find the whole thing silly if it were not for the unfair victimization of a respected company. As it is we think it is incredible that anyone would be stupid enough to believe a company would deliberately



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CREATIVE VISUALISATION:

How to Make It Work For You

by Jolene Anderson

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

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

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

- HOW TO GET CLEAR MENTAL IMAGES OF YOUR GOAL – IMMEDIATELY!
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- WHAT "HAPPENS" IN YOUR MIND THAT MAKES VISUALISATION PRODUCE THE THING YOU WANT – HERE IS WHAT OTHER BOOKS DO NOT EXPLAIN!
- A GUARANTEED EASY WAY OF **STOPPING YOUR MIND FROM WANDERING** WHILST VISUALISING
- HOW TO MAKE AN **IMMEDIATE** 100% IMPROVEMENT IN THE QUALITY OF YOUR VISUALISING
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- HOW TO MAKE AN ORDINARY CANDLE MULTIPLY THE POWER OF YOUR VISUALISATION

Some readers reading this ad may still be unsure of what exactly is "Creative Visualisation". Simply defined, it is the elementary act of **mentally picturing something you want in life in the belief that by so doing you will gain it.** This is the basic message of all "positive thinking" books. It is not witchcraft: only simple psychology. The only trouble is that visualising, as simple as it sounds, is usually not quite so easy to do. Saying "visualise" is usually easier to say than do. This exciting new book makes it **easier to do than say!** However, visualisation shouldn't be just the special preoccupation of a few people – IT SHOULD BE UNDERSTOOD AND USED BY EVERYONE WHO CARES ABOUT THEIR **FUTURE HAPPINESS AND WELFARE!**

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

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

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

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use a logo to its own detriment. The Church of Satan didn't even exist in 1882 when the logo was adopted.

Do these "believers" also think our country started out with 13 colonies to please Satan?

∞

OPERATION DEEP SWEEP

THE *S. P. LEE*, a 1300-ton research vessel operated by the U.S. Geological Survey, returned to San Francisco in August 1984 after a year-long, 30,000-mile voyage looking for metals and oil beneath the seas. Armed with sophisticated electronic sensors, Operation Deep Sweep, as it was called, left the West Coast in August 1983 and traveled from the Bering Sea down the central Pacific to Antarctica. One hundred scientists from 32 nations were aboard.

They found potential oil deposits off the Tonga Islands, Papua New Guinea and the Solomon Islands. West of Tonga they discovered a magma chamber in an area believed to be rich in metal sulphides such as zinc, copper and iron. Over thousands of years this chamber has spewed out hot lava providing ample time for chemical reactions to leach the metals from the rocks.

"Platinum and copper also laid down by volcanic action were found off Oregon and near Vanuatu, formerly the New Hebrides," writes Ian Anderson in *New Scientist*. "And manganese and cobalt deposits were discovered encrusted on the undersea mountains of the Line Islands which extend south of Hawaii towards Samoa . . . ."

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development of resources uncovered by Operation Deep Sweep, the King of Tonga has opened negotiations with British Petroleum and Chevron. He is apparently eager for a test drilling. A West German ship has already visited the area of the magma chamber and the French are planning a survey.

The scientists report excessive rupturing of the seafloor near Antarctica and young submarine volcanoes were found along a ridge near Ross Sea where excessive faulting has occurred.

"This suggests that Antarctica may again be breaking up," says David Howell, chief of the U.S. Geological Survey's Pacific marine division. "But there has been no seismic activity reported for many years. It is a puzzle that needs further investigation."

The extent of the oil and mineral resources will require much more study before mining ventures in the Pacific can be seriously considered. Environmentalists are likely to voice strong opposition to these anyway.

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MINDING THE STORE

AN ENVIRONMENTAL think tank based in Washington, D.C., in February released a 300-page report on the sorry state of the world, warning that expanding human populations are breaking down natural resource systems in some areas. The famine in Ethiopia foreshadows worse yet to come, according to the Worldwatch Institute.

Climatic patterns in Africa are changing because of population pressures and rainfall is slowly declining. The researchers warn that the deterioration has gone so far that, to survive, much of the Dark Continent "may require

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international collaboration greater than any since Allied powers mobilized during World War II," the report states.

Such ecological changes are not limited to Africa or even the Third World. "Acid rain and air pollutants . . . are laying waste to the forests of Central Europe," says Sandra Postel, author of a section on pollution and forests. "Indeed, pollutants may be destroying the forests of Czechoslovakia, Poland and West Germany even faster than the ax and plow destroyed those of India and El Salvador."

Population growth increases the need for food, of course; increased crop-planting contributes to soil erosion and thus reduces the food supply. The Worldwatch report described "an environmental nightmare unfolding before our eyes . . . a result of the acts of millions of Ethiopians struggling for survival, scratching the surface of eroded land and eroding it further, cutting down trees for warmth and fuel and leaving the country denuded. Over one billion tons of topsoil flow from Ethiopia's highlands each year."

Less urgent but just as serious, human demands are leading to global mismanagement of water, soils, forests, fisheries and energies.



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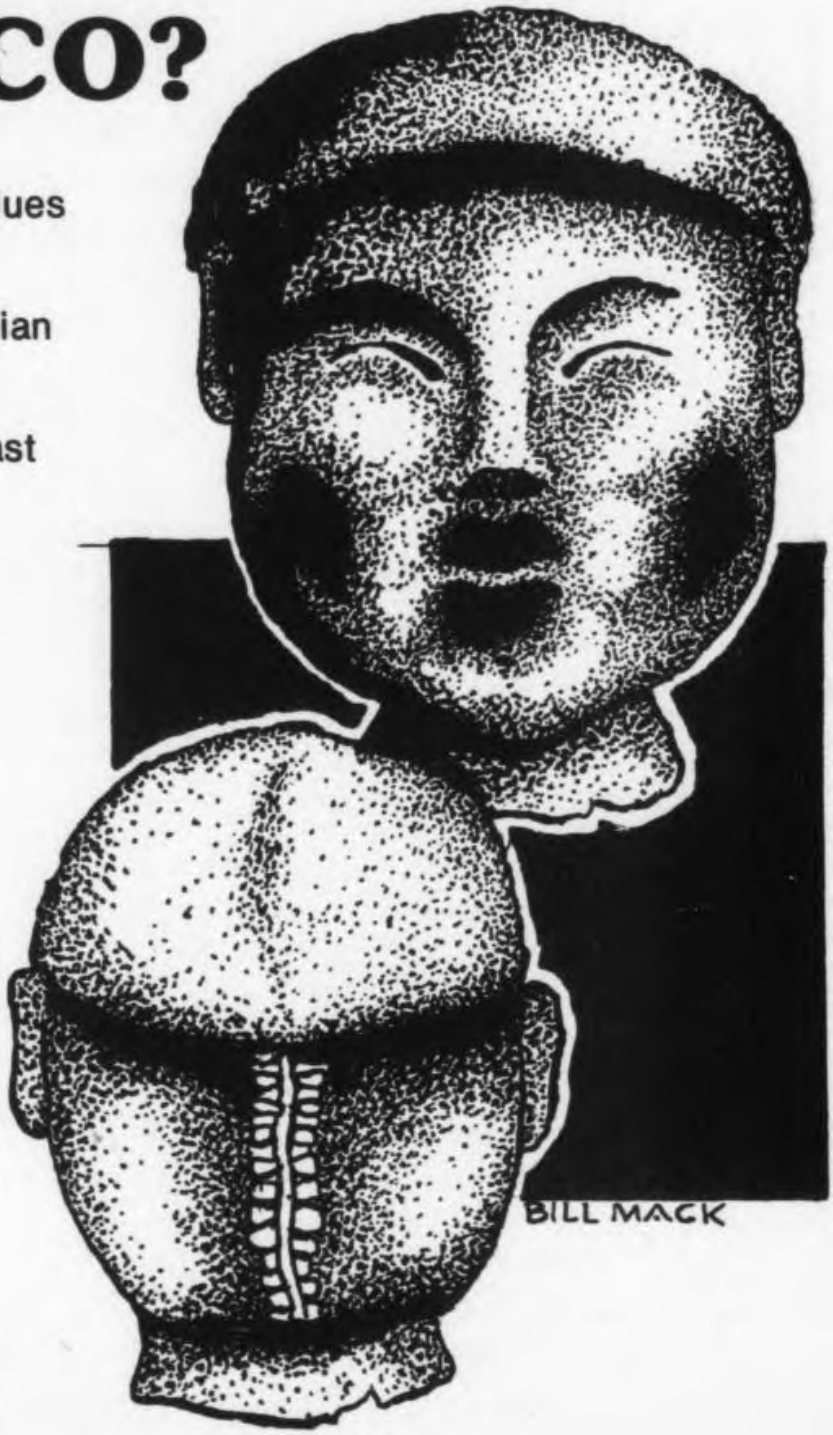
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DID THE CHINESE DISCOVER MEXICO?

Every year more clues appear to show that a group of Asian monks arrived on Mexico's west coast in A.D. 456.

Text and illustrations by Bill Mack



Tiny fired clay head, discovered in Tlapacoya, Mexico, has slant-eyes and typical Chinese "pigtail" at rear.

THE TINY fired clay head on the museum pedestal stares impassively ahead. The epicanthic folds on its upper eyelids produce the illusion of a slant, giving the eyes an unmistakably Oriental cast. The head even has the Manchu-prescribed "pigtail."* But this is Mexico and the statuette is over 1000 years old. Does such artwork mean that the ancient Chinese in their cumbersome junks visited Mexico and Central America?

Incredible as it seems, there is mounting evidence, both archaeological and written, that a group of Chinese monks arrived on Mexico's west coast in A.D. 456. Every year more and more clues appear which seem to substantiate a report made to the Chinese emperor by a monk named Hui Sang in A.D. 499. He described his voyage with four brother monks to the somewhat mystical land of Fu-Sang. This land, described in an ancient Chinese semi-mystical geography titled *Shan Hai Ching,* was inhabited and lay far to the east of China, some 20,000 li or about 7000 miles. Hui Sang believed that he had found it.

Included in Hui Sang's report was a description of a plant that sounds amazingly like the maguey. He said that the people of Fu-Sang, who could read and write, made paper from it. We know the Mesoamericans did. It was also a source of thread, medicine and beverages and its sharp spines were made into needles.

Despite the authentic ring of Hui Sang's report, the more conservative archaeologists tend to dismiss even the remotest possibility that the Chinese reached America. They contend that the land Hui Sang describes is probably Japan or Kamchatka. But their speculations are becoming more tenuous as time and the intriguing possibility that Hui Sang's voyage might actually have happened attract more scientific attention. Some of the parallels in Mayan architecture and that of Asian civilizations are unsettling. The pyramid of the niches at Tajin, Mexico, closely resembles some temple pyramids in Cambodia. The temple at Tikal in Guatemala has close structural and decorative relatives in Indochina.



Seated figure looks Egyptian but is actually a product of Totonac culture of Oaxaca. Lotus (on chest) is motif that Mexican and Oriental art share.

*From very early times, the Manchus braided their hair into a queue or "pigtail." When they conquered China in the 17th Century, they forced the Chinese to adopt this custom as a sign of loyalty to the new dynasty.



Top mask is Toltec from Tuxpan on Mexico's east coast and bottom mask is from Angkor Wat, Cambodia. Sculpted in bas relief, these were used as frieze decorations on walls.

Joseph Needham, a noted sinologist,* once listed the Asian cultural parallels that exist in Mexico. His list contains more than 100 items, many of which are mind-boggling. It is well known that widely separated civilizations often come up independently with similar decorative art and inventions but Needham's cultural similarities are real shockers. The odds against two separate cultures inventing the same board game with the same rules are staggering. But that is exactly what the archaeologists tell us has happened. The Mesoamerican Indians played a game they called patolli. The same game was played by the same rules in the Orient where it was called pachisi. We still play it and call it backgammon.

While some of us see a man in the moon, the Chinese saw a rabbit. The Mayans, noted astronomers, also called it "the rabbit in the moon." The pipes of Pan, played for thousands of years in China, had a Mesoamerican counterpart, identical in appearance and exactly the same in pitch and scale.

Both China and Mexico revere jade as the most precious of all gemstones and in both countries a piece of jade was placed in the mouth of a deceased person as a mark of respect. Both cultures used the double-headed snake as an art motif. In China it was the symbol of the rainbow. Mayan glyphs depicting a double-headed serpent have recently been deciphered by a Russian team of computer experts. Not surprisingly, the double-headed snake turns out to be the Mayan symbol for a rainbow. Both ancient China and the Mesoamericans used the sky dragon as a rain god and the complicated rain ceremonies of both cultures are almost identical.

Needham lists many more cultural

*A sinologist is a student of the Chinese language, literature, history and culture.

parallels but his are not the only tantalizing clues. The epigraphers, language detectives, have made some remarkable finds. In Korea and China log rafts are still called *palsa*. In northwestern South America they are called *balsa*. More amazing is the name for a step-masted log raft still in use on the coast of India. Coastal Brazilians make a raft that is nearly identical in all details. Their name for this seagoing pile of lumber is *jangada*. An ocean away, the Indians use precisely the same name.

On the west coast of Mexico, particularly in the state of Nayarit, the Indians raise feather-footed chickens which have distinctive topknots. They are identical to chickens raised by the Japanese and both cultures use the same word—*totori*—to describe the birds.

George Carter, Distinguished Professor of Geography at Texas A. & M., once sent to the Academia Sinica in Taiwan a copy of an inscription engraved on a bronze figure excavated in Peru. The gentlemen on Taiwan, all experts on ancient Chinese inscriptions, reported to Carter that the inscriptions were indeed Chinese and named a prince and a mountain in northern China. They dated approximately to the Fifth Century.

* * *

THERE is no solid reason to deny that the Chinese visited Mexico. Westerners have the erroneous idea that the Chinese junk is an awkward and ungainly craft, limited to hugging the coastline close to its home port. The truth is that until the early 17th Century, the Chinese junk was a far more seaworthy vessel than any the West had produced. The Chinese were making long voyages to India and probably to Africa. They had compasses and some of the ships, which could carry as many as 200 passengers, were compartmented with watertight bulkheads—much like our modern warships. If one part of the hull was holed, the watertight bulkheads kept the rest of the ship dry and afloat. In addition, their batten sails were far superior to the lanteen and square rigs of the Western and Near Eastern nations. Batten sails, reinforced with strips of light wood, could be raised and lowered in seconds by a minimum number of deckhands.

Some relatively modern history disproves the contention that a Chinese junk could not cross the Pacific. Between 1840 and 1890 more than 20 Japanese fishing boats, blown out to



Literally thousands of tiny clay objects bearing these smiling faces have been found in Veracruz. Archaeologists believe Mayans scattered them in cornfields to please the rain god.

open sea by capricious winds, made landfall on the west coast of America, often with their crews alive despite lack of provisions. Westerners have a distressing tendency to view ancient cultures as "backward" because of their lack of technology. They did amazingly well with the technology they had and may well have used their knowledge to explore Western shores.

Mexico was not the only part of the North American continent to feel Oriental influence. When Europeans first visited British Columbia, they found that the Indians had Japanese slaves, undoubtedly unlucky fishermen who had been blown to that inhospitable shore. Moreover, there are many indications that the northwestern Indians had contact with a much earlier Oriental influence. The Indians wore a type of straw raincoat which is identical to those worn by farmers in Japan today. An ancient Pacific art form—the totem—has parallels among the Maoris of New Zealand and the natives of Java and other Pacific islands. The Indians of the northwest even manufactured an armor that bears more than a passing resemblance to the bamboo-and-plate armor of the Japanese samurai.

The Orientals traveled far, to say the least. In the past few years archaeologists have unearthed pottery in Ecuador that is identical to "Joman," an early Japanese pottery style. Even the most ardent archaeological foes of the Orient-Mexico connection have had to admit that somehow the ancients of Ecuador did have contact with the Japanese but they insist it was accidental and that the Orient has had no cultural impact on the New World.

Yet another motif shared by Mesoamerican and Oriental art is the lotus. My illustration of a seated figure (which looks Egyptian but is actually Totonac) has the lotus symbol on his chest. The temple of Quetzalcoatl in Teotihuacan near Mexico City holds a mural that vividly depicts the lotus. This seemed vaguely familiar to me—as did many other finds which I sketched in the five months I spent in Yucatan as an archaeological illustrator. At times a sense of deja vu overtook me; the artifacts all seemed so familiar. It took me several weeks to realize that I had seen much of this before.

Shortly after World War II, I spent a year in Japan traveling the three main islands and visiting literally hundreds of ancient Oriental shrines, temples and tombs. What I saw there and during five Mexican archaeological trips has convinced me that somewhere in the deep past, East and West did meet, apparently to the mutual benefit of both. These days that is a reassuring thought.



GETTING A NEW CAR?

THE DIRECT transfer of space-age technology has made computerized instrument panels, voice synthesizers and electronic engine controls a reality in today's automobiles, as we all know. Now Trevor O. Jones, vice-president and general manager of TRW's Transportation Electronics Group, says that within the next decade experts expect on-board trouble-shooting systems, satellite navigation "maps" and radar braking to be standard automobile features.

When Wishes come true

. . . are they accidents of fate, favors from God—
or products of powerful unknown forces within ourselves?

By Hilary Evans

SOME PEOPLE wish for something and get what they wish for. Others wish just as fervently and don't. Why? Is there some rational basis for success and failure?

All around us there are people who not only wish for something but take active steps to help it happen. The sick who wish for health go on pilgrimages to Lourdes and other sites where miracles are alleged to occur. The bereaved who wish for comfort haunt seance rooms hoping to see or hear from their departed loved ones. Magicians and witch doctors perform elaborate rituals to override the laws of nature. Pious souls invoke saints to intercede with Providence on their behalf. Some of us put our faith in signs and mascots, amulets and talismans; others reject such shortcuts but believe there do exist ways to increase their chances of success by setting about it in the "right" way. But is there a right way?

The most naive school of thought holds that, if we wish for something ardently enough, we will get it. Clearly this is not so or I would be driving a Porsche and living in a villa on the French Riviera. At the same time, however, fervent wishing seems to produce results more often than coincidence can explain, which leads logically to the conclusion that wishes come true only when certain conditions are respected. But *what* conditions?

Many people claim to have closer links with the powers-that-be than the rest of us enjoy. Priests and magicians are credited with such favors and so possess high standing in their communities. Whether they do in fact enjoy such powers is debatable; cunning and sleight of hand may be more probable in many cases than a true "friend in high places." Certainly, if any man can claim to carry more clout with heaven than the rest of us, it must be the Pope. But although every Easter he stands up in the piazza of St. Peter's and prays—with the heartfelt support of millions of followers—that his God will grant peace to the world, he does not seem to have had any greater success than you or I would have had.

Advertisements that claim to show you how all your wishes can come true if you pursue this or that "Secret of the

Masters" or "Ancient Wisdom," available to the reader for only $7.95, lead one to ask why the advertiser is so eager to share his hard-won secret with strangers. Can it be love of his fellow creatures that makes him willing to initiate them into the means by which they can make all the money they want, meet the girls of their dreams and win at the racetrack?

Serious occultists don't pretend that money can buy their secret powers. The powers must be worked for, with massive expenditure of time and trouble. In one of the most lucid accounts of the magician's methods, *Experimental Magic*, J. H. Brennan writes, "It is possible to produce a five-pound note by magic. The system which will do the trick requires a minimum of four months' daily study and one month's daily application. A cleaning woman could produce the same amount in less than a week by the simple expedient of sweeping floors."

To attain success by such means would at least mean you needn't feel guilty when good fortune came your way; you would have *earned* it. Folklore continually points to the moral that kind actions are a certain way to get wishes granted. Be nice to an old lady (who may be a witch), do a favor for a frog (who may be a fairy) and you stand a fair chance of being awarded three wishes for your kindness. Your only problem then is how to make the best use of them. Folklore is no less rich in stories of persons who waste their wishes, like lottery-winners whose good fortune brings only tragedy.

Trying to explain why some people are favored with visions of the Virgin Mary, commentators discern all kinds of merit in the visionaries. But it isn't immediately evident that Bernadette Soubirous at Lourdes or the young visionaries at Fatima and Garabandal were so much more deserving than so many thousands of other Catholic believers whose fervent prayers go unanswered. Is it that in some way the wish has to be *approved*?

The idea of some kind of celestial Board of Requests, which approves some supplications and rejects others, seems ridiculous; nevertheless it is the principle on which the Christian church, or any other that recognizes the function of prayer, operates. Some prayers are answered, others are not. Who decides? Thomas a Kempis said, "Man proposes, God disposes," but to our human minds it is far from obvious on what grounds God makes His decisions. Here is an episode from the history of Lourdes, written by a man named Boissarie, a doctor and a practicing Catholic who worked at the clinic there:

> Last year [1890] on the eve of the national pilgrimage, the directors went the rounds of the hospital, urging the sick to make a final effort.
>
> "You have come," they said, "from all parts of France. Nothing stopped you, neither fatigue nor the length of the journey. For four days you have prayed, tomorrow you must leave; and you are not cured! We have a few hours left, during which we can try to take heaven by storm. Come all of you to the Grotto and there you will get up, you will walk in the sight of your God. His all-powerful hand will bear you up, will give you strength.
>
> This appeal electrified the sufferers. All came or had themselves brought to the Grotto. Between a double line of pilgrims who stood motionless, candle in hand, five, six hundred sufferers were seen advancing in profound silence, without cry or complaint. There were paralytics, there were chest

sufferers whom only a last breath kept alive. Here, a mother carrying her child in her arms; there, children supporting a parent. Some collapsed, to be helped to their feet by the attendants. The great majority, by incredible efforts, climbed the steps of the Church of the Rosary and reached the Basilica.

There, these sick people grouped themselves round the Holy Sacrament, their faces lit by a divine ray of hope, their eyes fixed on God, in a supreme effort, a final prayer, concentrating all the strength of their souls. The spectacle was a thrilling one. It was no longer the supplications and loud cries of the processions; now it was a silent exchange of sentiments and thoughts with that God whose power is matched by his love, who could with a breath blow their infirmities and sufferings away. Who can say what flames burst from these inflamed hearts? Who can give words to the silent conversations in which these unhappy people, who had touched the bottom of suffering and trial, expressed their last hope?

We emerged from this great and solemn manifestation profoundly moved. We did not doubt that many of the sick would have recovered their health, in an effort which seemed to surpass human effort. The director said, "Tomorrow we will have many cures."

"I agree with you," I replied. "Many patients will present themselves before us, free from their infirmities; in all these cases, all those complaints which can be effaced by the will, confidence and suggestion will certainly have disappeared."

The next day at 7:00 A.M. we gathered at the Bureau, awaiting the results of the previous day's manifestation. Today the sick were due to leave; it was a crucial moment.

We waited in vain. Not a single sick person presented himself.

The narrator of that account drew a doctor's conclusion: that suggestion counts for nothing at places like Lourdes. "For," he said, "never had suggestion been pushed further and never had the result been so negative."

* * *

TO HOPE, however fervently, is not enough, it seems. Piety and devotion are insufficient by themselves. What else could be needed? Could it be that the wisher must be *in a certain state*?

Such is the view of some teachers, notably those in the Zen tradition. In his book *Zen in the Art of Archery* Eugen Herrigel describes the process of



HILARY EVANS, a graduate of Cambridge University and of the Birmingham University Shakespeare Institute, has had a lifelong interest in the paranormal. He helped to found the Association for the Scientific Study of Anomalous Phenomena and is a council member of the British UFO Research Association. He is a former council member of the Society for Psychical Research.

He and his wife direct the Mary Evans Picture Library, now one of the world's leading sources of visual documentation of the past. His books include *Intrusions* (1982), *The Evidence for UFOs* (1983) and *Visions, Apparitions, Alien Visitors* (1984). He lives in London.

training, spread over many years, whereby he learned that you are more likely to hit your target if you don't care whether or not you hit it than if you want *too much* to hit it. Underlying this approach is the thought that it is not the archer who ensures that the arrow hits the target but a force—Herrigel calls it simply "it"—that works within the archer. His teacher tells him:

> The spider dances her web without knowing that there are flies who will get caught in it. The fly, dancing nonchalantly on a sunbeam, gets caught in the net without knowing what lies in store. But through both of them "it" dances and inside and outside are united in this dance. So, too, the Archer hits the target without having aimed.

Monster hunter Doc Shields, in a recent interview in *Earthquest News* (issue 12), provides another testimonial to the laid-back approach:

> I'm not sure that I can really describe my "methods" of monster raising. The successes did not seem to happen as a result of any specific invocatory ritual. Weeks of concentrated experiment in Cornwall and County Kerry produced absolutely nothing and our shamanistic shenanigans at Lough Cullin resulted only in atmosphere. It was when I relaxed, ridding my mind of monsters, forgetting the whole nonsensical business, that the Cosmic Trickster quietly nudged me in the right directions. The dictum, then, may be "Seek and ye shall find . . . but not necessarily how and where you expect to." I sometimes get the feeling that, instead of Doc Shields invoking the beasties, it's the beasties that invoke Doc Shields.

Is it simply our sense of exaggerated pride or self-confidence that warns us not to desire something too much? Or is it common sense, based on actuarial statistics which show that from every gaming table more losers will walk away than winners? But even the losers are likely to come back tomorrow, in case it's their turn to become winners. Every now and then, heartfelt desire does seem to pay off. Consider this case:

> For how long a time had I wished to see the Blessed Virgin! My desire became even stronger and I actually went to bed that night with the idea that in the course of that very night I might see my dear Heavenly Mother. We had each received from the Mother Superior a little scrap from the rochet [white linen vestment] of St. Vincent, whose feast day it was. I cut mine in two and swallowed half of it before going to sleep, in the belief that St. Vincent would obtain for me the grace of seeing the Blessed Virgin.

That is Catherine Laboure's own account of her state of mind as she prepared herself for sleep on July 18, 1830. At 11:30 P.M. a visionary child called her out of bed and led her to the convent chapel, where she had her first meeting with the Virgin, so fervently longed for.

And yet, for every Catherine whose wish is granted, tens of thousands of young Catholic girls who pray no less eagerly and who seem to be no less deserving get no answers to their prayers.

Catherine Laboure's case appears to be a simple instance of asking and getting. Sometimes the prayer is answered in a more devious and disconcerting manner. An example is the curious history of Maria Van Laer. Maria was born early in this century in northern Belgium. When she was 16, she contracted osteomyelitis, along with a number of associated afflictions. She went five times on pilgrimages to Lourdes. Although her suffering was alleviated slightly, there was no cure.

Her doctor gave up on her. Then in 1933, at Beauraing, in her own country and almost on her doorstep, some children had a vision of the Virgin, which had the usual effect of inspiring pilgrimages. Maria, who to all appearances was close to death, asked to be taken there. Her aunt and two nursing sisters had her driven to the site.

Next morning, when Maria was back home, the affliction that had crippled her for 16 years was gone. The doctors who examined her pronounced her cure inexplicable. She subsequently became a nun. Her cure was officially recognized as a miracle and for nearly half a century after being considered at death's door, she lived, dying as Sister Prudentia in 1980.

Whether or not we regard her cure as miraculous, the question remains: why at Beauraing and not at Lourdes? The question is all the thornier because a great many Catholic theologians are disposed to reject the Beauraing visions as spurious. They have never been accorded the official recognition bestowed on Lourdes, nor have the visionaries themselves been canonized as was Bernadette.

Even if you hold the view that these "miraculous" cures are the result of autosuggestion, the question must still be answered: Why did autosuggestion work for Maria at the dubious sanctuary of Beauraing after failing five times to work at the sanctuary of Lourdes?

Could it be that the explanation is far more complex, involving a combination of factors? Was it perhaps necessary for Maria Van Laer to be in a certain state *and* in a certain place *and* at a certain time?

* * *

SINCE THE question is turning out to be so complicated, perhaps we would do better to work at it from the other end. Instead of considering the wishes, which may or may not be granted, suppose we start with the *granting* of the wish and work back to the wish itself, perhaps discerning, as we unravel the threads, the process at work. Somewhere along the line we may stumble on the clue that distinguishes the wishes that get a "yes" answer from those that get a "no."

There is one class of people who *always* start at the end and work backwards. They do so because they have no choice; they are detectives.

A body is discovered in the library. What has happened is plain enough: old Sir George, who hadn't an enemy in the world, has been fatally biffed on the head by persons unknown. The police set to work on the how and soon establish that anybody in the household could have done it. But who? So along comes Hercule Poirot to ask why. He is able to demonstrate that, appearances to the contrary, *everyone* in the household had good reason to murder Sir George.

Just as every murder is the working-out of a motive, so in every human experience we may reasonably look—in the absence of any obvious cause and effect—for the fulfillment of some kind of wish. When witches confess to crimes they could not possibly have committed, when furniture flies across the room seemingly untouched by human hand, when the inmates of convents claim to have been assaulted by the devil—in these and many other mysterious cases, our first step must be to look for a motive.

Take, for example, what may be the

earliest recorded outbreak of "convent hysteria." It occurred in Cambrai, Belgium, in 1491. We are told:

> Jeanne Pothiere was the first to be affected. Her companions were later infected by her. They were seen running across the countryside, throwing themselves into the air, climbing in trees like cats, hanging from the branches, imitating the cries of animals, uttering prophecies . . . .

The nuns were duly exorcised, whereupon the devil, speaking through the mouth of one of the possessed, declared it was Jeanne who had introduced him into the convent. He said he had cohabited with her 434 times, since she was nine years old, without counting the "acts against nature" she had performed with him ever since she had entered the religious life. On the strength of this testimony the poor girl was sentenced to perpetual imprisonment.

That account is cited in Dupouy's *La Psychologie Morbide* whose title indicates the way he was disposed to interpret the outbreak. At a time when tens of thousands of teenaged girls were packed into convents, we may reasonably assume that only a few had a natural vocation for celibacy. Suppressed sexuality is easily identifiable for this and the dozens of similar outbreaks that were a recurrent feature of convent life until at least the 19th Century. Perhaps there were many who like Catherine Laboure consciously yearned to see the Virgin; but for many of them there must also have been subconscious and less spiritual wishes at work, resulting in the allegations of demonic assault.

Without impugning their sincerity in any way, we may reasonably trace similar processes in the history of St. Teresa of Avila and other Christian mystics, whose relationships with the divine betray unequivocal sexual overtones. Whether we see the behavior of these "Brides of Christ" as raising the sexual impulse to a transcendental, superhuman level or as a mere transference effected as the result of psychological pressures, the evidence of a wish-fulfilling process is plain to see.

It would be easy to offer other examples of the same process: troubled teenagers whose internal conflicts project themselves in the form of poltergeist phenomena; frustrated housewives whose existence is enlivened by a contact experience with extraterrestrial "guardians." In such cases we can see that the wish was often unexpressed, unknown even to the wisher. That is to say, the process was an unconscious one, taking place without the subject's knowledge.

And so we find ourselves back with Eugen Herrigel, training himself not to care where his arrows go. Here, as there, it is the *unspoken*, not the conscious, wish that is fulfilled. True, in some cases—that of Catherine Laboure is an example—the unspoken wish and the conscious wish will coincide; but in others there may be a conflict so that it seems as if the wisher is not getting his way. But this may not be so. In the case of Maria van Laer, for instance, some unspoken factor may have been at work, preventing her from realizing her wish to be cured at Lourdes, yet allowing the miracle to occur at Beauraing.

Only a profound knowledge of the subject's hopes, fears, beliefs and expectancies would tell us the answer. That, of course, is something we are unlikely ever to obtain. But at least it tells us not

to take matters at face value but to look for underlying motivations. It is only too easy to take the *ostensible* cause for the true one. Schopenhauer puts us on our guard when he writes:

> All the events in a man's life stand in two fundamentally different kinds of connection. Firstly, in the objective, causal connection of the natural process; secondly, in a subjective connection which exists only in relation to the individual who experiences it.

Schopenhauer seems here to be anticipating what most of us today take for granted, that our mental life is conducted on two levels: the conscious and the subconscious, or the ostensible and the occult, or whatever dichotomy fits in best with your belief-system.

Some assume the existence of an external force directing our subconscious life for good or ill; others prefer to think in terms of something like a secondary personality working within us and occasionally taking control of our lives. Either way, we have to think in terms of some more or less autonomous power directing a large part of our experience independently of our conscious wishes, presumably (although not necessarily) in our best interests.

This, I suggest, is why some of our wishes are realized while others are not. And it shows that in a sense most of the ideas we have about wishes do possess some kind of truth. There is a sense in which our wishes do have to be approved, whether we feel with Thomas a Kempis that it is an external God who disposes or some unknown power within ourselves.

When the spoken wish and the unspoken wish are one—as in the case of Catherine Laboure's vision of the Virgin—then once in a while we can *see* a wish coming true. But when matters seem to be working otherwise, it doesn't necessarily mean that our wish has been denied. It may be that there is a stronger wish, working inside us, pulling in a different direction and with a different end in view.

★

ANCIENT STONE CITY FOUND IN BRAZIL

IN SEPTEMBER 1984 a Brazilian archaeologist announced that he had discovered ruins of a legendary stone city dating from Incan times. The site has been sought by explorers for centuries in the country's remote interior.

Aurelio Abreu, vice-president of the Sao Paulo Archaeology Institute, told newsmen that he and two researchers had found "ruins of a structure of stone giving the impression of a fortress and dating from remote times" in the mountains of Bahia state 700 miles north of the capital.

The ruins—known by residents of the area as Ingrejil—were built with "precision-cut stones fitted without mortar in the style of the Inca architecture of Peru," Abreu said. Ingrejil is the name of the mountain region where the ruins were found.

Legends of stone cities in the interior have circulated for centuries, Abreu said, but his was the first public mention of the ruins outside the towns in this remote region.

"We believe there must be other structures like Ingrejil in Brazil's interior, much of which is still fearful and unexplored," Abreu said. The ruins "are nothing like structures built by Indians known to inhabit Brazil in pre-Columbian times. Ingrejil may have been built by refugees from Incan or pre-Incan Peru."

The hole in the BERMUDA TRIANGLE

The oceanographic satellite Seasat, mapping the whole earth, found an anomaly that may give heart to diehard Triangle buffs.

By C. J. Marrow

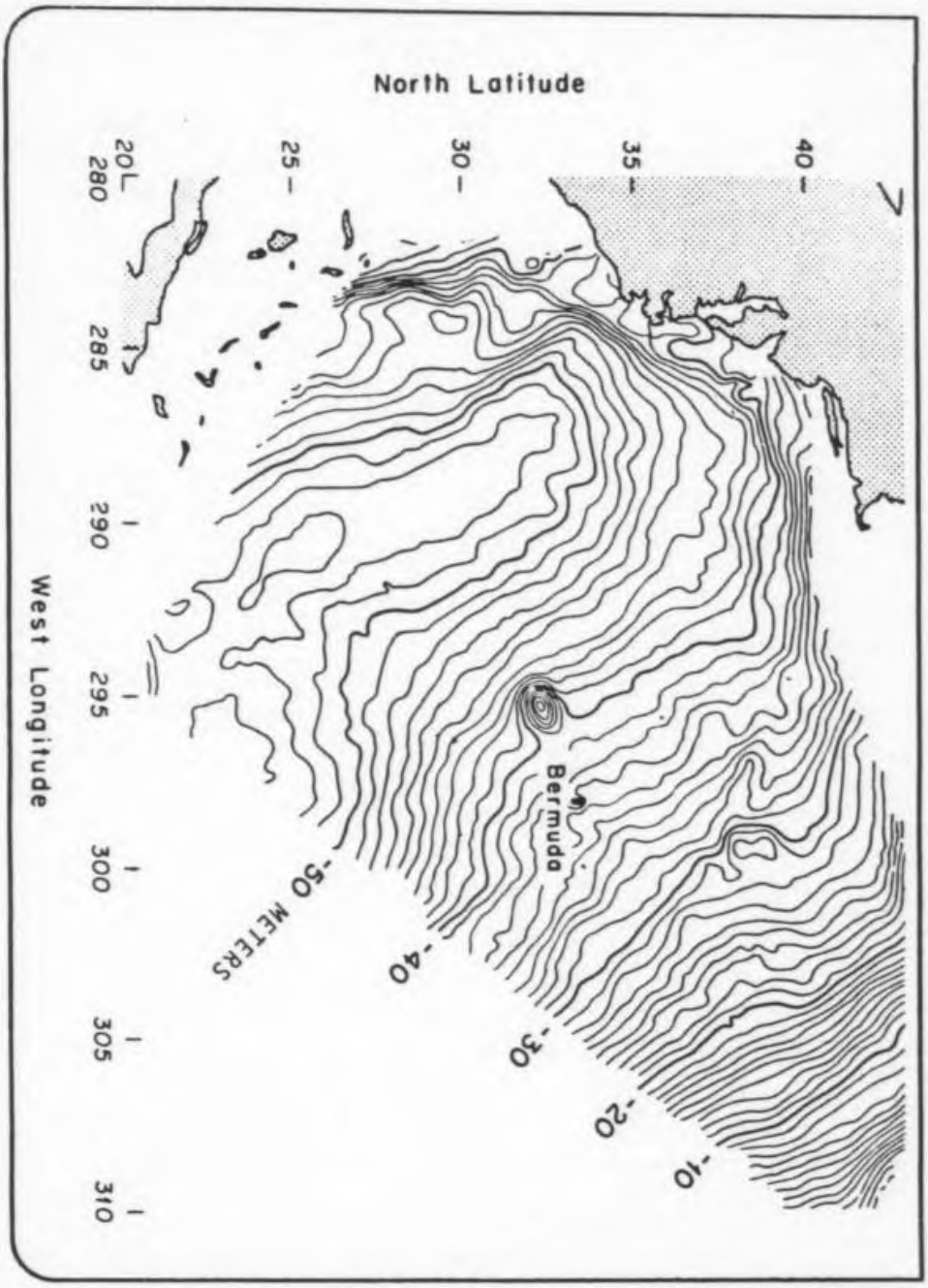
ONE OF the most mysterious and controversial areas in the world is that portion of the Atlantic Ocean bounded by Bermuda, the Bahamas and Florida known as the Bermuda Triangle. Actually, its boundaries are nebulous and arbitrary and it may well be more a circle than a triangle. Nevertheless, it has had an evil reputation for centuries—on which such authors as Charles Berlitz, John Wallace Spencer and Ivan Sanderson have not hesitated to capitalize. Despite soberer analyses, such as Larry Kusche's *The Bermuda Triangle Mystery—Solved* (1975), diehard Triangle buffs insist that *something* happens there to down planes and ships. They may take heart from one satellite's findings in the late 1970's.

The sky—as we are all aware—is full of orbiting satellites doing a variety of jobs. Their acronyms are typical governmental jargon: GPS, Global Positioning System; GEOS, Geostationary Operational Environmental Satellites; LAGEOS, Laser Geodynamic Satellite; to name but a few. Since Sputnik was launched in 1957, some 14,000 pieces of hardware have been sent into space. Although many have fallen back, about 5000 spacefarers are out there—some functioning, some not.

One-fourth of the satellites are in the service of science. Landsat, for instance, which went aloft with the shuttle Columbia has mapped the entire earth, discovering dry river channels under Sahara Desert sands, cobbled streets in the Yucatan jungle and other significant data which help scientists track the development and history of our planet.

The oceanographic satellite Seasat, built at the Jet Propulsion Laboratory in Pasadena, Calif., and launched June 27, 1978, by the Atlas booster system, has mapped the seas. From its near-polar orbit the satellite observed the entire earth revolving beneath it. Further, a sun-synchronous orbit permitted the imaging satellite to take pictures with the sunlight always striking the earth at the same angle.

Seasat had five sensors functioning simultaneously, one of which—the radar altimeter—measured the distance between satellite and ocean surface to a precision of four inches. The surface of the sea, it develops, is not nearly as level as we have thought. Seasat mapped high and low ridges and troughs varying as much as 600 feet—not in the floor of the ocean, mind you, but on its surface. After a number of passes, the satellite equipment had recorded which variations were caused by currents, tides and storm surges and which were stationary



SATELLITE ALTIMETRIC MEASUREMENTS OF NORTH ATLANTIC SEA SURFACE

surface measurements. Seasat accumulated many valuable data before a short circuit prematurely ended its mission in October 1978.

One of the most interesting and mysterious of Seasat's discoveries is a circular depression in the Atlantic Ocean just south of Bermuda—in short, in the Bermuda Triangle. This curious anomaly, shown distinctly on the Satellite Altimetric Sea Surface maps, is about 25 miles in diameter and 50 feet deep at its center. It is a round, permanent, consistent depression which shows no changes except for minor surface waves. It is not a whirlpool; it is stationary.

What causes this anomaly? At present

scientists can only conjecture. One of their most plausible theories is that sometime in the distant past, a large, heavy asteroid struck in this area. Buried deep beneath the seafloor, its mass is denser than the surrounding material so that it alters the earth's gravitational pull around its point of impact.

Is it possible that increased magnetic pull might contribute to the sudden development of unusual—and disastrous—weather conditions in the Triangle? More than 100 ships have been said to have foundered or disappeared there in the past 200 years. Allegedly, since the days of air travel, planes have vanished and pilots and navigators have frequently reported erratic compasses and malfunctioning equipment.

Whether the Bermuda Triangle is any more dangerous than any other part of the earth's vast seas is debatable.* But it is a fact that Seasat found there an anomalous circular depression which may or may not have something to do with the myths and legends that have flourished for centuries.

*A letter written to FATE, from the large insurance firm Lloyd's of London, dated April 4, 1975, states in part: "According to Lloyd's Records, 428 vessels have been reported missing throughout the world since 1955, and it may interest you to know that our intelligence service can find no evidence to support the claim that the 'Bermuda Triangle' has more losses than elsewhere. This finding is upheld by the United States Coast Guard whose computer-based records of casualties in the Atlantic go back to 1958."

CONFUSION OVER '78 CONCORDS

TWO MEN with the same surname, each owning a car of the same model, make and color and each having an identical key, wound up at a Sheboygan, Wis., shopping center at the same time on April Fool's Day. Police estimated the odds at "a million to one."

Richard Baker had taken his wife in their 1978 American Motors Corp. maroon Concord to shop at the Northgate Shopping Center. He came out before she did, put his groceries in the trunk and drove around the lot to pick her up. They were returning from another errand when Mrs. Baker saw a strange pair of sunglasses on the seat. A check of the license plates confirmed that Baker had the wrong car.

Meanwhile, back at the shopping center, Thomas J. Baker (no relation to Richard) had reported his car stolen. He and the police were waiting when Richard Baker and his wife drove back into the shopping center parking lot.

Sheboygan Police Sgt. William Peloquin said, "I know it's strange but it's a bona fide thing that happened."

Ben Dunn, American Motors Corp. spokesman, said, "The odds are a minimum of 10,000 to one on just the keys fitting. But when you add the factors of the color matching, the model and make being the same and the cars being in the same place—I can't even estimate the odds."

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.

STRANGE HARMONY

By James McDonell

IN mid-September 1966 I had one more trimester to complete before being graduated from college. My wife Faye and I weren't exactly flush with money and we were grateful when someone offered to lend us a reliable car in which to take a trip.

In northern Michigan there is a tourist attraction called Miner's Falls. It is approximately 10 miles northeast of Munising and near the shores of Lake Superior. We arrived there on a cold afternoon shortly before sunset. The man who took our admission at the gate to Miner's Falls told us he would be closing up for the season in another day or two.

"And take this along," he added, handing us a flashlight. "It's a mile in and a mile back. It might be dark before you return."

We thanked him and started out along the path. Except for the distant roar of the falls, the woods were quiet. The weather was chilly but the sky was ablaze with gold and everything around us was suffused in its glow. It was a long mile and it took us 30 minutes' walking time to reach the falls. We met no one along the way and seemed to have the woods to ourselves.

Amid the roaring we stood hand in hand looking at the falls. The golden sunset was at its most intense. Suddenly startled, I looked around. Despite the noise of the falls I was sure I heard someone playing a loud, badly-tuned



James McDonell

radio. I glanced at Faye and saw that she had heard it too. It sounded like a highly stylized rendition of a jazz tune.

Gradually the singing changed. It lost its scratchy, off-key quality. Instead we could hear an extraordinary female voice coming from the direction of the falls. Her song was wordless, a beautiful meandering tune which never repeated itself. As we listened additional voices joined in, each with a different melody, all interwoven to create a strange harmony. They seemed to come from all directions, from the falls, the riverbanks, even the path behind us.

Then suddenly it was over. The invisible singers were cut off in midnote. We remained standing there in the fading light, waiting for more to happen. When nothing did, we turned around and headed back. We were still alone. By the time we were halfway back to the entrance, it was deep twilight. The surrounding woods had become totally dark. We were glad we had that flashlight.—*Phoenix, Ariz.*

HELPING HANDS

By Mildred Holmes

HANDS reached out into the night in April 1920 to save Mother and me from terrible deaths. It happened this way.

We had moved many miles to a farm and had lived there only since March, when one night Dad became ill. We didn't have a telephone and our nearest neighbor was two miles away.

Mother and I set out for the neighbors' on this dark night, carrying a lighted lantern with us. There was no road between us and this neighbor and we had to walk alongside the fields and pastures. This included climbing over several gates made of long boards. We had to climb up and over the top, then down the other side—the gates were like ladders.

We had walked slowly along this unfamiliar pathway for some time when Mother said, "I can't see why we can't take a shortcut and go catercorner across this pasture straight to their house. It would be much closer."

So we set out to walk the shortcut. Every time we tried it was as if hands reached out and grasped our waists and pulled us forcibly backward. We tried several times. Each time it was the same. The hands reached out and pulled us back.

Finally Mother muttered in disgust, "We have to keep going by the fence lines. I don't know why."

When we arrived at the neighbors' house, Mother made the telephone call and the doctor started on his way to see Dad. Then she asked the neighbor, "Why couldn't we take a shortcut, catercorner, through that pasture from our place to yours?"

The neighbor looked at Mother as if she had lost her mind. He shouted, "Why would you want to do a thing like that?" Then in a calmer voice he said, "I forgot. You people have just moved here.

"We can't use that pasture. The earth has separated across it. It's a ravine, so wide and deep a person or animal would plunge to its death. There would be no way even to get the bodies out of there."

Then we knew. Our guardian angels had watched over us and saved us.

We went home along the field and pasture fences.

When Dad was better, Mother suggested, "Let's go to see that ravine."

It was really wide, crooked, black and horrible. No one could go close enough even to guess at its depth. I suppose the ravine is still there—two miles west of Rock Rapids, Iowa, near the state corners of South Dakota, Nebraska, Minnesota and Iowa.

As we stood looking toward that ravine, we knew we had been saved from terrible deaths. Even now, years later, I shudder at the thought that my body could still be lying at the bottom of that ravine.—*Rock Falls, Ill.*



Margaret Gerhard

TWO-WEEK WARNING

By Margaret Gerhard

AT 4:00 A.M. on October 7, 1979, I woke up sobbing from an intensely terrifying dream. I sat straight up in bed and blinked back my tears. My husband Steve was awake too; he had heard my deep sobs and had turned on the light. He tried to comfort me.

I was wet with perspiration. My heart was pounding and I was shaking all over.

"It's Mattie," I cried. "He's dead! He's been killed!"

"No, no," Steve consoled. "It's just a dream. You've had a bad dream. Everything is okay. Take a couple of deep breaths and tell me about it."

Steve supplied Kleenex and I told him my dream of my brother Matthew Hoogland's tragic death. I told Steve my entire dream. "And then," I concluded, "my older brother Mark entered the kitchen and cried, 'It's all my fault, all my fault.' "

"Don't worry," Steve repeated. "It's just a bad dream. Everything will be okay in the morning—you'll see. Try to get some sleep now."

I finally slid back under the quilts. I couldn't get the memory of the realistic dream out of my mind but eventually sleep came.

Two weeks passed quickly and quietly. On October 21 at 1:45 A.M. our sleep was broken again. This time we were startled awake by the phone's ringing. I recognized the sadness in my dad's voice as he said, "Mattie's been killed. Come home at once."

Steve and I hurriedly dressed and drove to my father's home in the country. When we arrived, several of my six brothers and six sisters were already gathered in the kitchen. My father told us that several of my brothers, including Mark and Mattie, had been helping a neighbor on his farm all day. After work Mattie and Mark showered and headed down to a farm on the next road for a party. As the evening wore on, Mattie tired and decided to go home. Mark wanted to stay at the party. So Mattie left to walk home; it wasn't far. Mattie was killed on that gravel road minutes later by a hit-and-run driver.

Daddy had just finished relating this tragic story of Mattie's death when my brother Mark arrived.

"It's my fault," Mark cried, wiping his eyes. "It's all my fault! If I hadn't taken Mattie to the party, this wouldn't have happened."

Steve's eyes met mine across the crowded kitchen. He came over and hugged me. "I know," he whispered. He knew I was thinking of my dream of Mattie's death. We had known psychically of Mattie's death two weeks before it occurred.

The rest of that early morning blurred by. I felt as if I were in another world. I experienced an incredible feeling of awe, knowing ahead of time what everyone was going to say and do in my dad's kitchen that early Sunday morning. I am convinced that Mattie's spirit or consciousness came to me in the dream to help me accept his death.—*Green Bay, Wis.*

THE BOOK THAT JUMPED

By Diana England



Diana England

BACK IN the winter of 1923 I lived with my family on a ranch between San Pablo Town and Pinole, Calif. I was eight years old and had a bad cold. Home remedies were not helping this time. In fact, I was getting steadily worse. So Mama finally telephoned the doctor—rather apologetically because she was afraid a common cold would not be considered serious enough to warrant a house call from the poor overworked medic who lived in Richmond.

"Dr. Carpenter can't come," she told me as she hung up the receiver. "He has two babies to deliver but he says your cold has to run its course and to call in the morning if you aren't better."

As the afternoon wore on, however, my face got hotter, my breathing more difficult and my throat so sore that I could scarcely swallow water. Mama was more and more worried but felt she shouldn't call again. The doctor had given his advice; he didn't want a report till morning and he had explained that the cold would run its course.

I watched as Mama walked indecisively to the telephone, her brows knit in worry. She sank heavily into a chair and at that moment a book fell off the shelf, landing open on the table before her. Her eyes skimmed absently over the page, her expression brightening as she exclaimed, "This medical book fell open to the very page where your symptoms are described!"

Brightness changed to consternation as she read the heading: diphtheria.

Hands trembling, Mama grasped the telephone and this time there was no apology. She read the description of the symptoms to Dr. Carpenter and he agreed with the diagnosis. He made his house call between deliveries and injected the toxin antitoxin and I was on the road to recovery.

What higher force caused that book to fall and open to that particular page?—*Sacramento, Calif.*

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.

DAD CARED

By Mary Ann Long

AS I SAT in my easy chair, I suddenly became aware of my father's presence. My father Theron Wight had died of a coronary over a year earlier, on February 10, 1970, but I was as convinced of his presence that day as I was of my own there in the living room. I neither saw nor heard anything; yet I knew the exact spot where Father was standing.

I asked him quietly, "What do you want?"

Without using words he conveyed the message that I would receive an important communication from a relative within a week. My awareness of his presence then faded and I was left alone in the living room.

Six days later a letter arrived from my brother Carroll, then stationed with the U.S. Army in West Germany. Carroll wrote that he had volunteered to go to Vietnam and join the fighting there. This was the fall of 1971.

This development was upsetting to all of us, especially to my mother who only the year before had lost both a husband and a first cousin, raised as her foster brother, within seven months of each other.

In the anxiety-filled weeks that followed, Carroll's assignment was postponed, then canceled altogether. Instead of sending him to Vietnam the army released him several months



Mary Ann Long

earlier as part of an effort to reduce troop levels.

Nonetheless the knowledge that Dad still cared and watched over us was most reassuring.—*Cedar Park, Tex.*

DEPARTURE TIME

By Louise Jones

MY GRANDFATHER Axel Axelsen, affectionately known to us all as Double Axel, was a commercial fisherman. For many years he made his living going far out to sea, standing in his skiff. After his catch each day he berthed his skiff at the dock which was at the end of the road on which our house stood. He visited us every day on his way home and my two sisters Nancy and Betty and I would race out to meet him. The three of us would dance in a circle around him waiting for the treats that he always had in his pocket.

It was in 1945, in Barnegat Light, N.J., a small town on the tip of Long Beach Island, six miles off the east coast of New Jersey, when I was 14, that I began to notice that occasionally Grandfather would take a tiny white pill out of a little bottle and place it under his tongue. He never complained but I was perceptive enough to know by the expression of pain and the ashen color of his face that he was not well.

I started having disturbing nightmares in which I dreamed of my grandfather's death. All the next day the dream would hang over me like a pall. As young as I was, I associated his increasing disability with my dreams, believing that because I had dreamed it, the blame lay with me, that I was causing his suffering. What torment I put myself through.

That year I dreamed three times of his death—on February 24, on March 24 and April 24. The dreams were exactly one month apart. Then on the morning of May 24 my mother woke me and my worst fears were realized. She told me Grandfather had had a heart attack and had died during the early morning hours.

My sisters were as traumatized by his passing as I was. It was the first loss of a family member and we had loved him dearly; he had been our favorite person. I carried the burden and guilt of his death daily. Crying almost endlessly both day and night, I was unable to eat or sleep. My throat was constricted and my heart felt like a huge rock in my chest. Naturally I lost a lot of weight and there were days when I wondered if I would live through it. I began to feel weak and exhausted.

Exactly one month later, I awakened sometime during the night. The pangs of grief flooded my mind but as I lay there staring at my bedroom ceiling, I suddenly saw a pinpoint of light in the corner of my room. It was moving quickly around the walls and growing larger as it traveled. At first I thought it might be the headlights of a car down on the street and I sat up in bed to see where the car was. There was no car there.

By this time the light had circled my room twice and had grown in size to about six feet tall. It now stood at the foot of my bed brightly pulsating with the power of some radiant energy. And there in the center of this light stood Grandfather. Telepathically I received a message which burned through my brain.

He said, "Your grieving like this is keeping me from making progress. You're holding me back. You have your

work to do in this life as you will find out. Do not cry anymore."

He looked lovingly at my two sisters who were sleeping peacefully beside me. I knew he loved the three of us but I also knew by the firmness in his voice that he meant exactly what he said.

The light then diminished to the size of a large marble and shot out the bedroom window. I am sure I had kept my grandfather earthbound but in that moment he was released and could progress to his celestial home.

I was too frightened to cry after that. I have never shed another tear over him. His visit proved to me that there are higher realms where life goes on and that we do meet again.—*San Antonio, Tex.*

NINE LIVES PLUS ONE

By Arlene Henderson

I NEVER thought I was a cat person until Boots wandered in and made our home hers. I'm still not sure if she became like us or we became like her but she fits perfectly into our family and now we'd be lost without her. Of course, there is one thing we could do with a little less of and that's her many stray friends.

One such stray was a big tom we called Hank. He was as grubby and haggard as any cat I've ever seen but he was truly affectionate and seemed content with his lot in life. He spent the winter of 1984 and early '85 curled up in a blanket on our porch and the summer lounging in the sun. He was old when he adopted us and before long I began to notice that he was a very sick cat. Rather than see him suffer we eventually took him to the vet who recommended that he be put to sleep.



Arlene Henderson

It was a sad day for the family and I felt especially guilty, although I knew in my heart that he would be better off.

After he died, I occasionally heard his meow or felt him brush against my leg while I was working in the garden. I wrote this off, however, to overactive imagination. I even managed to disregard the reports of several other persons who told me they had seen Hank or heard his distinctive purr.

Then one night I was waked from sleep by the presence of a cat in my bedroom. He was a fine specimen with beautiful graceful movements. He leaped from the dresser to the window in one fluid motion and then disappeared. But I knew I had seen Hank again—as he had been in his youth, a strong, happy, healthy cat. I also knew I would never see or hear him again. He had said good-bye by letting me know that he was feeling better than I ever remembered him.—*Northlake, Ill.*

LATE TELEPHONE CALL

By Kathryn A. Harmon

FOR SOME reason I cannot now remember, perhaps because I was too young to understand at the time, my

mother Sydney Kathryn Fox Harmon began to express an interest in extrasensory perception and life beyond the one we know. She learned about automatic writing and spent a considerable amount of her time thereafter perfecting her skills or "feelings" as she called them.

Needless to say, my father, my sisters and I humored what we considered her eccentricities and we often laughed at her because her "predictions," received through automatic writing, were so ordinary and unspectacular. There were times when we thought she might have gone off the deep end.

But when my grandfather Sydney Fox died suddenly of a stroke around Christmastime 1965, I found myself revising my irreverent view of Mother's beliefs. My mother dropped everything and went to comfort my grandmother who was bereft and often seemed disoriented. Mother returned after a rather stormy time caused as much by her own grief as that of my grandmother who was so lost without my grandfather.

Several months later, in March or April 1966, I was lying in my bed in the dark, unable to get to sleep. The telephone rang in my mother's room and I heard her answer it. She apparently had some trouble understanding the caller because she kept saying, "What? Repeat that, please. We have a bad connection." Then I heard her say, "Daddy? Daddy? Is that you? Where are you?"

I got up quickly and went to her room where I found her standing near her bed practically shouting into the mouthpiece. I actually heard the static on the phone and realized why she was shouting.

After a while the interference ceased and she said, "Oh, I'm so glad you're all right. Do you want anything?" Then she said, "Okay, I'll tell her. I love you too." I heard a click and the monotonous dial tone took over.

"It was your grandfather," she said. "He said to tell Mother"—my grandmother—"that he was all right, things were fine and not to worry because she'd see or hear from him soon enough." The rest of the message was to kiss her for him and then, Mother said, he rang off.

This time I could not dismiss the call as an eccentricity of my mother's. I had heard the phone ring. I was not asleep or dreaming. I heard my mother answer it. I heard her confusion as to what was wrong with the connection. And I saw and heard her side of the conversation. She had spoken with a man who had been dead and supposedly gone to heaven months earlier.

The next day Mother called my grandmother and relayed Grandfather's message. Soon afterward my forlorn grandmother was back in the pink, going to bridge parties, sewing meetings, church and all her normal daily activities. I believe that because of the message, my grandmother lived a longer, happier life. And while I cannot claim to know the secrets of the universe, I certainly believe I received concrete proof of survival through this experience.—*Louisville, Ky.*

UFO SABOTEURS

It was a winter of mysteries: unexplained explosions in munitions plants, phantom snipers and eerie aerial phenomena.

By Michael T. Shoemaker

THE WAVE of strange events began and ended with a boom. In the six weeks between, there were two dozen sightings of mysterious "aeroplanes," seven other explosions, a phantom sniper and more. This was the UFO wave of January-February 1916, an extraordinary but forgotten series of incidents.

A string of explosions marked the start of the wave. These blasts occurred at three du Pont gunpowder plants, located at Carney's Point and Gibbstown, N.J., about 14 miles apart on the Delaware River, and at Hagley Yard in the Brandywine Valley outside Wilmington. Explosions at gunpowder plants are not in themselves surprising, of course, but they begin to look sinister when they form a pattern of coincidences.

On January 10 the glazing house at Carney's Point blew up. The next morning two more explosions destroyed powder mills in Hagley Yard. Another mill in Hagley Yard blew up on the 12th and the acid house at the Gibbstown plant produced the fifth explosion in as many days on the 14th.

German saboteurs were suspected. Despite official American neutrality, sympathies lay with the allies and it was well known that the du Pont plants were manufacturing powder for them. But after an investigation officials decided that saboteurs were not responsible. They attributed the explosions to machine friction.

Today we know that they were correct to discount German sabotage. An examination of records after the war revealed that Germany engaged in virtually no sabotage in the United States at that time. Most of the suspicions were grounded in war hysteria, a fact that has considerable bearing on the following events.

An apparent lull ensued. As we shall see, however, reports of "mystery aeroplane" sightings were made during the week following the Gibbstown explosion, but they were not published until much later. The first published report appeared on January 26 in Philadelphia's *Evening Bulletin* which noted that Mame Zehner of Philadelphia saw a black object moving across the sky just before dusk. To skeptics' suggestion that she had seen a large blackbird, she replied that it "was not too high for me to see the framework. It wasn't any bird." The paper casually noted that residents of Paulsboro, N.J., had also reported seeing an airplane circling over the du Pont plant in Gibbstown, three miles away.

One would think that simultaneous,

independent reports would be taken seriously. It was certainly possible, although unlikely, that witnesses had observed an actual airplane. But events were about to make this mundane explanation obsolete even before it was suggested.

A rash of sightings occurred on the 31st. Philadelphia salesman J. M. Smith had the misfortune to have his report published first. The *Evening Bulletin* sneered, "It's a dull day when some eagle-eyed resident . . . does not see an aeroplane whizzing over his home, bent on an errand of mischief." While on his way to an afternoon funeral, Smith heard "the throbbing of an engine" and looked up. In the sky, "swooping over my home, not more than 250 feet in the air, was a big aeroplane" heading rapidly toward the Frankford Arsenal. "I'm a good American citizen," Smith averred, "and I think this sort of thing should be stopped." But arsenal officials, remembering the explanation given to Mrs. Zehner, said Smith and others had seen only blackbirds.

Additional sightings on this day did not see print until February 3, but at least two were reported independently. Wilmington's *Evening Journal* recounted a story that had appeared in a Coatesville, Pa., newspaper on the same day as Smith's report. Several Coatesville residents saw "what they regarded as an airship flitting over that town" on the 31st. Interestingly, another du Pont gunpowder plant was located in Coatesville. This is significant because the most sensational report published on the third concerned a UFO over the Carney's Point plant.

Albert J. Parsons, captain of the company security police at Carney's Point, revealed that he had seen "a strange light" in the sky on two nights about two weeks before (i.e., shortly after the Gibbstown explosion) and had watched for it every night since then. On the 31st he was at the "labor camp at Carney's Point, two miles from the river and three miles from Deep Water Point." This was high ground with "a clear, far view." At about 8:45 P.M. a white light appeared suddenly over the Deep Water Point section of the plant. It shone steadily at an estimated height of 1500 feet. Parsons told the *Evening Bulletin*, "For a few minutes the light seemed to move hardly at all. But finally it floated down until apparently it was within a few hundred feet of the river. That's what made me think it was a hydro-aeroplane."

He gave additional details to Wilmington's *Every Evening*: "The machine circled over the works for about 15 minutes, when it disappeared in a southeasterly direction." The next day he added another detail which sounds similar to the "falling-leaf" motion mentioned in many modern UFO reports: "It moved at times and then appeared to be still and then it seemed to be going up and down or moving in a semicircle."

The newspaper article also noted that the Italian ship *Bologna* had been unloading explosives at the time of the sighting. To the *Philadelphia Inquirer* Parsons readily "admitted he had not seen the outline of the flying machine, nor had he heard the whir of its motor"; he had seen only a light. But additional witnesses, apparently at Deep Water Point, did claim to have heard "the buzzing sound of its motor."

Du Pont officials had kept Parsons' sighting and some earlier reports secret while they investigated. Everyone was worried that the plane intended to bomb the plant. But when Parsons' story hit the press, the earlier reports also came to light. These reports fill the gap between the explosions and the later events.

The *Evening Journal* reported, "About a month ago, a few days after an explosion at Hagley yards, a railroad man going home early in the morning said he saw an airplane flying over the powder plant along the Brandywine." Twice more, three weeks and two weeks before, several persons had reported the sound of an airplane motor over Brandywine Valley. On the latter occasion "several persons saw an aeroplane which passed over the plant and the water tower in Rockford Park and sped swiftly to the north." Two weeks before, the plane was seen over Richardson Park (a Wilmington subdivision) and "over Sixth and Broome Street, in the heart of Wilmington, and *not far from the big office building of the du Pont Company . . . .*" (My emphasis.) In addition, the *Philadelphia Inquirer* mentioned a sighting over a rifle factory in Eddystone just south of Philadelphia.

The du Pont officials who previously had dismissed the plane as a "phantom of fancy" now were willing to concede it was real. Still, the head of du Pont's publicity department, Charles B. Landis, said, "In view of the fact that aeroplanes do not usually carry lights we are constrained to believe that Parsons' imagination may have conjured what he saw." He also revealed an important result of their investigation: "There are known to be six aeroplanes in the vicinity, but all are said to be out of commission at present."

Two other sightings on the 31st were allegedly reported before the newspaper stories appeared. A du Pont official said that some of his friends had seen an "airship" that evening. And Edward P. McKay, a Wilmington plumbing inspector, claimed he heard the "chugging of a motor" passing over his house at 11:00 P.M.

No sightings were recorded for February 1 or 2 but something odd happened on the latter date. Charles Repp of Glassboro, N.J., entertained a minister and his wife that evening. When his guests left, Repp found "strange footprints" on his snow-covered porch. Worried, Repp and his wife locked up the house and went to bed at about nine o'clock. Sometime later the Repps heard a shot and the shattering of a window. When Repp went to the window, another shot broke a window on the opposite side of the house.

Repp called his father-in-law I. C. Souders who lived next door. On his way over Souders shot at a figure in the yard but the prowler fled unhurt. Soon a posse of 75 men gathered at Repp's home. But the sniper, even after this posse had arrived, shot seven more bullets into the house; yet no one could see him "because of the snow which had become heavier," a press account explained. The Repps fled by car to a friend's home some distance away but the sniper inexplicably followed them and shot out five windows at the new location.

A Township Committee investigation concluded that "the windows were

broken from the inside and no one can find any bullet holes . . . . Nobody has been able to find any bullets inside the Repp house." The implication, of course, was that the affair was a hoax but no further explanation was ever given. Today we know that such "phantom sniper" incidents have a long history.

* * *

THE PLANES returned on February 3. Multiple witnesses saw a "mysterious aircraft that flew over Glenolden about four o'clock in the afternoon and took a course that would bring it over South Philadelphia." The time and location given in this report suggest that William S. Taggart may have seen the same object. Taggart said a monoplane "came from behind the . . . water tower at South Philadelphia" at about 5:20 P.M. and "disappeared in the dusk after circling City Hall."

Another "accidental" fire destroyed the photo studio at the Carney's Point plant on the fourth. This fire was not even related to the powder but supposedly resulted from a photo that had fallen on a steam pipe.

Sightings on the fourth and fifth produced the most intriguing description of the UFO. A score of residents of Woodbury, N.J., a suburb of Camden, said they saw the object at about nine o'clock on both nights. The *Philadelphia Inquirer* explained, "Aeroplane is a plain name for the aerial machine . . . for they declare that it appears to be some foreign war contrivance, never seen before on this side of the Atlantic." George Budd, who observed the object with "night glasses and compasses," insisted it was not an optical illusion.

Perhaps the best sighting of all occurred on the fifth. Early in the morning guards at the Grand Trunk Railway bridge, which was closed, spotted a man at one end carrying something that they presumed was explosives. They opened fire on him but he somehow managed to escape. This incident is not especially mysterious in itself but it gains significance when we consider its sequel, a sighting later that day. The *New York Times* reported the following:

> The chief trunk dispatcher of the Grand Trunk Railway, which owns the bridge, was informed by train guards this afternoon that three aeroplanes of unknown nationality had been observed flying low over the Grand Trunk Railway tracks a mile or two south of the St. Lambert end of the bridge. They circled over the track only a few hundred feet in the air for upwards of 20 minutes, these men said, and on a rifle being fired as a warning from the guard at St. Lambert, immediately rose high in the air and made off south toward the American boundary, where they were eventually lost to view in the gathering dusk.

Although this report caused great alarm in Montreal, the authorities issued no statement. Instead they did something that reminds us of modern UFO events: they warned the guards not to talk about it! We might be tempted to imagine one plane hidden in the countryside by a German sympathizer but three traveling together is surely inconceivable. And no spies or saboteurs would advertise themselves by circling for 20 minutes. Once again, however, public fears were fanned. The Jardine Munitions factory in Hespeler, Ontario, blew up on the fifth.

The plane reports declined after this, while the fires and explosions increased,

thus perfectly mirroring the beginning of the wave. Two independent witnesses probably saw the same object on the evening of the seventh. Robert M. Baird, a manufacturer who lived near Hagley Yard, "distinctly saw a machine hovering over Wilmington" and was "absolutely sure that it was an aeroplane" because he observed it through a spyglass.

An airplane that hovers is odd but strangely consistent with what C. A. Bell saw while walking in Rockford Park. He also "saw the machine distinctly" and later "noticed the light moving and it sailed away, as if attached to an airship."

The last local sightings were reported to Wilmington police on February 13 and were explained as a conjunction of Venus and Jupiter. But the *Philadelphia Inquirer* reported an interesting mass sighting which occurred on the 18th in Tionesta in northwestern Pennsylvania:

> Nearly 100 skaters . . . were startled by the appearance of an aeroplane in the sky, plainly discernible in the clear moonlight as it made several circles over the plant of the Mayburg Chemical Company. The machine, which the skaters say was a large one, remained in sight for several minutes and then sped northward, finally disappearing from sight.

The final epidemic of fires and explosions began on St. Valentine's Day. From 8:00 P.M. till noon the next day, Philadelphia had 39 unrelated fires "scattered over the entire city," which set a city record. Whoever or whatever started them, it is fairly certain it was not sabotage. The official attitude was that the outbreak was a coincidence. The coincidence also struck the Gibbstown plant on the 15th, when a fire of unknown origin blew up a distillation house. Two days later, the Carney's Point plant had a fiery coincidence. And finally, the epidemic ended with an explosion at Deep Water Point and a fire at Carney's Point on the 22nd and 24th respectively.

The last strange event in this wave occurred on February 29. At 12:15 A.M. "three successive shocks resembling an earthquake" were felt all over Quebec. But according to the *Evening Bulletin*, "The local observatory reported no seismographic record of the disturbance and was mystified." In other words, they seem to have been sonic booms!

* * *

THERE CAN BE little doubt that these were UFO events. Virtually no one at that time flew at night or in winter and some of the objects do not even sound like airplanes. Moreover, the authorities failed in their attempts to trace the planes' origins.

Dwight Whalen has documented similar waves of phantom planes, mostly over Niagara Falls, Ontario. (See "Phantom Fliers," September 1983 FATE.) These began in 1914 and included a simultaneous wave in January-February 1916.

It is probable that war hysteria played some part in these events. That does not mean, however, that the events were imaginary. The details of the observations, some of which were simultaneous and independent, can hardly be explained by hysteria. As Whalen asked, why should Niagara Falls, Ontario, be plagued by planes but not Niagara Falls, N.Y.? It cannot be said that Canadians, being at war, were more prone to hysteria because the Philadelphia-

Wilmington wave demonstrates that Americans saw planes too. And why should Philadelphia have hysterics seeing planes, while hotbeds of war hysteria such as New York and Washington saw nothing out of the ordinary?

Above all else, one thing is certain: The coincidental epidemic of fires and explosions was real, peculiar and unaccountable.



HIS FAVORITE NUMBER

HE HAS a favorite number—33—and it's easy to see why. When he played college football, long before he played the Gipper, 33 was his jersey number. Later he was elected the 33rd governor of California and the 33rd convention of the Republican Party nominated him, Ronald Reagan, for a second term as President.



HUNT DEFANGS TALE OF TIGER

FOUR POLICE cars, three trucks from Florida's wildlife department and 11 workers from a Miami zoo went on a wild-tiger chase in January 1985 in a neighborhood near the zoo, but they returned from the hunt with scaled-down reports of a mother bobcat and her two kittens.

The chase started after a group of scared children told a maintenance man at a mobile home park that they had spotted a tiger in a nearby field. The maintenance man, 25-year-old Randy Triplett, said he decided to check out the report to calm the boys' fears but he came back nearly as frightened as they were. He said that when he saw a cat with a big head and orange and black stripes, he didn't investigate further. "Once I saw it I turned around and ran," he said.

The manager of the trailer park called police who in turn notified zoo officials. A quick inventory showed that no animals were missing but zoo officials decided to join the search.



Miracle of Evil

Walter was no ordinary man, we knew, but nothing prepared us for the fateful afternoon he led us into another world.

By Willis Margaret Matern

IT WAS THE summer of 1949 and my mother Ella Taylor had come to Colton, Calif., for her annual vacation with my husband Ray, me and our three boys Michael, 11, Bill Joe, nine, and Stevie, seven.

Mamma had been left a widow with six daughters. I was the youngest and only eight months old at the time of my father's death. She usually stayed a month or six weeks each year, dividing up her time with each of her three daughters who lived in the area. Francis had three sons too but they were teenagers. Daisy had one son too but he was married and had three small daughters, living in northern California.

Every year we all looked forward to meeting the Super Chief at the Santa Fe depot in San Bernardino. This year we had a surprise for Mamma. His name was Walter Deitrich, a sort of live-in boarder and sitter. Walter was an unusual man and the boys loved him.

He would take them on hikes along the Santa Ana riverbed, just south of our house in the outskirts of Colton. In the late 1940's it was still a little nature spot, with shrubs, rocks and small pools, populated by tadpoles and frogs. He taught the boys many things about nature, even how to find watercress which grew wild in the cool clear water. They would often bring back clumps of the fresh green watercress and Walter would add it to our vegetable salad. The meals he cooked were delectable, sometimes even exotic. Walter, who had lots of recipes from many lands, cooked with spices, seasonings and wines. With his magic touch ordinary hamburger and noodles became a banquet.

Walter was a huge man, well over six feet tall, with broad shoulders and muscular arms. Although he was over 70 years old, he had the physique of a much younger man. He had a ruddy complexion and large features with a smattering of freckles across the bridge of his nose. His sparse gray hair was tinged with red. With the steely blue-gray eyes and heavy, coarse eyebrows he seemed at first glance to have a sinister look but the laugh wrinkles around his eyes and his smile and hearty laugh belied first impressions.

Walter loved to be outside and spent many hours in our backyard weeding, cultivating the roses and mowing the lawn. With all this care our yard was beautiful.

Walter had a little dog named Smitty,

a black and white part-terrier with black ears and a white streak up his nose. His other ancestry was uncertain but he reminded me of the dog in the Victor trademark I had seen so often on ads and billboards since my childhood.

Smitty was an unusually intelligent dog. He seemed to understand everything Walter said to him. Walter would send Smitty into another room to fetch a specific item such as a sweater, a shoe, a book; whatever it was, Smitty would return with the correct item and deliver it to the person his master told him to give it to. He would jump into the air and do a complete somersault when Walter snapped his fingers. Walter would ask, "Smitty, how many boys are we having for supper tonight?" and the little dog would bark three times. If a friend from school was visiting, he would bark four times.

All of the boys' friends loved to hear Walter's stories about the faraway places he had lived. He told them he was born in Switzerland and had lived in many countries before coming to the United States to live. He spoke seven languages fluently and English with a thick German accent.

I had met Walter in the Greyhound bus depot on Third Street in San Bernardino. I worked there behind a combination soda fountain-snack bar-magazine stand. Walter would entertain the waiting passengers by putting Smitty through his tricks. My fondness for dogs was the real reason Smitty's master wound up sleeping on a cot in our garage. When I learned that Walter was out of work and sleeping on a park bench, I insisted that he come home with me until he found work.

When I brought Walter home with me "just for a few days," Ray was a bit skeptical but before long he and the boys were just as intrigued with Walter as I had become.

Walter claimed that for many years he had worked at Arrowhead Springs Hotel where he befriended many famous persons, some of them movie stars. He told us that Smitty was originally Dorothy Lamour's pet but when she realized how attached Walter and Smitty had become, she gave the dog to him for his own.

Mamma was not at all impressed with our new friend even though Walter was about her age. She had never been interested in any man since my father's death many years ago. She loved her freedom to go and come as she pleased, visiting back and forth among her six daughters and their families.

She barely tolerated Walter who was wise enough to make himself scarce most of the time Mamma was with us. She grudgingly admitted that our yard was more beautiful than she had ever seen it.

By this time Walter had a part-time job as a dishwasher at a big new restaurant on Highland Avenue in San Bernardino. He spent his small salary on his snuff, beer and wine. Occasionally he brought home food that he said was going to be thrown out. Often he had toys and gifts for the boys, Ray and me. Mamma could see how attached to Walter and Smitty the boys were getting.

* * *

IT WAS THE day before Mamma's train reservation to return to her little apartment in La Junta, Colo. It happened to be my regular day off. We decided to go for a drive after we took

Ray to the Colton Cement Plant, where he worked swing shift in the storeroom. We would drive out south of Colton and see if we could get some melons at the shed. It was in the valley between the Southern Pacific railroad tracks and the new construction of the Riverside Freeway.

Walter asked if he could ride along. He thought he might be able to get a laborer's job which would surely pay more than his dishwashing job; besides, he would be working out under the sky.

Our trip to the shed ended in disappointment. There weren't any melons, we were told, because it was too early in the season.

As I drove on down the country road through the orange groves toward the freeway construction, Mamma said, "I wish I could take some of these beautiful tree-ripened oranges back with me."

"Sorry, Mamma," I said, "but if we picked any it would cost us a big fine."

Suddenly Walter spoke up from the back seat. "Wait, Billie," he said, "turn in here. I know these people. The man is a friend of mine and I think he'll give us permission to pick some oranges in his groves."

I turned into the driveway and stopped about 100 yards from the house.

Walter got out of the car and walked over to a smiling man, just out of our hearing. Walter too was smiling as he shook hands and talked with the farmer in bib overalls and denim shirt. The man looked to be about Walter's age.

As Walter returned to the car, my eyes took in the scene before me. The farmer turned back to his unfinished chore, tossing handfuls of grain to several Rhode Island Red hens and a strutting rooster with a bright red comb. An old-fashioned two-story house stood to the left of the driveway. It was a wooden building with tall narrow windows. One of the upstairs windows was open and a fluffy white curtain fluttered in the afternoon breeze.

On the front porch sat a quaint little old lady in a paisley print dress and a gingham bib apron. She had pretty silver-gray hair pulled back in a bun on the back of her head. She glanced toward the car with a smile as she shook the dust out of a small throw rug against the porch railing.

I noticed an old-fashioned wooden swing at the opposite end of the porch and two wooden rockers at the end closest to the driveway. A row of roses, obviously well cared-for, stretched beside the brick walkway leading from the stairs out to the driveway. What a lovely tranquil scene it was.

Walter chuckled as he got back into the car. "It's okay," he said, "but the next grove down has the ripest oranges." I backed out of the driveway and as I turned onto the road, I noticed the number on the mailbox.

"Look!" I said. "Their house number is my birth date: 11721. Isn't that strange?"

I drove down the road a short way until Walter told me to stop. We all got out of the car, each of us taking a box or sack, which we had brought for the melons. The rich soil had just been turned under the trees, making walking difficult in the uneven ground, especially with my high heels. I really was not dressed for the occasion.

The trees were thick with fruit and the three boys had a wonderful time climbing them. Mamma and I picked

what we could reach from the hanging branches. Walter, of course, could reach much higher than we could. When all the containers were filled, he carried them to the car and put them in the back.

Mamma chuckled happily, no doubt thinking of the pleasure she would get when she shared them with her neighbors, daughters and grandchildren after her return to Colorado.

My boys couldn't wait till they got back to the house to get into the oranges. They peeled and ate several, sharing segments with their grandmother. They all raved over the sweet flavor.

After supper we enjoyed some more of the fruit. I had to admit these were the sweetest, tastiest oranges I had ever eaten.

The following morning I drove Walter up to Highland Avenue to the restaurant where he was washing dishes on the breakfast shift. I had taken an extra day off because we were driving Mamma to the depot for her return trip to La Junta on the Super Chief.

When I got back to the house, Mamma was busily packing her suitcases. She had one empty one; it was the one she had brought filled with little gifts for her loved ones when she arrived in California just a few weeks before.

"What do you think about going back to that grove to pick some more of those oranges?" I asked. "It would be silly for you to take an empty suitcase back with you."

Mamma enthusiastically agreed and of course the boys were excited about another trip to the country. All the way out to the farm we sang and laughed happily.

As we turned into the driveway, I stopped in astonishment. There before us was an abandoned house, with weatherbeaten boards and peeling paint. The wooden porch railing was broken and the porch itself was covered with dust. One of the windows upstairs, the one from which the frothy white curtain had fluttered in the breeze just the day before, was broken. A rusty farm implement lay on its side, near a dilapidated chicken coop. Nearby I could see some weathered, broken boards and a rusty roll of beat-up chicken wire.

"We must have turned in the wrong driveway," I decided. So I backed the car out to the road. We looked at the faded numbers on the mailbox which lay on the ground beside a broken post. I looked at the number on it. It was my birthdate: 11-7-21.

Mamma and I looked into each other's eyes. The silence in the car was deafening. Even the three boys in the backseat sat stunned.

I drove down the road to the same spot at which I had parked the day before. The trees so heavy with oranges the day before were just pretty green trees. There was not a single orange tree in the grove, as far as we could see. Under the trees nearest the road were the footprints of the three boys. I saw Mamma's footprints, my own with their telltale high heel marks and Walter's huge deep footprints. These were the only footprints anywhere in the fresh-turned sod. If a group of farm laborers had picked that grove clean in just half a day—and it would have taken a lot of them to do it—their prints would have obliterated ours. The trucks and ladders would also have made impressions in the soil.

Without a word we walked back to the car. I knew in my heart that something supernatural had happened to us. It was not just a bad dream.

When we got back to the house, the boys helped carry their grandmother's luggage to the car and we took her to the depot. Ordinarily the boys were boisterous and unruly but now they were strangely quiet. I felt deeply depressed as we checked the luggage. We walked out to the railroad tracks and waited for the eastbound train to arrive from Los Angeles.

Mamma kissed us all good-bye, reminding the boys to be good and to say their prayers. Then, as the porter helped her up the steps on to the train, she turned to me and said, "Honey, *please* get that evil man out of your home!"

* * *

MY MIND was in a whirl; yet my body felt numb. I knew I needed help. I couldn't handle the situation by myself. I left the boys at the house, telling them that I had an errand to run. I drove across town to the Immaculate Conception Church where I knew I would find a sympathetic ear. I had always been able to talk to Father Michael Keane about anything. On the way I reviewed the past few months since Walter had come into our lives.

Many unusual things had taken place and now that I thought about them, I wondered why I had been so unconcerned.

Walter had told us he was raised as a Catholic in his native country; yet he would never go to church with us, not even on the Sunday our little Stevie had his first communion. It was a special day in his life and he was so fond of Walter that he felt sadly disappointed.

Walter had claimed that Michael was not attending altar-boy classes but playing hooky instead. Because Michael had never lied to us, I doubted the story. But to be doubly sure I decided to ask Philip, the senior teenage altar boy who was instructing the younger boys. Philip assured me that Michael had attended all of the classes.

Sometimes I had wondered how on his small salary Walter could afford the sometimes expensive gifts he brought us but he always had a plausible explanation.

He had also tried to cause trouble between my husband and me, telling Ray that I really was not working but had a boyfriend. At the same time Walter was telling me that while I was at work Ray was having an affair. He didn't know that Ray and I had compared notes and just laughed it off, thinking he was just a strange old man who really meant no harm.

Although Walter had moved into our garage "for just a few days," his visit had extended into several months. In so many ways, now that I reflected on it, I could see his presence had left a cloud of discontent over our happy family life.

Driving up to the two-story brown house on Eighth Street, I prayed that Father Keane would be home. He was. As soon as he saw me, he could tell I was upset. "Dear child, what's wrong?" he asked in alarm.

"Father, please don't think I'm crazy," I managed to say. "I believe I have just experienced a miracle of evil. Is that possible?"

"Come in and let's talk about it," he said.

He sat at his desk across from me, listening patiently as I related the events of the past few days. I also told him what my mother had said to me as she left.

Father just sat in silence with his eyes closed for what seemed an eternity. I finally had to prompt him by saying, "Well, Father, what do you think?"

He said, "I think your mother is a wise woman and I agree with her. My advice is the same, and the sooner the better. We have been taught that Lucifer was cast out of Paradise by St. Michael the Archangel because he was jealous of God. But he still has great powers.

"I believe you and Ray should confront Walter together. Don't ask—*tell*—him to leave."

That night Ray and I talked it over and agreed to take Father's advice.

The next morning, when Walter came into the house for his morning coffee, I told him what had happened the day before. When I informed him that he was no longer welcome in our home, Walter said not a word. He just looked into my eyes for a moment, then turned and walked out to the garage.

In a few minutes we heard him whistle for Smitty. We heard the side gate squeak as it was opened and then swing shut. We watched through the window as Walter ambled down the sidewalk and out of our lives with a bag over his shoulder and his little dog at his heels.

Even now, more than 35 years later, I can remember the sweetness of those oranges. I have never tasted another quite so good.



BYLAW BANS BIGFOOT KILL

FROM Stevenson, Wash., last spring Associated Press reported that Skamania County commissioners aren't sure Bigfoot exists but they don't want anybody shooting him. Commissioners in the southwestern Washington county voted three to nothing to write an ordinance making it a misdemeanor to kill the creature. The idea originated with Roy Craft, retired editor of the *Skamania County Pioneer* and an expert on local Sasquatch sightings.—*W. Ritchie Benedict.*



BRIAN INGLIS HONORED . . .

BRIAN INGLIS, a British historian of the paranormal, was named in March 1985 to receive the Southern California Society for Psychical Research Distinguished Achievement Award for 1984.

Inglis, who holds a Ph.D. in history from Dublin University, is a journalist and television commentator in London. He is being honored for advancing education in the field of parapsychology through such books as *Natural and Supernatural* (1977), *Science and Parascience* (1984) and his recently published *The Paranormal: An Encyclopedia of Psychic Phenomena*. He is a Fellow of the Royal Society of Literature.

Previous recipients of the prestigious award are Drs. Hans Bender, Raymond Moody, Karlis Osis, Gertrude Schmeidler and Charles Tart.

WHEEL OF FORTUNE

by Paul Steiner

Lord Harlech, who as David Ormsby-Gore was Great Britain's ambassador to Washington during the Kennedy years, was killed in early 1985 in a bizarre traffic accident at exactly the same place on a lonely country road where his wife died 18 years ago.

●

According to Ben Bova, president of the National Space Institute, "The first products manufactured in space are being used on earth today. They are perfectly round microscopic latex spheres less than .04 inch in diameter. About one billion of them have been manufactured on four separate space shuttle missions." He is so quoted in *Omni* but does not say what they are used for. He does specify that the spheres "are so tiny that all one billion of them weigh slightly more than half an ounce."

●

In Toronto, one Wayne Spence couldn't make a getaway after a $711,000 jewel robbery because he didn't have enough cash to pay for a subway ride. He was caught trying to jump a turnstile.

●

In their book *Air War South Atlantic* Jeffrey Ethell and Alfred Price recall the prophetic words of RAF Flight Lieutenant John Leeming who flew a Sea Harrier into many a fight over the Falkland Islands during England's conflict with Argentina: "We train as hard as any air force I know . . . . We probably hurt ourselves more in training than . . . in war." In 1983 Leeming was killed when his Harrier collided with another during a routine training flight.

●

An investigation disclosed that 69 employees in the New York state tax department failed to file returns.

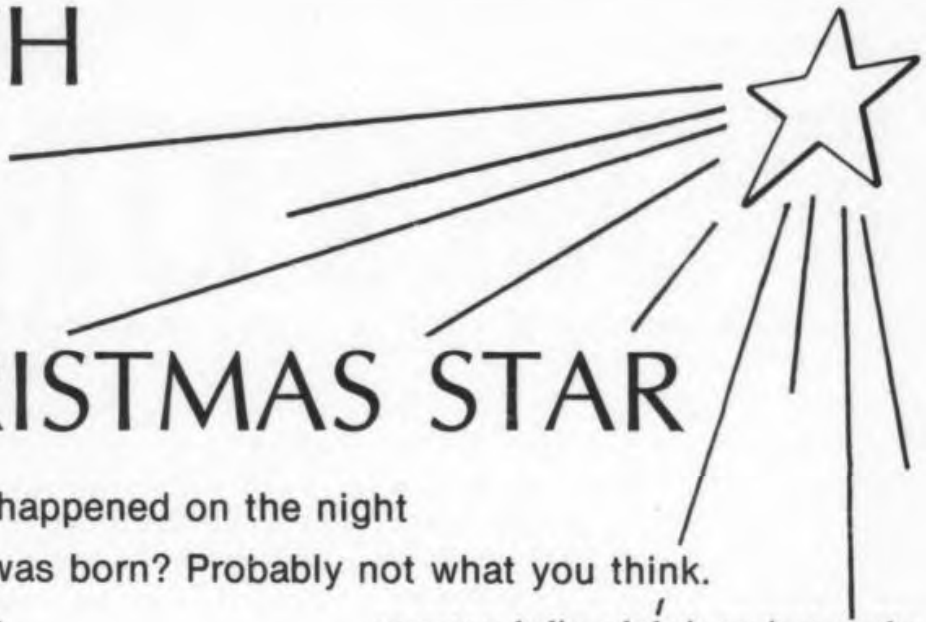
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While near death in 1917, ragtime pianist Scott Joplin expressed the wish that his piece "The Maple Leaf Rag" be played at his funeral. His request was ignored because his widow thought the music inappropriate. In the spring of 1985, at his resting place in St. Michael's Cemetery in Queens, N.Y., some devoted followers played the rag—68 years late.

●

In Newark, N.J., 11-year-old Raymond Hampton, a retarded child, was credited with saving four members of his family during a nighttime blaze which killed three and injured nine tenants in his apartment building. After waking his mother, his brothers and a friend, Raymond was trapped in a bathroom and perished.

MYTH OF THE CHRISTMAS STAR



What really happened on the night that Christ was born? Probably not what you think.

By Garman Lord

IF YOU ASK the average man whether he believes in myths, he is likely to say no, of course not. If you ask the same man to tell you the Christmas story, he will probably reflect for a moment, go a bit glassy-eyed and proceed to relate that nearly 2000 years ago a star miraculously appeared over Bethlehem to mark the birth of the son of God, that the star was accompanied by a heavenly chorus of angels and drew wise men, shepherds and others to worship the babe born in a manger of a virgin who was impregnated by the Holy Ghost.

If you asked the man whether this unlikely story was a myth, he would probably say no, it's a Bible story. Bible stories may or may not be true, of course; they are stories generally unsupported by external evidence that one believes if one is a "believer" or doubts if one is not. But true or not, they are in fact modern myths in the sense that we know and "believe" them with an uncritical part of our mind, just as our ancestors believed their ancient myths. In that sense, the fact that some parts of them may seem nonsensical or miraculous by ordinary standards of judgment is beside the point.

We even allow tradition to embellish such modern myths. Most people would be able to tell you, for instance, that the "wise men," three in number, were Caspar, Balthasar and Melchior.* That much, however, is nonbiblical; the Bible says nothing of the kind. It does not even say they were "wise men." That label comes from King James.

To see what the Bible really says, it is of course necessary to set aside all translations and go back to the Koine Greek original.** The original calls them "magi" but does not name them or say how many they were. Nor does it tell a very clear story or give the events surrounding the Nativity in their chronological order. As a result, the story of

*See Sylvia A. Matheson's "Who Were the Three Wise Men?", December 1984 FATE.

**Koine Greek was the language spoken and written in the eastern Mediterranean in the Hellenistic and Roman periods.

the miraculous birth of Jesus, whether true or not, is poorly understood.

First we must arrange the events in chronological order. Only two of the four gospels tell the story and their versions are different although not necessarily contradictory. There are some contradictions, of course; presumably the authors drew their materials from various sources. The birth story that should come first is from Luke, since he describes the event itself.

Luke tells us that Mary, a virgin, was told by an angel that she would be impregnated by the Holy Pneuma, or spirit, and bear a child who would be given the throne of his "father" King David. How King David would be the ancestor of a child conceived by the Holy Spirit is not made clear, nor is it made any clearer later when Luke presents a genealogy of Mary's husband Joseph who Luke says is not Jesus' father but is of the house of David. But no matter—myths are expected to be mysterious.

According to Luke, this happened in Nazareth. Before Mary's days were accomplished, however, Caesar sent out a decree that all the world was to be polled. Joseph, being of the house of David whose seat was Bethlehem, took his wife there while she was big with child, whereupon the couple were obliged to camp out in a stable because there was no room at the inn. It was in the stable that Mary bore Jesus, wrapped him in swaddling clothes and laid him in a feed trough, or "manger," for a cradle.

Then an angel appeared to nearby shepherds who watched their flocks by night, instructing them to go to Bethlehem and look for a newborn babe in a manger, because he would grow up to be their "deliverer," presumably from foreign bondage, in the sense of a "messiah." This angel was joined by a chorus of angels, presumably after the manner of a chorus in an ancient Greek drama, and the shepherds did as they were told.

At this point we have learned something rather interesting, perhaps without realizing it. If shepherds were watching their flocks by night, it must have been summertime, since that was the custom; the summers were too hot to graze flocks by day as was done in the winter season. This, of course, means that Jesus could not have been born on "Christmas." Why, then, do we celebrate his birth at that least likely of all times of the year?

The answer is to be found not in the Bible but in history. The only clue to the season of Jesus' birth is in Luke's statement that he was born when "shepherds watched their flocks by night"—which is ancient Levantine (eastern Mediterranean? parlance for "summertime"—but this was a clue that the church fathers, who were not Jewish, missed. The business about all the world's inhabitants' being called home to their family seats to be polled by Caesar might be a clue, of course, except that there is no record that any Caesar ever did anything of the kind.

In any case, there did come a time, over the centuries, when the church was laboring to convert the Germanic tribes who by then had overrun the ruins of the old Roman Empire. One big problem was that the Christian church had few holidays and the Germanic heathenry had plenty. The Germans were especially fond of Yuletide, when

the sun made its southerly station and began to "ge-wheel" (which is where the word "Yule" comes from) and come back northward. That night, December 25, the Germans called "Mother of Nights," or first night of the new year, and it was a joyous season that the heathens were reluctant to give up for the sake of a new religion. Seeing this, the church fathers simply took over the feast day and called it "Christ Maest," or "Feast of Christ," claiming (for the lack of any knowledge to the contrary) that it was in fact the day on which not the "Sun" but the "Son" was born!

Centuries later many Puritanical Protestant sects would banish such an unspeakably heathenish observance from their calendar. Only when the Puritan influence began to wane in America, in the early to middle 1800's, did what we today think of as Christmas, with its lights and evergreens, gift-giving, Santa Claus and other heathenish trappings, come into its own.

* * *

HAVING PAID their respects at the manger, the shepherds returned to their flocks, says Luke, but not before noising the good news of the messianic birth all over town. But strangely enough, this good news doesn't seem to have reached the ears of King Herod to whom it would have been very bad news. Herod, a foreign puppet king installed by the Romans, had the unpleasant habit of promptly murdering anyone who had even the slightest pretension to his throne in Jerusalem. But for more of the story of the birth of this Messiah we must turn from Luke to Matthew.

Matthew confuses us too. He begins with a genealogy of Mary's husband Joseph, also claiming him to be of the house of David, but his pedigree of Joseph bears no resemblance to the one given by Luke. And then Matthew also goes on to tell us that Jesus was fathered not by Joseph but by the Holy Spirit. And he makes Mary and Joseph not visitors to Bethlehem but residents, in a house there, who go to Nazareth only later, after their return from their flight into Egypt, so as to stay as far away from Bethlehem as possible and fulfill prophecy by having their son come to be "called a Nazarene." Matthew does not mention a manger.

He does tell a story that Luke does not. Matthew says that a party of foreign "magi" came to Jerusalem seeking out the household where a great king, whose star they had seen "in the east," had been born. These magi were presumably Persian or perhaps Babylonian astrologer-priests. And this time Herod, seemingly a classic paranoid tyrant who has eyes and ears everywhere in his troubled kingdom, *does* hear about it. He calls together his priests who agree with Luke and Matthew that Bethlehem is the place where scripture prophesies the Messiah shall be born. Herod then confers with the magi, asking them to tell him precisely when this rival to his throne would have been born. He wants them to seek out the household for him because he wishes to pay homage to the Messiah.

The magi find the house, again with the help of the Messiah's "Star," and pay homage and give gifts. But a dream warns them against returning to Herod and so they go straight homeward by another way.

Matthew does not say when all this happened. Herod had inquired

"accurately" of the birth date of the infant king and then ordered the slaying of all children aged two or under, so Jesus could have been as much as two years old; perhaps Herod was just making sure. In any event, the story leaves us with one serious problem: the Star.

The Star, like the Date, has become an established item in our modern mythology. Even Bible dictionaries comment soberly on it. Was it a comet? A meteor? A nova? A flying saucer? No one seems to know.

No one but Matthew ever seems to have heard of it and then only in connection with some magi. Herod never saw it, for all his thousand eyes and ears. The shepherds who watched their flocks by night, traditionally star-gazers if anyone is, saw nothing unusual in the heavens except a chorus of angels who came down and spoke with them. And if the good news of the birth was common gossip in the neighborhood after the visit of the shepherds, it must have been forgotten by the time the magi arrived and had to go all the way to Herod before they were able to find out anything—although Herod himself, before he consulted prophecy, was no "wiser" than they were.

Even so, the same star the magi saw "in the east" was still around to lead them to the very house they sought in Bethlehem, unseen by any eyes but theirs. Oddly enough, they "follow" the star in the east from Jerusalem to Bethlehem which in fact lay about five miles to the south*west*. What sort of star was this that only the magi saw? Were they led on an arduous journey from some far-off eastern land to a carpenter's house in a humble village of a foreign country by some figment of their imagination?

In the original Koine Greek the word used for "east" is "anatole," meaning "easterly" or "dawning." The magi were "anatolian," the star was "anatolian" and so on. And the ways in which the word is used are ambiguous. It is apt to be the same in English: Where did you shoot the bear? In the heart or in the woods? Did the magi see the star when it was in the east or when it was somewhere else when they were in the east? It is impossible to say for sure. And how did they follow this star to Bethlehem if it was still "in the east" when it would clearly have been off somewhere over their left shoulders?

Only one fact is clear. Whatever the magi saw, it was no meteor, comet or anything of the kind. If it were, they would have told us so. We have a tendency to imagine that anyone born before our own time is stupider or more naive than we are but in fact it just ain't so. It is certainly not true in the case of these magi who, let us remember, were astrologers. They knew what meteors and comets looked like and they have already told us what they saw. They saw a star—a star that was not new or unusual in any way and wouldn't have meant a thing to any skywatcher anywhere—unless he happened to be an astrologer.

What the magi saw was surely some astrological figure in their calculations which foretold to them and them alone the imminence of some great event and presumably its nature and location as well. To anyone else the heavens on the night of Jesus' birth and for many nights thereafter looked perfectly normal; if they had not, someone would

have noticed it and recorded the extraordinary astronomical phenomenon.

What seems most likely is that the astrologers were telling Herod that they had seen a great king's star "dawning," or "oriental" as modern astrologers would call it. The date Herod asked them about—when the star first "appeared," or "phenomenized" as the Koine Greek puts it—would have been the day it first became visible on the eastern horizon of the night sky, presumably coinciding with the first appearance of the great king in this mortal world. Night by night thereafter, of course, that same star might have been seen to rise higher and higher; by the time the magi were ending their search it might have been visible almost anywhere in the southern sky—including over the house they were seeking.

Such an apparent omen would surely be miraculous enough to suit the myth-believer in all of us. A creche might hardly seem a creche to us moderns, or Yuletime Yuletide, without that pretty star stuck up there shining down on the manger, signifying a birth or rebirth. Perhaps we modern "heathens" and speakers of English, an ancient German tongue, still feel a need to deck the sky with some sort of light to replace the German newborn sun the church fathers took away from us.

A MIGHTY FLY

FEW FLIES have done more damage than one inside Gaestan Rossetti's car in the spring of 1983. While driving on a highway near Naples, Italy, Rossetti took a swat at the pesky insect, lost control of his vehicle and caused a crash that involved nine cars. Rossetti, his car and the other drivers escaped without serious injury but damage to the other cars came to more than $35,000.

DIVINE INTERVENTION

ON BEHALF of an Englishwoman suffering from multiple gallstones, her minister and congregation held a healing service in June 1984. Two weeks later, a cholecystogram showed no sign of the multiple gallstones which had shown clearly in a scan six weeks earlier.

Speaking of this remarkable case, Dr. Kevan Thorley of Stoke-On-Trent, England, said that few instances of spontaneous disappearance of gallstones have been reported in medical literature. In this case, he said, the six weeks between examinations seemed too short a time for the stones to have dissolved.

Asked if the healing service had helped, he said it was possible the stones passed through what surgeons know as "the sphincter of Oddi." But he did not rule out the possibility of divine intervention.—*W. Ritchie Benedict.*

A Glimpse of Life Through Death

When I "died" 10 years ago, my future, like a moving picture, flashed before my eyes.

By Anne Amorelli

HAVING a somewhat skeptical nature, I was never sure about life after death. I naturally hoped life existed in the hereafter but didn't really believe it did—until the mid-1970's when I died.

At 2:45 A.M., on Monday, October 14, 1974, I was admitted to the maternity wing of St. Joseph's Hospital in Houston, Tex. I was preregistered and in strong labor, so I was taken directly to the labor room. Things were going along as well as could be expected considering the unpredictability of a first pregnancy. Then, at 1:45 that afternoon, I was rushed to the operating room for an emergency caesarean section.

I learned all this later, of course, because suddenly, right after I experienced the longest and most painful contraction of the 12-hour-long ordeal, I was enveloped in a mass of vivid swirling lights—brilliant greens and golds. In this spectacular, swiftly-moving tunnel of colors, I felt total peace. I could hear nothing and see nothing except the colorful lights swirling around me.

I knew I was still in my body but I also was tremendously aware of having taken on a new existence. In this altered state, my consciousness glided swiftly toward the top of my head. Somehow I knew that was the correct exit from life as I had known it. Instead of passing through, however, I was forcefully blocked by a powerful male presence.

The man was vaguely familiar although he wouldn't let me see him completely; he was shrouded in a mist which obscured his features. Beyond the foggy curtain surrounding him, I could see trees and thick rolling clouds above a spacious lawn. I decided immediately that I wasn't going back to the existence I had known before. I liked what I saw and fully intended to stay. But the man wouldn't let me pass.

We were communicating, he said, telepathically and he made it perfectly clear that he didn't have to engage in any sort of debate about the pros and cons of my new situation. But since my demise was as unexpected for me as it

was for him, he felt I was due an explanation. Our dialogue, which I'll always remember, went something like this:

"Why did I die?" I asked. "And since I'm already this far, why not just let me stay?"

"You haven't yet passed through the final barrier," he replied, "and you're not going to either. Your coming this far was simply an accident, nothing more. You must not hold anyone responsible. No one deliberately set out to kill you. Do you understand?"

"No," I said flatly. "I want to join you. Please!"

"This isn't your natural time to come. You still have a long life ahead of you. If you stayed now it would be a disruption not only of your life but of other lives as well."

I thought about that for a moment but was not about to give in. Just as I started to make another plea, the man went on:

"You have a baby girl inside you, waiting for her chance at life. If you joined me, she'd be robbed of that opportunity. I can't allow that to happen."

That got to me. I desperately wanted a daughter. The man beside me seemed to understand and empathize.

"It's not necessary for you to have this look into the future but I think you will benefit from it," he said.

Suddenly a moving picture of my future started to flash before my eyes. I saw myself and my rapidly growing daughter at various ages. My little girl was adorable and I was delighted. But then the pictures slowed and I was looking directly into the wise eyes of a very old woman, obviously on her deathbed. A bored-looking middle-aged woman stood at one side of the bed and around its foot several children were clustered.

"Who is that woman?" I asked. "It can't be me!"

"It is you. That's precisely how you'll look at the time of your death. Those children are your great-grandchildren. The woman is your granddaughter."

"But where's the daughter you promised? And my husband Sam? Too many people are missing."

"Both your daughter and husband will have joined me by that time. You will see them again, I promise, when you pass over."

The pictures faded as abruptly as they had begun.

"Do you finally understand why you can't join me now?" the man asked. "There are important lessons you must teach your daughter. She needs what only you can impart to her. Now, when you open your eyes, you will once again be on the other side, ready to resume your life."

"No!" I protested. "I can't go through with this. I can't go through the pain of having this child."

"There is no other way! But I'll make you a promise. You're going to have an operation to take the baby from you—but you will not be able to remember any of it. You have no choice and time is running out. Now open your eyes and assure yourself you're okay. When you close them again, I'll be gone and you'll go into a deep sleep. I'll see you again at your appointed time. You will remember all of this."

Several hours later I was told I had had a baby girl by caesarean section. I also learned that I had been kept awake throughout the surgery but remembered

none of it because I had been given a caudal anesthetic.

From my close friend Carrie Hill, a registered nurse at St. Joseph's Hospital who stayed with me throughout the ordeal, I learned that I had given the doctors quite a scare. One minute I was in the middle of a contraction and within seconds, the nurse monitoring my vital signs signaled I had no pulse and my blood pressure was dropping off to nothing. They tried everything to revive me and just when my obstetrician, Dr. Sampson, was about to give up, my eyes flew open. I mumbled something that sounded like "goodbye" and instantly fell sound asleep. Dr. Sampson proceeded with the caesarean but it took two nurses to waken me and keep me awake long enough for the doctor to take the baby.

All this took place more than 10 years ago. Since then I have known without a doubt that death is not the end of life.

VERMONTERS CLAIM BIGFOOT

AT LEAST a dozen persons in Vermont and upstate New York claim they have seen the seven-foot-tall, gorillalike creature known as Bigfoot. A logger, a grounds keeper, two police officers, a farmer and a housewife told United Press International they have seen the creature but are reluctant to talk about it publicly.

These witnesses discussed their experiences, some for the first time, at a meeting at Castleton (Vt.) State College on Wednesday evening, April 24, 1985. The meeting included a slide show and lecture by Warren Cook, a Castleton anthropology professor who has tracked Sasquatch since 1974. He said there were 34 sightings of the creature in New England up to 1984 and six or eight sightings since. The greatest number of Bigfoot types have been seen in Florida.

"The species is here [in Vermont]," he said. "With the exception of people who have come out and admitted they've seen it, one wonders how many other sightings have taken place and were never reported."

THE BLIND LEADING . . .

By William A. Howes

THE BLIND entertainer Ray Charles and his employee Joe Adams were together in New York City waiting for outbound flights, Ray's heading to Texas and Adams' to Los Angeles. Abruptly Charles asked his friend to join him on the Texas flight.

"That's something I never do," Charles noted in his autobiography *Brother Ray* (1978), as if he feared others would change their plans simply to accommodate him.

In this instance Adams saw no need to change flights but Charles insisted, "Man, I just think you should be with me."

After much argument, Adams reluctantly switched flights and watched his baggage fly off toward California. The baggage never arrived. The Los Angeles plane "crashed and burned, killing everyone aboard," Charles wrote. "Don't ask me for explanations."

WITHOUT DOCTORS, DRUGS OR SURGERY

An ancient technique of self health continues to work wonders even in the age of modern medicine.

Part II

By Michael Blate

PRACTITIONERS of "energy medicine" believe that a vital force circulates throughout the body and causes physical life. This ancient system of medicine is still widely used in rural parts of the Orient. The Chinese call the energy ch'i *and hold that when it is flowing freely through the system, we are in good health. Bad health occurs when the energy moves too quickly or too slowly.*

There are hundreds of self-health methods based on energy medicine; many involve the use of touch to stimu-



Reflexology, one of numerous self-health methods using principles of energy medicine, holds that by massaging the hands or feet one can free blocked energy.



Exercise is an important element of energy medicine but practitioners discourage harsh, taxing exercise in favor of simpler exercise combined with a good diet.

late healing and prevent suffering. Among these are G-Jo (acupressure), reflexology (hand and foot massage) and auricular therapy (stimulation of "therapy points" in the ear). Besides these energy-balancing methods, there are three other general categories of energy medicine: mental therapies (meditation and visualization); movement and exercise; and medicinal foods and herbs. In this last category a good diet, mostly vegetarian and based largely on the consumption of grains, is essential.

Modern Western (allopathic) medicine teaches that germs and viruses cause illnesses but energy doctors believe these organisms are natural responses to disturbed energy. They treat illnesses by insisting that their patients stop the abuses (such as wrong eating, emotional excess and so on) that have affected the flow of energy. Only the body can heal itself and it is the energy doctor's role to help stimulate the process.

HOW CAN YOU apply some of energy medicine's simpler practices to maintain your own health and relieve your own suffering? It is remarkably easy. Children, old or infirm persons and those with virtually no education have used—and continue to use—energy-balancing techniques with excellent results.

While there are many easy and effective methods that you can learn and apply, the G-Jo Institute* (a nonprofit educational group organized to share basic self-health energy-medicine tech-

*4950 S.W. 70th Ave., Davie, Fla. 33314.

Traditional techniques of self-health maintenance take many forms but can be grouped in four general categories. A person seeking health self-sufficiency must incorporate elements from all of these into his "health-style." Perhaps the most important (and least-understood) is the fourth category. Energy doctors believe that every substance that goes into the mouth affects the state of internal energy and is thus a "medicine," either good or bad.

niques) has developed a short program that works well and is easy to learn.

First and foremost is *a method for relieving your own suffering*. Here, G-Jo acupressure—that simplified form of acupuncture without needles—is ideal. G-Jo is easily learned and takes only moments to self-apply; most important, G-Jo brings immediate relief from most kinds of suffering.

Equally important is eating right. For us that means following a lactovegetarian diet (that is, a grain-based diet supplemented by the *occasional* use of milk, *rennetless* cheese, yogurt and such or a vegan (meatless and dairyless) diet, if an allergy to milk products exists. Whenever possible, fresh—not frozen or canned—local vegetables and fruits should be used to complement the meal.

Even more important is what we recommend *not* putting in the mouth: cigarettes, "recreational" drugs and even medications (whenever they can be avoided), slaughtered foods, sugar or honey (instead, use a bit of maple syrup or fruit-juice concentrate), excess alcohol and *any* substance that causes allergic reactions (either obvious or hidden).

To supplement this program we add a series of "effortless" exercises which take less than 20 minutes to perform and are best done at least five days a week. First, start by taking long, deep breaths, keeping the tip of the tongue rolled back into the roof of the mouth (this helps balance the heart). Breathe "to" and "from" the lower abdomen (known as the *hara* or *tan t'ien* in the Orient) whenever possible.* A good time to do this is while driving or doing any kind

*See Paul Dong's "The Miracle of Breath Control," November 1984 FATE.

of quiet work. It should be repeated whenever you think of it until deep, tongue-curled breathing actually becomes a regular habit; but at the very least this breathing method should be repeated 10 to 20 times a day.

Our "exercise" routine begins by briskly shaking the hands as loosely as possible until a tingling, glowing sensation occurs in them and begins radiating up the forearms. This may take from 30 seconds to one minute to happen. What this does is to help restore energy balance within the so-called micro-acupuncture system of the hands—the same system used in hand reflexology. Its effects gradually flow outward to the rest of the body.

Then, while standing, swing the arms loosely forward to about shoulder-height—palms facing forward or upward—then back as far as they will comfortably go. Repeat these arm swings 50 to 75 times until you feel a sense of "heaviness" (increased blood flow), warmth or vitality throughout the arms, shoulders and neck area. This exercise takes only two or three minutes. The Chinese say that it helps prevent cancer, stroke and other serious disorders by stimulating the endocrine and lymph system.

Next do gentle full-swing twists. Stand with your feet at shoulder-width and swing the arms loosely as far around as centrifugal force will naturally take them, first to the right, then to the left (the hands should loosely slap the opposite shoulder or even the upper back area, if you are doing this correctly). Let the head and neck—as well as the rest of the spine—follow around from the momentum of your swinging arms. *Important: do not stop this swing abruptly; instead, let it gradually wind down on its own.* This technique helps restore or maintain the health of the acupuncture system found along the spine as well as that of the spinal column itself; both of these are crucial to overall well-being. You may even feel snaps and pops in joints from the ankles to the shoulders, as well as within the vertebrae of the spinal column, as self-realignment occurs.

Step five is stretching. Begin by standing in a "tee" position with the feet nearly together. With arms outstretched sideways and palms facing upward, slowly rotate the hands around and backwards in a full circle until the palms are again facing as far upward as possible but "in reverse." Here—and for the rest of the routine described below—*it is crucial that you stretch very slowly.* This is important because not only does it make the stretch more effective, it also helps to prevent any accidental injury which might occur from stretching too far.

Bring the hands together in front, palm to palm, at about waist-level (arms still straight out, not bent) and press them together as you move the outstretched arms now upward, over the head, arching the back as far as possible. At the same time let your head hang back as far as comfortable and—with the head still back—jut the lower jaw forward as far as possible. This stimulates the thyroid (and thus the rest of the endocrine system) and helps keep the neck and face in good shape.

Reverse the process and slowly allow yourself to hang forward with the hands reaching toward the toes as far as is comfortably possible. If you can touch the floor with either your fingertips or

your palms, fine—but if not, don't worry. It makes no difference how far you stretch downward, only that you feel the effects of that stretch. Repeat these stretches several times until you feel a sense of invigoration in the legs and back.

Then click your teeth together lightly but rapidly and at the same time tap all over the scalp and forehead briskly with fingertips (or rap with your knuckles, if you have long fingernails, as if knocking gently on a door). This stimulates various acupuncture systems of the head, face and mouth (each tooth is considered to be "connected" to a specific internal organ or gland). Do this until you again feel a tingling, glowing sensation—maybe 30 to 60 times. In all, this takes just a few seconds to perform.

Now focus on the lower abdomen—the key to wellness, according to many energy doctors. It is said that when the lower abdomen is supple and healthy fitness and overall good health must follow. But when the lower abdomen, or *hara*, becomes flaccid and weak, suffering cannot be far behind. I personally do a rather strenuous type of sit-up to keep my belly toned; with fingers locked behind my neck I raise my crossed legs and at the same time attempt to touch my nose to my knees. I do this as slowly as possible until discomfort occurs—for me, usually fewer than 10 times.

But such exertions are unnecessary (I do them only as a personal challenge) and are not well-suited for older or out-of-shape individuals. The maximum energy (as opposed to muscular) benefits occur as soon as you feel the results of the effort—namely, a bit of discomfort. Many of the same benefits may be achieved by doing either a more gentle sit-up, an even gentler "sit-back" or even the so-called stomach lift, combined with the "p-c (pubococcygeal) clench."

The stomach lift is done either standing or lying down. Simply pull the lower abdomen in—and up—as far as possible, imagining trying to pull the navel up and back to touch the area just below the shoulder blades at the spine.

Meanwhile clench the "p-c" muscle—the muscle located in the perineum, between the sex organs and rectum, which clamps the sphincter muscles of both these orifices in retention—as tightly as possible. Hold this muscle clench for as long as you hold the stomach lift (usually a few seconds is enough; in fact, that may be all you *can* hold this position). Gradually increase the length of time you hold this powerful pose. The results of this technique are vastly improved tone of the lower abdomen, improved sex drive, increased energy and a glowing sense of vitality which lasts for up to several hours. In my own practices I frequently do those same techniques during other parts of the day when I want a quick energy boost or feel the need to "unstress" myself.

Depending on your desire and physical condition, other stretches—called *asanas*, taught by any *hatha yoga* teacher—may also be added. In most communities Lilia Folan (or perhaps another yoga teacher) is on public television during some part of the day and this is an excellent time to do your energy-balancing routine. Possibly you can videorecord the broadcast if it is shown at an inconvenient time.

You should also include several easy

eye-balancing techniques. For example, you can roll the eyes in wide circles both clockwise and counterclockwise, several times in each direction. You should do exercises like these daily.

Finally, deeply and briskly pinch the tips and sides of each finger and toe (near the nail) with deep pressure. Each finger- and toe-tip is said to be connected to a key inner organ or gland; pinching the tips of these appendages helps to restore balance and harmony within.

This program should take under 20 minutes a day to do but the results should be remarkable. First benefits—a feeling of more energy and vitality, especially—will be felt within several days, but it will take at least several months of daily repetition to realize much of the true worth of this simple program. Remember: this is a *lifelong* program, so it is important not to be rigid or overtaxing in a first burst of enthusiasm (or too discouraged if you forget for a few days in a row—just pick up where you stopped). It's not so much a matter of what you do, just that you do something, even if it is no more than a short daily stroll. There is little cumulative benefit after a certain point from any exercise program, so frequent "doses" are needed.

* * *

TO KEEP my own program fun and diversified, I add other simple methods whenever they feel right. Yanking gently on the ears (to stimulate the ear-acupuncture system), briskly massaging the nose (which also contains an acupuncture system), brushing my back and legs with a hairbrush—there are literally hundreds of such self-health techniques, most of which take only moments to do but which are powerfully effective when regularly incorporated into your own personal health-care program.

The primary goal of energy-balancing methods is to improve energy flow and flexibility (rather than only to build muscular strength). Flexibility and suppleness (as exhibited by a well-conditioned yogi) are thought to be the peak expression of wellness.

In fact, energy doctors discourage harsh physical exercise. Instead, they see running and such as a natural response to an abusive life-style. Most benefits—and none of the risks—from harsh exercise may be obtained by a simple change in diet plus the techniques described above.

Let's quickly review the steps for becoming health self-sufficient:

- Eliminate suffering as soon as you notice it (with G-Jo, auricular therapy, etc.).
- Stop abusing yourself as much as possible (no smoking or drugs; reduce stress).
- Move to a lactovegetarian or vegan diet as quickly as possible.
- Incorporate a regular daily program of "energy-balancing" exercises into your health-style.

Of course doctors can play an important part in your health-care program—say, to set a broken bone. But following the above steps will all but eliminate the need for outside medical help except in extreme situations, just as it has for countless other persons for many centuries.

★

MULTIPLE PERSONALITIES, MULTIPLE BIOLOGIES



Multiple-personality victims show amazing powers of mind over body —with implications for all of us.

By D. Scott Rogo

AFTER YEARS of neglect the study of multiple personalities is taking on new importance. Only last year the first international conference on the subject was convened in Chicago. This past fall a second conference sponsored by the International Society for the Study of Multiple Personality and the Rush-Presbyterian-St. Luke's Medical Center in Chicago was held with more than 200 papers submitted.

Multiple personalities have always been fascinating. Until now the psychiatrists and psychologists who studied them focused primarily on how to reintegrate them into whole persons.

But, to the editors of FATE, the implications of the new research seem the most important we have seen in years. This research shows that the mind affects the body far more powerfully than has ever been claimed before. Furthermore, these new findings do not seem open to contradiction:

- That within the same body one personality can be right-handed and the others left-handed.
- That the electroencephalogram tracings of different personalities existing within the same body will sometimes be different depending on which personality is dominant at the time.
- That one personality may be allergic to some substances while the others are not.
- That one personality may need eyeglasses and the others do not or may require different prescriptions.
- That one personality may have epilepsy and the others will not.
- That one personality is sometimes color-blind and the others are not.
- That in some diabetic patients each subpersonality will have different insulin requirements. In one case a personality apparently also suffered from lead poisoning while the others did not.

The researchers are understandably conservative in their claims but the facts they report suggest exciting possibilities about what our minds could be taught to do for our bodies if we understood how to control them. The research to date has focused primarily on the psychology of multiple personalities rather than on their physiology. But if the mind alone can determine whether a person needs eyeglasses or not, is allergic to citrus fruit or not, can be anesthetized or not, is right-handed or left-handed or is or is not color-blind, the implications are obvious. The research is in its infancy. The future obviously holds tremendous promise for teaching us how the mind may learn to control the body.

Dr. Bennett Braun is a leading researcher in the field of multiple personality and is currently president of the International Society. Only two years ago Dr. Braun's studies confirmed previous reports that different personalities have different brain-wave tracings. An Italian psychiatrist first reported this in 1953. In the early 1970's Dr. Arnold Ludwig and colleagues at the University of Kentucky found that EEG data from the subpersonalities of two patients revealed definite physiological differences among them.

Dr. Braun's first subject was a middle-aged woman named Jane who originally sought help for weight control. It only gradually became evident that she had multiple personalities. Her subpersonalities included a colorful group of characters: a teenaged girl, a sexually manipulative woman, a self-debasing entity totally preoccupied with her physical appearance, an infant and several others. By hypnotic suggestion Dr. Braun was able to fuse most of the subpersonalities with his patient's primary identity.

In this case the original patient was color-blind, a fact proved through an isochromatic color-blindness test. But when the subpersonalities fused, the newly-integrated Jane wasn't color-blind.

Disconcerted by this unexpected turn of events, Dr. Braun decided to see what was actually going on in the brain of Jane and her subpersonalities. He took her to the National Institute of Mental Health in Bethesda, Md., where she underwent brain-wave (EEG) monitoring while looking into a flashing light. This test is known as the visual evoked response. It momentarily increases electrical activity in the brain, allowing the clinician to look inside his patient's mind.

EEG tracings are taken of the brain's electrical activity as it responds to the light and a computer can translate these tracings into a topographical map showing which areas of the brain tend to be active or quiescent during the test. (The active areas will be darker than the relatively quieter ones.)

Topographical maps were taken from four of Jane's different personalities—and each of them turned out differently! Dr. Braun worked with Jane through the use of hypnosis and suggestion and integrated these personalities into a new entity which was an enhanced version of her primary identity. The new personality had an EEG topographical map distinct from any of the component personalities.

Later Dr. Braun was able to replicate his work with a second female patient. The extraordinary aspect of this case

was that while the patient was diabetic, each subpersonality exhibited different insulin requirements. One of them apparently even suffered from lead poisoning not suffered by the others.

Braun concludes that the subpersonalities comprising a multiple personality tend to be as distinct from each other as any group of persons reading this article. He also addresses the problem of whether his results could be a product of hypnotic suggestion and not a true result of personality change; he states that extensive experimental evidence indicates that hypnosis does not appear to influence evoked responses to any marked degree.

Nevertheless, Dr. Martin Orne, director of the Unit for Experimental Psychiatry at the University of Pennsylvania and editor of *The International Journal for Clinical and Experimental Hypnosis*, argues that therapists can unintentionally encourage the development of subpersonalities by somehow implying that such a personality exists. He complains, "There have been more cases of the disorder reported in the last 10 years than in the history of the world before." His complaints seem directed only against the psychological claims; yet he seems to ignore the significant biological differences reportedly found in the various personalities and it is these physical differences that seem so important.

* * *

I FIRST became interested in the biological differences between the various personalities of a single patient when I read an interview in the *Los Angeles Times* with Dr. Donald Schafer, faculty member of the University of California at Irvine. Dr. Schafer described the case of a woman whose personalities could not all accept anesthesia.

I found the story so strange that in June 1985 I telephoned Dr. Schafer to ask about it. Not only did he confirm the case, he told me that such a phenomenon was fairly common in cases of multiple personality. In this instance, Dr. Schafer was describing the case of a patient who had undergone surgery performed by one of his colleagues.

Although the operation had seemed to go uneventfully, afterwards several of the personalities complained that it had been painful for them. The surgeon had great difficulty believing their story until several of the personalities described the operation to him in detail. Their description showed that they, if not the dominant personality, had known what was going on during surgery.

To complicate the matter further, another operation became necessary. As a result the patient's therapist had to contact the several personalities controlling her and explain the problem to each. These subpersonalities then chose one of them to accept the anesthesia for all. The obvious importance of this observation was not so much that the personalities were distinct psychological entities but that they seemed to be distinct biologically as well. As we concluded our conversation, Dr. Schafer invited me to attend the next meeting of his study group at the University of California Irvine Medical Center. There I met 10 or so therapists, all of whom were treating or recently had treated cases of multiple personality.

I soon learned that the disorder is more common than anyone had sup-

posed. It was revealing to realize how disrupting such cases can be for the therapist who may find himself treating up to a dozen "patients" for the price of only one. No wonder these clinicians found it necessary to join together for mutual support.

After being promised confidentiality, the therapists were willing to talk about their cases. They generally agreed that three major physiological quirks are typical of patients afflicted with multiple personality.

The first is handedness. When there are several subpersonalities, it is common for some to be left-handed and some to be right-handed. This struck me as particularly important since handedness is a relatively stable trait and not easily reversed. It is programmed by the organization of the brain itself.

The second is the patients' pattern of allergic responses. Some patients will show violent allergic responses to certain substances while their subpersonalities are immune to them. In fact, it is not rare for a rival personality to expose himself or herself to such a substance and then relinquish control to the primary personality who is left to suffer the consequences.

The third physical characteristic often affected by multiple personality is eyesight and assorted visual problems. One psychiatrist with whom I spoke had treated a patient who had to wear glasses *over* her contact lens whenever one of her subpersonalities took over.

In such cases there is always the problem of whether these changes from personality to personality are truly biological or merely psychological artifacts. As it turned out, however, the experiences of this group of therapists differed little from those reported by other clinicians.

Dr. Braun, for example, published an analysis of several multiple-personality cases in the *American Journal of Clinical Hypnosis* in 1983. He discussed one patient who was allergic to citrus juice. The allergy afflicted all of the patient's personalities except one. "If this personality ate an orange and remained in control of the body for a sufficient period of time to digest and metabolize the orange," Braun wrote, "no ill effects would be experienced in the system. Conversely, if he switched executive control too soon, a rash which itched and blistered would often be the result. If the personality that was *not* allergic to citrus resumed control, the itching would cease . . . as if he had taken an antihistamine. If this personality remained in executive control for a significant period of time, the blisters would reabsorb much more quickly than if other personalities had control of the body. However, since the physiological damage was done, only a more rapid healing would take place, not a miraculous, instantaneous recovery."

Another of Dr. Braun's patients had one personality that was "deathly allergic to cats." When she was exposed directly to a cat, her eyes and nose would run and she would wheeze and itch. "In another personality, she could sit and play with a cat for considerable periods of time, even be scratched and licked by the cat without any apparent allergic response."

Dr. Braun found a case in which one personality was severely epileptic, although the subpersonalities seemed free of the disorder. It was later learned, in fact, that the competing personalities

were *sending* the patient into the seizures to force him to relinquish control of the body.

In Braun's experience the reactions most commonly seen are those that can be easily manipulated by hypnosis. This is especially true of skin disorders, allergic reactions and even seizures. He suggests that hypnosis/autohypnosis may be a common denominator linking the biological phenomena exhibited by sufferers of multiple personality. Many therapists and researchers even believe that multiple personality is a form of self-hypnosis.

If this does explain the biological phenomena sometimes associated with multiple personality, however, it extends the powers of self-hypnosis far beyond those usually accepted by the psychological community. Hypnotized into not needing eyeglasses, for example? Hypnotized into being color-blind? To rejecting anesthesia? To changing from right-handed to left-handed? To having different diabetic reactions? By whatever name, autohypnosis, self-hypnosis, the multiple personalities seem to demonstrate the effects the human mind can have on the human body to an extent previously unrecognized.

* * *

AND SURELY this is only the beginning. Insofar as we know, no systematic study has been made to determine in which areas the physiology of the various personalities may differ. It is our impression that what have been reported to date are only those obvious things that happened to come to the attention of the therapists. And those therapists, in turn, have not been particularly interested in investigating biological differences in detail. Their role has been only to cure the disorder.

Such biological differences need to be studied and if possible analyzed. Although these patients obviously need therapeutic help, using them as guinea pigs could benefit all of us. One obvious benefit, of course, would be in healing. If merely switching from one personality to another cures epilepsy, for example, or myopia, or diabetes, then we need to understand the mechanisms involved.

Some researchers already sense this. In an interview with Daniel Goleman for the *New York Times*, Dr. Frank Putnam, a psychiatrist at the National Institute of Mental Health and a leading researcher in the field, said, "The multiple personality offers a special window into psychosomatics. With a multiple personality you can do research that holds the body constant while you vary the personality, so you can sort out how psychological states affect the body." Dr. Putnam cites the example of one patient who reacted normally to a sedative drug while in one personality but was totally unaffected by it in another.

One thing that can never be done, of course, is to repeat the traumatic experiences that caused the personalities to split in the first place. The disorder appears to represent a psychological adaptation to unbearable circumstances usually occurring in childhood, between the ages of three and eight. Dr. Braun says the circumstances usually represent an abuse "the likes of it you wouldn't believe." Patients he has studied have been dangled out of windows, forced to watch a murder and the dismemberment of the body, been buried alive and been the victim of sexual sadism.

Dr. Braun says that "the kind of abuse that leads to multiple personality is frequent, unpredictable and interspersed with love . . . . The parent will be very loving one moment, then the next switch into a monster."

Usually, the worse the abuse the larger the number of personalities that emerge. Dr. Putnam suggests, "There seems to be a limit to how much trauma a given personality can bear . . . . It's as though each were a buffer that, when filled, means a new one must be created."

Terrible as the causes of multiple personality may be, the biological evidence demonstrates a revolutionary ability of the mind to influence the body. Whether science can discover how to use this mental agility productively remains to be seen. In any case, its study seems far more important than simply learning how the brain and mind can split apart and be rejoined.



PIZARRO'S BONES

IN 1977 a wooden crate of bones was discovered in a cathedral in Lima, Peru, along with a lead box containing what an inscription said was the skull of Francisco Pizarro, the conquistador who founded Peru.

Now, according to a *Chicago Tribune* report published in August 1984, a team of scientists has determined that the skull and bones really are the remains of the ruthless explorer. The neck bones fit the skull perfectly and nicks on the jaw and neck clinched the matter. These marks could only have been made by a blow from sharp metal and Pizarro was killed by a sword thrust through his throat.

But, according to the report, answering one question has raised another: Whose mummy has been on display for years in the same cathedral under an inscription identifying the corpse as that of the great conquerer Francisco Pizarro?



THE TWIN SYNDROME

IN CHESTERFIELD, England, identical twin sisters married to identical twin brothers gave birth to a boy and a girl within an hour of each other. Pat Collister's eight-pound, 13-ounce boy arrived first and Pauline's seven-pound, six-ounce daughter followed 53 minutes later.

The two women, aged 26, are believed to be Britain's only identical twin sisters married to identical twin brothers, 27-year-old Peter and John. They first met at a nightclub and later married in a dual ceremony. During their pregnancies both women said they felt abdominal twinges at the same time and even developed an identical passion for scallops and lobsters.

After the births in August 1984, a hospital spokesman said that legally the babies are first cousins, but medically they are brother and sister because their parents' genes are identical.



TAROT CARDS TALK TO ME

Whether it is the cards' ancient heritage or my intuition, the readings sometimes forecast so accurately that they seem spooky.

By Heather Hume

TAROT CARDS and the future have been part of my life for more than 40 years—although our relationship has been a sometime thing. I've read the usual books on the subject but I don't consider myself a brilliant reader or a scholar.

Maybe, like some romances, we began all wrong. I wasn't a serious seeker in the occult realm; when I was quite young I got drafted into it. My mother Della Chase and I lived in Stepney, Conn., and she was bedridden for the last three years of her life. Someone gave me a Tarot deck and to amuse my mother I gave her readings. Because I had to spend so much time nursing her, I didn't memorize the card meanings. I wrote them on the cards and used the easiest system of divination I could find. I felt it was a way to lighten the long hours for Mother.

From such humble beginnings one can be marked for life. Soon other

family members began to ask for readings and this attracted friends who wanted to join in the fun. I have no idea of the percentage of correct forecasts you have to have to be a "good" reader. But I must have hit the average because new people were always coming to me. That I didn't charge for readings may have accounted for my popularity. Although I had no feelings about the process I was averaging an impressive number of fulfilled predictions. I was neither elated nor particularly concerned, just mildly curious about these results.

Did the cards predict my mother's death? They did—but the card for death can also mean a great change in life. Tactfully, even prayerfully, I hoped the latter could be true and always gave her this interpretation.

After her death in 1942 I moved to Los Angeles and put the thought of card reading behind me. I had become involved in it only for Mother's pleasure and now I thought I could drop this part of the past.

I was mistaken. The cards would not be forgotten. A neighbor noticed them in my desk drawer and inevitably asked, "Will you please read for me?" Perhaps it was the change of scene but suddenly I was a phenomenal success. Word got around and I had more readings to do than I could have believed possible.

I became a sensation after a very pregnant Roberta Evert* came to me in 1945 asking about her future. When I had finished the reading, we both noted there had been no mention of a family addition. We wondered why. In cases where the readings don't seem to make sense, there is a system of asking yes and no questions. I told Roberta to shuffle and draw and ask if she were going to have a baby. It was almost a joke. We were certain the cards would have to answer yes but were startled to get an emphatic NO.

Bewildered, I could only repeat that the cards had given that message. I told Roberta that sometimes there are off days and promised to give her another reading soon to check out this nonsense.

For another month Roberta came once a week and the cards consistently repeated the negative. Then, late in her fourth month of pregnancy, Roberta was rushed to the hospital and the baby was taken from her. It had been dead for more than a month, dead at the time of the first Tarot reading. The cards had known what neither she nor I nor her doctor had known at the time.

My reputation grew after that. Whether it was my intuition or the faith of the people seeking readings, I often ran into situations which though less sensational were often striking and helpful.

When I moved to another part of California—Mountain View—I again thought I had left my "reading" behind me. Alas, my own family was hooked by now. They came, they brought friends. People I had left behind rushed out and bought Tarot cards, did the spread they had seen me do, wrote it down and sent letters asking me for interpretations. And this worked as well as if I were there in person.

Through the years I have found that on some days the readings forecast so clearly it is spooky. Other days the cards produce only bland, meaningless readings. Why? It may have something to

*The names in this story have been fictionalized. Real names are on file in FATE's editorial office.

do with my mood. Even on a poor reading day I can always pick up background information on the person, even on complete strangers. On a good day the cards indicate many situations the person had been unaware of consciously.

Will foretelling the future change it? Can disasters be avoided? I honestly don't know. In some cases proper forewarnings might cause a change if precautions are observed. My own hunch is that some events are inevitable; we may be able to alter others.

I often wonder if I could have saved Jim Burton, a beloved family member, if I had been wiser in the reading I did for him. The death card came up strongly and insistently in his reading. I had no hesitancy about telling him this. We all knew that another family member on the East Coast was near death's door. I assumed the card meant him. I read, "There is death at a distance. It is going to happen soon."

Jokingly Jim said, "Well, if it's at a distance it can't be me."

I assured him the distance was as positive as the death.

The next day Jim was called out of town. That night, at a great distance from his home, he died suddenly and unexpectedly from a hitherto-unknown heart problem. If he had stayed in town and avoided the stress and fatigue of the long trip, might his life have been saved?

What does the ability to predict for others do for me personally? Absolutely nothing. I don't know about other Tarot card readers but I simply can't read the cards for myself. They don't speak for me personally. I have accepted this and found a way of getting around it. I simply do a reading for one of my children or my husband and anything important for me is bound to come.

What has been happening in recent readings? Young ladies always like to know about their love lives. And sometimes what I have to tell them is disappointing. In a case in 1983, an attractive young friend, Ruth Hampton, wished to know how soon she would be married. Plans were being made and she was certain her three-year live-in romance would finally culminate in marriage. The cards said her romance would end abruptly and there would be no wedding. Extremely upset, she left, telling me the cards were crazy and she'd be back on a "better" day. Two days later her boyfriend moved out and two weeks later he married another girl.

A last incident of the cards foretelling what neither I nor my client knew made quite a difference when she learned of these unknown events. The cards warned Susan Peters that her husband's business was failing. She laughed and I laughed with her. It seemed ridiculous—but her other readings had been so accurate that she decided to find out why the cards said this. Going straight to her husband's office, she confronted him. "Why do my cards say this business is failing?"

She told me later that her husband admitted that for months he had concealed from her the fact that his firm was in trouble. Did the card reading change anything? Now that Susan knew, she could help him salvage some of his business and sell out.

My cards are worn now but I have solemnly promised myself and warned everyone else that when they become unusable I will not get another deck. When they're finished, I'm finished.

Accept the Miraculous FATIMA MEDAL for only $5

If you promise to testify after you receive a "Miracle" of THOUSANDS OF DOLLARS.*

Notice to Readers who want thousands of dollars *now*:

For the first time in history you may benefit from the Miracle of Fatima *WITHOUT making a "pilgrimage"*.

And I DO mean BENEFIT!

The Miracle of Fatima has taken the world by storm.

OUR LADY of Fatima began making miracles happen in 1917. That's when prayers of children in need were answered and *70,000 onlookers all saw the "sky" move—AT THE SAME TIME!*

It's no wonder that today, Miracle-seeking poor people flock to Fatima morning, noon and night.

And with good reason. These individuals come to the Hallowed Grounds of Fatima for a *personal* Miracle that will change their lives and bring them happiness forever.

The deaf want to hear. The blind want to see. The crippled want to walk. The sickly want good health. The miserable want comfort. The lonely ache for love.

And countless poor people from all over the world come to Fatima so they can reap Miracles of *thousands upon thousands of dollars*.

And frankly, I've never heard of anyone—man, woman or child—coming away disillusioned from Fatima.

AT THE HOLY GROUNDS OF FATIMA A PERSON MAY BE EXPECTED TO SUDDENLY— MIRACULOUSLY— FIND "THE IMPOSSIBLE DREAM" AND START A NEW LIFE ENRICHED WITH WONDERFUL HEALTH, WEALTH, JOY AND HAPPINESS.

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So impressive are the talked-about powers of OUR LADY of Fatima that the POPE himself (Paul VI) came to Fatima. And joining Him were no less than ONE MILLION BELIEVERS!

Until now, Fatima, Portugal, was DEFINITELY a place to run to if you needed a Miracle . . .

BUT NOW, IF YOU CAN'T GO TO FATIMA HERE'S GOOD NEWS!

At this moment I have the original Fatima Medal—containing the HALLOWED EARTH OF FATIMA—ready to be sent to you *at once*. This pictorial Holy Medal magically shows the Fatima Miracle of OUR LADY AND IT CAN RELEASE IT'S HOLY POWERS TO YOU.

Once you take possession of your Fatima Medal, here's the "Miracle Report" I expect to receive from you:

- *"The Fatima Medal has ended my money problems once and for all! Rather than owing money, I've got so much I'm able to lend dollars to my friends."*
- *"Thanks to the Fatima Medal, I've been blessed with all the things I've always wanted: a luxurious new home; a beautiful, shiny new car; even my own private airplane."*



We certify that this medal contains 1) Earth taken directly from the Miraculous Hallowed Grounds of OUR LADY in Fatima, Portugal, and 2) a sacred relic of OUR LADY of Fatima in Her first Miracle-Making act in 1917 witnessed by 70,000 people.

- *"I've found the joys of love and happiness from my wonderful, generous sweetheart (whom I just met!)."*
- *"Thanks to the Miraculous Fatima Medal, I have incredible good luck. I win at numbers and I win at bingo and I win at the racetrack. Yes, every time I make a bet, I win."*
- *"As soon as I received the Fatima Medal, my boss gave me a big raise. And then he gave me an extra four weeks vacation with pay."*
- *"Ever since you sent me the Fatima Medal, I have lots and lots of cash. In fact, I can buy just about anything I want."*
- *"It's truly amazing. Now that I have the Fatima Medal, my children have stopped taking drugs. They're happy again—for the first time in years."*
- *"The way my life has suddenly changed for the better, it's a Miracle! I am now happier, healthier, and wealthier than I ever imagined possible!"*

***HERE'S HOW YOU MUST TESTIFY:**

1. Simply let me know the moment you are blessed with the wonderful Miracle you want — and have thousands upon thousands of dollars.
2. Jot down that Miracle on a piece of paper — so I may include it in "The Good Works Book" (to be distributed among poor people as a source of inspiration).
3. A copy of the Good Works Book with your miracle in it will be made available to you.

COULD IT ACTUALLY *BE YOU* SAYING THINGS LIKE THE ABOVE?

The answer is Yes!

I sincerely expect that a Miracle will happen to you when you take possession of the Fatima Medal. Because it will contain in its Precious Capsule "Holy Earth" taken from Fatima's Hallowed Grounds.

What you get is *not a "symbol" of this Miracle spot—but an actual piece of Miracle-Making Fatima itself.*

In other words, I'm bringing Fatima to you.

But remember, you have an obligation to me as soon as *one or more Miracles begin to happen* for you. You must drop me a note to let me know about these events. (About how rich you become . . . or how you find total happiness.) And you must allow me to publicize your Miracles in "The Good Works Book". (This book refers strictly to people testifying to their good luck from the sacred Fatima Medal.

I'm delighted to serve you as a "Bearer of Miracles" from the Hallowed Earth of Fatima. But don't forget—it's not all "onesided". You must help me in my work.

Right now, I have only a very limited amount of Fatima Medals. Each one has sealed into it Earth from the Miraculous Grounds of OUR LADY of Fatima in Portugal. These Medals have been created *so you can gain the Miracle you need at once*. Therefore, you may have one for only $5 if you fill out the coupon below and sign the "I PROMISE TO TESTIFY" Statement.

Do You Need A Miracle Fast?

If you need a change of luck in your life right away, we will help you. Call our

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HAVE YOUR CREDIT CARD HANDY (VISA OR MASTERCARD) SO WE CAN RUSH YOUR ORDER RIGHT OUT. (Or, mail off the coupon below today.)

I Promise to Testify

I promise to let you know as soon as I have the Fatima Medal in my possession and I experience the "Miracle" of THOUSANDS OF DOLLARS.

YOUR SIGNATURE

(Satisfaction Guaranteed or Money Back)

House of Fatima Box 88, Congers, N.Y. 10920

Please send me my FATIMA MEDAL containing the Miraculous Earth of Fatima. I am entitled to receive this Fatima Medal for a small fee because I promise you that *once I experience my miracle*, I will let you know so you can include it in "The Good Works Book". (A reward of $25 will be paid for each contribution used.)

☐ *Please send me _____ FATIMA MEDALS for just $5 each (plus $1 postage and handling per medal).*

☐ *Please affix my FATIMA MEDAL to a beautiful gold colored chain with a safety catch. I remit $2 extra for the chain.*

Print Name _____

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☐ I want special RUSH handling by FIRST-CLASS MAIL and I enclose an extra $2 per Medal for this service.

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(Advertisement)

WINNING WITH WITCHCRAFT

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

HOW TO WIN IN LIFE

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

IMMEDIATE RESULTS

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

WHAT WITCHCRAFT CAN BRING YOU

In my book you read about:

- Winning the admiration and respect of people. *Stop* them exploiting and using you.
- Using witchcraft to promote you self interests at all times, without harming the interests of others.
- *Commanding* things to happen through powerful spells and invocations. With witchcraft you don't have to grovel or pray to God for help.
- Magic witchcraft spells that quickly make you more self-assertive, confident, and sought after by the opposite sex.
- The *Binding Love Spell* that *makes* someone of the opposite sex love you.
- Simple witchcraft remedies that *alleviate pain, reduce fever, stimulate hair growth*.
- A powerful ritual that *compels* an unwanted neighbour to move away.
- A simple Moon Spell for miraculously solving financial difficulties.
- An ancient ritual for making a barren womb fertile.
- A simple divinatory rite for immediately telling if your mate is true or not.
- Compel a thief to return stolen property.
- A Romany Love Spell for catching all *the men you will ever want!*
- A simple formula for finding out which of two lovers loves you the most.
- An ultra-simple ritual for keeping your partner true.
- A spell that compels a deserting partner to return to you.
- How to *leave your physical body and travel invisibly anywhere*. You can invisibly "spy" on your lover, rival, enemy, *completely without his/her knowledge!* This way you *always win* in the game of life because you can anticipate in advance the actions of others! "Invisible travel" is easy; it only needs practice. I succeeded on my third try. It is not only easy, but fun, too. And it is perfectly safe.
- A simple step you can take for stopping any witch from invisibly spying *on you!*
- A powerful self-rejuvenation ritual for renewing your personality and character; extremely potent!
- How to use The Witchcraft Circle to break disease and ill health and regain perfect well being.

THE SECRET SCIENCE OF NATURE

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

THE ULTIMATE WITCHCRAFT RITUAL

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

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

To order your copy of Miss Williams' book ("Winning With Witchcraft") send $14.95, *made payable to Finbarr International*, to: **Finbarr International, 16 Turketel Road., Folkestone, Kent, England.** Send your own personal check or money order. Price includes express air mail; delivery guaranteed within 14 days. We have been shipping books worldwide since 1946; you can order from us with complete confidence. Readers in England send six English pounds.

BOOKS

NEWS & REVIEWS

by Jerome Clark



UFOLOGY GROWS UP

TWO YEARS AGO in this column (October 1983 FATE) I suggested that the UFO age had passed. Interest in the subject was stagnant, I wrote, largely because ufology had failed either to establish conclusively the existence of UFOs or to lay them forever to rest, leaving us with a "riddle that stubbornly resists solution." Rather than face the ambiguities of an extraordinarily complex phenomenon, the general public and the scientific community had decided it was easier to declare UFOs nonexistent and to go on to other diversions. I predicted that the UFO question would probably have to await another generation before receiving the serious attention it deserved.

I am no longer so sure this is the case. Since I wrote that column a number of interesting developments have occurred. I think I am not being too optimistic when I say that ufologists may be very close to making their case.

For much of the history of the UFO controversy, ufologists, with a few honorable exceptions, have been their own worst enemies. A cynic might even say (not entirely fairly but not entirely unfairly either) that ufologists were the worst thing that ever happened to the UFO phenomenon. The average UFO buff is not a crank, stereotype to the contrary, but he is often intellectually unsophisticated and uncritical. Some ufologists are little more than mystery-mongers with a naive desire to believe in wondrous phenomena (although why anyone would *want* to believe in UFOs, considering the unsettling implications of alien visitation, is something I don't understand).

Yet, while some ufologists are as silly as they ever were, others have matured, developed solid investigative skills, adopted tighter standards, learned a healthy skepticism and detached themselves from emotional commitment to any particular UFO theory. Today, in fact, there are ufologists who have no special interest in any final "explanation" of the phenomenon; they are concerned only that investigations of particular cases be competently handled and the conclusions drawn from them be soundly based. Others are exploring the possibility that some UFOs—or perhaps all of them—are unknown natural phenomena. More and more ufologists are drawing on the expertise and assistance of outside scientists and psychologists who have begun to realize that something very strange is going on.

All of this has reduced ufology's once-vocal debunkers to a state of perplexity and confusion. This is hardly surprising, since it was ufologists' failings and foolishness that provided the ammunition for their critics in the first place. But sane and serious ufologists who do their homework are proving too much for debunkers, who now mostly eschew debates about UFO evidence in favor of bizarre charges against the character of ufologists. The strangest of these charges is one well-known debunker's assertion that ufologists are serving the cause of Soviet Communism!

On those infrequent occasions that a debunker tries to demolish a good case, the results are embarrassing. Stanton Friedman has cited no fewer than 22 errors, major and minor, in Philip J. Klass' attempt (in three pages of *UFOs: The Public Deceived*) to debunk the supposed UFO crash at Roswell, N. Mex., in July 1947. Bruce Maccabee has shown that Klass' supposedly prosaic expla-

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nation for the New Zealand UFO film violates the laws of physics.

Some of the best mid-1980's ufological writing appears in the *MUFON 1985 UFO Symposium Proceedings*, edited by Walter H. Andrus, Jr., and Richard H. Hall (Mutual UFO Network, 103 Oldtowne Rd., Seguin, Tex. 78155, 1985, 180 pages, $10.00, paperback). The most remarkable is William L. Moore's 48-page "Crashed Saucers: Evidence in Search of Proof," detailing its author's heroic effort to get to the bottom of ufology's most persistent rumor. Until Moore came along, ufologists either gullibly swallowed such tales or, more often, refused even to consider them; practically nobody bothered to investigate them.

Before the Roswell event (which I have discussed in earlier columns; see especially February 1981, June 1982 and October 1985 "Books, News & Reviews"), the most famous—or, more accurately, infamous—crashed-saucer story concerned an alleged incident in Aztec, N. Mex., in 1948, detailed in Frank Scully's 1950 best-seller *Behind the Flying Saucers*. After J. P. Cahn exposed the story as a hoax in a celebrated 1952 *True* article, ufologists came to view crashed saucers as a subject unfit for polite conversation. Yet Cahn's article left many questions unanswered and inevitably, when in the late 1970's the UFO community took a new look at crash stories, some observers suggested the Aztec tale be reconsidered.

Moore has done just that. The result is a richly detailed, absorbing, often amusing account which will stand as the definitive treatment of one of ufology's most amazing hoaxes. Along with other new information, Moore tells us where Scully's informants, two flamboyant con artists, got their story (which they used as part of an elaborate scheme to sell bogus oil-detection devices): not from rumors of allegedly real UFO crashes, as some have speculated, but from another hoax, this one used to hype a long-forgotten Grade-Z Hollywood thriller, *The Flying Saucer*.

Along the way Moore demolishes some "true" crash stories which he shows are versions of the Aztec yarn. The moral of all this seems to be that a good hoax has many lives.

The second half of Moore's paper examines the Roswell incident which, thanks to

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his and Stan Friedman's tireless efforts, has become one of the best-documented events in UFO history. Moore's exhaustive summary of the evidence gathered from interviews with nearly 100 informants, plus documents and other printed sources, is powerful and persuasive; it is a landmark work in the UFO literature.

Another worthwhile paper is Budd Hopkins' "The Evidence Supporting UFO Abduction Reports." Hopkins argues, from his own considerable investigative experience, that there is good reason to believe these are physical, not psychological, experiences. His argument is especially compelling because Hopkins' associates in abduction investigation include 10 psychologists and psychiatrists, most of them working quietly behind the scenes. Among them is one of America's most famous psychiatrists whose work on the "survivor syndrome" has led him to the abduction phenomenon. Another is the head of neurology at a leading New York hospital.

Hopkins could have, but does not, make an obvious point: While debunkers ridicule abduction reports as "obvious" fantasies, no psychiatric or psychological professional who has investigated the phenomenon—by "investigated" I mean interacted with abductees, subjected them to psychological examination, compared their reports and personality profiles with those of other abductees and otherwise conducted in-depth research—has endorsed this conclusion. To the contrary, the professionals agree with Dr. Elizabeth Slater's observation that the evidence to date reveals "no apparent psychological explanation for [abduction] reports." If anything is "obvious," it is that further research, not further ridicule, is warranted.

The book also includes solid papers by Friedman, David F. Webb and Ted Phillips. It contains, too, a couple of dogs: a pointless rehash of overly-familiar material by George D. Fawcett and a naive exercise in UFO boosterism by Marge Christensen (creator of something called "National UFO Information Week").

Veteran ufologist Leonard H. Stringfield presents an interesting paper titled "The Fatal Encounter at Fort Dix-McGuire," concerning a fantastic story about the shooting of a



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About L. W. De Laurence

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

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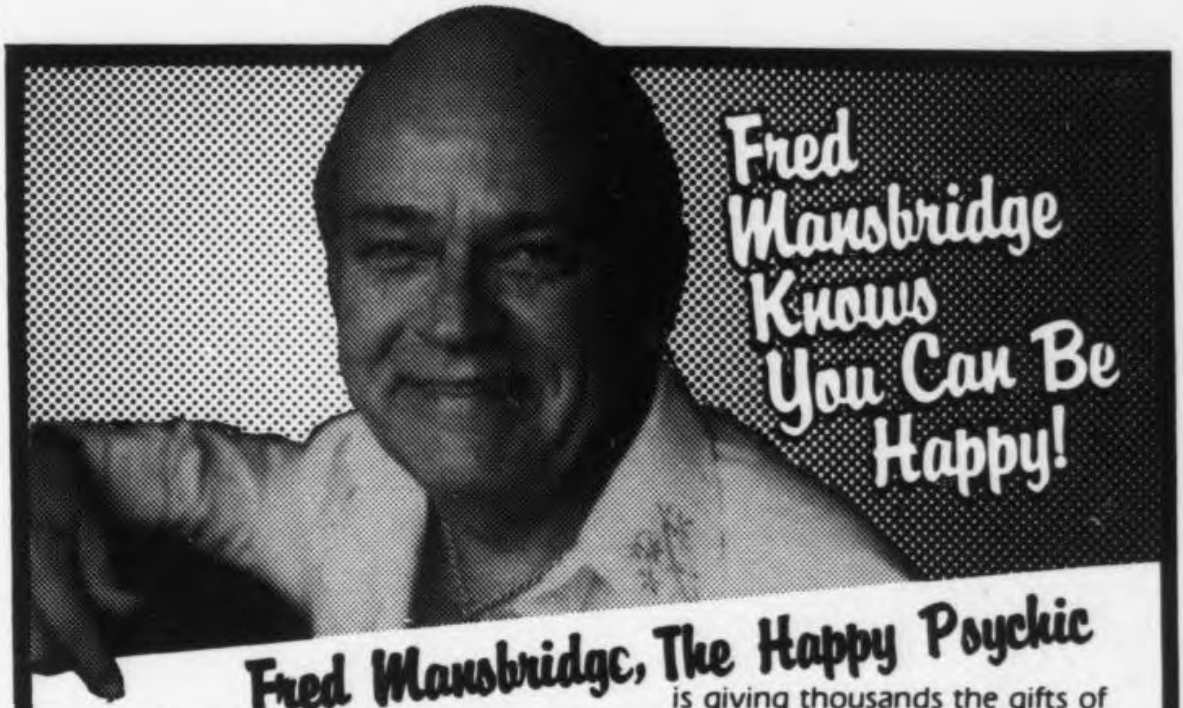
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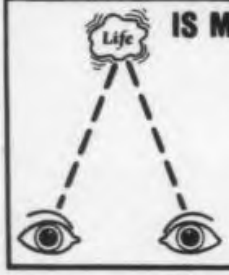
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humanoid being at an air force base in New Jersey in January 1978. Unfortunately, supporting evidence is scant. There is only one informant and Stringfield does not give his real name, so independent investigation is not possible. But Dick Hall, a careful, critical-minded ufologist whom no one has ever accused of credulity, has met the informant and was impressed with him.

So extraordinary a claim, however, needs more than one seemingly sincere claimant. And I am not reassured by the fact that the official documents relating to the case and reproduced with the article were provided by the claimant himself. There is, after all, a long history of phony "official UFO documents." At this stage skeptical suspension of judgment is the only reasonable response to this incredible tale.

OTHER REVIEWS

ARTHUR C. CLARKE'S WORLD OF STRANGE POWERS by John Fairley and Simon Welfare, G. P. Putnam's Sons, New York, N.Y., 1984, 248 pages, $19.95.

No question about it: *Arthur C. Clarke's World of Strange Powers* is an entertaining book. And it's loaded with attractive pictures which would make it look good on any coffee table. So why quibble?

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tion. With such a wide variety of material, nothing could be covered in depth.

Also the book does a much better job of presenting examples than of analyzing them. The emphasis is on dramatic spontaneous cases rather than on laboratory experiments, although some research is mentioned. And because sources for material are seldom listed, the reader cannot check elsewhere what the authors say. A minor quibble is that John Fairley and Simon Welfare wrote the book; Clarke, the well-known science-fiction writer, provided a short foreword and epilogue. The book's title is misleading and trades on his name.

On the plus side, in addition to the book's attractiveness and readability, the authors try to maintain a balance between skepticism and credulity. For the reader new to these subjects, the smorgasboard approach may whet the appetite. Because of the wide variety of material covered, even the reader familiar with the literature of the paranormal may discover something new.

There is nothing harmful or silly here. One just wishes that such a well-designed and smoothly written book had more depth.—*Sally Ann Drucker.*

IMAGERY IN HEALING by Jeanne Achterberg, New Science Library, Boston, Mass., 1985, 253 pages. $9.95, paperback.

The influence of the mind on the body is not a new subject to psychology or medicine. The specific curative power of the imagination is, however. Jeanne Achterberg of the University of Texas has been actively researching this subject for several years and *Imagery in Healing* is her first general trade book on the subject. (She is also co-author of a more technical work, *Imagery in Disease*, published in 1984.)

Dr. Achterberg's book begins by exploring the world of the primitive shaman. She shows that the shaman's purported healing successes cannot be explained away as merely placebo effects. She argues that shamans, like our own physicians, exert a psychological presence over their patients that helps to activate the imagination. The resulting mixture of expectation and positive mental imagery becomes an integral part of the healing process. She then gives a brief history

of the role mental imagery has played in Western medicine.

The real focus of the book, however, is in two chapters on the positive effects imagery exerts on the body's biochemistry and immune system. The idea that the use of imagery exercises could fight cancer was the brainchild of Dr. O. Carl Simonton, whose research has been challenged by some oncologists. In response, Achterberg ably summarizes several sophisticated research projects which definitely show that positive mental imagery can influence the course of cancer, increase white blood cell count and help the immune system function more successfully.

Imagery and Healing is not merely another popular book on holistic health. It is an intellectually astute but perfectly readable survey of an increasingly important aspect of psychology and medicine. It is one of the best books on the subject of the mind-body interaction currently available.—*D. Scott Rogo.*

THE SECRETS OF THE TAROT by Barbara G. Walker, Harper & Row, San Francisco, Calif., 1984, 260 pages, $12.95, paperback.
JUNG AND TAROT by Sallie Nichols, Samuel Weiser, Inc., York Beach, Maine, 1984, 393 pages, $12.95, paperback.

So long as the subject remains shrouded in ambiguities, people may as well keep on writing or reading yet another book, or even two books, about the Tarot. Although some may say that the Tarot was brought into Renaissance Europe by fleeing Alexandrian Jewish Qabbalists, there is no real reason to doubt the scholarly claim that the system came into being in the 18th Century when a pathological liar named Alliette began to use the deck (*tarocci*) of an old Italian card game for fortune-telling purposes. The system was revamped later by a sex-magician named Gerard Encausse. Still others have been busy ever since "rectifying" the system to conform to their own particular notions. Awkward as all that may seem, there is no doubting that Tarot does "work" as a divination system. For all we know, a deck of 78 Rorschach blots might work as a divination system too.

Barbara G. Walker's *The Secrets of the Tarot* may work as a divination system, although first you should note the cover-

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notice "New Age/Feminist" and decide for yourself whether that is your particular Rorschach blot. Walker, a feminist Wiccan, takes to task all t' sadisms and imbecilities of Renaissance Christianity. Her real complaint, however, seems to be with the partriarchism of it all, as if she thought that such a system run by women instead of men would be wiser and more humane. She is of that school (Margaret Murray, Gerald Gardner, et al) that supposes we were all once merrily and co-religiously matriarchal until the bad old Christians came along and started killing us. The truth is that "Old Europe" may have been matriarchal and religiously zoomorphic some 10,000 years ago but all the Aryans of Walker's race and yours and mine have been culturally patriarchal and religiously anthropomorphic and sexually dimorphic ever since.

Walker's bibliography tells the story. She has read widely but not deeply, making extensive use of secondary (even thirdhand) sources, and falls into every pitfall there is. One finds a false etymology of some key word on virtually every other page and some of them are real howlers. I lost count of the times she tries to equate "Easter/Astarte"—a connection that in one place she attributes to a passage in *Beowulf*. In fact, the words are not related at all and *Beowulf* is utterly silent on any such subject. To Walker, typically, the Celtish "sword-in-the-stone" motif is a sexual archetype when in fact it devolves upon a mystical principle of ancient smithcraft and has nothing to do with sex at all. I could go on. Indefinitely.

On the other hand, one marvels at her mastery of such a mass of materials, bogus or otherwise. Walker is a polished writer as well as an artist who presents a "rectified" deck of her own here. In some ways she even seems to improve it. Gone are Waite's absurd "Hierophant" and "High Priestess" in favor of the "Pope" and good old "Pope Joan." Women are of course the boss in this version, with men reduced to trivial, often negative roles, and Walker resurrects many a bad old Romano-Celtish goddess of sub-Roman antiquity at its most murderous. Some Norse mythology even ends up here—which Walker, alas, makes matriarchal too!

All this might well shake your faith in the proposition that little girls really are made of sugar and spice and everything nice, until

you read *Jung and Tarot* by Sallie Nichols, who has a fully-formed female consciousness but is too sophisticated to delude herself with ideological silliness. She merely questions the wholesomeness of any culture's obsession with "spiritual genuflection to the father principle" and then gets on with business—and what a business it is.

Unlike Walker, Nichols has done her homework and is a genuine scholar. She is also a Jungian. Setting aside all modern rectifications, which seem to have been thought out first and then drawn according to a verbalized concept, Nichols opts for the originally crudely and powerfully evocative "Marseilles" trumps which she says can be used to evoke Jungian archetypes. Thus the Fool becomes the "Self," the Juggler may be "Synchronicity" and so on.

No allegories here—instead a real safari into the Jungian unconscious—presented, moreover, in a sparkling prose style that yields marvelous insights on virtually every page. This book would be good reading by any standard. And if you're a Jungian, I'd say it's definitely in the cards for you.—*Garman Lord.*

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From November 1952 on, issues of FATE have monthly dates. Prior issues have quarterly, bi-monthly or six-week-interval dates as follows:

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1948 — Spring, Summer, Fall
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BRAD STEIGER PREDICTS THE FUTURE by Brad Steiger, Para Research, Gloucester, Mass., 1984, 166 pages, $9.95, paperback.

In *Brad Steiger Predicts the Future* the prolific author of books on the paranormal and the occult claims human behavior is controlled by long-term weather cycles, most notably cycles of 100 and 500 years. The 100-year weather cycle supposedly fluctuates from warm to wet to cold and dry. Human behavior fluctuates in a corresponding cycle. The cold periods are times of civil wars, mechanistic thinking and democratic expansion. During warm periods international wars, holistic thinking and dictatorships predominate.

Steiger bases these novel ideas on the work of *Chicago Tribune* science editor and astronomer Selby Maxwell and University of Kansas psychologist Raymond Wheeler. Their discoveries, called the Maxwell Weather-Energy Cycle and the Wheeler Culture Curve, apparently were never published until now. (Both men died some years ago.)

Arguing that these claims are scientifically sound, Steiger writes (page 15), "The Maxwell cycle is based on the movements of the earth, moon and sun—but chiefly on the interaction of the moon and the earth." This is, however, a non sequitur, since no earth-moon cycle is exactly 100 or 500 years long. Steiger does not explain what data Maxwell might have used but his results are summarized in a graph. The curve does seem to show reasonably regular fluctuations, but as Steiger himself points out, the supposed 100-year cycle varies from 70 to 120 years. Other graphs of long-term weather patterns, compiled by other researchers from other data, do not consistently show this pattern. So the astronomical and meteorological evidence is hardly consistent.

As for the historical evidence, we are told that Wheeler analyzed 20,000 pieces of art and 18,000 military battles and campaigns. He also is supposed to have analyzed ancient and modern chronologies, sunspot reports and so on. None of the research itself is reported but here is Wheeler's explanation (page 48) of why the cold part of the cycle is preferable:

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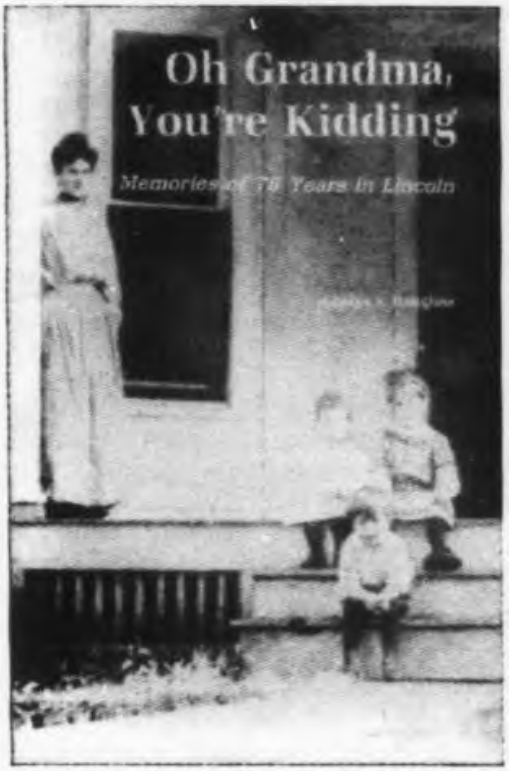
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"No one doubts the correctness of this picture," Wheeler declares. More to the point, before this century few Northern Europeans doubted this picture and assertions like Wheeler's figure prominently in the writings of 19th-Century racial theorists.

These highly questionable observations characterize the thinking of both Wheeler and Steiger. Their argument proceeds according to what cynics called the First Law of Sociology: "Some do, some don't." Historical events that fit the pattern are presented. Those that don't are ignored or explained away as exceptions.

Steiger concludes that the next 20 years will be cold and dry. This is fortunate, we are told, since "a period of warmth would be the worst possible thing with our civilization as sick as it is right now" (page 106).

The last third of the book is about conquering the future through "Creative Visualization." Steiger states, "An important secret has been revealed in the work of Maxwell and Wheeler: Time is nonlinear. Time moves in a spiral, a cycle, rather than a straight line . . . . Oh yes, of course Time moves in a linear course in the material, Earthplane reality construct; but we are talking now of a greater reality. We are speaking of the dimensions that truly shape the profound perimeters of what is real and what is unreal" (page 121).

Right. Forty pages of such profundity follow, concluding with a chapter on "Establishing Good Health Through Color Therapy." If you believe that meditating on the color "red-orange" will cleanse your lungs, by all means buy this book.—*Robert Schadewald.*

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.

CRACKS IN THE STRUCTURE

It appears that FATE holds the editorial opinion that evolution is a fact. This astonishes me. To deal with the subject matter contained in FATE, open-mindedness on the editors' part is absolutely necessary.

Evolution is *not* a fact. It has never been more than a theory. It seems to me that most of those who believe in evolution, whether scientists or not, do so because it provides a neat answer (whether right or wrong) to a question which apparently troubles their personal philosophies.

I suggest that the tremendous scholarship which Immanuel Velikovsky put into his book *Earth in Upheaval*, which reveals the many problems and impossibilities in evolutionary beliefs, must be taken seriously. And the current suggestions that catastrophes and mutations may be responsible for changes in the form of the earth also are opening a major crack in the structure of Darwin's evolution.

I think that persons who give us figures in the billions of years regarding origins of the earth should not be taken seriously. They apparently believe that any measurable natural processes now observed always took place at the same rate; but there is certainly general agreement that the earth was originally in a very unstable condition. Common sense suggests that in such a condition natural processes took place at a tremendously faster rate than they do now.

I am not a creationist in the usual sense. I think that evolution, if it were believable, could be accepted along with the Christian story of Creation. But I also consider that the act of Creation, for which God alone is responsible, has such tremendous scope and complexity that we mere mortals can never actually understand it.—*Arthur Retzlaff, Stockton, Calif.*

WHY MAGNETIC HEALING WORKS

In "I See by the Papers" (March 1985 FATE) Curtis Fuller reports on magnetic healing, referring to it as a method that works "although no one knows why." I think scientists do know why—if they will face it.

There are approximately 25 trillion red blood cells in the human body. Each red blood cell contains 280,000,000 units of hemoglobin and each unit of hemoglobin contains four atoms of iron—a total of 1,120,000,000 atoms of iron in each red blood cell. Everyone knows that iron responds to a magnet.

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over the area will draw the blood, the blood will work its magic and the pain will disappear.

I am not surprised that scientists have been slow to accept this. A story now in circulation about the scientific mind tells of a scientist who taught a grasshopper to jump on command. Grasshoppers have three pairs of legs—front, middle and back—so by way of testing his grasshopper, the scientist pulled off the front pair of legs and said, "Jump!" The grasshopper jumped. The scientist pulled off the middle pair of legs and said, "Jump!" The grasshopper jumped. Then the scientist pulled off the back pair of legs and said, "Jump!" This time the grasshopper didn't jump. After pondering this, the scientist concluded that the loss of the back pair of legs had made the grasshopper deaf.—*Mrs. Robert Guilford North, Bangkok, Thailand.*

BALDERDASH

For all Richard Pybus' pompous derision of Carl Sagan ("A Scientist's View of the Universe," July 1985 FATE), accusing the famous astronomer of being narrow-minded and lacking scientific thoroughness, this author himself is hardly a bastion of mental flexibility.

He writes: "Reputedly at least some of Velikovsky's theories have been vindicated by space probes as others are said to have been discredited." Pybus has obviously merely heard or read rumors of what may or may not be facts concerning Velikovsky's theories. No in-depth research or analysis has ever been done. Is this supposed to be "scientific thoroughness"?

Pybus then most irrationally states that the question of worlds-in-collision theories "shrinks in significance beside the grossly unethical response accorded their author." Balderdash, I say! Determining whether or not an unorthodox hypothesis is even partially valid ought to take precedence over one's emotional reaction to its critics. On the "authority" of Pybus' opinions we are told that Carl Sagan had "joined the assault on Immanuel Velikovsky" as part of some "vicious campaign of persecution." The next thing you know Pybus is telling us that Sagan "prudently dissociated himself from the tactics" of the terrible "attackers" of Velikovsky's unscientific ideas. But Carl is condemned anyway of the heinous crime of

being "energetic in pursuing [the attackers'] aims."—*Robert S. Smith, Vancouver, B. C., Canada.*

* * *

I had hoped to be enlightened by Carl Sagan's *Cosmos* but the program was a disappointment to me. I was astonished and delighted to find that a writer of Richard Pybus' caliber agreed with my humble opinion of Carl Sagan.—*Virginia R. Hay, Harrisburg, Pa.*

TIDE WAITS FOR NO MAN

Land cannot rise above the sea nor can it sink. But the sea, liquid and free-flowing, rises and falls according to the pull of the moon. Thus "Captain Robson's Lost Island" (July 1985 FATE) can be explained: The tide was at its lowest when the island appeared.

When the captain went to seek the island subsequently, he no doubt failed to take into consideration the phases of the moon. He made his search at a higher tide so he never found the island.—*Donald P. Goodhew, London, England.*

LET US NOT TAINT UFOs

Shades of my sainted aunt! How did we get UFOs and extraterrestrials into the same can of worms as *The Protocols of the Wise Men of Zion* and its infamous Illuminati? That's like calling Michaelangelo's *David* and the Sistine Chapel pornography!

David Fletcher's letter titled "A Covert Operation" (August 1985 FATE) reflects a little knowledge creating a greater ignorance. I have to rain on his parade with a few facts. The "dangerous document" he refers to was *The Protocols of the Wise Men of Zion,* an appendix to a work by Soloviev published by Ludwig Muller of Munich in the early 1900's. Edition after edition rolled off the presses all over the world and it was widely read. It purported to be a stenographic record of a conclave of international Jewry held in Basel in 1897 and exposed the Jews' plans to infiltrate and gain control of every nation in the world in bloodless coups and by manipulation over a period of several generations.

Actually, *Protocols* was written by a degenerate Russian author named Nilus. It evolved as a composite, bastardized from a number of dramatic and philosophical writings of the time. It was and is a vile and

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truly dangerous document and has caused plenty of trouble in this world, because people who read it believe it to be what it claims to be.

Protocols deceived Henry Ford, Sr., into writing the foreword for its American publication. The Russian czar considered it bogus and ignored it—while his secret service used it to excuse a pogrom against Russian Jews. Adolf Hitler used *Protocols* as a blueprint in his drive to gain world power. I sometimes suspect that many fanatical religious and political movements in today's society are inspired by *Protocols* strategies.

A complete, documented report on *Protocols* appears in *The Spear of Destiny* by Trevor Ravencroft, published by G. P. Putnam's Sons in 1973.

Man must take responsibility for his own asininity on this planet. "Diabolic conspiracies" and "covert operations" just aren't in the cards. And let us not taint UFOs and whatever beings operate them with the stigma of earthlings' idiocy.—*Ava E. Scott, Glide, Oreg.*

* * *

The United States government need not fear aggressive invasion from other star systems. I have studied UFO matters for more than 30 years and I have held responsible government positions which enabled me to have excellent knowledge of advanced technology in space vehicles and weapons systems. I am familiar with many formerly classified documents and there is none available that suggests government fear of invasion by extraterrestrials.

Of course, most readers of David Fletcher's letter do not go along with his conjectures—especially the ludicrous suggestion that Satan was an ancient astronaut cast down to earth.—*Donald E. Evett, Bountiful, Utah.*

COMBUSTIBLE SURVIVORS

I welcome soberly-written, nonsensational articles which tackle what have before been considered "baffling mysteries"—such as Nickell and Fischer's "Reeser's Spontaneous Human Combustion Reconsidered" (April 1985 FATE). Mrs. Reeser's case and the authors' analysis still do not explain the instances in which people have "spontaneously combusted" with witnesses nearby or those in which the experient survived the ordeal.

Vincent Gaddis' book *Mysterious Fires and Lights* (referred to in the article) tells of a woman who burst into flames in the middle of a dance floor and another woman sitting in a parked car who suddenly combusted before witnesses.

Gaddis also mentions two "combustees" who survived: In 1916 in Dover, N. J., a man found his housekeeper "burned and dying . . . . At the hospital the victim was able to speak but was unable to explain what had happened." The second victim was an elderly woman of Sussex, England, Mrs. Madge Knight: "On the morning of November 19, 1943, the household was awakened by Mrs. Knight's screams. She was found lying in her bed . . . with her back badly burned. Yet there was no trace of scorching on the sheets . . . . The mystery remains and even the victim could not explain it."—*Berry Berkley, New York, N. Y.*

UPPING THE REWARD

In "$500 for Dead Man's Secret" (September 1985 FATE) the Survival Research Foundation challenged FATE readers to get the secret keys which Dr. Robert H. Thouless intended to communicate after his death and offered the sum of $250 for each correct key.

I am happy to report that SRF is now able to increase the offer from $250 to $1,000 for each key.—*Arthur S. Berger, Survival Research Foundation, P.O. Box 8565, Pembroke Pines, Fla. 33084.*

COED BATHHOUSES

The disciples of Rajneesh in eastern Oregon are no doubt undesirable neighbors. However, the last paragraph of N. B.'s letter ("Oregonians' Scorn," September 1985 FATE) leaves much to question.

Rajneeshees' view of sex is called hurtful

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but no further explanation of this statement is offered. N. B. writes that they must "toe the line or are driven out" which seems to have something to do with having coed bathhouses. In what way must they "toe the line"?

Further, does N. B. mean to indicate that there's something wrong with coed bathhouses? As a practicing nudist, I have often been in bathhouses in various camps with persons of both sexes, young and old, and this alone has not incited sexual thoughts. Are Rajneeshees different?—*F. S., Nashville, Tenn.*

FARISH'S ROLE

In a letter published in the July 1985 issue of FATE, Lucius Farish of Plumerville, Ark., says that his role in the Rendlesham UFO investigation was misrepresented in *Sky Crash*, the book Brenda Butler, Dot Street and I wrote about the case. He claims that "this scenario originated in the fertile imagination of Jenny Randles." The facts are these:

In early 1981, when Brenda, Dot and I independently came upon information about an apparent UFO landing in Rendlesham Forest near the Bentwaters and Woodbridge air bases in England, we were told (indirectly, as the book explains) that Farish had written a letter to Norman Oliver, then of the British UFO Research Association. In the letter Farish described what he had heard from someone who knew of the "big" events at Woodbridge.

Between that time and the spring of 1984, as we were working on our book, we tried repeatedly to get Farish to tell us what he knew and from whom he had learned it. He never responded to our letters. In his FATE letter Farish neatly disguises this fact by saying we were never given information that would have allowed us to draw false conclusions. Indeed not. We simply were never given any information!

In November 1983, when Dot and I were in the United States pursuing our investigations, I discussed the problem of Farish's noncommunication with several persons at a conference in Lincoln, Nebr. I explained to our American colleagues that we wanted to be sure that our coverage of Farish and

(Continued on page 129)

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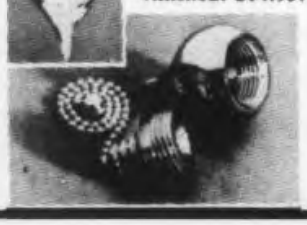
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REPORT FROM THE READERS

(Continued from page 118)

his informant was accurate. The Americans, including Mutual UFO Network director Walt Andrus, promised to do what they could to get Farish to supply the information we needed. Nothing came of these efforts.

In short, if our book is not entirely accurate in its treatment of Farish's small role in the Rendlesham affair, he has no one to blame but himself.—*Jenny Randles, Warrington, Cheshire, England.*

THE BOTTOM LINE

My numerous letters to FATE regarding the enigmatic alien lunar artifacts have, not unexpectedly, drawn considerable heat from some readers. However, a bottom-line question remains: Does the government withhold the truth from the public when it deems fit?

Researchers in the (possibly related) UFO field, working under the Freedom of Information Act, have provided the answer: it does, tirelessly.—*Jack P. Swaney, Las Vegas, Nev.*

* * *

Once again, the only way to see the huge moon objects is to get out there and look. After a few evenings of observation, you'll find that the boxy forms and metallic brilliance of some objects pop right out at you.

On the other hand, those who still believe our government would never lie to us should probably follow the advice of Edward Lopez and Ron Miller ("Report from the Readers," September 1985 FATE) and limit their viewing to NASA photos. According to these correspondents, nothing can be up there unless it shows in those 1971 NASA photos—even if it arrived just yesterday. To be sure, they are lovely photos—as they well should be. NASA spent a fortune getting them just perfect. Too perfect, maybe?—*Felix A. Bach, Greensburg, Pa.*

THE MOORE SISTERS

I am preparing a book on the remarkable voice mediums, the Moore sisters of England. I have considerable unpublished material on them but wish to augment my information. I ask that anyone who knew them or sat with them communicate with me.—*Raymond Bayless, 11348 Cashmere St., Los Angeles, Calif. 90049.*

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My name is Rennie Foster and I want to tell you about a new book called

"SALT POWER For Bringing Love, Luck and Wealth"

I am sure you are acquainted with the old superstition that if salt is spilled a pinch of it should be immediately cast over the left shoulder to avert bad luck. There are in fact many superstitions concerning salt, but did you know that its incorruptible properties actually have a very profound mystical significance? Now I don't wish to bore you with philosophy but I do want to tell you that salt – when ritually employed – has a very real effect on *changing circumstances according to one's will*. Maybe you think I am mad, but since I discovered this secret just under six months ago I have:

- ★ twice won on the horses – $3,500 first time and $18,900 two weeks ago
- ★ twice played bingo and won $300 each time
- ★ last month won $15,000 on a state lottery

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

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

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

Maybe all this good luck is coincidence, but I am not prepared to give up using salt to find out! And I must be frank with you – I do not have *a clue* how it works! I just perform the salt rituals and *I get what I want!* I am not a "psychic" person so it can have nothing to do with possessing any "special powers". The only thing that I have "special" is *luck* – and that only began when I started following my folklorist friend's advice!

But I have *more* than "luck" – I have *love*, too. I know my wife won't mind me saying this because she, too, is a believer in "Salt Power". In recent years our marriage – like a lot of people's – had grown stale. We were getting on each other's nerves, and it seemed difficult to believe that we were the same happy couple that married so many years ago. I decided to see if Salt Power could help. It more than "helped" – it made us like rapturous honeymooners again! Whilst I am very grateful for all the financial blessings I have received I must say that nothing has made me happier than this rekindled love between my wife and I. Money cannot bring happiness, but "Salt Power", I confess, can.

The purpose of this advertisement is not so much to tell you about my own good fortune, but to tell you about a book called *SALT POWER for Bringing Love, Luck, and Wealth*. It's author is Marcus T. Bottomley and I have been privileged to write the foreword to it. It is, I believe, the only book in the world written exclusively about the mystical properties of salt. It features all the rituals I have used for bringing the luck I have experienced. In fact it gives salt rituals for many different needs and situations such as:

- ★ INFLUENCING A DESERTING MARRIAGE PARTNER TO RETURN HOME
- ★ BRINGING PEACE AND HARMONY IN AN UNSETTLED HOME
- ★ GIVING PROTECTION TO YOUR HOME AGAINST BURGLARS AND MALICIOUS PEOPLE
- ★ HOLDING THE CONTINUED LOVE AND LOYALTY OF A PARTICULAR PERSON
- ★ BREAKING OFF AN UNWANTED RELATIONSHIP
- ★ KEEPING UNWANTED PEOPLE AWAY FROM YOUR HOME
- ★ ATTRACTING THE FRIENDSHIP OF NEIGHBOURS
- ★ PROTECTION AGAINST EVIL SPELLS
- ★ BRINGING A JOB

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

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

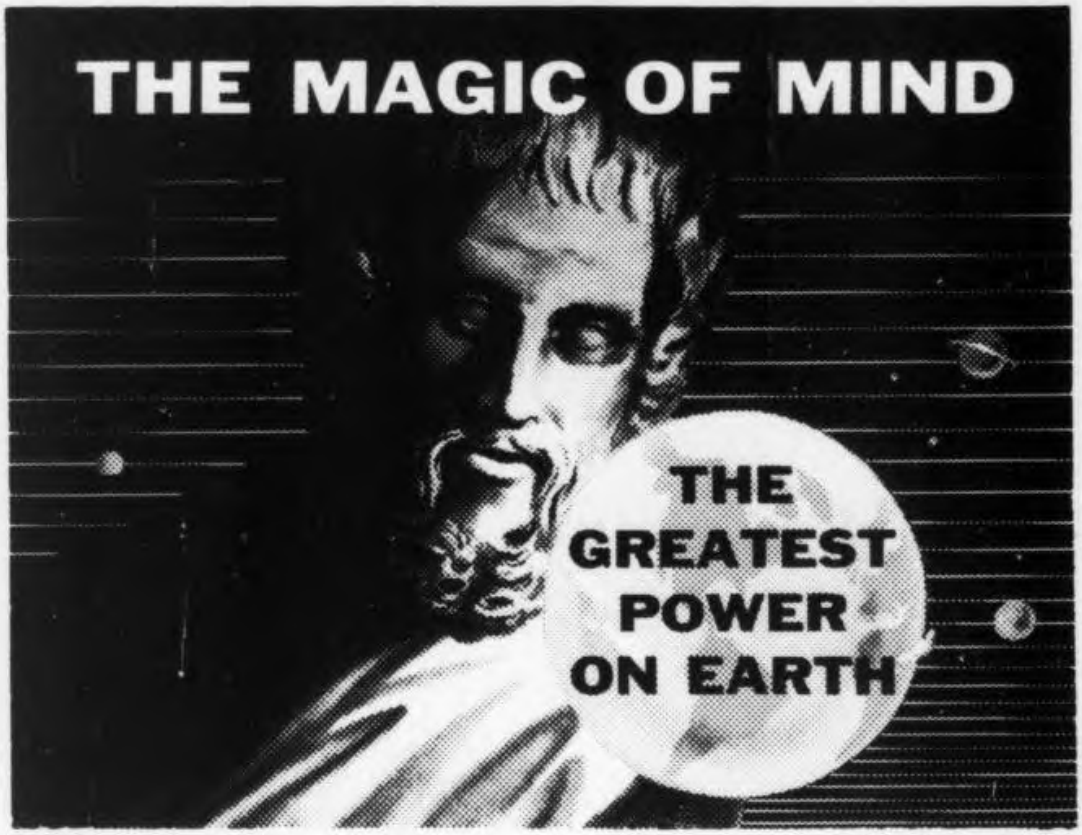
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