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CHARLES BERLITZ Internationally known author, lecturer, and linguist, his well-known books include "The Bermuda Triangle", "Without A Trace", "The Mystery of Atlantis", "Doomsday 1999 A.D.", "The Philadelphia Experiment", and "Mysteries From Forgotten Worlds". A premier researcher on Atlantis, his presentation will be entitled **Atlantis: The Eighth Continent.**

ELWOOD BABBITT Distinguished trance medium, whose remarkable life and work have been chronicled in Charles Hapgood's "Voices of Spirit", "Talks With Christ", and "The God Within", and also the award-winning film "Voices of Spirit". His lecture will be entitled **Cosmic Acceptance,** after which he will enter trance.

BILL COX Renowned dowser, expert on the Sacred Sciences, former editor/publisher of The Pyramid Guide, and author of "Unseen Kingdoms" and "The Cameron Aurameter In Action". Bill will discuss many of his discoveries of civilizations past in **Exploring the World of Form Energy** and **New Light On Ancient Wisdoms.**

DAVINA COX Teacher and lecturer on the Alice Bailey material, formerly associated with the Group for Creative Meditation in England. She will present a look at the expansive world of elementals in **The Deva Kingdom,** and in **Self-Initiation in the New Age** she will examine ancient and modern initiations and the development of our higher aspects.

JOSEPH R. JOCHMANS A spiritual anthropologist and the author of "Rolling Thunder: The Coming Earth Changes" and "The Book of AEI". He will focus on the forthcoming planetary transformation and energy grid system in **Healing the Crystal Planet,** and present evidence of civilizations billions of years old in **How Many Times Before?**

AURILOITHA Noted psychic channel and psychometrist, her two channeled lectures were highlights of the 1984 Symposium at the University of Massachusetts. Her communications will be **A Message from the Devas,** and **The Masterforce Speaks on the Ageless Truths.**

MARK DeMARANVILLE Editor/publisher of The Univercolian, an esoteric journal, he has travelled to over 55 ancient energy centers in North, Central, and South America, Europe, Egypt, and Easter Island. In **The Spiritual Technologies of the Past** he will examine the great structures and energy-related apparatus of ancient civilizations.

Dr. DAN BAER Professor of Psychology at Boston College, he has explored scores of ancient sites in dozens of countries worldwide. He will demonstrate **The Peruvian Whistling Vessels** and reflect on the life and spiritual paintings of the great mystic **Nicolas Roerich.**

Dr. J. MANSON VALENTINE The discoverer of the "Bimini Wall" and other possible Atlantean ruins in the Bahamas, as well as the Tomb of X-Kukikan in the Yucatan. We will be honoring our special guest for his outstanding research.

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I SEE BY THE PAPERS



by Curtis Fuller

QUOTE OF THE MONTH

Is it possible that there exist emanations that are still unknown to us? Do you remember how electrical currents and "unseen waves" were laughed at? The knowledge about man is still in its infancy.

— Albert Einstein

THIS SEEMS to be the time in our lives when we poor deluded knuckleheads are coming into our own. It is all due to advances in science—which always begins by scoffing and sometimes ends up, as folk wisdom predicts, not only accepting but confirming the increasing number of outlandish claims we publish in this magazine year by year.

Today our lesson involves advances in medicine. FATE, which deals with the frontiers of all sciences, has always had a problem with health and medical claims. We try to avoid unorthodox claims unless they have been carefully stated by scientists of reputation—such as Linus Pauling's claims for the efficacy of vitamin C. Still, many important medical doctors have made unorthodox claims and been hooted down by the medical establishment only because they have defied the common wisdom.

We can record a few of these cases in the space available this month.

∞

LIGHT HEALS

FIRST IN our discussion is the "recent discovery" of the healing effects of light. Only in the past four or five years have research scientists confirmed claims for such effects, which were published in this magazine many years ago. And yet the effect of light on behavior was self-evident when one considered the depression caused among northern populations by the lack of sunlight during winter months. It was widely known that the populations of Norway and Sweden, for example, tended to become extremely depressed in the winter. And now it is disclosed that the reason is deprivation of sunlight.

This hardly surprises anybody but the answer apparently can be accepted by the Establishment because it is accompanied by an explanation. Bright light inhibits the production of melatonin. Secreted by the pineal gland, this hormone causes depression in human beings and has other effects. Five years ago Dr. Alfred Lewy, a research psychiatrist at the National Institute of Mental Health, demonstrated that

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exposure to bright light can inhibit the release of melatonin in some persons and bring dramatic relief to those who suffer from depression. Light therapy, according to the *New York Times*, influences reproductive cycles, sleeping and eating patterns and activity levels. Essentially it regulates our biological clocks.

All this and more was dealt with at a meeting in New York in November 1984 on the subject of the health benefits of both real and artifical light.

Ultraviolet light, for example, may help cure rare forms of leukemia and disorders of the immune system.

Infrared heat helps heal sore muscles and other muscoloskeleton injuries.

Various applications of light are now believed to help jet lag, psoriasis, jaundice in newborn infants and bone loss from vitamin D deficiency and to strengthen the immune system.

"And the best is yet to come," Dr. Richard Wurtman, a pioneer in light studies, told Jane E. Brody of the *New York Times*. Only a handful of researchers are currently working in the field; as they increase in numbers, Wurtman expects our knowledge to be much enhanced.

∞

EAT YOUR VEGETABLES

THE SECOND area of substantial research which is slowly penetrating the consciousness of both physicians and patients is the clear evidence of a relationship between diet and cancer.

Many years ago we published the story of a Milwaukee man who had stomach cancer. He described a dream that warned him to go on a strict vegetarian diet. He took the message to

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heart, followed the instructions and saw his cancer cured. Whether the vegetarian diet actually cured his cancer I cannot say but I talked with his physician who verified the cure—or at least the remission—but refused to go public with a signed affidavit. Over the years since then there have been similar claims that a vegetarian diet helps prevent cancer.

Now medical research confirms this claim. In Japan a 16-year study involving more than 100,000 people shows that eating vegetables daily substantially reduces the risk of cancer. The study was conducted by Dr. Takeshi Hirayama, chief of the epidemiological department at the National Cancer Research Institute in Tokyo.

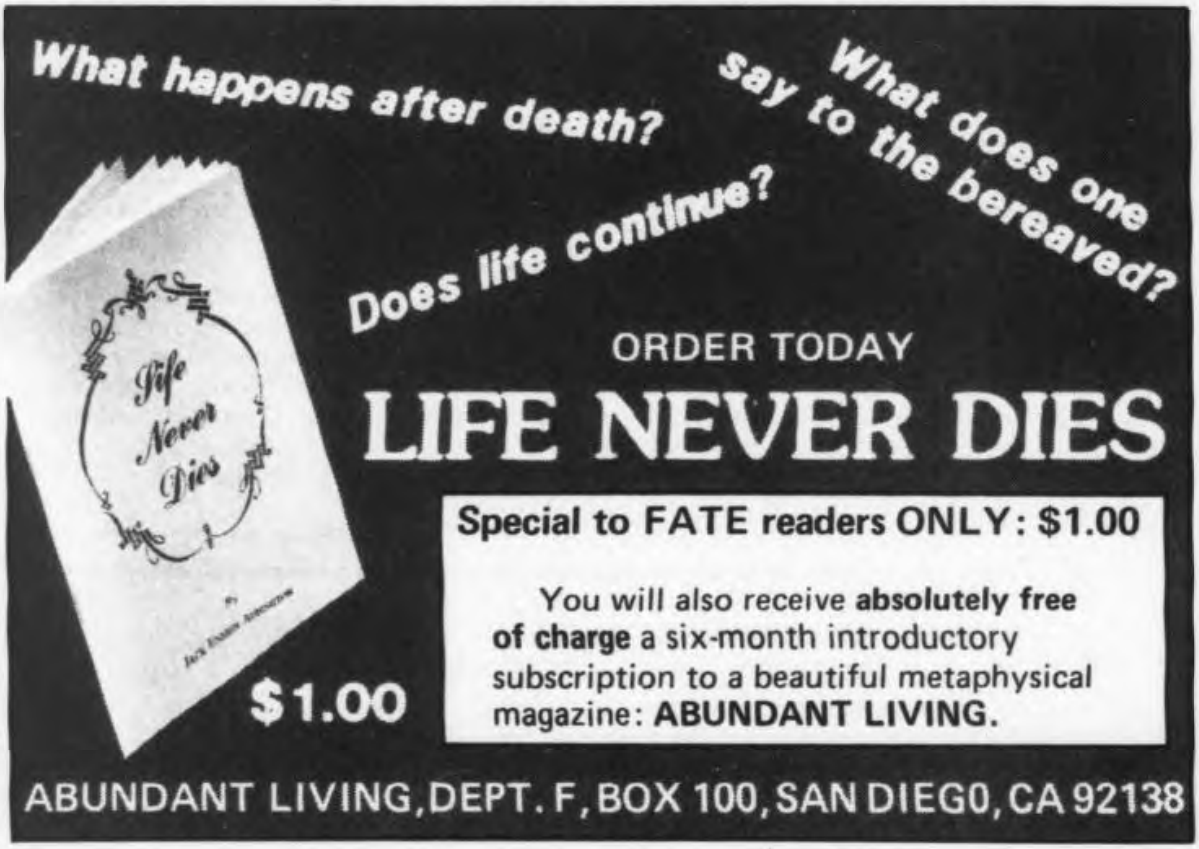
Hirayama divided his subjects, totaling 122,000 men over 40, into 16 groups according to their differing diets. He monitored their smoking habits and their daily consumption of alcohol, meat and vegetables. In the course of the years the study covered, 30,000 of them died, 8000 of them from cancer.

The healthiest group consisted of those who did not smoke or eat meat and ate vegetables daily. Their death rate was 324 per 100,000.

The highest death rate was among those who smoked, drank alcohol, ate meat and did not eat vegetables daily—808 deaths per 100,000.

Those who smoked, drank and ate meat but also ate green vegetables daily had a death rate that was only two-thirds that of the high-risk men—542 deaths per 100,000.

From these statistics Hirayama concluded that even heavy smokers can reduce their chances of dying of cancer by eating more vegetables.



SCIENTIFIC BREAKTHROUGH!

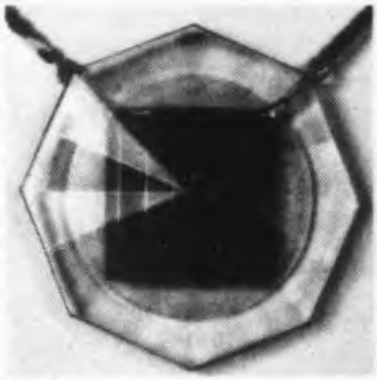
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New Science of Bioelectronics

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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A.C. AND SELENIUM

THE JAPANESE researcher speculates that beta-carotene, vitamin C and fibers could be the ingredients in vegetables that reduce the risk of cancer. Now the National Cancer Institute of Washington and several other research groups have issued guidelines recommending eating foods high in vitamins A and C and selenium.

There is evidence that vitamin C may protect against cancer of the lung, skin, colon, rectum, stomach and esophagus. Apparently vitamins C and A help prevent the formation of "free radicals," which are powerful oxygen compounds that may result in cancer.

Dr. Peter Greenwald of the National Cancer Institute says, "If vitamin C is present in your stomach at the same time nitrites enter, it prevents nitrites from becoming nitrosamines—a known cancer-causing substance."

A number of anticancer organizations offer the following general guidelines: Limit fat intake. Increase fiber intake. Eat more vegetables. Eat foods rich in vitamin A. Drink alcohol in moderation if at all. Avoid burned food.

And by all means don't smoke. Recent studies have heartening news for people who have stopped smoking. If they remain free of cancer and heart disease for five years after stopping, their survival rates approximate those of people who have never smoked.

∞

WHAT TO EAT

TO BE SURE, the foregoing is a once-over-lightly. Now here are the food sources for vitamins and selenium deemed to be helpful in preventing cancer or reducing the death rate.

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• Vitamin C. Aside from vitamin supplements, the foods highest in vitamin C are citrus fruits, strawberries, cantaloupes, potatoes and tomatoes.

• Selenium-high foods include fish and seafood, organ meats such as liver and kidneys, poultry, whole grains and a variety of vegetables and other products.

The foods to avoid include animal and mineral fats, cured and smoked foods, alcohol and—just possibly—massive doses of proteins.

But be warned (and this statement adds confusion to the wilderness we still wander in) that the authors of an Anti-Breast Cancer Diet say that the risks of taking selenium supplements outweigh the possible benefits and also warn against liver, high fat fish (also contradicted by other studies) and bottom-feeding fish because all may have high concentrations of pesticides or other contaminants. Sometimes it's impossible, given the present state of knowledge (or ignorance), to sort these things out.

∞

FOOD FOR THOUGHT

NOW WE ADDRESS another claim considered outlandish a few years ago: that diet affects our behavior. On this subject we should all be aware that health food nuts may be right for the wrong reasons but are just as apt to be entirely wrong.

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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VENTURE BOOKSHOP

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One mistaken idea that some people espouse is that sugar causes hyperactivity and "bad behavior." The Los Angeles County Probation Department once banned consumption of candy because the powers that ruled believed sweets increased delinquent behavior. The "Twinkie Defense" of Dan White who murdered the mayor of San Francisco and a city supervisor in 1978 argued that the consumption of candy and junk food had caused White's violent behavior. He was sentenced to eight years in prison for the two slayings and was released after serving five years.

This argument, it is now known, was completely wrong. Dr. Richard Wurtman of MIT, a pioneer in studies on diet and behavior, says, "Every study we've seen shows that eating carbohydrates, whether sugar or starch, tends to make people less active and more calm or sleepy, not violent."

Dr. A. Harold Lubin, director of the food and nutrition program of the American Medical Association, declares, "Our perspective is that we don't know what to believe. We need more hard research."

At present the Medical Establishment recognizes a relationship between food and behavior but it knows little about the nature of this relationship. A meeting was organized for the last week of November 1984 to share what has been learned.

For example, one study shows that adding an amino acid called tryptophan to the diet can decrease human perception of pain. Tryptophan is used by the brain to make the neurotransmitter serotonin which the body uses in a wide range of activities such as sleeping, eating, aggression and muscular activity.

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Dr. Charles Ehret of the Argonne National Laboratory has developed a diet to fight jet lag. It controls not only the types of food eaten but the timing. It has been used to help pilots, diplomats and even presidents arrange the timing and content of their meals so that they arrive fresh after long air trips.

Our areas of ignorance, however, remain staggering. Most physicians aren't trained in nutrition and may advise their patients to "forget it." Dr. John Crayton, a University of Chicago psychiatrist, says, "Well, that's just a whitewash. Right now many patients know more about the research in this area through their reading than their doctors do."

∞

MAGNETIC HEALING

BEFORE WE leave the subject of health and healing, we would like to tell you about one method that works although no one knows why. Historically the Chinese have regarded the magnetic force lines of the earth as being crucial to many of their activities. Houses are aligned in accordance with such magnetic lines and even beds within the houses conform to them.

Obviously this is a field open for research. What do such alignments accomplish? What role do they play in human health?

These questions seem relevant to a discovery made at Rhode Island Hospital in Providence: that magnets can prevent hip disease. The hospital is the center of a study involving four hospitals and 120 patients. Doctors have been strapping magnets over the hips of persons who are in danger of developing osteonecrosis—the death of bone

cells—in the hip joint.

Ninety percent of adults with this problem will eventually develop arthritis requiring hip surgery, according to Dr. Roy K. Aaron, director of the division of orthopedic research at the hospital.

In Aaron's preventive treatment patients wear two soft metal coils connected with a C-shaped clamp while they sleep. One coil is placed over the groin and the other over the hip joint. Each coil is about 10 inches in diameter and is plugged into a transformer. Aaron says it appears that 80 to 85 percent of the patients treated will be able to avoid surgery.

∞

A CRISIS IN CRISES

MANY unaccountable things affect our well-being. One is the dramatic rise in the death toll from natural disasters around the world. During the 1970's the average number of natural disasters recorded each year by the United States government and the International Red Cross was 75. This is a 50-percent increase over the previous 10 years.

More crucially, the average number of disaster-caused deaths during the 1970's increased at a staggering rate—to an average of 114,000 each year! During the average year in the 1970's these disasters seriously disrupted the lives of 44 million people.

These natural disasters include droughts, earthquakes, hurricanes and volcanic eruptions. We are four years into the 1980's and the natural disasters continue to increase.

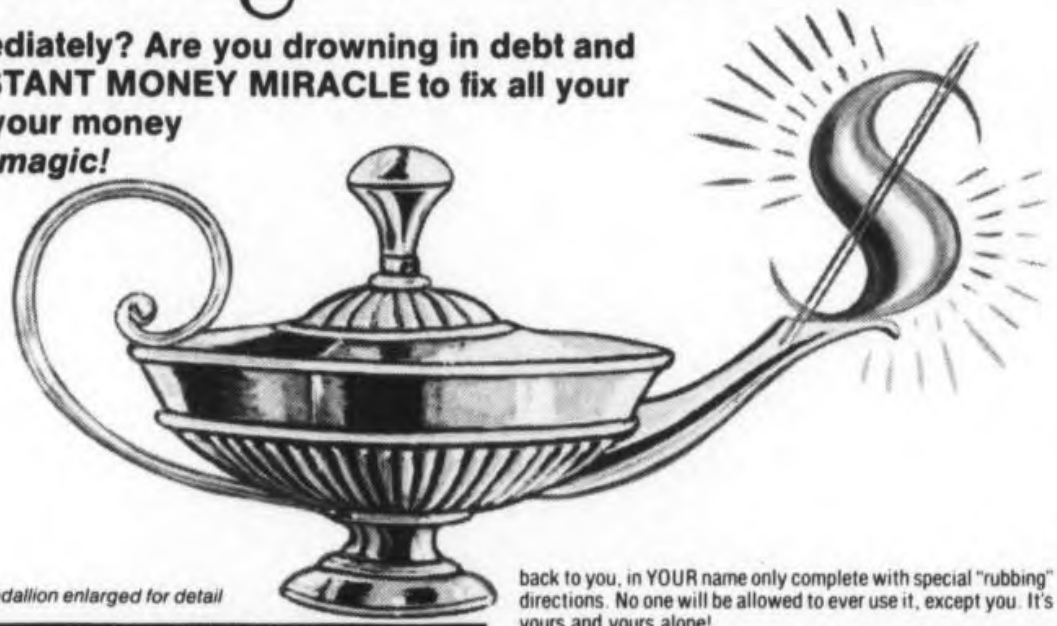
A casual explanation, which can be only partially correct, attributes this upward trend to three main causes,



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Your being skeptical makes this Research Project all the more genuine. That's why I sincerely need your help. And to get it, I'll even make my offer utterly irresistible. Listen. Clip and mail the coupon below Right Now, THIS VERY MINUTE and I'll gamble back to you, in YOUR name only complete with special "rubbing" directions. No one will be allowed to ever use it, except you. It's yours and yours alone!

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particularly in Africa, Asia and Latin America. They are: (1) depletion of the land's resilience to climatic extremes by deforestation, erosion and other ecological stresses; (2) the need for more and more people to live in disaster-prone areas because of their poverty; and (3) the rapid and continuing growth of our world population.

∞

POLYGRAPH TESTS

THE widespread use of lie detectors has again been attacked by a responsible investigator. David Lykken, a professor of psychiatry and psychology at the University of Minnesota, has charged that there is little constructive evidence to support lie detector tests, which he says are based upon a "wildly implausible" theory. Lykken questions the central psychological assumption made by polygraph proponents—that guilt can always be inferred from emotional disturbances.

"It is both curious and disturbing that a technique based on such implausible assumptions has managed to become entrenched in American mythology," he says.

Oddly enough, Lykken is a consultant to the Defense Department which, with the National Security Agency, alone conducts 21,000 polygraph examinations annually.

The use of lie detectors is a very serious matter if Lykken's charges are true. The Pentagon wants the right to test more than 100,000 employees for evidence of unauthorized disclosures of classified information and the right to demote or fire employees who refuse to be tested.

Serious injury can be done to tens of

thousands of Americans if lie detector tests are unreliable. And Lykken insists that they are. He says most studies of polygraph accuracy are flawed and "it seems to me the height of arrogance" for a polygrapher to believe that he can construct the proper control questions, without which the test must fail.

∞

THE FUEL CELL

THE MOST underpublicized but potentially revolutionary source of electrical power on the drawing boards today is virtually unknown; yet successful pilot plants—using a fuel cell which converts hydrogen and oxygen into electricity and water by an electrochemical process—are operating efficiently in this country and Japan.

While nuclear plants founder all over the country because of enormous cost overruns, large scale models of the fuel cell are expected to cost no more than coal or gas plants—$1200 to $1600 per kilowatt for plants producing both heat and electrical power, or $850 per kilowatt for electrical power only.

The fuel cell is clean and quiet. It has no rotating parts at its core. It does not contribute to acid rain. It is more efficient in converting natural gas to electricity than any other fossil fuel plant on the market. Its chief waste products are clean water and carbon dioxide. United Technologies Corporation is now designing small fuel cell plants to recapture waste heat so that its machines are expected to have an overall efficiency of about 80 percent, compared with only 30 percent for conventional turbine generators. When the cell burns methanol its efficiency is even higher.



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Fuel cells can be built in incremental units and linked together. Gas utilities now are developing a small fuel cell that will generate 40 kilowatts which could take care of a big laundry or restaurant or a small apartment complex. The gas companies suggest that this unit could replace the electricity generated by the ordinary large utility at about the same cost but with abundant heat being produced as a bonus by-product.

Fuel cell development may not be really pushed until some time in the future because of the huge surplus generating capacity of today's utilities. This overcapacity is estimated at 30 to 50 percent and is so great that utilities have been told not to give out numbers. One important reason for this is that, as electric rates have increased, consumers have reduced their use of power. Surprised?

∞

HOW IT WORKS

AND WHAT is a fuel cell? Eliot Marshall has described its operation in the April 20, 1984, issue of *Science*.

In a sense the cell works like a storage battery by combining materials to produce electricity and chemical by-products but unlike storage batteries the fuel cell does not consume its own electrodes while generating electricity but uses hydrogen and oxygen which are fed continuously from outside the cell.

The first generation of fuel cells uses phosphoric acid as an electrolyte. The gases release electrons generating heat and electric current and then combine to produce water as a by-product.

Oddly enough, the fuel cell was invented in 1839 by the same man—Sir William Grove—who invented the storage battery but nothing was done with it until a century later when Francis T. Bacon, of Cambridge University, began working with it and eventually produced a 5000-watt cell in the 1950's. The fuel cell was adapted for use by United States space vehicles in the 1960's and provided electric power and drinking water for the astronauts on Gemini V. The United States government has funded research since the late 1970's.

At present more advanced research is being done using molten carbonate and solid-oxide fuel designs which promise to be even more efficient than those currently in use.

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DEFENDING PSI

THE UNITED States was founded on the basis of freedom of religion. Many of the Founding Fathers did not regard themselves as Christians but as Deists and they understood very well that in a nation as diverse as America religious tolerance was crucial.

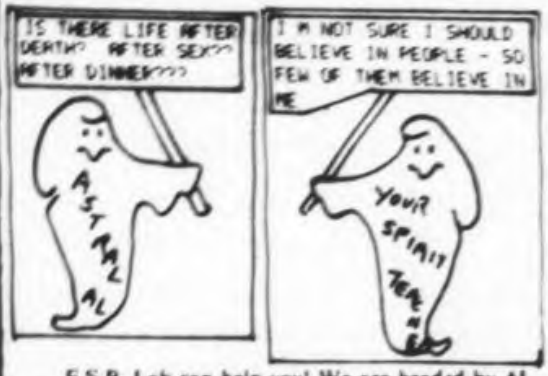
Today we are all aware that certain fundamentalist groups are attempting by various devices to impose their religious views upon those who disagree with them—whether it be on prayer in public schools, censorship of radio and television programs, rewriting textbooks or whatever.

We may or may not regard the Bible as irrevocable truth, but biblical quotations probably do more to support psychic phenomena than to condemn them. Nevertheless, many religionists, believing only what they wish to believe, seek to legislate against psi.

Shelly Bond of Desert Hot Springs,

EYE OF NEWT IN MY MARTINI

(A Certified Public Accountant turned Occultist tells why & HOW)



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You will want one of these for yourself at once, and after you've read it, you'll want to give a copy to everyone you know! This time Al "shoots from the hip," telling it like it was (regardless of the ruffled feathers of the prudish), and giving you his intimate secrets of facing life like it is while you play the grand game to win! Al promises to keep it in good taste, but to "fight my editors as hard as necessary to keep in the four letter words where they are essential to transmitting the flavor of the real life situation. In the book, he tells of the poverty and inferiority of the beginnings of his life and how he used the principles he now teaches to overcome all the obstacles and build a happy, prosperous life for himself—while he tells you clearly how you can do it for yourself. You might call this a **"How To Book for People Who Hate How To Books."** Al weaves in the story of **E.S.P. Lab,** and its why and how along with poignant ideas and techniques that will enrich your life forevermore. If you like excitement, intrigue, sex, magic, prosperity and real enjoyment of life, this is a must for you! Don't delay, order yours (and if you're smart, a spare copy) **today.** Just cut off the convenient coupon below and rush it with your check or money order, or Master Card or Visa number to **E.S.P. LAB OF TEXAS, Box 216, 219 S. Ridge Dr., Edgewood, TX 75117**



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Calif., recently called our attention to the successful efforts of a handful of open-minded people in defeating an attempt by the city a few years ago to prohibit fortune telling, dowsing, clairvoyance, astrology, prophecy, palmistry, numerology and so ad infinitum. The ordinance was modeled after one in Los Angeles more than 50 years old and it even banned the practice of "psychology." Its specific target was psychic fairs.

Shelly says that the proposed ordinance was stopped by the concerted efforts of only 10 people. "When we arrived at the Council Chambers, three or more back rows were filled with praying Born Agains. Tears rolled down their faces, their eyes rolled skyward and their arms were raised in supplication. This ordinance forbade not only psychism, but psychology, science and magazines such as FATE."

The ordinance was approved three to two after the first reading but eventually was dropped because of the hard work of its opponents who gathered 800 signatures and wrote innumerable letters. "We learned that our freedoms can be snatched away unless we are ever vigilant," writes Shelly Bond.

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LET'S STUDY DOGS

HAVE PARAPSYCHOLOGISTS been missing the boat by concentrating their research on us poor humans? Sydney J. Harris, the nationally syndicated columnist, believes that if ESP exists, "it is more likely to be discovered in other creatures, and especially among dogs, than in man himself."

Harris, who has owned dogs all his

1985? 1987? 1990?

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- ★ **DEVELOP INSTANT SELF-CONFIDENCE**
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. . . and all this *with very little effort on your part!* You can become a *dynamic, positive force* in your world by application of the *right methods.* The methods in this book are so effective that it is *virtually impossible* to REMAIN shy and anxious once you use them! Their effects are quite literally *IMMEDIATE!* No ritualism or weeks of anxious waiting for results — YOU GET THE ACTION IMMEDIATELY! These methods make you (1) very self-confident; (2) enable you not to feel tongue-tied with people; make you (3) radiate strength and magnetism.

Many people struggle through life with a poor image of themselves. You may be one of them. You may have tried other books and methods, but without avail. The chances are that they were the wrong methods. This book puts you right — its methods, as the author shows, are PROVEN. They are based on ancient, little understood precepts. Use these Miracle Methods and YOU WILL FEEL A CHANGE — immediately. Only $9.95.

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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.**

life, believes they are able somehow to "enter our minds and decipher our intentions." He thinks they can pick up subliminal clues which evade human attention. He suggests that the greater "intelligence" of human beings itself may be a barrier to empathy between persons because our unconscious feelings are suppressed. But dogs read our body signals and "cannot be confused by dissonance."

Harris believes that if we could find some way to test dogs satisfactorily, "we might get further faster by flipping cards in front of blindfolded men and women whose senses have been shackled by their minds."

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MONTGOMERY HAUNTS

WHATEVER it may be that's scaring the Rev. Fred Rucker and his wife out of their home, the *Birmingham* [Ala.] *News* calls it "ghost attacks." Rucker, a retired Methodist minister, and his wife Ruby, a registered nurse, moved into their house in Montgomery, Ala., in March 1984. "Unwelcome entities" have been causing them trouble ever since, Rucker says, and as of the middle of October the episodes were increasing.

The incidents are of varying degrees of strangeness. When a maple tree in the front yard proved to be the only tree in the block that failed to sprout leaves, the Ruckers cut beneath the bark and found it was still alive. They have heard "electrical popping noises" which emanated from the bedroom closet and eventually spread throughout the house, followed by unexplained rapping sounds, usually in a series of three.

One evening when Mrs. Rucker turned on her gas range, the flames sprang up red. Later, imprints resembling two large snakes appeared on the concrete front step of the Rucker house. Ordinary water didn't touch them but when Rucker sprinkled holy water from a Roman Catholic church, they partially disappeared.

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**"Miracles of Lourdes, Ruth Cranston, McGraw-Hill

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One night Mrs. Rucker woke to find "something digging into my face." During that attack her diamond and aquamarine rings were cracked. The Ruckers hung a wooden cross over their bed. It disappeared but was replaced by what seemed to be bloodstains in the shape of a cross. These too disappeared.

On several occasions as the couple sat watching television, an opaque robed figure wearing a hood walked through the den and down the hall to their bedroom. There are strange odors; sometimes they smell sweet ("like a thousand flowers") and then the odor turns to that of excrement.

One night the clothes dryer rose off the ground, Mrs. Rucker reports, and she shouted to her husband. Rucker arrived to see it about a foot off the floor, still running.

"We're professional educated people," Mrs. Rucker told the *Montgomery Advertiser*, "and we don't know what's going on." To which Rucker added, "I know it's crazy. And I know I sound like I'm fresh from the loony bin."

∞

THE HAUNTED CAPITOL

THINGS GO BUMP in the night in the North Carolina Capitol building in Raleigh, according to night watchman Owen Jackson. During the day the 144-year-old building is occupied by Governor Jim Hunt and Secretary of State Thad Eure along with the busts of such former greats as James K. Polk and Andrew Jackson.

But at night other things are there, Jackson told Sue Anne Pressley, staff writer for the *Charlotte Observer*.

"One night I was sitting right there in that chair and I was fixin' to get up

when somebody laid the weight of their hand on my shoulder. I looked around. I couldn't see a thing but the weight was still there and I could feel something," Jackson said.

Ghosts don't bother Jackson, tall, white-haired and 65. He's not scared of the dead, only of the living. But he has reason to believe the old capitol is haunted—wholly aside from such matters as unexplained slams after he has checked locked doors and the elevator's mysteriously moving and stopping at floors when no one else is in the building. There are some other things he regards as high points of his experience.

∞

SCREAM IN THE NIGHT

THERE WAS the night the woman screamed. "She screamed just once and that was it," Jackson told Pressley. "It sounded like something got her." He didn't budge from his small receptionist's desk on the first floor. "I figure if she really needs me she'll scream again."

He has heard a pane break in an upstairs window, searched the entire building for shattered glass—and found nothing. He has heard slow steps behind him on the granite stairs. "Step . . . step . . . step . . . they sounded slow and arthritic," Jackson said. "But I didn't see a thing."

Once from outside he saw a brass-buttoned figure pass in front of a window. One night early in 1984 he heard a strong wind blowing outside for about 30 seconds. He hurried to a window expecting to see the trees bending "but not a leaf was moving." The wind stopped, then blew for another

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STEWART WHITE RETURNS



Two of the most lucid accounts of the heaven worlds and life after death ever published are *The Betty Book* and *The Unobstructed Universe*, by Stewart Edward White. A new book, *Stewart White Returns*, continues this important work. It is the report of a mediumistic interview between the spirit of Stewart White and Robert Leichtman, M.D. In it, White discusses life as a spirit, training for mediumship, his wife Betty's psychic abilities, and extraterrestrial intelligences. Also appearing are the spirits of Joan and Stephen, who worked with White during his life.

This interview is one of 12 in a series by Dr. Leichtman called *From Heaven to Earth.* Other spirits interviewed include Edgar Cayce, Cheiro, H.P. Blavatsky, C.W. Leadbeater, Arthur Ford, Nikola Tesla, William Shakespeare, Thomas Jefferson, and Eileen Garrett.

A copy of *Stewart White Returns* can be ordered for $4 postpaid. All 12 books in *From Heaven to Earth* can be purchased as a set for $27. In Ohio, add 5½% tax.

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half minute. "And then it got so quiet in here, if I'd been stone deaf, it couldn't be quieter. I know it was a haint."

A few other capitol employees report strange experiences but most aren't willing to talk for the record. Meanwhile Jackson's job is done at midnight; then he goes home. He has no idea what spooky orgies may be taking place during his off hours. But while he's there, he doesn't mind sharing his evenings with the unexplained.

∞

BUNDLE UP

IF THE WORLD warms under the carbon-dioxide greenhhouse effect, as many climatologists confidently predict, how will this affect the seasons? Instead of doing a computer simulation on this problem, three scientists from the Climatic Research Unit at the University of East Anglia in the United Kingdom looked at actual weather patterns in the real world.

Their surprising conclusion is that spring, summer and autumn will be warmer when the world is warmer but the winters will be colder, at least in Europe. This comes about because the circulation of the atmosphere will change in such a way as to block the warm westerly winds that reach Europe from the Atlantic. They predict that Europe will be drier in spring and summer and wetter in autumn in a warmer world.



(Advertisement)

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



by Tom Kennedy

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

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

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

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

ASTROLOGY AFFECTS US ALL

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

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

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

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

Your personal Natal Horoscope will consist of 9 pages and 3,000 words. Your horoscope will analyze your sun sign, moon sign, rising sign, and planets according to your exact time and place of birth. Your horoscope will analyze your strengths and weaknesses. It will tell you how to take full advantage of your talents and show you how to overcome your weaknesses. Your horoscope will discuss your lovelife, tell you who you should be sexually compatible with and outline your marriage potentials. It will also cover your marital and child relationships along with your health, your career opportunities, and finances.

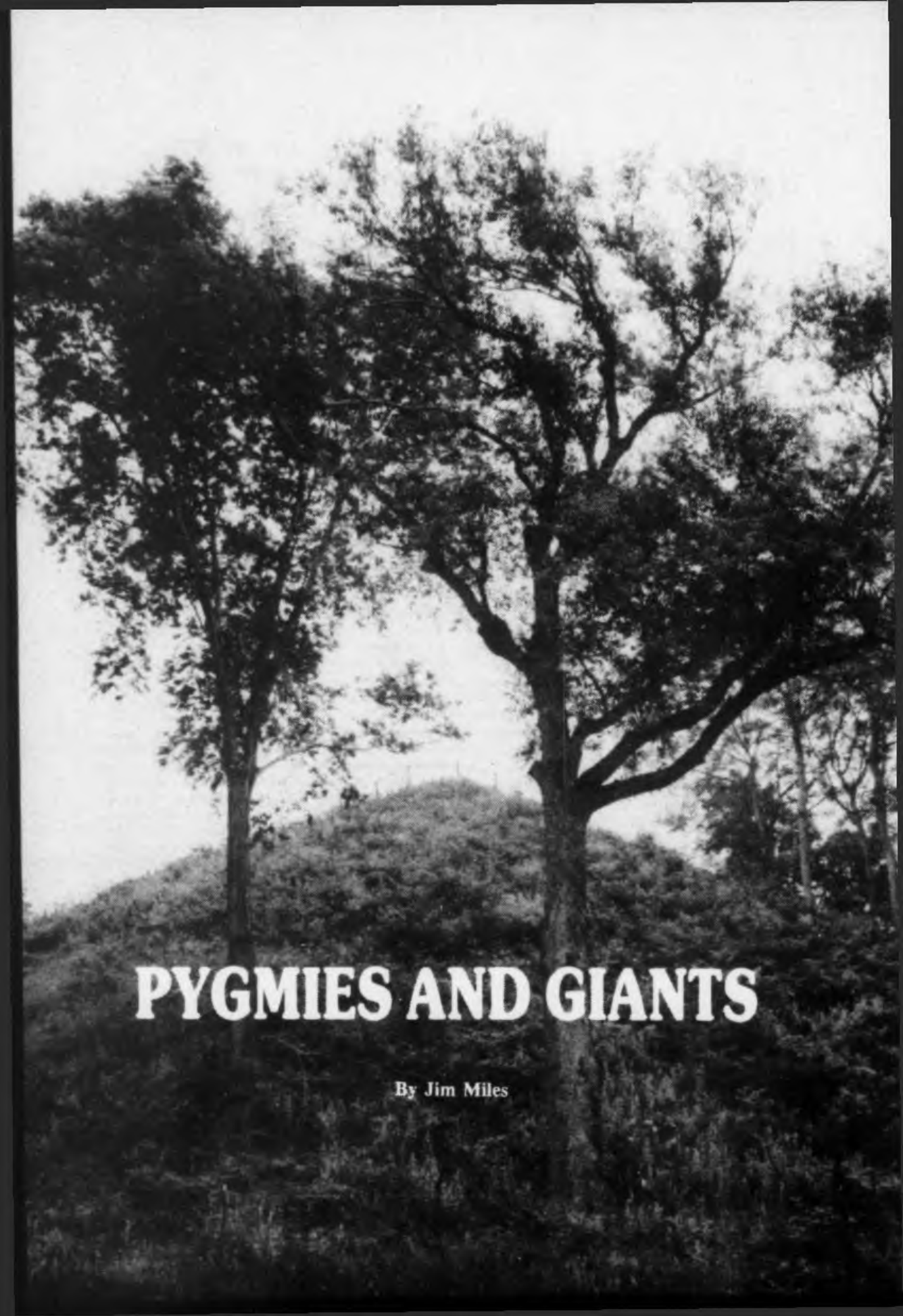
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PYGMIES AND GIANTS

By Jim Miles

THE FIRST American pioneers crossed the Appalachian Mountains in the late 1780's and rafted down the Ohio River to establish Marietta, the first city in the part of the new western territory that would later become Ohio. Over the next 50 years millions of settlers followed and spread out across the Midwest.

After the Indians had been vanquished, the people cleared the land, built homes, planted crops—and stumbled across an ancient mystery. In this part of the country there are more than 20,000 prehistoric, artificially constructed burial mounds. The settlers were convinced that the "savage" Indians could not have built them and over the next several decades, they opened many mounds in an effort to determine who had.

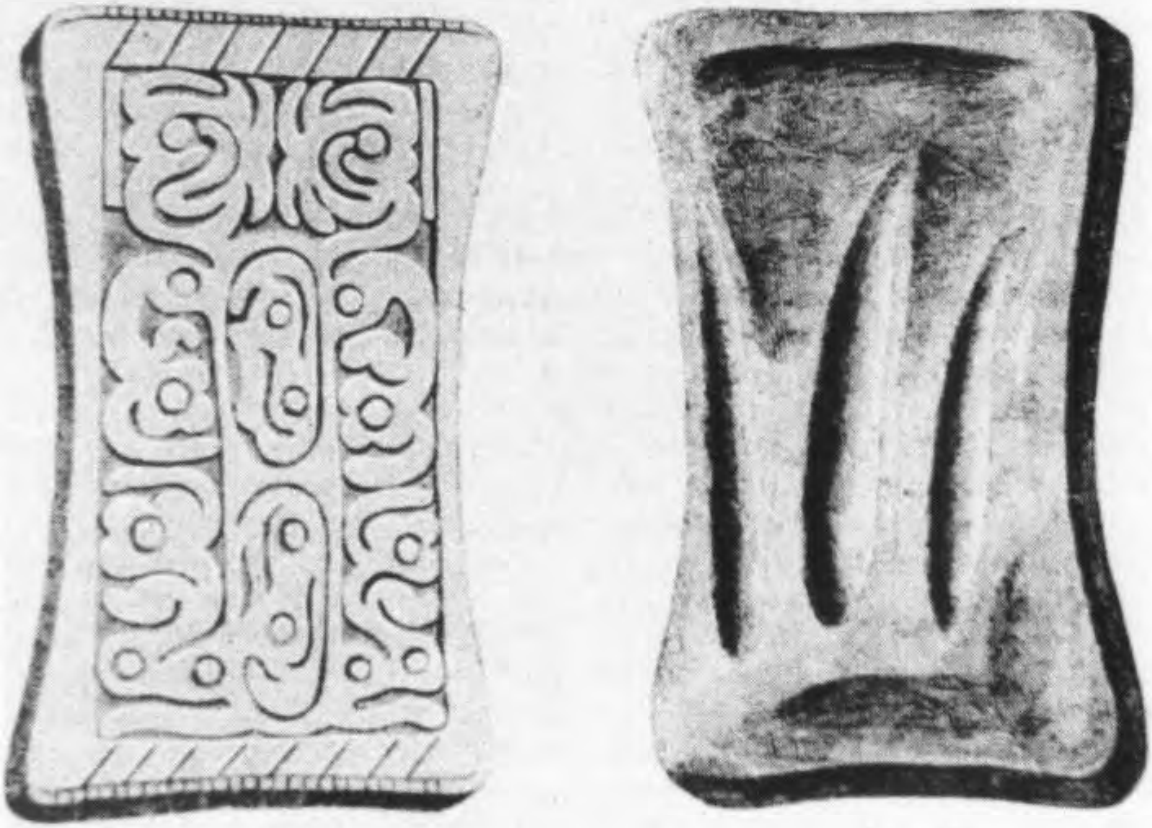
Their conclusions were astounding. The early pioneers claimed to have found evidence that our predecessors in North America, the builders of the mounds, were two separate peoples, a race of pygmies and a race of giants. The belief in pygmies and giants grew among the people and accounts of diminutive remains and gigantic skeletons frequently appeared in state history books and newspapers. But scientists scoffed at the stories, especially in recent times. Nevertheless, an examination of the pygmy and giant legends discloses that one is myth and the other is fact.

The first popular account of the pygmy race appeared in the July 1869 issue of *Harper's New Monthly Magazine*:

"Tennessee newspapers of the year 1828 stated that in that year several burying grounds, from a half acre to an acre in extent, were discovered in Sparta, White County, Tennessee, wherein many little people had been deposited in tombs or coffins of stone. The greatest length of the skeletons was 19 inches. The bones were strong and



Smithsonian excavation of South Charleston Mound, West Virginia, in late 1800's unearthed male skeleton 7½ feet tall surrounded by sacrificial victims. Ohio's Miamisburg Mound (facing page), typical of Adena, is conical and 69 feet high.



Grave goods accompanied the "giant" Adena people buried in log tombs within the mounds. Such tablets as these were probably used to press designs on skins with dye.

well set, and the whole frames were well formed. The graves were about two feet deep. The dead were all buried with their heads to the east and in regular order, laid on their backs, and with their hands on their breasts. In the bend of the left arm was found a cruse or vessel that would hold nearly a pint, made of ground stone or shell of a gray color, in which was found two or three shells. One of these skeletons had about its neck 94 pearl beads.

"Webber, in his *Romance of Natural History*, 1853, refers to the diminutive sarcophagi found in Kentucky and Tennessee, and he describes these receptacles to be about three feet in length by 18 inches deep and constructed bottom, sides, top, of flat, unhewn stones."

The *Harper's* article cites Charles W. Webber's book as the source of information about the Kentucky and Tennessee pygmies but the first account actually appeared in John Haywood's *Natural and Aboriginal History of Tennessee*, which was published in 1823. This account gave details which were merely repeated by Webber and *Harper's*.

Dr. S. P. Hildreth, a naturalist who wrote about Ohio archaeology in 1835, told a similar story of finding small

skeletons. One mile below the city of Coshocton, Ohio, on a bluff overlooking the Killbuck River, he located what was known locally as a "pygmy cemetery." In it were more than 3000 stone-covered graves, each containing a skeleton of small stature. The bodies ranged in size from three to four feet in length. Many skeletons were recovered—"tenants of a considerable city," Hildreth wrote. He opened many of the graves himself and found pygmy remains in all of them.

In this account Hildreth also mentioned a large pygmy cemetery located near St. Louis. C. B. Walker in his 1880 book *The Mississippi Valley and Prehistoric Events* provided more details and described small coffins found beneath small earthen mounds which contained the remains of short-statured persons.

"As in many other cases," Walker wrote, "at different points in the Valley, these bodies were protected by flat stones which were so placed as to form a coffin or sarcophagus."

The pygmy legend had a short life. By the 1870's the Smithsonian Institution had dispatched America's first trained archaeologists to investigate prehistoric sites all across North America. Cyrus Thomas, chief of the Bureau of American Ethnology, provided proof in 1891 that the bodies called "pygmies" were actually normal-sized individuals who had been buried in a peculiar manner.

Frederick W. Hodge, editor of *Handbook of the American Indians North of Mexico*, gave the best explanation of pygmy man's origin:

"The story of an ancient race of pygmies in Tennessee, familiar to most archaeologists, owes its origin to the discovery, in the early half of the last century, of numerous small stone coffins or cists containing skeletons. The largest was 24 inches long by nine inches deep. The small size of the cists was assumed by their discoverers to be proof of the existence of a race of dwarfs, and the belief gained ready credence and exists to the present day in the minds of a few. In many cases the skeletons of the supposed dwarfs proved to be those of children, while the skeletons of the adults found in the cists had been deprived of flesh, a common Indian mortuary custom throughout the mound region, and then disjointed; then the bones of an adult could be packed into a very small space."

Many prehistoric American Indian cultures placed their dead on raised platforms where scavenger birds, which were often worshiped by the Indians, cleaned the bones. These were then gathered in a bundle and placed in a small stone chamber. Hildreth's report of pygmies found near Coshocton concerned an ancient cemetery where remains had been prepared in this manner.

* * *

ONE OF THE first discoveries of giant skeletons was reported from Kentucky. Gen. John Payne, who served under Benjamin Harrison during the War of 1812, settled thereafter in Augusta, Ky., along the Ohio River. In his diary he called the area a graveyard of giants.

"The skeletons were of all sizes, from seven feet to the infant. David Kilgour, a tall and very large man, passed our village at the time I was excavating my cellar and we took him down and applied a thighbone to his. The owner,

if well proportioned, must have been some 10 or 12 inches taller than Kilgour, and the lower jawbone would slip on over his, skin and all. Who were they? How came their bones there?"

Lewis Collins, whose *History of Kentucky* was published in 1847, wrote that remains of giants were found on numerous occasions. This is one passage from his book: "Many very large human bones have been exhumed from mounds in this county [Bowling Green], some of the thighbones measuring from eight to 10 inches longer than [those of] the race of men now inhabiting the country."

He also wrote of one chamber in Mammoth Cave: "At a remote period, this room seems to have been used as a cemetery; and there have been uncovered many skeletons of gigantic dimensions belonging to a race of people long since vanished from the earth."

In 1882 a large mound was excavated along the Kanawha River near Charleston, W. Va. In the center of the mound was a large walnut vault; it measured 12 by eight feet. Within the vault were five skeletons, one in the center and four arranged around it like the spokes of a wheel. The four had apparently been killed to accompany the central figure who, according to a Smithsonian report, "measured seven feet six inches in length and 19 inches between the shoulder blades."

Hundreds of such accounts appear in 19th-Century literature. Most describe giants found in the Midwest but finds of giant skeletons were reported in every part of the country.

Unlike the tales of pygmies, the giant skeletons are not mythical. Modern archaeologists admit that they existed. These "giants" were part of a culture known as Adena, named for the estate, near Chillicothe, of Ohio governor Thomas Worthington. In 1901 the curator of the Ohio Archaeological and Historical Society, Dr. William C. Mills, excavated a large mound on the property and found enough distinctive traits among the artifacts to designate it a special culture.

The center of this culture was Chillicothe and its influence extended for several hundred miles. Large Adena centers have been found along Ohio's Scioto River and West Virginia's Kanawha River and in Indiana, Kentucky and Pennsylvania. The Adena culture dominated the Ohio Valley from 1000 B.C. to A.D. 200.

Typically the Adena buried their dead in conical mounds clustered in groups, usually with an earthwork encircling the mounds. The bodies of dignitaries were stripped of flesh and their bones interred in elaborate log tombs within the mounds.

The study of Adena physical anthropology was undertaken by Charles Snow of the University of Kentucky in the 1940's. At first he used the remains of 78 adults from Kentucky, then added 19 more from Ohio and West Virginia. He concluded that Adena people were "a large, round-headed, long-faced, medium-statured group with occasional tall members."

Don W. Dragoo, Curator of the Carnegie Museum's Section of Man, wrote in *Mounds for the Dead* that Adena man is noted for two outstanding characteristics. The first is a massive protruding chin. "The second trait is the large size of many of the males and

some of the females. A male of six feet was common and some individuals approaching seven feet in height have been found."

He cited several unusually tall skeletons found by archaeologists and one he himself excavated from West Virginia's Cresap Mound:

"This individual was of large proportions. When measured in the tomb his length was approximately 7.04 feet. All the long bones were heavy and possessed marked eminences for the attachment of muscles." Dragoo also commented that this person "would have been a splendid figure in any society and the darling of a primitive basketball team."

He continued: "Some of the females of the Dover Mound [Kentucky] also were more than six feet in height. Not only were these Adena people tall but . . . the massiveness of the bones indicates powerfully built individuals. The head was generally big with a large cranial capacity."

Charles Snow, author of *The Adena People*, theorized that social and sexual selection factors may have helped develop the Adena chin and Dragoo suggested that these also would have accounted for the large stature of individuals interred in the log tombs. If these high-ranking persons had bred only with others who possessed the same distinctive chin and stature, these two genetic characteristics would have been enhanced in future generations.

Science-fiction and science writer Robert Silverberg, in *The Mound Builders*, paints a picture of "a small elite of round-headed giants" who dominated the Ohio Valley 3000 years ago. Archaeologists admit that many Adena people were unusually tall but they reject the word "giant" as overly sensational. Nevertheless, while there is no foundation for claims that a race of pygmies once inhabited North America, the exceptional stature of Adena man is fact.

IT'S LUCKY I ASKED

By Denise Claire

THIS HAPPENED to me in the 1960's, before the Interstate Highway System was completed.

I was traveling on a Greyhound bus from Seattle to San Francisco. By about 11:30 P.M., the bus was darkened and everyone around me was asleep. Always unable to sleep on those conveyances, I was merely sitting in the dark in my seat directly behind the driver.

As my mind wandered, it suddenly occurred to me to wonder what kind of mileage those huge buses achieved. On impulse, I leaned forward and asked the driver. He told me and there followed a short conversation about tank capacity and such. I remarked that it seemed we had come an awfully long way without refueling.

He assured me that had been done some time back—when we had stopped for dinner. He reached over and picked up the manifest to show me where it had been recorded. Then he said, in an alarmed tone, "My golly, they didn't!"

We were traveling on a lonely stretch of road, almost in the proverbial middle of nowhere, when suddenly there appeared at the roadside an all-night diesel truck stop. The driver told me later that we rolled into it on almost the last drop of remaining fuel.

I LEFT IT ALL BEHIND

As I approached our house I saw the strangers. I knew who they were—I had seen them in my nightmares . . . .

By Judy Arriola

ON JANUARY 11, 1960, when I was 15 years old and Jerry Manville* was 19, the two of us were married by an army chaplain at Fort Riley, Kans. Two months later, after much searching, we finally found an apartment in nearby Manhattan.

For a time we were very happy. I began my first job at the Horseshoe Restaurant. With Jerry's check from the army and my allotment, plus my wages from the restaurant and the use of the commissary, we had no money worries. We were young and in love, with a grand future. Or so we thought.

In June 1961 it all began to come apart.

The evening of June 4 started normally enough. I was free that night because I was working on the day shift. Jerry and I had supper together, then sat down to watch television. We began to kiss and soon Jerry carried me into our tiny bedroom. After making love, we drifted off contentedly to sleep. The next thing I knew, Jerry was shaking me hard, trying to wake me from a terrifying and all too real dream.

I had been dreaming of four men in business suits. They entered our apartment and began to tear it apart bit by bit. Then the dream shifted to a scene of stone gray walls with barbed wire and steel bars. A silhouette of someone who seemed familiar stood behind those bars. I kept asking, "Who is it? Show me!" Then I would say, "No, I don't want to know!"

This dream replayed every night for nearly two weeks. Each time it left me with a terrible dread which felt almost like death. Jerry tried to tell me the dream was something crazy I'd gotten from eating at night or from working too hard. But I didn't think so. I was certain that something terrible was about to happen.

On June 18, as I walked home from work on sore legs and tired feet, I tried to make sense of the dream I had been having. Then I saw something that made my heart freeze: the four men in my dreams!

One of them was on the roof of our house near the kitchen window. Another was walking around the house checking all the windows and a third was inside the apartment building. The fourth man, the oldest of the group,

*A pseudonym.

stepped up to greet me. He was tall, slightly over six feet, and must have weighed 235 pounds. He seemed like a Goliath next to my five-foot, three-inch frame. His salt-and-pepper hair gleamed in the sun as did the badge he flashed in front of me.

"Excuse me, Mrs. Manville?" he inquired politely. Unable to speak, I nodded dumbly.

"I'm Detective Sergeant Reynolds," he went on. "Can you tell me where your husband Jerry was on the night of the 10th—and where we might find him now?"

The sergeant guided me to the apartment stairs, where I sat down. I heard myself answering but my voice sounded as if it belonged to a stranger. "I—I was on the late shift that night and—and I guess he was home, since he was here when I arrived," I managed to say. "I'm not s-sure."

"I'm sorry," Sergeant Reynolds said. "I know it must be a surprise to you, but I have to ask you these questions."

I nodded feebly.

"Has your husband bought you any expensive gifts recently and if so, what were they?"

Immediately I thought of the crazy white hat with a huge yellow flower in the middle of it. Jerry said he bought it because he knew I liked hats and didn't have one. I also recalled the beautiful silverware set and some articles of clothing too.

The expression on my face must have answered his question because the detective didn't wait for a spoken reply. He simply asked, "Will you show me what he bought you?"

He helped me get to my feet and together we climbed the stairs. My hand was shaking so badly that the sergeant took the key and unlocked the door for me.

As I showed the detective the articles and he took notes, I felt as if I were inside a nightmare and would soon wake up, with Jerry shaking me. I lapsed so deeply into thought that for a while the world seemed to fade away. Suddenly I was made aware of Detective Reynolds' large hand on my shoulder and his voice intruding on my thoughts. He was saying, "Mrs. Manville? Mrs. Manville? Are you all right? Can I get you a glass of water?"

I mumbled, "No, no, thank you. I'll be fine. It's just—well . . . ." I couldn't complete the sentence.

I sat down on our couch and the sergeant sat down beside me. I could see he was studying me intently before speaking again.

"Well, I definitely know now that you weren't involved in any of this before or after the fact," he said. "But I must take these things with me. They're evidence, you know." He paused before continuing. "Now we know Jerry isn't on the base," he said. "Any idea where he is?"

I could only shake my head, not trusting my voice.

"You realize, Mrs. Manville, that it will go easier on him if he gives himself up willingly, don't you?"

These words jolted me like an electric shock. It was as if I had finally accepted the reality of what was happening. At last I found my voice.

"Please, are you really sure it was Jerry?" I wanted to know. "What proof do you have?"

His eyes held pity and sorrow, as a father's would. He spoke in a tone

of deep sadness, "Yes, we do have concrete evidence. And we've arrested your husband's accomplice and he's confessed to everything. His name is Tom Martin, alias Two Feathers. He has a record as long as your arm."

I wept quietly. Sergeant Reynolds handed me his handkerchief.

Finally I pulled myself together. "Tell me, what did they do?" I asked.

"They broke into the Manhattan Laundry and Dry Cleaners and confiscated blank checks, clothing and change. Then they went to Topeka and forged the checks they stole."

I knew how Jerry would react as soon as he learned that the authorities were looking for him. He had been in a lot of trouble before he entered the service. In fact he had escaped going to prison only because he joined the army. I knew his first instinct would be to flee.

"Please, please, you must give me a chance to talk to Jerry," I pleaded with the detective. "I'm sure I can convince him to give himself up—but not with you here! If he sees you, he'll run."

Noting the look of doubt on his face, I grabbed his arm with both of my hands. "Please, you have to give me a chance to talk to him! I'll make you a promise. If I know he's going to run, if he doesn't listen to me, I'll call you right away. But you've got to give us a chance!"

The sergeant stood up and said, "All right. But we won't be far away. There will be someone watching the place and we'll give you only until eight o'clock tomorrow morning. After that . . . ." He let the sentence trail off. He called in his men. They took the evidence and left.

How large that small apartment suddenly seemed! I paced the floor, looked out the windows and sat down, only to rise again to repeat the actions over and over. It was nearly 11 o'clock before Jerry came home. His face was pale. It took everything I had to control my voice when I asked him if there wasn't something he wanted to tell me.

Evidently Jerry knew the police were after him. He sat down and tried to give me a phony excuse about why he had to leave right away. But I told him what I knew. After hours of pleading and arguing, I finally persuaded him to give himself up.

Walking with Jerry into the police station was the hardest thing I had ever done in my young life. The second was having to tell him I was divorcing him. I had warned him before we married that if he ever broke the law again, I would leave him for good. He had sworn he would live an honest life because our love meant so much to him. But now I knew that Jerry's criminal behavior was habitual. He would never change.

Jerry was tried on August 12, 1961, and sentenced to a maximum of 17 years in the Topeka Penitentiary. With good behavior he would serve a minimum of 10 years. In delivering this harsh sentence, the judge took note of Jerry's previous criminal record.

I didn't stick around for the trial. I boarded a bus and left Jerry, our marriage and our life together all behind.

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.

"GO SEE GRANDMOTHER"

By Don Evett

ON A beautiful Saturday morning in early July 1954 I was doing my weekly lawn mowing. I was stationed with the U. S. Air Force at Fairchild AFB in Washington and my home had a very small yard so I used an old-fashioned reel mower. I had just begun the mowing when a strange thing happened. I heard a voice say clearly, "Go see your grandmother." That is all that was said: "Go see your grandmother."

Grandmother Nettie Evett lived in Kennewick, Wash., some 169 miles away. I hadn't seen her in several years. She was in her early 80's and living alone but in a nice neighborhood where friends looked in on her frequently.

After the voice spoke to me I stopped mowing to ponder what had happened. Then I shrugged it off as being nonsense and continued my mowing.

However, after I'd completed several more strips of lawn, the voice spoke to me again, and just as before, it said, "Go see your grandmother."

Again I stopped mowing; I had never experienced anything like this before in my life. There was no one else in the backyard; my wife was in the house looking after the children.

I began pushing the mower again and shortly thereafter the voice spoke to me a third time, without any change in the words: "Go see your grandmother."

This time I believed something must be wrong, so I stopped mowing and ran



Don Evett

into the house to tell my wife what had happened. I insisted it was important that we make the trip to Kennewick to see my grandmother. Back in 1954 traveling 169 miles was an event for us. We did not have much money to travel on but we agreed that we should make the trip without delay.

We got the children ready and within 30 minutes were heading toward Kennewick. We arrived at my grandmother's house by midafternoon. When we pulled up in front of her house it appeared Grandmother might not be at home as the curtains had been drawn.

I quickly went to the front door and rang the doorbell. I rang several times but there was no answer. I proceeded to the back door to see if Grandmother was in the kitchen. The back door was locked and it looked as if no one was at home. I went back to the car and told my wife I didn't think Grandma was at home. She advised me to try the front door and this I did. The door was unlocked, so we went inside.

When we got to the living room we found my grandmother lying on the sofa. I tried to wake her but she did not respond. I felt her pulse and it was very weak. I immediately called for an ambulance and she was rushed to the local hospital.

When I was able to talk with her attending physician he told me that she must have been in a coma for at least three days. He also said that if I had not found her, she would have died in another few hours.

Much to everyone's surprise, Grandmother Evett recovered. Even her stay in the hospital was a short one. The doctor was amazed when I told him the story of how I came to visit my grandmother. I notified relatives that Grandmother Evett was in the hospital. When I told them how I came to find her, they too did not believe my true account.

Grandmother Evett went on to live to the ripe old age of 102½. She was capable of walking and eating by herself at this wonderful age. She was living in the Masonic Home in Zenith, Wash., when one day she fell and broke her hip and later went into a coma. She died shortly thereafter.

Today I still do not know who or what summoned me to my grandmother. After all, I had been adopted into the Evett clan but apparently she loved me dearly and I certainly had a special fondness for her. I probably will never understand the "voice" but it was real. It was just as if someone standing beside me spoke in a plain voice.—*Bountiful, Utah.*

MY ESTRANGED AUNT

By Vanna L. Ray

WHEN I was a child my family lived in West Newton, Pa., and my Aunt Margaret Ross lived with us occasionally. I liked to hear her talk about telepathy, ESP and so on. She never spoke of such things in the presence of others. It was "our secret."

The years went by and at some point in time, Aunt Margaret and my parents had a falling-out. Her name was rarely mentioned and I was 13 years old the last time I saw her.

When I was 24 I joined the air force and was stationed at the Duluth Air Force Base in Minnesota where I lived in a barracks. One night in December 1978 I had a strange dream of buzzing in my ears as if two bumblebees were



Vanna L. Ray

trying to get into my ear canals. I reached up with both hands and plucked them out. Next I was lying stomach-down in some grass with my chin on my crossed arms. From behind a tree stump about a yard in front of my face there appeared a family of creatures which I thought were muskrats. Telepathically they seemed to tell me not to be afraid of them and in some way I communicated that I wasn't. The creatures led me into a nearby house and into a large white room with a casket in its center. I sensed a woman was inside but could see no face. I awoke then and looked at the clock. It was 2:30 A.M.

Later that day I received a message to call home. When I did my mother Donna Thomas said Aunt Margaret had been smoking in bed and set fire to it. She died in the fire at 2:10 A.M., December 23, 1978.—*Jacksonville, Fla.*

I CURSE THE FLOWERS

By Kelly Crader

MY MOTHER loved flowers of all kinds and as early as I can remember she had flowers everywhere—in the house, on the porch, growing in the yard. They were beautiful but I could not enjoy them because all I seemed to hear was, "Don't get on my flowers." "Watch out for my flowers." I heard it so often and sometimes in my sleep and I hated those flowers. I got to where I wanted to destroy them. And sometimes I did run the horse through them, turning him around and around to tear up the flowers.

But of course I grew up and eventually had a home of my own. And I wanted flowers to grow in my yard. Over and over I planted seeds and transplanted flowers. I always found them dead the next day.

All during my nurse's training in Pueblo, Colo., I had to let someone else handle the flowers. Then one day in November 1933 Sister Mary Jane asked me to put some cut roses in the chapel. I explained to her that if I handled them they would die. "Please get someone else," I said.

She said, "I don't want someone else. I want you to do it. And don't cut the stems."

So I picked up the roses one at a time, carefully, and put them into a vase. Then I took them into the chapel.

The next afternoon Sister came to me and said, "Kelly, what in the world did you do to those roses? They are all dead!"

No one believed me when I said I could not touch flowers of any kind without killing them. In May 1945 I proved it to my friend Hazel Johnson whose yard was full of flowers. I ran my hands over two or three of them. The next day Hazel came to my house and told me the flowers I had touched were dead.



Kelly Crader

My sister Mabel, who lived in Denver, had a very large plant with a stalk as big as two of my fingers. In April 1963 I was helping her move and I thought, "I can't hurt that plant; it's too big." So I ran my hands up and down the stalk just to see what would happen. Mabel's son Arthur saw me do it but promised he wouldn't tell his mother. It took a couple of months but that plant slowly died no matter what Mabel did for it. One day when she was going on and on about how she couldn't imagine what was wrong with it, Arthur finally told her, "Aunt Kelly touched it." She was furious!

Also there was a time in 1959 when I worked in Dr. Potestio's office in Pueblo. He had several nice plants and remarked to me, "Kelly, don't forget to keep the plants watered."

I said, "If I touch any of those, they will die."

Dr. Potestio said he didn't believe it, so I took hold of one leaf of one plant with my thumb and forefinger. The next day the leaf had turned yellow and had a burned hole in the center. A day or two later the whole plant was dead.

Dr. Potestio said he had never seen anything like it. He swore there had to be too much electricity in my body.

I told him, "No, it's a curse—a curse God placed on me for the way I tore up my mother's flowers that she loved so much."

Once in May 1970 in California my daughter Darlene sent me a dozen red roses for Mother's Day. I didn't touch them. All I did was put my face down to them; they smelled so pretty. Well, they died, turned black and petrified!

I kept those black petrified roses for over a year. They stood on the top of my TV; their leaves and petals didn't fall off. They stayed just as they had been when they were fresh except they were black.

Now I have a tureen full of artificial flowers, the only kind God will allow me to have.—*Enid, Okla.*

CORRECTION, PLEASE

JANE ROBERTS' obituary appears on page 71 of the January 1985 issue of FATE. She was the prolific author of the Seth books and other metaphysical writings, all of which were published by Prentice-Hall, Inc. This publisher gave us permission to use the picture of Roberts and we failed to acknowledge this in a credit line. We should have included: "From the book *The Seth Material* © 1970 by Jane Roberts, Published by Prentice-Hall, Inc."—*The Editors.*

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.

BRO DEL

By Janet Balestra

IT WAS late March 1983 when I received a phone call from my brother Del in Los Angeles. He said he had decided to visit us and hoped to find a place to live near our children and us. I wasn't too pleased to hear this, since Del and I had never been close, and when I had needed him to visit our father when he was ill, he had promised to come and I had not heard from him again.

Come to find out, my brother had problems of his own. He had been in the Los Angeles County Hospital for several months with cancer of the brain and lungs and had not told us, so we wouldn't worry. He figured I had my hands full caring for our dad. Dad was blind and had diabetes. We lost him in October 1982.

So when Del did call and tell me why he hadn't called or come to see us, I really felt bad. After a few phone calls to the hospital we made plans for him to visit us.

Del thought he would have a year or two to live and he wanted to fish. He made arrangements for a car and a boat. Some of his friends from Lancaster, Calif., where Del had been a plumber, called and told me he was more ill than he knew and not to expect too much. But Del had sounded fine on the phone.

He flew up to Sacramento and I met the plane. If I had not been looking for



Janet Balestra

him, I would not have recognized him. He had always been stocky and had black curly hair. Now, at age 40, he looked much older. This person was thin and pale and tired-looking and he had no hair. I had to force my smile and try to sound cheerful.

Our first days at home showed us a lot of suffering. Del was unable to eat or sleep; just breathing was hard for him. He told me he wanted to feel like family again. Two days later we drove him to the hospital to see if they could make him more comfortable. This was on a Friday.

They decided to keep him overnight to try to help him. My husband Louis and I left to let him rest. The next morning our son went to see him while I kept our grandson. And then our son came to pick up the baby and Louis and I went to the hospital.

On Saturday, April 2, 1983, as we started into my brother's room we were stopped by the nurse who told us Del had just passed away. If we hadn't stopped to get him a card to cheer him up, we might have seen him again!

About two weeks later on a field trip, I was alone in the school bus I drive. I had shut the door and could not hear the track event which was taking place some distance away; I was sitting about halfway back in the bus relaxing against the high-back seats when I felt a sudden movement. It scared me. I thought that either someone knew I was alone in the bus or someone was trying to get in, not knowing I was there.

As I looked around the seat in front of me, I heard a voice say, "Gee, you're hard to find. Hi, Sis!" And then he was gone!

I could hardly believe it. But I had seen my brother, smiling and healthy. I still see clearly, in my mind's eye, the tan shorts and sport shirt he was wearing.

I believe he wanted me to know he's well now. It's been more than a year and that is our only visit. But he never did come around too often!—*Fairfield, Calif.*

MY TEENAGE LOVE

By Crete Marie Kemerling

MY FATHER John Knierim was a restless roving farmer but in 1913 he owned and operated a movie theater in Omaha, Nebr. I was to enter high school that fall but before fall came we moved to Ewing in the sand hills of Nebraska. There we lived on a farm 15 miles from town.

Ewing was very different from Omaha and because of the storms I could not attend school regularly. But that was only the beginning of my problems because soon my father decided to move back to his birthplace in Missouri. My education had to be postponed. The next fall, I was promised, I would be able to ride our Kentucky saddle horse four miles to school in Watson, Mo.

When it rained it was all the lovely horse could do to travel through the gumbo mud, for Watson is in the Missouri River lowlands. I missed attending school and began to feel ignorant, awkward and shy. I couldn't even dress the way the other pupils did; I had to wear a riding skirt and raincoat.

One day I noticed a handsome older boy looking at me intently. It made me more shy than ever, for I thought he was feeling sorry for me. But as the days went by he offered to help me, both with my assignments and in caring for

my horse. He carried my books and I gradually felt less shy. We became great friends. He told me his name was Mark Moore and that he lived a mile from our place. There was no mention of dates, for young teenagers were not permitted to date in those days. Mark managed to be at my side all our spare time and I felt romantic about him.

I saw Mark alive for the last time in July 1916 at a carnival. We had a few



Crete Kemerling at 14

happy hours together. Shortly afterward I learned he had died suddenly after an appendectomy. I hardly knew how to handle my grief. I saw the hearse and the long line of carriages that carried him to the cemetery. I had never known such grief. I rode around the countryside feeling lost. I knew Mark had made me love him and that he cared for me.

One night I had gone to bed with my sister Pauline as usual. She was asleep beside me when I heard footsteps. I raised my head to see if it was our mother—but it was Mark! He came to me and took my hand in his. I wanted to cry out to him but was afraid I'd wake Pauline.

Mark came to me a number of times. He would touch me tenderly, then simply fade away. I couldn't tell anyone. I knew my family wouldn't believe me. It was a long time before I could be interested in any other boy and Mark remains in my memory after 70 years.—*Omaha, Nebr.*

THIRD-FLOOR NURSE

By Lenore O. Mummy

WHEN I was six years old, in the 1930's, I never entered our row house in Philadelphia without first looking up at the third-floor windows. Although I never saw a face at one, I refused to set foot on that floor.

At first my mother Mary O'Rourke tried being patient. But on the evening I balked at fetching a pattern she had left in her third-floor sewing room, she snapped, "Give me one reason for not going—and it had better be a good one."

"Because Mrs. Bates is up there," I explained.

Mom frowned. "Mrs. Bates died years ago. Who told you such rubbish?"

I couldn't tattle on Libby, my playmate next door, who had told me, "Everybody knows Mrs. Bates is still in your house, up in Dora's room."

"Who's Dora?" I had asked.

"Mrs. Bates' little girl," Libby replied. "She died from pneumonia. Afterwards Mrs. Bates never left the house and pretty soon she died too. But my mother says Mrs. Bates is still up in Dora's room and sometimes, specially at night, people see her face at a window there."

A few months after the argument about fetching Mom's pattern, an argument I won by bursting into tears,

I caught a heavy cold. Mom did all the right things, spooned medicine and hot lemonade into me and made me stay in bed. But the cold got worse.

Even though she had two younger children and a big house to take care of, Mom toiled up to my second-floor bedroom every few hours with tempting trays of food. I could eat little. On an evening when I'd been in bed almost a week, I couldn't swallow a mouthful.

Mom felt my hot forehead. "I've done everything I know—but I can't seem to break this cold," she said tiredly. "If you're still feverish tomorrow I'm going to call Dr. Leeds. Colds sometimes turn into pneumonia." It didn't occur to her, apparently, that this one might already have done so.

When Mom left, I pushed off the heavy blankets and tried to find a cool spot on the bed. I couldn't sleep. After what seemed like hours a thin blade of light suddenly sliced through the darkness of my bedroom. The door to the lighted hall had opened, then closed so quickly I couldn't see who entered. But when a cool hand stroked my burning forehead, I thought gratefully, "Mom has come back."

The blankets were pulled up and tucked around me. Then a glass of water touched my parched lips. Gentle hands bathed my face with cool water, too. Comforted, I drifted into fitful sleep. Throughout the night, each time I awoke, the blankets were still tucked around me. A soft hand stroked my forehead or lifted the water glass to my lips. Gradually my restless tossing stilled and toward dawn I fell into the first deep, restful sleep I'd known for almost a week.

It was noon when I woke up. Mom was standing beside the bed. "I'm glad you stayed with me last night," I told her. "I was terrible sick."

She felt my forehead anxiously. "I didn't stay with you, dear. Last night I was tired enough to drop. I went to bed right after supper."

"But you *were* here," I protested. "You pulled up my blankets and gave me water."

"You were dreaming—but no matter. The fever has broken."

Was I dreaming? I don't believe that—and I never again feared the gentle ghost on our third floor.—*Seminole, Fla.*

A TERMINAL BUSINESS

KEN McAVOY is a cancer patient who doctors believe has only a few months to live. He is nevertheless doing an active business, preparing to deliver messages—for $20 each—to deceased loved ones.

According to an Associated Press report, McAvoy advertised in the magazine *South Florida Single Living* offering to contact people on the other side. Many persons reportedly have called him, anxious to make use of his service. Many messages are simply, "I love you and will join you soon." But one child, cut out of his father's will, asks, "Why, Dad?"

McAvoy provides a printed guarantee, promising to locate dead relatives and deliver the missives. He offers no clue as to how but asks, "How can you be sure I can't?"—*Claire Metzger.*

By Phyllis Jane Marinelli

MYSTERIOUS VOICE HEARD AND HEEDED

An invisible somebody was trying to warn me of fast-approaching danger—but was it too late to save ourselves?

I SAID GOOD-BYE to my friends in Los Angeles and headed out to Morno Valley to spend a few days with my son Bill. This was to be the last part of my visit in California before I started the long drive back to my home in Arkansas.

The weather had remained sunny and warm during my stay in Los Angeles and even now, in the first week of November 1983, it still felt like summer. If there was any sign of approaching change in the weather, it was not apparent, even to those who had lived there all their lives. I counted myself as much a native of the state as anyone else, since before semiretiring and settling in Arkansas five years ago, I had lived in California for all of 23 years. This visit had felt like a homecoming to me.

When I arrived at Morno Valley, I met Bill and his friends and had a wonderful time. My stay passed all too quickly and soon it was time to return to the Ozarks.

I had made arrangements to pick up Ellie Gray, a friend who had driven to California with me. She was visiting in Apple Valley and I had called her to say I would be along the following morning. We had had a few car problems on the trip from Arkansas to California but I didn't anticipate any further difficulties of that sort on our return trip.

As Bill and I sat that last evening reminiscing about the years when he was growing up, I felt that we had bridged a gap and come closer together. I reminded him that I planned to stop at Sadona and spend a day touring the artist community. The temple on the side of the mountain at Sadona fascinated me and I was determined to visit it. Bill looked over at me and said, "Gee, Mom, I don't think that you should stop there or even at Flagstaff. If I were you, I'd keep going until I got at least to Holbrook, New Mexico."

"One day more or less won't make that much difference to us, Bill," I said. "Ellie and I aren't on a time schedule."

"I don't know, I just feel that you should go straight home. It's a long trip

for two women by themselves."

I told him he worried too much. Then, because I was planning an early start in the morning, I went to bed.

The next morning, as Bill kissed me good-bye, he seemed distracted. "I think you should keep going straight through Flagstaff," he said.

I scanned the sky and smiled. "I'll be fine," I assured him. "It's going to be a beautiful day and a great trip back." Sliding behind the wheel, I waved farewell and headed for Apple Valley.

After picking up Ellie, I started east on Interstate 40. I felt strange all that day as we drove across the plains and into the mountains. We couldn't have asked for a prettier day but I found myself asking Ellie if she would be disappointed if we didn't go to Sadona.

"I'm really looking forward to shopping there," she said. "I've heard so much about the curio shops and the fantastic artwork. Yes, I would be disappointed if we couldn't visit them."

"I have a feeling that we should skip it," I said. "There's a storm coming in off the Pacific. It isn't scheduled to hit the coast for another three or four days but I'm afraid that somehow we might get caught in it."

She laughed. "I'm not afraid of anything," she declared. "You're being a pessimist. It's going to be nice tomorrow. You'll see."

"Maybe. We'll see what tomorrow brings."

When we arrived in Flagstaff, it was late and we decided to stop at the motel first and secure our room before going out to eat. The night air was extremely cool but maybe tomorrow would be a nice day. The sky was crystal clear and devoid of clouds.

By the time we had eaten and returned to our motel, the wind had picked up and that cool breeze was downright cold. Exhausted from the long day's ride, we crawled under our blankets and fell asleep immediately.

About 3:30 in the morning I suddenly woke. I could hear the wind howling as it swept around the corner of the building. Turning over in bed, I snuggled deeper into the blankets. Then I heard a voice say softly, "Get off this mountain."

I sat up and looked around but saw nothing. Assuming I had imagined it, I lay back down and tried to sleep. But then the voice sounded again: "Get off this mountain."

I got out of bed, pulled my robe around me and drew back the curtain. The sky was still clear and except for the wind I could see no reason for this warning. I did notice a fellow traveler loading up his car, getting ready to leave, but I remembered that when I traveled with my husband he liked to get an early start, so I gave no more thought to it.

Still, apprehension was growing inside me. Finally I dressed and went out to the front desk. I asked the clerk if he could call the weather station and inquire for me about the day's atmospheric conditions. My predicament made me oblivious to the fact that the television in the lobby was turned on to a news program—a fact the clerk did not hesitate to draw to my attention.

"I'm sorry," I said. "I guess I missed the weather forecast. Did you notice what type of weather they're expecting today?"

Looking unhappy, he replied, "We usually have a few light showers before

noon. Then it clears up."

I thanked him and returned to the room. As soon as I lay down on the bed, the voice spoke: "Get off this mountain *now*." The urgency of the word *now* sent chills down my spine.

Waking Ellie, I told her what had happened. She eyed me strangely, then looked out the window. Shrugging her shoulders, she turned to face me. "I can't see anything threatening," she said. "The sky looks clear enough. Maybe we should wait until noon before we decide. The sun could still come out later and we could spend the afternoon in Sadona."

Since the visit to the artists' colony was to be the highlight of our trip, a part of me also wanted to ignore the warning. But another part intuitively knew I should take heed. My indecisiveness had already cost us valuable time.

Loading the car was a chore and we had no more than closed the car doors behind us when the sky erupted, sending down a torrent of water. The rain pouring down on the windshield almost destroyed any visibility and we entered I-40 creeping along at a snail's pace.

The temperature dropped and snow threatened to engulf us as we tried to stay ahead of the storm. By the time we reached Holbrook, N. Mex., the car radiator had sprung a leak. The mechanic in Holbrook poured in radiator sealer and assured us it would take care of our problem. Not so. Just west of Gallup, the temperature gauge hit its peak and we were forced to pull off the road. Awhile later, a passing motorist informed us that back a quarter of a mile was a mechanic who worked on the big trucks. At least he would be able to tell us what the trouble was.

By the time the mechanic at the garage looked under the hood, the temperature was down to freezing and we stood shivering in the cold while he inspected the radiator, which by now had several large cracks.

"I can take the radiator off and send it into Gallup and have it fixed, but you'll have to stay overnight," he said. "Or I can pour black pepper into the radiator and seal it that way."

Not knowing much about cars, I asked, "Are you sure it won't create other problems? We have a long way to go."

"Yes, ma'am," he said. "I've fixed many of the big trucks that way and it holds just fine. It's the only chance you have of getting off the mountain before dark—by morning it'll be too late to avoid the snow. Now, if you're not happy with this, you just stop in the next town and have someone there fix it for you. But if I were you, I'd keep right on truckin' till you get home."

We watched uneasily as he poured ground table pepper into the radiator. By this time we were chilled to the bone. After thanking him, we took to the road again. This time I kept my eye glued to the temperature gauge while Ellie watched the dark snow clouds gathering around us. As it turned out, we were able to stay ahead of the storm and the radiator held until we reached home.

Had Bill foreseen the radiator problem and sensed the coming change in the weather? Why had he so adamantly insisted that we not stop in Flagstaff but go on until we reached Holbrook? Whose voice warned me of the fast approaching danger?

I may never know, but of one thing I am positive: I'm in capable hands.

Miracles in Medieval Korea

BUDDHA GUARDS HIS SCRIPTURES

Some Koreans believe the 700-year survival of thousands of wood printing blocks is a miracle that proves the Buddha's power.

By James McClenon

SOME parapsychologists speculate that reports of miracles occur more frequently during times of social or religious turmoil. In the book *Miracles, A Parascientific Inquiry Into Wondrous Phenomena*, D. Scott Rogo observes that appearances of the Blessed Virgin Mary and other wondrous events seem to coincide with social needs during the era in which they occur. In *Miracles and the Medieval Mind*, Benedicta Ward writes that European miracles reported between 1000 and 1215 tend to reflect the political, social and psychological aspects of the society in those years.

Does a similar relationship exist



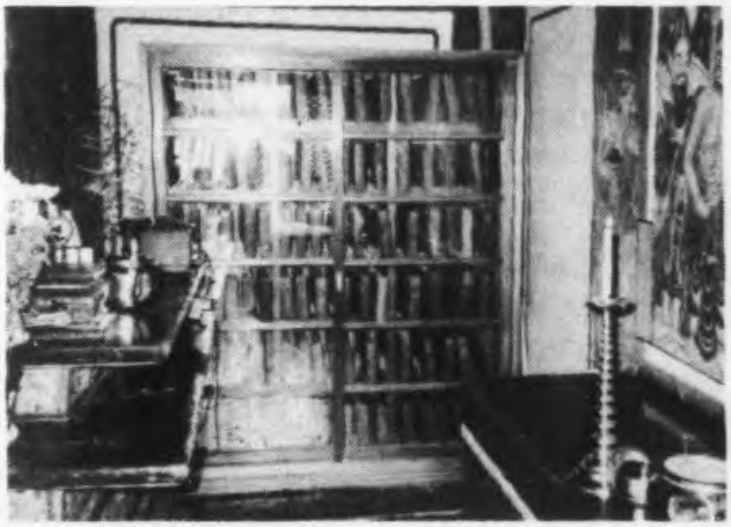
Main Hall (*Taejokkwangjon*) at Haeinsa Temple, located 40 miles southwest of Taegu, is in front of storehouses where Second Koryo Tripitaka (printing blocks) are kept.



Modern Buddhist monk holds one of the few printing blocks remaining from the First Koryo Tripitaka. Carved in the 11th Century at the order of King Hyonchong, it consisted of 6000 printing plates and took 40 years' work to complete.

between human needs and paranormal phenomena reported in medieval Korea? The history of Haeinsa Temple in central South Korea provides data that bear on this important but little-studied parapsychological theory.

Haeinsa Temple is located about 40 miles southwest of Taegu, South Korea's third largest city. It is one of the most famous Buddhist temples in Korea because an ancient collection of wood printing blocks, known as the Second Koryo Tripitaka, is stored there. The founding of this temple is associated with an ostensibly paranormal healing which occurred at the end of the Eighth Century. Two Buddhist monks who returned to Korea from China had established a small hermitage on Kaya Mountain. King Aejang asked the monks to heal a serious tumor on his wife's back. When the monks miraculously accomplished this cure, the grateful king ordered the construction of a temple on Kaya in honor of the Buddha and his monks. Completed in A.D. 802, the temple was originally called Kaya-sa but later renamed Haeinsa to honor an important image



Mongolian troops invaded Korea in 1231, destroying everything in their path including most of First Koryo Tripitaka. The 104 woodblocks that escaped damage are stored at Jeon Deung Sa Temple, Kanghwa Island, Korea.



Storehouses for Tripitaka printing blocks at Haeinsa Temple were designed to provide system of ventilation that can be controlled to suit the season. This side of building has larger windows at the bottom; the opposite side has larger windows at the top.

associated with the Hwaom sect of Buddhism. "Sa" is a suffix meaning temple and "Haein," an abbreviation of "Hae In Sam Mae," means the reflection of a mirror-calm sea. All truths, good and bad, beautiful and ugly, are revealed in this calm ocean.

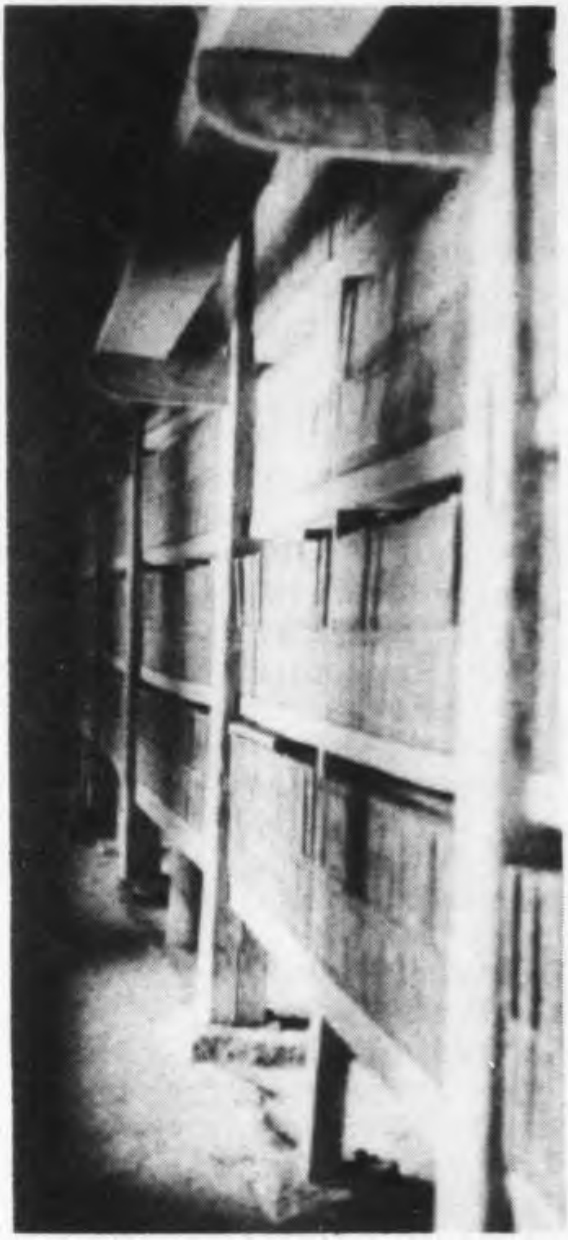
Stories of ghosts, imps and super-human kings and monks abound in Korean folklore, which makes it difficult to distinguish folktales from possibly paranormal events. South Kyongsang Province, where Haeinsa is located, was the setting for many of these stories, some of which hint that people then had paranormal experiences as they do today. Buddhist Bodhisattvas, people who had attained enlightenment but chose to remain on earth to help others, were believed to have such paranormal abilities as teleportation, psychokinesis and telepathy.

Other stories are obviously folktales. For example, one story tells of a monk visiting Haeinsa who, on the way back to his hermitage, encountered a tiger which threatened to devour him. The monk, showing courage and faith, stared the tiger in the eye and engaged him in conversation. He eventually converted the tiger to Buddhism and convinced him to join the hermitage.

As Buddhism spread from India to China, a great part of Buddhist writings were translated from Sanskrit into Chinese; these scriptures were first brought to Korea during the Fourth Century. As early as 946, the Korean

state set aside funds for the promotion and reproduction of Buddhist literature. The Korean historian Ahn Kai-hyon notes that during the Koryo Dynasty (935-1392) many collections of stories were published which "run counter to commonsense experience" but which "cannot be lightly dismissed since they provide us with graphic examples of how Buddhist faith manifested itself in real life." The purpose of these stories, some of which were published at Haeinsa, was to spread the Buddhist faith among common people—not to expound philosophical doctrines. It appears that the types of "inspirational experiences" contained in these Koryo Dynasty collections functioned in the same way as the recorded miracles involving Christian saints and their relics gathered by the authorities in medieval Europe. All human societies value miraculous experiences and religious leaders seek to harness this phenomenon for the spread of their doctrines.

Toward the end of the 10th and the beginning of the 11th Centuries, the Koreans were plagued by Khitan Tartar invaders who ravaged the country, destroyed the royal palace, library and national shrine, and drove the Korean government into hiding. As part of the national defense effort (which implies an appeal to the Buddha for aid), King Hyonchong (1010-1031) ordered the carving of 6000 wood printing plates for the reproduction of Buddhist scriptures. In 1087, after about 40 years' work, the mammoth task was completed. The finished woodblocks are known as the First Koryo Tripitaka. "Tripitaka" is a Sanskrit word referring to the "three baskets" into which Buddhist scripture



Part of Second Koryo Tripitaka can be viewed through slats in storehouse window. Almost the entire Buddhist canon was carved on both sides of 81,238 wooden blocks and these scriptures are readily reproducible today. Mammoth task started in 1236 and took 16 years to complete. Some Koreans believe that the survival of the Tripitaka woodblocks is a miracle in itself. They have survived insects, dry rot, fungi, invading armies, pirates—even seven fires that have ravaged the complex since the storehouses were built in 1488.

can be divided: the sutras (actual words of the Buddha), rules of discipline and later commentaries. The woodblocks not only signified an appeal for the Buddha's help in national defense but also provided a concrete example of the Koryo craftsmen's cultural superiority over their invaders. When the enemy withdrew, it seemed that carving the Tripitaka blocks had been effective as a method of national defense.

* * *

ALTHOUGH THE First Koryo Tripitaka seemed to protect its creators, later events proved its miraculous qualities had diminished. In 1231, 300,000 Mongolian troops invaded Korea, destroying everything in their path, including most of the sacred woodblocks. Only a small percentage of them were salvaged and some of these were later stolen by Japanese pirates. Only 104 remain at Jeon Dung Sa Temple on Kanghwa Island where they can be seen today.

Buddhist Priest Seki recommended that Koryo King Kojong (who had fled with his court to the safety of Kanghwa Island) order a new Tripitaka to secure the Buddha's protection once more. In 1236, work began on the Second Koryo Tripitaka, a task that required 16 years to complete and which produced one of the greatest treasures of Buddhist culture. Almost the entire Buddhist canon was carved on both sides of 81,258 wooden blocks which make these scriptures readily reproducible. The Second Koryo Tripitaka is considered to be the most complete version of the 20 that exist in the world today. Many of the Chinese scriptures that were not included in it have been lost forever.

Even after the enormous task of carving the Tripitaka was completed, the Mongols did not withdraw. In 1259, King Kojong's son traveled to the Mongol court to make apologies which eventually led to the Mongols' complete control of the Korean kingdom. The Koryo rulers agreed to pull down their island fortifications and accept a subordinate role to the Mongol ruler Kublai Khan.

The devastation and misery that followed the Koryo nation's subjugation may have set the stage for miracle stories that surround the sacred Tripitaka blocks. To protect the blocks from Japanese pirates, they were moved from Kanghwa Island to Seoul in 1399 and a year later to Haeinsa Temple, an operation that took eight months. One legend relates that a boy with a torchlight led a long procession of chanting monks, nuns, lay people and oxcarts transporting the blocks. Predictably, legends arose among the monks who took care of the Tripitaka in its new location at Haeinsa. First, all the 52 million characters carved in reverse on the blocks were exactly uniform in style and size, apparently carved by a single craftsman. Second, the scriptures were free of even a single error, an apparently miraculous circumstance. The monks came to believe that the carving could not have been done by human hands and must have been a divine form of direct writing.

The eventual overthrow of the Mongols in China during the 14th Century caused political changes in Korea. Scholar-officials began to draw more distinct lines between Confucianism and Buddhism, following the lead of a great Chinese Confucian scholar Chu Hai. General Yi Song-gye gained

the support of these Confucian scholar-officials and used their power to found the Yi Dynasty (1392-1910) in Korea. Buddhism lost its dominant position in Korean society and the social status of monks declined because they were generally denied a role in government. In 1425, all Buddhist sects were compelled to consolidate into two—Son (Zen) and Kyo—and eventually even these two became indistinct. Many temples were destroyed and all but 18 of the main ones were closed. For a time, Buddhist monks were even denied access to urban areas.

Buddhism's decline in status might be expected to increase the probability that miraculous reports would continue to surround the Tripitaka blocks. Monks were forced to place emphasis on preserving their cultural treasures and the miracle stories took a form that followed that pattern. In 1592, the Japanese led by Hideyoshi invaded Korea and plundered as many cultural treasures as they could locate. Eventually the invasion was stalled by Korean guerrilla units, Chinese intervention and brilliant naval strategy which involved the first armored boats in history. Although a second Hideyoshi invasion in 1597 further devastated the Korean nation, Haeinsa and its sacred library were unharmed, an event some considered miraculous in view of the destruction the Japanese left behind. There is hardly a wooden building standing in Korea today that survived these invasions—except the Tripitaka storage buildings.

The belief evolved that the woodblocks were specially protected by the Buddha and thus proved the validity of the Buddhist faith. One legend relates that tough Manchu invaders during the 1600's were frightened away from Haeinsa Temple when a paranormal light shone down on it from the sky. The Manchu invasion was humiliating for the Koreans and the defeats they suffered may have reset the stage for Tripitaka miracle stories.

Some Western religious artifacts also seem to have been miraculously preserved. Sometimes saints' bodies were found undecayed long after their deaths. St. Cuthbert was said to have protected various sacred books from fire and flood during the 12th Century. Benedicta Ward considers miraculous preservation one of the three major types of medieval miracle (along with cures of illness and miracles of vengeance).

Perhaps the best example of miraculous preservation is the image of the Virgin of Guadalupe located in Villa Madero, a suburb of Mexico City.* The image was allegedly created on a cactus fiber cape through divine intervention when the Virgin Mary appeared to a local man in 1531. This miracle, like many of the Marian appearances, occurred at a time of great social turmoil and has come to be one of the great miracles of the Catholic Church.

*See "The Virgin of Guadalupe" by Jody Brant Smith, August 1984 FATE.

ABOUT THE AUTHOR

DR. JAMES McCLENON is a sociology instructor for the Asian Division of the University of Maryland. He has taught in Japan, Korea, the Philippines and Australia and is the author of *Deviant Science: The Case of Parapsychology*, recently published by the University of Pennsylvania Press.

While cactus fiber usually lasts only about 20 years, the cape was exposed to air for many decades and only recently has been placed behind protective glass. Modern scientists are said to be at a loss to explain how this perishable material has survived with its image unfaded.

Some Koreans believe that the survival of the Tripitaka woodblocks throughout the last 700 years constitutes a similar miracle of preservation. Not only has the Tripitaka escaped insects, dry rot, fungi, invading armies and pirates, it has also survived seven fires which have ravaged the Haeinsa Temple complex since the library buildings were constructed in 1488. One fire in 1817 destroyed every building in the temple area but miraculously spared the library buildings.

Miracles involving the Tripitaka's preservation extend into fairly recent times. During the Korean War in 1950, Haeinsa was in an area overrun by North Korean Communists. Various stories have been told about the miraculous protection of the temple—although my informants all suggested that Haeinsa's mountainous setting may be the best explanation for the library's survival. Nevertheless, on one occasion an order to bomb 3000 North Koreans assembled at Haeinsa was rescinded and the Tripitaka's destruction was thus narrowly averted.

* * *

WHEN I visited Haeinsa Temple in July 1984, I was amazed to see the Tripitaka blocks still stored in their ancient buildings. The open unglazed windows seemed to expose the priceless treasure to changes in humidity and temperature and to dry rot, mold and insects. How was it possible for the blocks to survive in perfect condition for 700 years?

In 1972 the Korean government began construction of a concrete facility for housing the woodblock library in a controlled environment but the new building sits abandoned today. Foreign experts agreed with the temple monks that the collection is safer in these ancient buildings which have proved so effective in the past. Apparently the keepers of the Tripitaka prefer to continue trusting the Buddha for protection of the treasured blocks.

Much of the "miracle" of the woodblocks' survival can be attributed to the manner in which they were constructed. In preparation for carving the blocks, white birch trees from nearby Korean islands were cut, stored in seawater for three years, boiled in saltwater, then dried in the shade for three years. To carve the blocks, several thousand highly skilled craftsmen duplicated a noted calligrapher's characters, which gives the work the appearance of having been done by a single engraver. Thirty proofreaders checked the blocks letter by letter for accuracy before the application of three or four coats of lacquer. The edges of each block were protected and ornamented with copper. On Kanghwa Island the work went on day and night to the chanting of sutras to bless the endeavor.

Originally a special pavilion was built outside the west gate of Kangwha City to house the blocks. Later the library was moved to Haeinsa and stored in a building especially constructed to be safe from pirates and floods.

The construction of the storehouses at Haeinsa reveals that architectural genius contributed to the Tripitaka's

survival. Charcoal, salt and powdered lime placed under the buildings helped regulate their internal humidity. The wood-slat windows have upper and lower sections of varying sizes designed so that ventilation can be controlled to suit the season. The salt in the wood, the ink used for printing and the ingenious ventilation and moisture control systems explain the excellent condition of the blocks today.

The resistance of the storehouses to fire is more difficult to explain, although we might expect the monks to be especially careful and diligent in combating blazes anywhere near the treasure. Nevertheless, the storage buildings stand beside other temple structures and are equally vulnerable to fire. Various reports of fire immunity for human beings exist within the folklore of both East and West and in parapsychological literature but it is rare to hear of *buildings* having fire immunity.

Although the survival of the Second Koryo Tripitaka may not be a genuine miracle, it is, in the words of one Korean historian, "an eminent, wonderful thing." In only rare cases (the gate of Songwang-sa in Anbyon and the shrine of Silluk-sa in Yoja) have Buddhist buildings survived both Hideyoshi invasions and later catastrophes.

I uncovered only one report suggesting poltergeistry. A newspaper reporter wrote of "a farmer who was thrown over the wall by some invisible force on Buddha's Birthday in 1893 when he began urinating in the hall" at Haeinsa. Benedicta Ward would classify this type of event as a "miracle of vengeance"—that is, a case where one who mocks, damages or doubts the powers of a religious relic is punished. A second vengeance miracle reportedly occurred at Haeinsa in 1943 when a Japanese police chief was struck by lightning soon after damaging the memorial stone of the famous monk-general Samyong. Popular legends about this great monk include many stories of his psychic feats, all of which may be mythical, including the foregoing lightning story.

The miracles surrounding the Tripitaka cannot fully support the hypothesis that social turmoil produces paranormal phenomena. First, these miraculous events have not been documented to a sufficient degree to be acceptable as really paranormal. We must consider the data as merely *reports* of the miraculous. Second, the nature of these reports, mainly miracles of "preservation," tend by their very nature to be associated with human strife. Without the Japanese, Manchu and North Korean invasions, there would have been less opportunity to demonstrate the "miraculous" nature of the Tripitaka's survival.

Does collective human faith during times of conflict bring about miracles? The question can't be answered with certainty. Although to skeptics the survival of the Second Koryo Tripitaka may not prove the Buddha's power, it exists as a monument to human ingenuity and perseverance. Its history supports the claim that stories of paranormal events find most acceptance when people can use such tales to maintain their cultural pride and national unity.

SPIRITS OF THE WILD

The majestic buck stood fully exposed in the clearing but couldn't be affected by bullets or the noise of the Winchester.

By J. Finley Hurley

"HAS ANYBODY," asked Charles Fort, "walking along a street, casually looking at someone ahead of him, ever seen a human being vanish? It is a common experience to think that one has seen something like this occur."

Celia Green and Charles McCreery, authors of *Apparitions* (London, 1975), wrote of a man and his wife who had that common experience in April 1921. They were returning from a walk and within a few yards of their gate they simultaneously exclaimed, "Who is that?" Both of them saw a woman pass through the open gate and walk straight to their house. The light was good and they saw her clearly; she wore a plain shawl and a gray-black bonnet with a touch of color.

They didn't recognize their unexpected caller and never found out who she was, although they shortly found out *what* she was. The man ran to the door and opened it, expecting to find her inside, "for she seemed to walk through the door." He immediately searched the house but found no one. "She seemed to come out of space and go into space in a most marvelous manner," he said. The couple were the only two people in the street and they did not see the phantom, for that is what she was, until she stepped through the gate. They had joined the multitudes who have seen an apparition. And the one they had seen, like a great many, was indistinguishable from an ordinary person.

Apparitions are not necessarily wispy things that flit around only in the dark, as popular opinion often supposes. They may walk in broad daylight and appear wholly substantial and unremarkable. They do not attract any special notice unless they are where they shouldn't be (in your house, for example), are garbed in the costume of another day or are clearly identified as dead persons. Indeed, most people who see apparitions realize that they saw one only after the experience is over. That is, they think they are seeing a flesh-and-blood human being until the other does something extraordinary—vanish before their eyes or walk through a wall. It follows then that some apparitions go unrecognized for what they are. And that raises an eerie question: How many people on busy city streets are something other than legitimate members of our reality?

Although by far the largest number reported are apparitions of human beings, a few concern animals. In

Days of Our Years Pierre Van Passen described his now well-known encounters with a phantom dog in France. A big black dog passed through his house one day. Because it had no business there and all the doors and windows were closed, Van Passen sensibly looked for the animal. It was not to be found. He saw the dog several times thereafter but said nothing about it until he, his friend and his friend's son all saw it at the same time. Not only did the dog appear, it wagged its tail when they whistled. But as they approached the animal, it faded away.

Van Passen's story has an unsettling outcome. He brought in two police dogs to keep watch. They bristled with terror—and one of them fought an invisible foe, then dropped dead. Van Passen's experience is difficult to explain away as an hallucination. That requires three persons hallucinating the same thing at the same time. And the two police dogs, especially the dead one, had to have had some corresponding hallucination. The most reasonable hypothesis is that there was in fact something to see.

Van Passen's black dog revealed that it was a phantom by vanishing before everybody's eyes, but other black dogs may be more discreet. Green and McCreery describe the experience of a young soldier who played with one when he came home on leave. Before the army claimed him, the young man had become devoted to a large black mongrel named Bobby who belonged to a next-door neighbor. They were close companions and he took Bobby for walks every day until the army separated them.

The soldier arrived home on leave about 2:00 A.M. "As soon as I opened the side gate," he related, "Bobby, who normally slept in a kennel outside the house, bounded up to me and made a terrific fuss . . . ." He stayed with the dog for 10 minutes or so, then went indoors while Bobby disappeared into the neighbor's dahlia bed. The soldier had not the slightest doubt that Bobby had greeted him; he knew the dog too well to be mistaken. The following day, however, he was thunderstruck to learn that Bobby had died three months previously and was buried in the dahlia bed. Had he neglected to speak to his neighbor before returning to duty, he might never have discovered the nature of his experience.

The animal apparitions reported are almost invariably dogs and cats and an occasional horse. Yet if there are these apparitions, why not beavers, foxes or deer? Apparitions of wild animals, if their habits are at all like those of apparitional people and pets, confine their wanderings to areas inhabited by their species—forests, where few people spend any significant portions of their lives. Moreover, it would be particularly difficult to identify an animal as an apparition in a wilderness. Wild animals are often hard to see even when nearby and they are quick to "vanish" quite naturally into the foliage. And unlike a house, a forest has no closed doors and windows to allow the deduction after the event that one had seen an apparition. It isn't surprising, then, that apparitions of wild animals are seldom reported—even if the forests are swarming with them.

But apparitions often have other characteristics that mark them for what they are, if one knows what to look for.

It never occurred to Emil Perkins* that he had seen an apparition, although he may have. Perkins, who lives near Brownsmead, Oreg., works as a longshoreman and is also an artist whose work is highly regarded locally. His baffling encounter took place in the second week of October 1971 while he was deer hunting near Davis Bottom Road, an area where he had lived and hunted since 1942. Perkins, aged 39 at the time, was a lifelong hunter, a man who routinely used his rifle to put food on the table.

The weather was clear and chilly at 7:30 A.M. when he spotted a large blacktail buck, one of the largest he had ever seen. It was about 10 yards away when he first saw it but it bounded into a small clearing about 60 yards from him. The majestic buck stood fully exposed, offering a perfect broadside target for Perkins' lever-action Winchester .30-30. He rested his rifle on a nearby fence, took careful aim and fired. Nothing happened. The buck ignored him. Perkins fired again and again and again, each time taking precise aim, until the rifle was empty.

"I put another two rounds in and fired them as well," a bewildered Perkins said. "But the buck paid no attention to me, to the sound of gunfire—or to the bullets!" Perkins watched as the animal ambled lazily into the woods and disappeared.

Perkins regards himself as a good shot. With a single round from the same rifle he later brought down a deer at 200 yards. It is inconceivable to him that he missed the blacktail buck nine times at point-blank range. He is also puzzled that the buck ignored him; it remained placidly where it was as he blazed away.

Perkins may have stumbled on one convincing technique for identifying an animal apparition: bullets have no effect on it. A second indication that the buck was apparitional is that it seemed unaware of the hunter's presence. Certainly human apparitions go about their business without betraying any hint that they are aware of persons around them. Perkins claims he has never seen a "ghost" of any kind but the evidence strongly suggests that he has.

People today have scant experience of life in a wilderness but that was not always true. American Indians once roamed vast unspoiled forests, stalking game in wild, lonely places. They never doubted the animal apparitions they saw in the forests. Sure in this knowledge, they erected an intricate belief system, a world view, which we are unlikely to understand unless we recognize that it may have a basis in human experience.

Many anthropologists regard the belief in animal spirits as simply an aspect of animism in childhood, when everything—toys, cars, trees, the sun—somehow possesses an inner life, a personality. This animism leads to a belief in animal spirits, anthropologists say, so it isn't remarkable that a few deluded primitives see them. On the other hand, the Indian world view gives evidence that it's the other way around: a belief in animal spirits may arise from seeing them.

In the last century anthropologists typically regarded the peoples they studied as intellectual pygmies who knew nothing of the glories of science, which was nearly perfect in 1850 and

*The author recorded Emil Perkins' story in 1983 and calls him "a careful observer and an honest man—quiet, serious and informed."

explained everything—well, almost everything. We now know that scientists of that time were as saddled with superstition as the benighted peoples they studied.

Perhaps if we become aware that apparitions are something more than simple hallucinations, whatever that something is, we may be on the way to understanding such ancient and widespread beliefs as totemism. The recognition that animal apparitions may appear in wild places, just as human apparitions appear in familiar places, may add very little to our understanding of apparitions but it could add a great deal to our understanding of mankind.



COTTAGE INDUSTRY THRIVES ON MOOSE MANURE

IN AN October 1984 release from Anchorage, Alaska, Associated Press reports a cottage industry is thriving on moose nugget sales. Those dark mounds dotting the wilderness may be manure to most people but to Kathy Parker they're piles of pure gold.

"I'm the world's largest purveyor of moose pecans," she said with a laugh. "I guess you could say I'm the queen of moose manure."

The 40-year-old entrepreneur has parlayed the nuggets—akin to buffalo chips, except from a moose—into a profitable industry. For fashion's avant-garde, Parker manufactures preservative-coated tie tacks, pendants and earrings. In addition, a three-nugget novelty card, key charms and swizzle sticks are sent by hundreds of grosses to customers as far away as Germany.

Special productions are Christmas decorations and the 300-nugget lucky horseshoe pieced together with purple bows for a local card player on his way to the world poker championship.

While much of the manufacturing is done by others on a piecework basis, Parker, formerly a real estate agent, usually traipses alone through Alaska's boondocks searching with gloved hands for raw materials. She estimates that in a year's time she collects—gingerly—and hauls home enough nuggets to cover a single-car garage floor to a depth of three feet.

"It's hard work," she said. "The fresher they are, the heavier they are. Some of those bags weigh 50 pounds. Then there's three feet of snow to get through in winter."

After the harvest, the nuggets are dried—naturally, if there's time. If not, other methods, including a microwave oven, are used. But at least once, nuggets left to dry on heaters have caught fire, Parker said.

"My insurance agent got a kick out of that," she added.

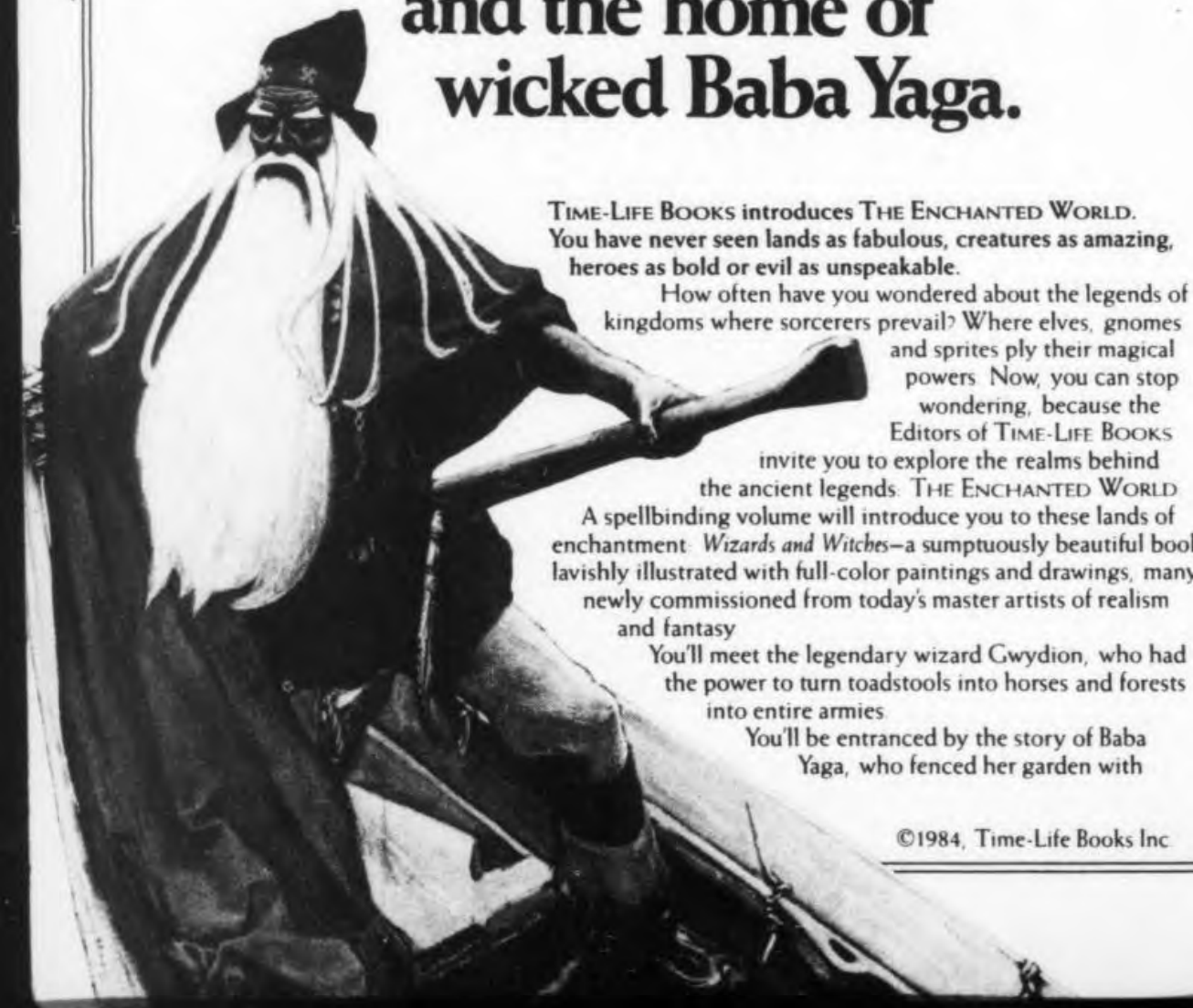
After the drying process, it's simply a matter of applying the preservative and assembling the products, which usually sell for under $3.00. Parker won't divulge the formula for the preservative, saying it's a trade secret.

"I would never sell this business. It allows my eccentricity to go to its full range," Parker concluded.





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UFO Abductions *or Birth Memories?*

Challenging hypothesis holds that a chilling close-encounter abduction may be a bizarre psychological event.

By Alvin H. Lawson
Sketches by K. Lawson

SINCE 1947, when the modern period of UFO reporting began, several hundred people in all parts of the world have claimed (usually under hypnosis) that they have been spirited into saucer-shaped spacecraft by weird alien creatures where they are "examined"—as if the extraterrestrials are trying to learn something about the nature of the human species—and even-

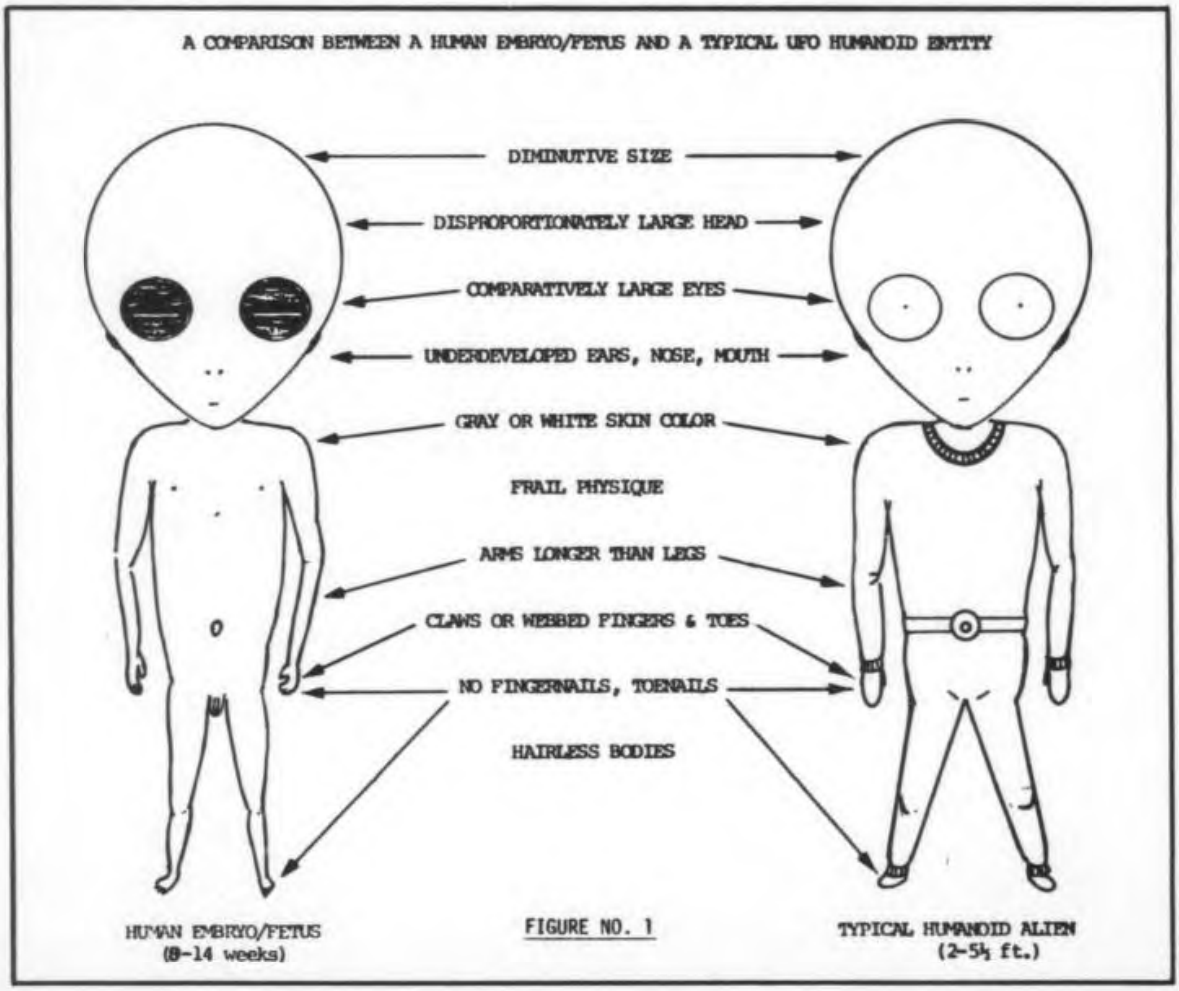


FIGURE NO. 1

tually released. These abductees are usually sincere but their tales, acclaimed by UFO proponents and ridiculed by skeptics, have remained controversial.

Now some research has led to the unorthodox hypothesis that an abduction is a fantasized sequence of images and events unconsciously based on birth memories. There is evidence that a chilling close-encounter abduction may be merely an unusual psychological event. This birth memory/abduction hypothesis is one of the few testable theories ever proposed to explain UFO abductions.

In 1977, my colleague Dr. W. C. McCall and I, dissatisfied with the incredible tales our hypnotic regressions of abductees were yielding, decided to test the reliability of hypnotically retrieved abduction data. We hypnotized volunteers who knew little or nothing about UFOs and asked them to imagine being abducted. Our sequence of questions was modeled on "real" cases and we took pains to avoid undue cuing:

(1) Imagine you see a UFO. Describe it.

(2) Imagine you are aboard a UFO. How did you get there?

(3) Describe the interior of the UFO.

(4) Imagine there are entities in the UFO. Describe them.

(5) Imagine you are given a physical examination by the entities. Describe it.

(6) Imagine the entities communicate with you. What do they say and how do they say it?

(7) Imagine you are back on the ground. How did you get there?

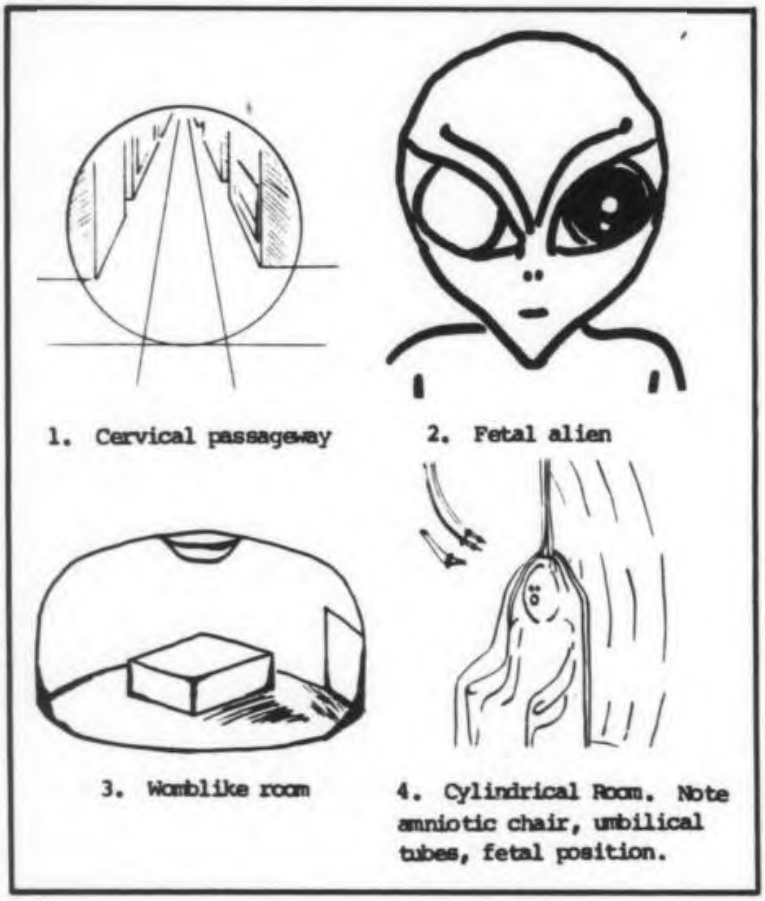
(8) Imagine time has passed. Do you suffer any aftereffects?

We had expected superficial accounts obviously taken from films and books against which we could check "real" reports. We were stunned when in answer to our questions, our volunteers gave us elaborately detailed narratives which were impossible to distinguish from actual cases.

Thus the imaginary abduction study encouraged a healthy skepticism about both abduction yarns and hypnotically derived data. Our findings also implied



In painting by Hildegard of Bingen, a 12th-Century mystic, placental craft delivers human soul to fetus via tube.



The Betty Andreasson case contains a profusion of birth images, among them the cervical passageway, fetal aliens, womblike rooms and especially the Cylindrical Room where she floated in fetal position and breathed and was fed through tubes.

that abductions are psychological events and challenged the extraterrestrial hypothesis, then as now the proponents' prevailing theory of UFO origin.

Although UFO nuts-and-bolts believers have generally ignored the implications of this work, more recent research has deepened our earlier skepticism. We have found that the imagery and events in abduction narratives are similar to those in a wide variety of established mental processes, including drug-induced hallucinations, near-death experiences, shamans' trances, religious ecstasies and particularly the revivification of trauma associated with fetal development and birth.

Admittedly, it seems eccentric to associate birth memories with the already bizarre subject of UFO abductions. Nevertheless, in the last two decades there has been an explosion of prenatal research and nearly all of the findings support the view that a fetus has an increasingly acute sensory awareness of its surroundings from a very early time.* New monitoring devices show the fetus actively touching its body, placenta, umbilical cord and other tissues. The fetus shows taste buds after eight weeks and will eagerly gulp amniotic fluid if it is sweetened and will make a face if the fluid is made bitter. After four months the fetus can be

*See David Chamberlain's review of this research: *Consciousness at Birth*, San Diego, 1983.

startled by loud sounds, sometimes grabbing its umbilical cord as if for security. A little later, if a bright light is shone on the mother's abdomen, the fetus may turn its eyes away. Experiments in which one-hour-old infants imitate adults by sticking out their tongues prove that the fetus has a firm body image and vision.

It is apparently possible to relive the physical and psychological ordeal of one's birth through drug trance—as psychiatrist Stanislav Grof shows in his book *Realms of the Human Unconscious* (1975)—and even under hypnosis. Our hypnotized UFO witnesses were giving us natal imagery long before we recognized it and long before I found that Grof's birth trauma narratives provide an extensive collection of parallels with abduction imagery. I was surprised to find that the connection works another way: Some of Grof's subjects describe LSD fantasies involving flying saucers, aliens and *Star Trek*-like adventures. Terminal cancer patients on certain drug therapies are also said to experience spontaneous abduction fantasies. All such reports imply that UFO-related narrative data are a common if seldom-acknowledged component of clinical psychiatric

LAWSON'S CONTROVERSIAL UFO THEORY

Dr. Alvin H. Lawson's theory that unconscious memories of birth—called "the birth trauma"—lie at the base of UFO abduction reports presents a challenge to ufologists.

UFO abduction reports generally imply that UFOs are extraterrestrial vehicles operated by humanoids, some of whom resemble infants in the fetal stage. Professor Lawson's theory proposes instead that abduction reports are psychological artifacts based on unconscious birth memories.

The ufologists who disagree ask how the fetus knows what it looks like and how infants can remember visually—their vision and visual memory are poor. They charge that Lawson has used "poor science" in his investigations and ask why so few people have abduction experiences since all of us suffer being born.

Their strongest objection, however, holds that unborn infants could have no memory of what happens in the womb or of birth because their neural systems are not developed to the point where the experiences of the body could even be recorded in their brains. If there is no *possibility* of a memory, they argue, how can there be a birth trauma?

This conclusion was widely accepted by psychologists for many years despite the fact that such maverick psychiatrists as Otto Rank built a whole system around the birth trauma concept. Modern research, however, suggests that the early psychologists may be wrong and that infants may be capable of remembering being born (at least unconsciously) and they also can remember events that occur in the womb.

As recently as July 20, 1984, *Science* published a summary report of recent research showing that fetuses can and do learn in the womb. Indeed, Norman Krasnegar, chief of the human learning and behavioral branch of the National Institute of Child Health and Human Behavior, states that "in utero learning is the new frontier."—*Curtis Fuller.*

TABLE OF RESPONSES

	How Boarded UFO	How Left UFO
	Responses of normal-birth subjects	
No. 1:	"It opened up and I crawled inside."	"A door opened and I left."
No. 2:	"Through sound . . . instantaneous . . . transported by sound."	"Instantaneous return."
	Responses of caesarean-born subjects	
No. 3:	"They transported me . . . materializing in another area."	"I was put back down."
No. 4:	"Just appeared on board."	"I was placed there."
No. 5:	"A rope like a snake came out . . . grabbed me . . . pulled me up."	"They threw me out."
No. 6:	"I thought myself aboard."	"Got off the same way."
No. 7:	"I just found myself inside."	"I was zapped out."
No. 8:	"I transported myself."	"Climbed down a spiral stairway."
No. 9:	"Stairs unfolded from the bottom and I climbed up."	"They put me there—instantaneously."
No. 10:	"I was sucked up—like a vacuum hose."	"They threw me out."

programs. In other words, to consider abductions as mental experiences is consistent with certain current psychological research.

Although birth memory revivifications do not always limit themselves to the subjects' actual natal situations (sessions often include fantasized data and memory), they are thought to be generally accurate. Data from birth regressions support my hypothesis that abductees unconsciously use major components of the birth process in relating their fantasized abduction experiences. After all, being born must feel a little like an abduction: The fetus, taken from warmth and comfort and subjected to prolonged distress in the birth tunnel, emerges into a strange world of bright lights, unconfined space, "entities," a probing examination and various novel sensory stimuli. Similarly, abductees are levitated through a tunnel of light into a UFO's vast, brilliant interior where alien creatures examine and probe their bodies, often painfully.

Grof's birth narratives include many details reported by abductees, among them such initial CE-III events as a sudden loss of control, bright light, a feeling of paralysis, being struck by a beam of light and levitated through a bright tunnel into a vast, dome-shaped room, and hearing a humming sound. Grof's data also include such staples of

abduction reports as missing time, umbilical pain, womblike rooms, sexual excitement, inability to put the experience into words and many more.

The strongest evidence for a tie between birth events and abductions is the dominent CE-III entity type, a humanoid which closely resembles a human fetus or embryo. This humanoid, found in about a third of all abduction reports, is probably a projection of the fetal self-image in the witness' memory. (See Figure No. 1.) Other specific birth echoes in abduction narratives include references to tunnels and tubes, to the umbilical cord and placenta, to cervixlike doors and to bubblelike (amniotic) spacecraft.

* * *

IN 1979 Dr. McCall and I led hypnotized persons born by caesarean section to experience imaginary abductions and found statistical evidence that tunnel imagery in CE-III narratives relates to vaginal birth. Of eight caesarean subjects, seven used no tunnel imagery in describing the way they boarded or left the UFO. It is at these points that tunnel imagery frequently shows up but there were few tunnel images throughout the narratives of those persons delivered by caesarean section. (See table of responses of eight caesarean- and two normally-born imaginary abductees.)

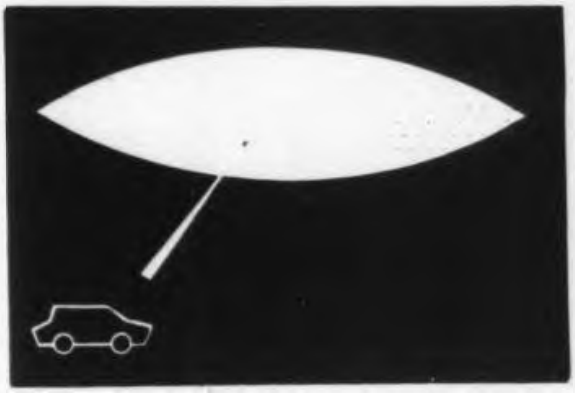


Fig. 2: Some witnesses say that light beam reported to descend from and return to UFO is used in "examinations."

Subject No. 10 (mentioning a "vacuum hose") is the lone exception—but it should be noted that she was at first treated as a normal premature birth until her mother hemorrhaged and a caesarean operation became necessary. This subject had experienced a few hours of what Grof terms Stage II trauma ("contraction in a closed uterine

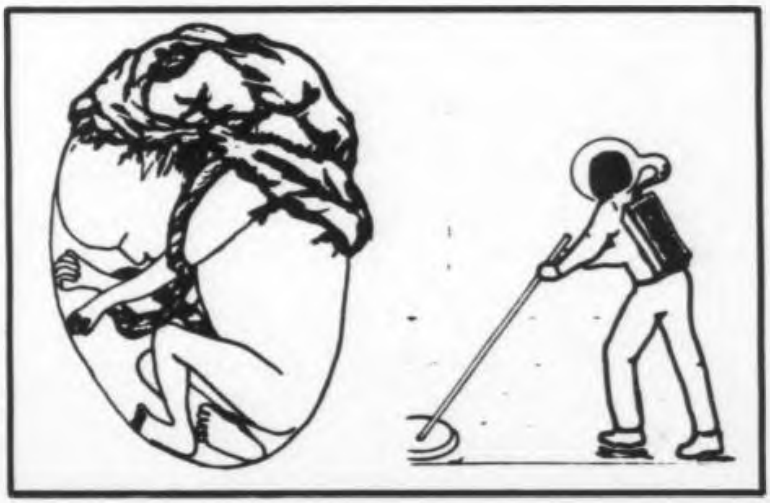


Fig. 3: Birth imagery seems obvious in abductees' depictions of entity wearing backpack (placenta), bubbledome (amniotic sac) and carrying probe or tube which suggests umbilical connection.



In an Indian stone relief, a "lily" growing from the god Vishnu's navel carries the infant Buddha to earth. Religious art has always contained placental and umbilical imagery; placenta is often associated with vehicular flight.

system") in the birth canal, perhaps sufficient time for the development of her "vacuum hose" tunnel imagery. Other responses—snakelike rope, spiral stairway, stairs unfolding—imply apparatus dangling from the UFO's underside and in this context seem to relate to the umbilical cord.

Psychohistorian Lloyd DeMause's analysis of the major psychological role of the umbilicus in prenatal life (*Foundations of Psychohistory*, 1982) shows that there are separate natal origins for tube (umbilical) and tunnel (vaginal) imagery. The umbilical cord, a tube containing other tubes (a vein and two arteries), is implicated in many abduction narratives. Some abductees have reported pain or distress in the navel area during "examinations" and many report having been probed or injected with tubelike instruments. The umbilical may also relate to the omnipresent retracting light beam, a seemingly solid, flat-ended shaft of energy which is seen to descend from and then pull back into the UFO—or which may probe a witness' body. The beam's flat end recalls the umbilical clamp used during delivery or perhaps the natural separation point. (See Figure No. 2.)

In "real" and imaginary abductees' sketches, the symbolism of the placenta seems obvious. Often it takes the form of a spacecraft—as in an imaginary witness' drawing of a placental UFO

ALVIN H. LAWSON is an English professor at California State University in Long Beach where he has been a faculty member for 21 years. He received his B.A. from the University of California-Berkeley in 1952 and his Ph.D. from Stanford in 1967. His class in critical thinking, "UFO Literature: The Rhetoric of the Unknown," an analysis of the UFO controversy, is one of only a dozen or so such classes offered for credit by major American colleges and universities.

As an adjunct to his UFO literature class, Dr. Lawson has operated the UFO Report Center of Orange County since 1974. Various police and military agencies cooperate in referring sighting reports to his Center.

Lawson's research in ufology has been mainly in so-called UFO abduction cases. He has worked since 1975 with physician-hypnotist W. C. McCall of Anaheim, regressing about 35 witnesses who alleged that they had had UFO experiences. Lawson and McCall have also conducted many studies with hypnotized volunteers in an attempt to test the validity of CE-III allegations. Their most recent research has found extensive parallels between imagery from reported abduction narratives and that from revivified birth memories. These findings suggest that CE-III events are valid psychological (although nonphysical) experiences which should be studied by clinicians.



Lawson's articles on the research have been published in various proceedings of UFO conferences and in *Frontiers of Science, Omni* and *Journal of Psychohistory* and he presented a paper, "Hypnosis of Imaginary UFO 'Abductees,' " at the 1978 annual meeting of the American Psychological Association in Toronto.

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with an umbilical rope ladder dangling. Similar placental-umbilical pairings can be found in depictions of entity backpacks or other equipment, often with multiple tubes attached, and in various black boxes with projecting tube apparatuses which are allegedly used in examinations. (See Figure No. 3.)

Images of UFO doors or passageways are nearly as numerous as tubes and tunnels. Witnesses describe unusual doorways which appear suddenly in walls or on a UFO's exterior, whooshing open or disintegrating, then disappearing without a trace. Most of these doorways are described as opening from the center and thus resemble another birth event, the opening of the cervix. One of our vaginal-birth subjects supported this view by describing cervical dilation with the comment, "It's like a door opening!"

The amniotic sac, the transparent bubble that envelops the fetus, appears in the bubbledome headgear, clear enclosures and windowed UFOs de-

scribed by both "real" and imaginary witnesses. Could these come from current space technology? Astronauts' space suits have bubbledomes and backpacks but NASA has no large-windowed spacecraft with see-through cubicles or anything like the huge spheres that several abductees said they were placed in. Natal sources for these amniotic constructs seem more likely.

The full extent of birth imagery in abduction cases has gone unrecognized. A revealing example of this is the Betty Andreasson case, one of the most acclaimed of all CE-IIIs. It has been laboriously investigated and it is a fully documented report. Nevertheless, it contains a profusion of birth images and events and it supports a nonexotic, birth-oriented interpretation of the abduction mystery generally.

Betty's abductors were typically fetal humanoids: short and frail with grayish skin, oversized heads and eyes and underdeveloped facial features. The richest birthlike event occurred in what Betty called the Cylindrical Room where she was enclosed in a clear plastic chair with a fitted cover which her captors filled with gray fluid. For a time she breathed through clear tubes which fit into her nostrils and mouth. She reported that she could taste a pleasant substance and she felt relaxed and happy.

The Cylindrical Room scene, only one of several such echoes in Betty's narrative, is obviously a return to the womb. The transparent chair in which she floated in fetal position suggests the amniotic sac; the gray fluid is the amniotic medium; the breathing and feeding tubes are the umbilical cord. Swallowing fluid is a common fetal event and pleasant and unpleasant taste sensations have been well documented.

Betty spent much of her time aboard the UFO floating from one womblike room to another through tunnels, elevators or other counterparts of the birth canal. These passageways varied in length but typically opened into brightly lighted amniotic chambers or dome-shaped rooms where Betty was undressed and examined. The cervical doors, as in other CE-IIIs, seemed to separate with a soft whoosh on approach and closed again, leaving no trace.

There are literally dozens of firm birth parallels in Betty's story which skeptics have attacked partly because she had read a book about abductions. But from the perspective of our birth-oriented study, it makes little difference whether Betty was simply lying or accurately relating what she thought happened to her because there is substantial agreement between her tale and those of other abductees. All abduction witnesses that I know of tell essentially the same birth/abduction saga, even blatant frauds who regularly make false abduction claims to UFO hotlines and witnesses who are self-deceived—for example, the French medium who in 1894 in trance described one of the first known abductions.* Apparently abduction reports, whether hoaxes or hallucinations, cannot avoid incorporating stereotypical imagery and events from birth. The best explanation of this is that the abduction experience is an archetypal fantasy involving belief or deception in which an individual's birth memories play a central role.

*For an account of "Helene Smith" who described being taken to Mars "in a curious little car," see *From India to the Planet Mars* by Theodore Flournoy (Paris, 1900).

THE PROPOSITION that UFO abduction reports relate to birth events can be tested in several ways.

First, since birth imagery is earth-bound data unrelated to alien visitors, its presence in CE-III narratives is a criterion by which birth fantasies can be distinguished from supposedly "real" abductions. It is therefore significant that of the 100 or so published cases, not one lacks natal imagery. Indeed, most are dominated by it.

Second, if any abductees who report late-stage birth sensations such as extreme head pressure with sudden relief are caesarean-born (that is, lacking the common experience of vaginal birth), the birth/abduction hypothesis would be proved false. If there are no such caesarean abductees, it would be confirmed.

Third, abduction narratives can be scrutinized for echoes of the witnesses' birth histories.

We recently completed a limited test of this third proposal. We assumed that if normal birth imagery was indeed present in CE-III narratives, then memories of birth *difficulties* would be likely to show up as well. A group of volunteers who reported experiencing specific birth problems (breech, forceps delivery, twin birth and so on) were hypnotized and given birth regressions and imaginary abductions. One subject, a frank breech birth (born buttocks first), exited from her UFO in a unique manner: she "sat down" over a trap-door in the floor and sank to the ground outside, reliving her birth position precisely. Another subject, a double footling breach twin (both feet presented first), also reported an unusual exit: she left her UFO by *walking backwards* until she was outside. Seven of the eight subjects gave us abduction data relevant to their own birth histories.

We do not claim that this initial study has proved a connection between birth memories and abductions. Unfortunately birth histories are mainly anecdotal and we have to take the word of the subject and his relatives. Also, our subjects were all aware of their birthing problems and their narratives may have been influenced by such knowledge. Nevertheless, a causal tie between birth events generally and data from abduction reports seems undeniable. The fact that the percentage of natal data is highest in the most detailed CE-III narratives (such as the Andreasson case) cannot otherwise be readily explained.

Abduction reports, because of their bizarre nature, have assumed a prominence in the popular imagination far out of proportion to their supporting evidence. The physical evidence in abduction cases, despite claims to the contrary, remains ambiguous, and the multiple-witness abductees, who are few in number, describe separate subjective experiences rather than a shared abduction event—a sure indication of a psychological and not a physical occurrence.

Yet a major question remains: What conceivable stimulus initially triggers the abduction sequence in a "real" abductee? This question has long seemed an obstacle to credible explanations of the abduction experience but I believe the mystery may be solved. Some abductees have reported physiological effects (such as skin abrasions and bruises) and investigators have frequently observed such psychological aftereffects as personality modification.

These changes are similar to those reported in patients by Arthur Janov and others (see *The Feeling Child*, 1973) after primal rebirthing or similar therapies. Janov says that the seeds of neurosis lie in birth events and that a patient's reliving of his own birth trauma can be therapeutic. If this is so, abductees may be birth-event neurotics with a deep need to reexperience and thus discharge their birth neuroses.

The immediate trigger for a birth-revivification/abduction could involve any of several witness conditions common to CE-IIIs including fatigue, monotony or isolation. Abductions are often alleged to occur when the witness is driving a car on a deserted highway at the end of a long day or perhaps is lying in bed in a hypnagogic state. Such situations facilitate trance states during which spontaneous reliving of birth memories is possible.

The abductee often "awakes" as if from a period of amnesia. This "missing time" has been the focus of much speculation because of its supposed evidential value as a product of an actual abduction. But it has recently been found that oxytocin, a natural hormone that floods mother and fetus as it initiates birth contractions, causes amnesia in laboratory animals and thus doubtless in the fetus as well. So the abductee's amnesia most likely relates not to extraterrestrials anxious to cover their tracks, as proponents maintain, but to ordinary events in a normal birth.

Birth events, however unfamiliar, are relatively mundane compared to current speculations about abductions which involve not just aliens but ever more exotic fantasies about time-travelers, parallel universes and cosmic overlords. The birth-abduction hypothesis offers a valid psychological source for abduction imagery and also can explain the similarities and differences in CE-III reports from diverse cultures worldwide—something no other abduction hypothesis can do.

To illustrate, it is obvious that birth is one of the most uniform of all human experiences in terms of its general biological and psychological processes. Yet it is equally obvious that each human birth is unique, with minor but significant differences which depend on a multitude of variables ranging from the mother's health and state of mind to the fetus' idiosyncratic development and interaction with the mother. If the birth/abduction hypothesis is valid, many major parallels should be found among the known abduction reports—as they are. There should also be, however, a number of unimportant but distinctly different details in each abduction narrative. And indeed there are variant details in CE-IIIs, unique to individual witness accounts. For example: A rigid plastic strap which was placed on Travis Walton's chest rocked back and forth when it hit the floor. Betty Andreasson reported a huge firebird which like the mythical phoenix dissolved in flames and emerged reborn as a worm or salamander. And Betty Hill described an odd three-dimensional "star map."

We are unable to say at present how many such case differences are traceable to witnesses' birth events, mostly because we know next to nothing about the birth histories of abductees. Some differences can be linked to simple memory; others stem from mere fantasy. But Walton's chest-strap seems

placental and Betty Andreasson's firebird parallels many of Grof's subjects' descriptions of consuming fire. We need to know more about CE-III witnesses' birth experiences before we can say that dissimilarities in case details either do or do not relate to birth events. (Our experiment with subjects who had birthing problems *does* indicate such a linkage.)

* * *

THE BIRTH/abduction hypothesis is significant for ufology because it attempts to make abduction research more scientific. Yet in the three years since this challenging theory was first publicized, it has met with some vague grumbling and sarcasm about its supposedly outlandish nature but no attempted replications and thus no serious assessment.

A negative or apathetic response to unfamiliar and radical ideas is understandable and can be forgiven for a time. After all, as ufologists have long pointed out, many establishment scientists reacted to the novelty of UFO reports with the mindless rationalization, "It can't be; therefore it isn't!"

The birth/abduction hypothesis may seem less threatening if we consider the immense amount of birth symbolism in mythology, folklore, literature and everyday life. For instance, the UFO fetal alien is similar to creatures in many earthly cultural traditions—from the Greeks' Cupid to the Christian cherubim to the elves, imps, pookas and brownies of folklore. Our language reflects birth events; "fetal position" is a familiar term in psychology texts. No one is shocked by the umbilical explicitness of "mother's apron strings" or the space-walking astronauts' support tubes. It is interesting that one of the first astronauts to orbit the moon, perhaps momentarily overwhelmed, likened the experience to "having a baby."

Religious art contains obvious placental and umbilical imagery and in both Christian and Buddhist works, the placenta is actually associated with vehicular flight. In a 12th-Century painting by Hildegard of Bingen, a placental craft "from another world" delivers a human soul to the fetus via a tube. In an Indian stone relief, a "lily" growing from the god Vishnu's navel carries the infant Buddha to earth. Umbilical symbolism is clear when God impregnates the Virgin with a heavenly beam which is depicted as a hollow tube through which the Holy Spirit (usually represented by a dove) descends.

Tubes in the sky appear in folktales such as "Jack and the Beanstalk" and great vaginal tunnels occur in "Ali Baba," *Alice in Wonderland* and *The Pied Piper* and in the tornado that carries off Dorothy in *The Wizard of Oz*. Some of the most persistent sources of birth imagery in our current culture are science-fiction stories and films—particularly space epics or yarns about flying saucers and alien invaders. Who can overlook the fetus at the end of Kubrick's *2001: A Space Odyssey* (1968), the fetal entities of *Close Encounters of the Third Kind* (1977), the placental and gonadal spacecraft of *Star Wars* (1977), *Star Trek—The Movie* (1979) and others, the horrific birth gore of *Alien* (1979) and a host of its imitators, or finally the fetal-placental alien *E.T.* (1982) encircled by men-in-black and their massive sterile tunnels, tubes and womb? But older

space flicks were neck-high in birth imagery too—the spaceship in *The Day the Earth Stood Still* (1951); in *War of the Worlds* (1953) the Martian ships were inverted placentas with an umbilical "neck" and in *Forbidden Planet* (1956) a monstrous alien laboriously forces its way through a gradually yielding cervical door.

These and many other instances show that the presence of birth imagery in abduction reports is neither an aberration nor a result of one investigator's wild imagination. Rather, it is consistent with abundant examples of such imagery throughout our culture.

For serious abduction researchers who wish to respond seriously to my hypothesis, I offer these guidelines:

(1) Routinely try to obtain documented evidence of every abductee's birth history along with other background information.

(2) Recognize that the birth/abduction hypothesis can be disproved in at least two ways: (a) by discovering one full abduction narrative *lacking* birth imagery and (b) by discovering one *true* caesarean-born abductee who describes vaginal-birth events (such as extreme head pressure and its sudden relief).

(3) If no such disproof is forthcoming after a reasonable time, the birth/abduction theory should be recognized and accepted as accurate.

If the birth/abduction hypothesis is sustained, CE-III reports may one day be studied alongside such interesting clinical problems as the psychology of mysticism, fugue states, multiple hallucinations and of course natal memories. If the hypothesis is proved false—a potentiality for any testable theory—I will pack up my ideas and go back to Square One. However, if ufologists continue to dismiss this new research by reasoning, "It can't be; therefore it isn't," I for one do not understand how abduction investigations can ever get beyond Square Two.



THE BIRTH OF THE BIRTHDAY

PEOPLE make a pretty big deal out of birthdays these days but it's a more or less recent development.

Sally Hopkins, historical researcher for Hallmark Cards in Kansas City, points out: "Until people learned to measure the passing of time, they didn't know and probably didn't care about their own age."

Age became personally important about 600 B.C. when stargazers in Egypt and Mesopotamia developed accurate calendars—but even that didn't mean much to the common people.

"Originally birthday parties were reserved for kings," Hopkins said. "No records were even kept for common people until the Greeks began to compile statistics for tax and military records. Even then, only heads of important families were allowed to celebrate their birthdays."

The greeting card industry estimates that nearly 1.5 billion birthday cards are exchanged annually—more than six cards per person.

SITTING WITH THE SKEPTICS 1984 CSICOP Conference

Parapsychologist listens to debunkers and finds they are beginning to take moderate, even scientific positions.

By D. Scott Rogo

WHEN I ARRIVED at Stanford University in Palo Alto, Calif., on November 18, 1984, I didn't know what I was getting into. The Committee for the Scientific Investigation of Claims of the Paranormal was convening a conference on the topic "Paranormal Beliefs: Scientific Facts and Fictions." So far as I am aware, CSICOP doesn't believe that there *are* any facts behind paranormal beliefs.

My trepidation grew when, as I was checking in, a conference volunteer told me—all within five minutes—that a prominent parapsychologist had plagiarized his work; that J. B. Rhine was a total and provable fraud; that he, the volunteer, was being blacklisted for not cooperating with the government; and that he was going to tell everything he knew to the Russians!

A clean-cut young man handed me a leaflet when I sat down in the auditorium. I assumed it was an advertising flyer for CSICOP's journal *Skeptical Inquirer* but it turned out to be a warning that we all had better read the Bible. The night before, we had attended a kickoff banquet during which CSICOP gave an award for excellence in journalism to Leon Jaroff, former managing editor of *Discover*, for his vitriolic attacks on the paranormal in the pages of that magazine.

The conference, from my perspective, was off to an inauspicious start.

As it turned out, however, I was pleasantly surprised to find that CSICOP seems to have laid aside its zeal for witch-hunting and appears to be maturing into a sober, responsible body. The conference was on a higher level than one would have expected from the group that just a few years ago embarrassingly bungled an attempt to investigate the claims of Michel Gauquelin's neoastrology.*

While I heard a certain amount of naivete and misinformation, most of what I heard was rational and to the point. In fact, some of CSICOP's general audience struck me as reasonable, open-minded professional people, perhaps justifiably annoyed at the media's often sensationalistic treatment

*See Dennis Rawlins' "sTARBABY," October 1981 FATE.

of absurd claims. More than one person told me that there were too many excesses on *both* sides of the conflict between the believers and the self-professed rationalists. I was encouraged to see a few pro-parapsychology speakers on the day's program and I knew that CSICOP head Paul Kurtz had invited others who refused to attend. I found myself breathing easier.

The "meat" of the CSICOP conference, however, turned out to be a little hard to digest, since the topics scheduled for coverage were somewhat disjointed and disorganized.

The morning session was devoted to "space-age" paranormal claims, a catchall classification for everything from ancient astronauts to UFOs. But it soon became apparent that none of these issues was about to be debated because most of the speakers took a temperate approach. For example, Dr. Roger Culver from the University of Colorado spoke first on the "ancient astronaut" idea—a dead horse if ever there was one. He merely cited some examples of ancient "mysteries" that were never really mysteries at all (at least in the sense that Erich von Daniken sought to portray them), most prominently the Easter Island statues and the pyramids of ancient Egypt.

This same type of caution exemplified the next presentation by Dr. Andrew Fraknoi, a vocal critic of astrology and astrological claims. He demonstrated that astrology makes little theoretical sense and described experiments showing that compatibility tests between sun signs do little to predict success in marital relations. He also stated that when the predictive powers of astrology are tested (in such matters as career choice or personality), they invariably fail.

Fraknoi's real message was an important one, the kind of position skeptics *should* be taking. While acknowledging that astrology can be an entertaining diversion, he found it reprehensible that some businesses are using astrological criteria to decide whom to hire or pass over. This, he said, is a form of senseless discrimination just as appalling as racial or religious prejudice.

So far no one had presented anything especially controversial. Skeptics of the paranormal like to set up straw dogs and so far CSICOP's conference was turning into a kennel. But I had hopes for the next subject to be taken up: a debate on UFOs between Dr. J. Allen Hynek and Philip J. Klass.

But the confrontation ended up fizzling like a misfiring firecracker. Playing it safe, Hynek confined his remarks to a computer analysis he and his colleagues were making of 400 selected and well-documented UFO sightings. They are finding that certain characteristics appear over and over again even in reports from entirely independent cultures. Hynek wanted those who reject the existence of UFOs to explain, in detail, the precise psychological mechanisms by which the mind "imagines" such an internally consistent phenomenon. In fact no such mechanism is known to psychology. Hynek made much of this point but I doubt that this argument changed any minds.

I hoped that Klass would be willing to take on Hynek's data, but he chose instead to carry on about Hynek's support of some well-known abduction cases, the negative results of his Center

for UFO Studies' search for evidence and the fact that recently investigators from the Center had been taken in by some dubious sightings in Westchester County, New York.* In his conclusion Klass called for the National Academy of Sciences to set up a panel to decide the UFO question once and for all—as if matters of scientific fact can be resolved by vote.

The true nature of the skeptic's position came during the question-and-answer period that immediately followed the session. The evening before, several CSICOPers had warned me that true believers out to cause trouble were probably infiltrating the conference. Over 500 persons were going to be there and some of the CSICOP organizers suspected that a lot of pro-paranormalists were attending to make sure their position got a hearing.

My hopes for some excitement proved unwarranted, however. It quickly became apparent that the audience was more sympathetic to the skeptic's position than to the proponent's. But some of the questions from the floor proved all too predictably that skepticism, like belief, can be irrational and excessive. There was, for example, the young pilot who complained to Hynek that he had never seen a UFO during all his hours in the sky. Hynek replied that his files contained many reports from professional aviators. The young man responded that they obviously weren't as experienced or well-trained as *he* was.

*The Westchester episode involved repeated sightings of a large boomerang-shaped "UFO" over suburban towns north of New York City. The case seemed destined to become a classic—until investigators for the Aerial Phenomena Research Organization discovered that the "UFO" was a hoax perpetrated by some daredevil pilots. A full account appears in Dick Ruhl's "The Westchester Sightings," *The APRO Bulletin*, Vol. 32, No. 6.

Another problem was that many of the so-called experts CSICOP was presenting were ill-informed on aspects of their own subjects. The chief transgressor proved, surprisingly, to be Dr. Fraknoi, despite the overall excellence of his earlier lecture. When a questioner asked his opinion of Michel Gauquelin's research into the effect of planetary positions on personality development, Fraknoi first lauded the French psychologist's work but then alleged that no one had yet replicated it. Until there were such replications, he said, he preferred to suspend judgment. Although the questioner seemed satisfied, I could hardly believe my ears. Could Fraknoi be unaware that two independent confirmations of some of Gauquelin's research have already been published?

I later learned that Professor Gauquelin was attending the conference. He told me that some members of the audience were encouraging him to speak up but, he said, "There's no use"—an apparent allusion to the mess CSICOP had already made while trying to deal with his careful work.

* * *

I ESPECIALLY looked forward to the afternoon session which concerned the much-touted "psychic arms race" supposedly brewing between the Soviet Union and the United States. But as it turned out, one after another of the speakers dismissed the subject, saying they weren't going to discuss the issue or denying the existence of any such arms race.

One of the speakers was Martin Ebon, now retired after a distinguished career writing on both the paranormal *and* Soviet affairs. "I came here as a

token parapsychologist," he began, "and you should be nice to me." Some good-natured laughter greeted his announcement. "By the way," he went on, "there isn't any psychic arms race, so don't worry about it." He then discussed the status of psi research in the Soviet Union and China.

Similar sentiments were expressed by Leon Jaroff, Philip Klass and Charles Akers, a former Institute for Parapsychology employee who has gone over to the skeptics' side. (He cited his failure to find even a single high-scoring ESP subject and his dissatisfaction with the way ESP experiments are reported.)

The low point of the session was provided by Klass, who now seems to think of himself as something of an authority on parapsychology. Klass said that, through his long association with *Aviation Week and Space Technology*, all sorts of government matters are regularly leaked to him but he and his colleagues had never heard a single word about government interest in parapsychology . . . and that was that! He concluded by repeating the hoary cliche that asks why no psychic has ever made a bundle at the horse races or the casinos. He then smiled to himself, apparently satisfied that he had really put one over on the believers.

But Klass to the contrary, there *is* direct evidence that the government and military harbor an interest in parapsychology. The government has even released two "secret" reports on parapsychology. There is also indisputable evidence that government funds were used to help support the much-publicized remote-viewing research at SRI International in Menlo Park, Calif.

The lunch break that followed the session gave me an opportunity to find out how typical *Skeptical Inquirer* subscribers felt about parapsychology. Some members of the parapsychological establishment have criticized CSICOP for lumping the field with everything from astrology to the Bermuda Triangle. The CSICOP leadership has finally become sensitive to this criticism, but what about the CSICOP audience?

From the comments I either picked up or overheard, I learned that the CSICOP audience harbors a lot of honest ignorance about the subject. No one was putting down academic parapsychology, but a lot of people seemed to have significant misconceptions about the status of the field. For example, while walking to lunch, I overheard one scientist telling his wife that positive ESP results in the laboratory fade away when more cautious controls are implemented. I broke into the conversation to say that this charge is a myth manufactured by the skeptics.

On several occasions conference attendees told me they would believe in ESP if the faculty could ever be demonstrated under "stringent scientific conditions." I asked each of them to outline what conditions should be imposed on ESP tests. When they outlined the conditions, I was able to direct each of the CSICOPers to several published experiments conducted under just such conditions. The skeptics seemed surprised at the sophistication of current research in parapsychology, although none seemed interested in following up the leads I offered them.

Of course there was plenty of talk about Klass' claim that psychics can't use their powers at the casino. No one knew that several experiments have been

published showing that psychic powers *can* be used to predict everything from roulette wheel outcomes to the commodities market. (For example, one such successful experiment was published in the March 1970 issue of the prestigious *Journal of Parapsychology*.)

Perhaps the most entertaining talk of the evening session, devoted to a wide assortment of "paranormal" claims, came from Bob Steiner, a San Francisco public accountant and magician, who gave a hilarious account of a recent trip to Australia, where he posed as a gifted psychic. His demonstrations of psychic readings, ESP and psychokinesis caused a sensation among the people and in the media. Even the scientific community took him seriously enough to try to recruit him for laboratory testing. Finally, in the course of a television interview, he exposed himself as a fraud. He had proven that most people cannot tell the difference between a psychic and a magician.

Dr. Wallace Sampson provided the most informative and substantive report of the evening. In a demonstration of skepticism at its best, Sampson, a physician, examined claims that cancer can be treated through meditation and visualization. He stated that such claims, many of them promoted by Dr. O. Carl Simonton in his book *Getting Well Again*, were based on unsound reasoning, poor research and questionable subject selection. He was especially critical of those who are marketing the Simonton procedures, a practice Sampson attacked as unethical because it relies on unproven claims.

Two other members of the evening's panel were W. G. Roll of the Psychical Research Foundation in Chapel Hill, N.C., and James "The Amazing" Randi, both of whom recently investigated the famous Columbus, Ohio, poltergeist case* and came to opposite conclusions. Again, those of us looking for a fiery debate were disappointed. Randi spoke reasonably on why we should be skeptical of the case, while Roll devoted his presentation to a report on his experiences exposing phony psychics in Mexico and South America.

CSICOP's conference was over by 10:30 P.M. Since I had decided to drive back to Los Angeles that same night, I had plenty of time to evaluate what I had seen. This had been my first direct exposure to CSICOP and the position of most of its expert skeptics struck me as well-founded and moderate.

While I hadn't learned anything new, CSICOP's speakers were generally scientific in their approach and they appeared interested in working with, instead of against, the parapsychological community. (Recently, for instance, two CSICOP affiliates agreed to sit on a committee set up by the Parapsychological Association to evaluate the level of reporting in the field's own journals.)

So I drove away from Palo Alto hoping that CSICOP had found its true niche as a quality-control bureau rather than simply as an opponent to scientific interest in the paranormal. Perhaps it has at last outgrown its days of quasi-religious propagandizing and dogmatic disbelieving. In his remarks at the opening of the conference Paul Kurtz had stated it well when he urged everyone to keep an open mind instead of an empty mind.

*See my "Investigating a Poltergeist" and Fred Shannon's "Photographing a Poltergeist," both in September 1984 FATE.

But I have my reservations. CSICOP still has its more extreme members from whom it should distance itself in the same way that parapsychology has sought to divorce itself from its extreme element. I found it disheartening, for example, that so ill-informed a skeptic as Phil Klass should be allowed to comment publicly on the paranormal in the organization's name. His pronouncements on UFOs—his own area of self-perceived expertise—are bad enough.* I hope that CSICOP will become just as interested in the quality of its own spokesmen as it is in the qualifications of those who speak on behalf of the paranormal.

*For specifics, see Jerome Clark's "Phil Klass vs. the 'UFO Promoters,'" February 1981 FATE, and Bruce Maccabee's "The Wrath of Philip J. Klass," November 1983 FATE.



ROOTS IN AFRICA

"BIDDIES may not dance the boogie-woogie, tango or watusi or listen to jazz, banjos or bongos, but all those words, along with gumbo and even the word mumbo-jumbo, came into English from Africa . . . ."

So says Associated Press writer Bryan Brumley, discussing *A Dictionary of Africanisms* compiled by linguist Gerard M. Dalgish, an assistant professor of English at New York's Baruch College. Dalgish culled material for the dictionary's 3000 entries in 1976 to 1978 while teaching at the University of Tanzania in Dar-es-Salaam and from the archives of a dictionary publisher in the United States. Webster's New World Dictionary has no derivation for "biddy" but Dalgish has traced it to *bidibidi*, which means a small yellow bird in Chiluba, a West African language.

Dalgish told Brumley the first words to creep from sub-Saharan Africa into English and other European languages might have come with explorers and traders in the 1700's, using the African names for chimpanzees, bananas, giraffes, gorillas, impalas, gnus and zebras. A new wave of African words entered English with the slaves taken from West Africa to the western hemisphere. Many of the "West Africanisms" are preserved in a dialect spoken by the Gullah, black people who live along the coasts of South Carolina, Georgia and part of Florida.

They include foods, such as "goober" for peanut and "gumbo" which means "okra," another West African emigrant along with "yam." Musical terminology is full of West Africanisms: "banjo" which comes from *mbanzi*, a stringed musical instrument, and "bongos" from the Lokele language. "Boogie-woogie" music and dance come from the Hausa word *buga*, to beat drums, "tango" comes from the Ibibo verb to dance and "watusi" is the name of a tribe in East Central Africa.

Brumley writes that Dalgish's dictionary has been criticized for its overemphasis on East African languages which he studied in Tanzania.

Whatever its shortcomings, Dalgish's dictionary has sold about 1000 copies, mostly to university libraries and African specialists.



by Harold Helfer

STRANGE TO SAY

In Florida's Broward County, Claude Julius Crook was arrested on a charge of shoplifting and the state's attorney assigned to prosecute the case was Janice Law.

●

About 11 years after Ricky Shipman of Rock Hill, S.C., went swimming with his wallet in his bathing trunks, his driver's license was returned to him. A fisherman found it in a mackerel's belly.

●

Many people who live in Dallas, Tex., think the greatest thing 26-year-old Mike Darnell ever did was stay home New Year's Eve. He glanced up from his magazine to see flames in the apartment building next to his. He dashed over to the building and ran through smoke and flames in the corridors, shouting and pounding on doors. Authorities credited Mike with saving "an undetermined number of lives" in a fire that caused damage amounting to $500,000.

●

Clarence and Charles Atton of Dedham, Mass., feuded bitterly for 25 years. The brothers wouldn't even enter a hospital room together where their mother lay dying. The feud ended when they died of heart attacks just two hours apart. Clarence was 61 and Charles 56.

Vickie Walters, a hostess in a Honolulu cocktail lounge, stopped in another bar one afternoon and began talking with its manager, Kay Baldwin. It turned out they had a lot in common. Their fathers had been engineers in trains linking North Korea with China and Manchuria and both women were born in North Korea. Walters confided her real name: Kyong Ja Quon. Baldwin's real name was Sug Cha Quon. The women were sisters who had been separated more than 34 years earlier.

●

Police chief Roger Terry was invited to a meeting of the Alamo Heights, Tex., City Council to tell how extra patrols and added police protection had curtailed burglaries. But Mayor Bill Balthrope had a problem opening the meeting. "My gavel," the mayor said ruefully, "appears to have been stolen."

●

Zimbabwe wildlife expert Utra George de Woronin always said, "I feel safer in the bush than in town." But he was killed as he was gently shooing a baby elephant away from his campsite when its enraged mother came charging out of the surrounding bush and gored him.

PRACTICAL RUNE MAGIC

Runes provide an effective do-it-yourself system for problem-solving as well as invoking protection, romance—even money.

By Murry Hope

Reprinted courtesy Prediction Magazine

THERE ARE some systems of magic that you can use easily and effectively even if you are not a dedicated student of the art. All will go smoothly and safely if you observe the basic rules. However, a considerable degree of individual responsibility is involved. Before embarking on even the simplest practice of magic, you must understand that the effects you wish to achieve may not necessarily be right or good for you.

For example, you may cast a spell to obtain a much-coveted job. Let us suppose that your spell works—and there is a good chance that it will—and you get the job, only to find that it isn't all you had hoped for. There will be no use in your blaming the magic!

Another thought worthy of your consideration is the effect your magic may have on others. Will it influence another against his will and his best interests?

The foregoing considerations are essential to any form of do-it-yourself magic because you must bear in mind that the occult forces of the universe are totally impartial: they are neither good nor evil in themselves. Only the intention of the operator—you—determines this.

* * *

ONE OF the simplest forms of practical magic which is readily available to the uninitiated is the runic system. Eminently suitable for the everyday world, runes can be used for a variety of purposes, including divination.

Runes come in several forms, varying according to the culture in which they formerly flourished. Most runic practitioners favor one particular school, their choice being influenced by their karmic past. After several years of experimenting, I settled for the 24 basic runes and added one blank to represent fate or karma, making a total of 25. Five is Odin's sacred number and five times five equals 25, which resolves into the psychic number seven. My magical workings are based on this system.

When used for divination runes are usually carved into stone, wood or even ceramics and made up into sets. But it is the runic letters themselves that carry power so they can be used in many other ways. For magical purposes they are usually scored or cut into a surface or written as runescripts. (The Vikings adorned all manner of objects and artifacts with runic invocations.)

As in any other form of magic, working with runes depends on knowing which energies to invoke for what purposes. To understand how my magical formulas are contrived, you need to know the basic nature of each rune. (See illustration.) I have not



Representing fate or karma; that which is predestined and cannot be avoided.



Protection. Energy. Positivity. That which one receives from the opposite sex.



Money. Conservation. Gain. Fulfillment. Love.



Movement. Action. Communication. Learning. All things involving sets of twos.



Fertility. Growth. The family. Nurturing.



Prosperity. Children or young folk. Slow change for the better.



One year ahead. A reaping of dues. Justice. The law.



Uniting. Partnerships. A gift.



Secret or hidden things. Unexpected material gains.



Difficulties averted. Homing onto a target. Inconveniences that work out for the best in the long run.



Inherited possessions. Property. The establishment.



A helpful man (in the impersonal, i.e. doctor, lawyer, friend etc). This rune also means simply 'help'.



A sacrifice. A new interest prompted by the subconscious.



A man (in the personal or emotional mode). Physical attraction.



Completion of a project and a state of mind resolved. The birth or beginning of something new.



A change of dwelling or job. A journey.



Psychism. Fluidity and conduction. Intuition.



The life force. Healing. Energy.



Change and the strength to cope with it. Out with the old and in with the new.



That which is in the lap of the gods. Luck from out of the blue.



Constraint. Hold-ups. Limitations. Stability. Old folk.



Sudden and unexpected happenings. The gambler's rune—it might not turn out as you want, but then it might.



Temporary impediments that will be resolved within a 7. Plans in cold storage. The 'holding' rune.



Joy and happiness. Good news from afar. A fair person.



A gift from a parent or older person. The spoken word. Caution. Medical matters.

included reverse meanings as I see no excuse for casting an *yfelrun* (bad rune). None of us wants to cause harm or suffering to others by putting the runes to such ill use. The runic system can be used in a constructive and helpful way in many avenues of life.

PROTECTION: One can protect property, people, pets—anything—with runes, as the Vikings of old knew well. Several of my friends telephone me when they go on holiday to ask for runic protection for their homes and property. On one occasion, a family who lived in a London flat departed on vacation, having left things safely in the care of the runes. On their return they discovered that several adjoining apartments had been burglarized but theirs had escaped the eye and interest of the felons!

No elaborate ritual is required to effect this kind of protection—just write a few runes on a piece of paper together with the address of the property and keep the runescript in a safe place until the owners return. Of course, anyone can score a set of protective runes over his own front door. These will be fully effective if the right combination is used. Several people I know have used runes to protect their cars, sometimes in script form or scratched inside the hood or some other place where they cannot be seen. I have never known any of their cars to be stolen.

Runescript for the protection of a house:



Runescript for the protection of a car:



If you wish to use a runescript only for a certain length of time, be sure that it is burned when you have finished with it and send a message of thanks to Odin for his help and cooperation.

HEALING: Certain runes have strong healing vibrations and one can carry an appropriate runescript on his person when visiting a doctor or hospital to get the best results from a consultation. A good healing runescript will also help when one is feeling indisposed but not really sick enough to seek professional advice. Here are two runescripts, one for physical ailments and one for mental conditions, worries or psychological stress.

Physical healing runescript:



Psychological healing runescript:



Many of us suffer from "examination nerves" and have difficulty retaining knowledge. There are special runes to be taken into the examination or interview room (no rules broken!) which can help. A woman I know used these for a nursing exam and she was overwhelmed by the high marks she earned.

I have used them myself with good effect for public appearances which generate a little too much adrenalin.

For examinations:



For the retention of knowledge:



ROMANCE: As we all know, the path of love is not always smooth. At times we find ourselves drawn to those who show no inclination to return our affections and at other times we are ardently pursued by persistent wooers to whom we do not respond. It is possible to attract those who take our fancy or to hold the others at bay.

Bear in mind, though, that if one tries to force one's will over that of another, bad karma is created. The procedure I use is to follow the runescript with the phrase "if this be karmically in order."

Man's runescript for a possible romance:



Woman's runescript for attracting a man:



Runescript for gently dissuading a would-be suitor:



MONEY: It is possible to obtain financial help through rune magic. But keep in mind that while the magic may be effective, if you are not deserving, you may find that the gains are short-lived.

A classic story comes to mind of a woman who bought a "get-rich-quick" occult instruction booklet which recommended a visualization technique. Every night before going to sleep she would visualize a check for $1000—a humble enough sum, she thought. As it happened she was not short of cash and had a good job and no responsibilities. The need was not there, in other words.

Much to her annoyance, nothing seemed to happen. Time passed and she continued to go to work half an hour early every morning as she had done for years. One morning she arrived at her office to find the place cluttered with builders' paraphernalia. Failing to consider that a tarpaulin on the floor might be covering some alterations, she stepped on it and fell through a hole left by the workmen who had not expected any of the staff to be there so early. But wait! She was duly awarded $1000 damages!

Runescript for obtaining essential money or possessions:



UNCERTAINTY: If you would like to work runic magic to help a given situation in your life, to help a friend or to find the solution to a problem but you are in some doubt as to whether it would be the right thing to do, here is a question-and-answer technique which can help you.

Draw a simple five-pointed star or pentagram on clean white paper. Mark each point in the order shown in the illustration. Shuffle your own set of runes in whichever way you are used to. Keeping them face downward, select five at random and place one at each point of the star starting at position No. l. The points are interpreted as follows:

(l) The nature of the problem or essence of the situation.

(2) Cause of the problem or factors to be considered.

(3) Is there a solution or any advice to be given?

(4) If so, what is it?

(5) The end result.

The problem is obviously a financial one and the cause lies in family demands. The advice is to use a degree of constraint for the time being because in due course some sudden or unexpected event will resolve the matter and give you (or the person about whom the inquiry is being made) peace of mind.

Sometimes, when one is inquiring for another person, the runes



feature prominently in the star, especially at positions No. 4 and 5. The advice then is to leave matters alone; they will sort themselves out without magical interference.



When using the runes for any form of divination (as against practical magic) the reversed meanings will crop up naturally because the shuffled runes may fall either way. Because most sets have instructions for divination, I advise readers to stay with these and to keep magical workings to the positive or upright meanings only.

As a method of inquiry, the star system is extremely accurate. A friend of mine who works for a large newspaper was faced with a serious management-labor dispute which might have cost her job and caused serious hardship for her and her family. She telephoned me for advice and I consulted the runes for her. The



appeared in a prominent position so I told her not to worry; it would all work out.

As time passed, she became increasingly concerned; a closure seemed imminent and she phoned me again. I

recast the runes and the same one popped up once more. As the weeks dragged by, her confidence in the runes naturally waned and she had serious doubts that the problem would ever be resolved. Nevertheless, eventually labor and management settled the dispute and all was well; her difficulty had been "averted," as the rune had promised.

* * *

A SHORT and uncomplicated ritual which I use constantly has proven to be most effective in all forms of runic invocation. All you need is a white, blue or lilac colored candle (Odin's colors), a candlestick with a bowl or broad container at its base and a small clean piece of white or lilac colored paper, preferably about three by two inches.

Write at the top of the paper in blue or mauve ink the rune that represents your problem or the subject of your inquiry and add a prayer to Odin to help you with your magic and protect you while you are carrying it out. Light the candle, then fold the paper lengthwise and slowly burn it, starting at the top end where the runes are written. As you near the end, you will have to drop the paper into the container at the base of the candlestick.

Observe the process carefully. Does the script burn quickly? Are there pieces left that have not been consumed by the flame? If the runescript burns easily and completely leaving only ash, your request will be granted without a hitch. But if there are pieces that remain unburned you will encounter delays and objections. To overcome these, lift out the unburned pieces and subject them once more to the flame. If they are too small to light, there is nothing you can do about what ensues.

When you have burned as much as you can, ceremonially extinguish the flame by holding the lighted candle and residue of ashes aloft and saying aloud, "As the life in this flame departs so may the thought contained in this spell be carried to higher planes to be executed with the aid of the gods, if they so will it." Then scatter the ashes to the four points of the compass starting at the north. If your living arrangements prohibit scattering the ashes this way, water is the alternative because they must be carried away by one of the movable elements. Flush them down your sink with a good stream of clear, cold water. Then thank Odin.

This simple form of runic magic can be used to deal with many situations in life. It is all a question of using the right combination of runes. Of course, there are more permutations than I could hope to include here, just as each rune carries far more meanings than those enumerated in the table I have given.

As in all magic systems, runic magic depends on using common sense and imagination. You'll be safe yourself and bring no harm to others if you observe the occult "highway code": raise a protection before you start, close your aura safely afterwards and keep yourself well-grounded when you are not actually engaged in magical exercises. Magical activities act as magnets to cosmic energies. If you do not feel well, you may attract disharmony.

In the practice of rune magic, Odin will help you if you ask him. If you are of another magical or religious persuasion, simply use the prayers and symbols that are meaningful to you. In the final analysis, the power of magic rests in the mind of the practitioner.

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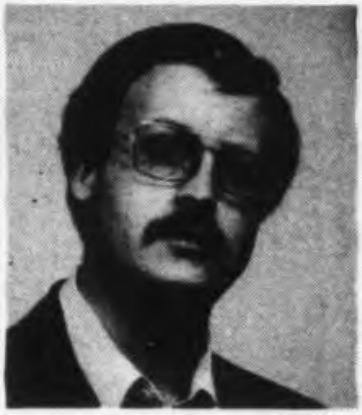
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NEWS & REVIEWS

by D. Scott Rogo



LEARNING FROM THE NDE

THE STUDY OF the near-death experience (NDE) has become one of science's most exciting new frontiers. It has united parapsychology, psychology and medicine in a way no one ever dreamed possible. Three of the books that have appeared since 1975 deserve to be called classics within the ever-growing literature on the subject. These are Raymond Moody's pioneering although anecdotal *Life After Life* (1975) which spearheaded interest in the subject and inspired two other, more carefully written books which replicate Moody's findings, Kenneth Ring's psychologically-oriented *Life at Death* (1980) and Michael Sabom's medically-based *Recollections of Death* (1982).

We now have a fourth NDE study which is likely to become equally important. Kenneth Ring's *Heading Toward Omega* (William Morrow, New York, N.Y., 1984, 348 pages, $15.95), a sequel to his first book, moves the study of the NDE in new directions. Subtitled "In Search of the Meaning of the Near-Death Experience," it focuses not so much on the psychology of the NDE as on the spiritual and transformational dimensions of the experience. Chatty in style and informal in presentation, this book is Ring's semiautobiographical account of his research on how NDEs have affected those who have undergone them.

The book in fact covers many themes. I must admit I was a little put off right at the outset when Dr. Ring announced his conclusions in no uncertain terms. He writes:

"I believe and argue in this book that humanity as a whole is collectively struggling to awaken to a new and higher mode of consciousness, which many have already called 'planetary consciousness.' Furthermore, I believe that a significant number of persons have already evolved or are evolving toward that form of consciousness and that the NDE can be viewed as an *evolutionary device* to bring about this transformation, over a period of years, in millions of persons. In my judgment, this transformation is already taking place and it is likely to accelerate and spread. My thesis is, in short, that we ourselves are witnesses to a major evolutionary metamorphosis in the human race and that many NDErs—as well as others who have had functionally similar awakenings—are on the leading edge of this evolutionary wave."

There are some serious problems with this interpretation. To make his case, Ring would have to prove that NDEs have become more and more common as mankind has evolved. Yet we have no way of knowing whether NDEs occur more frequently today than they did in the past. In fact the evidence indicates that NDEs are as old as mankind; "classic" examples of the phenomenon can be traced all the way back to antiquity. There is therefore no way for Ring—or anybody, for that matter—to document the proposition that the NDE is acting as a teleological mechanism to help transform consciousness. So Ring unpromisingly opens his book with an unfalsifiable theory.

But the rest of the book is much better. Ring goes on to show how the NDE transforms the percipient's life. Drawing on interviews and specially-designed questionnaires, Ring has collected evidence that NDE survivors develop a (self-perceived) greater appreciation for life and nature; a heightened

willingness to help others; a lessened interest in impressing other people; less reliance on materialistic values; a greater sense of purpose in life; increased spirituality; and extended psychic abilities. Probably the most interesting of these transformational traits is the last. But here again I disagree with Ring's reasoning.

Ring believes that these newborn psychic abilities result from the spiritual transformation produced by the NDE. This idea would place the NDE with other spiritual disciplines (such as yoga and meditation) that allegedly help psi abilities to emerge spontaneously. But in my opinion it is more likely that NDEs affect the experiencers' belief systems, thereby making these people more open to psychic experiences. For a long time we have known that people who believe in psychic phenomena make better ESP subjects than skeptics do. This "sheep/goat effect," as it is called, may well be responsible for the cffects Ring describes. It would be interesting to question a group of NDE survivors about their attitudes toward psychic phenomena before and after their experiences.

I should emphasize that Ring doesn't present his material in as dry and clinical a manner as my summary may suggest. He lays out his findings in a series of absorbing chapters which quote extensively from his interviews and interactions with his informants. The purely statistical evidence supporting his findings is wisely relegated to a series of appendices which can be consulted by the more serious reader. This practice keeps the book eminently readable without compromising its scholarly foundation.

Near the end Ring returns to his ideas about the NDE and spiritual transformation. He shows that the phenomena and spiritual by-products of the NDE are much like those that accompany other forms of mystical experiences. He especially emphasizes the parallels between NDEs and the traditional raising of the kundalini. This leads him to speculate that the near-death experience may be a biological potential built into the human body. But, undogmatic as always, he suggests several other ways in which these parallels might be interpreted.

Heading Toward Omega, a thoroughly

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thought-provoking book, will serve as a welcome complement to the more investigative and clinical books on the subject. Although I found myself disagreeing with many of Ring's views, I never stopped feeling challenged by them. The overall sophistication of his discussion is impressive, especially his knack for pointing out how opposing views can also account for his data. Liking a book with which you disagree is, I guess, just about the best compliment you can offer. I like *Heading Toward Omega* and I look forward to Ring's future writings on the subject.

For those readers who prefer a drier, more clinical approach to the study of the NDE, I recommend *The Near-Death Experience: Problems, Prospects, Perspectives* edited by Bruce Greyson and Charles P. Flynn (Charles C Thomas, Springfield, Ill., 1984, 289 pages, $29.75). This scholarly anthology of sophisticated (and even technical) papers comes on the heels of Craig Lundahl's *A Collection of Near-Death Research Readings*, published in 1982. The study of the NDE has undergone some remarkable transformations since that time, as anyone who compares the contents of the two anthologies will see.

Drs. Greyson and Flynn break their volume into four sections covering the dimensions (phenomenology) of the experience, theories about it, the clinical handling of persons reporting NDEs, and their transformational aspects. The second section is by far the most interesting because it addresses the central question of the NDE: just what is it?

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Until recently theoretical debates over the NDE asked whether it was a genuine release of the mind from the body or merely a hallucination. Now, however, theoretical approaches to the NDE have become more sophisticated and the Greyson-Flynn anthology offers a fair sampling of these novel interpretations. The various contributors argue that the NDE is a delusion, a neurophysiologically-based hallucination, a temporal lobe symptom, a product of archetypal imagery or a birth fantasy. This section is especially good because some of the more reductionistic papers (those that try to explain *away* the NDE) are immediately followed by rejoinders. Particularly notable among these is a paper by Carl B. Becker on birth-fantasy models. This insightful piece, written from the standpoint of embryology, should dispose of birth models once and for all.

Unfortunately, though, this section of *The Near-Death Experience* is in one sense incomplete. No paper argues that the NDE really *is* the literal release of consciousness from the body—which is certainly the one theory most favored by some leading authorities on the subject. Dr. Michael Sabom's research, which did much to confirm this hypothesis, is poorly represented in this book. It is mentioned now and then but something more substantial on it should have been included. (For a report on Sabom's work, see Christopher Bloom's "Near Death and Out of the Body," February 1984 FATE.)

Another failing of this section is that it pays little attention to the implications of hellish and nightmarish NDEs. Such cases were first brought to public attention by Dr. Maurice Rawlings in his *Beyond Death's Door* (1979). Mainline researchers were wary of Dr. Rawlings because of his intense religious fundamentalism. But since the publication of his book other researchers have encountered similar reports in their own surveys. These cases have been unfairly ignored and it seems certain that in the future NDE researchers will be forced to deal with them.

The Near-Death Experience will be tough going for the average reader, since most of its chapters are reprinted from professional psychology and medical journals. But it is well worth the effort. Carefully-edited anthologies such as this one are certainly needed because they reveal how complicated a phenomenon the NDE appears to be. It continues to pose a mystery to both psychology *and* parapsychology.

OTHER REVIEWS

HISTORY OF MODERN CREATIONISM by Henry M. Morris, Master Book Publishers, Box 15908, San Diego, Calif. 92115, 1984, 382 pages, $12.95 hardcover, $9.95 paperback.

The fundamentalist doctrine of "scientific creationism" holds that the entire universe, including the earth and all life-forms upon it, was specially created 6000 to 10,000 years ago in six solar days and that nearly all of the earth's sedimentary rocks were laid down a few thousand years later by Noah's Flood. Western science abandoned these ideas more than two centuries ago.

History of Modern Creationism chronicles creationism's rise from the ashes. The author, hydraulic engineer Henry Morris, is founder and president of the Institute for Creation Research. Morris has promoted creationism for nearly 40 years and much of the book is autobiographical.

The chapters fall logically into three divisions. The first two chapters are Morris' version of the history of science, especially evolution. Chapters 3 through 9 chronicle the creationist war against science in this century and chapter 10 looks at the near future.

In two previous books Morris argued that Satan *personally* revealed evolution to the Babylonian king Nimrod and his priests atop the Tower of Babel. So it is hardly surprising that Morris' history of science is unconventional. He spends pages impugning the character and intellect of that "apostate divinity student" Charles Darwin. He suggests that Charles Lyell, the devout Christian who founded modern geology, was an atheist who plotted to overthrow the Bible's teachings. Most of the evils of the modern world are blamed on evolution.

More reliable is Morris' description of early 20th-Century creationism. He provides valuable information on creationist pioneers such as George McCready Price, Harry Rimmer, Arthur I. Brown and R.E.D. Clark. He reviews numerous early, little-known creationist books. He describes the infighting

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WINNING WITH WITCHCRAFT

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

HOW TO WIN IN LIFE

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

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THE SECRET SCIENCE OF NATURE

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

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The very end part of my book I have saved for what I consider to be the *ultimate* witchcraft ritual, at least in material terms; a ritual that *unleashes a tremendous torrent of opportunity, riches and good fortune*. I consider this ritual to be little short of sensational, but I will be frank with you: I have only ever used it once. It worked so well that I just couldn't handle all the good things that came from it. I am not one of 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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that led early creationist organizations (those preceding the Creation Research Society) to abandon the extreme biblical literalism he himself uncompromisingly advocates.

The best part is Morris' first-person narrative of more recent events. Morris has been in the thick of the action since 1946, when he published *That You Might Believe*. He coauthored *The Genesis Flood*, the foundation work of modern creationism. In 1963 Morris helped found the Creation Research Society and later the Creation Science Research Center and the Institute for Creation Research, which he still heads. Morris knows everybody who is anybody in creationism and, while he tells us only what he wants us to know, his information is often unavailable elsewhere.

In the final chapter, "The Coming Battle for Creation," Morris sees creationism already under assault by the forces of darkness ("humanists" and scientists) "as we approach the end of this present age." Morris considers his opponents devious and nasty and he is especially outraged because most Christians accept evolution as God's method of creation. He expects science and education to be restructured in a creationist context—"if the Lord does not return soon."

As an inside look at the growth of a significant modern religious movement, *History* will of course interest those who agree with Morris that Satan revealed evolution to Nimrod; they will want to read it for further details of the satanic plot and the creationist counterplot. But this book should also be of value to students of pseudoscience, religion and popular culture.—*Robert Schadewald*.

MYSTERIES ON THE HIGH SEAS by Philip MacDougall, David & Charles, North Pomfret, Vt., 1984, 192 pages, $16.95.

In *Mysteries on the High Seas* Philip MacDougall, a teacher and writer on maritime subjects, finds little that is paranormal or Fortean about such enigmas. This, for example, is his attitude toward the Bermuda Triangle:

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however, if a ship disappears, there can be no certainty as to her exact position. The result is that many ships, some not even approaching Bermuda and its famed triangle, are claimed as victims. Nor, come to that, is there any real evidence that the seas around Bermuda are any more dangerous than certain other stretches of ocean . . . ."

MacDougall suggests, as did Larry Kusche in his *The Bermuda Triangle Mystery Solved* (1975), that the *U.S.S. Cyclops*, one of the most celebrated of the Bermuda Triangle disappearances, didn't go down anywhere near the Triangle; it sank in a storm as a result of being improperly loaded.

The book does mention, without comment, the ghost allegedly seen on the ill-fated German submarine UB-65. And there is a brief and frankly disappointing chapter on sea monsters. But this book consists mostly of a discussion of such things as ship design or possible sabotage, handled in a workmanlike style. *Mysteries on the High Seas* seems a trustworthy although not terribly exciting volume.—*Daniel Cohen.*

FURY ON EARTH by Myron Sharaf, St. Martin's Press, New York, N.Y., 1984, 550 pages, $10.95, paperback.

Fury on Earth, written by a longtime follower and co-worker of Wilhelm Reich, is the definitive biography of that widely unappreciated genius.

Reich, who began his career as a Viennese doctor and follower of Sigmund Freud, kept moving intellectually—changing and developing his always radical or innovative ideas and theories—until his death in an American prison at age 60, in 1957. Beginning as a conventional psychoanalyst, he developed character analysis and a theory of the "true orgasm," then became a Marxist and a feminist. He turned for a while to biology and believed he found the beginnings of organic life. After moving to America in 1939, he created the orgone-energy theory as well as a treatment for cancer, engaged in a bitter struggle with the psychiatric establishment and finally pioneered weather modification via a novel cloud-buster device.

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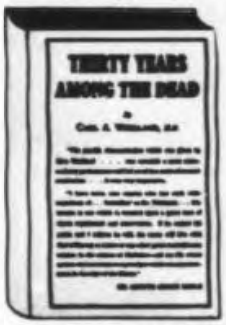
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the merits of his *Mass Psychology of Fascism* which examined the rise of Hitlerism. Few know that he attempted to develop a way to control nuclear radiation, that he accepted UFOs in the early 1950's and fashioned a theory to explain their propulsion. In America he was one of the first to see the importance of the birthing process, to fight the pharmaceutical domination of medicine and to register concern about the danger of air pollution.

At the end he took on the Food and Drug Administration but it was too much for him. Its agents managed to have his orgone accumulators destroyed and they conducted two mass burnings of his books and journals. The Nazis had done the same thing earlier.

As the father of body therapies, Reich was perhaps best known for his advocacy of sexual liberation. He believed the source of almost all neuroses was society's fear of the sexual and the consequent dammed-up flow of life energy in the organism. Unlike almost all leading psychoanalysts of his time, he began an active sex life around age 14 and, while having four recognized legal or semi-legal marital relationships, he had other

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short-lived affairs. Myron Sharaf even tells of Reich's affair with Sharaf's wife.

Sharaf, who was close to Reich for about 10 years, devotes a chapter to their relationship and the problems it raised in doing a good biography. This is one of the most interesting and original parts of the book.

While Sharaf admired Reich and considers much of his intellectual work of great value, he does not shrink from revealing the flaws and foibles of the man. Nor does he hesitate to discuss Reich's growing sense of paranoia at the end and the many real justifications for much of it. His assessment of Reich's latter days is well thought out as is his treatment of rumors that Reich turned to religion in prison and even produced a book, *Creation*, which has never surfaced. Both of these rumors, he concludes, are false.

FATE readers looking for an explicit discussion of Reich's views on the occult and the psychic will not find it here. These are covered in detail in *The Man Who Dreamed of Tomorrow* (1980) by Edward Hoffman and me. But Sharaf does explain Reich's critique of mechanistic medicine, clarifying his concept of the mechanistic-mystical dichotomy which dominates our patriarchal society. In a word, individuals and organizations usually represent either a mechanistic orientation to life or its polar opposite, a mystical projection; in each case they miss the natural and organic, from whence flows real life. It is from this perspective that Reich was suspicious of occultism and rejected conventional religion—since it usually includes a heavy mystical overlay—while he did regard Christ as an example of the truly alive and unarmored.

Fury on Earth is an important book, easy to read and well worth the price.—*W. Edward Mann.*

THE TWILIGHT OF THE GODS by Michael Baran, Exposition Press, Smithtown, N.Y., 1984, 144 pages, $10.50.

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"Baran" wisely hides his true identity while promulgating this mix of ancient and modern myths to which he has added some of his own ideas about an occult energy source that he believes exists deep below the earth's surface.

In common with other writers of similar persuasion, "Baran" relies heavily on inferential phraseology, liberally sprinkling his text with "if we assume," "if, as theorized," "was there, in fact," "reasonable to speculate" and "esoteric accounts state." Such qualifiers do not, to me anyway, bespeak a factual approach to any topic. At one point "Baran" concedes, "It may seem tenuous to speculate on historical events using psychic events," but he continues to do so.

Twilight is a compendium of conjecture, a jerry-built structure erected on the sands of speculation and lacking a foundation in fact.—*George W. Earley.*

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MUFON 1984 UFO SYMPOSIUM PROCEEDINGS edited by Walter H. Andrus, Jr., and Dennis W. Stacy, Mutual UFO Network, 103 Oldtowne Rd., Seguin, Tex. 78155, 1984, 184 pages, $10.00, paperback.

MUFON's annual collections of papers from the group's yearly conventions usually are worthwhile contributions to the ufological literature. The current edition, containing a number of good papers on aspects of the current UFO scene, is one of the better in the series. There's plenty of relatively sober (and relatively dull) material here that could pass for "scientific ufology," but for pure chills and suspense (not to mention sheer weirdness), turn to Budd Hopkins' report on "The Haunting of Kitley Woods—An Ongoing UFO Saga." Then turn off the lights and try to sleep.

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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.

MIND-STUFF

Curtis Fuller's "I See by the Papers" (November 1984 FATE) was especially interesting to me because of his extensive coverage of "artificial intelligence." Artificial intelligence is a term applied to computers that think—that is, computers that do things that people would need intelligence to do.

Computers are machines (hardware) which are controlled by programs (software). A program is a set of instructions which tells the computer what to do and when to do it. As an analogy, the brain might be considered biological hardware and the mind software.

A computer operating under the control of an artificial intelligence program will act in such a way that, if its actions were performed by a person, they would be regarded as intelligent thought.

Several years ago I was a graduate student studying computer science and mathematics and working on cognitive models. To solve various math problems, models are used to help make abstract thoughts easier to understand. Some models work better than others and I was trying to figure out why.

Cognition, the process of knowing, is elusive when you try to grasp what it is that enables you to go from a state of not knowing to a state of knowing. You do not know the answer to an arithmetic problem until you perform the correct operation (add, subtract, multiply or divide), after which you do know. A computer can do this quickly because the process is mechanical and straightforward. Some problems, however, are better solved by humans, especially problems that require nonmechanical judgments. For example, how do you know when to make the right move in a complex social or political situation? Or when performing some highly creative act? Or when trying to figure out what to do when disaster strikes, such as loss of a job or incapacity due to illness? The mind has to wrestle with these tough problems.

The standard test for determining whether a computer is exhibiting artificial intelligence was published by Alan Turing in 1951; it is now known as the "Turing test." Imagine a computer in one room and a person in another. A terminal (screen and keyboard) is connected to each. You sit down at the terminal not knowing which room holds the person. You try to find out by asking various questions of the computer and following up on its replies. If you cannot tell which one is the person, then the computer has exhibited artificial intelligence. That is, if in dialog, the computer responds just as a person does, then it exhibits intelligence. Perhaps a better word would be "clever," like the computer "Hal" in the movie *2001* or "R2D2" and "C3PO" in *Star Wars*.

One night, during a semester when I was writing artificial intelligence programs, I had a dream in which a friend told me that I was not actually talking with him but with a cognitive model of him. The dream-figure told me this!

When I awoke I was astounded by how much sense this made. After all, what is a dream figure? It is not a real flesh-and-blood

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person at all but an imaginative representation of one. Yet dream persons do not just hang around like scenery. They act. In fact, they usually behave just like their real-life counterparts—that is one way we recognize them. And their behavior is clever, often unexpected and sometimes even creative—yet all along the same lines and style that characterize their real-life counterparts. That is, dream persons retain their specific personalities. In other words, dream persons are models, cognitive models, of their real-life counterparts.

As I see it, these dream persons are cognitive models which are behaving under the control of artificial intelligence programs. They pass the Turing test in that we cannot distinguish between the dream persons and their real life counterparts.

Where do these artificial intelligence programs come from? Our minds must write them. In fact, the process of writing these programs is our mind's way of getting to know the real-life persons. In this sense, dreams are the "test drive" of a cognitive model. If the model works, fine. If it does not—that is, if its behavior is out of character—then we wake up. When a programmer tries to run a defective program, the computer may not run at all or it may run up to a point and then stop. Either way it responds with an "error" message.

Perhaps FATE readers would like to test the hypothesis I have put forth. Try to remember the people in your dreams and how they behave. Do they behave in character? Do you dream of people you cannot identify? If your dreams were being produced by a Hollywood film company and actors were hired to play the roles of the people you know, would they play their parts well or poorly?

By looking at dreams in this way, we can get a nice insight into how our minds work. How do we really get to know people? How is it that we can predict their behavior? Why is it that sometimes our predictions fail?

Lately I have noticed that sometimes one dream person changes into another during a dream. Perhaps the mind is modifying an existing program to write a new one. Computer programmers do this all the time. Perhaps this explains how our memory files are updated.

I have been analyzing my dreams in this

way for more than two years. The hypothesis seems to hold up but that may be because of my biased mind-set. I would like to hear the opinions of other dreamers.—*Donald A. Windsor, P. O. Box 604, Norwich, N. Y. 13815.*

"ENCHANTED LAND" UPDATE

Some of the information in "The Enchanted Land" (October-November 1984 FATE) on the administration of Manavta Mandir, Hoshiarpur, India, needs updating since the section on Mataji was written in early 1982. I have learned that the present secretary of the satsang center is N. D. Dogra, Dr. K. L. Jaura having relinquished his position shortly after my visit.

Although Baba Faqir Chand did indeed appoint certain advanced Acharyas (guides) to help seekers in their quest for God-Realization, he was quite clear in appointing one successor to carry on his mission. This task was assigned to Dr. I. C. Sharma, a respected professor of philosophy in the United States for some years and a man who had a close association with Baba Faqir Chand. Sharma was publicly installed as successor on April 13, 1981, by Baba Faqir Chand in the presence of thousands of his disciples. Sharma now lives at Manavta Mandir, I am told.

Since I wrote "The Enchanted Land" my wife Jacquelyn and I had the good fortune to return to India in the winter of 1983-1984. At that time we met Sant Darshan Singh of Sawan-Kirpal Mission, who invited us for dinner with his family in Old Delhi. On this delightful evening, the successor to Sant Kirpal Singh discussed with us at length how it is possible to overcome sleep by regular deep meditation. I can attest from close observation that Sant Darshan Singh gets very little time for private rest. His schedule keeps him quite busy and active.

Finally, the highlight of our last visit was a three-week stay with Maharaj Charan Singh at Dera Baba Jaimal Singh where we enjoyed the extraordinary kindness and hospitality of Charan Singh and all those who live at the Dera. It is rare on this planet to find such loving and compassionate human beings.

During our visit, we witnessed the building of a large hospital funded by the Dera where the sick and disabled will receive medical care

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free of charge. In light of the recent events in the Punjab (the Sikh and Indian government clashes, at the Golden Temple in Amritsar) and the assassination of Indira Gandhi, it is good to know that many Indian people are working for welfare and peace.—*David Christopher Lane, Del Mar, Calif.*

PARALLEL WORLDS?

"A Night in Limbo" by Gloria Spencer (December 1984 FATE) hints at the existence of parallel worlds. The author relates that on a January day in 1948 she and a friend debarked from a jet plane in Mexico City. In *this* world, the first American commercial jet aircraft, the Boeing 707, was put into service in the mid-1950's, its prototype having flown in 1954. The earlier British de Havilland Comet was put into service in 1952, its prototype having flown first in 1949.

Therefore, I suggest that author Spencer's experience took place in a parallel world.—*Stephen A. Kallis, Jr., Maynard, Mass.*

* * *

I was surprised to discover that Gloria Spencer and her friend flew in a jet plane to Mexico City in January 1948.

I have always thought that the first turbine-engine aircraft in passenger service was the Brittannia turbo-prop which went into service in March 1952.—*Cecil W. Beasley, Red Bluff, Calif.*

* * *

In "A Night in Limbo" I believe Gloria Spencer is pulling our legs. I do not believe her tale and I'll tell you why.

The time of her story is 1948. At that time the military had jet planes but the airlines did not have them until the 1950's.

Furthermore, if memory serves me correctly, Acapulco in 1948 was not the booming tourist city that it became in the late 1950's. I would be willing to bet there was no airline between Mexico City and Acapulco, the destination for which the mysterious hotel clerk obtained reservations for Spencer and her friend.

I think that folks should be kept honest, especially regarding psychic happenings.—*Julia Erickson, Las Cruces, N. Mex.*

A MUNDANE EXPLANATION

It is possible that I can shed some light on Chicago's weeping Virgin (December 1984 FATE).

When my husband was alive he was a barber. About 15 years ago I was down at his shop doing some cleaning, mopping the floor and washing his many mirrors. In the back room I found water running out on the floor from a cabinet on one wall. My husband said he had seen water there before and usually just mopped it up.

We pulled the cabinet away from the wall and found no leaky water pipes behind it but we noticed a very wet paper bag. It contained a chemical used to melt ice. This stuff seemed to be drawing water right out of the air which was loaded with moisture from the cleaning I had been doing.

I noticed that Chicago's Virgin wept only when there was a feast or something going on that would put moisture in the air. I believe the tears were water drawn by some chemical in the statue. I do not believe it is anything supernatural.—*Mrs. E. C. Durham, Kansas City, Kans.*

STRANGE TALENTS

I would like to hear from FATE readers who have had experiences similar to mine involving strange talents. I was once skeptical on reading, for example, about an Englishwoman with the mysterious ability to summon fish (this made her a hit with local anglers) and another who could call down escaped budgies and canaries for their distraught owners.

Recently I met a local "witch" who said her garden was snail-free simply because she asked them to leave and they did. When I went over to take a look, sure enough, her neighbor's garden was ridden with them but hers was totally free.

A similar phenomenon was attributed to Findhorn, an experimental community in Scotland. The people there reportedly used ancient pagan methods of gardening and grew beautiful flowers and vegetables in barren beach sand—to the amazement of horticultural experts.

I had occasion to think about such strange talents when I was renting an old farmhouse which was plagued with mice. I awoke one night to their squeaking, scratching and scampering and in total frustration I ordered them out. It took a day or two for me to realize that the sounds and signs of mice were gone and the place remained mouse-free until I moved out six months later.



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Again, recently plagued by ants in a large trailer, I demanded that they leave. They did.

I can't explain this sort of thing and I'm wondering if anyone can.—*S. G. Thomkin, P. O. Box 265, Mountain View, Calif. 94042.*

ON OATH

Gurus' belief in the integrity of the self mentioned in "The Enchanted Land" (October-November 1984 FATE) surfaced in 1984 in Oregon. When threatened with jail if he did not appear in court to testify in the $1 million lawsuit brought against him, Guru Bhagwan Shree Rajneesh agreed to a videotaped appearance in late August 1984 at Rajneeshpuram, his home in Multnomah County south of Portland. The suit involved a defamatory letter in which the guru's secretary called plaintiff Donna Quick and others "racists and bigots."

The *Portland Oregonian* reported that Rajneesh said in his defense, "I have rarely come across a person who is not a bigot." When asked if he linked Oregonians in general to bigotry, he replied, "Jesus may not be a bigot but Christians are. Buddha may not be a bigot but Buddhists are. There has been only one Christian and He was crucified."

The "blind belief" of Christians and Buddhists has turned both these religions into cults, he continued.

This discussion came about after the guru objected to taking an oath to tell the truth.

"I will only say the truth because I am incapable of lying," he told the questioning lawyers. Rajneesh was finally persuaded to take an oath *on his own religious writings*!

"If it was the Bible I would have refused," he said, adding that the Bible, the Koran or any other holy book is "full of lies."—*Evolyn Beth Feiring, Long Beach, Calif.*

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(1) On January 7, 1948, Capt. Thomas Mantell crashed to his death following his attempt to intercept a UFO. In less than a month, the USAF began a study called

(Continued on page 126)

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REPORT FROM THE READERS

(Continued from page 118)

"Project Sign," directing UFO reports to be investigated by the Air Technical Intelligence Center (ATIC) at Wright-Patterson AFB in Dayton, Ohio.

(2) In the summer of 1953, a jet interceptor from Harmon AFB crashed near Stephenville, Newfoundland, following what an anonymous radar operator claimed was the jet's attempt to intercept a UFO. There can be little doubt about the implications of events that followed hard on the heels of that crash:

(a) The USAF issued AFR 200-2 in late August, restricting airmen's comments about UFO sightings (the old mouth-shutting game).

(b) On November 12, the Canadian government announced that it was setting up a "flying saucer" observatory at Ottawa called "Project Magnet." (The jet crash near Stephenville occurred in a Canadian province.)

(c) On November 23, a Kinross AFB F-89 disappeared without a trace while pursuing a UFO over Lake Superior.

(d) On December 1, the USAF announced that it was setting up "flying saucer" cameras around the country with diffraction gratings to analyze the nature of UFOs' light source.

(e) Finally, unless there were two identical crashes near Stephenville, it appears that the USAF delayed announcement of the 1953 crash until 1954. (It appeared in the March 6, 1954, *New York Times*.) Such a delay would confirm the radar operator's claim that the USAF hushed up the incident because a UFO was involved in the crash. We know that the crash occurred in the summer of 1953 because we were among those who went to the crash site when an effort was made to retrieve the remains of the two airmen.

(3) In April 1959 a USAF C-118 from McCord AFB crashed, and dozens of people reportedly called the base claiming that three shiny disks had harassed the aircraft to its destruction. Before the year was out, the USAF Inspector General issued a brief that UFOs were serious business.

The evidence indicates that the American people have been lied to and that a segment of the publishing industry participated in that deception.—*Gilbert W. and Lorine Glenn, Sr., Knoxville, Tenn.*

MYSTERIOUS BLUE MAN . . .

Three years ago my daughter Mona, then 13 years old, was riding her minibike in the pine woods behind my mother's barn in Rye, N. H., with her friend Beth Weiand. Suddenly Beth, who was driving, cried, "Mona! Look at that!" She slammed on the brakes and skidded the bike to a halt. "Let's get out of here fast!" Beth said, terror-stricken.

As Beth gunned the bike to race back to the barn, Mona looked back and saw a tall, black, hairy figure running through the trees about 100 feet away. She got only a quick glimpse of it. Mona told me all this quite matter-of-factly only a few months ago.

Because our home in Rye has been the scene of several ghost and UFO sightings in the past, I accepted Mona's story as some kind of occult experience—until I attended an International Fortean Society lecture. There I learned that Bigfoot or Sasquatch sightings have been reported in every one of the 50 states. Maryland, for example, has had many such reports over the years, several within recent years.

So I wondered: What if Mona had not seen an apparition? Could she have seen something made not of ectoplasm or imagination but of some earthly substance?

Next I called Beth, who lives in Scotch Plains, N. J. She recalled the day vividly and agreed with Mona that the figure was tall, moving fast and crossing the path in front of them before Mona looked up. Beth, however, said it was not black but blue.

My mother is the unofficial historian of Rye and she says she has never heard of a Bigfoot sighting in the town's long history. I am wondering if any FATE readers have ever seen or heard of such a "mysterious blue man" around Rye or anywhere else in New England.—*John B. Holway, 6 Kennedy, Alexandria, Va.*

ONE WHO WILL LISTEN

Throughout time people of all ages have had unusual and unexplained experiences which they keep deep within their consciousness and never discuss. Their silence stems from fear of ridicule.

Openness, on the other hand, brings understanding and the realization that these experiences are not uncommon. Anyone can write to me for help and explanations.

I am a professional psychic, author and talk show host with more than 10 years' experience dealing with the paranormal and delving into unusual experiences. I have found and am looking for more personal experiences with spirits, ghosts, UFOs, miracles, healings, poltergeists—any unexplained and unusual phenomena.

I have worked for years to help thousands of people to gain a better understanding of why these things happen.—*Gary Wayne, Box 7912, Houston, Tex. 77270.*

ORIGIN OF THE WISE MEN

The myths on which Sylvia Matheson based her article "Who Were the Three Wise Men?" (December 1984 FATE) did little to reveal their true national origin.

In his gospel Matthew states that the three saw the star "in the east," meaning they observed a light moving from west to east and followed it eastward. The Three Wise Men

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did not come from Persia. They came from the west—America, not Asia. The Nephite Record (*Book of Mormon*) records that three ancient American leaders, Alma, Nephi and Sam, left their respective lands in America at different times just prior to Jesus' birth and were never heard from again. These were the Three Wise Men.

Many centuries earlier, an American prophet named Nephi, a descendant of Manassah, stated in the Nephite Record that according to the prophets and an angel, the Messiah would be called "Jesus Christ, the Son of God." It is significant that once the Magi ended their conference with Herod, he called together the chief rabbis of Judaism wanting to know where "Christ" would be born. This name was not used among Palestinian Jews. Except for a few prophets, the shepherds herding sheep near Bethlehem were the first Palestinian Jews ever to hear the name. They too learned from an angel of the birth of a "Savior who is *Christ* the Lord."

Alma, Nephi and Sam went directly to Herod to state the purpose of their visit: Somewhere near Jerusalem the Messiah would be born. The three leaders supposed that the local leadership anticipated the time and place. But Herod's wickedness of heart turned their innocent visit and Christ's name to blasphemy.

Fearing Christ to be a royal threat, Herod ordered his soldiers to slay all Jewish children two years old and under. Instead of placing blame on Herod, once Jesus was identified as the Christ, some Jews saw an opportunity to avenge their children's deaths.

Where the Three Wise Men went after Bethlehem is anyone's guess. Possibly author Matheson picked up the route they took after they saw the Messiah, following a course their ancestors took to make the initial journey to America when Jerusalem fell to King Nebuchadnezzar some six centuries earlier.—*K. Dean Bingman, Independence, Mo.*

THE SECOND PROPHECY . . .

In the article "Scotland's Nostradamus" (December 1984 FATE), three of the Lady of Lawers' predictions remain unfulfilled. The second one was: "A ship driven by smoke will sink in Loch Tay with great loss of life." The article asks, "How will this one be fulfilled?"

"A ship driven by smoke" sounds to me

like a jet airplane and an airline crash would result in "great loss of life."

I take this to be the meaning of the second prophecy.—*Robert Short, Jr., Dallas, Pa.*

PLEAS . . .

My son Don Bateman of Lacey, Wash., suffers from lung cancer, the deadliest of all cancers. I am doing what I can by sending him healing vibrations.

It occurred to me to ask the staff and readers of FATE to pray for him. I believe such combined prayers can help.—*Amelia J. Bateman, Crescent City, Calif.*

* * *

Does anyone know the address of the manufacturer of a mini meditator called the Omnitron or where I can purchase one?—*Mary Bijorgison, 57 Mabelle Ave., Apt. 1613, Islington, Ont. M9A 4Y5, Canada.*

* * *

I am doing research on psychical amplifiers and would like to hear from any FATE reader who has used one of these devices, especially the Unilink Augmenter.—*Joseph Edwards, Box 134, Lakeside, N. S. B0J 1Z0, Canada.*

* * *

I would like to hear from anyone who has seen a phantom conveyance—boat, automobile, train, aircraft or any means of travel.—*R. T. Petrone, P. O. Box 5012, Hollywood, Fla. 33083.*

* * *

I am trying to locate a man—possibly more than one—born between April and the end of December 1947 who would thus have a conjunction of Pluto and Saturn in Leo in his horoscope. I have been told, several times and in some rather interesting ways, that there is a real possibility that such a person and I would someday do original and very important research together.

The work we would be doing involves interrelating cybernetics and the information sciences with the occult, and also using the analytical tools and data and theoretical models of ecology and planetology in the occult arts to help bring into existence an entirely new holistic science.

I have been told by psychics, by Tarot card readers and in dreams that I must find my co-worker myself. Perhaps FATE readers can help.—*Yael Dragwyla, P. O. Box 1548, Goleta, Calif. 93116.*

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CREATIVE VISUALISATION:
How to Make It Work For You
by Jolene Anderson

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

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

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

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Some readers reading this ad may still be unsure of what exactly **is** "Creative Visualisation". Simply defined, it is the elementary act of **mentally picturing something you want in life in the belief that by so doing you will gain it.** This is the basic message of all "positive thinking" books. It is not witchcraft: only simple psychology. The only trouble is that visualising, as simple as it sounds, is usually not quite so easy to do. Saying "visualise" is usually easier to say than 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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