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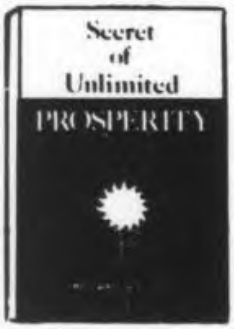
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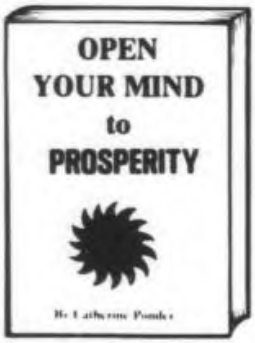
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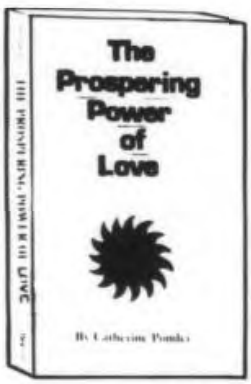
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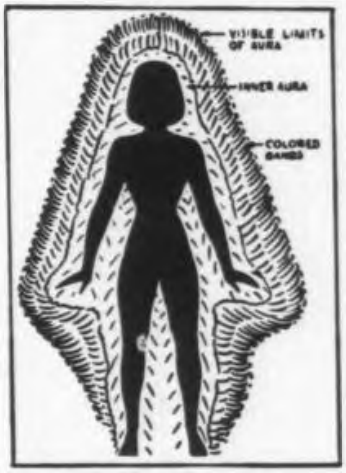


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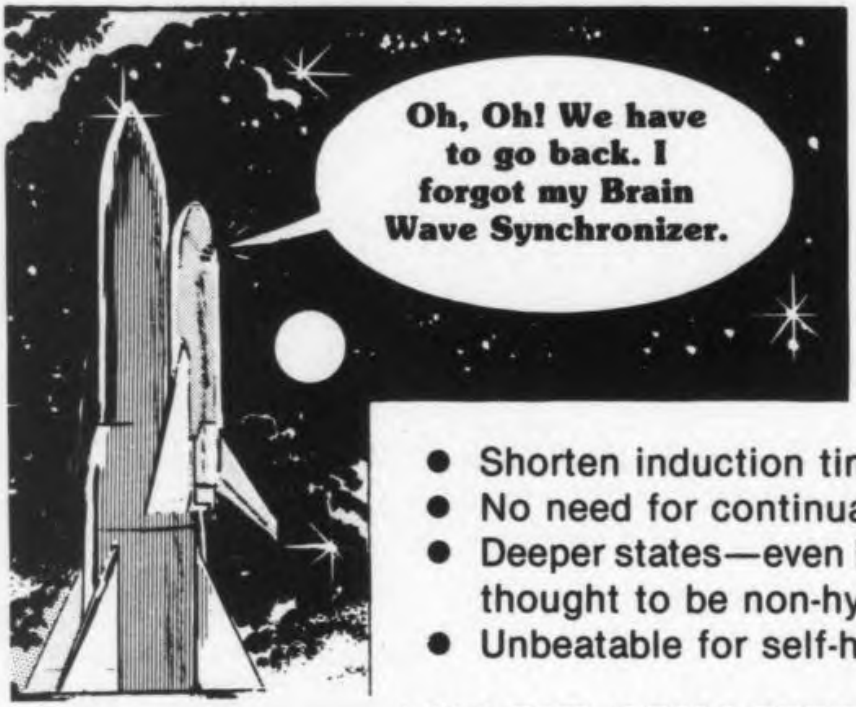
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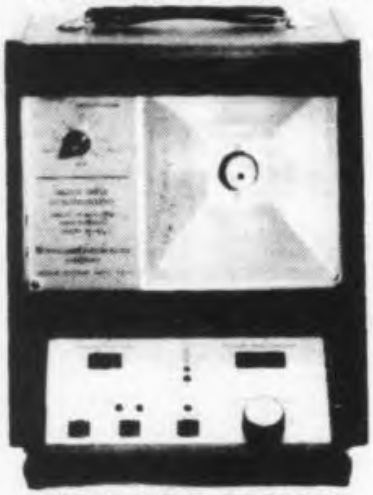


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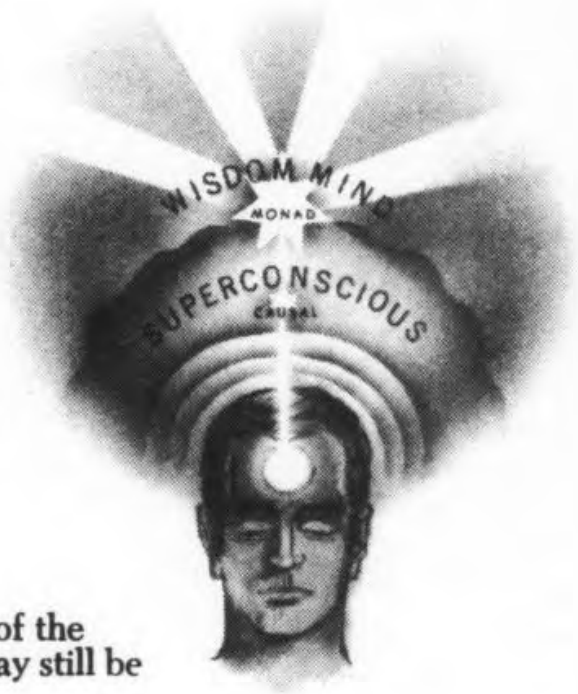
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I SEE BY THE PAPERS



by Curtis Fuller

QUOTE OF THE MONTH

We must recognize that we have more in common with those who may criticize or attack our work with complete diligence than with those who may acclaim and exaggerate it without adding thereto any careful work of their own.

— F.W.H. Myers
pioneering psychical researcher

Nevertheless . . . .

To see things, it is necessary to believe them possible.

— Anonymous

IN 1975 EDWARD K. Naumov, the unofficial Soviet spokesman for parapsychology, was arrested and sent to a mental institution—a favorite Soviet method of dealing with dissenters. When Larissa V. Vilenskaya, known for her research into "skin vision" or dermo-optical perception, went to visit him, she was arrested and committed. "Paramedicine" was attacked in an important Soviet medical publication and "militant parapsychologists" were criticized by the Soviet Academy of Pedagogical Sciences.

Does this mean that the Soviet Union is against such research? Not necessarily. It has been suggested that these moves may have been designed for disinformation purposes to mislead Western analysts and intelligence agencies. It has also been suggested that Naumov and Vilenskaya were victims of professional jealousy—a motivation that American parapsychologists understand.

∞

BACK IN THE U.S.A.

DESPITE MANY earlier denials former CIA director Adm. Stansfield Turner has confirmed that the Central Intelligence Agency funded psychic research under George Bush, also an ex-CIA director, now vice-president. The *Washington Times* quotes Admiral Turner as follows:

"The CIA had a program of investigating psychic phenomena, before my time, in which they had parapsychologists try to demonstrate if they could conjure up images of things they had never seen. Sometimes it worked; sometimes it didn't . . . . We tried to monitor what was going on in the Soviet Union and also what was going on quite openly in the U.S."

Believing the research was worthwhile, Turner continued it under his tenure from 1977 to 1980.

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Ron McRae, in his book *Mind Wars*, points out how difficult it is for outsiders to try to monitor what's really going on in the U.S. government. One difficulty is in trying to decipher items in the budget, for example. McRae says government and military reports tend to replace the term ESP with phrases such as "novel biological information transfer systems."

Both the Pentagon and the National Security Council deny that they are engaged in "psychic research" or have any items in their budget for it. But that doesn't mean they aren't doing it under another name.

∞

WHERE'S THE FUNDING?

THE ATTITUDE of the public toward ESP is ambivalent. A 1978 Gallup Poll found that 51 percent of American adults in general believe in it; 64 percent of those with some college education accept it. In its June 1984 issue *Psychology Today* published a brief questionnaire which drew nearly 600 responses. Although the magazine itself is extremely skeptical, 83 percent of the respondents believe there is valid evidence for ESP.

Psychology Today's questionnaire covered ESP, ghosts, faith healing, reincarnation, astrology, UFOs and unknown animals such as the Loch Ness monster and Bigfoot. Belief in ESP led all the others with 50 percent believing in UFOs and 47 percent in reincarnation. Readers were most skeptical of astrology and "mythical" creatures. Only 39 percent felt there was valid evidence for either.

This widespread belief in ESP is surprising considering the tiny amount

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of funding available for ESP research and the rather iffy results of much of the work. We suspect that such widespread belief in ESP arises from evidential personal experiences rather than from any knowledge or study of parapsychology. How many times have you met people who scoffed at such beliefs and later admitted to having had similar experiences?

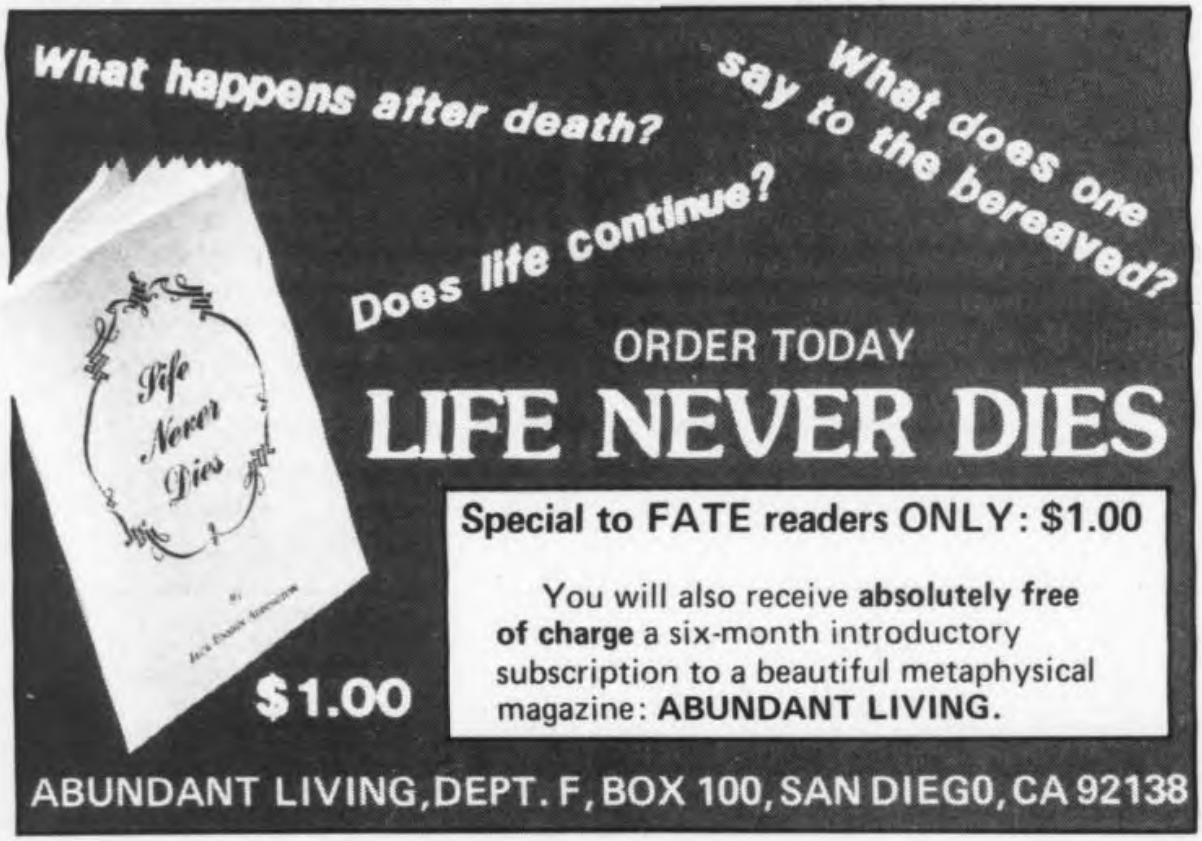
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BIO-PSYCHOKINESIS

HAVE WILLIAM Braud and his colleagues at the Mind Science Foundation in San Antonio discovered a new area of telepathic or psychokinetic influence? Braud reported to the annual Parapsychological Association in Dallas that he and his colleagues have discovered that in four of five tests volunteers could intentionally increase or decrease the electrical activity of other persons' skins.

Braud states that many people were able to produce the effect, including volunteers trying it for the first time, although the senders improved with practice. In one series of tests those trying to influence the target person's electrical skin activity (EDA) sat in a different room 20 feet away and watched their subjects on a display monitor while they attempted to influence them.

The researcher claims that the effect occurred equally well without visual feedback and could take place without the subject's knowledge. This target person, on the other hand, could block unwanted outside influence by visualizing protective shields around his body. The subjects who were most successful showed a greater "need to be in-



SCIENTIFIC BREAKTHROUGH!

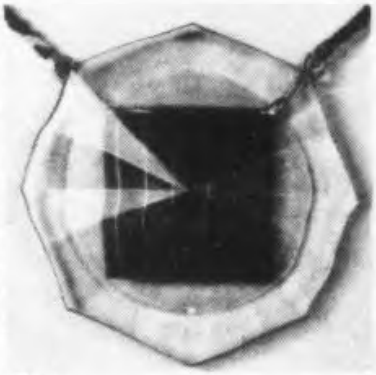
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The effects of electronic fields on the human mood and energy levels have long been known. Ionized air, lunar cycles and solar flares, and increased electrical activity during and preceeding a storm are all known to effect the way we feel and act. *But the correct techniques for controlling* these forces to improve human health have been very elusive — until a recent breakthrough made by a remarkable Israeli inventor during his extensive research in the field of bioelectronics.



Simple Method Of Energizing the Body Discovered by Inventor

In the early sixties, Leon Halfon joined the staff of the famous Dead Sea Hospital. He became part of a team that was developing methods of treating headaches, tension and insomnia with externally applied electrical energy. *The dramatic results* achieved by the hospital team inspired him to begin research on his own into ways of applying this knowledge to benefit people *in all walks of life. His effort lead him to the discovery that a* continuous flow of low-yield energy into the body would create a POWERFUL ENERGIZING EFFECT on the physical and emotional state of the recipient. And this energy could be easily supplied by the small solar cells used to power spacecraft!

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The "Solar Energizer" is more than just an attractive necklace — it is a functioning space-age power cell that delivers a continuous supply of energy when exposed to light. The positive and negative electrodes are formed by the chain, which delivers a gentle and continuous flow of ENERGIZING POWER THROUGHOUT THE BODY of the person wearing it. The energy produces no tingling sensation on the skin but any simple electronic multimeter will detect its presence and verify that the energizer is working.

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The Solar Energizer is a patented device that has been subjected to a thorough review by the U.S. Patent Office. Patent Number 4,173,229 was issued on November 6, 1979. The Summary Of The Invention begins with: "**It is the object of the *present invention to provide an improved and decorative* therapeutic adornment or jewelry object operable to generate a beneficial flow of electrical current through the body of a person wearing same**".

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fluenced." (For a fuller account of these remarkable experiments see D. Scott Rogo's "Psychic Self Defense" in January 1985 FATE.)

Braud likened the effect to the apparent success of Matthew Manning, a British psychic visiting the Mind Science Foundation, who also seemed able to affect the galvanic skin response of volunteers at a distance. Manning apparently was able to decrease the rate of breakdown of human blood cells and also seemed to have the ability to influence the swimming direction of fish. Braud calls the effect "bio-psychokinesis."

∞

STATES OF MIND

IF BRAUD'S RESEARCH can be replicated, it may prove to have some relevance to the abilities of healers. Of course healing is also a controversial area; we at FATE have always taken the position that sick people need all the help they can get from every source.

One source of help is their own state of mind. Sadly enough, however, there is contradictory evidence about what that state of mind ought to be.

Sandra Levy, a psychologist at the University of Pittsburgh School of Medicine, followed the progress of 75 women with breast cancer and studied their psychological approach to the disease. She and her colleagues also monitored the activity of the patients' own immune responses by measuring the activity of their natural killer (NK) cells, which are a type of white blood cells capable of killing cancer cells. Patients with high levels of NK activity at the time of their main treatment had a considerably better life expectancy

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than those with low levels of NK activity.

The parallel psychological assessments indicated that patients showing lack of vigor, acceptance and listlessness tended to have lower NK activity. These "depressed 'helpless' patients," according to *New Scientist*, "could be expected to have a much poorer prognosis.

"In this study, at least, patients who were most manifestly distressed at the enormity of their disease initially, but whose anxiety levels fell with time, maintained high levels of NK activity and thus improved their prognosis.

"In contrast with the 'maladjusted' patients, those who appeared calm and well-adjusted from the outset and did not focus on their disease or talk about it, as well as those who staunchly denied that their disease was going to kill them, did not do so well. It does, therefore, appear that the 'brave' approach is not very helpful biologically." Two studies of patients with melanoma at Yale and at the University of California at San Francisco have drawn similar conclusions.

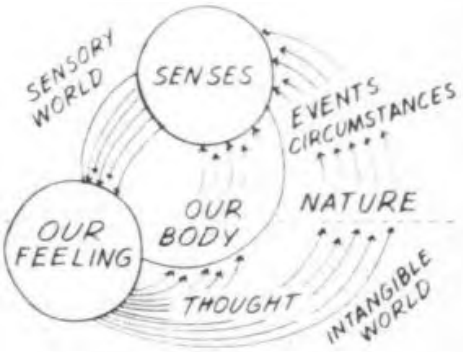
Sandra Levy's results will not be final for another year and she is cautious about her claims. She says only that the biological factors are still the most important ones and that the influence of behavioral factors is relatively small. Nevertheless it is there.

∞

WHAT'S DOWN THERE?

YOU WILL never convince police officers Kris Beebe and Jerry Jones that Lake Tahoe's mystery creature didn't swim within 25 feet of them while they were waterskiing in June 1982.

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Name _____

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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.

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

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Kris was on the skis waiting for Jerry to turn the boat when something huge, black and shiny swam within 25 feet of him.

"We didn't think we saw it: We saw it!" Beebe said. "It wasn't threatening us. It was just gliding right past. We checked into everything—divers, subs, everything—and we're convinced it was some very very large creature."

There is a certain amount of humor in the explanations skeptics offer: It was a large school of minnows; it was a huge fish, although the largest known fish in Lake Tahoe are Mackinaw trout that do not grow larger than 60 pounds. It is even suggested the creature is a descendant of a prehistoric ichtheosaur.

On the other hand, Lake Tahoe, on the California-Nevada boundary, holds a lot of water and provides a lot of places to hide. It is 22 miles long and 12 miles wide and 1,645 feet deep at its deepest.

But the will to believe is always with us. Last year two nuns told the coast guard they had seen a monster fish in the lake and according to Boatswain's Mate James Cavin it turned out to be a piece of plastic drainage pipe that had floated away from the Tahoe City Public Utility District plant. However, even when officials showed them the pipe the nuns were unconvinced. Maybe they were right.

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BLACK PANTHERS

THE repeated reports of "black panthers" throughout the United States where even cougars became extinct long ago should be studied seriously. The sightings are widespread and never ending; yet the "black panthers"

THE FAMOUS MONEY MAGNET

WOULD YOU LIKE MORE MONEY?
ARE YOU HAPPY WITH YOUR FINANCIAL POSITION?
DO YOU EVER SEE THINGS THAT YOU
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DO YOU WANT TO BE SURROUNDED BY
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This is the original MONEY MAGNET-one of the world's most famous and sought-after occult talismans. First made in the 1920's by occultist ABRAHAM, and although now retired, he has agreed to make a limited number of these amazing items especially for readers of this magazine.

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Just think of it: Never having to worry about money ever again. All the riches and wealth you will ever need.

Maybe you have already asked yourself why some people seem to enjoy a life of luxury and have the knack of making money easily. A few of these folk are stars of stage and screen, business tycoons etc., but many are just ordinary men and women-just like you or I. Somehow they seem to have the mysterious power to attract money, good fortune, riches and success. It's a fact that some people are still using their **MONEY MAGNET** today, some sixty years after it was originally bought. Some have been handed down from one generation to the next. Not surprisingly the **MONEY MAGNET** is one of the world's highly-prized occult talismans-one or two of them have been sold...apparently for hundreds of dollars.

NOW THIS GENUINE POWERFUL OCCULT TALISMAN IS OFFERED AT A PRICE YOU CAN AFFORD
A large number of people are becoming interested in mystical and occult items, but many are quickly disappointed. They try a 'magic spell' and it does not work, or they buy a useless 'lucky charm' and soon realise that they have wasted their money. Now you can prove that occult forces do exist, and that mystical talismans really work. Together with your **Money Magnet** we will send you a chart, so that you can actually see how much it has helped you. No mind-training to do! No silly rituals to perform! **IT'S SO EASY TO USE ANYONE CAN DO IT.**

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- Looking for a job? Promotion? A pay rise? It can be done.
- A business of your own? try using your Money Magnet.
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are never tracked or captured. It is the reports of such archetypal symbols that lead many persons to speculate on the existence of a parallel universe—a "goblin world."

Descriptions of the animals are accepted quite literally by the residents of the rural areas where they appear. They do not doubt the reports. They know that "black panthers," which really are leopards with heavy black pigmentation, are not native to the Americas; therefore they quite reasonably assume that the big cats in question have escaped from some private owner, zoo or circus.

The most recent sighting took place late in May 1984 near Manchester, Mich., a small community in the southeastern part of the state. As we write this, the animal has been seen at least five times and authorities are trying to lure it into traps baited with raw liver. It was even seen prowling the village streets and in nearby fields; its estimated weight is 100 to 150 pounds. No one has reported a black panther missing but authorities speculate it must be somebody's pet.

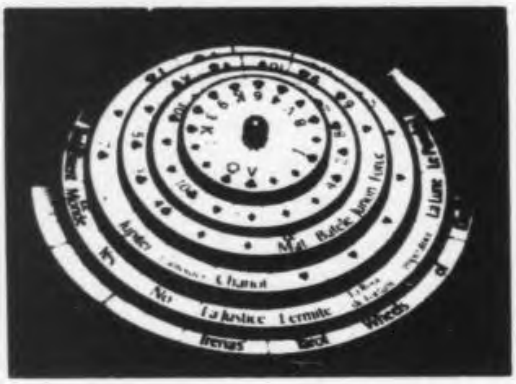
We'd like to make our own prediction: we believe the "black panther" will never be caught and that, as you read this, it has probably gone away to wherever "black panthers" go.

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ELUSIVE "WILDMEN"

ARE Sasquatches, yetis and other abominable snowman creatures in the same category? They certainly share many of the same elusive characteristics. Last June 5 the *New York Times*, which probably never would devote so much space to an American Sasquatch story,

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Mystery surrounds the origin of the Tarot and its strange symbols. The oldest known deck was made for Charles VI of France about 1393. The modern deck of playing cards evolved from the Minor Arcana of the Tarot, and Irena uses the modern symbols for these 56 cards. She retains the traditional symbols for the 22 cards of the Major Arcana.

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(Advertisement)

"DYING AT 60—YOUTHFUL AT 90"



LUKE THOMAS

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This is the "Fountain of Youth" sought by Ponce de Leon . . . the "more abundant life" which Jesus Christ said he came to bring. Religion may improve the spiritual side of man, but the physical is a do-it-yourself job.

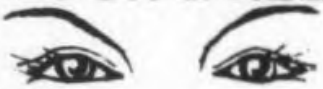
"Thirty years ago," Luke recounts, "at age 60 I was sick, despairing and, apparently, soon to be buried. Today I exult in health and happiness, my intense suffering ended and gross bodily damage self-repaired. Physical and mental vigor brought me enthusiasm, new ideas, success and prosperity. Read the history of my heritage, habits, occupation and education. In the year 1950 a stranger visited me when I was at lowest ebb; he brought me a new way of life that proved to be a life preserver. I am eternally thankful that I followed the Light that never fails."

Grasp the chance that Luke's amazing demonstration may enlighten you as it has thousands who have heard him lecture and read his writings over some 25 years. You cannot change your countenance, your genes nor your aptitudes—but YOU CAN MAKE BETTER USE OF WHAT YOU ARE. In "DYING AT 60—YOUTHFUL AT 90," Luke charts the steps he took to apparently gain immunity to disease and despair. After reading and heeding the book, your improved life-style may determine HOW LONG YOU LIVE IN YOUR SELF-HEALING BODY.

Start from where you stand, at any age, to feel all new. You can do it yourself—once you know how. Mail your check for $5.95 before you forget to **Luke G. Thomas, Box 221, Tracy, CA 95376** for a postpaid copy of "DYING AT 60—YOUTHFUL AT 90." (Please print or clearly write your name and address.)

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MIRACLE PRAYER POWER

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published nearly a full newspaper page describing the present status of the " 'Wild Man' of China."

More than 300 sightings have been recorded since the 1920's and no one could read the summary without realizing that either the witnesses are mistaken or there are several kinds of "wild men" in China. The descriptions vary from giant hairy primates seven feet tall to small timid weeping creatures the size of a three-foot child.

The Chinese have found footprints, made casts and studied strands of hair and feces. They have concluded that the creature is something other than a human being.

Li Jian, secretary general of the Wild Man Research Society, says that in March 1978 a group of hunters in Guizhou Province were warming their hands over a campfire when they were joined by a wild man. They were so frightened they pretended not to notice it and let the fire die down. The wild man would have none of that; he collected wood himself and put it on the fire. "That means that they are not afraid of fire like other animals," explained Mr. Li.

In another case reported by Li, a 1980 expedition into the Shennongjia found a kind of wild man nest made of bent bamboo, shaped like a deck chair. Li argues that only humans have the ability to make such objects but few humans have the strength to bend bamboo.

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BACK TO EARTH

BEFORE we get carried away with such reports we should remember the human skull fragment found in Spain a little over a year ago. At the

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time of its discovery it was hailed as the oldest fossilized human remains ever found in Europe. Last May the regional government of Andalusia sent out 500 invitations to a three-day international symposium to discuss the remains of what was called "Orce Man."

The symposium was canceled a few days later when further research suggested that, instead of coming from a 17-year-old hominid who lived 900,000 to 1.6 million years ago, there was every likelihood that the fossil was from a four-month-old donkey!

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PUMPING SEX

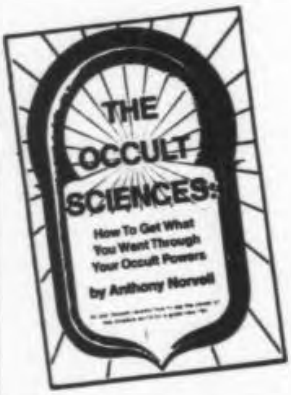
IT IS well known that male moths fly miles to reach a female moth whose scent they catch on the night wind. Now William E. Conner of Duke University has learned that the female does not simply envelop herself in a cloud of sex hormones but rhythmically releases pulses of pheromone at rates varying from 60 to 140 pulses a minute.

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ANIMAL-EATING PLANTS

WE ARE familiar with carnivorous plants such as the sundew and the pitcher plant which capture and digest insect prey, but there are hundreds of others.

Recently another kind of carnivorous plant activity has been discovered. The common oyster mushroom poisons, invades and devours nematode worms which live in the soil. In fact, according to a report in *Science* by R. G. Thorn and G. L. Barron, mycologists of the Department of Environmental Biology at the University of Guelph in Canada, 10 species of gilled fungi have



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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been shown to attack and consume nematodes.

Thorn and Barron report that about 450 species of flowering plants obtain a large part of their nitrogen nutritional needs by capturing and digesting small animal prey. The plants capture their prey by various means including adhesive knobs, nets and even constricting rings.

The oyster mushroom works differently, however. First of all, the fungus releases a potent toxin which immobilizes the nematode. Then filaments of the mushroom called hyphae converge on the tiny creatures' mouth and grow into it. Within 24 hours the body of the nematode is filled with the filaments and its body has been digested.

∞

NO BRAINS, NO NERVES

NO PLANTS have brains and few possess anything remotely resembling a nervous system. Still, Dr. Andrew Goldsworthy, a lecturer in the Department of Pure and Applied Biology at Imperial College, London, says plants do generate electrical signals "very like nerve impulses. These primitive 'action potentials,' " he writes in the magazine *New Scientist*, "may explain the origin of the nervous system of animals."

An animal nerve will carry an impulse at the rate of 300 feet per second but because plants do not have nerves their electrical signals ordinarily take much longer. Instead of 300 feet or more per second they travel only two or three centimeters per second.

The mechanism in both cases is well known, although it is not known whether all plants transmit information by electrical signals. When an insect touches one of the sensory hairs on the leaf of a Venus's-flytrap nothing happens but if two touch signals take place within about 20 seconds, the trap can close within a second. The sensitive leaflets of *Mimosa pudica* also can fold within a second.

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BIBLICAL BOOKS

MORE THAN 200 years ago biblical scholars labeled as false a body of writings concerning biblical times that came to be known as "the Pseudopigrapha." Many of these books were found among medieval manuscripts but obviously were copies. Because they were copies it was assumed they were comparatively new writings.

The discovery of the Dead Sea Scrolls in 1947, however, lent credence to the Pseudopigrapha since many of the same writings were found on fragments of the scrolls.

Dr. James H. Charlesworth, past director of Duke University's International Center on Christian Origins, together with more than 50 other scholars from 11 countries, has spent 11 years translating and preparing the writings of the Pseudopigrapha for publication. His book *The Old Testament Pseudopigrapha* contains 65 works from a 400-year period before and after the birth of Christ.

Charlesworth says the book can be regarded as a supplement to the Bible. "I am certainly not trying to say the Pseudopigrapha is as important as the Bible," he told Tom Minehart of the Associated Press. "These writings, however, show how important the Bible is," he said.

Several documents expand Old Testament stories such as the sacrifice of Jephthah's daughter in Judges II. We are told her name was Sheila and her lamentation is included.

The Book of Maccabees tells us how the Jews were persecuted in much the same way the Christians were persecuted later. During Jewish resistance to the Greeks before 150 B.C., authorities

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"The Secret of Near-Perfect Living"

by James F. Cullinan

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

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

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

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

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

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

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

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

To obtain a copy of the book "The Secret of NEAR-PERFECT LIVING" send **$15.**

killed the infant sons of mothers who violated the laws against circumcision and the mothers were forced to wear the slain infants around their necks.

Some of the books contain passages very similar to Jesus' teachings.

∞

VOICES FROM GOD

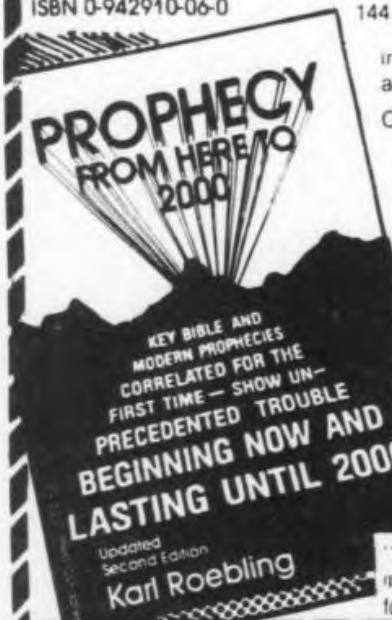
UNFORTUNATELY intolerance is part of the human condition. There exists the conviction in the minds of some people that they alone have the Key to Truth and that God speaks only through them. We have enough sad cases in this country to understand that prejudice is not confined to any particular religion or sect; it exists everywhere.

Recently the conservative American Rabbinical Assembly rejected the membership application of a woman rabbi despite a decision by the movement's seminary to begin recommending women.

Everyone is aware of what is going on in Northern Ireland, in the USSR, the Near East, India and elsewhere. In supposedly liberal India Jarnail Singh Bhindranwale, the famed Sikh leader, was killed by soldiers. Yet he himself preached religious intolerance and violence which is precisely what Sikhism was created to overcome.

In Pakistan the Ahmadis adhere to a 100-year-old faith rooted in Islam but modified by Christianity. They help propagate a world view which combines with a strong tradition of scholarship and learning. Pakistan's only Nobel prizewinner is an Ahmadi. Now, acceding to the prejudices of the Islamic mullahs, the military government of Pres. Mohammed Zia ul-Haq has made

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by PAUL VANDERWIST

Mrs. Ruth Wilson of California trembles with excitement when she talks about it. She has only won one small contest in 58 years. Then she discovered the good luck secret of Biorhythm.

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RUTH WILSON USES BIORHYTHM TO WIN A NEW CAMARO. The chart on the right explains how Biorhythm works. At the moment of your birth, 3 Biorhythm Cycles begin to flow. They alternate between high cycles and recharge cycles, throughout your entire life. Multi-High Jackpot Days occur when at least 2 cycles are on high at the same time. This article explains how you can have your own analysis prepared and learn your Biorhythm Multi-High Jackpot Days.

Mrs. Wilson is not the only person who wagered a little money to win a lot. People nationwide have been dazzled by how easy it is to quickly turn pocket change into an immense fortune by letting their Biorhythm Analysis point the way to riches.

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The word Biorhythm is derived from the Greek words "bio" meaning life and "rhythmos" meaning regulated beats. There is considerable evidence that we all have three Biorhythm Cycles. 1. a 23 day Physical Cycle governing energy and sexual stimulation. 2. a 28 day Emotional Cycle, governing love and happiness. 3. a 33 day Mental Cycle, governing money and career. These three Biorhythm cycles begin the day we are born and flow throughout our entire lives. They alternate between high and low cycles. When at least two Biorhythm Cycles are on high, you experience a **Multi-High Jackpot Day.** When all three cycles hit on exactly the same day, you experience a **Triple High Super Jackpot Day.** Everyone has these special days. Unfortunately, most people don't know how to take advantage of them.

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it a crime for Ahmadis to publicly preach and practice their faith.

In Iran, as everyone knows, the Shiites under the mullahs are trying to destroy the saintly Bahai by oppression and murder. Elsewhere in Moslem lands Shiites and Sunnites murder each other.

And in the United States it appears that many fanatics would use similar methods against those with whom they disagree. There are even so-called scientists who close their minds to contrary views!

∞

"WE NEED A MIRACLE"

IN VILLA Alemana, Chile, Miguel Angel Poblete ("about 16" years old) claims he talks with the Virgin Mary. He wanders through the crowds of up to 5000 people who gather at the hilltop shrine with its cross, Chilean flag, and statues and pictures of Mary, holding conversations with an invisible being who he says is the Virgin.

While vendors hawk religious mementos Miguel, wearing jeans, running shoes and a faded sweater, walks around seemingly in trance. Sometimes he falls to the ground. He is followed by adult assistants who call themselves "lay Catholics for humanity." They carry a microphone attached to a loud speaker and lead prayers and hymns.

Among Miguel's messages are "men, stop dressing like women"; to "the people of Russia, become closer to God"; to "couples, do not have sex without being married by the Church."

"The Virgin sees that she must help Chile," Luzmira Soto de Munier, a housewife, told an Associated Press reporter. "There is so much poverty, suffering and unemployment . . . .

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We need a miracle."

Archbishop Francisco de Borja Valenzuela charges that the purported conversations with Mary "have no basis in credibility" and that the outdoor prayer gatherings are receiving support from outside the Church "that is both inappropriate and suspect." He did not elaborate on his meaning.

∞

ANOTHER POLTERGEIST

LAST August a strange case of apparent poltergeist activity was reported by Dino Chiecchi of the *El Paso Herald-Post*, El Paso, Tex.

It seems that for a month Herminia Garcia and her family were plagued by strange noises, strange voices and what appeared to be blood dripping from two bathroom doors in the rented home into which they had just moved. Mrs. Garcia told Chiecchi the family began to see what appeared to be blood dripping from both solid wood bathroom doors shortly after they moved into the house.

The Garcia family consists of two sons, one daughter and a grandchild. Irma Garcia, 21, reported that at first she hadn't noticed the blood but when she did see it she cleaned it off as often as six times a day but it always began to drip again.

"We're convinced it's blood, Touch it! It's fresh," Mrs. Garcia told the reporter. A *Herald-Post* photographer cleaned up the red streak and 15 minutes later the door was leaking again. An independent lab technician, however, said that the liquid did not appear to have the characteristics of blood. He did not say what characteristics it did have.

The two bathroom doors are about 15 feet apart. The ceiling does not leak;

there seemed to be no satisfactory explanation for the phenomena. Irma Garcia reported that the house lights switch on and off by themselves too. "It's just awful," she said.

All members of the household, including Mrs. Garcia, Irma, Ruben, 18, and Tino, 6, say they have heard a little girl crying at night. Sometimes, Irma reported, the voice would breathe heavily and make a choking sound. To help protect the family an older son, Jesus Garcia, moved in for a time. He reported hearing strange voices only once or twice. They sounded like adults to him but he wasn't able to make out any part of their conversation.

The house does not have a reputation for being haunted or unusual. A neighbor who has lived next door for 45 years could not remember hearing of any unusual occurrences there. To her knowledge no one has ever died in the house, she said. Salvador Reyes, the owner, was not aware of anything untoward. An unidentified man, however, said that an elderly woman had once died there and her body had not been found for days. But this was unconfirmed.

Mrs. Garcia said she has lived in a lot of places and nothing like this ever happened before. She and her family moved out a few days after the *Herald-Post* story was published. On August 14, 1984, Carlos Sanchez, a reporter for the newspaper, and Carlos Rosales, a photographer, spent the night there. Nothing happened.

∞

FREUD

MOST researchers seem to conclude that, for the most part, Freud was

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wrong in his idea that dreams carry meaningful psychological messages; they agree that dreams help to clear away clutter in the brain which then finds it easier to make sense of what is left. The brain actively creates meaningful patterns as the dream edits out the data that don't fit the patterns.

Researchers still disagree, however, about whether dreams have psychological meaning. Therapists like Seligman believe that although the raw materials of dreams may be random, "subconscious motivation may [still] influence the way we integrate the elements of a dream."

∞

ARCHAEOLOGICAL DIGS

TO WHAT extent archaeological digs help us recreate pictures of past civilizations is hard to say.

At the ancient site of Didyma in Turkey, German archaeologists have uncovered a temple to Artemis, the Greek goddess of the moon and hunting. Nearby are the ruins of a shrine to Apollo, discovered beneath a ceremonial marble road which dates to Roman times. Artemis and Apollo are twins in Greek mythology; their shrines have been found throughout the Middle East. Prof. Klaus Tuchelt says his team has discovered hundreds of bowls left as offerings by pilgrims at the Artemis shrine and that it is "a most important find."

Didyma was colonized by Ionian invaders in the Sixth Century B.C.

In the ancient Greek city of Pella, once Alexander the Great's capital, archaeologists have unearthed a temple of Aphrodite, the Greek goddess of love. It probably dates back to 323 B.C.



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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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SEVEN CITIES OF STONE

Natives claim to hear cries and songs of primitive warriors who haunt these strange clusters of monuments.

By Paul D. Kigar

ARE *As Cidades de Pedra*, the Seven Cities of Stone, the remnants of a long-lost civilization? Some people believe so. Certainly the visitor to the place today must wonder who created this unearthly landscape of bizarre dolmens and pillars.

These seven strange clusters of stone monuments, each having its own public square and thus designated a separate city, are located in the state of Piaui in northeastern Brazil, about four degrees south of the equator and just east of the Serra Negra (Black Mountains). The nearest town is Piracuruca, 10½ miles away, where the natives will tell you the Cities are haunted and to be avoided, especially at night when, they say, you can sometimes hear the cries and songs of primitive warriors.

You enter what is now called The Seven Cities National Park, more than 15,000 acres in area, through the great



Arch of Triumph, the entry to Seven Cities National Park, is a work of nature, almost untouched by man.

Arch of Triumph,* an opening through a huge block of stone 49 feet high. This arch is a work of nature, apparently almost untouched by man. As you move

*Natives in the area have given names to the various rock formations.

through it, you feel you are entering an ancient fortress city, and the next thing to meet your eye is a group of monumental rocks, ranging from 16 to 32 feet high, assembled as if to form a fort between the arch and the entrance to the First City.

What armies of antiquity passed through this arch? The Phoenicians? Perhaps. But it's also possible that those seafaring Semites came a long time after the Cities' earlier inhabitants. If we accept the premise that the more rudimentary a monument, the more ancient its constructor, then the Seven Cities arose in the darkness of prehistory.

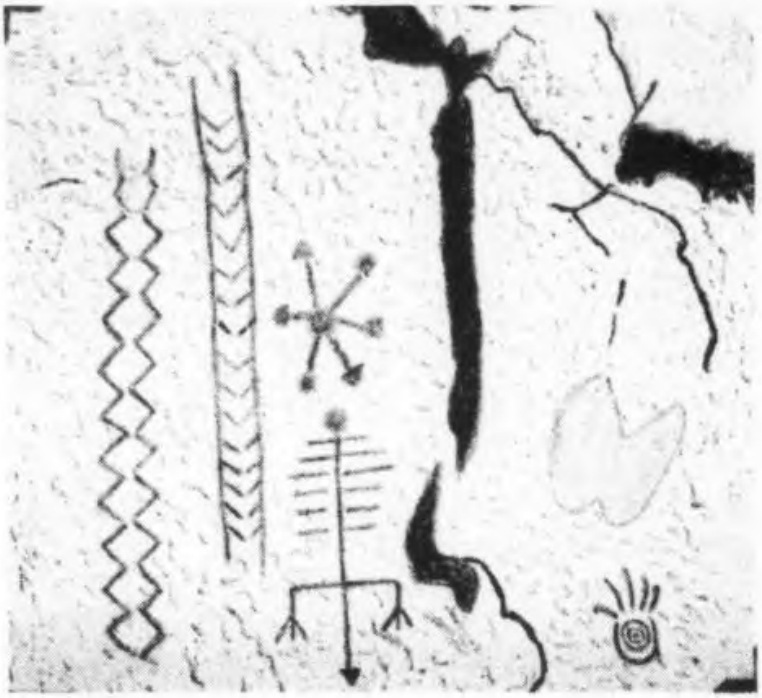
They cannot correctly be called ruins. The rocks are not strewn around as if they had once been part of a former construction. No fallen or broken columns are scattered along the thoroughfares. In some parts the monuments are made of stone that has clearly been worked in the same manner as stone found in the Andean cities of Tiahuanaco, Cuzco, Machu Picchu and especially the fortress of Sacsahuaman.

One of the most impressive and mysterious examples of worked stone has been named *Tartaruga Pedra* (Turtle Rock) because it looks like a giant turtle shell. Viewing it from a distance, you might think it had been formed by erosion but close up you see it is made of stones that have been worked on six or seven sides, each one fitted perfectly to its neighbor.

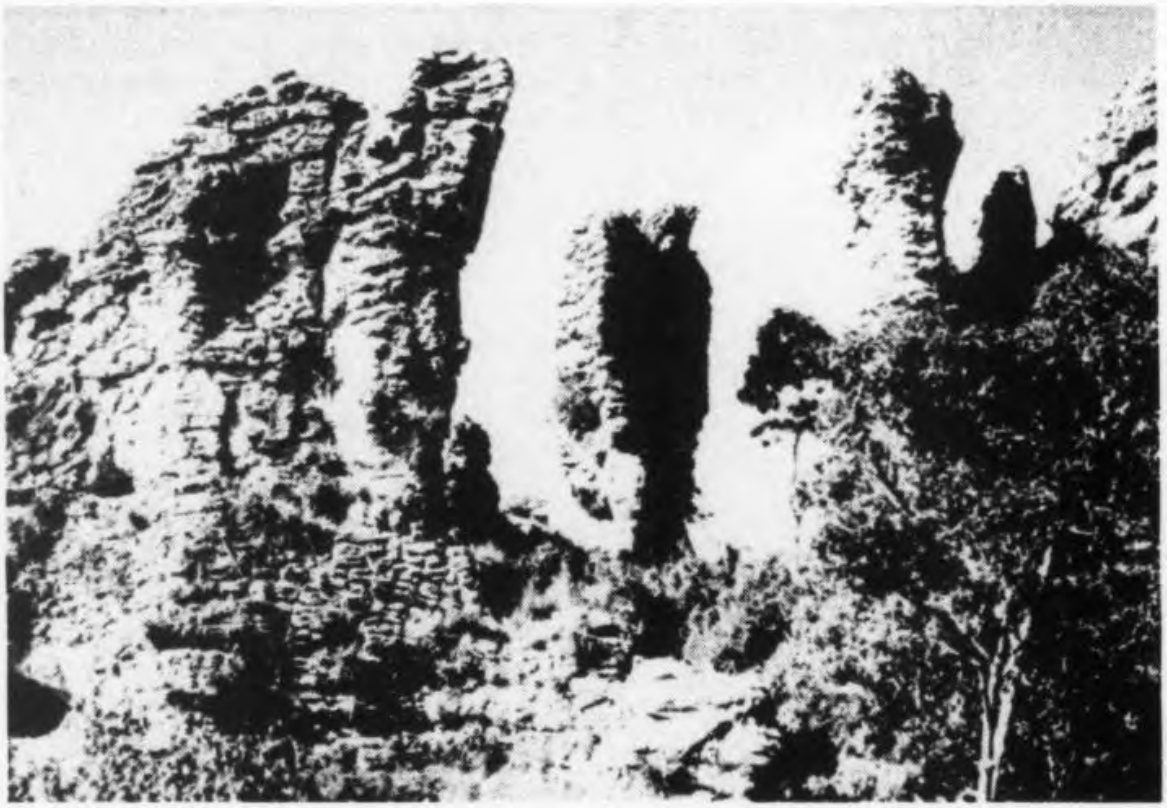
Near Turtle Rock is Inscription Rock, so called for its painted depictions of the stylized skeleton of a lizard, a five-pointed starlike object, a ladderlike design that might represent a headless, tailless snake, and two parallel zigzags that may be another snake or a giant caterpillar. Near this rock, cut in black stone, is a Mideast-style arched door-



So-called Turtle Rock appears from a distance to have been formed by erosion but close up one can see that it is made of stones that have been worked and fitted.



Inscriptions on rocks are to be found throughout the park. They are all abstract signs usually painted in red or reddish-brown which have never been deciphered. (Official Park Service photo)



Formation called Camel Rock (left) looks more like a llama, an animal foreign to Brazil. Center figure resembles Andean condor at rest. (Official Park Service photo)

way, its door firmly closed by a separate white stone.

Scattered throughout the park are about 2000 of these rock inscriptions, a rich assortment of abstract signs usually painted in red or reddish-brown. Although meanings have been imaginatively ascribed to them, the truth is that they've never been deciphered. And, despite legends and beliefs that this site was the home of some ancient civilization, no archaeological study of it has ever been made.*

Near Inscription Rock is a formation the natives call Camel Rock but it really looks more like a llama, an animal foreign to Brazil. This anomaly has motivated some researchers to seek a link between northeastern Brazil and the Andean civilizations who used the llama as a beast of burden and still do today.

* * *

THE BEST-KNOWN writer on the Seven Cities was Prof. Ludwig Schwennhagen, an Austrian, whose book *An Ancient History of Brazil from 1100 B.C. to A.D. 1500* was published in 1928 by *Imprensa Oficial*, the official press of the state of Piaui. He carefully mapped the area to show the fort and the seven individual city complexes.

The First City consists of two parallel lines of rocks closed at both ends with curved stones. The Second City, one and a half times larger in area than the First, suggests a broad avenue with cross streets. At its eastern end the rocks look like small domed houses similar to Eskimo igloos. The Third City, divided into three parts, has grim castle walls rising 65 feet above sheer rock. Schwennhagen called the largest part an immense assembly hall; the second, the

*Brazilian archaeologists are divided into a majority who believe the Cities are simply strange rock formations and a minority who think they may have been the site of an older civilization. Having limited funds, most archaeologists prefer to dig at more promising sites rather than risk the uncertainty and expense of a new dig which, despite legends, might yield nothing.



Erich von Daniken sees the Seven Cities as once inhabited by extraterrestrials and interprets this inscription as representing a "flying machine." (Official Park Service photo)

seat of government of the *Morubixaba*, a governor elected for a certain term by all the Tupi Indian tribes of Brazil and the Caribbean; and the third, a temple where the Sume, the highest religious authority, conducted cult rituals. The remaining four Cities are not haphazardly designed; they reflect planning and purpose.

Fernando Parents Fortes, a Brazilian geologist, believes the whole complex consists of impure gravelly sandstone modeled by wind and rain for 190 million years. While on the one hand he sees the Seven Cities as merely the work of erosion, on the other he admits the almost incredible antiquity of the soil. Some of it is very fine white sand, the remains of what probably was once a primordial beach—but today it's more than 100 miles from the sea! It is known that the Brazilian plateau is one of the first-formed areas on the planet and it is logical to believe that this spot was also one of the first to be inhabited.

Col. Alexander Braghine, Apolinaire Frot and Henrique Onfroy de Thoron, researchers into ancient and prehistory, all believe that the Egyptians originated in Brazil. A letter from Frot to Braghine is quoted in the latter's book *The Shadow of Atlantis*: ". . . The Phoenicians for their South American inscriptions employed the same methods as the ancient Egyptians first used for their hieroglyphics. These methods were also utilized by the Aztecs and the unknown peoples who left the petroglyphs in the Amazon Basin. I have at hand the proof of the origin of the Egyptians: Their ancestors came from South America." Thoron supports



Formations appear to fall into a planned pattern but some geologists believe the complex consists of impure gravelly sandstone modeled by erosion.



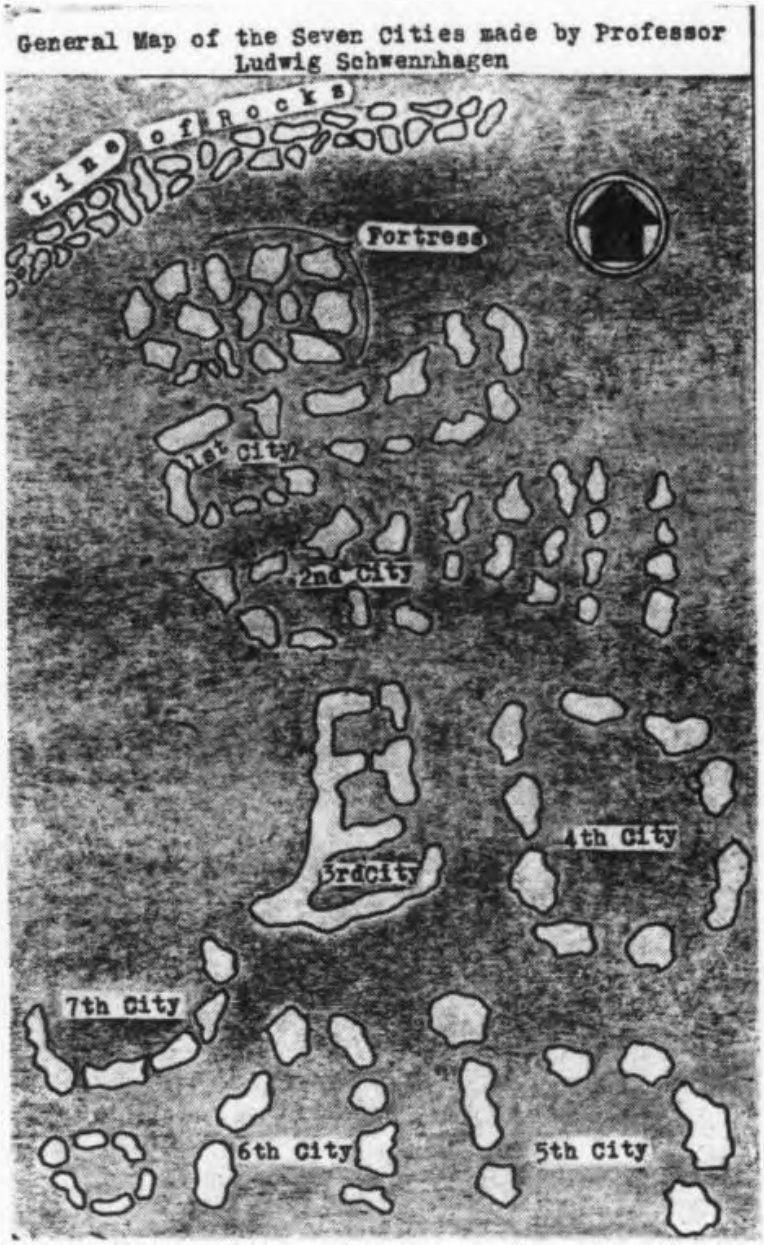
Names of the formations have come down through the ages. Long ago, natives saw the serpent shape along this ridge and named the formation Serpent Rock.

this thesis but bases his ideas on the similarity of ancient Egyptian and the Indian language Quechua, still today one of the main languages of Peru and Bolivia.

The geologist Herbert Wegener, considering the similarity of geographic and physical conditions of the Sahara Desert and the state of Ceara (Brazil's driest area, bordering Piaui on the east), contends that hundreds of millions of years ago they were all one region. Moreover, in the Brazilian summer (December through March) noontime temperatures in those states hover in the high 80's just as they do in the



Formation called the Castle looms over the "Third City." Scholars admit the incredible antiquity of the soil; some of it is fine white sand, the remains of a primordial beach—but the site is 100 miles from the sea.



These clusters of stone formations led to belief that complex may have been seven "cities." This is simplification of Schwennhagen's map which is cluttered with notes and measurements. It appears in Schwennhagen's 1928 book *An Ancient History of Brazil from 110 B.C. to A.D. 1500.*

Phoenician (Lebanese) summer (June to September). Both are extremely dry. Thus the Phoenicians would have found the climate much like their own.

Erich von Daniken visited the Seven Cities and of course sees them as once inhabited by extraterrestrials. He interprets one inscription as representing a "flying machine," another as an astronaut in a space suit. He also concluded that the site has two pasts, ". . . one so extremely ancient that it could never be reconstituted and the other modern but still prehistoric."

Why only two pasts? The Brazilian prehistory specialist Renato Castelo Branco researched the Seven Cities and claims that they have many pasts. We do not know which peoples and how many have inhabited this site but the

2000 weatherbeaten petroglyphs are undeniable evidence that human beings, however primitive, lived here.

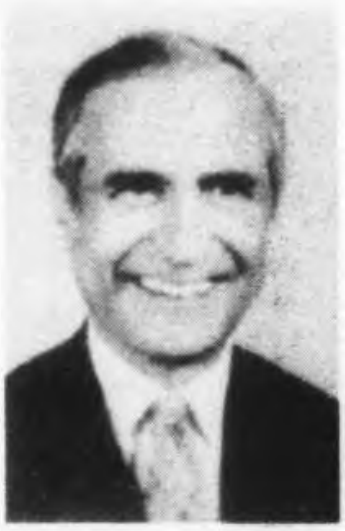
Schwennhagen admits to having spent "several days" on the site and claimed that his ancient history of Brazil was the result of his research. But many history scholars say it was really the result of his imagination. Schwennnhagen's working premise held that many peoples visited Brazil before it was "officially" discovered in 1500 by the Portuguese admiral Pedro Cabral.

Interpreting some of the Cities' inscriptions as Phoenician, Schwennhagen concluded that these ancient people arrived in Brazil about 3000 years ago. He argues that on one expedition of King Hiram of Tyre, financed by King Solomon, the Phoenicians came to explore the Amazon about 993 to 960 B.C. Even today, in its early course, that river is called *Solimoes*, said to be an Indian corruption of Solomon. Schwenhagen claims the Phoenicians named it to honor Solomon. (I Kings 10:22 mentions the Hiram-Solomon alliance and their Phoenician voyages.)

The highly disputed Paraiba stone* has been put forth as proof that Phoenicians reached Brazil. Found on a plantation in the northeastern state of Paraiba in 1872, its inscription purportedly records a voyage of 10 ships from the Gulf of Aqaba through the Red Sea and around Africa until a storm separated one ship from the others. The text reads in part: ". . . Commerce has cast us on this distant shore, a land of mountains . . . ." Since the inscription was first published, it has been the subject of hot debate among a few scholars who think it is genuine and a majority who believe it to be merely a clever hoax perpetrated by some scholarly 19th-Century joker who knew Phoenician.

Regardless of the authenticity of the Paraiba inscription, there can be little doubt of the feasibility of a Phoenician voyage to Brazil. Herodotus in his *Histories* records the voyage of a Phoenician fleet about 600 B.C. In the pay

*See "Ancient Rock-Writing in America" by William D. Conner (June 1972 FATE) and "Paraiba Inscription: A Forgery?" by Marshall McKusick (July 1980 FATE).



PAUL D. KIGAR, a native of Indiana, studied business and liberal arts at Northwestern University School of Commerce, the University of Illinois and the University of Colorado. His World War II service in the navy took him to Brazil and after the war he returned there to live. During the last 40 years he has written extensively about Brazil for the world press. He has published articles in English, Spanish, Portuguese, Italian and Japanese. This is his third article in FATE.

In recognition of his historical and geographical research (he is especially knowledgeable about ocean currents and winds) he was elected a member of the *Instituto Historico e Geografico* of Sao Paulo, Brazil, and a Fellow of London's Royal Geographical Society.

of the Egyptian Pharaoh Necho II, the ships left Phoenicia and sailed down the Red Sea and around Africa. They returned through Gibraltar three years later, having twice encamped to grow crops. It is true that those ships hugged the African coastline but today's experienced sailors will tell you that a vessel that can hold her own along an open coast would have clear sailing farther out. Shoal water, backwash and ocean currents close in to land throw up a rough sea.

Modern hydrographic maps and navigational charts show the Canaries current off northwest Africa heading toward Brazil. This flow of water aided by the northeast trade winds could have carried ancient ships to the states of Piaui and Paraiba. Or, had they started farther south on the West African coast, below the Gulf of Guinea (as Portuguese Admiral Cabral did), they would have picked up the south equatorial current and the southeast trade winds and eventually the Brazil current to make landfall near the site of modern Rio de Janeiro.

In our own time Thor Heyerdahl's *Ra Expeditions* have shown that a papyrus boat, like those of the ancient Egyptians, can cross the Atlantic. Taking advantage of the Canaries current, Heyerdahl sailed westward from Morocco's southwest coast and then with the north equatorial current to Barbados. If he could do it in a papyrus boat, it's likely that ancient Egyptians could do it too and even more likely that the Phoenician vessels made of the "cedar of Lebanon," the scriptural symbol of power and longevity, navigated the route successfully. These were fast, well-fitted trading ships which ventured into waters where others didn't dare to go.

Schwennhagen says that the ancient historian Diodorus in his *Fifth Book of Universal History* describes a Phoenician fleet's first transatlantic voyage. The ships left the African coast near present-day Dakar and crossed the Atlantic heading southwest, sailing with the same currents as Cabral had, and arrived in northeastern Brazil. The Austrian professor calculates that this occurred about 1100 B.C. Diodorus goes on to say that the Phoenicians discovered a "great island" which Schwennhagen interprets to mean Brazil. He says it was about 1181 B.C. when Troy fell to the Greeks and argues that thereafter the Phoenicians, Troy's allies, helped the Trojans emigrate to new homes in distant lands.

On the coast of Brazil's Maranhao state, near Piaui's border, are two towns named Tutoia. Schwennhagen believes this name is a modern corruption of the ancient name of Tur-Troia (representing the union of the Phoenician capital, Tyre, and the city of Troy). In the Brazilian Indian Tupi language, there is no consonant "r" so the towns each came to be known as Tutoia. Schwennhagen contends that Phoenicians also founded other Brazilian towns named Tur: one in the state of Rio Grande do Norte, now renamed Touros, and another in Bahia state now called Acu da Torre. Every one of these is on the coast and they may have been Phoenician naval bases.

But if the Phoenicians reached the Seven Cities of Stone—or elsewhere in Brazil—why has no record of their landings come down to us? Plato's *Republic* tells us that in the Greek world

the Phoenicians were heartily detested because of their greed. They carefully guarded the secrets of their trade routes and discoveries and their knowledge of winds and currents. They wouldn't leave any record that might result in sharing their profitable discoveries with other peoples.

Schwennhagen also believes that the geographic Latin nomenclature *Insula Septem Civitatum* (island of the seven peoples) refers to the Seven Cities of Stone. He claims that this expression appeared for the first time at the height of the Romans' power and that Roman, Arabian and Iberian expeditions had arrived on Brazilian shores well ahead of Cabral.

* * *

ON A HILLTOP within the Seven Cities you can climb a wooden ladder to a peak from which you have an excellent panoramic view. Bathed in the rays of the setting sun, the ancient rocks turn rosy gold amid the yellow-flowering trees. Here, where a rich and noisy city once may have flourished, as twilight deepens and bats emerge from their daytime caves, there is only silence—broken occasionally by the distant screams of a wild parrot or a rustle in underbrush where a peccary or armadillo scurries after nighttime prey.

With their soil never dug and their inscriptions never read, the Seven Cities of Stone remain beyond analytic scrutiny, presenting a vista of mystery and challenge.



PROSPECTORS' DESCENDANTS PRACTICE VOODOO

DESCENDANTS of prospectors isolated in Amazon jungles since a 1930's gold rush have developed a culture of voodoo medicine, a strange new language and a funeral custom that requires the bereaved family to spend eight days playing dominoes.

Anthropologist Julieta de Andrade told United Press International in August 1984 that 25,000 descendants of blacks from the Caribbean and the Guyanas on the northeast coast of South America live in towns and mining camps over a 1200-mile stretch of Brazilian Amazon.

"They preserve distinct communities with their own customs and a language which may be the world's newest," she said. Despite their unique culture, they are Brazilian citizens.

Their language, called Lanc-patua, is a blend of French, English and Portuguese; the latter is Brazil's native tongue. De Andrade, who wrote a doctoral thesis and published a book on her findings, said she found "the Lanc-patua people very friendly but a little eccentric."

Suspicious of outsiders and often guided by voodoolike supersitions, "they rarely give their correct names, instead inventing colorful but false ones," de Andrade said. Family members do not attend a loved one's wake, which is organized by friends. Instead, they play dominoes for eight straight days while friends keep candles lighted in a separate room.

De Andrade discovered Lanc-patua while visiting the Amazon delta city of Macapa in 1979. After listening as two women conversed on a street corner in a tongue she had never heard, she found 500 Lanc-patua speakers in Macapa. She spent months studying the language with a 70-year-old teacher who gave her recipes for herbal cures for "the evil eye" and the common cold as well as lessons in his tongue's complicated grammar.

Emily Dickinson Writes Again

Six volumes—600 poems in all—posthumously dictated by the great American poet have been published—to critical acclaim.

By Paola Giovetti

WHEN THE voice of a deceased poet speaks, Emma Conti writes exactly what she hears. The poems she has recorded this way are so beautiful that they have won almost 50 literary awards—an amazing feat for an unassuming woman who claims that the poetry really comes from the spirit of Emily Dickinson, the great American poet.

Emma Conti says, "I simply write down the verses that she dictates to me from the hereafter."

I first met this extraordinary woman in Savona, Italy, in March 1982. She is a charming 40-year-old who struck me as sensitive and shy, yet aggressive at the same time. Emma spends most of each



Emma Conti, divorced and the mother of an 18-year-old son, runs a souvenir shop in Arenzano, a town near Savona, Italy. The psychic aspects of her personality include mediumship and clairvoyance but her greatest gift is automatic writing.

day in the souvenir shop she owns in nearby Arenzano where she must necessarily talk with other people. But she prefers to live her personal life in solitude. She has few friends and has not seen her husband in many years. Her son Ivano, a handsome 18-year-old student, lives with an aunt in Savona.

Despite this self-imposed solitude, the psychic aspects of her personality make Emma's life unusual: She is a medium, a clairvoyant and an astral traveler. She sees into the future and the past and can describe your deceased relatives to you.

Emma's greatest gift, however, is automatic writing. Although she did not attend high school, she has written both romantic and realistic novels—but the poems predominate. These poems, which she is prone to dash off between customers, have won 46 literary awards. When the spirit dictation comes, Emma uses any scrap of paper she can find on which to take down the words. She has little interest in the poems once they are written and never reads them over.

Were it not for her sister Mirella Conti, Emma's poetry probably never would have come to public attention. Mirella, who lives in Savona, has been collecting the poems for years. She organizes them, types them and submits them to literary contests.

I met Emma through Mirella and also met Emma's son Ivano, a six-foot-tall teenager who writes songs with lyrics that he too receives through automatic writing. During this meeting I learned about Emma's background as well as her current activities. We met for lunch in Mirella's Savona home and I spoke at length with her before her sister arrived.

"Emma always wrote a lot," Mirella told me, "and I have collected her poems. I have preserved almost everything." But it was only a few years ago, in 1975, that Mirella learned about the psychic nature of the poetry.



For a time, Emma embroidered as if compelled by an outside force. She made 18 large ornamental works, of which this is one. Dickinson's poetry reflects similar interest in needlework.

"She confessed to me," Mirella explained, "that while she was writing, she was listening to a voice which dictated everything word by word. But she had no idea whose voice it was. The scenery and settings she was describing in her compositions were unusual and old-fashioned: long lace dresses, petrol lamps, a mysterious house with a gravel path and roses along a white railing and so on. I didn't really care about this

oddity because my sister's life has been filled with strange phenomena, but I made up my mind to have these poems published. I picked a hundred that I judged the most interesting and took them to an editor."

The editor liked them and the poetry was about to be published when the next chapter in the strange story began. One day in 1975 Emma confronted her sister with the news that the "voice" dictating the poems had identified herself. Emma asked Mirella to find out if such a writer ever existed or whether the message was merely a fantasy. The automatic writing read: "Emily Dickinson, Amherst, New England, December 1830 - May 1886."

Mirella did not know the name but in reference books she soon discovered that Emily Dickinson had existed and that the town and vital dates were correct.

"My sister never went to high school and I've only attended a technical school, so you can easily guess how inexpert we are in the literary field," Mirella said.

Emily Dickinson didn't waste any time once she had announced her presence. Soon she was signing Emma's poems and dictating the foreword for the collection about to be published.

"At this time," Mirella continued, "I realized that all this was not a dream. I started a search in all the local bookstores for books on the poet—but I didn't find much. I did find a record on which some of Dickinson's poems were read and I bought it. The record jacket carried a photograph of Emily Dickinson which, I later learned, is the only one in existence. And so, in a way, we met. My sister's 'voice' finally showed her face to us."

Playing the record, Mirella was intrigued by the similarities between Dickinson's poetry and her sister's. One of Dickinson's poems begins, "I have never felt myself at home . . . ." Emma started a poem with the very same words. There were other correspondences in the poems as well as similarities in their overall mood.

The record was the last development until 1979 when Mirella found a fine biography of the American poet, Margherita Guidacci's *Life and Poems of Emily Dickinson*. The book contained photos of the poet's house—the house Emma had been describing in verses for years. It also turned out that many of Emily Dickinson's idiosyncrasies were shared by Emma Conti.

Emily Dickinson was born in Amherst, a picturesque little town in Massachusetts, where she was raised in strictly Puritan tradition. Apart from the time she spent in college, she always lived in the town of her birth. Her personality was complex and strange. She separated herself from the world and remained in contact with her friends only by cards or letters. She visited few people, dressed only in white and always gave flowers to the handful of individuals who called on her.

It has long been thought that her voluntary isolation followed upon two unrequited love affairs, one as an adolescent which her father wouldn't tolerate and the second, an unexpressed longing for her (married) minister. Her naturally introverted personality and religious conflict resulted in her social isolation.

Poetry was Emily's only vehicle of expression. She wrote more than 1500 works and tended to write on anything

at hand—loose sheets of paper, backs of envelopes; she even wrote notes on cookbooks. She herself never published any of the poetry. Emma Conti seems to be undergoing this same retreat from life as well as writing in the same haphazard way.

Mirella told me about several other correspondences between Emily Dickinson's life and her sister's.

"I gradually started to observe a series of extraordinary links between her life and my sister's. The poetess often spoke of the secrets of the soul, human loneliness, death, time and love. These themes are all in my sister's writings. Emma and Emily show religious feeling and a common love for solitude. Emily was afraid of the external world and was unable to live among others. She was insecure. So is Emma—even if she appears aggressive at times. Included in Emma's poems are detailed descriptions of Emily's home and other evidential material. For instance, in one of her published letters Emily described her Christmas gifts—a scented bag, a pottery glass inscribed with the words 'Forget me not' and an embroidered bookmark. Going back over my sister's poems, I found references and descriptions of all these gifts. You have to read Emily's and Emma's poems and know both lives to realize how similar they are, even in personal traits and attitudes."

Mirella pointed out that the only photograph of Emily Dickinson was taken when she was 17; she hated having her picture taken. Emma does too. Dickinson family members were fond of red hair; Emma Conti has been dying hers red for years. Emily loathed domestic work and Emma hates it so much that she lives like a gypsy. It is also notable that Emily's sister took charge of collecting her poems, which were found in her bureau drawers after her death.

Even the handwritings of Emily and Emma are similar; Mirella finds this particularly interesting.

"When my sister takes down the dictation," Mirella told me, "her usual calligraphy—which is large and rounded—turns thin and sharp like Dickinson's. We found analogies even in the use of punctuation marks. Emily preferred dashes to commas and so does my sister. During her lifetime Emily published only one poem and it was dedicated to St. Valentine's Day. The first prize my sister won was for a poem in honor of St. Valentine."

Nonetheless, Emma's poems do not seem to be direct imitations of Emily Dickinson's. "It is not a question of style but one of atmosphere," Mirella explained. "But there is a certain similarity in the verse. It's like looking at two brothers who are different in most respects but sometimes reveal their kinship in the way they move or smile."

* * *

AT THIS point in our conversation the doorbell rang and Emma joined us. She entered the room and looked at me suspiciously at first—but it didn't take her long to relax. She explained that she had closed her shop early just to visit with us. She became very friendly and seemed to be taking genuine pleasure in telling us about her psychic life which began when she was a little girl.

Emma's mediumship blossomed after she suffered a head injury as a child. One morning soon thereafter she dis-

covered she had a number of odd talents. She began to see visions and apparitions that no one else could see. Some of her visions foretold future events. At first she thought she was going crazy, an idea reinforced by the persons in whom she confided. Finally, though, she realized that some of the apparitions represented discarnate agencies. "I can see them the same way I see the living," she explained to me.

Despite the realization that she possessed unusual psychic gifts, Emma was still perplexed. After a psychiatric consultation and two clinical EEG examinations, she was relieved to learn that there was nothing wrong with her. Only after these tests did Emma decide that she was normal and simply blessed with strange new powers, powers that she now accepts nonchalantly—although not everyone else does. "The only one who accepts me totally is my sister," Emma said, smiling at Mirella.

Emma sometimes helps her few friends with her psychic gifts. "One day, for example," she said, "a salesman told me that he couldn't find his car. I replied that he shouldn't worry, because his car, which I described, was parked on a country road. He stood in front of me shocked. He had rented the car so I couldn't have known what model it was. The car was later found on a country road out of gas."

Other people come to her with less pressing problems. "Some people ask me to foresee numbers of lottery drawings, but I can't give that kind of help," she said.

It is her writing, however, that serves as the focal point of her life. She can write up to 20 pages a day nonstop. Although Emily Dickinson is her psychic mentor, other intelligences communicate through her writings as well. These are the agencies responsible for the novels she has drafted. But it is the spirit of Emily Dickinson that seems to influence her life most directly.

"During the time Emily's identity was still unknown to me," Emma explained, "I did ornamental needlework. I embroidered constantly day and night. Later I discovered that Emily did this too and a lot of her verses talk about needles, thread and embroidery. I couldn't leave home without a bag filled with colored thread. I had never before embroidered but suddenly I couldn't help sewing—even without a design. I have made 18 large ornamental works and I have been asked to sell them. But I can't make them anymore so I don't want to sell them. One day, in fact, I suddenly stopped embroidering and from then on I've never used a needle.

"Now I am used to having Emily near me. I can feel her dresses on me, her high collars, her unlucky loves, and I can see her house and the things she collected."

Emma feels that Emily Dickinson chose to manifest through her because they are so similar emotionally and psychologically. She even feels possessed at times by the ghost of the celebrated poet.

"I can't help driving her away sometimes," Emma said. "I can't live as she did in the 19th Century. Emily doesn't understand today's life but we live together anyway and I like it. I have difficulties only with her temperament because she's a real old-style lady."

Emma also feels that there is meaning behind the poet's return. Emily Dickinson was mistreated during her life and

exploited after her death. "Do you know that her relatives quarreled over the rights to her poems?" Emma asked. "Emily tells me that everything she owned has been sold. Now she wants revenge. She wants me to have what she didn't. It isn't important that she became famous after her death. She says that when I get not money but recognition of the works she dictates to me, she will be at peace."

This seems logical enough. To date six volumes of Emily Dickinson's posthumously dictated poetry have been published, some 600 poems in all. Is it coincidental that Emma's (or Emily's) most dramatic poem *The Revenge* won a literary prize?



ENGLAND'S YEAR OF THE CAT

By Jenny Randles

"IT WAS about four feet long and between three and four feet high. It had a thick bushy tail which was dark brown to black in color. It also had dark hindquarters and ears but a patchy tan and brown coat on its back, shoulders, belly and legs." So said Phillip Viccars of Stokenchurch, Buckinghamshire, England, who on the morning of April 16, 1983, became one of the few close observers of the British "wildcat."

Viccars, his wife Eileen and a young neighbor Margaret Brookes watched the animal from a distance of about 100 feet for more than 15 minutes. They had an excellent view as the creature rummaged around near a school and at one point sat on a wooden fence.

"It was much too large for a domestic cat," Brookes told Richard Adams, a local investigator of these "alien" animals.

Adams uncovered five other well-supported observations of the beast during the next few weeks and wildlife experts decided from obervers' sketches that it was most likely a puma. But according to official zoological doctrine, Britain has no wild pumas, indeed no large cats of any description.

Nevertheless, exactly one month later, on May 16, 1983, 25 miles away in neighboring Hertfordshire, a similar tan-colored animal was seen. David Messling of Cuffley watched it leap over a hedge from his garden and head into a copse. He was sure of what he had seen. "It was a full-grown lioness," he told Michael Lewis, an investigator for the Association for the Scientific Study of Anomalous Phenomena (ASSAP).

The local police were called to Cuffley and after one officer himself saw the beast, a full-scale lion hunt got under way, involving a helicopter, 20 patrol cars and any number of tranquilizer darts. The animal vanished as mysteriously as it had arrived and the police issued a statement that it had probably been a large dog—although they admitted having no evidence to this effect.

Then, in the adjacent county of Essex, pumas and panthers appeared between August and November 1983. These sightings were investigated for ASSAP by Andy Collins who discovered no physical evidence of the beast. He cited the phantomlike elusiveness of all such animals.

After ASSAP conducted extensive research, Collins took psychic Carole Young to the locations of some of the cat sightings. "She picked up the word 'gateway,' " he reported, "implying a portal between two worlds. Then she had the distinct impression that the beast was paraphysical in nature, that it could 'blink in and out.' "

While ASSAP remains alert for further reports, the magazine *TV Times* has offered a reward for the capture of the first British "wildcat."

UFOs—Still Unexplained:

THE MISSING FILMS

When UFOs are tracked and filmed over sensitive missile sites, the air force hides the evidence.

By Bruce Maccabee

*APRIL 27 and May 24, 1950: Holloman Air Force Base, N. Mex. Classification: PEI.**

A document contained in the files of Project Blue Book, the air force's UFO project, and dated May 31, 1950, reads:

SUBJECT: Aerial Phenomena
TO: Commanding Officer, AF [air force] Cambridge Laboratory, Attn: Base Directorate, Geophysical Research.

(1) Per request of Dr. A. O. Mirarchi, during recent visit to this base, the following information is submitted.

(2) Sightings were made on 27 April and 24 May of aerial phenomena during morning daylight hours at this station. The sightings were made by Land-Air, Inc., personnel while engaged in tracking regular projects with Askania Phototheodolites. It has been reported that objects are sighted in some number; as many as eight have been visible at one time. The individuals making these sightings are professional observers, therefore I would rate their reliability superior. In both cases photos were taken with Askanias.

(3) The Holloman AF Base Data Reduction Unit analyzed the 27 April pictures and made a report, a copy of which I am enclosing with the film for your information. It was believed that triangulation could be effected from pictures taken on 24 May because pictures were taken from two stations. The films were rapidly processed and examined by Data Reduction. However, it was determined that sightings were made on two different objects and triangulation could not be effected. A report from Data Reduction and the films from the sighting are enclosed.

(4) There is nothing further to report at this time.

This report also lists four enclosures (abbreviated "Incl") which were not found in the Blue Book file. They are "Incl#1-Data Red Report #1; Incl#2-Data Red Report #2; Incl#3-Film P-10 (24 May 1950), Film P-8 (24 May 1950), P-10 (27 April 1950), P-10 (27 April 1950); Incl#4-Map of HAFB Range."

The information in the air force document is sufficient to *prove* that unidentified objects were operating in the area where the United States tested its early rockets and guided missiles. The document refers to sightings of many

*Probable Evidence of Intelligence. Dr. Maccabee classifies UFO reports as follows: No Evidence of Intelligence (in which "the report could be explained as an observation of some *unintelligent* natural phenomenon not yet understood by science"); PEI ("reports that might be explained in terms of unknown natural phenomena but which might alternatively be ascribed to some unknown intelligence"); and Definite Evidence of Intelligence (in which "the probability is quite high that an intelligence is involved, for example reports of 'machinelike' objects or of 'occupants' "). For a fuller explanation see Maccabee's "The Muroc Discs," September 1984 FATE, page 80.—*The Editors.*

objects (eight at one time) by reliable technical observers. Furthermore, the document clearly states that *several* films were made of the objects. It seems to me that any reasonable person would conclude that the observed phenomena, whatever they were, were real and worthy of further investigation.

Capt. Edward J. Ruppelt, the original director of Project Blue Book, apparently felt the same way. In his famous book *The Report on Unidentified Flying Objects* (1956) he writes that these two reports "made me wonder how the UFOs could be sloughed off so lightly." He describes the events as follows:

On April 27, after a guided missile had been tracked from launch until it fell back to earth, the air force technicians were preparing to unload their cameras when "one of them spotted an object streaking across the sky. By April 1950 every person at White Sands was UFO-conscious, so one member of the camera crew grabbed a telephone headset, alerted the other crews and told them to get pictures. Unfortunately only one camera had film in it, the rest had already been unloaded, and before they could reload, the UFO was gone. The photos from the one station showed only a smudgy dark object."

Following this event, the camera crews got official permission to film UFOs if they should appear. A month later, on May 24, a call went out over the communication system that another UFO had been spotted and this time two camera crews managed to film "as the shiny, bright object streaked across the sky." But when the Mathematical Reduction Unit analyzed the films from the two cameras, it discovered that the cameras had filmed different objects.

Ruppelt says that when he became Blue Book director, he tried to find the film and the analyses. He talked with a major who in turn talked with the men who had analyzed the film. The major couldn't tell Ruppelt much about the objects "except that the UFOs were unknowns." Ruppelt writes, "He did say that by putting a correction factor in the data gathered by the two cameras they were able to arrive at a rough estimate of speed, altitude and size. The UFO was 'higher than 40,000 feet, traveling over 2000 miles per hour, and it was over 300 feet in diameter.' He cautioned me, however, that these figures were only estimates, based on a perhaps erroneous correction factor; therefore they weren't proof of anything—except that something was in the air." Unfortunately Ruppelt never did get the original films, nor did he get the final analyses for the Blue Book file.

The air force's seemingly blase reaction to these films is nothing less than an affront to science. It may even have intentionally covered up the matter. Let me explain.

Project Twinkle was set up in 1949 to obtain data on green fireballs and other "phenomena" observed by military personnel starting in December 1948 and continuing through 1950. These phenomena were moving through the skies around the sensitive installations in the southwest, areas such as the White Sands Proving Ground and Holloman Air Force Base. In the final report of this project the films mentioned above and other films were "evaluated" as not worthy of further analysis.

To quote from the report, written by Louis B. Elterman of the Atmospheric

Physics Laboratory of the Air Force Cambridge Research Laboratory: "Some photographic activity occurred on 27 April and 24 May, but simultaneous sightings by both cameras were not made so that no information was gained. On 30 August 1950, during a Bell aircraft missile launching, aerial phenomena were observed over Holloman Air Force Base by several individuals; however, neither Land-Air nor Project personnel were notified and, therefore, no results were acquired. On 31 August 1950, the phenomena were again observed after a V-2 launching. Although much film was expended, proper triangulation was not affected [sic], so that again no information was gained."

Dr. Elterman's claim that "no information was gained" during the April 27 and May 24 sightings because "simultaneous sightings by both cameras were not made" is ridiculous. These sightings proved the *existence* of the objects. Furthermore, an azimuth reading during the April 27 sightings was used to calculate the altitude and approximate size of the objects photographed that day. The Data Reduction Unit declared that there were four objects about 30 feet in diameter moving at an "undeterminable, yet high speed" over the Holloman mountain range just after the rocket test. How could Dr. Elterman not be interested in data such as these?

Contrary to Elterman's claim, it is clear that Project Twinkle *did* confirm the existence of some as-yet-unexplained phenomenon (besides the green fireballs). Evidently, however, the scientists and the air force officers in charge of Project Twinkle couldn't bring themselves to admit it. The official air force conclusion on these sightings, as reported in the Blue Book file, is that there wasn't enough information for evaluation ("insufficient data").

Therefore, from the point of view of Project Grudge (which preceded Project Blue Book) these sightings should have been labeled "unidentified," not "insufficient data." The air force's refusal to admit that the films show unidentified objects suggests that it did not want anyone to know that such phenomena had indeed been filmed. To me this seems tantamount to a "cover-up" of the existence of unidentified flying objects.

Without having seen the films myself (they seem to have been "lost" or destroyed), I can only conclude that the objects should be classified as PEI.

All right, Air Force Cambridge Laboratory, where *are* those films?



THE SOFTER SIDE OF HUMAN NATURE

WOMEN ARE almost twice as likely as men to believe in astrology, UFOs, faith healing and ghosts, according to a *Psychology Today* poll reported in its September issue. Of approximately 600 persons who responded, 43 percent of the women believe their lives are influenced by the positions of planets and stars, as compared with only 24 percent of the men. The nonskeptics believe in the Bermuda Triangle, numerology, the Second Coming, out-of-body experiences, time travel, mermaids, and thought transference from humans to animals. Many also think that aliens from other planets are here on earth. Only 10 percent of the respondents were complete nonbelievers, according to the poll.—*Claire Metzger.*

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.

GUARDIAN DOG

By Dolores Cannon

IN 1955 MY husband Johnny, my three-year-old daughter Gloria and I were living in Hutchinson, Kans., where Johnny was stationed with the U.S. Navy. Our neighborhood consisted mostly of military families and the men worked different shifts.

For several months our block had been having problems with a prowler. Noises had been heard outside the houses, children had seen someone peering in the windows and footprints were found beneath the windows. The man who was creating the problem seemed to know the shifts that the husbands worked; he came around only when the women were alone. The police said they couldn't do anything because no crime had been committed.

The prowler's activities created a tense and uneasy situation. My family, however, had not been bothered because we lived in a second-story apartment.

One night during the hot summer Johnny and I returned late at night from a party. He went on upstairs while I retrieved my sleepy daughter from a baby-sitting neighbor and guided her through the alleyway that separated our houses. Irritable from being awakened, she was crying and fussing that she had dropped her doll in the dark. The prowler was the last thing on my mind as I looked around on the ground trying to find the doll in the dim light from the porch.

Suddenly among the shadows by a garage I could make out the motionless figure of a man. I couldn't see the upper



Gloria Cannon

part of his body but his shoes and lower legs were plainly visible. I was terrified as I pulled my protesting daughter through the back gate. Pretending I had seen nothing, I loudly promised her we would find the doll tomorrow.

The gate was controlled by a heavy spring, snapping shut with a loud noise when anyone opened it. I hurried up the walk toward the brightly-lit porch, afraid to look back. I was halfway through the yard when I heard the gate open and slam shut again. The man must have come in the gate behind me!

Suddenly from out of nowhere came the loud, gruff barking of a large dog. The barking sounded as if it were coming from right there in the yard. I was startled but I was more afraid of whatever was coming up the walk behind me. The angry barking continued until I reached the porch. Then I heard the gate open and slam shut again. I paused only long enough to glance out into the yard. Seeing nothing, I got inside my apartment as fast as I could.

The next morning when I went out into the alleyway to search for the doll, I saw a man's footprints in the soft dirt leading from the corner of the garage through the gate halfway into the yard, where they stopped. Only my footprints and my daughter's continued up the walk. The other set turned around and went back out the gate and down the alleyway where they were lost among the tire tracks. Now I knew it was not my imagination: someone *had* followed me into the yard.

What would have happened if that dog hadn't started barking? I was too frightened to question it at the time but as far as we knew, there were no dogs anywhere in the neighborhood. Where had that dog come from? Our landlord had six or seven cats and couldn't stand dogs anywhere near the property. None of the neighbors were allowed to have pets. I doubt that a dog could have gotten into the yard; it was securely fenced and controlled by the spring gate. I had not *seen* a dog but I had certainly heard what sounded like a big one. Obviously the man had heard it too.

Later, through the efforts of night watches by the men in cooperation with the police, our prowler was finally caught. He lived in the neighborhood and had a record of burglary and assault, so he was not entirely harmless, as some had thought.

I have always been thankful for that phantom dog. Maybe guardian angels take many forms.—*Huntsville, Ark.*

ONE LAST DAY

By Kelly Crader

ON MARCH 8, 1968, a day I will not forget as long as I live, I went out bowling. My husband Bill and I were living in California at the time and he was working on dam construction. The job was to be finished the next day, Friday. After that we planned to go to Colorado for a visit.

I came home from bowling a little tired and decided to lie down for a while. Then I heard Bill call my name. He said, "*Ahhh*, Kelly!"

I jumped up and said, "I'm coming!" I thought he was at the door with his hands full. But when I opened the door, he wasn't there. Neither was his truck. I noticed that it was 3:30; he never got home till four. But I kept hearing him call my name. I recognized it now as a

call of distress. Images of a curve in the road kept flashing inside my head as I cried and paced the floor. I knew something terrible had happened to Bill.

I waited till four o'clock, then went to the landlady and told her something had happened to Bill and I was going to find him. I searched every street, alley and bar of the small town in which we lived. I told myself he might be having a drink with the boys, celebrating the end of the job. But I couldn't find him.

Then I went to his boss and told him Bill was on the road somewhere and I had to find him. He offered to come with me. On the way he stopped and picked up a man who usually rode with Bill but who for some reason hadn't gone to work that day.

The road they had graded for the job wasn't very good. It was soft, narrow and dangerous. The rain that had been falling all day didn't help things either. We went up and down that road without finding anything. Even the curve I had seen in my vision showed no car tracks. Finally we returned to town.

But still I was positive that he was on that road at that curve. At 4:00 A.M. I went to the site where Bill's fellow workers gathered before they went out on the job. I asked them to look for Bill as they went in. They all said they would but I didn't quite believe them. So I followed them and as we approached the curve, I saw Bill's truck about 1000 feet down the embankment.

There was one driver behind me. I stopped and directed him to go to the office and call an ambulance. Then I crawled down the steep embankment on my hands and knees. When I finally made it, I could see that the truck had turned over and over until it landed on its wheels. The door was open on the driver's side and Bill had been thrown out. He was lying face down on the ground, dead.—*Enid, Okla.*

HELPFUL SPIRIT

By Eileen M. Lefebure

I OBTAINED my one-bedroom apartment in New York City in March 1975, shortly after its previous occupant, Michael Freilich, died following heart surgery.

One night not long afterwards I was sleeping when I felt someone sit down on my bed. I leaped to my feet and switched on the light, but no one was there. After several other strange occurrences I concluded that Michael's spirit was responsible. Since his illness caused him to spend so much time in the bedroom, his spirit still lingered there. These occurrences have become less frequent over the years.

One night in 1983 I had just gotten into bed when I realized I had forgotten to remove my earrings. I took them off and laid them on the table next to my bed. When I awoke in the morning, I made a mental note to put them away.

Later, while putting on the bed-



Eileen M. Lefebure

spread, I swung it too far and hit the table. When I went to pick up the earrings, only one was there. I assumed I had knocked the other one on the floor but since I was late for work, I decided to look for it later. Subsequently I moved the bed, the rug and all the furniture. I checked the scarves on the furniture and the bed linen, all to no avail. The earring was not there.

One week later I went to the jewelry box to choose a pair of earrings to wear that day. When I opened the box, I saw *both* earrings lying side by side. I was startled and happy to find my favorite earrings were once again a pair. I believe it was the spirit's way of telling me he was there to help me.—*New York, N.Y.*

NIGHT MUSIC

By Margaret Willmington

LIVING ALONE in a 16th-Century farmhouse isolated on the edge of the moor can be a spooky experience if one lets his imagination run wild. But as a naturally calm person I never had any trouble with the unusual—until one night in late February 1984.

A beautiful day gave way to a new moon shedding its pale light across the garden. I collected my cats, Pom Pom, a Persian, and Nig-Nog, an Egyptian, and retired to bed with hot chocolate and an interesting but technical book.

At 3:30 I awoke, my scalp crawling with apprehension. The cats stood with arched backs on my large untidy bed. Loud but unmistakable music was filling the air. I immediately thought that intruders were inside the house. The music faded only to return soon afterwards. I could not identify the composer but it was the sound of Mozart or a contemporary of his.

I got out of bed to investigate. The cats refused to move. I intended to see if the television and two radios had accidently been left on. I had already discounted the idea of an intruder.

Downstairs it was quiet except for the music which continued to flow. When I turned on the light, I discovered that every picture—and I have many, both old and valuable—had been moved to right angles. I shut the light off, quite frightened. I sat on the stairs until I regained my composure.

I decided to make tea. I went around the room and put the pictures right. I found that now they had all been moved to the same degree to the left.

It was still a dark night outside, too early for the birds to be singing, and in any case the music was inside the house and all around me. Although this house has a long and interesting history, all of it is connected with peasants. In no way could this sad and beautiful music that had pervaded the air for over two hours be associated with them. I say pervaded because as I moved from room to room the sound followed me.

I sat waiting. As the dawn broke over the hills, the music gradually faded away. For the rest of the day and for several days afterwards I felt vaguely disoriented, as if the rhythm of life had been unsettled. For their part the cats, "lap" animals which rarely leave the house in the winter months, went out and did not return for two whole days.—*Whitby, Yorkshire, England.*



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.

LAST GOOD-BYE

By Skip Durmon

A STRANGE thing happened in February 1982 which opened my eyes to the fact that there is life after death. Until this time I had been skeptical.

My 19-year-old younger sister Kimberley died on February 24, 1982, at 7:30 P.M. of a self-inflicted gunshot wound. This left me with a strong feeling of guilt and remorse because I had felt a need to visit with her on that afternoon—we lived within blocks of each other in Lubbock, in northwest Texas—but I did not make the short trip that afternoon because I was tired.

That evening at nine o'clock an officer of the local police department knocked on my door, awakening me. The officer then told me of my sister's tragic death.

After the funeral three days later my sister's husband Adam moved in to stay with me until he could manage to get himself together. We both were suffering terrible mental anguish and a feeling of helplessness.

During the night, about three days after Kimberley was buried, my brother-in-law and I both awoke suddenly from deep sleep. It was approximately 11:30 and we were totally terrified, but of what we weren't sure. Then I sensed an unseen presence and I could smell the scent of my sister. I felt suddenly as if something magnificently enchanted was happening; it was as if her spirit had gone all the way through my body. A voice spoke but it was so faint neither Adam nor I could make out what it



Skip Durmon

said. I knew this was my sister's spirit that was present.

From that day forward all guilt, remorse and unhappiness about my sister's death ceased; both my brother-in-law and I were left with a feeling of peace. I knew my sister had come to us to say her last good-bye before entering the life hereafter.—*Waco, Tex.*

TILL WE MEET AGAIN

By Crete Kemerling

I DO NOT mean to boast but three lovers in my life have come to me at the hour of their departures from life on earth.

Perhaps today one does not need to "confess" that the first one to appear at the hour of his death was an illicit lover, Dr. Peters, whom I knew in Stanton, Nebr. When I was 23, I had coaxed my husband Richard Steele to leave his position on a wheat ranch in western Nebraska and come to this eastern Nebraska town. We were having problems because he had liked the wide open spaces and he became silent and sulky. Feeling restless and unhappy, I was an easy mark for romance and soon Dr. Peters was making love to me. I had never known mad passion before and for a time we met regularly. I knew he was truly caring but I had been brought up by virtuous parents and my conscience made me half crazy.



Crete Kemerling

Finally I suggested to Richard that he accept a position in another town and we moved to Oakland. I attempted to be a better wife and mother although my yearning for "Doc" did not stop. One night while attending a dance with Richard I suddenly felt desperate; my lover's face appeared at every turn. After we arrived home, I slept fitfully.

Near dawn I had an odd and poignant sensation, then saw "Doc" come into my room. He was dressed for traveling and he said to me, "I have to go, sweetheart. I've come to bid you good-bye." Then he kissed me with a kiss I will never forget. The next day I received a long-distance call from a friend who suspected our relationship. She told me that Dr. Peters had died of pneumonia at 4:00 A.M. (April 16, 1926).

My sister Gussie drove me to Dr. Peters' home where he was laid out before services. As I bent over him, it was as if he came to life. Before my eyes he opened his and they lit up with a smile. It gave me such a shock that my sister had to support me, believing I was overcome by grief.

The years went by. After our two children finished high school, Richard and I were divorced and he moved to California. I was living a fairly happy life in Omaha. I was working in my garden when I felt that queer sense of foreboding. The next day I kept hearing an old song, *Till We Meet Again*. Over and over I heard Richard's voice singing

it as he had when we danced during the days of our courtship. Later that day word came to my daughter that her father was ill. She flew to California but he had died during the hour when I was hearing the song. In a way the song I heard Richard singing was a farewell. His final farewell kiss came years later in July 1959.

The next experience started with a repetitious dream of a large marble-pillared hall. I would be waltzing with a tall soldier wearing boots, short pants and a wig. My dress would be dark red velvet made in the Empire style. The dream was always the same. He would speak words of love as we danced; then we would leave the hall and stroll in a beautiful garden. He would make passionate love to me. Soon, however, a group of soldiers would appear and my lover would kiss me, then go with them through an area of tall trees. I would awaken feeling very forlorn and miserable.

In 1976 I became critically ill and was in a diabetic coma. I was placed in a nursing home. One day, as I was being supported to the dining room, an elderly gentleman gave me quite an eye. It was definitely a "come hither" look. As I became able to walk better, he would beckon me to the chair beside him in the assembly room. He was a charming man with a delightful sense of humor. I enjoyed our conversations. He started to be quite ardent and although I felt a bit foolish at my age of 76, I was thrilled.

Meanwhile my second husband Elmer had become somewhat confused after a heart attack and so he was brought to the home to be with me. One day when we were all having coffee, Mr. O'Donnell blurted out, "Oh, I've always known you and I've always loved you. I knew we would meet again and love again." You can imagine what happened.

My health improved and I returned to our home. But the days of enjoyment were over. Elmer was placed in the Veterans' Home at Grand Island, Nebr. My daughter was to take care of me. I had learned to care for Mr. O'Donnell but tried to put him from my mind.

On November 9, 1980, I was in my bed alone and felt that strange feeling of great loss. Again I seemed to rouse to a touch on my shoulder and there, so real, stood my elderly lover. He clasped me in his arms and gave me another kiss to remember. The next day when the phone rang it was his son calling me to tell me that his father had died early that morning.

This experience caused me great wonderment because I too had the feeling we had known each other before. His face and voice were identical with the voice and face of the soldier in my recurrent dream. Had we indeed loved before?—*Omaha, Nebr.*

VISIONS

By Becky Knight

ON MEMORIAL DAY 1983 I got so angry with my husband, sons and mother that I decided to take my life. I swallowed all the nerve pills my doctor had given me and I fell into a deep, deep sleep.

I suddenly blinked my eyes in darkness. I blinked again and the darkness turned into a bright early morning although there was no sun. My eyes fell upon two healthy baby girls lying on a fluffy blanket (or perhaps it was

a cloud). A beautiful, radiant lady sat beside them. Although she said nothing, somehow I recognized her and the babies.

Allison, my very firstborn, and Sammie, my third child, were healthy and happy to be with the lady, Mary the mother of Jesus. I felt their love for me but I was not allowed to go to them.

Again darkness came upon me. When light returned, I saw a man standing beside a small maple tree just like the one I had planted in our backyard. His bare feet, which I could see were scarred, rested in a carpet of green grass dotted with every kind of flower known to me. The fragrances together permeated everything around me.

I reached out but the man, who was bearded and had long hair and piercing blue eyes, said, "No, you cannot enter yet." His voice was soft and kind. "I have a place for you but the time is not now."

Again there was darkness and later I found myself in a hospital room. I thought of my two living children. The man was right. The boys are too young to be left alone.

The man had removed the guilt I have always carried for the death of my daughters. He replaced it with contentment. I have no fear of death. I know the man will always be with me—He is Jesus Christ.—*Greenwich, Ohio.*

PATSY

By Patricia Woody

MY MOTHER Sarah Steele never tired of telling the story of Patsy.

Patsy Treadway was my mother's favorite niece. After Patsy was born her mother was ill a long time, so Patsy lived with my mother in Page, W. Va. At that time Mother had no children of her own and so she doted on Patsy.

After Patsy was returned to her home, she and Mother remained very close. They visited back and forth and Mother was always delighted when Patsy came for the weekend.

Then in 1900, when she was 16, Patsy was in an auto accident. She was badly injured and not expected to live. Day and night she begged for Mother. But Mother was giving birth to my sister Mary and there were complications. She was told only that Patsy was in the hospital. She longed to go to see her but could not.

Patsy died a few days later.

Mother was not informed for several days that Patsy was dead. When she was told, she mourned so much that her family feared for her life.

As Mother tells it, one hot afternoon she was lying on the bed nursing the baby and thinking about Patsy, who had been dead about three months. When she glanced up toward the open door hoping for a breeze, she was startled to see Patsy watching her from the doorway.

At the sound of Mother's voice Patsy walked off the porch and into the yard. Mother jumped up, put the baby in the crib and ran to the door. There was no sign of Patsy anywhere. Mother ran into the yard but Patsy was gone.

Mother told this story over and over during her lifetime. "She came because she wanted me and I wanted her," she said. "That's all. Even death could not separate Patsy and me."—*Rockford, Ill.*

Feng-shui: Magic That Works

When the geomancer warned the American that evil spirits would cripple him, he laughed—until it happened.

By Jonathan Broder
Reprinted courtesy of the *Chicago Tribune*

NEW YORK banker Hap Russell recently paid $33,000 to have a Chinese geomancer sniff out his new office building in Hong Kong for evil spirits. He entered the cost on his expense account under "sundries," along with a special mirror and six black fish that he believes protect him against cosmic bad breath.

Russell, vice-president of Citibank in Hong Kong and a sensible 42-year-old father of three, respects magic. A few years ago he didn't and he says his skepticism nearly left him paralyzed for life.

It all began in 1978, shortly after Russell arrived in Hong Kong to head Citibank's Asian private banking division. Respecting local custom, Russell agreed to allow a geomancer, known here as a *feng-shui* man, to analyze his office for cosmic forces called *ch'i*.

Expecting a Chinese witch doctor, Russell said, he was surprised when the *feng-shui* man arrived wearing a tailored blue suit and Italian loafers and then, using a strange compass etched with Chinese characters and hex symbols, proceeded to survey the room with the cool professionalism of a building inspector.

"The guy walked around the room taking readings off his compass and telling the local staff about private things that had happened to them 40 years ago," Russell said. "It was very spooky."

After a half hour the *feng-shui* man gave Russell the verdict: A configuration of two flagpoles on a small balcony directly across the street resembled the entrance of a tomb and was projecting dangerously high levels of bad *ch'i* straight into Russell's office. The geomancer advised Russell to hang a special mirror on the wall to deflect the spirits, install an aquarium with six black fish to absorb any strays and move his desk to an inconvenient spot near the door, out of the line of fire.

The geomancer warned Russell that unless he took these steps immediately, he was courting disaster. Then he added cryptically that the misfortune would either cripple him or leave him stronger than before.

"I didn't do any of it," Russell recalled. "I couldn't take this fortune-teller seriously. I thought it would be flaky. After all, I'm supposed to be the vice-president of a bank."

A few days later Russell slipped two discs in his back. After he was suspended in traction in a hospital, his doctors gave him another verdict: If he didn't have an emergency operation, he faced lifelong paralysis.

"When my secretary heard the news, she immediately picked up on the connection and told me, 'I'm ordering the mirror and the fish and I don't care what you say,' " Russell said.

Today the Citibank vice-president, in charge of billions of dollars of investments, considered one of the ablest bankers in Asia, sits by the door next to the fish. He strictly follows a postoperation exercise program and he said he is in better shape now than ever before. Business, he said, is surging.

As for *feng-shui*, Russell said he was not about to tempt the fates again. So when Citibank recently began building its new offices at a nearby site, he paid the geomancer his $33,000 fee and kept quiet. And when the *feng-shui* man returned for an update on the old building and warned Russell to stay out of his office for a month, Russell obediently moved into another room until the coast was clear.

"Look, I'm like most Americans; I'm very rational," said Russell, who has a master's degree in business administration from UCLA. "I play bassoon in a local chamber orchestra. I went to all the right schools.

"Before I had this experience, I put *feng-shui* into the same category as fortune-telling, black magic and voodoo. But now I'm not so sure. I mean, I look at the whole experience and I see that the *feng-shui* man called it to a T. He knew exactly what would happen. I had a profound enough experience to give *feng-shui* some credibility."

* * *

FENG-SHUI, an ancient custom combining elements of taoism, the I Ching, nature worship, science and superstition, long has influenced Chinese all over the world, even on the Communist mainland, where it is officially discouraged but secretly practiced. What is unusual is that Westerners in this glass-and-steel, no-nonsense financial capital often find their lives affected by it too.

American businessman Fred Shvetz, executive director of Amerex International, a large exporting firm in Hong Kong, said he began to take *feng-shui* seriously a few years ago after he forgot to make an offering to the house spirits and the place mysteriously burned down a few days later.

Now, assiduously following the directions of a *feng-shui* man, Shvetz said he has protected himself against evil spirits with a wooden turtle behind his desk. He also has realigned his office doors at a more favorable angle and removed a wall picture of Chinese junks because the geomancer said the bobbing motion of boats would cause his business to go up and down. Under visitors' chairs he has strewn chips of jade wrapped in

paper to act like magnets in drawing business from clients.

"It's good for the morale of the staff and it certainly cannot hurt," said Shvetz, a graduate of the Wharton School of Finance at the University of Pennsylvania and one of Hong Kong's most successful American businessmen.

Six years ago Chase Manhattan Bank moved its Hong Kong-based regional headquarters to a new building after its regional manager, whose office overlooked a graveyard, was killed in an airplane crash. Chase senior vice-president Lawrence Toal said local staff worries about *feng-shui* were one of the reasons for the move.

Other Western businessmen, like Russell, also keep tanks of black fish in their offices. The fish, acting like disposable sponges, are supposed to die, be thrown out and be replaced after having absorbed the malevolent *ch'i* that otherwise would have affected the staff.

Others also hang mirrors to deflect incoming bad luck out the window. This, however, can become a problem when people across the street also deploy mirrors to send the spirits back where they came from. The resulting "mirror wars," as they are called, can cause serious morale problems and even fights between office neighbors, Western businessmen say.

Members of Hong Kong's 12,000-strong American community also tell the story of an attractive single lawyer who had her apartment analyzed. The geomancer told her that her bedroom would invite the problem of too many men. He advised her to move into her smaller spare bedroom, where he said she would always awake clearheaded. Mindful of worse fates, the woman continued to sleep in the "unlucky" room but moved her work desk into the "thinking" parlor.

Like Russell, most Westerners in Hong Kong initially hire *feng-shui* men to put their Asian staffers and clients at ease. But after a few years and a few bizarre experiences, some Westerners have accepted *feng-shui* on its own merits.

"From a corporate standpoint, we've spent $5000 for the *feng-shui* man and a few hundred more on the doors, but the benefits we've received have been substantial," Shvetz said. "Business is very good. It's more than just superstition. It's tradition."

"I don't disbelieve in it," said the Hon. David Akers-Jones, a senior British civil servant who runs Hong Kong's local government administration. Akers-Jones, who has spent 26 years in colonial service here, said he has always consulted a *feng-shui* expert to tell him what offices to select and what dates are auspicious for official acts. He also has arranged his office furniture accordingly and keeps a screen behind his desk to block off an unlucky corner. "God knows what would happen if the screen weren't there," he said.

For all of its mystery, many aspects of *feng-shui*, which in Chinese means wind and water, involve simple common sense. Rooted in the concept of natural harmony, the laws of *feng-shui* hold that roads, buildings, dams, furniture and other man-made objects must be placed in harmony with nature if the *ch'i* are to be channeled in the right direction. If these laws are violated or ignored, uncontrolled *ch'i* can wreak havoc and disaster.

Feng-shui's art of placement thus recommends that houses built on hillsides, for example, should face south with mountains behind, protecting the structure from weather while maximizing sunlight for heat and cultivation. Auspicious sites for farming, called "dragon pores," invariably are fertile spots of rich vegetation with good water supplies.

By contrast, unlucky sites for building include exposed points of land, flood-threatened fluvial plains and the undersides of rock overhangs, known as the "dragon's mouth."

Feng-shui constantly has been updated to help harmonize man and nature in an increasingly complex world. Today geomancers take cosmic readings on the auspiciousness of everything from digging a sewer, repairing a stove and traveling in a jet to sinking a well, going to court and washing one's hair.

Not all misfortune can be avoided by using *feng-shui*, geomancers say. Sometimes bad spirits are simply too strong to be deflected, absorbed and avoided. *Feng-shui* men tell of several Hong Kong buildings that had to be abandoned after repeated attempts to neutralize their unlucky auras failed.

Though the Oriental stress on living in harmony with nature appeals to many foreigners here, some of the more mystical aspects of the custom are hard for some to swallow.

Geomancers say, for example, that any construction that exposes red earth has cut into the flesh of subterranean dragons and must be avoided at all costs. The custom also is used to interpret history. Geomancers maintain that the rise to power of Nationalist Chinese leader Chiang Kai-shek can be traced to the singularly good *feng-shui* of his mother's grave. His downfall, they add, came because the Communists dug it up.

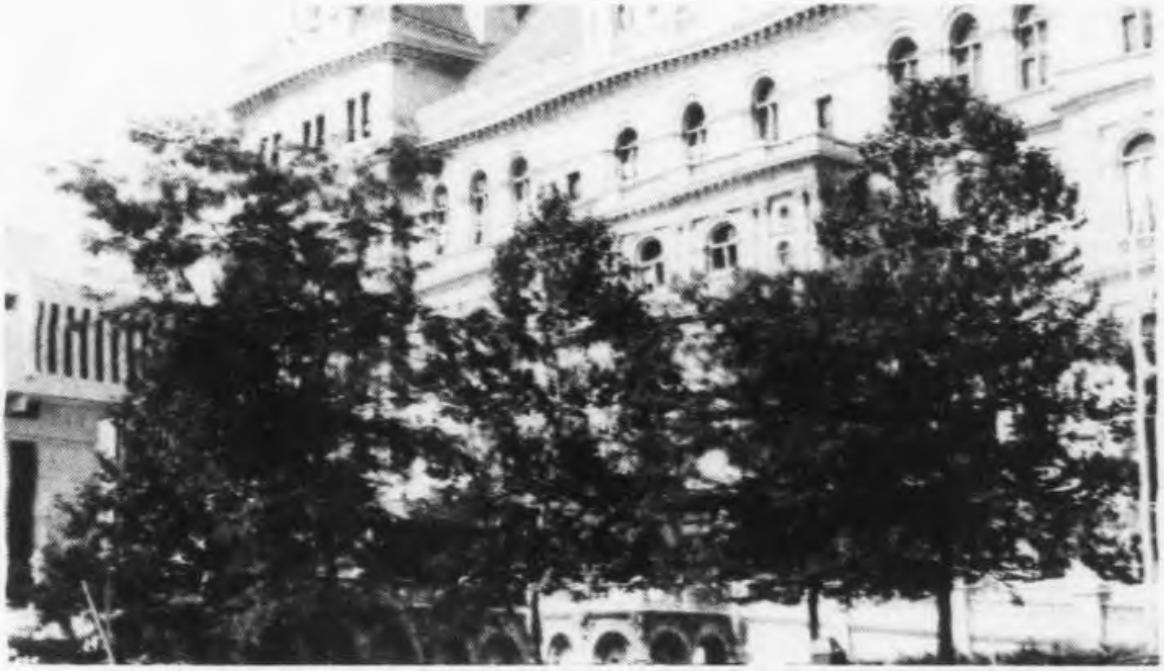
Hong Kong has no academy of geomancy; most of the colony's two dozen *feng-shui* men and women learned their art over the years at the feet of older masters.

One of Hong Kong's most famous *feng-shui* men is Choi Park-lai, a third-generation geomancer who occupies a lucky oak-paneled office on one of Hong Kong's most expensive streets. Gray-haired and impeccably dressed during a recent interview, Choi earns close to $250,000 a year providing cosmic advice on architecture, interior design and scheduling to 2000 clients from Southeast Asia to San Francisco.

"Some people think that *feng-shui* is black magic but they don't understand it," he said. "It's based on geography, mathematics, climatology and the energy, or breath, that everything in the world generates. It's all a matter of calculations. You can adjust *feng-shui* like tuning a shortwave radio."

Westerners like Russell don't claim to understand what Choi is talking about.

"Maybe we don't know everything there is to know about this world," Russell said. "I know that if I didn't take *feng-shui* seriously, our employees would be very unhappy. It helps put their minds at ease—not to mention mine."



Persistent reports of ghostly doings on fifth floor of the New York State Capitol Building led reporters and psychic researchers to scene for dramatic confrontation *with the ghost of a night watchman who had died 70 years before.*

ALBANY'S CAPITOL GHOST

Doorknobs rattle, voices mutter, footsteps sound down the corridors—the ghost of Sam Abbott is on the prowl.

By Lawrence Cortesi

IN OCTOBER 1981 Bryan Jackson and Frank Cirilli were working for Channel 13 in Albany, N.Y. Jackson was a roving newsman and Cirilli a photographer. They had covered the Capitol District area of upstate New York for many years. In their line of work they occasionally dealt with persons who claimed they had seen ghosts but the two television men were skeptical of such stories.

But when Jackson and Cirilli participated in a seance inside the assembly chamber of the New York State Capitol Building at Albany on Halloween night 1981, they saw things that had no scientific or rational explanation.

For many years night-shift employees at the Capitol Building had reported the presence of a ghost in the halls and rooms of that ornate building, especially on the fifth floor and more specifically in and around the legislative assembly chamber. The reports eventually attracted the attention of Albany psychic Ann Fisher.

Fisher, who holds an M.A. in psychology, had been aware of her psychic

ability since 1960 when the renowned medium Arthur Ford encouraged her to develop her talent. She has since maintained a professional office in Albany in which she gives readings and from which she investigates haunting reports throughout the northeast. She has also helped the police on occasion. She has taught parapsychology courses at the State University of New York at Albany for many years.

After hearing of the mystery, Fisher interviewed several persons who worked in the Capitol Building and who claimed to have seen the ghost, who was always referred to as "George."

Two employees swore they had glimpsed the ghost. Another asserted that George had crawled right through her body. One worker claimed she heard his deep, labored breathing. Two janitors, upset by weird noises and odd manifestations, asked to be transferred to another state office building.

None of the evening staff at the Capitol Building—janitors, cleaning personnel, security guards and others—is old enough to know how long the ghost has been haunting the building or how the alleged spirit got the name George. Most people responded skeptically when longtime employees told them about the ghost. But after they heard, saw or felt George, they underwent a sudden change of attitude.

Elevator operator John Williams told Fisher, "I was resting on a chair in the elevator when I heard the sound of keys jingling . . . . The sound grew louder and then faded down to the other end of the hall, as though someone had walked past me. But I didn't see a soul in the hall. . . . No footsteps—just the jangling keys!"



Psychic Ann Fisher conducted seance in which she sought to contact the troubled spirit haunting the Capitol Building. Film taken of seance shows misty outline of human figure.

Williams recalled another strange incident that took place only a few weeks later: "I'd just finished the 4:00 A.M. shift and I was sitting alone in a darkened room, napping, when I heard a turning knob. I looked up and saw the knob moving. Then the door suddenly slammed open. I jumped from the floor and ran into the hallway but there was no one there. Only a day later I heard heavy scratching on the baseboards. I looked down and saw a spider as big as my hand, so I called the security guard. When we came back, we didn't see a thing. I'm sure he thought I was crazy."

The shaken elevator operator asked for and received a transfer to another floor.

John Ross, one of the fifth-floor custodians, had his own story to tell: "During my first few weeks of work on

this floor, I couldn't make one sweep without hearing unexplained noises or seeing strange sights: doorknobs rattling, mumbling voices, footsteps along the corridors or shadows moving across the wall of the assembly chamber. I even saw a strange white mist hanging in the chamber."

Others said Ross was letting his imagination run wild but the custodian was adamant. "I know what I heard and what I saw," he insisted. "After a while I just didn't let these things bother me anymore. I just went about my business. Anyway, George never bothered me."

Supply clerk Fred Canerari, who often worked into the wee hours of the morning to prepare materials for the next day's legislative session, said, "I worked in Room 436 and not a night went by when I didn't hear footsteps clodding down the corridor. I used to run into the hall to see who was there but I never saw anybody. I also used to sneak into the assembly speaker's office and take a shower in the private bathroom. As soon as I turned off the water, I'd hear the ghostly footsteps again. I just learned to live with this presence."

Lena Thomas, a custodian who worked the midnight-to-8:00-A.M. shift, had a brief but frightening run-in with George. "I made coffee one night and I was walking back to the custodian's room," she said, "when I remembered I forgot the sugar. I ducked into the speaker's room because I knew he kept a coffee urn on a nearby table and I could get some sugar there. When I got inside, I felt somebody rush past me, so fast the movement whipped my skirt around. I was scared to death and I never went back to that room."

Michelle Farrington was vacuuming a small windowless room on the fifth floor when she suddenly saw a grayish blur rush toward her and go right through her body. As it passed through her, she felt an icy chill. "I didn't mention this to anybody for a week," she told Fisher, "because I'm sure they would have said I'd lost my senses. But I asked for a transfer from the fifth floor and the supervisor allowed me to work in a different part of the building."

A cleaning lady on the fifth floor said that once she heard breathing and footsteps while she worked although she never saw anyone. The phenomena persisted for several days, making her so nervous that at last she asked to be



Night watchman Sam Abbott, the only person known to have died violently in Capitol Building, perished in 1911 fire that destroyed the west wing.

transferred. Another custodian told Ann that every night she heard the movement of furniture on the floor above the fifth floor. But she knew there was no furniture up there and certainly nobody to move such furniture.

"I just started carrying a radio around with me so if any more movement went on, I didn't have to hear it," she said.

The night supervisor, Capitol policeman Jim Gardner, said he had stopped chuckling at his fellow employees' stories about the ghost after he got the feeling that someone was watching him; he never saw anybody, however.

There were two scoffers among those Fisher interviewed. The chief of the building maintenance department remarked, "I've been around here for 25 years and I never saw or heard anything unusual." Assemblyman Thomas Brown, who has been in the legislature for 10 years, not only had never seen anything unusual but had never even heard of the ghost.

But Fisher noted that neither of these men was in the assembly chamber during the late evening hours. She was now certain that an apparition roamed the Capitol Building. Late one evening she wandered through the empty assembly chamber and felt a presence of some kind.

But who or what was it? Why was the spirit wandering around the Capitol Building, especially on the fifth floor and mostly in the assembly chamber? Fisher believes that a ghost is the revenant of someone who has suffered a violent death and whose spirit remains attached to the location of the tragedy. The presence is caught in a fourth dimension of space and time, unable to progress beyond the physical world until that spirit becomes aware of what happened to him or her.

But could there have been a violent death in the New York state legislative offices? She had never heard of such a death; neither had historians, current employees, assemblymen or other persons she asked. But when Ann checked the *Albany Times Union* files, she found her answer.

On March 29, 1911, a fire of unknown origin gutted the west wing of the Capitol Building. The Albany fire chief suspected that an overheated furnace had ignited the blaze because the night had been so cold. The fire that started about 2:20 A.M. was a raging inferno by the time firemen arrived on the scene. The conflagration had begun in the assembly library and quickly spread to the Court of Claims chamber and then through the third, fourth and fifth floors. Firemen were on the scene for nearly 40 hours before they finally doused the fires, which caused five million dollars' worth of damage.

At first authorities thought everyone had escaped the building. But when the maintenance chief counted noses, he found night watchman Samuel J. Abbott missing. Late on the afternoon of March 12, some 42 hours after the flames broke out, firemen poking through the rubble uncovered the charred remains of Sam Abbott. His watch, a special belt buckle with the figure of a horse, and his high boots were all that was left of him.

* * *

ANN FISHER decided she would attempt to exorcise the spirit of Samuel Abbott from the building. By coincidence, at the same time newsmen

Bryan Jackson and Frank Cirilli were planning a video series on ghost stories of the Capitol District; the program was to air on Channel 13 during Halloween week. Jackson contacted Fisher for help. Since Ann was planning a seance in the assembly chamber of the Capitol building with some members of her parapsychology class, she invited Jackson to film the seance for his series.

"I was thrilled," Jackson said, "not because I believed in ghosts but because I had a line on a ghost story in a most unique place: the Capitol Building of the great New York Empire State. That would be a novel change from the usual haunted house."

Neither Jackson nor photographer Cirilli expected to see anything unusual. The two expected to come away with no more than a cute episode to include in their program.

They arrived in the assembly chamber on Halloween night at about 10:30 in the company of Fisher and four members of her class, Sharon Rigby, Peter Sokol and a couple who wish to remain anonymous. Cirilli set up a pair of cameras so that he could shoot the seance from two angles. Ann herself feared that the seance wouldn't work because of the television crew's distracting presence. But she went ahead anyway, shutting out everything around her to concentrate on the spirit of Sam Abbott.

"Samuel Abbott, please come to us because we have a special message for you," Fisher intoned.

Less than a minute later a blast of cold air surged through the assembly chamber. One of the television camera lights went out. Cirilli quickly changed the bulb while Jackson examined a nearby heat register to see if the cold air had emanated from it. But only a comfortable warmth radiated from the register.

"You are now in our presence, Samuel Abbott," Fisher continued, "and you may now leave. Your agony is ended; go where you must go."

Then another cold gust chilled everyone. It was followed by two loud bangs which shook the assembly chamber. Another camera light went out. Once more Cirilli changed the bulb as Jackson tried to find any fallen objects that might have caused the earsplitting bangs. Jackson found nothing: no overturned chairs, tables or desks—nothing had fallen from the walls, ceiling or speaker's platform. Jackson again checked the register; again only a pleasant warmth came from the grills.

Finally Ann announced that the seance was over. The group had persuaded the spirit of Samuel J. Abbott to leave the assembly chamber and to enter his rightful world.

"When he was in our presence," Fisher said later, "he was puzzled as to why all these people were in the room. I said that we had come to tell him that he was dead; we only wanted to send him on his way to the spirit world. I explained that he should have no guilt feelings and no remorse. He seemed to understand and then vanished. So after 50 years Sam's wanderings were over and he could rest in peace at last."

The four participants in the seance swear they felt the spirit's presence and then his departure. They felt the cold air when he arrived and the cold air when he left. They heard the crashing sounds. Sharon Rigby says she felt someone touching her head and Peter Sokol, who

sat next to her, claims he saw the hair on the girl's head move as if someone were running fingers through and through the tresses.

"This might well have been an expression of gratitude and affection that Sam felt before he departed to the other side," Fisher suggested. "Such incidents are not uncommon during a seance in which we endeavor to exorcise a spirit."

Nonbelievers are likely to respond skeptically to such tales. Skeptics tend to believe that psychics will claim a spiritual presence on the slightest hint from anyone. And of course a group of students in a parapsychology class may be psyched up by the teacher before they participate in a seance and so they easily believe they have experienced a paranormal presence.

After the seance, when Fisher told Jackson that she and her pupils had contacted the spirit, brought him into their presence and convinced him to leave, the television newsman merely listened. He did not want to tell the psychic that in his view this was all nonsense and that he and Cirilli had come simply to get a timely Halloween story. Jackson politely thanked Ann and promised to use the tape in their series. He regretted that the loud noises might disrupt the audio portion of the show and the burned-out lights might shorten the running time.

"Frankly I didn't know what to think about the cold blasts," Jackson said, "but I was sure the loud noises had come from falling objects somewhere around the huge Capitol Building and we simply could not find the source. As to the light failures, Frank and I know that such failures are not unusual while using high-voltage floodlights. But when we returned to the studio we got some real shocks."

When Cirilli processed the film tape and accompanying sound track, he was astonished to discover, on some of the frames, the greenish misty outline of a human figure above the seance table. Neither he nor his companion had seen anything like this during the seance. How could it be on the film? Cirilli studied the film carefully but found no flaws that could have caused the effect.

Next, when Cirilli played the sound track, every sound came through clearly—except for the two series of loud bangs they had heard. These crashing sounds—startling explosive echoes—had not reproduced on the sound track. Amazed and perplexed, Cirilli examined the sound tape carefully, looking for breaks, erasures or some other imperfection. He detected none.

Then, as was Cirilli's habit when bulbs burned out, he tested them to make sure they were bad. Almost invariably, when bulbs go out, they *are* bad. However, on this occasion not one but *both* bulbs lit up when the cameraman screwed them into their sockets. Cirilli was stunned.

"Frank and I have no explanation for these things," Jackson said. "However, I think we're much too skeptical to make a complete turnaround regarding possible supernatural phenomena. Yet both Frank and I know that some things happened during that seance and our taping assignment that simply have no scientific or logical explanation. So I've at least become open-minded. I won't scoff anymore when people tell me that some things extend beyond the purely physical."

Since the Capitol Building seance Bryan Jackson has shown a greater interest in ESP, psychic phenomena and parapsychology.

Ann Fisher has reinterviewed those who had complained about the strange noises and sightings on the fifth floor of the Capitol Building. Most of them say they have had no recent encounters with George. So Fisher believes she has successfully exorcised Samuel Abbott's spirit from the building after all those years.

When asked about the disappearance of the ghost, one of the night custodians smiled wistfully. "To tell the truth," he said, "I think I'm going to miss George."



DIFFERENT LONGHORN FOR TEXAS

A UPI RELEASE from Johannesburg announced in March 1984 that South Africa is sending five black rhinos to a Texas ranch in the hope of breeding a herd far from the poachers and illegal hunters who prey on the animal in Africa. Keith Mieklejohn, chief game catcher for the Natal Parks Board, said that American conservationists are helping to establish a "gene pool" to swell the numbers of the endangered species.

"If disease gets them or they are wiped out by poachers in Africa, there will be reserve herds in America which we can reintroduce," Mieklejohn said.

The rhinos were to be sent to Harry Tennison, the head of Game Conservation International, who plans to breed a herd on a ranch near Brownsville in southern Texas.

"The climate and topography there are the nearest in the world to the conditions in which they were born," Mieklejohn said.

The rhinos' survival in Africa is threatened by poachers who have a ready market for their horns in the Far East where they are prized as a cure-all and mild aphrodisiac and among Arabs who use rhino horns for dagger handles.



BAFFLING BUBBLE

PEOPLE in Fort Worth, Tex., may never know what made a city street act up in July 1984. Officials were baffled by a 20-foot-long bulge that appeared in a city street. It looked like a giant earthworm trying to surface; then it vanished.

"None of us has ever seen anything like it before," said R. J. Forester, a fire department official. "It grew for about an hour and we just turned our heads and it was gone."

Another fire department official, Charlie McCafferty, made the earthworm comparison. He said, "It stayed up for a while and it swayed back and forth. It seemed almost alive. What spooked me was there wasn't even a crack in the road. The ground was not broken. The earth wasn't disturbed."

In an all-out effort to solve the mystery, street crews used jackhammers to break through two inches of asphalt and four inches of concrete. The soil layers beneath were intact.

"There was some kind of liquid down there," said Gary Santerre, director of the public works department. "[The swelling] had to be gas of some kind, but we can't find any gas now or the source of it."

The street workers filled up the hole and reopened the street.



Box indicates area of Memphis where in January 1877 "shower of snakes" sparked wonder and controversy—and a mystery that would remain unsolved for a century.

A violent rainstorm leaves two city blocks covered with enigmatic snakelike creatures. Where did they come from?

By Gregory L. Little

MEMPHIS, TENN., is known for many famous people, places and events. Surely, however, Memphis has no other claim to fame that is as unique—yet curiously obscure—as the "shower of snakes" that fell on the city in January 1877.

In 1877 Memphis was a bustling river port with 45,000 inhabitants. Less than a year later, half the population left the city to escape an epidemic of yellow fever. Of those who remained, a third died, leaving Memphis with a population of only 13,000. There is little doubt that the epidemic played some part in the failure of the snake shower to secure a place in the city's memory. But the event has never been entirely forgotten. *Reader's Digest*'s 1982 book *Mysteries of the Unexplained* reprints a portion of the account as recounted in the February 10, 1877, issue of the authoritative *Scientific American*:

". . . . a rain of live snakes in Memphis, Tenn. Thousands of little reptiles, ranging from a foot to 18 inches in length, were distributed all over the southern part of the city.

They probably were carried aloft by a hurricane and wafted through the atmosphere for a long distance; but in what locality snakes exist in such abundance is yet a mystery."

Incidents of this type were not unknown even in 1877. In *Lo!* (1931) anomaly chronicler Charles Fort wrote that he had documented 294 cases of living creatures falling from the sky. Most of those cases involved the fall of frogs, toads, fish and eels. Fort knew of only four falls of snakes. Memphis retains the dubious distinction of having a documented case in which *thousands* of living snakes supposedly fell.

Because of the uniqueness of the event and the ready availability of sources, Fort devoted nearly two pages to the Memphis snake shower in his classic 1919 work *The Book of the Damned*. He cited reports of the event from *Scientific American*, *Monthly Weather Review* (January 1877) and the *New York Times*. All three sources make the same claim: that thousands of living snakes fell during a rainstorm in Memphis.

From the few brief Memphis newspaper accounts published immediately after the event, it is clear that the snake shower was at best controversial. In all that is written about the event, no one is said to have seen the snakes fall. The idea that they fell has been assumed by most of the sources. Fort, however, aptly pointed out that few sightseers take walks in torrential winter showers.

On Monday, January 15, 1877, about 10:20 A.M., a violent rainstorm hit Memphis from the southwest. The rain lasted 15 to 20 minutes. Immediately after the rain stopped, people in a roughly two-block area in south Memphis noticed that their yards, sidewalks, gutters and streets were covered with small, writhing, nonpoisonous "snakes" crawling in all directions.

The snakes ranged from a foot to 18 inches in length, were brown to black in color and had black spots and small but distinctive black heads. They tended to clump together in masses and lightened in color when placed in fresh water for a day. Their numbers were estimated from many thousands to millions. Thousands were said to be around the following day while only a few remained on Wednesday the 17th.

An unnamed man in south Memphis gathered up about a dozen of the snakes in a quart bottle of water and took them to the office of a Memphis newspaper, the *Weekly Public Ledger*. The *Ledger* covered the events of the prior week and was circulated on Tuesdays, so its small nine-sentence article on the snake shower didn't appear in the *Ledger* itself until January 23. But the *Ledger* released its story on the press wires immediately. That story was the basis of all other reports on the incident.

The *New York Times* was the first to report the event on January 18, under the title "Thousands of Snakes in Memphis." Interestingly, most Memphians were unaware of the event until the *Ledger*'s article six days later. The two-line article in the *New York Times* stated, "During a heavy rain storm on Monday, a fall of small live snakes was observed in the southern part of the city where thousands of them could be seen yesterday. The snakes are each from one foot to 18 inches in length."

The *New York Herald* ran a similar short story on the incident but issued a longer report on January 29. Compar-

ing the snake shower to sea serpent reports, the *Herald* remarked that "public credulity can just bear a certain amount of strain"; the Memphis snake story, it said, was "too much." The *Herald* reported it had attempted unsuccessfully to have several New York naturalists obtain specimens for identification.

The *Herald* subsequently contacted a Memphis resident named Dr. Scherer who acknowledged that he had read the *Ledger*'s January 23 article. He said he knew some of the snakes had been taken to the *Ledger*'s office. He found that a Sergeant McElroy of the U.S. Signal Service Corps had forwarded the snakes to Washington. McElroy told Scherer that he personally went to the site of the event on the 17th and collected a few additional snakes.

McElroy confirmed that the snakes were confined to a two-block area in south Memphis bounded by Vance, St. Paul, Orleans and Lauderdale Streets on the north, south, east and west respectively. Today the area is the site of a housing project but in 1877 it was lined with stately Victorian mansions and servants' quarters.

McElroy told Scherer that the snakes he obtained varied in length from six to 12 inches and were about the diameter of a common knitting needle. They had distinctive heads, did not like to be handled and died within a few days. McElroy went on to say that they didn't move like snakes "but would shove the fore part of the body ahead and draw the balance up in a hoop shape. They would also raise themselves five or six inches in an upright position as though they were seeking some support."

From Dr. Scherer's findings the *Herald* concluded that the creatures were certainly not snakes. The newspaper speculated that "a heavy gale swept the wormy colony up from some western brake, and after whirling them for many miles across the country quietly dropped them in Memphis with an accompanying rain shower, much to the disgust of the worms no doubt."

Because of the *Herald*'s criticism and the total lack of interest in the phenomenon on the part of the other Memphis newspapers, on February 6 the *Ledger* reprinted the entire January 29 *Herald* article, along with a reply titled "The *New York Herald* Has the Worms." That edition of the *Ledger* ended local publication and investigation of the event.

* * *

THE EXACT identity of the creatures that invaded Memphis in 1877 remains a mystery. Half a dozen phone calls to U.S. Army history and museum officials left little doubt that no records of the "snakes" remain in the Signal Service Corps records. Such records certainly were of no military value and were probably sent to Washington by Sergeant McElroy for their curiosity value.

When the creatures were described to him, James S. Jacob, vertebrate zoologist at Memphis State University, quickly declared that they could not have been snakes. No snake moves by drawing its body into a hoop and pushing itself forward. MSU biology professor Carl Brown concurred with Dr. Jacob's rejection of the snake claim. Dr. Brown suggested the animals could have been horsehair worms but recommended that the department's expert on "exotic" invertebrates be consulted.

Like the other faculty members, James F. Payne was fascinated by the old report but understandably skeptical. Dr. Payne, head of the biology department, theorized that exaggeration and unfamiliarity with horsehair worms were probably responsible for the incident. Dr. Payne produced a biology textbook that indicated horsehair worms were not well understood in the years before 1910.

According to folklore, when hair from a horse's tail falls into water, a few days later the hair will turn into a living worm. Close inspection of the water usually reveals a dead insect, but prior to 1910 few persons recognized the relationship between the living horsehair worm and the dead insect. The worms can appear in large numbers after rain showers and often writhe in entangled masses. Payne told me that the worms are seen fairly often in Memphis after rain showers.

Horsehair worms begin as parasites which develop inside beetles, grasshoppers and other large insects. When exposed to quantities of water in the later stages of their development, they emerge from the insect as long, thin, writhing worms. They live only a day or two until they mate. Their writhing serves a reproductive purpose.

They are also known as horsehair snakes because they are often misidentified as snakes. Black in color, they vary in length from six to 18 inches and in thickness from pin-size to a thin knitting needle. Payne believes the creatures in Memphis were horsehair worms.

But the horsehair-worm identification has some problems. It is, for example, improbable that thousands of dead insects infested with the worms would be so localized in a two-block area. It is unlikely (although not, of course, impossible) that they would all emerge at the same time in midwinter. In any case, horsehair worms don't have distinctive heads or spots. In fact, they have few external features. Nor would they lighten in color in fresh water or move in the hoop-push fashion. To infer the writhing of horsehair worms from McElroy's description (the creatures "would shove the fore part of the body ahead and draw the balance up in a hoop shape") is perhaps to stretch a point too far.

Payne concedes that if we take the witnesses' descriptions at their words, then we are dealing with another animal entirely and that animal is most likely the leech. Northern freshwater leeches reach their numerical peak in midwinter. Aquatic leeches congregate in masses numbering up to 700 per cubic meter. A tornado, waterspout or hurricane could have lifted up a large colony from just about anywhere and in due course dropped it on Memphis.

Although the "snake shower" was probably a far less wondrous event than it seemed, chances are we'll continue to read about it in books recounting great world "mysteries." The story, after all, has been "documented" in everything from *Scientific American* to *Reader's Digest*—impressive credentials for what was, in reality, a most mundane occurrence.



★ RAJNEESH ★
THE NEW MESSIAH?

Sex guru or holy man, Rajneesh claims many thousands of followers who worship him as the 20th-Century Jesus and Buddha.



After out-of-body experience as a young man in India, Rajneesh set off on a personal odyssey which eventually brought him to Oregon, where he has established a commune named Rajneeshpuram, headquarters for worldwide movement which *has attracted spiritual seekers, wealthy donors and a large amount of controversy.*

By W. Edward Mann

OUR MODERN WORLD is in turmoil and transition and one of the more fascinating results of this is the birth of new religions. Some of the new religious leaders claim virtual messianic status and show enormous organizing talent. Perhaps the most appealing of such figures is an Indian guru named Bhagwan (Blessed One) Rajneesh. By editing lectures, his followers have published nearly 300 different books whose sales annually bring in nearly a million dollars. The revolutionary ideas and spiritual depth of Rajneesh's writings have captivated scientists, psychologists and members of the New Age and human potential movements.

Since coming to America in June 1981 and establishing a commune in Oregon, he has become an object of controversy, headlined variously as the "sex guru" or "guru for the rich" or the guru with 47 Rolls Royces. In January 1984 a leading Oregon newspaper named him "Oregon's man of the year." Having started with only a few followers in 1970, the movement is now large and worldwide.

Its spokesmen claim it has some 270 centers in 20 countries and 200 other groups in India, although the latter figure is doubtful. They also speak of a total following of 350,000 but like statistics from most new religious movements, that number is unreliable. Thirty to 40,000 is more likely. Some 15,000 followers from all parts of the world participated in July 1983 at their five-day annual celebration held at the Oregon commune. Rajneesh's following includes proportionately high numbers of educated and professional people, including dozens of therapists and doctors and some persons of impressive wealth.

Among the group's several unique achievements, the most impressive is the commune built on a 100-square-mile property in eastern Oregon. When started in July 1981, it was just an expanse of dry overgrazed ranchland, with a couple of small buildings, some 19 miles from a hamlet called Antelope. Rainfall stood at less than 15 inches a year. Determined to build an exemplary rural-cum-urban (rurban) community, the Rajneeshees quickly established irrigation, organic gardening, road building and dry farming. From among their membership specialists in various essential occupations poured in and worked 10 to 12 hours a day, seven days a week. Their pay was board and room.

By 1984 the resident worker population exceeded 1200 disciples and the Rajneeshees had produced what amounts to a miracle. The site was transformed. By clever engineering and the use of the best available technology, dried creeks were restored, the water table was raised and a large dam was built, creating a sizable lake for swimming, boating and irrigation. Thousands of newly planted trees, shrubs and flowers beautify the landscape. An organic garden of 65 acres, fertilized in part by recycled food wastes, now produces their vegetables. Fifty Holstein cows provide milk; 2800 chickens meet their daily need for eggs. Hundreds of acres now in dry farming are producing grains.

The number and variety of buildings constructed since 1981 is extraordinary. A whole town has been erected, including housing in "A" frames or town housing for the 1200 residents, plus 500

or more guests. In addition, there is a medical clinic (nine doctors), a 140-room hotel, a university building, numerous office and administrative structures, two cafeterias, an airport, a sizable mall with five restaurants, boutiques and various stores and an attractive central meeting hall capable of holding 15,000 persons. The town has almost every modern convenience—travel agency, fire hall, hairdresser, even a disco and gambling parlor.

The community was incorporated as the city of Rajneeshpuram in 1982 and subsequentlly has aroused intense antagonism throughout Oregon. Its incorporation is now under question. Evangelical Christians and other citizens have been disturbed by certain of the Rajneesh decisions and behavior and are furiously clamoring to have the whole group expelled from the state. Four different citizen groups, a powerful county Land Development Council and the state's attorney general are critical of the commune. The Immigration and Naturalization Service is also critical. It has delayed granting Rajneesh a permanent resident visa and questioned some 25 marriages solemnized by the commune. Sustained legal action, intended to delay the city's incorporation or to otherwise cripple the commune's development, has gone on for two years. The Rajneeshees fight back using a contingent of 12 resident lawyers.

* * *

WHAT IS THERE about Rajneesh and his ideas and followers that has aroused such intense controversy?

First, the man himself. Born to ordinary lower-middle-class Indians, Rajneesh nevertheless had a unique childhood, marked by the devoted love of parents and grandparents. He was fascinated with death and showed remarkable independence of spirit and a certain aloofness from his peers. As a youth he daringly flouted death, once diving from a great height into a local whirlpool. He read incessantly and experimented with various spiritual disciplines.

At school and university he questioned his teachers. At age 21 he reportedly underwent a mystical out-of-body experience which gave him a feeling of weightlessness and convinced him he was much more than his physical body. Later he called all this his enlightenment and after 1970 declared that he was one of the only two "enlightened" masters on the planet. The other is Krishnamurti. (The latter does not claim to be enlighted, nor does he accept Rajneesh's guru status.)

After acquiring Bachelor and Master of Arts degrees, Rajneesh taught philosophy at a university in India. Among other activities he wrote for a newspaper, became an accomplished poet and debater and toured India speaking on popular spiritual and political topics, often to large audiences. He usually took revolutionary or contentious positions and even publicly criticized Mahatma Gandhi for his espousal of poverty and his distaste for modern technology. Rajneesh asserted that India needed for its development the technological expertise and capitalistic enterprise of the West.

In 1966 his university president, affronted by his iconoclastic behavior and speeches, asked him to resign. Soon Rajneesh was speaking to crowds in Bombay, India's huge modern seaport, teaching esoteric and mystical doctrines



Every afternoon at two o'clock Rajneesh and his nurse cruise the streets of Rajneeshpuram in one of the guru's 47 Rolls Royces, stirring rapturous response from the sannyasins (disciples) who line the roads and raise hands in prayer.

and improvising novel forms of meditation. Westerners were drawn to his talks on subjects such as the seven energy bodies and his emphasis on reincarnation. He now incorporated tantric, sex-positive teachings in his lectures, shocking many Indians but attracting hippie and counterculture Westerners then touring India.

Rajneesh first interested middle-class Indians and then Westerners by developing cathartic exercises, carried out in two-to-four day events called meditation camps. These were held in beautiful resort locations away from Bombay. With titles employing the words *dynamic* and *kundalini*, these exercises to music encouraged participants to breathe deeply and let go of all negative feelings in noisy shouts or verbal exclamations. Participants who did let go succeeded in releasing long pent-up frustrations and some experienced mystical or emotional breakthroughs. These exercises were followed by quiet meditations in which participants searched for the divine within themselves.

By 1971 Rajneesh had settled down in Bombay with a cadre of devoted followers and officially launched his movement called neo-sannyas. He initiated sannyasins (disciples), took the honored Indian title Bhagwan (God or Blessed One) and had his now-daily lectures edited and published as books. His sannyasins were to take a new Indian name, wear a mala (a necklace with his picture on one end), dress in orange garments and meditate daily. Later, as his following increased, he moved to Poona, a large city near Bombay.

What are his major ideas?

First, Rajneesh says that all the great mystics and enlightened ones, from Buddha and Lao-tzu to Jesus, Mahavir and Mohammed down to Gurdjieff, emphasized the same themes: God is immanent, love is the supreme virtue, prayer and meditation are the ways to reach God, reincarnation is the route we all travel.

In essence Rajneesh says that God is life or existence and therefore He is visible in the birds, bees and all of nature. It follows that material things and technology, rightly used to sustain nature, are acceptable. He espouses a typical Indian monism, that God is everywhere. Rather than a doctrine of sin and redemption, his religion says that everyone is already a realized person or Buddha but fails to realize this. Awareness through meditation is the path to salvation in this religion.

Following Wilhelm Reich, Rajneesh also stresses prana or the orgone as a universal energy. He views sex as natural and good and says most disease arises from sex repression. The way to enlightenment is not by suppressing sex but by going through the "door" of sex, accepting and not fighting one's sexual drives and, finally, transcending all this in a cosmic orgasm or an emotional union with the whole of existence. This means one is to live totally in the now. His ideas on sex are expressed in detail in his book *From Sex to Superconsciousness*.

Accordingly, the notion of energy taken in its widest manifestation is basic to Rajneesh's thinking. This was extended in a new teaching in the late 1970's about a powerful energy explosion called the Buddhafield. Rajneesh claims that in his commune, where his sannyasins live close to him, work together, live in harmony with nature, eat vegetarian food and see the commune's work as worship, a tremendous positive energy field is gradually building up. Finally, through the love between him and his followers and their daily meditations, an energy explosion may suddenly occur in which many followers will be simultaneously enlightened. Other seeming miracles may also occur. This, rather than individuals separately reaching the state of enlightenment or permanent bliss, is now the central hope.

Rajneesh has proven himself open to numerous occult notions and a host of avant-garde or new ideas that have surfaced in the West since 1970. This openness has helped draw to him some New Age personalities. Thus, in the official weekly magazine *Rajneesh Times* an astrologer sannyasin writes a regular column, plus special articles on astrological signs, and occasionally makes intriguing predictions. The *Times* has carried articles on the Tarot cards and lately the Rajneesh Foundation began to produce and market its own unique Tarot card system, with a picture of Rajneesh on every card.

The medical doctor sannyasins at the commune embrace acupuncture as a modality and in their clinic psychiatrists cooperate with other specialists, G.P.'s and a chiropractor. Corporately they emphasize holistic health concerns and held their first conference along these lines in July 1984. Fascinated by the possibilities of preventive medicine, they are doing research on the commune's social environment with its relative freedom from tension and on the role

this plays in the low incidence of high blood pressure, heart disease and cancer among the commune's residents.

An allied interest is the emphasis on vegetarian meals and rational ecological care of the commune's physical environment. All meals are vegetarian and superbly prepared. Vegetables are grown organically, some in beautiful half-moon-shaped greenhouses. Hunting of the numerous deer and other wildlife on their property is forbidden. Owing to a policy of water-trapping on the main creeks of the property, vegetation is returning, the water table is rising and the landscape is generally taking on a more attractive appearance. I witnessed these changes when I visited the commune in May 1984, following my original visit in September 1982. Experts who have visited the commune have liberally praised the commune's ecological concerns and achievements.

Accepting the value of technology, unlike some communes, this community boasts one of the state's biggest collections of earthmoving and construction machinery. One special machine takes rock from a hillside and crushes it into gravel for road-building. On an average day trucks of all sizes, earthmovers, road-builders and other construction machines can be seen around the property. One gets the impression of nonstop construction. In addition, Rajneeshees are open to New Age devices; for example, at their university they expect soon to build an orgone accumulator.

Many of the commune's machines, trucks and buses are driven by women. Although not embracing feminism totally, Rajneesh has deliberately put women in charge of many departments. The commune's two chief administrators are women and over half of its 65 work units are coordinated (led) by women. Some men find this hard to accept but the principle is basic to Rajneesh's philosophy.

Although it does not espouse nudism, the commune has set aside a small lake on the property for nude bathing. Also, in the hamlet of Antelope, where the council is now under Rajneeshee control, the Rajneeshees are opening a special park for nude sunbathing. The old-timers in Antelope, mostly elderly and retired folk, hardly appreciate this proposal.

Vegetarian restaurants are another aspect of Rajneeshism. Usually called Zorba the Buddha, they feature plain vegetarian meals with an emphasis on organically-grown foodstuffs. The term Zorba the Buddha expresses Rajneesh's desire to combine the spirituality of Buddha with the earthiness, vitality and sexuality of Zorba the Greek.

* * *

THE OPERATING design for the various activities and emphasis in Oregon was worked out earlier at the Rajneesh ashram in Poona. This center opened in 1974 on a few acres of land in an upper-class section of that growing city of 1½ million persons. The Poona ashram attracted a large number of successful psychotherapists from America, Britain and elsewhere. By the late 1970's it was billing itself as the largest therapy center in the world. Every day it ran 20 to 30 different therapy programs, from massage to Gestalt, through primal therapy and bioenergetics to neo-Reichian programs. At one point the director of the famed Esalen therapy center and a celebrated British therapist

became sannyasins. (They later withdrew, however.)

When I visited Poona early in 1981, it was a hive of fascinating activities. Therapy programs aimed at deconditioning or transforming participants ran daily from 10:00 to 5:00 and attracted people from as far away as Australia, New Zealand and Brazil as well as from Italy, Germany, Japan, Britain, Canada and the United States. At the morning lecture 2000 to 3000 persons regularly sat down to hear Rajneesh, who cracked jokes and poked fun at the world's leaders, including the Pope.

Those not enrolled in a therapy group had a wide choice of other activities. They could experiment with such practices as Tai chi, yoga, sufi dancing or speaking in tongues; or they could enroll in one of many arts, crafts, drama or musical programs or do special meditations or pay for individual treatments in massage or the isolation tank. There was something, at a fair price, for every taste. I found the ashram grounds aesthetically beautiful and clean.

A special attraction for some was its sexually free ambience and, particularly, the practice of hugging and kissing in public. Nowhere else, in my long life, have I seen affection expressed so fully and unashamedly. To Indian visitors this behavior was shocking, because India is essentially a puritanical country and kissing is not allowed even in its movies. A documentary film, made by a German disciple with permission of the ashram's woman administrator, showed public kissing and even nudity in some of the therapy groups. It was exhibited widely in Germany and called many German youth to India. Titled *Ashram*, it was exhibited in America in the early 1980's. Its sexual scenes and overtones shocked some people and it has provided a basis for criticism of Rajneeshism in Oregon.

Research has shown that many who originally flocked to Rajneesh were hippie or drug-taking youth, looking for intense experiences of life. Many came from the counterculture. But it has also attracted successful professionals such as therapists, doctors, artists, social workers, lawyers and restless persons of wealth searching for a deeper meaning in life. Many who joined were on a spiritual pilgrimage which had earlier taken them to growth groups of various kinds or TM, yoga, theosophy or similar exotic movements. In sociology texts these are called spiritual seekers.

Although from the middle or upper middle class, most of these people possessed little personal stake in the main institutions of modern society. Sociologists see them as marginal to our leading institutions, including the family and main religious organizations. A friend has described them as "fugitives from our modern impersonal high-tech society." They often have utopian hopes and are prepared to spend freely to progress toward happiness or enlightenment. Such persons also flock to other new spiritual groups, for example transcendental meditation, Scientology, Hare Krishna or Divine Light (led by onetime boy-guru Mahari-ji).

A number of top-level sannyasins from the Poona era defected after 1981 and new developments may cause more to leave soon. In late 1983 Rajneesh predicted that severe earthquakes, tidal waves and volcanic eruptions would hit California from 1984 onwards; he also hinted that Rajneeshees should abandon

that state. Many have left already but some are rebelling.

Then in March 1984 he made a more startling prediction. He proclaimed that the new disease AIDS, which surfaced only a few years ago, will spread enormously and in 10 years kill off two-thirds of the world's population. To survive, sannyasins and others were urged to change their sex habits. His prescription: if possible, avoid sex altogether; if that is not possible, keep to one partner. This is a whole new concept for Rajneeshees. Furthermore, he cautions, avoid all oral and anal sex, use condoms faithfully and wear rubber gloves during all sexual foreplay. Such restrictions on their previous permissive sexual practices will cause heartache and more defections. Certainly it will test their loyalty to Rajneesh.

Quite obviously, however, many of his followers revere and love the man deeply. Certainly they are deifying him at quite a rate.

This tendency to focus on Rajneesh as the living Master has numerous dangers. Besides accepting his every pronouncement as all-knowing, sannyasins may go to extreme lengths to protect him. One wonders if receiving the adulation of an emperor or majarajah will turn his head. He already sounds arrogant as he claims his religion will supersede all others and endure forever.

"What I am saying is going to last forever because nothing more could be added to it," he has said.

From a sociological standpoint such concentration on the image and claims of a messiah is risky. Messianic figures in the past have almost always become a threat to reigning governments and have undergone torture and execution. This becomes relevant when one sees the increasingly powerful hostility to Rajneeshism in Oregon.

In a recent piece of writing Rajneesh wondered about his own fate and the fate of his religious movement. He recalls that the great mystic-scholar Pythagoras, who founded a mystery school in Italy long ago, aroused mounting hostile opposition and finally was killed, along with most of his followers. Rajneesh says, "There is every possibility that what was done to Pythagoras' followers will be done to my sannyasins. You have to risk all that you have."

No social or religious movement that embraces thousands is ever perfect. Among the new Christians of the First Century, St. Paul found several things to criticize.

Rajneeshism has been guilty of aggressively pushing its interests in Oregon, failing to create good relations with the people of Antelope and other neighbors. Its vocal leader Sheela has antagonized many, including some sannyasins.

But on balance this religious group has demonstrated sound ecological policies and other worthy ideas. It is to be hoped the Rajneeshees work out a happier cooperation with their neighbors. The Mormons, another restless and unusual religious group with strange beginnings, have made a signal contribution in Utah and the same thing should be possible, given rational self-control on both sides, for the Rajneeshees in Oregon.

In recent months, however, tensions between the Rajneeshees and their neighbors have accelerated significantly,

in large part because of the sudden influx of more than 3500 homeless street people and 1500 others invited in to experience life in Rajneeshpuram. The street people were recruited from all over the United States, with promises of free transportation to the city—and from it if they were unhappy there.

The area's original inhabitants believe the Rajneeshees are attempting to secure political control over Wasco County. Indeed, the new arrivals were quickly registered to vote, although soon afterwards County Clerk Sue Proffitt froze all new registrations and required applicants to undergo hearings to determine whether they are legal residents. The state of Oregon has backed Proffitt's ruling. It is also expected to back a court of appeals ruling that Rajneeshpuram's original incorporation was not valid—which could mean that Wasco County authorities can tear the city down. Should that happen, the Rajneeshees say, they will simply move to nearby Antelope.



NAMES TELL STORY IN A WORD

IN COUDERSPORT, Pa., a judge named Fink dismissed a case against a man named Crooks who was accused of failing to file a financial disclosure statement on time.

Michael DeBourbon, an alcoholic beverage administrator in Pikeville, Ky., has the job of evaluating liquor license applications.

C. L. Innocence of Bristol, England, was found guilty of forging checks totaling $18,000.

And in Comber, Northern Ireland, Neil McDonagh grew tired of being listed among hundreds of "Macs" in the telephone book. He changed his name to Zebedee Zzypp to be sure of being listed last in the directory.



HEAVENLY DAYS

By Ida M. Pardue

GOOD, BAD or indifferent—every day of the week is literally quite heavenly. Our days, Sunday through Saturday, are namesakes for the seven most important divinities of the Babylonian world.

Ancient peoples knew only five planets. They all had their own names for them but we still use the Roman: Mars, Mercury, Jupiter, Venus and Saturn. To the Babylonians and Chaldeans, these were not merely celestial bodies. Along with the sun and the moon, they were real and powerful deities with control over human life. So they were worshipped, each one in turn, every seven days.

In time the deity's name attached itself to its day of worship. The Roman week was: Day of the Sun, Day of the Moon, Mars' Day, Mercury's Day, Jupiter's Day, Venus' Day and Saturn's Day.

The Anglo-Saxons replaced Mars, Mercury, Jupiter and Venus with gods of their own: Tew, Woden, Thor and Freyja. They had no replacement for the god of harvest, however, so they kept Saturn's Day along with the Day of the Sun and the Day of the Moon.

What of our week? We have the same heavenly days and if centuries of usage had not altered spelling and pronunciation, we would be saying: Day of the Sun, Day of the Moon, Tew's Day, Woden's Day, Thor's Day, Freyja's Day and Saturn's Day.

By J. M. Iles

"Whence Cometh My Help . . ."

Who sent the beautiful handmade layette I desperately needed for my unborn baby? And who was the stranger who brought it?

THE AUGUST MOON over Miami is a beautiful sight and it was shining clearly on the night that the stranger came into my life for a few moments, then vanished.

It was 1947; I had just turned 18 and I was expecting my second child. We had moved to Florida from New York City where I was born and raised and it was the first time I had been away from everyone I knew.

My husband George Fagan, a long-distance trucker for many years, had grown tired of the long hauls, which had kept him away from home weeks at a time.

During his last few trips to Miami, he had gotten to know the Abbott family. Leo Abbott owned his own truck-repair shop and business was expanding. Although we had no money to invest, he and my husband discussed going into a partnership. Mr. Abbott had the shop and tools; my husband would take over the outside calls and repairs. This would be his opportunity to have a share in a business of his own. Reluctantly, with a deep sense of foreboding, I finally agreed that we should make the move.

Within a few weeks we had sold all of our furniture, keeping only a few personal belongings. We left New York in early spring. Upon our arrival in Miami my husband, baby son Martin and I were given a big welcome by the Abbotts, who were warm, friendly and helpful. We moved in with them for the first few months.

Mr. Abbott was a big bear of a man who liked his whiskey but never seemed to feel the effects of drink. He and my husband took to relaxing with a bottle after work and as the weeks went by, George began to drink more and work less. He botched his work and alienated customers. George and Mr. Abbott quarreled and finally we were asked to leave.

With what little money we had, we rented a small three-room cottage on the outskirts of town. George took odd jobs but they never lasted long. Money was always short and I hadn't been able to put enough aside for the coming baby's needs.

I was registered at Jackson Memorial Hospital as a charity patient and I took the bus to the clinic each month since I could not afford a doctor of my own. The doctors urged me to have the pregnancy aborted; they said it might be dangerous to carry the child to full term

because of internal damage caused by the birth of my first child.

Thoroughly frightened, I did a lot of extra praying. The choice was mine and I decided to put my faith to the test. I would leave it in God's hands. If the child was to be taken, it would not be my doing.

Mrs. Abbott had given me some material with which I had made a couple of gowns for the expected infant but I had nothing else.

My family had been opposed to the marriage and I knew no help would be coming from any of my relatives. Aside from Mrs. Abbott, I had no friends. I filled my days caring for our 14-month-old son and keeping the little cottage in order. When my husband was drinking, the nights were lonely and fear-ridden. More and more, I spent these times in prayer. I fretted often about how I would clothe the baby when it came.

* * *

THE NIGHT before the stranger came, I had mentioned the subject again to my husband who had been out drinking and was now preparing for bed. He responded by snarling, "Try some of your damned prayers!", and slamming the bedroom door so hard that he woke the baby. I picked Martin up and took him into the kitchen with me.

I sat on the little wooden chair, rocking the baby in my arms, my own tears flowing with his. I felt completely alone and helpless. I gazed out at the distant road that ran past the cottage toward the tall trees on the far side. Their shadowy tops seemed to form the outline of hills. My thoughts turned to the ancient psalm, "I lift up mine eyes to the hills from whence cometh my help from the Lord." I kept repeating that line until at last a calming peace came over me.

I placed my sleeping son in his crib and went to bed myself. As I drifted off to sleep, I felt certain for the first time that my prayers would be answered.

It had been raining for many days but the next morning the bright glow of the rising sun flooded the little cottage. I arose still feeling at peace.

My husband came out to the kitchen, sat down with a cup of coffee and informed me that he'd decided to go fishing.

Food was usually scarce and he asked what we had in the way of groceries. I had counted only four potatoes in the bin-drawer the night before. Aside from baby food, there was little else in the cupboard. With luck I could make a filling meal with the potatoes, some corn-bread and any fish George might catch.

My husband left for the stream and I began my daily chores. About sunset George returned with some catfish which I prepared for the evening meal. This done, I went to the bin for the potatoes—and discovered that the drawer was full!

Unable to believe my eyes, I stood there in open-mouthed amazement. My husband looked up from the evening paper and asked what was the matter with me. When I told him, he said I must have been mistaken when I checked the bin the day before. I decided it was the best to let it go at that.

But I was positive I had made no mistake because yesterday a hobo had asked me for something to eat and I had given him a few of the potatoes. I felt sorry that I had nothing else to offer the poor man; when I said I'd be happy to

boil the potatoes for him, he replied that wasn't necessary. He had seemed happy and grateful for even so small a donation. After he left, I checked to see how many were left for us. I had forgotten the incident until now.

While I cooked, my thoughts returned to my own Depression-era childhood. We had scraped by from day to day but Mama always managed somehow to spare something in the way of food for someone needier than we. With the selfishness of childhood I had always worried we would not have enough for ourselves.

One day I had asked my mother about this practice of hers and she said we should never turn away anyone who asks our help. To my further questioning she just smiled and said, "Well, it might be an angel in disguise sent to test our faith and generosity."

I hadn't thought of that in years. Odd that now I should remember such a long-forgotten incident.

Supper over, I prepared our son for sleep. As I came back into the kitchen, I heard a knock at the door. I wasn't expecting anyone and could tell by the questioning look on my husband's face that he wasn't either.

The August moon had been up full and bright that evening bathing the outdoors in clear silver light. As I went to open the door, I noticed a strange stillness. The familiar nightly cries of the birds had suddenly ceased. A large dark cloud was swiftly covering the brightness of the moon and a steady drizzle had begun.

A tall young man stood in the doorway. Despite his youthful face his hair was a shining silver-white. His blue eyes were friendly and sparkled with an inner warmth. I had the feeling I should know him; yet I knew I didn't. My husband, still sitting at the kitchen table, asked who it was but I couldn't seem to find my voice. George came out on the porch to stand beside me.

The stranger glanced briefly at him and for just an instant the man's face appeared to grow dim. Turning his gaze back on me, he said, "Jacqueline?" I nodded.

"This is for you," he said.

I noticed then that he was holding a large white box. I reached out and took it. When I asked him who had sent it, he just smiled warmly. "You said you had need of this and I was told to deliver it into your hands," he said. He turned and walked down the path leading to the road.

Realizing I had forgotten to thank the man, I started down the path after the retreating figure. The moon suddenly reappeared in all its glory and for an instant the sudden brightness dazzled my eyes. I reached the road but the man was gone.

I looked up and down the deserted stretch of road but saw neither sight nor sound of any vehicle. How had the stranger managed to get out of sight so quickly? No buses were running at this hour. If he had come in a taxi, surely I would have at least heard it in this silence. I had been only a few yards behind him. Who had sent the box? It had to be someone who knew me because the man had called me by name. There were no tire marks in the damp earth of the road.

I walked slowly back to the house along the dirt path. As I neared the house, I stopped and examined the ground more closely; only my own foot-

steps were visible from the house and back! I stood motionless still clutching the large white box which was the one thing that assured me I hadn't just dreamed it all.

The drizzle had stopped and the night birds again resumed their singing and chattering. I looked up at the night sky and a mild breeze was rapidly scattering the dark clouds. The bright silver moon flooded the area in light and I felt loved and protected.

When I entered the house, George asked if I had found out who the man was and where the box had come from. I just shook my head. I asked him if he had noticed whether the stranger was wearing a messenger uniform. George said he hadn't been able to take his eyes off the man's face and hadn't even noticed how the man was dressed. I could understand that because I had experienced the same magnetism.

We sat down at the table and opened the box. It contained an entire layette in pink. There were even safety pins and bottles. There were no labels, no card or anything else to indicate where the box and its contents had come from. Everything was beautifully made, apparently by hand. I kept looking at the contents on my lap and two thoughts came to me. I would give birth to a girl and for some reason I would not be able to nurse her as I had planned to do. We would check with the Abbotts the following day and inquire about the box. Before going to bed that night, I walked out to the porch, gazed skyward and silently gave thanks.

The Abbotts told us they had not sent the box. Neither, as I learned from subsequent correspondence, had my family.

Two weeks later I gave birth to a lovely baby girl and named her Mary in honor of the Blessed Virgin. Because of medications used in the delivery, I wasn't able to nurse the child.

* * *

FOUR YEARS AGO, in the spring of 1979, I visited Salt Lake City for the first time. I had been walking through the tourist center in Temple Square and enjoying the large murals painted there. Finally, exhausted, I decided to sit and rest awhile before leaving.

A few minutes later, as I got up to leave, I happened to glance at a mural on the wall on the other side of the room; there I saw the face I had seen 32 years before in the doorway of the little cottage. It had the same warm blue eyes and the head was covered with the same silver-white hair.

My eyes filled with tears as I read the words that identified the figure: *Gabriel, Messenger of God.*

STONEHENGE PREDECESSOR?

AERIAL photographs of drought-stricken fields near Exeter, England, have revealed a Stone Age site of a circular monument believed to have been used 1000 years before Stonehenge, archaeologists announced in September 1984. Unlike Stonehenge, which is made of stone, the newly-discovered site is thought to have been made of upright timbers. The site, on the banks of a stream on the northeast boundary of Dartmoor, was spotted only after water levels dropped.

BABY BIGFOOT?

A "miniature human being" who turned up in a Maine town in 1855 may be a clue to long-standing monster mystery.

By Michael T. Shoemaker

IF BIGFOOT exists, why hasn't one been caught or found dead? This question, an overriding concern of monster-watchers, assumes that a Bigfoot would be recognized for what it is, but that assumption may not be justified. A case that illustrates this point was reported in *The Portsmouth Journal of Literature and Politics* on February 3, 1855. This newspaper, published in New Hampshire, reprinted a letter from Maine's *Thomaston Journal*, noting: "The *Journal* says there are several persons who can vouch for the truth of the statements which it contains."

According to his letter, J. W. McHenrie was chopping wood near his house in Waldoboro, Maine, on January 21, 1855. When suddenly he heard terrible screams coming from the nearby forest, he made a fruitless search for their source. He went back to his work but later heard another shriek and looked up to see "a miniature human being" observing him from between two trees about 55 yards away. The creature ran when McHenrie advanced but he caught it after a short chase.

"The little fellow turned a most imploring look upon me," McHenrie wrote, "and then uttered a sharp shrill shriek, resembling the whistle of an engine. I took him to my house and tried to induce him to eat some meat but failed." The creature did eat some beechnuts, however, and drank some water.

McHenrie said, "[The creature] is about 18 inches in height and his limbs are in perfect proportion. With the exception of his face, hands and feet, he is covered with hair of a jet-black hue." He went on to invite anyone who

wanted to see the "strange specimen" to call on him.

The Portsmouth Journal's only comment was: "A stray monkey, no doubt." But McHenrie's description leaves considerable doubt. Monkeys have elongated arms rather than limbs "in perfect proportion." Furthermore, a monkey or chimpanzee would have instinctively scrambled up the nearest tree to escape but this creature *ran*, as Bigfoot might be expected to do.

If this creature became a pet, either McHenrie's or someone else's, it is possible that its bones await discovery in a Waldoboro backyard.



THE OLDEST MAN-MADE WELL?

ASSOCIATED Press reports from Tel Aviv that scientists exploring the Mediterranean Sea floor off the coast of Israel have found a 6000-year-old wood and stone structure which may be one of the world's earliest man-made wells. The small circular structure, which appears to extend deep into the seabed, was discovered in what is believed to be an agricultural settlement now under silt in water 18 feet deep, according to Avner Raban, chairman of the Center of Maritime Studies at Haifa University.

Raban believes it to be one of the earliest examples of a man-made structure in which wood and stone were used together. It might have been a storage bin, he said, but its depth suggests that it was a well. Its age was determined by carbon dating.

Scientists have known for about 20 years that the remains of a number of ancient human settlements cover an area of up to "several dozen acres" along the Carmel coastline from Haifa to Dor. The ruins range from the coastline out to about 300 yards offshore and scientists believe they are part of farms or villages. Stone huts, the bones of sheep- or goatlike animals and olive pits have already been unearthed; this leads scientists to conclude that the settlements date from the late Neolithic or early Chalcolithic period when the local West Semitic race was changing from using only stone to using metal, specifically copper.

Raban went on to say that remains of oak trees and their roots indicate the settlements were built "in the middle of oak forests on gently sloping lowlands" some distance from the ancient coastline. Oak, he said, is "not a typical coastal tree. It does not tolerate salt or salt spray."



DESCENDANT OF GENGHIS KHAN DIES . . .

THE OFFICIAL Chinese news agency Xinhua on July 14, 1984, released news of the death of Oqirhuyakt, once a Mongolian warlord and a descendant of the 13th-Century conqueror Genghis Khan. Before the Communist takeover of China in 1949, Xinhua said, the feudal warlord "sought the company of craftsmen and later became an expert silversmith." Oqirhuyakt was a 32-generation linear descendant of Genghis Khan, the Mongol ruler who subjugated northern China and established an empire in 1215.

WHEEL OF FORTUNE

by Paul Steiner

Federal agents who staked out a street corner in Newark, N. J., on a tip that a fugitive sought in several killings was in the area, nabbed instead one Raymond Lee Bruton, who had escaped two years earlier from the Delaware Correction Center where he was serving a 25-year term.

●

Here's the way Ron Smith, whose model agency supplying look-alikes of famous persons has become big business, met Elliot Gould's double: "I sped through a red light," Smith said, "and there he was, writing me a ticket." The police officer soon started moonlighting as a model.

●

Zdravco Manolov, aged 58, accompanist and arranger for the Bulgarian National Male Choir, suffered a heart attack and died right after realizing his dream that his choir would make its United States debut at New York's Lincoln Center.

●

Actress Liv Ullman's father, an officer in the Norwegian Air Force, walked into a propeller and died during World War II on the very same day that his father was killed in Auschwitz, the Nazi concentration camp.

●

A Hampstead, Md., woman who was out picking blackberries came across a bumper crop of four-leaf clovers. She gathered some, then returned home to discover she had won a $50 prize in a contest.

●

Near Toronto, a cheese manufacturer had to dump 17,500 gallons of milk. A thirsty cat had toppled into the milk and drowned.

●

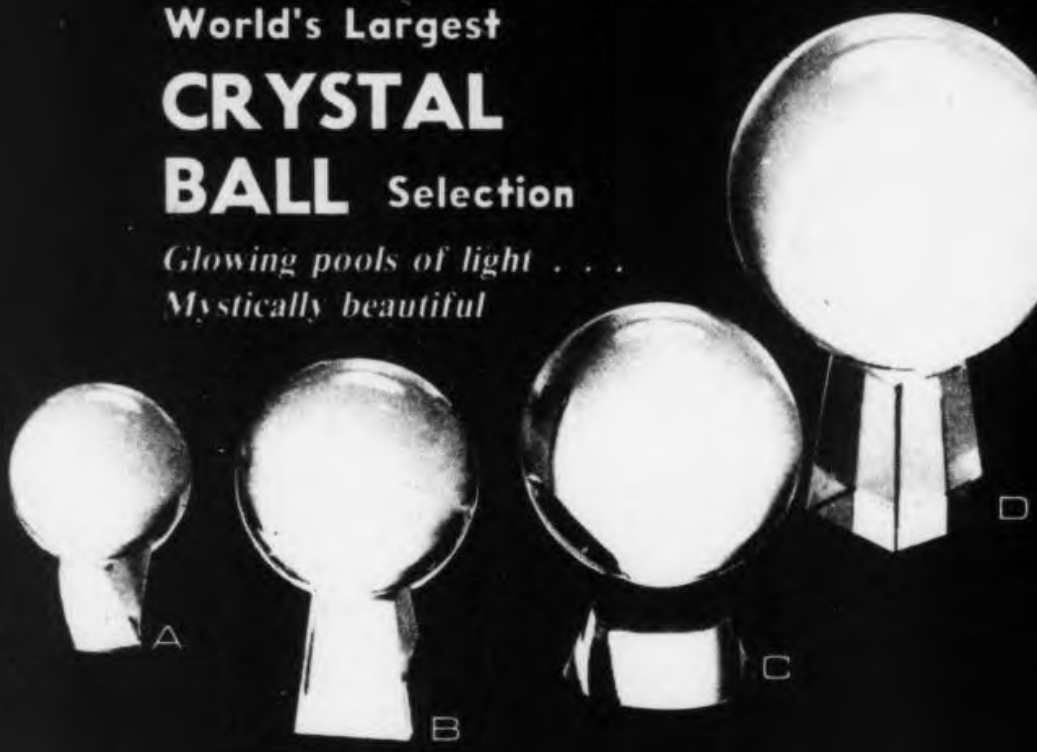
Stories of perfect deals in bridge—each player being dealt 13 cards of the same suit—should be taken with a grain of salt, according to *Omni* magazine's games editor Scot Morris. He states that if everyone in the world were dealt 60 bridge hands a day every day, a perfect deal would occur only once in 124 trillion years.

●

During the 1980 Summer Olympics in Moscow, rain seemed a certainty as the spectators filed into the impressive Lenin Stadium for the opening ceremony. Then, just 12 minutes after the first parade, the dark clouds cleared and a hazy sun broke through. The Russian organizers later revealed that six specially fitted airplanes had sprayed chemicals into the sky to clear the threatening clouds.

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NEWS & REVIEWS

by Jerome Clark



HAIRY RELATIVES

THE SUBJECT of "wildmen"—hairy apelike beings such as the Bigfoot and the yeti—is occupying the attention of increasing numbers of scientists. The topic, of course, is still intensely controversial. Extremist critics habitually depict the idea of relic hominoids as a notion too preposterous to entertain, meriting no more serious consideration than speculations about hollow earths and ancient astronauts. As Sasquatch expert Grover Krantz observes, "The skeptics deny the existence of the Sasquatch because they see no evidence for it. The fact that they refuse to look at what evidence is available, and try to discourage the gathering of more data, seems not to bother them at all."

Most scientists who have bothered to examine the evidence have pronounced the best of it extremely puzzling. The evidence is not made up solely of eyewitness testimony, although the volume and consistency of that testimony make it hard for anyone with an open mind to shrug it off easily. More important, there is a body of hard data, most notably footprints (and even a few handprints) and a film, that have baffled the experts. Less conclusive but nonetheless suggestive evidence includes that gleaned from scientific analyses of hair and fecal samples and tape-recorded vocal sounds supposedly produced by Sasquatches.

None of this is sufficient to prove that apelike first cousins from our evolutionary past survive—and survive, moreover, in unlikely places such as the forests of northwestern North America—but it is surely enough to indicate that *something* is going on, conceivably something of enormous potential importance.

The Sasquatch and Other Unknown Hominoids, edited by Vladimir Markotic and Grover Krantz (Western Publishers, Box 30193, Station B, Calgary, Alberta, Canada, 1984, 335 pages, $13.00, paperback), brings together a large number of previously unpublished papers, most by scientists and the rest by informed lay investigators, dealing with almost all aspects of the wildman mystery. The papers have a uniformly sober tone, given their subject matter, and some are technical (but by no means unreadable); in any case editor Krantz thoughtfully provides a glossary for the benefit of those of us who don't happen to have words like "astragalus," "eversion" and "oszygomaticum" in our vocabularies.

Markotic, an anthropologist and archaeologist from the University of Calgary, and Krantz, a Washington State University anthropologist, have produced as fine a book on the Sasquatch as exists anywhere, a cryptozoological classic which both scholars and buffs will have occasion to return to again and again in years to come. There is more here than one could possibly absorb in a single reading; its contents cover an astonishing range of topics, including monster mythology, all the major worldwide hominoid traditions, reports of wild apes (not to be confused with Sasquatches) in midwestern America, technical studies of the physical evidence, speculations about the evolutionary history of wildmen, the skeptics' case and more. Most of the contributors are proponents but none is a wide-eyed believer. They know the difference between strong evidence and weak evidence. They are also aware of some very serious problems with their case.

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A principal problem is that there are *too many* wildman reports. As Krantz observes, "Some people have gathered stories about bipedal hairy monsters from almost all parts of the world, evidently under the mistaken impression that this strengthens the argument for their existence. Actually it does the opposite—the more widespread a land animal is claimed to be, the less likely it is to be real. . . . For scientists to have missed one large species of unknown primate is difficult enough to swallow. To claim there are still more of them only strains to the breaking point whatever credibility there may have been."

Alluding to this problem (which nowhere in the book is adequately resolved), Soviet biologist Dmitri Bayanov remarks wryly, "I know eyewitnesses in the Caucasus who believe that the 'wild man' has survived only in that area and nowhere else. I know a very serious person who claims to have seen a family of the Almas of Mongolia and believes the hairy bipeds inhabit only that country, whereas reports from elsewhere are nothing but folklore. The implication is 'my story is true but your story is dubious.' "

One especially fascinating paper comes from another Soviet scientist, Marie-Jeanne Kofmann, who describes ("in a straightforward, factual manner that will leave many skeptics aghast," the editors note) her fieldwork in the Caucasus Mountains, where she has investigated reports of Almas, whom she believes to be relic Neanderthals. Kofmann does not make it clear whether she has actually seen one of these beings, but she does recount an instance when she found items of food partially consumed by an Alma only minutes before, which "allowed us to obtain the creature's tooth line contours of the upper and lower mandibles." She also collected "fresh feces consisting almost exclusively of cherry stones . . . ."

No doubt this sort of evidence, along with footprints and photographs, will continue to accumulate and as it does it will draw more and more biologists and anthropologists into wildman research. But as Krantz acknowledges, the bulk of the scientific community is going to remain skeptical until a specimen is produced—a polite way of saying until someone kills a Sasquatch. "Anyone who seriously thinks a Sasquatch should not be taken does not really want their existence to

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be proven," Krantz observes acidly.

He contends, moreover, that until authorities *know* Sasquatch exists, they can do nothing to protect it. At this stage lawmakers are as unlikely to pass legislation to protect Sasquatches as they are to do the same for other legendary, unproven creatures such as "gremlins, werewolves, leprechauns, fairies, goblins [and] trolls." Ironically, it may prove necessary to kill one member to save the species of which it is a part.

I know that Krantz's views in this matter are hotly contested by some Sasquatch enthusiasts, but it seems obvious to me that he is right and his critics are wrong. It is also clear, I think, that if wildman investigators can't provide undeniable physical proof of their case in the next few years, the subject will be closed so far as even open-minded scientists are concerned. To make the case for the extraordinary claim that relic hominoids populate our planet, a lot more is required than casts of footprints.

From now on anyone who purports to hold an informed opinion on the reality or unreality of Sasquatch will have to have read this book—*the* essential reference work on this most intriguing of scientific riddles.

CHAMP'S OWN BOOK

THE NUMBER of books written about the Loch Ness monster would fill a small library. Now Nessie's American counterpart, Champ, the alleged inhabitant of Lake Champlain, is featured for the first time in Joseph W. Zarzynski's book *Champ—Beyond the Legend* (Bannister Publications,

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(Advertisement)

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



By Tom Kennedy

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

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

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

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

ASTROLOGY AFFECTS US ALL

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

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

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

Few people realize that the majority of famous people used Natal Horoscopes to discover and cultivate their talents and thus gain success and riches. Nearly all successful people use astrologers — politicians, movie stars, business men, doctors and lawyers. Many famous scientists were astrologers themselves, such as Sir Isaac Newton, Carl Jung and Sigmund Freud. Famous business tycoon, J.P. Morgan used astrology to achieve his wealth. He did not make a financial move without consulting his astrologer. Astrology helped the allies win World War II by predicting the enemies moves. Astrology was used to find and keep a successful marriage of Grace Kelly and Prince Rainier.

These rich and famous people are no different than you and me, except for one thing. They weren't forced to use the general astrology carried in paperbacks. They could afford to pay a professional astrologer hundreds of dollars to cast their horoscopes from their exact time and place of birth. Now you too, can have your personal Natal Horoscope cast from your exact time and place of birth.

The American Astrological Association, the world's largest known astrological society is conducting astrological research. They need your birth information for this project. If you send them your birth data, they'll cast your horoscope on their gigantic 370-145 IBM computer for research purposes.

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Box 63, Port Henry, N.Y. 12974, 1984, 224 pages, $8.95, paperback).

Zarzynski, a bright, energetic young high school teacher, has devoted most of his adult life to the investigation of Champ sightings. Champ is usually described as resembling a large aquatic dinosaur (see my "America's Water Monsters: The New Evidence," April 1983 FATE), although, as Zarzynski points out, there is reason to doubt that is what it really is. Zarzynski himself champions no particular hypothesis, beyond believing that Champ exists and is an unknown animal, and in his book's most successful chapter summarizes the pros and cons of the various proposed explanations (plesiosaur, zeuglodon, pinniped).

Zarzynski, although a layman, is deservedly respected by scientists in the cryptozoological community. In the course of his investigative career he has done an admirable job of uncovering cases (such as the Sandra Mansi photograph of Champ, perhaps the single most persuasive item of evidence for the creature's existence) and presenting them to the proper authorities for expert evaluation. Through his efforts Champ has cast off its silly-season aura to become a legitimate subject for scientific inquiry.

That said, I am sorry to say that his book is a real disappointment. Actually, to call this a "book" might be stretching the point; *scrap*book is a more accurate description.

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Champ consists largely of photographs of widely varying interest and relevance. The pictures are tied to a very thin text which rambles confusingly, quotes extensively from popular magazine articles and has little that is original, revealing or insightful to say about anything. In fact, the best part of *Champ* is its four-part appendix, three parts of which were written by other authors.

In Appendix 4 Zarzynski catalogues 224 Champ sightings including dates, number of witnesses, location, time, and weather and lake-surface conditions. This is certainly a worthwhile effort but even here he could have done much more. Earlier in the book he remarks, "Undoubtedly many early Champ sightings have yet to be discovered, awaiting further archival research in all the newspaper morgues, museums and libraries that saturate the Champlain Valley." If Zarzynski had done that research, *then* written his book, *Champ—Beyond the Legend* might have been something other than the amateurish, superficial work it is.

If anyone can write the definitive book on Champ, it ought to be Zarzynski. Let's hope that next time he secures the help of a skilled editor or coauthor and does the book that *Champ* should have been.

OTHER REVIEWS

SCIENCE AND PARASCIENCE by Brian Inglis, Hodder and Stoughton, London, England, 1984, 382 pages, £12.95.

In 1977 Brian Inglis, a British science

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writer, published *Natural and Supernatural*, a history of the paranormal from antiquity to 1914. Inglis continues his historical survey in *Science and Parascience*, which chronicles the development of psychical research from 1914 to 1939. The author chose this cutoff point because it heralded a shift in parapsychology toward experimental research.

The years between the two world wars were fascinating and troubled times for psychical research. They could be called the golden years of physical mediumship, with several talented psychics (including Rudi Schneider, Stella Cranshaw, Carlos Mirabelli and others) demonstrating everything from table levitations to materialization phenomena. On the other hand, the Society for Psychical Research in London had fallen on hard times. The great minds who founded it had died, leaving a second generation of lesser talents in charge. These researchers, Inglis argues, simply were not prepared to handle the changes occurring in the field.

He points out that the SPR was left in the hands of Eleanor Sidgwick who was violently biased against physical mediumship. Her prejudice clouded the judgment of the entire SPR on the subject. So these years saw the SPR turning its back on the field's most important developments.

Inglis demonstrates convincingly that the displays of the great physical mediums were at the very least partly genuine. He shows that several notable psychical researchers who made their reputations debunking these mediums were actually incompetent. It is darkly amusing to observe how easily Inglis proves that their efforts to dispose of the evidence for telekinesis and physical mediumship were quite ludicrous.

Science and Parascience is an excellent introductory guide to the interwar years of parapsychology—years marked by stagnation and wasted opportunities. By focusing on safer topics such as trance mediumship and some spontaneous case studies, the SPR lost its prestige as the leading parapsychological organization of the time.

But despite the cogency of his general viewpoint, Inglis sometimes goes too far in trying to vindicate certain psychics of the past. This is especially true in his lengthy section on Margery Crandon, the physical medium who almost single-handedly destroyed the reputation of the American Society for

(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

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THE SECRET SCIENCE OF NATURE

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

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!

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Psychical Research. Inglis downplays the evidence that most of her phenomena were fraudulent and he even misrepresents the evidence of fraud J. B. Rhine uncovered during his single seance with her.

It is also unfortunate that Inglis seems to have done little original research. As a result *Science and Parascience* provides no fresh information on the subjects it covers.—*D. Scott Rogo.*

FAITH HEALING AND PSYCHIC SURGERY IN THE PHILIPPINES by Jesus B. Lava and Antonio S. Araneta, The Philippine Society for Psychical Research, 14th St. Cor. Atlanta, Port Area, Manila, Republic of the Philippines, 1983, 152 pages, no price listed, paperback.

Faith Healing and Psychic Surgery in the Philippines appears now that the intense controversy that swelled around psychic surgery in the 1970's seems to have died, although many of the issues remain unresolved. The book is billed as a report on the research of Dr. Jesus Lava, a physician who has studied those psychic surgeons still working throughout the islands.

The first paragraph tells us, "My acquaintance with the literature on the subject is quite limited. My reading has been most immethodical and desultory." So, it turns out, are his research techniques. Despite the book's title, Lava and coauthor Antonio Araneta devote no more than a few pages to psychic healers whom they observed using various techniques. The discussion of methodology, the prior condition and effects of healing on the patient and the nature of claimed paranormal phenomena is so shallow that it is of absolutely no use in determining anything of interest about psychic surgery.

But the book is not a total loss, despite the paucity of material on its announced topic. Most of it deals with psychic reports and psychic groups in the islands. It ends up being, accidentally I am sure, a veritable gold mine of occult folklore and well worth reading for the anecdotes about the rise of the Spiritualists and the war stories of the founders of the Society for Psychical Research (who were guerrillas during World War II).—*J. Gordon Melton.*

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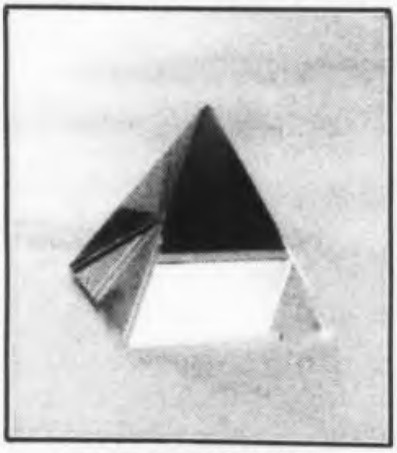
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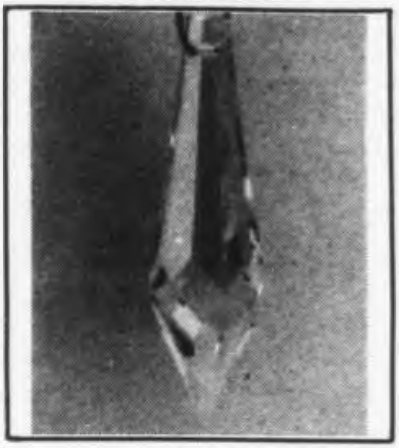
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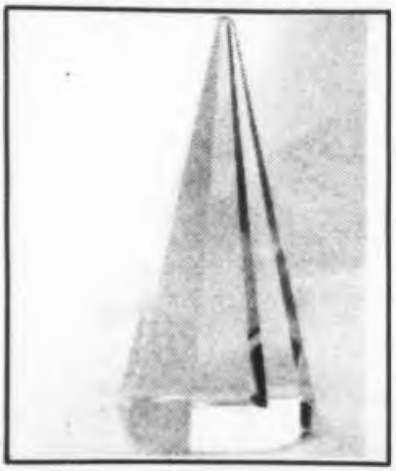
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THE PSYCHIC AND THE DETECTIVE by Ann Druffel with Armand Marcotte, ACS Publications, Inc., Box 16430, San Diego, Calif. 92116, 1983, 129 pages, $7.95, paperback.

Psychic detective work is an undeniably practical use for paranormal abilities. In *The Psychic and the Detective* Ann Druffel argues that more psychics and detectives should team up to solve crimes. Given current crime rates, the idea is relevant and timely.

The book is concerned largely with cases that psychic Armand Marcotte has worked on. These cases are presented in a readable, entertaining manner (if you don't mind the blood and gore that come with the territory). The book ends with a chapter on "Developing Psychic/Detective Teams," including psychic techniques, psychological tips and teamwork procedures—useful information for any potential partnership.

Unfortunately *The Psychic and the Detective* has some serious flaws. For one thing, its perspective is limited mostly to Marcotte's methods and Druffel draws her conclusions without taking into consideration the ideas and methods of other working psychics, except for a group named PsiCom and psychologist-psychic Dr. Louise Ludwig.

Furthermore, one half of the team—the detective—is quoted from newspapers rather than from direct contact. We learn that detectives have been impressed with Marcotte's abilities but we do not find out much about what *they* feel are the factors necessary for the best teamwork possible, since that was not the subject of the newspaper articles.

Another problem is that Druffel blurs distinctions between statements of opinion and fact. Some passages may be Marcotte's opinions but quotation marks are omitted. For instance, Druffel writes that evil forces enter in when the psychic is fed false information; she goes on to say that "sometimes the evil is in the form of dark intelligences—spirits akin to what some religions call demons." Is that her opinion? Marcotte's? That of most psychics who do detective work? Implied fact?

Although the introduction states that the attitude with which the book is written is "objective, questioning and careful," there are places where one wishes this were indeed

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the case. *The Psychic and the Detective* is, however, a good read, with useful information for psychic-and-detective teams along with some references and notes that would enable anyone interested in the subject of psychic phenomena to do further reading.—*Sally Ann Drucker.*

UNLEARNED LANGUAGE by Ian Stevenson, University Press of Virginia, Charlottesville, Va., 1984, 223 pages, $17.50.

Unlearned Language is a scholarly, detailed report of an investigation of two cases of "xenoglossy," the ability to speak a language one allegedly has never learned.

The first case, that of Gretchen, concerns a young woman who apparently lived and died during the last quarter of the 19th Century in Eberswalde, Germany. She first manifested through Dolores Jay on May 10, 1970, after Dolores had been hypnotized by her husband to relieve a backache. Much to Dolores and her husband's surprise, the personality that claimed to be Gretchen spoke only German. Questions put to her in German were answered sensibly in the same language, although she could also understand questions addressed to her in English. The German she spoke was of an exceedingly simple type, imperfect in both vocabulary and grammar, but it was intelligible German that any German-speaking person could understand. So far as Ian Stevenson could determine, Dolores had never studied or even been exposed to the language.

The second case, that of Sharada, concerns a young Indian woman who suddenly started speaking fluent Bengali. The subject in the

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case, Uttara Huddar, claimed during these episodes to be a person named Sharada, who supposedly lived in Bengal during the second quarter of the 19th Century. As Sharada, Uttara displayed a near-effortless command of the Bengali tongue, together with an intimate knowledge of Bengali customs, food and dress, particularly as those existed during the early part of the last century. The appearances of the Sharada personality happened sporadically from 1974 to the present; the first occurred when the subject was practicing meditation.

Dr. Stevenson's report on these cases is a model of investigative thoroughness. He conducted extensive inquiries to find whether either subject could have come by her abilities normally. In Gretchen's case he arranged for a polygraph examination to test Dolores' conscious honesty in claiming no prior knowledge of German. He arranged for recordings of the xenoglossic sessions for later study and in both cases called in several linguistic experts to verify the authenticity of the languages spoken. He also attempted to verify events that the manifesting personalities claimed had happened during their lifetimes. He was unable to establish that such a person as Gretchen had ever existed but in the Sharada case he was able to document the existence, in Bengal in the 1820's, of a family that closely matched the family claimed by Sharada as her own.

Stevenson argues persuasively that, barring deliberate imposture on the part of the persons involved, the least cumbersome explanation for the Gretchen and Sharada cases is that the languages were acquired by some paranormal means. Since Stevenson doubts that a complex skill like speaking a foreign language can be acquired by ESP, he concludes that both cases are best understood as manifestations of previously existing, now discarnate personalities.

Whether or not that is indeed the case, it can scarcely be doubted that the study of xenoglossy can be of considerable value in the search for evidence of survival after death. Equally important, however, is the standard of scholarship Stevenson has set for reporting cases of the xenoglossic type. Intelligent, well researched and fascinatingly detailed, *Unlearned Language* has established a model of excellence in the investigation of spontaneous cases.—*Wilma L. Anderson.*

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.

PERILS OF CULT RESEARCH

Although it was not evident to me when I first began researching new religious movements eight years ago, there is an inherent danger in exposing fraudulent spiritual cults. Not only does a researcher receive nasty letters, strange phone calls in the night and death threats, one also gets his house broken into and his valuable research materials stolen. It is evident that many new "American" gurus are more interested in taking your wallet to the bank than taking your soul to God.

In October 1985 my office was broken into and almost all of my research was purloined (apparently by some angry cult member or leader who did not like my work). Everything was ransacked and the burglar left an ominous message: "No more!", assuming (incorrectly) that such an attack would stop me from doing in-depth analyses of popular religious leaders and their movements. On the contrary, I am more than ever convinced that such examinations are necessary.

Also stolen in the burglary were almost all of the addresses of the subscribers to my tri-yearly research series, *Understanding Cults and Spiritual Movements*. Hence it is extremely difficult to contact subscribers about future issues. If a FATE reader or anyone you know was a subscriber to the journal, please send your or his address to Del Mar Press, P. O. Box 2508, Del Mar, Calif. 92014.

Also, for those who would like to subscribe to the tri-yearly series, which is designed to critically analyze new religious groups and their leaders, the subscription price is $6.00 for three issues and $2.50 for a single issue. Topics for future issues include "The J. R. Controversy," "The Paradox of Da Free John," "The Saga of Darwin Gross and Harold Klemp," "How to Judge a True Spiritual Master" and other important cult-related articles. Checks or money orders should be made payable to Del Mar Press and sent to the foregoing address.

Please help me find stolen names and addresses of my subscribers.—*David Christopher Lane, Del Mar, Calif.*

ON THE WRONG TRACK

In "Calcium and Red Ochre" the approach of Joseph Kohlbeck and Sister Damian ("I See by the Papers," January 1985 FATE) is unfortunately typical of the research efforts of many shroudologists who begin with a preconceived result and obtain "findings" to fit.

Believing the Shroud of Turin genuine, Sister Damian attempts to explain away the telltale "red paint" by suggesting Christ's followers—"probably crying and shaking"—accidentally "dripped" the paint on the cloth as they "tried to paint his name" above his burial niche.

While Sister Damian is correct to acknowledge the analytical results of Dr. Walter McCrone, the famed microanalyst, she seems unaware that the red ochre was detected on most shroud image areas but was notably absent from the background. The correlation

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of paint with image indicates the latter was the work of an artist, presumably the one whose confession was reported to Pope Clement in the 14th Century. Moreover, Sister Damian neglects to mention the other pigments detected by McCrone and his staff: the rose madder and vermilion of the "blood" stains.

Kohlbeck implies that calcium found on the cloth may somehow be equated with the image on the Shroud due to its similar color. The calcium, however, was found predominantly on the opposite side of the cloth. Both he and Sister Damian suggest the calcium may have come from the limestone of Christ's tomb—but there is no proof that the recess advertised to tourists as "the tomb of Christ" ever held the body of Jesus.

There are alternate explanations for the calcium, should it indeed prove to have come from limestone. For example, it might have adhered to the cloth after contact with a bas-relief sculpture. A rubbing from such a relief can produce images strikingly similar to that on the Shroud of Turin. At best, real bodies produce quite different, grotesquely distorted imprints.—*Joe Nickell, Lexington, Ky.*

TO CATCH A MURDERER

FATE readers may be able to help my family. On January 1, 1981, we lost my sister Patricia Marie Gifford to what we believe was a rapist-murderer. She was 18 years old, blond and brown-eyed and was last seen in a bar in Fort Lauderdale, Fla.

Through ordinary means we have not been able to find her body. The police have put as much effort and money into the case as the system allows. I have turned to psychics and found them caring, helpful and talented—but no one has been able to locate my sister's remains.

If anyone has any information that might help, please don't hesitate to call me collect at (617) 816-8036. If a picture, one of her possessions and more information are required, please call me.—*Bobby Gifford, 37 Cliff Ave., Winthrop, Mass. 02152.*

MISIDENTIFIED GRAVE SITE

In the November 1984 issue of FATE, I was not happy to find some misinformation about the "misidentified mummy": "Furthermore, Bishop Gregorios of the Coptic Orthodox Church noted that the Bible states

clearly that Joseph was buried outside Egypt and the mummy found in the Valley of Kings could not be his."

In my King James Version of the Bible (backed up by a New American Standard and *A Living Bible*), Genesis 50:26 reads: "So Joseph died, being an hundred and ten years old: and they embalmed him, and he was put in a coffin in Egypt."

I would say that the Egyptian archaeologist Ahmed Osman's claim that the mummy is Joseph's is not "nonsense." Bishop Gregorios may not believe it but the Bible places Joseph's body in Egypt.—*Barbara Hayden, San Antonio, Tex.*

OUR NO-FAULT BIBLE

It is Richard C. Ward who warrants correction whose letter "An Evolutionary Mistake" appears in the October 1984 issue of FATE. Nowhere does the Bible say that the earth was created in 4004 B.C. This error originated with Bishop James Ussher (1581-1656) who declared, "The world was created on 22d October, 4004 B.C., at six o'clock in the evening." (See Christopher Cerf and Victor Navasky's *The Experts Speak*, Pantheon Books, 1984).—*Kheple Ashocis, New Orleans, La.*

TINGED WITH ERROR

I have a minor disagreement with Jacqueline Blake whose letter titled "Tinged With Black" appeared in the November 1984 issue of FATE. She writes, "For thousands of years, according to encyclopaedias, magic, witchcraft and sorcery are anti-religion." As I understand it, encyclopaedias are generally the work of literary men and theologians who emerge from Christian-founded colleges. I know of no Druid, warlock or witch being asked to help compile such tomes. It seems obvious that they are slanted.

Second, I am a Druid and do not hold with being called a "neo-Druid." Traditional magic can be adapted to changing times. Neowitches have a right to their opinions.

Finally, the practice of black magic or anti-religion had its roots in medieval Europe at a time when ancient gods were being overthrown in favor of the new Christian God. When people resisted such change, black magic was born.

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practiced evil, neutral and good magic and worshipped dark and good gods. Many archaeological and theological books treat this period. I defy anyone to tell me that black magic was the only magic practiced since the dawn of time.—*Joan E. Harman, Coeur d'Alene, Idaho.*

* * *

Merely because what Jacqueline Blake was taught about "witchcraft, Druidism, sorcery and magical powers agrees with definitions . . . found in any dictionary" does not make them correct. Many dictionaries give *popular* definitions. The multivolume Oxford English Dictionary, which includes original meanings of words and shows how they changed over time, clearly states, contrary to Blake's claim, that *warlock* means "traitor." In the *Gaelic Dictionary* by Malcolm Maclennon (which is Scottish-Gaelic, not Irish-Gaelic) *warlock* is defined as a Druid, making Blake a warlock. (She says she was born into "a form of Druidism which came from Scotland.")

About A.D. 900 a Scottish king publicly admitted he regretted that the old gods of the witches were worshipped in his dominions much above the Christian God. This certainly refutes Blake's claim that "witchcraft . . . [is] anti-religion."

The bookstore to which I believe Blake was referring was not going out of business because of "force" by "neowitches" (and how were they doing this?). Rather, as the owner told me, he was tired after 40 years in the same business. Blake writes that a salesman there was a Crowleyite (again showing her ignorance because "Crowleyites" refer to themselves as "Thelemites") who told her that customers want books "written before 1900." This seems odd as the majority of Crowley's work was done after 1900.—*Don Kraig, San Diego, Calif.*

MAD ABOUT THE MOON

I can't take anymore; I have to speak up.

Because it is "good copy" you readily print Jack P. Swaney's drawings of alleged alien artifacts on the moon as if they represented reality ("Report from the Readers," November 1984 FATE). His latest offering, like his past contributions, is another joke on FATE's readers, few of whom have come forward to verify Swaney's claims.

Known as Archie DeBunker, I have laid

to rest such books as *Somebody Else Is on the Moon* by George H. Leonard and *We Discovered Alien Bases on the Moon* by Fred Steckling. Anyone is free to formulate weird theories, so I have restricted my debunking to their photographs. I therefore feel qualified to comment on Swaney's assumptions about what he thinks he sees on the moon.

Anyone who looks at the moon through a high-powered telescope sees a *moving* scene, not a *still* one. Even if the telescope is equipped with a motor drive, an observer has to reposition himself because of the moving eyepiece. Add to this equipment vibration, atmospheric disturbances, etc., and it becomes clear that it is impossible to see the detail that Swaney claims and keep it in view long enough to sketch it.

Why doesn't he take photos which would provide a better argument than his sparse drawings that are never drawn to scale?—*Edward Lopez, North Hollywood, Calif.*

* * *

The monumental heap of wreckage in Jack P. Swaney's drawing points directly to the long-concealed truth regarding our solar system's recent history, things our scientists refuse to talk about which happened some 12,000 years ago, a time frame that coincides with the *disappearance of Atlantis*! The evidence is now surfacing and must be dealt with. It's been easier to deny the existence of that technologically advanced civilization than to pinpoint the cause of its demise.

What happened? A colony of gigantic space renegades known as the Titans invaded this system with intent to conquer it, having been kicked out of numerous galaxies for barbaric behavior. The Atlanteans fought to drive them out, to no avail. The giants used nuclear missiles so powerful that they make our atomic bombs look like firecrackers. With these they blasted away at the smaller planets. We know they blew up a world between Mars and Jupiter, which is now our "asteroid belt," wiped out Mars, capsized Uranus, then turned their attention to earth—which hasn't been the same since.

Our moon was a populated, technologically-advanced world with a peaceful civilization. Today enormous craters attest to the terrible bombardment which killed her people and sent her careening wildly out of orbit to drift, a derelict, for centuries with her oceanic water following in great blocks of ice in her



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wake. When the moon was finally captured in our magnetic vortex, those mountains of ice fell to earth and melted to cause Noah's Flood.

Mythology tells the story if you can read its symbolism. Saturn-Chronos "castrated" (took the power from) his own father Uranus because of a family curse. Saturn-Chronos himself was similarly done to death by his son Zeus-Jupiter. Who then became the ruler of this universe? It's but a hop, skip and a jump from Saturn to Satan, is it not?

When the war was over, Satan came here to live, settling on the Seven Hills of Rome and that imperialistic nation rose to terrorize the world. And after Rome fell, it became the Vatican, seat of the Catholic Church.

It's up to us to put an end to this usurpation of our solar system by an army of false gods.—*Rowine Arenson, Banning, Calif.*

DREAMLESS SLEEP

An article on the August 27, 1984, *Boston Globe* by Jody Foreman titled "Brain Wound Leaves Man Dreamless" outlines "proof" that the pontine region of the brain stem is where the human dream-generating mechanism lies. Despite the lodgment of shrapnel in his pontine area, an Israeli man has made a phenomenal recovery and become a lawyer. Although his percentage of REM sleep is down to two percent from a norm of about 25 percent, the patient "Y.H." is normal in mood. This conflicts with observations that dream deprivation can be seriously upsetting, even fatal.

While the *Boston Globe*'s brief article could not cover every aspect of such a significant case, it suggests a nagging question: Does dreaming *always* coincide with REM sleep?

For more than 20 years I have kept detailed records of dreams. Some, having little or no action, are vague impressions and almost impossible to recall. I suspect that few or no REMs may be associated with them—but *they are dreams*. Also I have recorded dreams during naps as brief as five or 10 minutes and this also violates dream-pattern theory. Thus, while the pons area of the brain may be associated with REMs accompanying dream action, its function may be more precisely that of conscious dream recall rather than dream generation.

(Continued on page 127)

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REPORT FROM THE READERS

(Continued from page 118)

The *Globe* article did mention that during his recovery "Y.H." had to overcome a period of night terrors. Might such waking fears be the residue of nightmares whose recall has been blocked by physical or emotional trauma?

I believe there is a need for researchers to make sure that total lack of REMs does not imply total dream deprivation.—*Clifton J. Noble, Huntington, Mass.*

ANCIENT TOYS

I came upon an intriguing book recently titled *Conquistadors Without Swords* published by St. Martin's Press in 1967. In this collection of first-person recitals of archaeological investigation, one especially interesting story was drawn from *The Ancient Cities of the New World* by Desire Charnay. Translated from the French, the story dealt with wheeled playthings unearthed in an ancient graveyard.

The site of Desire Charnay's probe, which took place nearly a century ago, was the Toltec burial grounds at Tenenepango in central Mexico. Although the graveyard had been previously ravaged, the French archaeologist reported finding wholly undisturbed tombs which yielded curious relics, including the wheeled "toys."

By his own acknowledgement, Charnay's discovery of "toy chariots" didn't make much of an impression on the contemporaneous public. The 19th-Century intelligentsia, we might infer, metaphorically suppressed a collective yawn in viewing Charnay's relics.

" . . . As must appear to the most inexperienced eye," wrote the presumably exasperated archaeologist, "the character of these toys is exceedingly archaic, nor am I aware that any museum or private collection has anything . . . approaching them . . . ."

I suppose that Monsieur Charnay and his Toltec burial ground relics are little more than a footnote in archaeological texts today and probably the central Mexican Tenenepango graveyard has been thoroughly and methodically examined in the intervening decades. But I find that the mere "footnotes" can be the most interesting part of scholarly dissertations. And I find myself wondering whether the origin (or true function) of the wheeled "toys" has ever been satisfactorily resolved by the archaeological community.—*William Dauenhauer, Willoughby, Ohio.*

TO INCREASE FAITH . . .

My friend Simon Libraty and I were both born into the Jewish faith but as years went by we came to believe that Jesus Christ is the long-awaited Messiah of our people. We began to join different Christian groups and attend lectures, services and Bible study groups.

On September 11, 1984, about 9:30 P.M., we were in the First Assembly of God Church in Brooklyn, listening to a sermon on St. Jude's Epistle. Suddenly both of us noticed three large drops of blood on Simon's right hand—two drops on his third finger and one drop on his thumb. About 10 minutes later, big droplets of water rolled down Simon's fingers on his right hand. We were totally baffled as to where the blood and water could have come from, but we didn't mention the incident to anyone for fear of ridicule.

We feel strongly that this phenomenon may have something to do with Simon's

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growing faith in Christ or perhaps God has chosen Simon as a channel for some divine purpose. A psychic friend of ours, Jackie Ryan, feels it may indicate Simon has healing abilities.

We also believe that what has happened to Simon is and will be happening to many more people in our age to increase their faith in God and to assure everyone that supernatural events are still occurring today. People have the need for a demonstration of God's divine power. We hope that sharing this experience will inspire FATE readers to turn to the Creator instead of the scientific realm for enlightenment and hope.—*Rochelle Abramowicz, Brooklyn, N. Y.*

A STEP FURTHER . . .

I am puzzled by a seeming discrepancy in Paul Dong's article on qi gong (November 1984 FATE).

The author states, "Those who practice nei yang gong are able to heal others." He goes on to say that in one hospital a qi gong master can numb any part of a patient's body so surgeons can operate without anaesthesia. If a qi gong master can heal, why doesn't he simply heal the patient and make the surgery unnecessary?—*Merritt Neulin, Hellertown, Pa.*

MONSTER MYSTERY

My cousin and I saw a monster on the road about 11:30 P.M. Thursday, August 2, 1984, as we were driving through Olmstead Township, Ohio. We are more like twins than cousins. I was 16 and Ray, the driver, was 17. On the way home from a movie that night, we were surprised to see the headlights catch on something—a pair of glinting red eyes among the trees. At first I thought they were bicycle reflectors.

Ray slammed on the brakes and we watched a creature step out of the woods onto the road. Bathed in our headlights, it resembled some gigantic lion—what we could see of it, at least. It was huge, furry and catlike and held in its mouth some sort of bird—possibly a chicken—which was bleeding. Its red eyes glowed like coals. It stood staring and finally began to pad toward us.

"Let's get out of here!" I roared.

Ray started the car and as we pulled away we saw two more pairs of eyes glowing yellow

in the trees, then heard a bizarre, jackal-like laughter! The cat creature in the road glared at us, then hurried into the woods.

We didn't tell anyone about this experience except our mothers who laughed it off—but later we discovered that other people had seen the creature and some farmers' chickens were found mysteriously mutilated.

We don't care if anyone believes us or not. We know we saw that monster on the road and we had nightmares about it for days afterward!—*Dean Monnin, Litchfield, Ohio.*

ECHOES OF THE PAST

Having read "Pipeline of the Ancients" (November 1984 FATE), I want to venture opinions I have formed from careful study of two books by Richard Mooney, *Colony Earth* and *The Gods of Wind and Darkness.* This author maintains that there was a great civilization on earth between 5000 and 10,000 years ago. One of these sites was in the American southwest where even today traces of a great city in Death Valley can be seen. Also discovered was a cave in the southwest filled with 9000 pairs of sandals which must have been stored there in prehistoric times. This great civilization was probably destroyed by atomic weaponry.

Possibly the ancient "pipeline" dates back to prehistory.—*Marcia Evans, Stockton, Ill.*

BOOK SEARCH

In "Visualizing Changed My Life" (August 1984 FATE), John V. Haggard mentions three books by Alexander Cannon: *Powers That Be, The Invisible Influence* and *Sleeping Through Space.*

Are these books still available or are they out of print? Can anyone help me obtain copies of them?—*Leslie G. Bonney, 6001 12th Avenue South, Minneapolis, Minn. 55417.*

* * *

I too am seeking the three books by Cannon mentioned in John V. Haggard's article.—*Rich Lim, Apt. 17, #02-63, Redhill Close, Singapore 0315.*



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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.

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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 Creative Visualisation in this book is **demonstrable** – and can be **positively tried and tested!**

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

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

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