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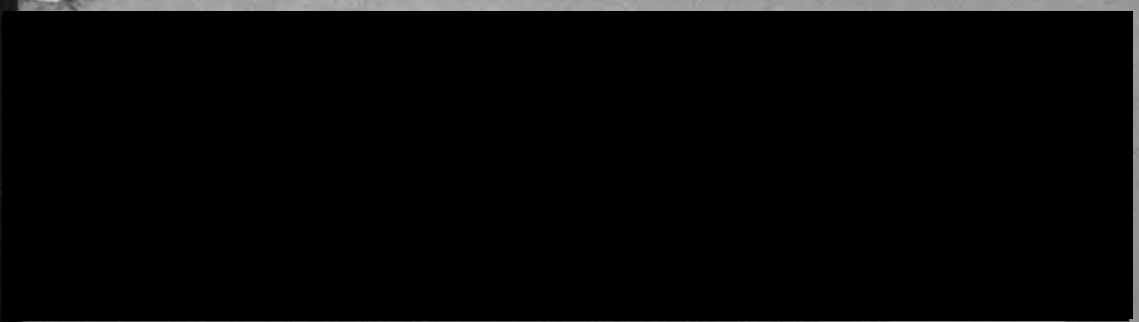
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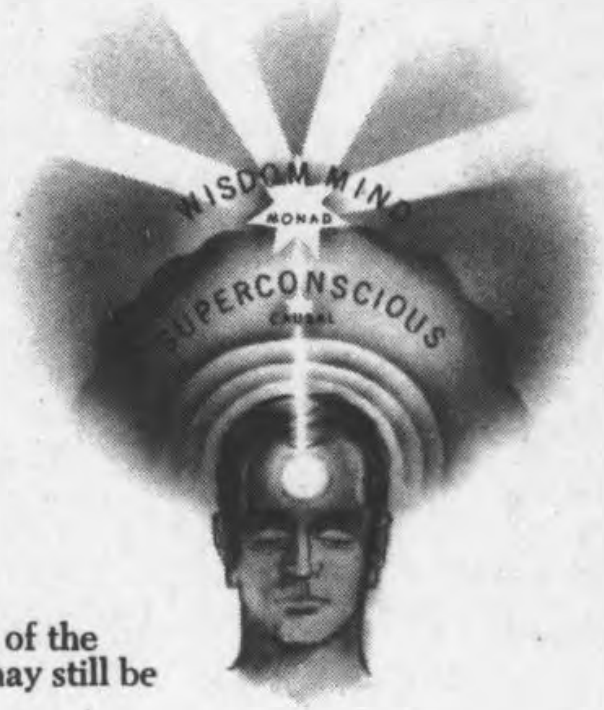
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I SEE BY THE PAPERS



by Curtis Fuller

QUOTE OF THE MONTH

Common sense has the very curious property of being more correct retrospectively than prospectively. It seems to be that one of the principal criteria to be applied to successful science is that its results are almost always obvious retrospectively; unfortunately, they seldom are prospectively. Common sense provides a kind of ultimate validation after science has completed its work; it seldom anticipates what science is going to discover.

—Russell Lincoln Ackoff
Decision Making in National Science Policy
Church, London, 1968

THE PROBLEM of discovering truth is difficult. Anyone who has done investigative reporting knows how witnesses alter their stories and contradict one another. Stories change because of inattention, bias and misjudgment. When the story is finally written the reporter rereads it and asks himself whether this is really the way it happened. Has he been impartial in selecting witnesses? Has someone lied to him? Should he put his name on the line?

Many years ago I was working on a story about a man with marvelous credentials. He was an inventor, a graduate engineer and former football coach at two colleges. I witnessed the demonstration of a remarkable rocket-powered starting motor for jet engines he had invented that would have been useful for advanced military air support operations. The expert from the Air Materiel Command with whom I saw the trials told me that it was the finest demonstration of a new product he had ever seen.

I made a special trip to Caltech to verify some of the man's scientific claims. I had the navy check him out in Washington. And my investigations showed that my man was a liar—but only about some things. He was indeed a graduate engineer. He had indeed been a football coach at one of the universities he had named but not at the other one. He

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had not been a commissioned officer in the navy as he had asserted but had been a petty officer. Yet he had invented and developed this little rocket motor which produced enormous power. I was never able to verify the major claim I was investigating—that he had flown a liquid-fueled rocket in Colorado long ahead of anyone else in the country except for Robert Goddard's small machines. Meanwhile I had sold the article on my man to *Esquire* magazine but in the end I recalled it because the truths were too uncertain.

∞

THE NEWMAN MACHINE

A CURRENT example of this same kind of strange business is the Joseph Newman case, the Mississippi inventor who insists that he has developed a revolutionary machine that produces more power than it uses. Newman took the U.S. Patent Office to court to demand a patent and the judge ordered Newman to submit the machine to the National Bureau of Standards for testing.

That verdict is now in: His machine doesn't do what Newman claims it does.

Working with standard instrumentation, a physicist and two engineers tested the machine. At no time did the efficiency of the device approach 100 percent. The tests showed efficiency varying from 27

SCIENTIFIC BREAKTHROUGH!

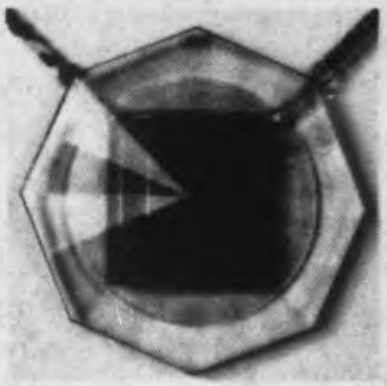
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New Science of Bioelectronics

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!

A Functioning Space-Age Power Source

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

Renewed Energy Lets Body Heal Itself

After wearing the Solar Energizer, many people have reported reduced blood pressure, decreased allergy and asthma attacks, and relief from chronic pains and insomnia. Relief comes from the body's own natural ability to heal itself, once it has the needed energy and vitality to do so.

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Although many people report a definite change in their mood and energy level within the first one or two hours, full beneficial effects take place gradually over a period of days. During tests with volunteers in Southern California most of the participants reported a dramatic improvement within one week! Increased energy, elevated mood, calm restful sleep, and reduced tension were all commonly reported. A common thread with many victims of chronic pain was an initial feeling of needing to sleep which was followed by an improvement of symptoms after the needed sleep was gained.

U.S. Patent Office Awards Patent

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

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percent to 67 percent.

John Lyons, director of the Bureau's National Engineering Laboratory, said Newman's machine is basically converting direct current to alternating current. He said several machines already on the market do the same thing but run at 90 percent efficiency or higher.

Newman did not appear during any of the tests although he had the court's permission to do so.

The matter, of course, is not ended. Newman said in an interview: "I have no respect for the National Bureau of Standards. This is a conspiracy against me." The results were to be submitted to the court which will try the case in December.

∞

THE CONTRADICTIONS

IT IS WORTH noting that a number of professional men with substantial credentials testified in Newman's behalf. On the other hand, he resisted testing under public scrutiny throughout the affair and made claims which contradicted some of the basic laws of science as they are currently understood.

Is this then a classic case of the Establishment protecting its own against the claims of a revolutionary inventor? We don't think so. But Congress is taking a hand and seven bills have been introduced ordering the Patent Office to grant

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him his patent. The Mississippi legislature has supported him. At least one U.S. utility is interested in testing the machine. Spain and South Africa have granted patents for it. So, in this case, how do you sort out truth from fiction?

∞

YOUR VAMPIRE HUSBAND

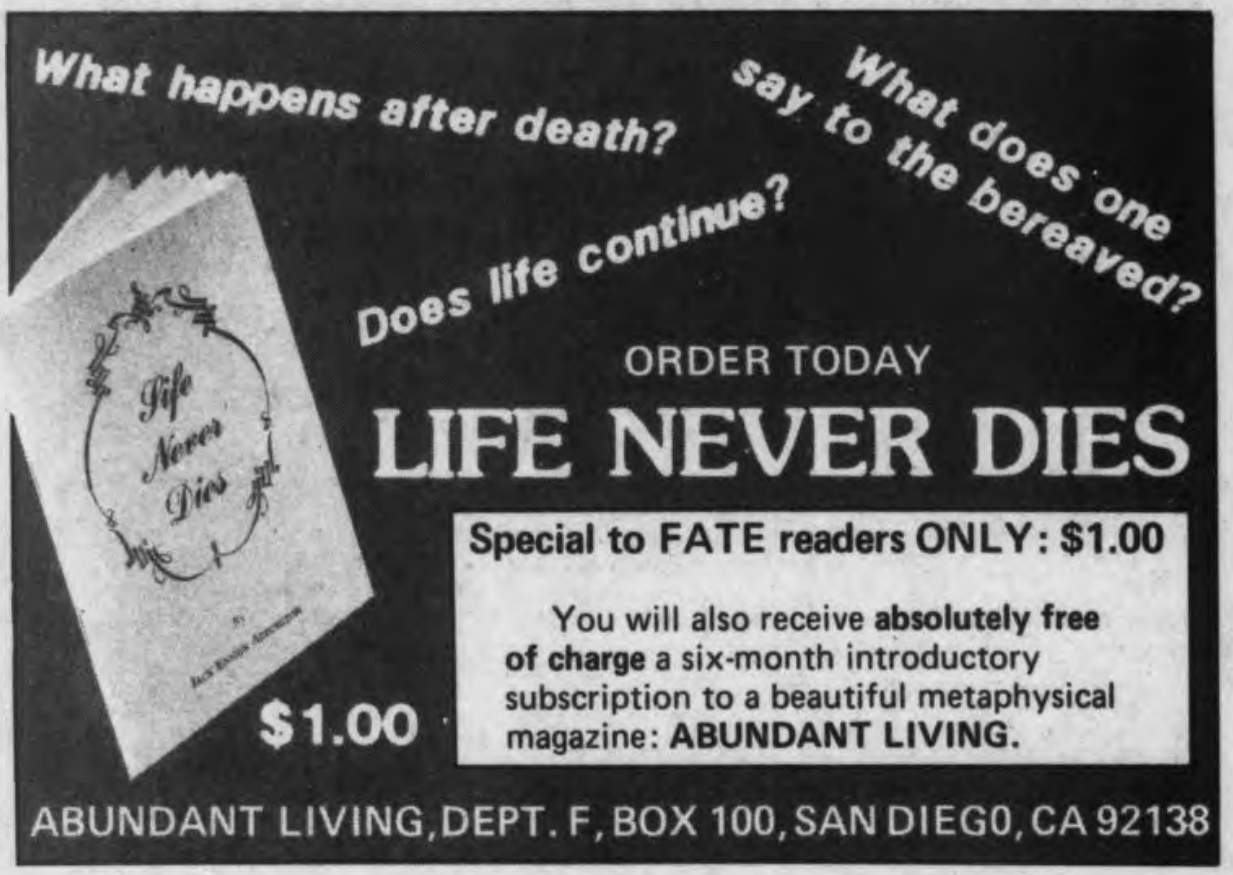
I STARTED this discussion of "what is truth" because of a full-page article by Vic Gold in the June 8 *St. Louis Post-Dispatch*. In this article Gold takes a hard look at the news stories printed by various sensational tabloids sold at the check-out counters of stores across the country.

Why aren't the most sensational of these stories ever in the newspapers, asked Gold. Is it some sort of Establishment plot?

He quotes a headline in the *National Examiner* of March '18: "YOUR HUBBY MAY BE A VAMPIRE."

Here we are, says Gold, with vampires passing themselves off as accountants, doctors and hubbies while reporters write yawners about Pentagon cost overruns and the threat of Sandinistas thousands of miles away. Sources are always quoted, of course. In this case the expert was Dr. Stephen Kaplan, founder-director of the Vampire Research Center in Elmhurst, N.Y., who is known to FATE readers.

Or consider another tabloid that



What do these Well-Known People Have in Common?

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Ronald Baker
Sun Bear
W. Henry Belk
Ruth Berger
Bryce Bond
Dr. Timothy Brewer
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David Colville
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presented "incontrovertible proof" that Hitler planned the Falklands war. No matter what, Hitler would then have been 94 years old and would have had to have lived in the South American wilds for 40 years!

Or consider the following story from the *Weekly World News:* "GHOST OF ZEPPELIN HINDENBURG SIGHTED."

The real Hindenburg was destroyed by fire while docking in New Jersey in 1937 but Capt. Angelo DeLuca, a chartered cargo jet pilot, recently encountered a silver cigar-shaped airship that he described in a sworn affidavit:

"The name 'Hindenburg' appeared on the side of the airship and from old photographs I've seen, it was an exact replica. We passed close enough to see faces through the gondola windows."

The "ghost ship" flew into a cloud bank and never emerged. An Italian investigator, reports Gold, said the captain and his crew were "very shaken" and investigators were still trying to come up with a logical explanation. Meanwhile Captain DeLuca, said the *World News,* "has been suspended without pay."

∞

IT'S A TOUGH PROBLEM

DO YOU believe such stories? If they're true, why aren't they reported in the regular newspapers? If Hitler were still alive don't you believe every newspaper in the Unit-

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I heard somewhere of a Miracle Site in France called Lourdes. I learned that FOUR MILLION PEOPLE go there every year. To be near the Lourdes "Miracle" Waters. And what Miracles!

Even scientists and religious leaders admit that Miracles happen at Lourdes. The blind come to regain their sight. The deaf to hear again. The crippled to walk once more. The poor to find money rewards. *AND NOT ONE MIRACLE-SEEKER, it turns out, reported disappointment with these wonder-working Waters.*

I wished I could go to Lourdes, France to enjoy a Miracle. But I couldn't afford it—I didn't have the money.

That's when I read the good news. LOURDES WATER COULD BE SENT TO ME. The water would be sealed into a Cross I'd wear or carry. Others who sent for this Cross had enjoyed wonderful Money Miracles—$20,000.00, $1,957.00, $5,000.00, $2,100.00, and more.

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Lucky for me I sent for the LOURDES CROSS.

Do you know what happened when I got it? Within six hours, the LOURDES CROSS brought me a $75,000.00 Miracle!

Because of this Miracle, I was able to buy a new house. A new car. My own beautiful Horse. And a lifetime vacation dream came true—to Hawaii.

I've agreed to publicize my experience to help others who are desperate for money. If you need a Money Miracle, I strongly advise you to do what I did—to send for the LOURDES CROSS.





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Jackson (Tenn.) Woman Receives LOURDES WATER —Then Obtains $3,400.00 "May God bless you" S.F.

Arlington (Va.) Woman Receives LOURDES WATER— Then Qualifies for THOUSANDS "I thank you" L.D.

Orville (Ala.) Man Receives LOURDES WATER—Then Receives SEVERAL THOUSAND "At the Dog Track" A.M.

New York (N.Y.) Woman Receives LOURDES WATER —Then Enjoys $1,000.00 "Won at Bingo" C.N.

Honolulu (Hawi.) Woman Receives LOURDES WATER —Then Acquires Over $1,200.00 "Won two jackpots" H.N.

Thunder Bay (Ont.) Man Receives LOURDES WATER —Then Awarded $1,000.00 "Going back to win more" J.L.

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ed States would be offering its eyeteeth to break the story? Yet all we hear is that Hitler planned the Falklands war.

If the *National Enquirer* and no one else reports that Prince Charles saw a monstrous UFO, citing "palace sources," do we have to believe it?

We have a problem, folks. Dr. Stephen Kaplan is known to us and he really said that modern vampires are simply yuppies with esoteric tastes. He says he has interviewed several vampires. Well, such crazies may have a taste for blood but they surely don't go flying about at night searching for victims to turn into vampires and can't only be killed with a stake through their hearts.

So many people seem unable to distinguish what is believable from what is not, what is sensationalized from what is not, what has solid bases in truth and what is invented by imaginative writers on word processors.

We emphasize this because it is a problem we constantly face when dealing with the contents of FATE magazine. We always ask ourselves questions:

Is this believable by us?

Is there good evidence to support it?

Can we trust the sources of the information?

Is there apparent bias in the sources?

Does the claim violate the gener-

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THE MYSTICAL POWER OF THE PSALMS

by Marcus T. Bottomley

Revealed at last! **The *true, forbidden MAGICKAL secrets of the Psalms of the Bible!* For centuries church leaders have tried to suppress this hidden knowledge . . . which enabled the biblical David to become a great king and his son Soloman a fabulously wealthy potentate surrounded by hundreds of adoring women! Here — from one who has spent a life-time studying the magickal secrets of ancient texts — are the sensational Psalmic Rituals that can release an incredible floodtide of endless riches and fortune into your life! Nowhere else will you find the *detailed esoteric information* — simple to use — that make the Psalms give you the thrilling power to:**

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(9) *MAKE* PEOPLE LIKE YOU IN SPITE OF YOUR FAILINGS!
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(11) MYSTERIOUSLY COMPEL PEOPLE IN AUTHORITY *TO DO AS YOU WANT!*

. . . just name what you want and you can have it through the limitless power of *The Psalms!* Author cites amazing case histories of a bakery employee soaring from near-poverty to being the owner of several expensive cars, holidays abroad, a beautiful girlfriend, an overflowing bank account . . . a divorcee, without money, suddenly and "miraculously" winning a £100,000 lottery prize . . . a desperate, unemployed man getting the job he wants . . . an almost bankrupt small shop owner forces the competition to close — *without lowering his prices!*

Yes, with the mighty *Holy Names of Power* given in this book you can make the Bible's hidden secrets *materialise anything you want* . . . just as it did for David and Soloman! No more struggling to make ends meet, no more being harrassed by difficult people, no more frustration — such things become just a memory when you use the Mystical Power of The Psalms! You will read how it helped:

- **a rejected man gets his wife back — against all odds!**
- **a girl nobody used to notice suddenly finds herself flooded with party invitations and zealous male suitors!**
- **a man miraculously changes the character of his wife from sullen and nagging to loving and considerate!**
- **an ambitious executive uncovers a plot by a rival to stop him from getting the top job — he defeats the rival, gets the job, and rival is forced to leave!**
- **a bitterly depressed woman, after two miscarriages, uses the power and gives birth to a beautiful baby girl!**
- **a young businessman's marriage is strained by three years of impotency — uses this power and is cured in two weeks!**
- **a widow whose life is made a misery from severe rheumatic pain gets *completely cured*, and begins a new life by marrying a rich, retired businessman!**
- **a Psalmic Prayer enables man to uncover identity of woman who had placed an evil curse on him — she begs his forgiveness!**

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***The Mystical Power of The Psalms* can also be employed to heal yourself and others of *almost any ailment or disease.* The secret healing power of Jesus can now be yours to repair fractured bones, cure eye infections, heal cuts and wounds, heal poisonous bites, restore sexual virility, and countless other conditions. To order your copy of this unique book — which contains *genuine magickal instruction never before, to our knowledge, published* — send $14.95 to: FINBARR INTERNATIONAL (F) 16 Turketel Rd., Folkestone, Kent, England.**

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ally accepted rules of science?

It often comes down to a question of judgment. Proof is often impossible. And truth wavers and flickers like a flame and is too often only in the eye of the beholder. In the final analysis the selection of FATE's contents is a question of judgment.

∞

SPECIAL PEOPLE

HUMAN BEINGS have surprising capacities. Last June Susan Arrance, 29, was driving her van up a steep gravel road about 19 miles east of Lebanon, Oreg. Her five-year-old daughter Starlitt was sitting in the back. Susan apparently made a wrong turn and became disoriented. Her van left the road on a sharp downhill turn and tumbled about 100 feet into a ravine. Starlitt was thrown free of the van about halfway down the slope.

Susan was critically injured and unconscious. Starlitt, barefoot, bruised and bleeding, began to scale the cliff in the night. At 8:00 A.M. Ellen Walker, a veterinarian, found the little girl along the road and took her home where she tried to find out what had happened. Ellen's husband Eldon drove back to the place where his wife had found the child and searched the area. Finally he spotted the van in the gully.

"You couldn't see the van from the road unless you were looking

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Padre Pio, who died in 1968, is the only ordained Roman Catholic priest ever to receive the stigmata — the bodily wounds corresponding to those inflicted on Christ. He carried these open bleeding wounds for 50 years. His mystical powers of spiritual and physical healing drew hundreds of thousands of pilgrims from all over the globe to the remote Italian village of San Giovanni Rotondo. And today more pilgrims flock there than when he was alive.

This fascinating book by the Duchess of St. Albans is not a biography as such but a collection of stories about the famed mystic as told to the author by the people who knew him well. In this way she drew a fresh and vital picture of the real, living Padre Pio, whose cause for beatification was opened in 1983. Hardcover, over 200 pages, with 36 pictures. Originally $15.95. Special Venture Bookshop price $10.95.

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for it," Susan's husband Ronald said. "It's pretty hard to believe."

Ronald Arrance explained that he had always told his daughter that if she were ever at the bottom of a gully to go up; there was bound to be a road up there. But Starlitt insists she had help. She said that during her climb a young boy holding a black puppy came to her and comforted her.

Halfway up the cliff Starr apparently fell asleep in a hole on the cliff's face. The cliff itself was so steep that Susan's rescuers had to use rock-climbing gear and haul her to the top in a rescue basket. The operation took three hours. A helicopter flew her to Sacred Heart General Hospital in Eugene. "If it hadn't been for Starr, Sue would have died," Ronald Arrance said.

* * *

DEDAN GILLS was on his way home from visiting friends early one morning last June when he heard children's cries coming from a burning house. He rushed to the house and rescued seven youngsters by bending a window's security bars with his bare hands and the help of a two-by-four. "If they hadn't come out alive I would have heard those screams for the rest of my life," Gills said.

∞

RECIPROCITY

HUMAN BEINGS are not the only creatures capable of extra-

ordinary feats. In Hendersonville, N.C., three and one-half years ago Roy Melton saved the life of Lucky, a neighbor's dog, who had got her chain caught in a fence and was slowly choking to death.

Last June Melton began to feel faint and called his doctor but found he wasn't in. He started over to a neighbor's house and collapsed. Inside her home Joyce Harris, Lucky's owner, heard the dog barking wildly. "She just went crazy," Joyce said. "She started barking and running back and forth and we couldn't see anybody. Finally my father and my husband went outside and there they found Mr. Melton lying on the ground. Lucky didn't stop barking until we found him. The doctor at the emergency room told us it was a good thing we acted so quickly."

Two days later Melton returned home from the hospital after receiving a pacemaker. "We paid one another back," he said of Lucky. "I think somehow or other that's the way it was set up to be."

∞

ANCIENT AMERICANS

ARCHAEOLOGISTS who have maintained man did not set foot in the Americas until the last Ice Age 10,000 to 12,000 years ago seem to have been dealt a body blow by French investigators who report evidence of human occupation in Brazil that is 32,000 years old. Their discoveries are taken

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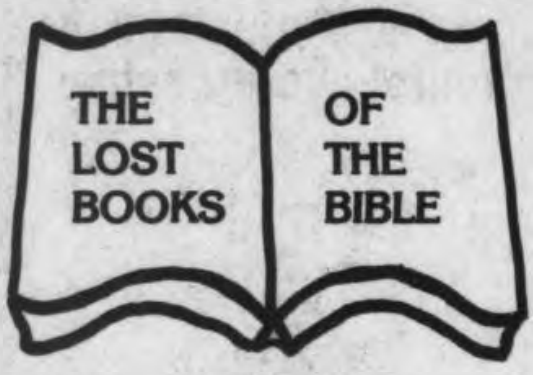
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The Gospel of Peter was once highly regarded, but was rejected because it differed too much from the chosen synopses. The Gospel of St. Thomas was rejected because it espoused the Gnostic view that salvation came through wisdom and knowledge rather than through faith and good works.

The formulation of early Church doctrines was marked by dissension, personal jealousy, intolerance, persecution and bigotry. Many of the books contained here were rejected because they contradicted the authority of Paul, although recommended by such authorities as Origin, Jerome and Tertullian.

This book was translated by William Wake, Archbishop of Canterbury, who believed that the contents were too important to be overlooked. In its 293 pages *The Lost Books of the Bible* helps tear away the veil of secrecy from the Church's decision to accept some Scriptures while rejecting others.

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seriously enough to be published in the prestigious British journal *Nature*.

Anthropologists Niede Guidon and Georgette Delibrias have investigated a rock shelter on a sandstone cliff in northeastern Brazil known as Pedra Furada and have carbon dates that indicate the shelter was occupied repeatedly by different groups of toolmaking people from at least 32,000 years ago to perhaps 6,000 years ago. They observe that a hearth in the shelter dated at 17,000 years old contains a rock with two red-painted lines which suggest that cave art began in the Americas about the same time it appeared in Europe and Africa. The walls and ceiling of the shelter are still covered with the ancient paintings.

Guidon and Delibrias still cling to the conventional theory that their findings do not overturn the general consensus that the Americas were first settled by Asians who crossed the Bering Straits land bridge. This, although their evidence lends support to Thor Heyerdahl's theory that the earliest Americans crossed to South America by way of the Pacific helped by the eastward flow of ocean currents. The Heyerdahl theory has a problem in that no truly ancient evidence of human occupation has ever been found on the island stepping-stones across the Pacific.

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OLDER REMAINS?

STILL, TWO conclusions from the French findings seem inescapable. First, man was in the Americas *before and during* glacial times. Second, if man crossed over the Bering land bridge he had to be in North America before he was in South America. Therefore older remains must exist on the North American continent.

Are such considerably older remains likely to be found? Perhaps not. The modern form of *Homo sapiens* appeared only 35,000 to 40,000 years ago and there is no evidence that earlier forms, including Neanderthal man, ever existed in North America.

Another theory may well be affected by the French discovery. This is the idea of Paul Martin, of the University of Arizona at Tucson, that the extinction of the giant mammals about 10,500 years ago was caused by human hunters. Around this time the sabertoothed cat, the mammoth, the American camels and horses, the mastodon, giant deer, toxodon, ground sloth and other huge creatures which had lived on earth for eons all disappeared. Martin argues that the mass extinctions coincided closely with the arrival of the first human in each area. What happens to this theory if it now develops that modern man already had been in the Americas for more that 20,000 years before these animals disappeared?

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DINOSAURS OR MEN?

WHAT MADE the giant fossil footprints in a riverbed near Glen Rose, Tex?

To some people — the "scientific creationists" who seek to prove that God created the world, mankind and all species of animals a mere 10,000 years ago — that question really should start with *who*. Up until very recently creationists have argued that the humanlike prints, scattered among prints undeniably made by dinosaurs, are proof that human beings and dinosaurs coexisted and, thus, disproof of evolution.

No more. John D. Morris of the Institute for Creation Research acknowledges that the Paluxy River prints can no longer be "regarded as unquestionably human." The Films for Christ Association has withdrawn a movie, *Footprints in Stone*, which cited the prints as evidence for a literal interpretation of Genesis.

The mystery of the Paluxy tracks, which had long puzzled paleontologists, has been solved by Glen Kuban, a computer programmer whose hobby is the study of dinosaur prints. Kuban became interested in the Paluxy enigma five years ago and spent time at the site engaged in careful examination of the evidence.

The prints are elongated, 15 to 20 inches long, and end with what appears to be a round heel. But the

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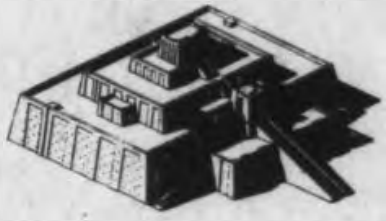


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toes are missing or indistinct, which hinders identification. Other prints in the same sediments show the three long digits characteristic of the feet of bipedal dinosaurs.

Two years ago, while pursuing his investigation, Kuban noticed something that had escaped every other researcher's attention: faint impressions of toes. Almost all of the allegedly human tracks had associated with them distinct colorations in the rock. When these were closely examined, they revealed the pattern of dinosaurian digits.

∞

CONFIRMATION

MEANWHILE Ronnie Hastings, a Waxahachie, Tex., high school science teacher, was making a similar discovery. Both he and Kuban found that the coloration was blue-gray or rusty, unlike the ivory or tan color of the rest of the fossil rock. Apparently, they speculated, sediments different from those in the rest of the track filled in the digit impressions and later hardened to rock. The phenomenon had gone undetected until air and water from the river eroded the surface and contributed to the oxidation process.

Studying older pictures taken by creationist investigators, Kuban noticed that some evidence of coloration had existed all along. To him this suggested that the finding was not a hoax.

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To paleontologists the problem with Kuban's identification was that it conflicted with their understanding of how dinosaurs walked: on their toes. The tracks in question suggest that the dinosaurs walked on the soles of their feet. Nor could the scientists identify the kind of dinosaur responsible.

Nonetheless, after Kuban reported his findings to the First International Congress on Dinosaur Tracks this past spring, paleontologists began to conclude he was right. One contributing factor was the discovery, by David Gillette of the New Mexico Museum, of similar tracks with an identical coloration at a location near Clayton, N. Mex.

"This strengthens our confidence that Kuban has correctly interpreted these footprints," Indiana University paleontologist James Farlow told the *New York Times.* He and his colleagues still haven't decided whether the still-unidentified dinosaurs always walked in this distinctive way or just on occasion.

Although scientists who have been battling attempts to have creationism taught in school as a credible scientific hypothesis were delighted to see their foes lose some of their prime "evidence," Kuban, who describes himself as "a Christian [who has] not yet formed definite conclusions about some aspects of the origins [of life and the universe] controversy," says his concern is that the truth about Paluxy come out.

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In the journal *Creation/Evolution* he writes that he seeks "not to attack creationism but to help set the record straight."

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CONTROVERSY surrounds last spring's jury award of $1,000,000 to Judith Richardson Haimes, a Philadelphia psychic, for the alleged loss of her psychic powers following a CAT scan performed at Temple University Hospital. Haimes contended that as a result of the CAT scan she suffered severe headaches when she tried to concentrate in order to use her psychic powers.

The case is not as simple as it sounds. Judge Leon Katz of the Court of Common Pleas ruled that Haimes had failed to prove her claim that the CAT scan left her with headaches that made it impossible for her to use her psychic powers. The judge ordered the jury to disregard her allegations about her lost psychic powers.

The jury, nevertheless, returned the $1,000,000 verdict after deliberating only 45 minutes. Her attorney Joel Lieberman later explained why. Haimes had told the hospital personnel that she was allergic to the dye used in a CAT scan and did not want the test. "Within moments of the beginning of the test," said Lieberman, "she had nausea; she was unable to breathe; she felt her

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eyes rolling back into her head—as a matter of fact, she thought she was on her way to dying." The test was immediately stopped and Haimes left the hospital. She spent the next three weeks in bed suffering from an "enormous headache," her attorney said.

Despite the headlines, therefore, the award had little or nothing to do with the loss of Haimes' psychic powers since the judge had ordered the jury to disregard her allegations and consider only her testimony about her reaction to the dye.



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SPIRITS AND SCIENCE IN TAIWAN

To a greater degree than their American counterparts, Chinese researchers tend to seek links between psi and spirituality.

By James McClenon

CHINA'S heritage includes belief in the supernatural and in shamans who can communicate with the dead. With the fall of Chiang Kai-shek's government on the mainland in 1949, many Chinese psychics, shamans and psi researchers fled to Taiwan. Westerners can learn of a different way of viewing psychic phenomena by noting the types of research conducted by the Society for Parapsychological Studies in the Republic of China (Taiwan).

Between 1979 and 1982 I studied the interactions of American professional parapsychologists with mainstream scientists. The results of this sociological investigation were published in *Deviant Science: The Case of Parapsychology* (University of Pennsylvania Press, 1984).

In January 1986 I had the oppor-



Shih Chaou-Rin attempts to affect psychically the program on a floppy disc. It was a copy of a control disc and when they were later compared, the display from the copy differed from that of the control.



Shih, a researcher for Taiwan's Society for Parapsychological Studies, claims to have psychokinetic abilities and his fellow members asked him to try spoon-bending. At left, he struggles to do it and at right, he holds the spoon, the tip of which witnesses say bent .08 inch from the normal.

tunity to talk with various members of the Society for Parapsychological Studies in Taiwan and to attend one of their meetings. Tony Kao, a professor of English Literature at National Taiwan University in Taipei, acted as my interpreter. I was struck by both the differences and similarities of this Chinese psychical research society's orientation compared with that of Western parapsychologists.

The Society for Parapsychological Studies (SPS) was founded in 1975 and has maintained a scientific orientation from the very beginning. At the first 1986 meeting, I met many college professors, medical doctors and clinical psychologists. One speaker described the purpose of the society as "not to advocate superstition but to study the paranormal in a scientific manner." He pointed out that originally the members had found it difficult to get government permission to establish the SPS because of the unusual nature of their research, but news of Soviet psychical research contributed to eventual government approval. Since its founding the society has published various articles based on members' research and one member has written a book about telepathy.

In one experiment, SPS researchers found that hypnotism was related to extrasensory perception. A

hypnotized subject was able to read a calling card sealed in a box. One speaker noted that even animals seem to have precognitive ability. Once, 14 years ago, he saw thousands of ants climbing the walls around his house. From this observation he predicted that the Yellow River would flood and this turned out to be correct soon afterward.

In its early days, the society faced a dilemma like that of Western researchers who seek legitimacy. During an investigation the Chinese researchers made a spirit appear in an allegedly haunted house but were afraid to publish their findings for fear of gaining a reputation for "advocating superstition."

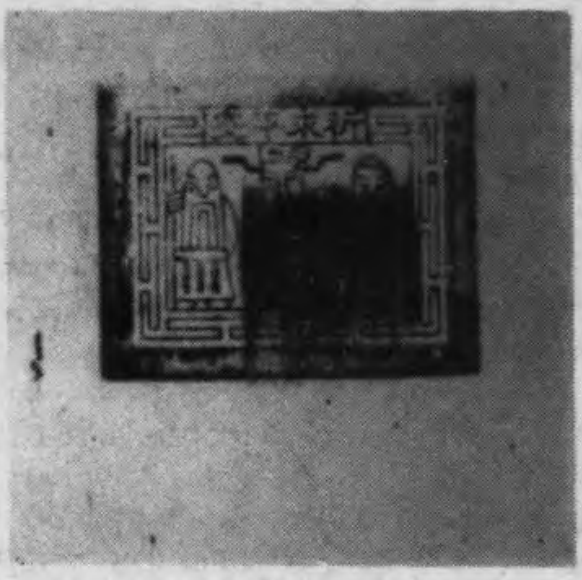
This Chinese research group allows greater interaction between UFO experts and psychical investigators than does our Parapsychological Association (which consists mainly of Westerners). One speaker, Steven Y. L. Leu, is president of a Taiwanese UFO research association as well as director of the Chinese Academy of Astronomy. Leu had recently spent several months touring Taiwan talking about UFOs and their relationship to psychic phenomena. He argued that the study of UFOs as psychic phenomena is a future science. Although fairly young, Leu is the author of more than 30 books.

These Chinese psychical researchers seem more interested in spiritually oriented phenomena than do most Western investigators. For example, C. K. Wang, professor of psychology at National Chung-shin University, described some of the spiritual therapies he uses to treat various diseases. As a clinical psychologist, he has found that many people cannot be helped through conventional medical or psychological techniques. He described his investigation of a medical doctor whose wife is psychic. The doctor asks his wife to describe the "fox spirits" who might cause his patients' medical problems. Some Chinese believe that foxes can assume human form and that sometimes the spirits of these animals malevolently enter a person. The patients are treated by reciting Buddhist sutras (scriptural verses) to help the "fox spirits" understand the karmic relationship creating their need to possess the individual. This helps the spirits realize that they should gently leave. The patient also benefits spiritually from the ritual when the "karmic situation" which brought about the disorder ends.

Spirits and deities are believed to exist at many levels. The spirit world is thought to be organized in a hierarchical, bureaucratic fashion, not unlike Chinese society. Lower level spirits (like bureaucratic functionaries) can be bribed to gain their support. Patients are sometimes given boiled water that deities



Ren, a modern Taoist shaman who discussed "ghost money," holds a piece which he is about to burn.



An example of Taoist ghost money appears to be a print from a woodcut decorated with gold paint.



Buddhists use this type of "spiritual" or "ghost" money. Burning it is a means of paying entities on the other side for their cooperation or for helping out departed relatives. The Chinese believe the ghost money must be burned to aid spirits in meeting their expenses on the other side.

have been beseeched to bless, because drinking the water can force out the lower level spirits who possessed the person.

Dr. Wang not only has observed others successfully using these methods but has treated thousands of patients himself. He sometimes has a group of people gather in the patient's room where they chant Buddhist mantras as a means of seeking the patient's recovery. This practice is not recognized or accepted by medical doctors or clinical

psychologists in Taiwan; it is merely a method that Dr. Wang has found effective.

He believes that some Taoist priests cause problems for themselves because the malevolent spirits they have driven out hang around to harm the priest or his family. In Wang's view it is the priest's desire for fame or money that brings about his downfall. Wang is not troubled by this problem since he charges no money for psychic treatment. His Buddhist belief system coincides with that of many Western psychics who believe that mediums who seek to enrich themselves often lose their paranormal abilities or bring themselves misfortune.

Dr. Wang claims to have observed many remarkable cures. Although Western researchers might assume that many of the ailments are psychosomatic, he is unconcerned. His method works.

* * *

MR. REN, a modern Taoist shaman, described some of his procedures for treating people's problems and communicating with the dead. He recites mantras (special magical formulas), uses *chi* visualization techniques (*chi* is the universal life force that Chinese believe permeates the universe) and draws yantras (magical geometric figures). Ren does not claim to be academically oriented; he had been invited by the society to describe a few of his experiences as a Taoist shaman. He earned a university degree in electrical engineering but gave up his career as an engineer to become a Taoist priest. Ren is one of many Taipei psychic practitioners who use Taoist methods.

Ren said he sometimes places a special wooden plate at a dead person's feet and invites the deceased to reside in the plate. He then performs ceremonies to develop a relationship with that person's spirit. Because of his many experiences with psychokinetic effects during these ceremonies, as well as his personal observations of apparitions, he does not doubt that the world of spirits is real.

Numerous alternate methods for using psychic forces in human affairs also exist. Ren described various ways of producing love charms (these require seven kinds of flowers) and of placing a curse (this requires killing a black rooster). These methods are used frequently among shamans throughout Southeast Asia, he says. One ritual requires three bowls of rice labeled with the Chinese characters for "having no children," "poverty" and "dying young." After conducting a ceremony to draw the negativity out of his client and into the rice, the shaman throws the rice away.

Such ceremonies, which Ren has found to be most effective, are based on elements derived from astrology and numerology. He noted that, although it is easy to

manipulate lower level entities, those on a higher spiritual plane are more difficult to contact. He has come to believe that his Taoist methods are sometimes too powerful and he now relies more on Tibetan Buddhist mantras which are more peaceful but still very effective.

Like Wang, Ren believes that Taoist shamans risk being attacked by the negative entities they exorcise. He described a Buddhist method for protection against them. The shaman must be in contact with higher level deities, he said, and then he demonstrated a special pattern of steps while he chanted a mantra and used special hand gestures (mudras). This procedure enables the practitioner to ascend a heavenly ladder to contact higher level deities.

Ren also demonstrated the burning of "spiritual money" (ghost money) as a means of paying entities on the other side for their cooperation or for helping out departed relatives. The Chinese believe that ghost money must be burned to aid spirits in meeting their expenses on the other side.

Some of the issues and attitudes Ren expressed are similar to those I have observed in Western parapsychological meetings. His attitude toward scientists is much like that of many Western psychics who consider scientific skepticism self-defeating. In the West, Spiritualists are relegated to a fringe position in scientific conferences and are allowed less opportunity to describe their experiences than Ren was given. The SPS had invited Ren to speak and apparently the members believe that a sufficient number of Taoist shamans have authentic paranormal abilities to warrant their investigation. These researchers, like any large group of scientists, differ in their evaluation of the nature of shamans' psychic powers. But it was my impression that they are more open to the idea that Taoist magical practices are effective than Western researchers might be.

* * *

DR. CH'EN Ch'ou-yi, publisher and editor-in-chief of the bimonthly journal entitled *Traditional Chinese Medicine and Naturopathy*, raised an interesting question. He wondered if psychic phenomena were associated with active mental functioning or if "doing nothing" was a more effective method of encouraging psi to occur. Dr. Ch'en noted that both active and passive orientations are important in the martial arts. His questioning reflects a traditional Chinese philosophical issue that transcends psychic research.

Although Tao-Tzu and Chuang-Tzu, the two greatest Taoist philosophers, have little to say about psychic phenomena, Chuang-Tzu advocated "doing nothing" as a way to come into harmony with oneself.

According to him, men in "ancient times" (far earlier than the Fourth Century B.C. in which he lived) had magical powers. Taoist priests, who followed Chuang-Tzu's advice by meditating deeply, developed a reputation as magicians. Although traditional Buddhism, which arrived in China later, discourages demonstrations of the paranormal, Chinese folk religion includes belief in many magical practices. Taoist and Buddhist priests were said to have engaged in magic contests, hoping to prove to the populace which religion was the more powerful. Although Western researchers have designed laboratory experiments hoping to resolve the question of whether psi is more related to an active or to a passive mind, their results have been as inconclusive as the Buddhist-Taoist contests.

The Taoist concepts of yin (the negative or passive principle) and yang (the positive or active principle), which are thought to explain all existence, are applicable to Ch'en's question. Both yin and yang supposedly contain the seed of the other and are incomplete by themselves. Psychic phenomena no doubt require elements from both an active *and* a passive mind.

Buddhists advocate cultivating a passive mind as a means of progressing toward nirvana. They believe that active elements in the mind might cause psychic phenomena to occur as a meditator becomes adept, but such paranormal experiences should be ignored. The Chinese note that Buddhism and Taoism do not actually disagree but merely have different orientations.

* * *

THE FINAL speaker at the meeting, Shih Chaou-Rin, best exemplifies a fusion of Western and Eastern mind-sets. He presented a brief history of psychic research, describing the founding of the Society for Psychical Research in England, studies in East Berlin and Moscow, ESP experiments at Duke University and remote viewing experiments at the Stanford Research Institute. Shih, a researcher with the Chinese Parapsychological Society, claims he himself has psychokinetic ability. I was told that he has been on television many times in the Republic of China and while being filmed recently used his psychokinetic abilities to stop a clock.

Some members of the society brought two experiments to test Shih's abilities. He had not been told of these tests and consequently could not have prepared for them.

First, he was asked to try to modify computer data psychically. The program on a control floppy disc was copied onto a test disc which Shih was asked to affect. Again and again, he attempted to project psychic energy into it through his clenched fist while saying, in Mandarin Chinese, "Get out, begone," and later, "You can do it, you can

do it," to himself. After this he was allowed to hold the edges of the copy disk in his hands. The Chinese researchers were curious as to exactly what effect his *chi* might have on the data. After his fifth attempt, there was a murmur of interest among the investigators. When exactly the same buttons were pushed on the computer terminal, the display from the test disc differed from that derived from the control disc. Apparently Shih had affected the test disc to a slight degree. Since I do not know the methods a magician might use to duplicate this performance, I cannot determine whether or not Shih used psi to create this effect. Floppy discs can be affected by magnetism, moisture, too much sunlight and many other factors. Although I watched Shih closely and have no reason to suspect that he used sleight of hand, neither is there reason to believe I could have detected it if he had. The experiment could have been more controlled than it was.

The researchers then asked Shih to bend a spoon without touching it. Along with others, I photographed the spoon after it was placed on a table. I have observed spoon-bending by various magicians using sleight of hand and am skeptical when I witness such feats under less than completely controlled conditions. When Shih was allowed to pick up the spoon and adjust its position, I felt that the evidential quality of any bend that might occur was lessened. I also believe that psychics have difficulty performing under rigidly controlled situations and thus the "perfect" experiment is hard to design.

"I have seen enough of these kinds of performances so that I think I can predict what will happen," I told my friend and colleague Dr. Carl Becker of the University of Hawaii. "He will not be able to produce a bend under such close scrutiny. After everyone grows tired of watching him so closely, we will turn our attention to other things. Then it is possible that the spoon will be discovered to have been bent. Already he has held it in his hands so some people might accuse him of bending it, even though it appears unbent right now. We have photographed the unbent spoon and if it turns out to get bent, people will photograph it again. Most people will forget that our attention has been diverted. They might make false claims about the experimental controls. Who can say if a moment will occur in which everyone is looking away at the same time?"

My prediction turned out to be not completely correct. After a lengthy period of struggle, Shih seemed unable to affect the spoon. It seemed to me that our close attention and especially the flash bulbs of the cameras disturbed him. I

grew confident that no bend would occur while I watched. After considerable time had passed, I left the room to make a telephone call. I noticed that many other observers had stopped watching Shih closely.

My words apparently caused Carl to remain alert. When I returned to the room, he excitedly told me that Chen had modified the spoon's shape slightly. He told me that the spoon's tip seemed to bend and twist .08 inch from its normal position without being touched by anyone and while he was watching it closely. Carl was absolutely convinced that the spoon had been bent paranormally. I photographed Shih holding the spoon while Carl pointed to it and held Shih's hand.

It is certainly possible that Shih Chaou-Rin has the ability to bend metal and affect computer data paranormally — although skeptical Western investigators might consider these experiments poorly controlled. The Chinese were curious as to whether Shih, a fellow member of their society, could accomplish the tasks they had designed. The experiment indicated to them that his *chi* had affected their computer disc. Before Western researchers criticize them for failing to "prove" that it did, we should remember that no parapsychologist has produced the "perfect" experiment — that is, one that will convert all skeptics.

It is clear that these Chinese researchers' orientation differs from that of professional American parapsychologists. The Chinese are more interested in the relationship between psi and spirituality. In the Chinese society's studies, the line between researcher and subject is less clearly drawn. Despite this, they strive to be "scientific" by using methods associated with careful observation and controlled comparison. Let us hope that their efforts will contribute to the general knowledge of psi.



LESS LEAN FOR LEANING TOWER

ACCORDING TO United Press International, the Italian government plans to spend $7 million to bolster the Leaning Tower of Pisa. The 180-foot tower already leans more than 14 feet from the perpendicular and during 1982 it moved another .04 inch. Precise details of the project had not been announced in the spring of 1983 but the Minister of Public Works Franco Nicolazzi said that the work should stabilize the world-famous landmark.

A PLAGUE OF ALIENS

A close encounter of the third kind triggers an onslaught of even eerier visitations. . .

By Jenny Randles

A CLOSE ENCOUNTER can change your life. And even coming into contact with someone who professes an alien experience can make its mark. I vividly recall the first major close-encounter case in which I was involved. It proved to be a turning point in my understanding of the UFO enigma.

Things began innocently enough when Paul Whetnall, then my fiance, took me to visit his friend Bryan Hartley. Bryan was seriously disabled from a horrific motorcycle accident but fought back by devoting himself passionately to UFO study. He collected books, magazines and newspaper cuttings to the extent that an expedition to his house on the English coast was like a trip to Aladdin's cave.

One day in the late summer of 1978 Bryan showed us a tiny item in the *Liverpool Daily Post*. It concerned an unnamed child in an unnamed Welsh village and related her encounter with a landed UFO and its occupants. A UFO investigator whom none of us had ever heard of was quoted. The prospects for getting anywhere seemed remote.

Then, quite by chance, our mutual friend Martin Keatman put us in contact with the quoted ufologist. From him I obtained the name and address of the witness.

The girl turned out to be Gaynor Sunderland, then 11 years old, and I quickly established communication with her mother Marion. Although I did not know it at the time, this was a fateful step.

The family consisted of four other children (two boys and a girl younger than Gaynor and one boy who was on the verge of manhood). The oldest boy, Karl, was much like his father Frederick Sunderland. Both were cautious and reserved and stayed aloof from the antics of Marion and the other children. But

there seemed no doubt in their minds that *something* was happening. Indeed, despite his reservations Fred was personally involved in some of the events.

His philosophy was "I don't know what's going on and I'd rather not find out either." He was a former car factory employee, then out of work, but deeply engrossed in Territorial Army duty. This meant leaving Marion cheerfully coping with the main duties of parenthood and she approached everything with the wry good humor that seems characteristic of everyone from the city of Liverpool. The family (with the exception of the youngest, Nerys) had come from this city and moved out to the rural surroundings of their new Welsh estate in 1972.

They lived in a newly-expanded village on the Clwyd coast with the Welsh mountains rising behind them and the Dee Estuary spread out lazily before. Across the straits lie the Wirral Peninsula and beyond that the Mersey River and Liverpool.

In 1978 Paul was a jeweler working in Chester and I lived in Manchester. He and I had jointly purchased a motorcycle so that he could make the tiring journey between Chester, where he lived, and my home. Armed with a copy of Marion Sunderland's explanatory letter and a standard report form which Gaynor had filled out, he went to their house in October 1978. For the next three years these visits became a routine and we developed a rapport that continues to this day. Even now, nearly a decade later, I chat regularly on the phone with Marion or Gaynor and periodically meet with the family.

Why should this be? It is not usual for investigators to get involved with their witnesses. Nor is it often desirable. Once you become personally committed, objectivity is next to impossible. We had to bear these things in mind, which is a key reason why I did not meet the children for more than a year. A degree of aloofness made it possible for me to judge the case. And what I found was astonishing.

* * *

GAYNOR Sunderland's first encounter was on July 17, 1976, about a year and a half *before* she reported it to anyone. At the time she was just nine and enjoying an untypically hot summer by riding her bicycle down the slopes and back lanes which lead from her village, Oakenholt, to the Halkyn Mountains. Down Coed-On Road, at about 2:00 P.M., a glint of silver caught her eye. With the insatiable curiosity of childhood she stopped, climbed quietly off her bike and positioned herself across a ditch where she could peer down the sloping field through a gap in the hedge.

What she saw was a dome-shaped object, flattened on the base, with a

sort of red box on top. A line of windows curved around the "cigar," as she termed it, and she immediately took it to be a carnival float. But what was it doing out there in the middle of nowhere? Gaynor was intrigued enough to want a closer look. But at that moment a shadow crossed one of the windows and she stayed put, too scared to move an inch. She was standing in an awkward position and after some minutes her legs began to ache.

Then from behind the cigar came a figure, dressed weirdly in a silver suit and wearing a balaclava helmet and thick boots. He was wearing a strange heart-shaped backpack, apparently some kind of breathing apparatus.

The entity's eyes looked sternly around and it walked in a stiff fashion like a "bendy doll" (a far-from-uncommon description in close-encounter cases). Even before she saw the gun, she "knew" this was a spaceman.

The gun was a simple device which emitted a red ray. Using this, the man "burned" cup-sized holes in the green grass, instantly discoloring it. The now quite petrified young child could do nothing but hope that her presence would not be detected. Yet the creature stood only a few feet away from her.

Unable to stand the cramp in her leg any longer, Gaynor moved just a few inches. But her leg caught a twig, making a slight noise. The being's eyes turned and seemed to probe inside her. Crazy thoughts swam in Gaynor's head. Terrified, she felt frozen.

A hand appeared from the side of the craft and waved up and down. As if this were a signal, the man turned and went up a ramp onto the rim of the object. Before Gaynor's mind could force her legs into action, however, a new entity came from around the craft. This time it was a woman.

The female alien was not unlike the man but instead of a gun she carried a curved implement resembling a dagger. She poked this inside the holes, bending stiffly to do so, and although Gaynor was certain she was aware of her, the alien ignored her completely. "I felt that they had looked into my mind and decided that as a child I could do them no harm," Gaynor later said.

Eventually the woman looked at the sky, then returned to the craft. Sensing that this might be her best chance, Gaynor stood up and fled, leaving her bicycle behind in the panic. She retraced a few steps, grabbed the machine and ran off down the lane, too frightened to waste the seconds it would take to mount it. Some distance away she dared to glance back.

The trees around the field were trembling and the object was rising skywards with a slight humming sound. From the underside it was circular with lights (or "buttons," as

she called them) inset into the middle. It flew into the only cloud in the sky and never reemerged. This disappearing trick is another common feature of UFO stories. It is unlikely that a young girl would have known this.

When she reached home, Gaynor realized she had cut her leg badly on the bushes in her escape. She rode around the block for several minutes, clearing her mind and deciding what to say. Finally she concluded that she could not "betray" the aliens whom despite their intimidating appearance she believed to be friendly — and so she must not report their presence, not even to her parents.

* * *

I HAVE listened to Gaynor tell this story many times since 1978 when she first wrote it out. I have heard it face to face, on tape, under hypnosis and on national television when, as an 18-year-old adult, she appeared with me. It never loses its impact. She is an extremely convincing witness. It is hard to hear her words and doubt that what she describes is precisely what she saw.

Even hypnotist Joe Keeton, who performed his regression experiments in February 1979, was impressed. "She is not lying," he told me. At first he suspected that she might have fallen asleep over the ditch and had a vivid dream and he argued this idea on BBC Radio Wales when he appeared with Marion, Gaynor and me. But it was pointed out that Gaynor must have seen *something* in the field to make her stretch out over the ditch — an action so uncomfortable that falling asleep is the last thing one would do.

The hypnosis was an important element, in an unusual way, because it added nothing new. Gaynor made no wild claims about abductions or memories repressed from her mind, despite encouragement to do so from the *Liverpool Post* (which set up the session). She clarified a few points and described her experiences in graphic and emotive detail. But most of all, this was a challenge to those who say that regressive hypnosis creates false memories and exotic coloring. In this case, at least, it probably did not.

The night before the session, I had talked at length with Gaynor, offering her the chance to back out. "You cannot tell lies under hypnosis," I said. "You will tell exactly what happened." Yet Gaynor accepted this without a moment's hesitation. Of course one *can* lie under hypnosis. The point is that this young girl believed she could not. Had there been the slightest doubt about the authenticity of her claims, I am sure she would have taken the opportunity to deny the hypnosis. Her brother Darren did. He would not be put under.

If Gaynor's story so far were all there was to the saga, then I would

be hard-pressed to justify my long fascination with the family or indeed my book, *Alien Contact* (1982), about their claims — or, for that matter, the interest Hollywood producers and movie stars have expressed in making a film about the case. But Gaynor's 1976 encounter is not all there is to the story. The incredible events that both preceded and followed can be only briefly described in this article. But they turn the case into the most fantastic ever to happen on British soil.

Gaynor came clean about her experience in February 1978 when she saw her mother reading a newspaper story about *Close Encounters of the Third Kind*, the Steven Spielberg epic soon to be premiered in Britain. Darren, the family's impish youngster (he is one year younger than Gaynor), approached Marion to say, "I've seen one of those UFOs, Mum." Darren is a marvelous raconteur and his mother paid little attention to his claim. But Gaynor did. Although she did not hear the details (Darren had spoken with his mother out of Gaynor's hearing), the mention of the word "UFO" seemed to remove a barrier from her mind. "Now I knew that it was time to tell," she says.

Later that same day Gaynor approached Marion and recounted her adventure. Marion was astounded. "They [Gaynor and Darren] had had no chance for collusion and yet what they told me was so similar." This is not strictly true. Although Darren also put his date as "that long hot summer" and this was eventually narrowed down to the same month, July 1976, everything else varied from Gaynor's account. His UFO was more like an aircraft. His aliens wore T-shirts. They had a crazy-looking "dinosaur dog." And the entities committed mad acts of vandalism such as smashing lights with brute force.

Darren's claim, in short, has all the hallmarks of an imaginative confabulation, inspired by comic-book tales and having little resemblance to a standard close-encounter report. Gaynor's, on the other hand, is extremely similar to countless other cases. Darren's storytelling tendencies lead to further suspicion, although it must be said that he has never retracted his claims and his family believes him. Also it does seem an odd coincidence that he should happen to invent a contact when his sister had undergone a real one.

Did Darren fantasize his story? Did Marion later unconsciously make it more similar to his sister's? Did Darren then find himself unable to back down and admit he had made it up? Indeed, did he come to believe it was true?

* * *

THE FAMILY dynamics came to be a fascinating feature of the case. But this aspect complicated

the investigation. The youngest boy, Barry, later also claimed to have had a close encounter in July 1976. At that time he was only six. His aliens, little goblins with pointed ears, supposedly attacked a dog with a ray gun! Was he simply feeling left out of a family where to be normal you had to have an alien contact?

York University sociologist Shirley McIver, with whom we discussed our findings, made this suggestion. But a psychologist from Manchester University, John Shaw, was more ambivalent. He tended to agree more with psychologist Graham Phillips who spent many hours with the children and studied their school notebooks. He concluded something incredible had taken place.

The entire family appeared to be in contact with some alien source. There was no sign of delusion. But what made the Sunderlands so different from the rest of mankind?

I was, to say the least, baffled.

The Sunderlands' tilt from what is reality to the majority of us can be measured in ways other than by their UFO encounters. Many close-encounter percipients are what we might term "psychic repeaters." I am certain this is a crucial clue. It enhances the percipients' separation from the rest of humanity. They undergo other ostensibly paranormal phenomena, as if their definition of what is "real" is different from that of the rest of us. Another scientist with whom I discussed the case, Michele Clare of Sheffield, has a theory that each of us creates his own reality. For most this "reality" is broadly in keeping with the one the majority of our fellows have. But for psychics the "reality" is sufficiently different that "miracles" may pervade their lives. Things that to the rest of us are ridiculous or impossible are "normal" for the psychic.

All of this fits neatly with what Marion Sunderland told me in May 1980 when she saw her umpteenth UFO over Oakenholt: "I just looked at it, smiled and said, 'Oh, another one,' and then went off and left it!" To you or me such an act would be unthinkable. To Marion it was entirely logical.

The Sunderlands have been plagued by a deluge of paranormal goings-on. Strange sighing sounds around the house, mysterious noises on the phone, ghostlike figures stalking rooms, light effects painting the walls and rooftops, premonitions — these things have been described by every member of the family, including Fred. Even Karl claims he can see the human aura. And all of them have seen UFOs of one kind or another. Indeed, I was able to verify independently that many other persons (who have never heard of the Sunderlands) have seen strange lights over the area.

At Ewloe, just a couple of miles from the village, a Manchester couple had already told me they had seen a silver-suited figure bending down to inspect the ground. This unpublicized case happened in July 1975 and was quite similar to Gaynor's encounter one year later. It was one of several occasions when things the Sunderlands observed were confirmed by unrelated witnesses elsewhere. Such things added to the credibility of the family's claims but confounded my reasoning. All my instincts said that whatever the explanation it must be "psychological" or "subjective" — but if so, how could so many others witness these things?

Then in September 1980, in the midst of our investigations, Paul Whetnall and I saw the only UFO that either of us has ever seen. We were returning from the Farnborough Air Show on our motorcycle and were somewhere in rural Wiltshire on the grueling ride home. Suddenly three brilliant balls of white light lined up to form a perfect giant triangle beside us in the sky and hung there as we rode past.

* * *

GAYNOR'S UFO experiences commenced when as a child she used to play with balls of light that would float around her bedroom at night. I have known the same kind of phenomenon to be reported by other persons who later became "psychic repeaters" and close-encounter percipients. I believe these may be a sort of training exercise to prepare percipients for subsequent adventures and they function as "psychic toys." They appear to teach the individual how to deal with the close encounter when it comes.

Following her 1979 hypnosis session, Gaynor had several more contact experiences. I was usually able to talk with her and her family *immediately* after these happened, an otherwise-unheard-of thing for the UFO investigator. There is no doubt that most were vivid dreams. Indeed the aliens would tell her that they deliberately chose to appear in her "darkness" so as not to alarm her. But the dreams were extraordinarily lucid, similar to out-of-body experiences. In one case the dream began with Gaynor's being sucked down a tunnel "like a speck of dust in a vacuum cleaner."

Gaynor was always honest about her experiences and never tried to pass them off as "real." "It was as if I was partly in bed and partly on this other planet," she said. And once Marion had the remarkable fortune to see Gaynor when she was off on a "trip" somewhere. Her daughter lay on the bed in a trance-like state and did not awaken until the experience was over.

In these visionary "trips" Gaynor went to a planet with strange vehicles and buildings, was given a guided tour of the UFO by the two

aliens she met in the field, and learned a great deal about them, including their names (Arna and Parz) and ages (about 3500 years by earth standards!).

Arna and Parz told Gaynor of a long-term plan they have for the earth. It is a story familiar to those who have investigated the claims of contactees.* We are destined to go through cataclysmic changes in the very near future and the aliens are making contact through psychically-gifted persons (who can "travel" in their heads). Often these are children. The aliens explained why they avoided government leaders: "Some have been contacted but ordinary people and children like you have nothing to lose by coming forward." Information is being implanted into the unconscious minds of these receptive individuals and their lives are being manipulated benevolently. In this way a program of subtle self-help for poor old planet earth is being engineered.

After 1980 Gaynor's meetings with the aliens waned as she was told to get on with her schoolwork and prepare herself for the tasks to come. Then in March 1985, when I had a long talk with the now-adult Gaynor, she felt that she would soon see her alien friends again. She now has a much clearer insight into the traumas allegedly to come and her perception of what will happen in the 1990's is alarming, if one chooses to take it literally.

It should be noted, however, that the "aliens" in stories like these have no great record for telling the truth. "Psychic" reality and consensus reality are often very different things.

But *if* Gaynor is right and the message is correct, there must be many others like her out there somewhere.

*See Jerome Clark's "Waiting for the Space Brothers," March-April-May 1986 FATE.



THAT'S SOME TOMATO!

DURING the 1985 growing season, Bulgarian farmer Tudor Birnikov raised a tomato which the official Bulgarian news agency BTA called "the size of a watermelon." The jumbo fruit weighed in at about 1½ pounds, enough to make 13 salads, restauranteurs said.

The tomato was put on display for several days before it was cut into —and that cut dashed the hopes of those who hoped to raise similar tomatoes by planting its seed. The freak fruit had none.

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.

PHANTOM DOGS

By Frances H. Rush

I HAD spent Mother's Day of 1983 visiting in the desert town of Red Mountain, Calif., and I was returning to my home in Rosamond, south of Mojave. The sun was just going down, so I turned on my headlights as I stopped for the signal on the north side of Mojave. The speed limit through Mojave is 40 miles an hour and I slowed down as I held my place in the heavy traffic. Just as I reached the place where Highway 58 splits off Highway 14 to the left, suddenly all the brake lights of the cars ahead of me came on and the cars coming toward me pulled to their right. I couldn't see a reason for all this at first and then I saw a great, blond, setter type of dog coming diagonally across both lanes of traffic toward me.

Two things about this dog were very strange. It seemed to be moving on air, its feet level with the car's headlights. Although the angles of its legs and its head and the flying fur indicated that it was running, none of its parts were moving in relation to each other. It was as if this were a poster dog on a wire, being skidded across the road right at me. As I reached the side of a parked truck, I braced for the



Frances H. Rush

impact but nothing happened. The dog was gone, seeming to leave a patch of air darker than the rest and nothing more.

About six weeks later I decided to visit a friend at Ballarat which is also northeast of Mojave, so I had to cross this same overpass. This time I was coming from the south. Since it was now the middle of June and very hot, I started from home just at sundown to avoid the desert heat. I had been over the road several times since seeing the phantom dog and I was always careful at that overpass but nothing had happened.

This time as I reached the top of the overpass, coming from the south, I again saw brake lights blinking on and all the cars ahead of me were veering off to the right side of the road. Suddenly the reason for their actions caught my eye.

Running toward me, parallel to the road's centerline and on my side of the road, was a very large dog. It was almost as high as the hood of my car and headed for my left headlight. But it was a very peculiar dog: again, the poster dog, this time coming full face down the road. I could see its great, bushy head, its broad chest and front legs, but it was moving in a most unusual way. The whole form was tipping forward and back as if something were pushing it back and forth to imitate movement. The legs were not moving as they would have been if it were a real dog running at full speed. Again I braced for the impact. But just before it should have hit my headlight it disappeared. Again there was a peculiar darkening of the place where it had been, nothing more. This time I was upset enough to stop in Mojave for coffee and to try to find someone else who might have seen it. No one had but there were stories of other odd happenings. I drove on to Ballarat without incident.

The last time I saw the phantom dog was in the early fall of the same year, 1983. A friend who lived in Arvin invited me to come over and watch the crazy lights slide up and down across the Tehachapi Mountains. To get to Arvin I had to drive through Mojave, take Highway 58 northwest through the Tehachapis, then take a county road to Arvin. I sat with my friends for several hours, watching the lights bounce down the mountains or swoop and sway along on a line just below the mountaintops. Finally I said goodnight and started home. The lights were still bouncing around but it was getting late.

To get back to Highway 58 I had to drive straight toward the mountains through vineyards and vegetable fields. Suddenly, my eyes caught a flash of movement ahead and to my left, just within reach of my headlights. A large furry object rushed toward me from the vineyard, diagonally from my left. Once again I braced for the impact and

this time I felt it as the thing hit my bumper. I also felt and heard my left front wheel go over it but that was all. I stopped and checked my bumper and headlight but there were no dents, fuzz or fur to show I had hit anything. I turned back but there was nothing there.

I have been over those roads many times since 1983 but have never seen this phenomenon again. In discussing it with friends I have discovered that many strange things happen in that area. Those who are trying to find some reasons for the wide assortment of incidents point out that many lines of force lie close to each other in the Mojave area.

The railroad lays a band of steel. High power electric lines stretch between the railroad and the road. A few miles west are the great power lines that carry electricity to Los Angeles and almost underneath these lines is the great aqueduct that carries water to the same place. Not much farther west is the San Andreas fault with more power lines paralleling it and Highway 5.

Are we somehow, by creating these artificial lines of force, disturbing some edge of reality that lets strange things become visible to us?—*Lompos, Calif.*

AN ANGEL SAVED ME

By Matthew Forbes

As told to Alice Swope

THE MOST fantastic yet inspirational thing that could have happened to me occurred because I wanted to see what a modern Sodom and Gomorrah looked like after dark.

If I hadn't been so curious I would never have taken the stupid risk that almost cost me my life. I chose to drive through Las Vegas late at night when I should have been asleep.

I was on my way to a motorcycle rally in Bakersfield, Calif., in July 1983 and had been riding hard all day. At dusk, coming out of Tonopah, Nev., I knew I should take a motel room and start again early the next morning but I wanted to see those flashing lights as I rode through town. I wanted to understand what drew such crowds to its bars and casinos. . . what could be so interesting about this town of sin?

It wasn't as if I was a novice rider: I knew better. I'd been a motorcycle nut since I was 10 years old. But we don't always do the sensible thing. The sensible thing was not to ride through the desert all day in July and then try to ride all night too. I was beginning to feel wiped out, wondering if I could hold out until I came to a town but, instead of stopping to rest, I kept on. I nodded off, crossed the two lanes of the highway and hit the median strip.

In Nevada the big run-off ditches are built at right angles to the highway directly across the median strip and then under the north and south

traffic lanes. These run-off ditches have high concrete guardrails where they cross the median strips. And the medians are wide, filled with boulders and clumps of sage brush.

I know I slept only for a second before waking to see the sage and boulders all around and the ditch straight ahead; the concrete guardrail loomed stark and strong across my path. I was going too fast to stop and I couldn't turn in time to get back onto the highway. In a flash I knew I was doomed and I could see my body, twisted and torn, smashed by that concrete barrier.

I bowed my head and said, "Lord, there's nothing I can do," and grabbed for the hand brake. That short prayer had no sooner left my lips than an angel settled in behind me and said, "Keep your hands off the brakes. Relax, I'm taking over."

As we angled toward the guardrail it seemed as if a giant hand tossed the rocks and sagebrush aside and we literally whipped over the ground. Any one of those boulders or clumps of sage could have wrecked the bike and thrown me over the handlebars. There seemed little chance I could miss them all but miraculously I did.

We sailed along the edge of the guardrail, my companion and I. He picked up my leg and the bike actually shot back onto the road and I took my place in the proper lane on the freeway.

Just as suddenly as he had come, he left and I was again alone. My angel had disappeared. I don't know where he came from; I don't know where he went; I only know he was there in my time of great peril.

I pulled to the side of the road and got down on my knees. "Thank you, Lord, for bringing me through this." I said with bowed head. "I know my limitations. I'll never exceed them again."

I had relearned a lesson I had known all along. You don't take foolish chances and ride when you are worn out.

Actually I learned two lessons. The other, God does care and He does watch out for us and guardian angels are real.

I felt Him that night. I know! I often relive it all and I thank God for his loving care.—*Lebanon, Oreg.*



BOTTOM BURGEONING

PEOPLE SUFFERING waistline spread and bottom burgeoning may take heart. Dr. Paul Abernathy, a Purdue University nutrition expert, says, "Recent studies indicate that if you want to live a long time, your weight should increase as much as 20 percent as you get older."

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.

WATCHING OVER ME

By Catherine L. Cosgrove

IN THE summer of 1964 my husband Tom was discharged from the Air Force at McDill Air Force Base in Tampa, Fla. We had decided to make our home in Tampa and were buying a house but Tom was having a difficult time finding a job he liked. Because of our limited budget the only outside entertainment we had was Saturday night card games with several couples we knew from the air force.

On this particular Saturday night we were the only couple to show up but our host's mother Ruth was visiting. Ruth attended a Spiritualist church so as we played cards the conversation naturally turned to fortune telling, spirits and life after death.

Ruth read our fortunes with the cards. Then, half joking, we asked her to try to contact a spirit from the other world. Ruth was very serious about her Spiritualist beliefs and knew we were skeptics, so we were surprised when she agreed to try a seance if we would cooperate.

We cleared the table, placed a lighted candle in the middle of it and turned off the lights. We sat holding hands for what seemed like hours but couldn't have been more than 20 or 30 minutes. Suddenly



Catherine L. Cosgrove

Ruth began to speak. There were no strange lights, temperature changes or ghostly mists. Just Ruth speaking in her normal voice.

Ruth said she could see an older white-haired lady leaning on a cane with a little white dog at her feet. The old lady said, "Things will work out for you although not exactly the way you expect. I will always be here when you need me." Ruth said the picture was fading. She saw the name Clara or Cora.

That's when it hit me. My grandmother Cora Lee Barkley had died about 10 years before this. She had had a stroke when I was just a baby and as long as I knew her she had walked with a cane and owned a little white dog.

I was so excited that I stood up, breaking the hand contact and the silence and thus ending our seance for that night. It was no trick for I had never spoken of my grandmother to anyone there, including my husband. And I had completely forgotten the little white dog until Ruth mentioned it.

I have not made contact with my grandmother since that night but it gives me comfort and a feeling of peace and security to know she is somewhere watching over me.—*Nunnelly, Tenn.*

CHAMP, A COLLIE

By Judith Walroth

OUR VERY handsome collie had all the natural instincts of a sheep herder but only a flock of one, me. Still he did his very best to keep his "flock" in line.

I was never sure who owned whom. He, Champ, set the rules for the household. During mealtime he politely sat by the table, allotting a certain amount of time for us to finish and leave. Should we dally too long, he would rest his large head on the table and start drooling. We always got the message: It was time to leave the leftovers for him.

During his seven year reign in my house he developed the knack of distinguishing the color black and physically expressing his aversion to it. If I wore black he would demonstrate his disapproval in a very personal manner. He accomplished this by waiting until I got to the front door and then delivering a full sweep of his long plumed always-shedding tail across my rear end. I'd shout at him, "Oh, Champ, you pest," and he would regard me with a look that said, "Next time pay attention to me!"

He had an outdoor connection that was triggered by the sight of me curled up on the couch with a book. He'd nose my nose and then try for the book. Ignoring him resulted in 50 pounds of collie landing on my chest. When I shouted at him, "Oh, Champ, you pest," he'd respond by leaping off and bringing back what he had taught me was "My Leash."

Once out on the street Champ, in

his usual bossy manner, assumed leadership. "My Leash" was kept taut as he towed me toward his favorite Fan Club members. He was like a drunk heading for his favorite bars and I had no choice but to go with him. We had to stop at the butcher shop where he was sure of being served liverwurst, at the bakery where they saved broken cookies for him, and the grocer, who tried out newly introduced doggie goodies on him. Yes, Champ was discriminating.

At the sound of the school bells he'd drag me toward his Admiration Society of children who called him "Lassie," and while he struck his best movie star poses, they would shower him with hugs and kisses and "Oh" and "Ah" over him. He'd look over toward me as if to say, "You may share in this adulation," or, according to his mood, "See how wonderful I am!"

But the time came for us to part company. I was moving to a small NO PETS ALLOWED apartment. Champ was moving to a house in the country filled with my daughter's four children and surrounded by trees. He had a special fondness for both.

The adjustment was difficult for him. He could not accept the fact that his "flock" (me) was no longer with him. Whenever I visited him our partings were traumatic. He would shake his head in disbelief when I left him behind.



Judith Walroth

For the next four years he lived as "Lord of the Trees" and permitted Debbie, Scot, Rebecca and Rachel to pet and hug him. Then illness struck. The vet advised Jane that collies often sense when their time has come and take off to die. A phone call from the family informed me that Champ had disappeared. But they assured me they had organized a search party to look for him in case he was too sick to make it home or to find his body, whichever the case might be.

The next morning, as I glanced toward my front door, I saw a shadowy Champ trotting toward me. He was panting hard as if he had come from a long way off. His beautiful coat emitted a glorious glow as he came closer to where I stood, although he had never been in this apartment before. Just as I spoke to him the phone rang and he disappeared. The voice on the telephone told me that Champ's body had just been found.

I replied, "Yes, I know. He was here to tell me himself. Guess he never cut 'My Leash' when I brought him to you. He came here to say good-bye to his flock of one."—*New York, N.Y.*

NIGHT VISITOR

By Liz Macaulay



Liz Macaulay

ONE JULY evening in 1976 my friend Jessie and I decided on a swim at Johnny's Harbor. Riding our bicycles down Main Street, we met Jessie's sister Mary with another girl. They were waiting for their dates. After a short conversation about our evening plans, we pedaled away.

Jessie, Mary and I had spent many days together, hiking, talking, riding. But recently Mary had "outgrown" us. And their eldest sister Linda had long thought of us as "children."

After our swim we headed home. There my parents gave Jessie a message to call her dad. She returned to say she'd be unable to spend the night because some unexpected company had arrived. We were both disappointed but Jessie left.

It had been such a full day that I went to bed early. In the night I awoke for no apparent reason. Sitting up, I saw Mary standing at the foot of my bed. I was not afraid. It was Mary all right, but I knew she was not there *physically*. Instead she appeared as if made of opaque plastic wrap. I looked at the illuminated dial-alarm clock, fully aware that others would find this event unbelievable. The clock read 2:00. I grew uncomfortable having Mary there, so I pulled the covers over my head. When I looked again Mary was gone. The clock then read 2:04.

Next morning I greeted my mother by telling her I was going to call Jessie. She looked unhappy and shook her head. She said there'd been a car accident; one of Jessie's sisters had been killed. When I whispered Mary's name, Mom looked surprised.

It seems that Mary came to my room to say good-bye to her little sister, unaware that Jessie had been called home unexpectedly.—*Stoddard, Wis.*

The case of the INCINERATED MAN

The officers at the scene could not believe it: Nothing remained but feet and a blackened skull.

By John Heymer
This first appeared in *New Scientist, London, the weekly review of* science and technology.

I AM a retired Scenes of Crime Officer who served 25 years in the Gwent* Police. My job involved attending the scenes of serious crimes and sudden deaths to gather evidence for forensic examination. As a result, I am both familiar with death and a trained witness.

On January 6, 1980, I was called to a council house in Gwent to view the scene of what I was told was a rather unusual death by fire.

The house was located on top of a hill and the weather was bitterly cold. On entering the house I was struck by the pleasant warmth. There was no sign of central heating or any other form of heating. The officers who had requested my presence hold me that the fire had occurred in the living room.

I opened the door and stepped into a cooling oven. There was a steamy, saunalike heat and the room was bathed in a garish, orange radiance. The orange light emanated from a bare light bulb which was coated with a sticky orange substance, as was the window. The temperature of the room had recently been extremely high. The walls were radiating heat. Condensation was running down the window and heat had cracked one of the window-panes.

The light bulb was bare because the plastic lampshade had melted, oozed down over the bulb and fallen to the floor. The walls, ceiling and all surfaces were coated with a greasy black soot.

An open grate in one wall contained the dead ashes of a coal fire. The hearth was tidy; there were no signs of any coals having fallen from the fire.

On the floor about three feet from the hearth, there was a pile of ashes. On the perimeter of the ashes, farthest from the hearth, stood a partially burned armchair. Emerging from the ashes was a pair of human feet clothed in socks. The feet were attached to short lengths of lower leg, encased in trouser leg bottoms. The feet and socks were undamaged. Protruding from what

*Gwent, formerly Monmouthshire, is a county in Wales.

was left of the trousers were calcined leg bones which merged into the ashes. The ashes were the incinerated remains of a man.

Nothing remained of the torso and arms but ash. Opposite the feet was a blackened skull. Although the rug and carpet below the ashes were charred, the damage did not extend more than a few inches beyond the perimeter of the ashes. Less than a yard away, a settee fitted with loose covers was not even scorched. Plastic tiles covering the floor beneath the carpet were undamaged.

Although extremely high temperatures had developed in the room, nothing had burned that had not been in contact with the body while it was being consumed. Reason told me that the scene I was viewing was impossible. Everyone at the scene was experiencing the same sensation of incredulity, a strong urge to deny the evidence of their senses.

I decided to call forensic scientists to the scene so they could examine the evidence in situ. I soon discovered that scientists, like policemen, are human and consequently fallible.

When I suggested spontaneous combustion as the cause of the incineration, the scientists dismissed my proposal with knowing smiles and stated that the fire was entirely explicable. Their "reasoning" was as follows: The deceased had burned to ashes in a room in which there was a coal fire; human bodies do not burn without the application of an external source of fire; ergo the coal fire was the cause. In support of their supposition, they fixed on some burned fibrous tissue adhering to the top bar of the grate. They deduced that the deceased had somehow fallen headfirst into the grate, thereby setting himself on fire. They were certain that analysis would show the fibrous tissues to be burned human skin.

Amazingly, the scientists saw nothing wrong in a man falling headfirst into a fire grate, igniting like a wax candle, then somehow picking himself out of the grate and sitting in his armchair to burn himself and most of his armchair to ash. As I said, the grate was tidy. It certainly did not indicate that anyone had fallen into the fire. The scientists had their sample of "skin," however, and went away satisfied.

A week or so later, my superintendent called me to his office and showed me the report on the forensic analysis of the fibrous substance. It was revealed to be "of bovine origin." Despite this, there was no further investigation into the cause of the fire.

* * *

IN 1768 near Luce in France, some peasants heard a thunderclap and saw a large stone fall from the sky. Reports of this strange

phenomenon reached the French Academy of Sciences which asked Lavoisier, the premier chemist, to investigate. Lavoisier knew that stones do not fall out of the sky, so, in his knowledgeable arrogance, he reported that the witnesses were either lying or mistaken. The academy did not accept the fact of meteorites until the following century.

I read recently that scientists deny the possibility of spontaneous human combustion. The article did not explain how human beings are on occasion reduced to ashes in the absence of the sustained, extremely high temperatures normally required to effect such a metamorphosis. Having seen the results of spontaneous human combustion and having observed the reaction of forensic scientists called to the scene, I know that the "Lavoisier Syndrome" is alive and kicking in its blinkers.

The human body consists of 70 to 80 percent water so it is not readily flammable. Modern gas-fired crematoria, starting from cold, use up to 30 cubic meters (39.30 cubic yards) of gas, burned with 600 cubic meters (786 cubic yards) of air per hour, to incinerate one corpse. A crematorium, using forced draught, oxidizes a corpse at 900 degrees C. To achieve the same effect without the forced draught requires a temperature of 1600 degrees C. for many hours. How can such heat be achieved in a council-house living room without scorching loose cushion covers within a few feet of the incinerated body? Both doors to the room were fitted with draught excluders so the room was virtually hermetically sealed.

Even in the fiercest of fires, I have never seen a body with the torso burned away. The extremities may burn away but the torso remains. In this case, as in other reported cases of spontaneous human combustion, the opposite had happened. The torso had burned and the extremities remained.

Scientists have tried to explain human combustion in terms of the "candle effect." This explanation derives its name from tests made about 20 years ago. A few ounces of human fat were wrapped around a test tube and covered with several layers of thin cloth. The test tube was used to provide a bonelike rigidity. The roll of fat was ignited by a Bunsen burner after about a minute. The test piece was burned in the draught of an extractor fan and took about an hour to burn completely.

Any substance requiring the application of a Bunsen burner for more than a minute hardly constitutes a fire hazard. If the incineration of a large human body in an airless room can be explained by reference to the burning of a "human fat candle" in a forced draught, then you can expect to

incinerate a bull by putting a match to its tail.

Human combustion of the kind I have witnessed demands an explanation beyond known laws. Suppose, by some as yet unknown biochemical action, water in the body were to break down into its constituent gases, hydrogen and oxygen. If conversion of the gases occurred at a suitable rate, then the resulting flames would be confined to the body. As it consumed the body, the burning hydrogen would use up all the oxygen, leaving none to support the combustion of other materials. Water can be broken down to its constituent gases with the application of electric current. And the living human body can develop a considerable charge of static electricity.

As a layman propounding such a theory, I realize I shall bring down on my head, together with the wrath of "experts," the comment, "A little learning is a dangerous thing. . . ."

I have not submitted my "theory" for expert consideration. I am of the same mind as Henry Ford: "An expert is a guy who will give me six reasons why it won't work." If scientists are certain that human combustion is explicable by the "candle effect," then let them incinerate to ashes a clothed corpse in an airless room without damaging the furnishings.



JOY OF FLYING

SEVEN former students of the Maharishi Mahesh Yogi wanted to learn to fly without wings or airplanes. When they didn't, they filed federal suits against the Maharishi and the Maharishi International University of Fairfield, Iowa.

In $1.5-million suits filed in September 1985 the six men and one woman said they failed to master levitation and mind reading, although they had been told they would be able to do so. A suit on behalf of "John Doe I of Sea Isle City, N. Y.," held that in 1976 the university "falsely represented to plaintiff that the knowledge given. . .would enable him to rapidly develop certain desirable characteristics such as friendliness, happiness and compassion and attain certain extraordinary powers such as clairvoyance or the ability to fly."

These claims were false, the plaintiff said.

As well as paying up to $4,000 for the courses, the students said they had worked for the Maharishi's organization for four years, 10 hours a day, six days a week.

QUIRKS OF FATE

by Harold Helfer

Mrs. Tina Dober was having a bubble bath in her Kansas City area ranch house when a bull crashed through the side of the house and rammed the tub. Mrs. Dober escaped with minor bruises and the bull, although he got all tangled up in the plumbing, suffered only minor injuries. The house was damaged to the tune of $50,000.

•

Officer Joseph Drews of Mobile, Ala., is proud of his badge — and grateful for it too. In a shoot-out with a fugitive, a bullet aimed at him bounced off his badge. Only fragments entered his shoulder.

•

James Calwell of Brooklandville, Md., was killed by his son Christopher, a tot of three. Calwell had put his gun on a bedside table before going to sleep. When Mrs. Calwell came into the room, the boy had already picked up the gun and before she could take it he pulled the trigger.

•

"It was an eerie thing," said Joy Clich, head nurse in the coronary care unit at the Illinois Masonic Hospital in Chicago. She was referring to Florence Graziano's collapsing and dying in the hospital where she had come to visit her husband who had had a heart attack. At the moment her husband also died.

•

Waiters generally like to have a tableful of customers — it means a better tip — but Jeffrey Mark Ice wasn't too happy about the three men he served in a Newport, R. I., restaurant. They turned out to be FBI men and took him in tow after recognizing him as a man who had fled after being convicted in Ohio on a drug-trafficking charge.

•

The Rev. James Dotson's last sermon undoubtedly was one of his most heartfelt. It was delivered in Mansfield, Ohio, at his own funeral. Fighting a losing battle against cancer, he had put it on videotape.

•

Jo'Montpol had successfully burglarized 12 ski lodges in the Pyrenees Mountains but the 13th was his downfall. As he had done at the other lodges, he attempted to get into this one in the summer. But he couldn't get all the way in; he got stuck in the chimney. Police in Viola, Spain, after him since the string of burglaries began, said that he died of starvation.

COSMIC SELF-HELP SECRETS EXPOSED BY REV. ORIBELLO

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AND CHANGE YOUR LIFE FOR THE BETTER

SACRED MAGIC

NOT OF THE DEVIL — BASED ON GOD'S WORD

THE SACRED MAGIC

As a youngster, William Alexander Oribello constantly asked questions about the mysteries of life and the Almighty Power of God. His parents and the family's minister answered his probing questions the best they could, but their answers were lacking until one day when little William was touched by the thunderous power of the Lord. A beautiful light surrounded him and he was given a divine message that he had been selected to receive and teach the most powerful lost secrets of THE SACRED MAGIC to all the world at the dawn of the GOLDEN AGE.

magic word of the Magi and exercises which can help you to develop these wonderful powers which are positively God inspired and not from the Devil as some misguided theologians have lead many to believe.

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truthfully to yourself:

( ) Do I want peace, joy, love and prosperity to fill my life completely?

( ) Do I desire to know and work with the unseen forces of the universe for dynamic success in all that I do?

( ) Do I desire to help others overcome their problems through and by the great magical power I gain?

( ) Do I want total control of all situations which manifest in my life?

( ) Do I possess an unrelenting need to know the answers to the mysteries of life, death, and the workings of the universe, both quickly and easily?

If you can answer "YES" to a majority of these questions then this is obviously the path for you...Here is a mere sample of what you can expect to learn from Rev. Oribello's SACRED MAGIC manuscript:

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POWER OF THE SPOKEN WORD

Hidden within the Holy Scriptures are words of power for good fortune, healing, success, love, business and personal relationships. Through these words you may overcome demons, negative thoughts, guilt, fear and other unwanted situations. This section reveals how one can use this power to obtain happiness, victory, confidence, trust and respect. It also reveals the illustrious 22 words of power and how to use them.

TRUE PSYCHIC/SPIRITUAL GIFTS

This section will clear up many misconceptions and fears regarding psychic powers. You will be given examples from the Holy Bible revealing their place in the true foundation of religion as practiced by Christians. You will be told of the great

affects you; 4) Ask questions of Higher Intelligence in the spirit world and on other spiritually advanced planets; 5) See your past lives and understand how they affect you

STONES, COLORS & CANDLES

It will be revealed to the reader how mystics use certain stones to preserve youth, repel evil, develop psychic powers, and attract health, happiness and prosperity. You will discover the magical use of colors to influence yourself and others for healing, peace, inspirations and love. You will learn how to turn ordinary olive oil into a powerful blessing elixir. There is also a secret of how to convert a candle into a spiritual dynamo...even when to burn the candle.

KEY TO NATURE'S SECRETS

In this section, you will discover methods to improve health, stay youthful, and maintain harmony within your physical and spiritual being. THE SACRED MAGIC will also reveal the greatest realization of life as it was given to Rev. Oribello by a Mystic Adept who was over 300 years old.

INDIVIDUAL LUCKY NUMBERS

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By D. Scott Rogo

LEARNING TO BE PSYCHIC

California workshop proves you don't have to be a gifted psychic to learn remote viewing and its practical applications.

UNTIL A FEW years ago conventional parapsychologists frowned on the subject of personal "psychic development." Certainly no scientifically-trained researchers taught the skill. People who tried to teach their clients to be psychic, offered courses or wrote books on the subject were considered either charlatans or fools.

But this was before parapsychology came of age and before researchers started taking an interest in the practical side of the sixth sense. Several researchers who believe you *can* learn to be psychic have recently come to the forefront of the field.

The latest parapsychologists to take this stand on psychic development are Russell Targ and Keith Harary. Both of these men—one a physicist, the other a psychologist—originally worked at SRI International in Menlo Park, Calif., where they did research on remote viewing. Remote viewing is the ability of an experimental subject to "see" psychically and describe a geographical site located miles away. After studying this for more than 10 years, researchers at SRI have concluded that you don't have to be a gifted psychic to remote-view successfully. Given training and practice, they now believe, most people can learn to do it.

To prove this, Targ and Harary—who left SRI a few years ago— are conducting workshops on understanding and using the sixth sense. The first was held in San Francisco at the Fort Mason Conference Center. Russell Targ and Keith Harary previously presented their opinions in their book *The Mind Race* which I reviewed for the *Journal* of the American Society for Psychical Research and for FATE, so naturally I wanted to see for myself whether their remarkable claims would hold up when put to the test. When I flew

to San Francisco to observe and participate in their inaugural seminar, I didn't realize I was in for a series of surprises.

* * *

REMOTE VIEWING research began at SRI in 1972 when Russell Targ and Dr. Harold Puthoff, his original co-worker, discovered that some of their best subjects could "send their minds" to distant locations. The experimental protocol used by the researchers required a co-worker to pick at random one of several locations in the Bay area, drive there and simply view the site for half an hour. The experimental subject was kept sequestered back at SRI, where he eventually was asked to describe the chosen area. While they originally used only gifted psychics, the SRI team learned that many people can successfully remote view. Their first volunteers were government officials. Because much of the original SRI work was secretly funded by the U.S. military, government agents often came to Menlo Park to see what the physicists were up to. When the researchers explained the nature of their experiments, the officials tended to be skeptical. So Targ and Puthoff invited their guests to try their own hands (and minds) at remote viewing. The government representatives were usually so successful that they left California shocked and bewildered.

When the general public learned about the research activities at SRI, Targ and (later) Keith Harary were often asked to appear on TV talk shows. The two researchers refused to bring their "star" subjects to demonstrate remote viewing. Instead, they recruited the hosts on the shows. The TV production staffs were asked to choose the target sites and drive there. The program hosts usually performed extraordinarily well—certainly as well as SRI's psychic superstars.

These were just some of the remarkable claims that Targ and Harary presented to their audience when their San Francisco workshop commenced on Saturday, March 8, 1986. About 70 of us had come to learn remote viewing and to see whether we could employ it in our lives. For the first hour, the two researchers showed clips of successful remote viewing sessions filmed either at SRI or at various TV studios. They repeatedly insisted that psychic ability is neither rare nor bizarre, but a normal faculty we all can tap. Their second claim was that, through their experience at SRI, they had learned specific techniques that people can learn in order to become psychic.

The key, they explained, was the use of uncensored imagery. We were told to focus on the pictures that are constantly forming in our minds as we tried to learn psychic functioning. The problem, they said, is that few of us pay close enough atten-

tion to our inner experiences. We also tend to interpret or critically analyze our mental images. This, they warned, was the worst mistake we could make. Targ and Harary emphasized strongly that our job was to learn to report what we saw within our mind's eye without trying to evaluate it—in other words, to report and sketch whatever we saw or experienced without stopping to label it. It is for this reason that successful remote viewing requires a "team approach."

The two researchers said it helps if the remote viewer is guided through his session by an interviewer who, like the experimental subject, is kept totally ignorant of the target location. His task is simply to encourage the viewer, keep him from analyzing his imagery and ask him meaningful questions to help him focus on the chosen site. The former SRI researchers believe, in fact, that the role of the interviewer is critical to the remote viewing process.

It took Targ and Harary all morning and part of the afternoon to explain the fundamentals of remote viewing. By 3:00 P.M. we were ready for the acid test. Would *we* be able to learn remote viewing? We were told to break up into small groups and test each other. The first exercise required one of us to conceal a small object while a second person tried to use remote viewing to describe it. The third person in each group was to serve as the interviewer. My little group consisted of four persons: a blond middle-aged woman, a college graduate student, a rather overbearing self-proclaimed male psychic and me. Although I've worked in parapsychology laboratories throughout the United States this was the first time I had been part of a "team" experiment. The critical use of the interviewer was innovative and I was eager to see if it worked.

By our mutual choice Carol (the middle-aged housewife) was first and became nervous when I said that my target object was concealed in my clothing.

"I'm trying to get out of my mind anything that I *think* could be on you," she said as she closed her eyes. This was a good beginning since it showed that Carol was trying to subvert her critical thinking processes. But her promising start didn't pay off.

"I'm not getting anything," she said. "Absolutely nothing."

It was clear that was true. The college student, acting as her interviewer, seemed befuddled by Carol's lack of response. By this time Targ, Harary and their assistants were mingling with the teams to help those who were having trouble. Elizabeth Targ, Russell's daughter and herself an expert remote viewer, was only a table away, so I motioned for her to join us.

When I told her that Carol was having difficulty, Elizabeth gently assured her she *was* getting pictures of the target; she should draw whatever shapes or forms came into her head and not censor anything.

This benign cajoling seemed to break the impasse. Still claiming that she was receiving no information about the target, Carol grabbed a pencil and paper and drew four parallel lines.

"This is nothing, just nothing," she complained. But when she boxed in the lines the result was a sketch of a rectangular object with a set of parallel lines running across it. Closing her eyes for a moment, she said the only real impression she got was *printing*. There was printing covering whatever object she was trying to view—she repeated this three times.

I was grinning when I finally took my target object out of my jacket pocket. I had chosen a cassette tape package. It was a simple rectangular plastic case with two parallel red lines running across it—a box virtually identical to the one Carol had drawn. Printing on the label covered half the package. What really impressed me was that Carol had picked up a considerable amount of psychic information from the case all the while denying that she was getting anything from the target.

Next we decided that Don (the graduate student) should try his skill at remote viewing. I served as interviewer while the self-proclaimed psychic kept his object in his shirt pocket. I had to coax Don for a good 10 minutes before he was ready to begin. He, too, complained that he couldn't grab hold of any mental imagery, so I suggested that he take a pencil and draw whatever forms, no matter how vague, entered his consciousness. Don finally executed a rough drawing that really didn't make much sense. Reporting that the target object was white, he drew a simple square. He then ran a line from the square and connected it to a rectangle about twice as large. This was all he could get.

It was another hit! Bob withdrew his laminated ID card from his pocket. It was a white card encased in clear plastic. The only two markings on it were a square (which contained his picture) with a rectangle by its side (where his name and address were printed). The dimensions and relative positions of the card's markings uncannily matched Don's simple drawing.

Now it was the psychic's turn to try remote viewing. Bob was sure he could do better than any of us but the competition was getting tough. It was Carol's turn to serve as object-holder. "My object is in a little bag in my purse," she said.

Bob closed his eyes and quickly drew his impressions. First he outlined a cigar shape but told us that the target object consisted of sev-

eral items somehow linked together. He couldn't focus on it any further but started drawing circles around his sketch. "That's connected to it," he said as he finished.

Carol was all smiles. "You really are good," she said as she plopped a role of pennies on the table.

The group went through two more complete rounds of testing but I didn't witness them. Everyone agreed that working with four instead of three people was cumbersome, so I walked outside to take stock. I was impressed by the fact that three *entirely different target objects* had been used for the first round of experiments. Carol, Dan and Bob could have sketched *anything* but they didn't. Each sketch closely matched the target chosen. Could this be coincidence? I doubted it; it seemed unlikely that three such remarkable "coincidences" would crop up in such close succession. It really did look as if my little group was using extrasensory perception fairly reliably.

* * *

WHEN WE regrouped the next day it was clear that very few people had dropped out of the workshop. Everyone appeared more relaxed and I took some time to talk with several of the participants. Not everyone taking part in the workshop was from the Bay area. Visitors from several other states had flown in to work with the former SRI parapsychologists; they included housewives, businessmen, a few college students, one professional nurse and some retired folks. The more relaxed atmosphere of the workshop's second day also provided time for me to speak with Targ and Harary. I was interested in their belief that anyone can learn remote viewing.

"We haven't worked with everyone in the world," Harary cautioned me, "so it's hard to make a blanket statement and say that absolutely everyone can do this. However, we've worked with a large cross-section of people and we've found that a tremendous variety of people are able to use their psychic abilities, even if they've never had a psychic experience that they were aware of. There are definite skills involved in learning to do remote viewing and these skills are learnable."

Targ agreed with his younger colleague. He said they weren't especially interested in self-proclaimed psychics—people who, he felt, were too ego-involved. He preferred working with professional businessmen, self-confident people accustomed to making daily decisions. Such people expect success and bring this state of mind with them when they train for remote viewing. But Targ does feel that psychic training programs have their limitations.

"We would not make the statement that everyone can do remote

viewing," he said, echoing his colleague's sentiments. "But a great number of the people we've worked with have been able to do well. We assume that psychic functioning is a talent or an ability like any other ability. Like artistic or musical ability, some people have more of the talent than others."

But why, I asked, did they feel that it was time to train the general public in remote viewing? Why not stay in the scientific laboratory and do more process-oriented research?

"It's important to get good information to the public," explained Harary. "People are having psychic experiences and they are interested in understanding their abilities. We have to get information out there in a way that isn't distorted." Harary also feels that parapsychologists should help people explore their psychic potentials.

"It gives people a way to explore their capabilities without joining a cult or being exploited," continued Harary, who once specialized in counseling cult defectors. "It is the responsibility of the researcher to educate the public. There is so much bad information out there that if we can't do anything, then by default we let all the bad information take over."

But why, I asked, should people *want* to develop psychic powers? What good does it really do anyone?

"Remote viewing is part of a range of experiences that people have in their lives and it demystifies things that are otherwise very mysterious," countered Targ.

"Like psychic phenomena in general?" I asked.

"Yes," continued Targ. "People are interested in psychic experiences not because they read about them, but because they have them. In these seminars and in our book *The Mind Race* we're teaching people the laboratory evidence for psi and showing them how to incorporate these abilities into their lives. We show them that psychic functioning is not the bizarre ability they see in movies such as *E.T.* and *Carrie,* but an ordinary human capability."

Harary looks at the issue from a different perspective.

"There's a continuous barrage of things we don't know," he said.

"With computers and the like the world is getting more and more complex. People don't need more reasons to feel inadequate, to feel there are psychic people out there in the world who are different from them. This is just another way of feeling that they lack something other people have. We help these people realize they have an ability they didn't know they had. It doesn't matter who they are, it makes them feel better."

* * *

THE SECOND day of the Bay Research Institute's workshop

promised to teach us geographical remote viewing and the use of psychic skills in real life situations. It was a natural progression from the work of the day before. The morning session began with a special address by Dr. Charles Tart on parapsychology's implications for building a meaningful philosophy of life. Tart said that the existence of psi destroys materialism and thus helps us build a philosophy of life based on spiritual realities and values. Tart also discussed the pitfalls one can encounter on this road to spiritual realization.

Targ and Harary then showed us more film clips of successful remote viewing. The most impressive of these was taken from an old *In Search of...* episode which showed Ingo Swann, a New York psychic who was SRI's first star subject, remote viewing from a minisubmarine. He correctly guided the sub to a (hitherto) unknown submerged wreck site.

The problem with training and testing us for geographical remote viewing was obvious. It was impractical for the researchers to send one of us to a distant site, and then drag 70 or so people to see it for themselves a half hour later. So instead, Targ and Harary asked us to pair up with the person next to us. Our task was to remote view *slides* of geographical sites, which we would soon see projected onto a screen behind the podium. This sounded easy enough. My partner, a painfully shy young man named Ted, a Bay area resident, doubted he could ever learn remote viewing.

For the opening exercise I chose to go first. I was still excited by the successes I had witnessed the day before. And by this time I thought I could do as well as anybody else. So I closed my eyes and immediately sensed that, whatever the nature of the target, it had water in front of it. I sketched a pond, then drew a brick or stone wall behind it. My only impression was that trees could be seen in the background.

The target slide was projected five minutes later. It was a picture of the city hall in Palo Alto, Calif., an enormously tall white building. I had missed the building completely but my other impressions weren't far off. There was a fountain in front of the building and four trees could be counted in the background.

It was Ted's turn next but he was so shy he could hardly talk about his imagery. He kept telling me that he couldn't see anything, so I finally motioned for Russell Targ to interview him. Targ convinced Ted that, of course, he was experiencing the target. He just had to zoom in on it. Targ told him to wait a few moments, assuring him at the same time that an impression of the slide would soon enter his mind if he kept his eyes closed. Ted seemed rather annoyed by the researcher's pres-

ence but after a few moments he quickly sketched something that looked like an obelisk.

"There," he said curtly to Targ and me, "I got something. Now are you happy?"

Ted said he had momentarily glimpsed a white tower. He closed his eyes again and then filled in the picture. He told me that he saw green grass and flowers next to the tower; then he drew something running along the side of the scene. He thought it might be a brick wall but eventually changed his mind and felt it could be a walkway.

When we saw the slide, I was impressed with the percentage of correct information my partner had picked up. The slide depicted a column of bleached white pillars, bordered on one side by a green quad of grass. (There were no flowers.) A cement walkway bordered the column on the opposite side. Ted's sketch wasn't terribly accurate but each of his impressions—the white tower, the grass, the walkway—was correct. The only real error was made when he added the flowers.

I congratulated Ted on his success but he wasn't impressed. I had to point out to him that if the components of his drawing were separated, he really had incorporated a great deal of psychic information into his sketch.

The third slide showed a mangled oak tree. Both Ted and I had missed it completely. When Targ asked later whether anyone had received the impression of a tree during the viewing period, only two persons raised their hands. That didn't strike me as being beyond coincidence.

The second session of the day began at 2:00 P.M. after a rather long luncheon break. Everyone was still hanging in there and several people seemed satisfied with their performance. Because we were sitting at large tables, it was hard for me to see anybody else's drawings. But I did overhear some impressive conversations as the participants shared their sketches with each other. It struck me that their enthusiasm was probably contributing to their successes.

Targ and Harary shared this opinion. "An expectation of success is important," Targ had told me earlier that day.

* * *

FROM WHAT I saw during the two days, this sort of Dale Carnegie technique for psychic development works.

To close the workshop, Targ and Harary outlined the practical uses of remote viewing. They referred once again to the contribution remote viewing makes to the field of archaeology, where it has been used to locate new digs. They reported that recently remote viewing has been used to help find drill sites for oil companies and even to make successful stock market predictions.

Finally we were told that we would now be asked to use our newly developing powers to resolve a real-life problem. We were going to help the researchers find oil!

During the preceding break the researchers had placed two wooden boxes on the podium. Behind each box was a covered Dixie cup. Russell Targ pointed to the boxes and explained that each of them contained a distinct object, but he warned us that only one of the corresponding Dixie cups represented a possible oil deposit. We were to use our remote viewing skills to learn which cup signified the oil. We were given 10 minutes.

This experiment was still being described to us when an image flashed into my mind. When I closed my eyes I could see an old-fashioned silver dollar.

This was too good to be true, I thought. I figured my image was probably wrong but might contain information *incorporated* into the target. So I wrote down three impressions: the target was a round object, silver in color and metallic.

Five minutes later Targ opened the first wooden box. It contained a wood carving of a hand, which certainly didn't fit any of my impressions. But when the physicist opened the second box my heart skipped a beat. The target was a round, silver, metal apple slicer. My three impressions had been correct.

Targ then asked for a show of hands concerning each of the targets. Only 10 people, more or less, raised their hands when Targ asked about the wood carving in box number one. But when he asked how many of us had received the impression of a circular or metallic object 50 hands shot up! Behind this second box, containing the slicer, was the cup which contained the oil. Our psychic impressions had led most of us to the second box and thus told us the second Dixie cup represented the oil deposit. We all had a good laugh when Targ took off the top of the cup and showed us a little bottle of commercially-processed oil. Of course, we may have chosen correctly by coincidence. But, looking around, I saw that many people had indeed sketched circular objects of one form or another.

While waiting for my plane the next day I spent some time reevaluating the weekend. What had I learned about the sixth sense?

It seemed to me that Targ and Harary had proved their point—that most of us can develop our psychic capabilities. Not only had I seen it unfold in the few people with whom I had worked, I had even seen it function for me. This was really a shock; as a parapsychologist I had been trained to believe that psychic functioning is a rare experience. My experiences that weekend force me to conclude that my training was misguided.

While he was tracking the sixth sense at Duke University during the 1930's the late Dr. J.B. Rhine discovered, demonstrated and claimed that one in every five people possesses psychic abilities. Even this modest claim struck the parapsychologists at that time as exaggerated. Perhaps today parapsychology is ready to take the next step by demonstrating that fully 60 percent of the general public is psychic.

Russell Targ and Keith Harary seem well on the road to proving this new claim. Only time will tell whether they are on the right track.



A NICE PLACE TO VISIT...

By W. Ritchie Benedict

AN UNLIMITED charge card. All the chocolate you can eat. Golf every day. Does this sound like heaven? To some it does, according to a survey of 283 people by *U. S. Catholic* magazine.

A 28-percent return rate in response to a questionnaire on the afterlife with multiple choice and essay questions showed these findings: 97 percent of the respondents expressed a belief in heaven and 83 percent expected to go there. Allowed to choose any one thing in the afterlife, an unidentified Maryland woman opted for chocolate, and Robert Holden of Swanton, Ohio, wanted to "be able to play golf every day — if there are days."

Respondents were reluctant to place any human being in hell. Only 22 percent said they thought Adolf Hitler was probably in hell; 15 percent condemned Josef Stalin, 10 percent Judas, six percent Pontius Pilate, five percent the current Soviet leadership and two percent former president Richard Nixon.

While 86 percent said they believe in hell, 60 percent said they have not decided "to do good and avoid evil because I fear the consequences after I die." Six percent of the respondents said they do not believe in hell.

"The decline in the belief in hell is one of the most important changes in our history," said the Rev. Martin Marty, a church historian and University of Chicago professor. "This is a growth in humaneness and a great sense among people that fear of hell doesn't motivate people to be good."



THE SAGE, THE SAINT

Huzur Sawan Singh, the Saint



AND THE YOGI

The human body is a cage. Within it is imprisoned the spirit or soul, which is like a bird in a cage. The bird is in love with the cage and is always singing songs of attachment for the earth. If, however, the covers, or bodies, are cast off from the soul, the bird begins to taste the Truth, and the cage is shattered into fragments. The bird then flies away to its home, which is in Sach Khand [the Realm of Truth]. . . .When the veils are torn, millions of enrapturing joys which constitute the "peace that passeth understanding," are all attained.
— Huzur Sawan Singh (1858-1948)[1]

By David Christopher Lane

WHATEVER the earth may temporarily offer us as human beings, one thing is certain: it is not our permanent home. Regardless of scientific and technological advances, the physical universe as we know it will sometime be unable to sustain life, either reaching a point of maximum entropy (a degradation of matter and energy to an ultimate state of inert uniformity) or collapsing in upon itself, taking in its course every living creature. Despite the misplaced hope of evolutionists, mankind has a limited future — perhaps only a few million years. We are, in fact, only visitors to a land that is destined to die.

Where, then, is our true home? According to genuine mystics from both East and West, man's real abode is neither physical nor mental but wholly spiritual. That is, we are denizens of an infinite realm of light and love who have lost sight of our essential nature, mistaking a drop for an ocean, a shack for a kingdom, a stone for a jewel. As Ken Wilber eloquently writes:

"In the beginning" there is only Consciousness as such, timeless, spaceless, infinite and eternal. For no reason that can be stated in words, a subtle ripple is generated in this infinite ocean. This ripple could not in itself detract from infinity, for the infinite can embrace any and all entities. But this subtle ripple, awakening to itself, *forgets* the infinite sea of which it is just a gesture. The ripple therefore feels set apart from infinity, isolated, separate.[2]

As ripples in this infinite sea of awareness, we have grasped that which is impermanent: the body and the world. An authentic master is one who has fully realized his prior oneness with the ocean (God) and who perfectly manifests it in his outward life.

Huzur Sawan Singh (1858-1948), honorifically called the Great Master of Beas, was such a realized soul.

From early childhood he was irresistibly drawn to seek out the eternal abode. Born in a Sikh family, Sawan was brought up with the sacred scriptures of his religion, *The Guru Granth Sahib* (a compilation of mystical poetry written by Sikh gurus and other Indian and Persian mystics) which spoke at length about the inner music and light that lead a soul back to God. Deeply religious, Sawan Singh associated with a number of holy men whom he questioned about the nature of man's spiritual quest. None of these mystics could satisfy his longing. Sawan was looking for a master of the highest degree. Ironically it was the *Satguru* (true spiritual teacher) who found him instead. Sawan Singh recalls:

> I was fond of Satsang and Parmarth [spiritual topics] from my childhood. I often associated with sadhus and religious people. . . .
>
> Later I was transferred to Murrie Hills. One day as I was supervising my work, I saw an old Sikh going up a hill along with a middle-aged lady. . . . Little did I think that he was to be my Master. He was no other than Baba Ji himself [Baba Jaimal Singh, one of the spiritual successors to Shiv Dayal Singh, the founder of Radhasoami] and the lady was Bibi Rukko. This I did not know at the time but found out later that Baba Ji said to Bibi Rukko, referring to me, "It is for his sake that we have come here." To which Bibi Rukko replied: "But he has not even greeted you." Baba Ji said to her, "What does the poor fellow know yet? On the fourth day he will come to us. . . ."
>
> On the fourth day I went to attend Satsang [the meeting of Baba Jaimal Singh]. . . .After several conferences with Baba Ji I was thoroughly convinced and received Initiation [into the secrets of *surat shabd yoga*] from him on the 15th day of October, 1894.[3]

The turning point in Sawan Singh's life came when he met his spiritual guru, Baba Jaimal Singh, and took initiation under him in the path of *surat shabd yoga* (union of the soul with the Divine inner sound). Such was Sawan's readiness that in just over nine years he became a fully acknowledged master within the Sant Mat and Radhasoami traditions. In fact, except for Maharaj Charan Singh, the present *Satguru* at Beas, Sawan Singh attracted the largest following of any *shabd yoga* master in history, directly initiating more than 125,000 people into the mystic practice.[4]

It is impossible to understand Huzur Sawan Singh's spiritual achievements without first seeing that they were due to his close and devoted relationship with his guru. Baba Ji looked after Sawan's worldly and spiritual welfare, stressing the need to transcend the physical frame altogether and attach one's consciousness to the inner light and sound which reverberates at the Third Eye. By following this stream of celestial currents, the soul gets release from the body/mind

and ascends toward its real abode. Examples of Baba Ji's teachings can be gleaned from his letters to Sawan which have been published in an exquisite book entitled *Spiritual Letters*. Baba Ji writes to Sawan Singh:

> You are always with me. And the real form of the Satguru [True Teacher] is the *Shabd* [Life-Stream — via light and sound] and that is always with you. I am very pleased with you.
>
> He is always with you. You should have no fears, because kings and emperors — all — owe their power to the Lord. . . . Wherever you go, keep in touch with me. You are my very dear child. You will go to *Sach Khand* [the Realm of Truth] in my company [via the Inner Shabd]. . . . Listen every day to the Shabd Dhun with love and devotion. Make your abode therein and let your mind be merged in the Dhun [Inner Sound]. Then you will enjoy the *ras* [spiritual pleasure]. But it is not a thing to be described. The *surat* [soul] will experience it and feel it.[5]

How did Huzur Sawan Singh succeed in reaching *Sach Khand*, the Eternal Realm of Truth, which is beyond time and space? First, by coming into contact with an authentic master; second, by explicitly following the instructions of his teacher (daily meditation, pure moral life, surrender of the body/mind/soul to the living presence of God, etc.); and third, by realizing *experientially* that his real Self is neither a body nor a mind but an effulgent wave of Consciousness.

Because of the soul's age-old attachment to the body/mind, spiritual awakening manifests in a series of stages which take the form, more or less, of an inner journey. Thus the path of light and sound entails leaving the physical body at will and entering into subtle regions of existence hitherto unexplored by man. To do this, one must penetrate the veil of darkness behind the eye center (variously termed the Third Eye, the Inner Door, the Single Eye) while living, so that when physical death comes, the soul will not be duped into settling for one of the lesser regions of light. As Christ said 2000 years ago, "In my Father's house are many mansions."

The key to the practice of *surat shabd yoga* is not to be detained or led astray by any sights or sounds on the upward journey but to follow the celestial current to its terminal apex where all of creation has its transcendental source. Huzur Sawan Singh tells one of his Western disciples:

> When you sit [in meditation]. . .see that the mind is at rest and does not go out and unnecessarily think about other things. When, by Repetition of the Names [*Simran*] with attention fixed in the eye focus, you have become unconscious of the body below the eyes, then your attention will catch the Sound Current.
>
> Select the Sound resembling the church bell and discard all other sounds.

Then slowly your soul will leave the body and collect in the eyes and become strong. Then fix your attention in the biggest star, so much that you forget everything else except the Sound and the star. Then this star will burst and you will see what is within and beyond.

After crossing the star you will have to cross the sun and the moon [inner manifestations of light]. Then you will see the Form of the Master. When that Form becomes steady it will reply. This Form will reply to all of your enquiries and guide you to higher stages. . . .These stars are of the first sky only, and Hindu philosophers have spoken of seven skies. You will also see other skies [in universes of elevating degrees]. . . .After crossing the star, the sun and the moon you will see that Form which will never leave you, not even for a moment.[6]

Finally, the soul, unencumbered by any bodies (gross, astral or causal), will merge with God, achieving a state that defies description. The drop merges in the ocean; the wave flows back to the sea; the "I" reunites with its source.

One primary obstacle, though, in the soul's journey back to God is that at each stage it must detach itself from the surrounding environment and ascend. In other words, to progress one's separate identity must "die." To go beyond this world, it is necessary to "die" to the attractions and pleasures that hold one down to the physical body. For the wave to realize its prior union with the sea, it must forego its exclusive attachment as a separate, distinct entity. Ken Wilber elaborates:

. . .For in order to find that utter peace, the ripple would have to return to the ocean, dissolve back into radiant infinity, forget itself and remember the absolute. But to do so, the ripple would have to die — it would have to accept the death of its separate self sense. And it is terrified of this.[7]

It is for this very reason — the fear of "dying" — that most inhabitants of the planet earth do not venture beyond its domain. Falsely believing that we are natives in this land, we have set up a substitute for our true home in *Sach Khand*. Hence, as Wilber argues, we go about seeking infinity in ways that actually prevent finding it: "Instead of finding actual Godhead, the ripple pretends itself to be god, cosmocentric, heroic, all-sufficient, immortal."

Huzur Sawan Singh saw through this drive to create substitutes for real transcendence and consciously surrendered his entire being to the inner *Shabd*. Because of his exceptional spiritual state, Sawan Singh was appointed by Baba Jaimal Singh to be his successor shortly before his death in 1903. Sawan Singh carried on his master's mission with remarkable aptitude, spreading the message of Sant Mat and man's divine heritage throughout India.

* * *

HUZUR Sawan Singh established a large spiritual colony on the banks of the Beas River in the Punjab where Baba Jaimal Singh had resided since the latter part of the 19th Century. Sawan named the colony Dera Baba Jaimal Singh in honor of his master. Having been a highly placed engineer himself in the military service, Sawan built a number of large buildings at the Dera to house the increasing influx of seekers. The most impressive of these structures, the centerpiece of the Dera, is the Satsang Ghar built in the 1930's to hold satsangs (meetings) but which soon proved to be too small. (Today the Satsang Ghar is used to hold initiations.)

Sawan Singh gathered a large following of disciples from around the world. Among his devotees were Dr. Julian P. Johnson, Dr. Pierre Schmidt, Col. C. W. Sanders, Sant Kirpal Singh (founder of Ruhani Satsang), Sant Darshan Singh (present head of Sawan-Kirpal Mission), Baba Somanath, Pritam Das, and several government officials in both the British and Indian ranks.

It is literally impossible to describe the impact of Sawan Singh's life and work, for he was undoubtedly one of the most influential saints in the history of India. He died on April 2, 1948, entrusting his spiritual leadership at the Dera to Jagat Singh, an exceptionally devoted disciple who had received initiation from Sawan in 1910. Jagat Singh did not serve long — he died in 1951 — but he passed on the mastership to Sawan Singh's beloved devotee and grandson, Maharaj Charan Singh, who is unquestionably the foremost *surat shabd yoga* adept now living in the world.[8] Back in the early 1930's Sawan Singh foresaw that Charan Singh would eventually carry on his teachings. Marvin Henry Harper recounts the incident:

> It is said that the present Sat-Guru of the Satsang was identified as a future Master when he was still a youth. As the Great Master was approaching the end of his life two of his disciples asked him: "Will you tell us in whose hands you will leave us? Who will be the Master after you?" For some time Sawan Singh Maharaj attempted to turn the conversation to other directions. Just then the Great Master's grandson, Charan Singh, appeared at the corner of the house and approached him. "There he comes," said the Master in a whisper. This conversation was not revealed to others until many years later, but thus informed, the two satsangis began increasingly to notice signs of the unusual spirituality of the young man.[9]

Huzur Sawan Singh, the Great Master of Beas, was not a resident of this planet. Since childhood he had known that his real home was beyond the spatial limitations of the universe. He was a native of *Sach Khand,* the Eternal Realm of Truth, a saint who showed man that his

origin was not of dust but of light—an unquenchable flame that burns in every living being for that alone which is everlasting.

In the next issue: The Yogi.

NOTES

1. Huzur Maharaj Sawan Singh, *Discourses on Sant Mat* (Beas: Radha Soami Satsang, 1970).

2. Ken Wilber, *The Holographic Paradigm and Other Paradoxes* (Boulder: Shambhala, 1982), page 161.

3. Huzur Maharaj Sawan Singh, *Spiritual Gems* (Beas: Radha Soami Satsang, 1974), pages 3 and 8.

4. Before his death Huzur Sawan Singh said that his eventual successor would have tenfold powers. This prophecy has already been fulfilled. Maharaj Charan Singh, Sawan's grandson, has initiated almost one million people worldwide into Sant Mat. This is an outstanding number considering that the respected saint does not advertise or encourage proselytizing among his followers. See my article "The Enchanted Land" (October-November 1984 FATE).

5. Baba Jaimal Singh Ji Maharaj, *Spiritual Letters* (Beas: Radha Soami Satsang, 1984), page 37.

6. Huzur Sawan Singh, *Spiritual Gems*, op. cit.

7. Ken Wilber, op. cit., page 161.

8. See Daryai Lal Kapur's *Dharti Per Swarag* in Hindi (English translation as "Heaven on Earth" is forthcoming) for more on the history of *surat shabd yoga*. Also refer to my M.A. thesis *Radhasoami Mat: Parampara in Definition and Classification* (Berkeley: G.T.U., 1981).

9. Marvin Henry Harper, *Gurus, Swamis and Avatars* (Philadelphia: Westminster Press, 1972), page 110.

TOURISTS NOT WELCOME

By K. L. Jones

EVEN REMOTE, once totally-isolated Tibet is seeking, in this age of jet travel, to promote tourism. The mystical land that was the setting for James Hilton's novel *Lost Horizon* about Shangri-la has begun a program to build several modern hotels and other facilities to attract the modern traveler. Anxious as the Tibetans are to cater to tourism, the government wishes to keep secret some aspects of the nation's culture.

In August 1985 the *Tibet Daily*, the country's official newspaper, published a warning that unauthorized attendance at Tibetan funerals will be punished. The funerals, described as "sky burials," occur at dawn and the ceremony consists of carving up the deceased's body and feeding it to vultures. The vultures are believed to carry the soul of the person they have devoured to paradise.

In the recent past tourists have attended these ceremonies, much to the discomfort of the mourners.

A GHOSTLY ORDER OF MONKS

By Lou Eden

Every night, as the phantoms appeared in my bedroom, my terror intensified. Had they come to take my newborn son?

IN JUNE 1976, when it all began, my then-husband Colin Baker and I had been living in the house on Forde Avenue in Bromley, Kent, England, for five years. I was four months pregnant with my first child.

One night I awoke, startled out of my sleep by something. My husband was asleep beside me but I was aware of another presence in the room.

I opened my eyes and peered into the darkness. Even in the pitch dark I saw it: the outline of a monk with head bent, hands together, standing in the corner by the wardrobe. I screamed.

"What the hell's going on?" Colin demanded, dragging himself from sleep.

"Look!" I gasped. "There's a man standing by the wardrobe!"

Colin was furious. There was no one there at all, he declared. He switched on the light and immediately the monk vanished.

I made some tea downstairs. I was really shaken, wondering if the pregnancy was affecting my mind. I was so sure I'd seen someone. He had been so real, so vivid. He had been wearing a medieval cowled hood and ankle-length light-brown habit of rough woolen cloth, hairy and coarse, tied round the waist by a rope with tasseled ends. His face was concealed in the darkness of the hood. His hands were also hidden, either clasped or tucked together inside the long, loose sleeves.

How could I have seen all that in the pitch darkness? Was I mad?

A couple of nights later, just as I was drifting off to sleep, suddenly I felt someone else in the room. I sat up abruptly and looked toward the wardrobe. Yes, there he was again,

exactly as before, same clothes, the same quiet stance as if in prayer. His hands and face were again completely concealed. I nudged Colin, pointing toward the corner, asking him if he could see anyone.

"Of course not!" he snapped. "You need your head examined. Just cut it out and go to sleep."

Night after night the monk came to stand in the corner. I was scared of going to bed now. I couldn't mention it again to Colin because he said he was concerned about my sanity. I'd lie in bed trembling all over, heart hammering, palms sweating. I always knew when he had appeared, even with my eyes closed, for I would suddenly feel his uncanny presence. It was positive and strong. If I closed my eyes and opened them again, he was still there. If I looked at another wall, he didn't reappear there. He was no subconscious image.

A couple of months later something else happened. I was just drifting off to sleep, having reassured myself that the monk wasn't there, when I leaped up abruptly in terror. Through the open bedroom door two monks walked in. I grabbed Colin's arm and cried, "Look!"

Oblivious to us lying there in bed, the two monks walked silently by, straight across the room passing only by a few inches the spot where the other monk usually stood. When they reached the wall, they simply melted through it as if it weren't there. Then they were gone.

Colin was angry. "You're a bloody madwoman," he snapped. "If you don't pack it in, I'm warning you — I'm seeing the doctor."

I made myself coffee down in the kitchen. I was now six months pregnant and, so my husband was asserting, losing my mind. But I *had* seen them, so vividly, in such detail. They were just like the other monk, except that these two were dressed in pale blue habits, of a much finer cloth with a faint sheen to it. They had silken cords, with ornate tassels, around their waists. They had passed to my right and I saw them only in profile, from their left sides. The points of their cowled hoods rose behind them, as did the other monk's, and their hands were clasped the same, hidden in the shadowy folds of their sleeves.

But this time I'd seen their feet —which was odd, considering that the monks were on the other side of the bed where Colin lay. Then I realized why. As they had gone by, they appeared to float several inches off the floor. I had the impression of ornate leather work on their sandals which were open-toed and thonged around the ankles.

Night after night the monks came. I trembled and sweated with fear in the bed. Colin said it was obvious I was going insane. After all, *he'd* seen nothing; only I was seeing things. He said I should be locked up.

THEN THAT December my baby was born. I had a son whom we named Paul Edward Baker. On my return from hospital on Christmas Eve, I wondered if the monks still would be there. As it turned out, the two in pale-blue habits weren't but the brown monk in the corner was. I said nothing to Colin.

I'd read a lot about babies in magazines, trying to learn something. I had read articles on cot deaths, including one about a medium who had had a baby son. When he was a few months old, she had a visitation from some spirits who said they had come to take her child back to the spirit world. She begged and pleaded with them but they told her not to be distressed. When she lifted her child, to try to protect him, he died in her arms.

The article frightened and depressed me. After reading it, I thought I knew who the monk was, what his purpose was, why he stood so patiently waiting.

I couldn't sleep or take my eyes off the baby. I pushed his crib to the side of my bed and slept only fitfully, with my hand on his body so that I could feel the rhythms of his breathing and know if anything changed. I wandered around in the night guarding the crib, keeping watch for the monk.

During the day I grabbed a little more sleep flat on my back with my baby resting over my heart. I was sure nothing could touch him there.

One night a group of three monks passed through the room, two in pale-blue habits and one in light-brown. They all melted through the wall and vanished, walking in a southerly direction. They too had floated a few inches off the floor.

Once I left my son upstairs in his cot during the day while I did the washing. Suddenly I felt something. I ran upstairs to the bedroom and saw the monk standing in the corner. I grabbed my baby from his cot and raced downstairs with him.

After that I bought a baby sling and carried him on my body all day long. I wouldn't let him out of my sight. I could never be certain when the monk would strike.

My son was six months old by now. One day I sat him in his high chair in the dining room which faced out over the road. The sun was bright; it shone in white pools on the table. I left him playing with some colored bricks on the tray of his high chair while I fetched his lunch from the kitchen.

As I reentered the room, I saw the monk standing in the corner by the bay window, still in his attitude of prayer, high rough brown hood concealing his face. I sat down at the table and lifted a spoonful of dinner to my baby's face, not taking my attention off the monk. Instead of opening his mouth for the food, my son looked up and saw the figure by the window. They were fac-

ing each other and my baby laughed with delight, holding out his arms, reaching toward the monk as if to be picked up. It was a fleeting moment of recognition and joy. Then the monk was gone.

* * *

THAT MONK in the light-brown habit never returned to the house. I saw him only once more —in the garden. A friend, Eileen Williams, had come for the afternoon and she'd brought her 18-month-old daughter Gracie. In the warmth and sunlight Gracie raced out into the garden. My son lay on his blanket on the lawn. We took our coffee outside. Then Gracie decided to run off, down into the overgrown orchard past the lawn and bushes. Suddenly the little girl stopped and called out.

"Mummy! Who dat lady there?" she asked.

"What lady?" my friend said anxiously.

"Oh, it's probably the woman next door gardening," I said to reassure her.

She looked over the fence. There was no one. Gracie was staring into the orchard.

"Look!" she pointed. "Dat lady."

It was the monk and he vanished.

"Gone now," said Gracie sadly.

My friend was worried and puzzled. I told her about the monk, how he'd been in the house for quite a while now.

"It wasn't a lady at all," I said. "It was him. He probably looked to Gracie like a woman in a long dress."

Fortunately my friend was curious, not skeptical. She didn't dismiss my tale as insanity. At last my doubts were relieved, for now I had two witnesses, two small children who had also seen and acknowledged the monk.

I saw more groups of monks. Once 30 or more passed by the side of my bed where I slept in the small back bedroom. They were in double file, some in pale-blue habits, some in brown, some with their hands gathered inside their sleeves, others holding small objects: books, candles, little containers for incense. They walked slowly, purposefully, heads bowed, moving in an easterly direction, several inches off the floor. They melted out through the window.

* * *

NOW THAT I knew I'd really seen them, that I wasn't mad or hysterical, I decided to tackle my fear by seeking an explanation.

The house I lived in was a modern 1930's red-brick semidetached building, not an old house at all, but there were the remains of an old orchard at the back.

In the 1920's a theory was advanced concerning "leys," that is, certain lines that can be drawn on any map with the starting point a church. Moving the ruler around the map, one can find that four, five

or even more churches "line up" and a straight line can be drawn connecting them all. Also, using a pair of compasses, one will discover circles of churches all seemingly aligned in some mysterious manner. As many of these churches have been built and rebuilt over a number of centuries, these alignments must date from an early knowledge of lines of force or power spots on the earth.

Less than a quarter of a mile away from my house was a training college housed in a building named The Bishop's Palace, in past times the manor house of the Bishop of Rochester. I went to the library to learn more.

In the course of my research I found out just how old the site of my house was.

The large grounds of the manor and many square miles of surrounding land were first given to the church of Rochester in A.D. 747 in a joint covenant by Offa, King of Mercia, and Sigered, King of Kent. In A.D. 966 King Eadgar granted yet more land to the church. The land was subsequently seized by his son Ethelred, then given to his minister Ethelstine. In A.D. 998 Ethelred repented and restored the land. The acreage then held by the bishops was vast, including great forests and stretching way down into Kent. It is not known if the Saxon bishops actually lived at the manor but as they owned a considerable amount of land, it does suggest a dwelling there.

At the time of Domesday,* A.D. 1086, the bishop of Rochester then held Bromley, the site of the manor, as lord. Nothing is said of a church's being there, only a chapel. The most famous Bishop of Rochester was Gundulf (1077-1108) and it is thought he built the palace, or manor house.

During the Black Death of 1349, according to records, four priests, five squires, 10 serving men, seven young clerks and six pages died in the household. No one was left to serve the bishop. In every part of the manor, buildings and walls fell to ruin.

Similar losses were sustained during the Great Plague of 1665.

At the time of the Reformation, the bishop then in residence, John Warner, an active Loyalist, was thrown out, his goods confiscated in 1639-40. After the Reformation he was one of eight surviving bishops who again took possession of their dioceses.

As to the manor itself and surrounding buildings there are detailed accounts. The building that may or may not have been there during Saxon times was reconstructed toward the end of the 12th Century and in 1550 it was thought to be uninhabitable. Thereafter, in 1646 and 1647, a survey was made

*Domesday was a survey of English lands made by order of William the Conqueror.

with the assistance of 15 jurymen. We are told the following about the contents of the manor:

> . . . belowe stayres one greate new Hall being builte parte of Bricks parte of timbre, one little Hall, one Wainscott parlour, Two Studyes, One Buttery, Two Kitchings, One Larder, and three other Roomes adjoyning. . . . Above stayres seaven lodging roomes and one faire Dyning Roome with six garrets.

Outside was a courtyard with entry to the house, encompassing east and west with a brick wall north and south, mansion house and chapel.

Outside that was:

> One Orchard & Garden belonging thereunto. All of which premises are moated & paled about, All within one moate contayning Two acres or thereabouts. Item one Great Barne thatched with a yard before it paled about, fower fish ponds at the head of each other with a continuall spring to feede them.

In addition to these, there was also evidence of a forecourt with a wall on each side, the chapel opposite the mansion and the rooms connected to it forming a gatehouse, approached originally by a drawbridge.

The survey of 1647 also mentions a prison and a long gallery.

In 1699 Bishop Sprat demolished the chapel and gatehouse and built a new chapel "one pair of stories high" — which must have meant on the first floor. The chapel was divided by a partition to make inner and outer sections.

The old building remaining to this day was built in 1775 and is quite different from the description in these records. Even the chapel has been rebuilt; it is now on the ground floor.

The present manor is less than a quarter of a mile from the house where I lived and there is no doubt that the remains of the orchard in the back garden once belonged to the bishops.

The four fish ponds, conduits and water courses have long since disappeared, having been buried or piped and a housing estate built over it all. But there was also a well, called St. Blaise's Well, which now exists in the grounds of the palace. This, however, is not the original well and and no one knows where the original was.

But we do know when. In 1754 the then-bishop's chaplain found a yellow ochreous sediment in the track of a current leading from the spring to the corner of the moat. The spring was examined and the remains of some very old oak plank steps were found leading down to it, indicating that it once had been used. The spring was bricked about like the top of a well. Great numbers of poor people came to drink these medicinal waters and were miraculously cured of infirmities and diseases.

According to tradition, St. Blaise, to whom the well is dedicated, was Bishop of Sebaste in Armenia. He was martyred in 316 during the persecution of Roman Emperor Licinius. He was patron saint of wool combers because his flesh was said to have been ripped by iron combs. St. Blaise was popular in Kent, which was always a great wool-producing county, and there are at least 13 churches containing altars or images associated with him.

Long ago there was a chapel of St. Blaise in the south transept of Westminster Abbey. An early 14th-Century stained-glass window with the head of St. Blaise is in Wells Cathedral. In medieval times a traditional fair was held "on the day and morrow of St. Blaise."

According to a document dated 1797, the well was much used and at Whitsuntide people who visited the chapel as part of a penance ritual would partake of the waters and offer prayers. All this ceased at the time of the Reformation. The well fell into disuse and in time was forgotten.

One last fact remains: In the back garden, high up on the well-drained lawn of my house, grew a weeping willow tree. I always thought it was an odd place, since willows flourish only when they are near water. During the droughts of 1976 and 1977, the worst droughts in Britain for many years, this willow tree thrived. Even then, when I knew nothing of the well or the holy waters, the tree was a mystery to me.

Who knows? Perhaps buried beneath my garden lay the true site of the well of St. Blaise. Perhaps the strange hooded monk, clad in rough woolen cloth with a rope belt, was St. Blaise himself, hiding his wounded face and hands from my sight. I don't live in that house now but maybe the priests and bishops of Rochester still silently and invisibly reenact their centuries-long vigils, penances and processions.



SYNCHRONOUS FATALITIES

ON DECEMBER 6, 1867, John Weatherman fell 100 feet to his death when he was knocked into a shaft by a coal car at the Bright Hope Mine in Chesterfield County, Virginia. The *Richmond Dispatch* reported on December 9 that at the moment of Weatherman's death "a messenger was on his way to the pits with intelligence of the sudden death of his wife. . . ." —*Michael T. Shoemaker.*

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NEWS & REVIEWS

by Dennis Stillings



STRIP-MINING THE PSYCHE

STARTING in the Far East millennia ago, civilization wrapped itself around the globe and ended its westward course at the coast of California. There remained but two directions to go: into space or into the psyche. Both the technologies of inner and outer space are well represented by outstanding individuals and organizations in California and, since old habits die hard, it is to be expected that we will transfer the same exploitive, ecologically unsound practices, at which we excel, into these new territories.

"Consciousness" developers are rushing into the psyche with the figurative equivalent of bulldozers, drills and backhoes, in order to dig, drill and dredge personal power and advantage from the unconscious. These "land speculators" of the unconscious promise that these invisible territories will provide crucial intuitions, visions of the future, better sex, flatter tummies and methods of ordering the world toward our own goals. But a lot of this new land is swamp and lake bottom.

Various techniques such as "positive visualization," "dream engineering," "channeling," "neurolinguistic programming" and "making contact" with entities (also known as extraterrestrials, the Higher Self, one's guardian angel, Seth, Ramtha, Tesla, Obi-wan Kenobi or the Force) seem to be developing into major money-making schemes even for those who, under normal circumstances, couldn't dial a phone correctly.

Like nature in the external world, the psyche accommodates a certain amount of fence-building and tree-cutting. Inner as well as outer nature counts time and change in the millions of years. Who knows? Perhaps a certain patient, languid curiosity of the psyche may allow us hundreds of years of rope before we end up twisting in the wind.

We assume *we* have discovered these new techniques of consciousness and *we* create the rules for "visualization" and "channeling" — that we strip-mine by choice. Another possibility, of course, is that these new wonders of the consciousness revolution are luring us into a New Age of unconsciousness which will make the Dark Ages look like dawn. Is man, the greatest threat to the planet, being fixed in the eye by the cold stare of the unconscious?

As we travel half-hypnotized into these new regions of the psyche, we give nature (and the psyche *is* nature) an opportunity to assail that most fragile

of human faculties: consciousness. The weaker members of society are no longer protected by any cultural values of note and, lacking visionary leaders to act as a buffer against the direct experience of the unconscious, they receive the full impact of powerful images with which they are unable to contend. There is no lack of warnings about this in the esoteric literature of both East and West. The result is often dissociation and possession by obsessive notions about ETs or the hollow earth and conversations with exotic beings from remote times and places.

Channeling is currently promoted as a benign way to obtain new knowledge and to enhance general problem-solving abilities and personal development. Channeling is defined by William H. Kautz as "a mental process in which an individual (the channel) partially or totally sets aside waking consciousness to allow knowledge that lies beyond conscious awareness to flow into the mind."

This knowledge or information is often perceived as coming from some "entity" or "entities." The information may also come through automatic writing or simply as "a voice." The modes of channeling are many and anything from a hunch to direct contact with a superior being might be considered channeling. Such practices, of course, have been known for a very long time. Fads of this sort, using mediums and Ouija boards, have appeared and disappeared many times.

Knowing full well that these things have passed away in due and overdue course, I nonetheless believe that the current craze may prove much longer lasting. We are in a sort of cultural interregnum, which is characterized by a sense of extreme threat, with consequent stresses. There are great expectations of wonders. Many hopes have been voiced for a charismatic leader or ETs to rescue us from ourselves. In some ways it is a time that can be compared — and often has been compared — to the time out of which Christianity grew.

Psychological complexes — or, for that matter, *any* psychic factors — tend to personify themselves. We know this from dreams, the symptom complex of mental disorders and the play of children. After witnessing some exhibitions of channeling, I have become convinced that an interplay of two sets of delusions exists: one originating with the channel and the other induced in the persons who give ear to the information that "comes through."

The channel is often someone with few other claims to distinction. The dissociation that often takes place during the channeling process enables the person to make authoritative pronouncements from alleged higher sources. The channel need not worry about receiving undue criticism from the soon-to-be-formed coterie of channeling groupies. And for the channel the rewards are clear enough: attention and, sometimes, fairly substantial fees for consultations and weekend seminars.

The delusions the groupies experience are in many ways more interesting. I have watched rooms full of goggle-eyed channeling groupies listening slack-jawed to an hour of the most hackneyed, overblown drivel imaginable. Almost anyone in the room, using only the resources of his own consciousness and imagination, would be able to come

up with statements 10 times more intelligent than the ones members of the group are listening to; yet they solemnly report, in tones of awe, that what they have heard is the deepest wisdom available to mortal man.

Of course once in a while something approximating truth does emerge from a channeling. A clever prediction that comes to pass will generally suffice to set the hook in the channel and his groupies. After that the stage is set for some pretty comical (and some pretty tragic) deceptions.

A less dramatic, although sometimes painful, aspect of channeling is that the channel, who has been "chosen" to receive the "truth," becomes increasingly isolated from contact with his fellows. Who needs the advice or criticisms of mere mortals when one is getting the straight dope from superbeings?

This brings us to one of the most influential manifestations of the channeling craze: Ramtha. I received my first exposure to the Ramtha channelings by way of a leading representative of a major West Coast New Age organization. He had a copy of a recent videotape of J. Z. Knight (the channel) fully possessed by the entity Ramtha. Ramtha identifies himself as a "sovereign entity who lived a long time ago upon this plane called earth." Through reincarnation Ramtha experienced life in Lemuria, "Atlatia" and other well-known exotic places. Ramtha rose from the level of a "barbarian" and "imbecile" to that of a god. He now channels through Mrs. Knight to teach us of our divine nature, to heal and to guide us onward into higher spiritual realms.

The videotape shows Mrs. Knight doing a fairly decent imitation of Yul Brynner in *The King and I*. Ramtha responds to all kinds of questions from the audience; the responses constitute a brief summary of just about every New Age, white-light, liberal theological cliche there is. All the popular, empty-headed notions of reincarnation, the "power of thought to change reality" and thinly-veiled contempt for the earth and the body are trotted out by wise Ramtha. Like almost all channeling entities, Ramtha has an answer for everything — never mind that the answers are vague and bereft of tangible fact. Ramtha knows all, and aren't we lucky to have him?

But our luck doesn't end there. A book titled *Ramtha* (Sovereignty, Inc., Box 926, Eastsound, Wash. 98245, 1986, 217 pages, $19.95) has now appeared. Although the editor is listed as Steven Lee Weinberg, there is no introduction by a flesh-and-blood person, nor are we provided with biographical data on the channel, Mrs. Knight. This convenient omission makes it difficult to ascertain how much of the text is related to the channel's own personal resentments, experiences, station in life and conditions surrounding the initial "contact" with Ramtha. The personal psychological aspects of the channel herself manifest clearly throughout the book and are much more interesting than the informational content — which is about nil.

When C. G. Jung wrote of the animus (the contrasexual element in women), he had someone like Ramtha in mind. Jung once examined a case that remarkably parallels that of Ramtha. The main difference was that the "entity" was an American Indian. As in the case of

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Ramtha, there was absolutely no reason to assign an independent reality to the entity involved. The history of mediumship is replete with similar examples. Psychological investigation has revealed that such channelings involve dissociated aspects of the personality of the channel — and in many cases the "dissociation" is more feigned than real. The pompous, archaic and highly affected character of the language and behavior of these personifications of psychic factors — such as Ramtha — is the trademark of effusions from the unconscious.

One is tempted to dismiss channels and their groupies as simply silly people indulging in a new kind of CB jibber-jabber with discarnate entities instead of truck drivers. But the New Agers who are charging into the unmapped wildernesses of the psyche and recommending without reserve that others follow their examples should remember that strange beasts with unknown habits lie hidden in new territories. The uncleared and unfenced regions of the psyche contain a good many vipers, carnivores, freaks and monsters, which lurk in a condition of concealment even more complete than that of the beasts of the world of consciousness.

The necessary weapons and instructions have not yet been issued to the average person.

OTHER REVIEWS

THE SERPENT AND THE RAINBOW by Wade Davis, Simon & Schuster, New York, N.Y., 1985, 297 pages, $17.95.

The very idea that zombies could be real would seem absurd to all but the

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most credulous. Although stories about zombies have come from Haiti for hundreds of years, no one has been able to document and verify the process of "zombification" — at least until now. In *The Serpent and the Rainbow* Wade Davis succeeds where others have failed.

Davis was a graduate student at Harvard, working under the most famous specialist in medically-active plants in the world. His adviser and a well-known psychiatrist both suggested that possibly the zombie stories had some factual foundation. Perhaps some drug or combination of substances was given to people to make them appear dead, only to be "miraculously" revived later. If that were the case, this drug might prove useful to modern medicine as a surgical anesthetic. With that in mind Davis went to Haiti.

The first time he thought he was successful, Davis managed to get a voodoo practitioner to show him how to prepare the zombie drug. Although Davis thought that what he saw being done would not result in a powerful medicine, he was forced to pay the voodoo man a large sum of money. It turned out that the preparation was inactive.

After much fascinating intrigue Davis finally secured a sample of the drug, which turned out to be composed of several surprising substances, some of which have a fairly large body of literature written about them already. The drug produces a state of paralysis in which the mind is active but the muscles are unable to move. This lasts for a few days, after which the person can be brought back to "life." So there really are zombies, of a sort.

Davis sets the whole process into the cultural traditions of Haiti, producing an important and absorbing true-life detective story. — *Gordon Stein.*

BORN AGAIN AND AGAIN by John Van Auken, Inner Vision Publishing, Virginia Beach, Va., 1984, 116 pages, $8.95, paperback.

PAST LIVES AND PRESENT RELATIONSHIPS by John Van Auken, Inner Vision Publishing, Virginia Beach, Va., 1985, 115 pages, $8.95, paperback.

John Van Auken is a member of the Association for Research and Enlightenment (A.R.E.), the Edgar Cayce Foundation, which published *Born Again and Again* and *Past Lives and Present Relationships*, two more additions to the already voluminous library of works based on Cayce's psychic mentations and the religious beliefs spawned by them.

Auken's writing is clear and well organized. In his first book, *Born Again and Again*, he gives a lucid exposition of the differences between science and religion and an excellent analysis of why thinking men have not found adequate explanations for life from either science or religion. Since I lean more toward the scientific perspective, it is difficult for me to understand how such a clear-thinking individual can subscribe to the belief that the first spirit entities entering the physical plane inhabited the bodies of satyrs, centaurs, sphinxes and mermaids. Van Auken seems to believe that such creations literally existed.

Interestingly, he doesn't even mention Edgar Cayce until the appendix even though the concepts, analogies and parables come directly from mate-

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rial produced in Cayce's hypnotic trances and his subsequent personal interpretations of these "readings." Instead Van Auken refers to this material as "Secret Teachings" and only in the last two pages does he mention Cayce and A.R.E. Perhaps it was the author's oversight but it gives one an uneasy sense of dishonesty, a feeling that is amplified by the nature of the appended "information" which is literally an advertisement for the organization and its publishing arm, complete with mail-in form.

I found Karen Kluge's romantic, "mystical" illustrations rather saccharine as I eventually found many of Van Auken's analyses as well. They're too simplistic, too pat.

His discussion of the chakras, however, is well done and his explanations of the interaction of free will and destiny are especially lucid.

The most satisfying section of this work, as well as of his second book, *Past Lives and Present Relationships,* deals with dreams. Van Auken provides a fine psychological exposition of various types of dreams, suggestions for remembering and working with them, and instructions for interpreting dream material.

The first two chapters of the second book reiterate what was said in the first one but pay homage to Cayce this time around. The next two chapters comprise the "past lives and present relationships" of the title taken directly from Cayce's "life readings."

These selections are not for those on low-sodium diets, requiring, as they do, more than just the proverbial grain. Again, the explanations are just too pat, looking suspiciously like imagina-

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

HOW TO WIN IN LIFE

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

IMMEDIATE RESULTS

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

WHAT WITCHCRAFT CAN BRING YOU

In my book you read about:

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

THE SECRET SCIENCE OF NATURE

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

THE ULTIMATE WITCHCRAFT RITUAL

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

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

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

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tive scenarios created by Cayce's unconscious to explain then-current family situations.

Aside from his seemingly blind belief in the Cayce material, Van Auken's advice is good. To his credit he does provide the caveat to his endorsement of retrogressive hypnosis that no one knows whether the revealed past life is imagined or true and that hypnotists might prejudice the subjects' "subconscious" to respond in kind. He also gives sound, sensible advice on not getting hung up on past lives; he says we should make the most of our present life and relationships, pursue practical goals and determine what motivates us to seek these goals. — *Rosemarie Pilkington.*

ON THE TRACK OF THE POLTERGEIST by D. Scott Rogo, Prentice-Hall, Englewood Cliffs, N.J., 1986, 206 pages, $7.95, paperback.

On the Track of the Poltergeist walks the reader through some unusual households containing unwelcome "noisy ghosts." D. Scott Rogo formulates principles of poltergeist behavior, distinguishes between types of poltergeist and connects the phenomena with other kinds of paranormal experience.

Rogo's well-developed examples, based on cases he himself investigated, represent different types of poltergeist activity: fires, electrical mishaps, rock barrages and the "normal" poltergeist phenomena of objects thrown around a house. He includes interesting details, such as that objects hurled with what appears to be great force usually do not break or cause injury. Rogo coins the phrase "poltergeist hauntings" to show

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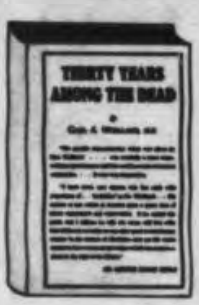


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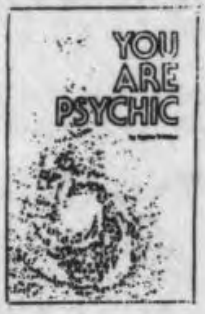
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how some presumed ghosts may actually be poltergeists. One presumed poltergeist was probably an out-of-body visitor.

In his introduction William G. Roll, also a poltergeist investigator, makes the intriguing suggestion that researchers try to help those who are the focus of psychokinetic activity bring it under conscious control. Rogo ends the book with guidelines for the investigation of poltergeist phenomena, including the psychological needs of the family, and ethical considerations. Since most of the activity takes places around troubled youths in difficult family situations, these points are well-taken.

On the Track of the Poltergeist raises thought-provoking theoretical issues, based on specific examples, in a highly readable fashion. The preface opens with the statement "There is no mystery greater than that posed by the poltergeist." Although this may be overstating the case, the mystery is certainly meaty enough to justify the book. — *Sally Ann Drucker.*

THE MAGICAL AND RITUAL USE OF APHRODISIACS by Richard Alan Miller, Destiny Books, New York, N.Y., 1985, 197 pages, $8.95, paperback.

The Magical and Ritual Use of Aphrodisiacs is a follow-up to Richard Alan Miller's previous book, *The Magical and Ritual Use of Herbs*, which was "published with the approval of the O.T.O." The O.T.O., or *Ordo Templi Orientis*, is a magical society reorganized (some would say founded) in the late 19th Century and at one time led by Aleister Crowley, the famous (or in-



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famous) occultist. The O.T.O. is known for its use of sex as a major part of its magical rituals and deepest magical secrets. Since Miller's first book was published with the O.T.O.'s approval, we must assume that he has some knowledge of its techniques and practices. He is an ideal writer for a book on aphrodisiacs.

The book is divided into chapters on individual aphrodisiacs. The chapters list botanical names, common names, geographical locations where these items (primarily plants) can be found, and their natural habitats. Miller describes the plants, their history, chemistry and primary effects and tells how to prepare them for use. Everything is documented and there is a good bibliography. Miller is not just a writer; he is also a scholar.

But his book is more than a biology text; it is an excellent course in esoteric sexuality, sex magic and Tantra. There are also sections on scents, foods and drugs. — *Donald Michael Kraig.*

BEYOND EXPLANATION? by Jenny Randles, Salem House, Manchester, N.H., 1986, 187 pages, $14.95.

Winston Churchill, Mark Twain and Sigmund Freud all reported having paranormal experiences, as have many other notables. In *Beyond Explanation?*, a potpourri of "the strange and fantastic," we read about apparent brushes with telepathy, psychokinesis, out-of-body experiences, poltergeists, hauntings, reincarnation and UFOs.

The book's strength is also its weakness. While it presents numerous interesting tidbits about the experiences of celebrities, any author would have difficulty building a cohesive structure from so many diverse spontaneous cases. Jenny Randles does try to tie the cases together with provocative theories about paranormal phenomena. Unfortunately these theories are sometimes buried in turgid prose.

For instance: "Watch out for the Oz Factor. This signifies that somebody has undergone a QC Experience, during which they [sic] will have switched over into synchronistic reality mode — where almost anything might have happened!" Some of the coined phrases blur rather than clarify, since equivalent terms already exist in parapsychological literature.

Little actual research is mentioned and the bibliography omits scientific publications such as the *Journal of the American Society for Psychical Research.* (It does include the *Zetetic Scholar.*) A reference section, which lists organizations for people to join, could have been revised for the book's American publication.

Beyond Explanation? is a handy and entertaining source of anecdotes. Through the "Index of People" or the "Index of Professions" one can find the paranormal experiences of film stars, politicians, writers and other notables. One should not, however, expect to find much about the paranormal research of serious investigators. — *Sally Ann Drucker.*

★

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.

COUNTING IN ROMAN

In "The Search for Villa Faustini" (September 1986 FATE) there is speculation that the Roman numeral "X" (10) may have been miscopied as a "V" (five).

When I was in school we wrote 40 as "XL" (50 minus 10), not "XXXX" — just as four is "IV" (five minus one), not "IIII."

The error just couldn't exist as it is explained in the story. — *Carolyn Sandrock, Elmore, Ohio.*

CAT'S OUT OF THE BAG

In the September 1986 issue of FATE, the paperback edition of Philip J. Klass' 1983 book *UFOs: The Public Deceived* is reviewed as an "Also Notable." In this piece of government propaganda, Klass is up to his old tricks, attacking anybody who has seen or believes in the existence of UFOs. I have always suspected that as the associate editor of *Aviation Week and Space Technology* and a spokesman for the military establishment, his motivation has been to hide the existence of secret government air- and spacecraft.

Unfortunately for Klass and his Pentagon bosses, an incident in July 1986 let the cat out of the bag: a secret F-19 aircraft crashed in California. The press finally admitted that this "invisible" aircraft first flew 10 years ago and more than 80 of them are flying around the world. Although we know that the Lockheed Corporation built this ship at a cost of untold millions of dollars, we still do not know its shape. Could it be round? What about the other aircraft companies? Do they also have billion-dollar contracts to build secret aircraft?

For more than 10 years I have been expressing my belief that 99 percent of all UFOs are secret government vehicles. The more advanced versions are powered by nuclear reactors and are capable of traveling through space to the moon and the planets.

I also believe that the United States government has had a secret space program for nearly 40 years and its cost is hidden in the massive defense budget appropriated each year. Perhaps Klass can tell us how a multimillion-dollar program employing thousands of people which created the F-19 has been kept hidden from the public for over 10 years. Could he then show us that other

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contracts with other aircraft companies do not exist?

The F-19 program is only a drop in the bucket compared to the billions of dollars that may have created the thousands of strange-looking vehicles commonly called unidentified flying objects. Klass is going to have to write many more books if he is going to keep us in ignorance on this issue. — *Michael Cohen, Bronx, N. Y.*

VIEWING CHINESE HISTORY

Contrary to Curtis Fuller's statement in "I See by the Papers" (August 1986 FATE) that "Chinese history makes no reference to any expedition ever crossing the eastern ocean and returning," there are in fact two extant records from ancient China regarding voyages to the land beyond the "Great Eastern Sea."

One account deals with a voyage made in the Fifth Century A.D. by the Buddhist monk Hwui Shan and describes a round trip he made to a country called Fu-saang located 40,000 li (13,000 miles) to the east of China.

The second account appears in *Shan Hai King* (The Classic of Mountains and Seas) which contains the records of a number of journeys across the "Great Eastern Sea" and describes the geography of the land to be found there. Considered the world's oldest geography, *Shan Hai King* was compiled by the great Yu who became emperor of China about 2250 B.C.

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tion of a stream that flows in a bottomless ravine. Designated "Great Luminous Canyon," it has inspired Chinese poets for centuries. It seems that the spectacular beauty of North America's Grand Canyon made an unforgettable impression on early Chinese tourists. *—E. A. March, South Lake Tahoe, Calif.*

THE EFFICACY OF PRAYER

In "The Power of Prayer" (August 1986 FATE) D. Scott Rogo does not mention Dr. William R. Parker and Elaine St. Johns' book *Prayer Can Change Your Life* (Prentice-Hall, 1957). It is the result of a college research study and convincingly demonstrates the efficacy of prayer.

Some prayer does seem to work but there is a quality and sincerity factor involved. Our belief systems have a significant effect on the results of prayer. If we are generally negative thinkers and likely to put ourselves down, we get back a confirmation of these thoughts and beliefs. The reverse is also true — the basis for *The Power of Positive Thinking.*

If we are truly creations of God and the Kingdom of Heaven is within us, God isn't off somewhere to be called to. He is ever-present. We need only acknowledge this and allow Him to work through us by getting our little selves and negative thoughts out of the way. *— Robert W. Root, Silver Spring, Md.*

* * *

I am a pastoral counselor working closely with the chaplain at St. Lawrence Rehab Center, Lawrenceville, N. J., and an avid believer in the power of prayer.

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D. Scott Rogo's article excited me and I was anxious to get xeroxed copies to the hospital staff and our parish prayer network. But the decoration at the end of the article — a witch on a broomstick — is certainly inappropriate! — *Suzanne J. Broderick, Pennington, N. J.*

MEDIUMISTIC TRICKERY

Rodger Anderson, in his review of *A Skeptic's Handbook of Parapsychology* (August 1986 FATE), betrays ignorance when he calls Eusapia Palladino's phenomena "dubious." She was exhaustively studied for 25 years by hundreds of doctors, psychologists and other scientists who were invariably convinced that the raps, apports, materializations and so on were genuine.

Hereward Carrington said of Palladino, "We were not deceived. The phenomena were real." He also stated that attempted deceptions were easily separated from the genuine events. The entranced medium, when hostility is present, is *willed* to carry out such tricks. — *B. Fox, Cleveland, Ohio.*

MORTAL WEAKNESSES

I fully anticipated that Garman Lord's "Myth of the Christmas Star" (December 1985 FATE) would bring an avalanche of protest letters and since you published four such letters in the March 1986 issue, I think it is safe to assume there were many more. I am quite amused by both the article and the letters.

I have the distinct impression that J. L. Jonsson of Long Beach, Calif., is guilty of the same thing of which he accused Lord — that is, trying to impress us with his knowledge of the

Greek language. Big deal! There are millions of Greeks in Greece who all speak Greek.

Luke Gordon Thomas of Tracy, Calif., dismisses the article out of hand, saying, "Wise readers will smilingly dismiss Garman Lord's 'Myth of the Christmas Star.' " This is an old ploy. Since he can't present a valid argument one way or another, he tries to blackmail the reader by implying that he is not wise if he does not adhere to the beliefs of Luke Gordon Thomas. Thomas thinks that if the "wise men. . . through dim ages past" believed the Christmas story it must be true. That kind of thinking would have us believe the sun orbits the earth — the flat earth.

Debating or theorizing about such topics as the existence of Jesus Christ and the events surrounding His birth can be a source of intellectual entertainment. To debate with sincerity or passion, however, is an exercise in futility. There is no way we will ever know the truth unless we develop time travel and can be present at such events or we die and learn the truth from the Almighty. — *Al MacLeod, Bedford, N. S., Canada.*

ANIMALS AND ESP

The article "Do Animals Have ESP?" (July 1986 FATE) set me to thinking about a dog. Suzzie was my daughter's dog but like most fathers I took care of her. She was a mixed breed and kept in the garage. She stayed when I got a divorce but when the house was put up for sale she got hard to manage. She would no longer respond to commands and one day ran off and was killed in the street.

Soon after Suzzie died, electrical



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problems developed in the house. The water heater had to be replaced, a fire broke out in the circuit breaker and light bulbs kept blowing out. I was thought to be the culprit — although I was more than 50 miles away.

I had occasion to be in the house after everyone had moved out. When I was in the garage I felt a cold loneliness and thought of Suzzie. I said, "If you are still here, move on. There is nothing here for either of us anymore." There were no more problems with the electricity after that and the house was sold. *— Tom Hansen, Edison, N. J.*

* * *

We have always thought our dogs and cats have ESP. Buttons, a springer spaniel, illustrated it one Sunday.

He had been sitting with my mother and father in their grassy backyard. When my husband, son and I drove into town unexpectedly, we found Buttons on the front curb ready to greet us. The folks said they wondered where Buttons was going when he suddenly left for the front yard a half hour before we arrived.

I think dogs and cats have a feeling of *family* too. Mandy, a black tomcat and a great bird catcher, sought me out in the house one day when JoJo the parakeet got out of its cage. Mandy sat interestedly watching me struggle to get the bird back into the cage.

"How come you didn't eat JoJo?" I asked the cat. He just blinked.—*Evelyn L. Farnam, Detroit Lakes, Minn,*

PRESIDENT CARTER'S UFO

Curtis Fuller, in his item "Prince Charles' UFO" (August 1986 FATE), mentions as if it were fact that Jimmy Carter's UFO was really Venus. I de-

(Continued on page 127)

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REPORT FROM THE READERS

(Continued from page 116)

plore a growing tendency to take seriously such skeptics as Robert Sheaffer of CSICOP fame. Sheaffer is said to have "made his name" some years ago by discovering (in his opinion) that what Carter saw was merely the planet Venus, the skeptics' catchall.

In fact, Carter's original UFO report makes the point that the object was the apparent size of the moon and that it moved left and right and up and down. Sheaffer has repeatedly ignored the fact that Carter had been a navigation officer on a navy destroyer for years and that he was familiar with Venus. This combination effectively eliminates the old argument about Venus, the "queen" of UFOs. Whatever you may think of Carter's politics, he was no fool as an observer. Sheaffer's reputation is based on a fallacious debunking. — *Erik Beckjord, Malibu, Calif.*

CULT ROBBERY UPDATE

FATE readers may remember that my office/home was robbed on October 5, 1984, by an individual(s) who did not approve of my research on John-Roger Hinkins and the Movement of Spiritual Inner Awareness based in Santa Monica, Calif. (See "Report from the Readers," February 1985 FATE.) My report on this research was published in the first issue of *Understanding Cults and Spiritual Movements* (Del Mar Press, P. O. Box 2508, Del Mar, Calif. 92014).

Only one month after the ransacking (when almost all of my research files,

documents and address lists were purloined), the robber(s) began sending out fabricated letters to various individuals and religious institutions, letters that contained information taken directly from the stolen property. These same institutions, however, realized that the letters and the information they contained were either false or forged. Hence, in a move both sagacious and kind, they sent photocopies of the letters to me. These documents were then given over to the San Diego Sheriff's Department.

In early autumn 1985 a new twist developed. Sri Harold Klemp, the current "living Eck Master" and leader of Eckankar, received an anonymous package postmarked Santa Monica, Calif., and containing a selection of the goods stolen from my office. Included were the subscription lists for the UCSM tri-yearly research series, documented materials on Eckankar's history and personal files. Eckankar immediately contacted me through its attorneys and also very generously sent the stolen materials back to me.

It is quite clear that the robber(s) wanted Eckankar to use the stolen documents against me so that I would believe that Eckankar ordered the robbery — although, in fact, Eckankar had absolutely nothing to do with it. This was a perverse ploy that backfired. Although I have been (and still am) quite critical of Eckankar, this organization has been exceptionally gracious in trying to help me in this situation.

It is clear that the robber(s) will do anything to squelch critical research on John-Roger Hinkins and MSIA. I am certain that the robber(s) has instigated a plan to mislead certain religious organizations and their followers for their own nefarious ends. If any FATE reader received materials connected to the robbery, please contact me. — *David C. Lane, Del Mar Press, P. O. Box 2508, Del Mar, Calif. 92014.*

ONE HELL OF AN ERROR

I noticed an error in a far from literary piece—Ida M. Pardue's "One Hel of a Place" (March 1986 FATE). I am not a fire-and-brimstone preacher but ignorance saddens me.

Hell was not designed for Christian sinners but originally for the devil and his angels (Matthew 25:41). Jesus Christ talked of hell and I see no greater authority than He. He said many times that hell is a place of eternal punishment.

I think Ida M. Pardue should take His word versus pre-Christian mythology. — *Alex Makarczyk, Redondo Beach, Calif.*

HEIRLOOM JEWELS RETURN

The April 1986 issue of FATE carried a small item titled "Heirloom Jewels Go at Garage Sale" concerning Inese Rencis' loss of her jewels when the cookie tin containing them was sold at a garage sale.

About two or three months later, the jewelry was returned to Rencis, according to the *Democrat & Chronicle*, a Rochester, N. Y., newspaper. — *Regina Whitney, Rochester, N. Y.*

A WELL-READ BABY

In September 1964 when my daughter Holly was about nine months old, I used to keep her in her playpen part of each day and then take her out to play with her toys. It didn't take me long to

notice that once out of the playpen Holly would invariably go directly to the bookcase and pull out all the books. But she didn't play with them the way a baby that age might be expected to.

First she'd go through all the books, looking at the covers, then pick out one. I never saw her hold a book upside down, by the way. Then she'd start at the first page and slowly progress through the book page by page.

Several times I got down on the floor with my baby and watched her very closely. Her eyes tracked across the page from left to right, line by line down the page. When she'd get to the bottom, she'd go on to the next page.

I started watching this more and more carefully. She would sit for two hours or more if I'd let her. When I took a book away from her, I started to keep track of which book it was and what page she had been looking at. Every time she would go to the same book and go through it to the same page.

The only explanation I've ever been able to come up with is that Holly was *reading* at the age of nine months. And the only explanation I have for that is that she must have been able to remember how to read from her last lifetime.

When Holly first started to talk, she told me about things that happened "before." As she grew older she mentioned the past less and less until by the time she was eight, she had stopped talking about things from her past life. Now that she's an adult, she doesn't remember the original experiences or telling me about them. She does have, though, an absolute and unshakable belief in reincarnation. —*Johann Mitchell, Maple Shade, N. J.*

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∞ What is it like to die? What does it feel like? And what happens afterward? A university professor tells the story of how he died and lived to tell about it.

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The Sacred Water of Lourdes flows freely from a spring in France. But only a lucky few are able to travel to France — those who can afford the time and money to travel. **But now you can bring the Miracle of Lourdes into your own home and life where you will benefit 24 hours a day.** You can receive the very same benefits – **health, love, happiness, even cash,** as the millions who have made the long expensive trip to France.

YOU CAN BRING THE MIRACLES TO YOU!

The people of Lourdes are sharing their blessings, and they would like to share them with you. Your vial of precious Lourdes Water is sealed in the **beautiful Miraculous Cross, Medallion and Heart** shown here. You will be proud to wear this attractive piece of jewelry, keeping it with you 24 hours a day every day. Knowing your own vial of Lourdes Water is always with you will bring you the **peace of mind and contentment** which will open you up to receive life's miracles — **cash, health, wealth, love.**

THE MIRACLES BEGIN AS SOON AS YOU ORDER YOUR LOURDES WATER JEWELRY

Your personal **miracles can begin as soon as you order your own Miraculous Lourdes Water jewelry.** After you've returned the coupon, start thinking of what you really want to make your life complete — **to regain health? to obtain money? to find love?** We have heard of people who paid off major debts and bought things they only dreamed of ever owning. They tell of miracles of the heart, miracles of health, and miracles of finance. The opportunity to join their rank is all yours — **The Miraculous Water from Lourdes can change your life, too. Mail the coupon today — every day you delay is another day you'll have to wait for the things you want most — and deserve.**



Our FREE GIFT TO YOU! (a $4.95 Value)

Authentic* Our Lady of Lourdes Medallion *included with each and every order–

All we ask in return is that you **write us about the personal miracles you experience** as soon as they begin happening to you. Additional Our Lady of Lourdes Medallions available.

HERE IS YOUR PERSONAL PASSPORT TO THE MIRACLES OF LOURDES – DON'T LOSE OUT MAIL IT TODAY!

Miraculous Hope Fellowship 1622 South Wood Ave. Box 4111, Linden, NJ 07036

Please rush me — **TOTAL**

- ____ Miraculous Water Crosses, 2" × 1⅛" $ ____
- ____ Miraculous Water Medallions, ⅞" round $ ____
- ____ Miraculous Water Hearts, ¾" wide $ ____

I have enclosed $9.95 EACH plus $1 handling PER ITEM

- Check here to receive ____ beautiful matching chains for only $2 each $ ____
- Check this box if you desire **ADDITIONAL** Our Lady of Lourdes Medallions @ only $4.95 each $ ____
- Check here for special **RUSH FIRST CLASS MAIL** Please enclose $2 per order for this service $ ____
- Check here for lovely velveteen keepsake drawstring pouch, only $1. (Ideal for gift giving and protecting your precious Lourdes Water Jewelry)

N.J. residents add 6% sales tax

Total Amount Enclosed $ ____

MONEY BACK GUARANTEE

Or charge to my ☐ Visa ☐ Mastercard Exp. date ____

account number ____ ____ ____ ____

signature ____
(for credit card customers only)

NAME ____
(please print)

ADDRESS ____

CITY ____ STATE ____ ZIP ____

Orders outside USA: All prices are in **U.S. Funds.** Please remit U.S. Dollars or equivalent (discount Canadian Dollars by 30%) plus $2 for foreign handling. F-11/86

THE MIRACLE OF LOURDES • LOVE • THE MIRACLE OF LOURDES • MONEY • THE MIRACLE OF LOURDES •



Are you thinking in circles?

What do the next 10 years hold for you?

Do you ask yourself, "Where do I begin—what shall I do next?" Have you a confusion of ideas? Mastery of life, success in any enterprise, comes from the subtle ability to marshal your thoughts and to call to the fore, when an emergency arises, the proper mental powers. Mentally you are an aggregate of forces. Why dissipate them because of lack of knowledge of how to properly use them? Learn to control them and you will have at your command a *tremendous power* for accomplishment.

FREE BOOKLET

The Rosicrucians, a group of thinking men and women, have preserved for centuries the knowledge of a secret method for the development of mind power and the direction of man's unused inner faculties. This wisdom, not strange or mysterious, has changed the course of life for many men and women throughout the world. Write for the free booklet, *The Mastery of Life*, which explains how you may join with the thousands who now have and use this helpful information.

The ROSICRUCIANS (AMORC)
San Jose, California 95191
(NOT a religion)

Scribe NHB
The Rosicrucians (AMORC)
San Jose, California 95191

Please send me a free copy of *The Mastery of Life.*

Name_____

Address_____

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