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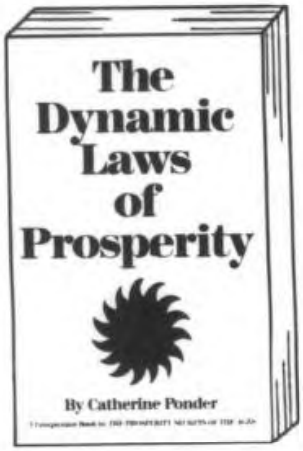
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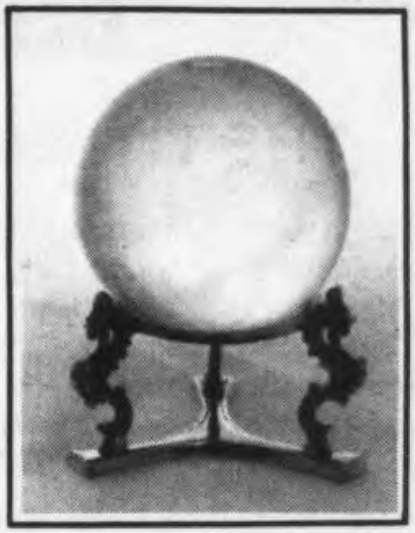
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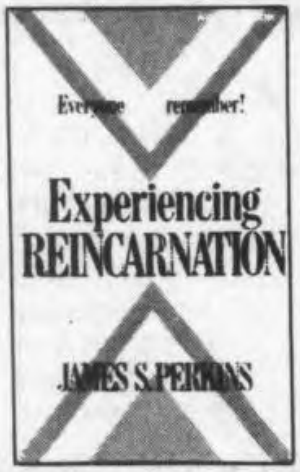
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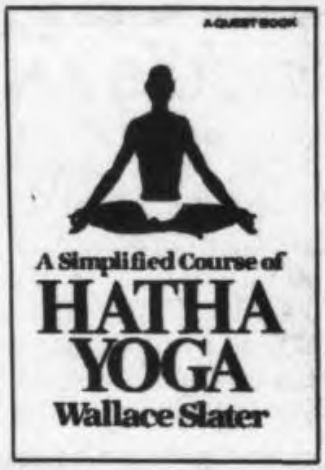
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I SEE BY THE PAPERS



by Curtis Fuller

QUOTE OF THE MONTH

First, it has been suggested . . . that an underlying fear of psi might hold the psychodynamic explanation of the irrationality over the psi hypothesis allegedly exhibited by many critics of parapsychology. Thus skeptics' unreasonable intolerance of and prejudice against parapsychological experiments is said to be founded upon a subconscious realization that the actual existence of psi would be too horrific to live with.

Second, a fear of psi is proposed to interfere with the professional work of parapsychological experimenters themselves. . . . [In some instances] . . . parapsychologists have been highly resistant to conceding the paranormal implications of their observations, but the problem is . . . more critical than this. Several parapsychologists . . . maintain that psi researchers' subconscious fear of psi is responsible for inhibiting or distorting the operation of psi in their experiments. In short, parapsychological researchers are deemed to be sabotaging their own studies unknowingly.

— Harvey Irwin in
November-December 1985
Parapsychology Review

WHEN I started to read Dr. Irwin's brief report on the fear of psi, I assumed that he was taking a sly dig at the skeptics by dissecting them psychologically. But as I read on, I realized, as the above makes clear, that he was also including parapsychologists in his scrutiny.

Irwin, a psychologist, conducted an experiment of his own to test unpublished results of a study done by Tart and LaBore who concluded that people worried that, if widespread psi abilities existed, their minds would be flooded with other people's thoughts. They also feared their privacy would be threatened if their minds were open to psychic probing.

∞

FEAR OF PSI

IRWIN also raises the question of the importance of attitudes toward psi held by the general population and by scientists. He suggests that the level of psi fear may be "reasonably uniform in the scientific population, differing between parapsychologists and skeptics simply in the manner of its expression. On the other hand, perhaps fear of psi is substantially higher among skeptics, prompting them to engage in attacks on parapsychology."

His experiments were conducted among 130 students enrolled in the

introductory psychology course at the University of New England at Armidale, New South Wales, Australia. Participation in the survey was voluntary and only 63 usable questionnaires were returned. There was evidence that in some cases religious beliefs inhibited the return of questionnaires; also few skeptics reported. Irwin was disappointed in the small return from the students antagonistic toward psi and feels the results of his study may therefore be skewed.

Despite the meagerness of the response the study does indicate that his subjects became less fearful of psi as they became less skeptical. Nevertheless high levels of fear were evident among skeptics and supporters alike. "In particular," Irwin writes, "all groups expressed a desire for some assurance that they could exercise some control over their extrasensory ability."

After reading Irwin's study I conclude there is reasonably strong evidence indicating that skeptics are more afraid of psi than are believers but more work obviously needs to be done. There must be *some* cluster of psychological reasons why the skeptics' opposition is so often violent and emotional.

Toward the end of the study Irwin turns his attention to the parapsychologists themselves because of his deep concern about the effects of the fear of psi upon their research. For parapsychological research to succeed, the researchers themselves must not influence their work negatively because of their own fears. Braud and Tart believe psychotherapy may be necessary to make psi researchers aware of their hidden fears.

∞

A PERSONAL NOTE

AS AN OBSERVER outside the parapsychological community but sympathetic to it, I offer some observations which most of the FATE staff shares. My judgment concerns both parapsychologists and believers in general:

The believer, especially the parapsychologist, is taking an unpopular, anti-establishment viewpoint. This in turn implies suspicions of conventional explanations of reality and such suspicions signal that the individual has higher paranoid components than does the average person.

My experience as president of the Illinois Society for Psychical Research confirms this as far as the members are concerned (and of course as far as I am concerned, too). Our observation of parapsychologists offers the same confirmation. When one well-known parapsychologist asked Mary Fuller what she thought of parapsychologists, she replied, "We think you're at each other's throats like a pack of wolves."

To us this has serious implications for research. Parapsychologists tend not to trust or believe each other's research. It's as if they operated within isolated and sanitized capsules, remaining separated in their small area of specialization and suspicious of all others. I believe this is not so pronounced as it used to be but it is still widespread.

Let me tell you a couple of my experiences with the late Dr. J. B. Rhine. One of our dear friends in earlier days was Nandor Fodor, author of the monumental *Encyclopedia of Psychic Science* and other books. A successful practicing psychiatrist in both England and New York, he worked as research

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officer of the International Institute for Psychic Research.

Fodor was not only a delightful man personally but an innovative theorist on such matters as poltergeists and survival. Moreover, he was honest, one of the few scientific personalities willing to admit to error in his theories if the facts pointed elsewhere. His ego seemed not to be involved in his work; he was a seeker of truth, pure and simple.

And yet he felt terrible about the fact that he had been blackballed from membership in the Parapsychological Association at the instigation of Dr. Rhine.

I have asked myself why Rhine would do this to such a brilliant man and I have to conclude that he felt threatened by Fodor's wide-ranging interests as opposed to his own narrow statistical approach. Fodor, for example, took a critical interest in Spiritualism of which Rhine would have disapproved. Yet Fodor's articles in the field were praised by none other than Freud himself.

Fodor was interested in the psychology of mediumship and he theorized about poltergeists and survival. The titles of some of his books illustrate his broad approach: *On the Trail of the Poltergeist, The Haunted Mind, The Search for the Beloved, New Approaches to Dream Interpretation.* If anybody deserved to be a member of the Parapsychological Association it was Nandor Fodor. He wasn't elected because of the narrow prejudices of Dr. Rhine and the parapsychological community.

On one occasion I picked up Dr. Rhine at O'Hare Airport in Chicago to take him to his hotel before a speaking engagement with the Illinois Society.

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Instead, after Rhine returned to Durham, N.C., he sent W. E. Cox to conduct experiments with Ted. And what experiments did Cox conduct with this most impressive, and (in my view) unusual psychic? Throwing dice!

∞

HYPERSPACE CRYSTALS

PARALLEL universes and other dimensions are among the imaginative explanations offered for some of the mysteries of paranormal phenomena. In the workaday world such ideas are hooted down. But in the rarefied atmosphere in which mathematicians and physicists operate, they are taken most seriously — if only as abstract concepts. That they are abstract does not mean they are not genuine, however, or that they cannot solve material problems, as students of Einstein and Planck well know.

Recently a new type of crystal was discovered during research into aluminum-manganese alloys at the National Bureau of Standards in Gaithersburg, Md. The puzzling new crystal violates accepted rules of what has been known and understood about crystalline structure for two centuries. Indeed, it is so paradoxical that, according to Malcolm W. Browne of the *New York Times*,

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The discovery was made by Daniel S. Shechtman, an Israeli electron-microscopist on sabbatical from the Israeli Institute of Technology. The alloy Dr. Shechtman observed has the crystalline form of an "icosahedron"; icosahedrons are three-dimensional equivalents of pentagons. Their anomaly is that unlike other known crystals they cannot fill a flat surface without leaving gaps.

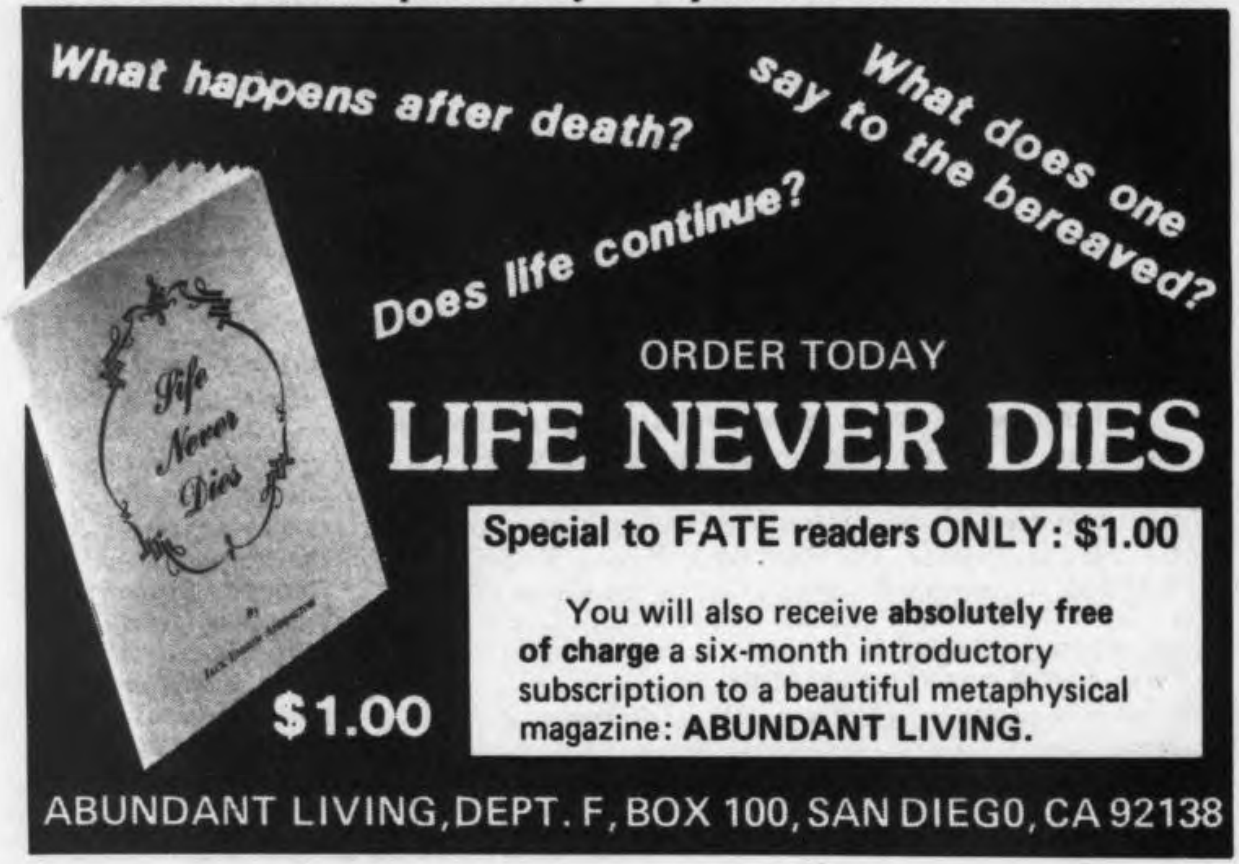
At present the discovery has importance only for theoretical physics and as an influence on the attitudes of physicists. David R. Nelson of Harvard says it "has demolished an axiom and taken some of the smugness out of the field." But another observer is quoted as saying that if "this kind of crystal proves to have properties as peculiar as its structure, the stuff seems certain to find important uses."

Some researchers have proposed that the mysteries of psychic phenomena may reside in some unknown dimension of reality that would one day be revealed. Perhaps this is such an opportunity. If mathematicians can apply the geometry of multidimensional hyperspace to solve a practical discovery, perhaps it has relevance to uncovering the mysteries of psi.

∞

SHADOW WORLD

THIS IS speculation of course, but an anonymous writer in the August 8, 1985, issue of *New Scientist* states that physicists are knocking on the door of parallel universes and extra dimen-



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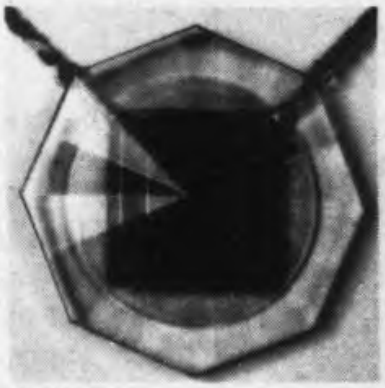
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sions as they search for an acceptable theory that will allow the unification of all forces.

The basic problem that eludes the physicists is how to include gravity. Scientists at the Fermi National Accelerator Laboratory near Chicago have speculated that when the universe was very young and hot, its original symmetry may have split into two smaller identical symmetries, one of which broke still further to give us the world we know.

"But what would happen if the other symmetry broke in exactly the same way?" the *New Scientist* writer asks. The Fermi researchers believe it would lead to a "shadow world" exactly parallel to our own. "Because the two symmetries split at a very high energy, at the same time that gravity became distinct from the other forces, the shadow world would be detectable only by its gravitational interaction with our world. . . .

"Shadow stars and planets will form, but not in the same places as their visible counterparts. In fact they had better not: any shadow matter in the earth would contribute to its mass — a possibility that is excluded by calculations based on satellite motions."

Calculations show that the maximum possible proportion of shadow matter which could have accumulated on earth would be about 10 percent. That would be a pretty tenuous physical reality.

How could we communicate with beings on a shadow world? Gravitational waves are the only radiation that could be emitted in one world and received in the other. In other words, don't expect to hear news of imminent contact.

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CRY WOLF

JUST AS shadow worlds are not always what they seem, so the cosmic terrors and the reasons science gives us therefor are not always what they seem.

For a decade more or less we have been warned about the frightening implications of the continued increase of carbon dioxide in our atmosphere. Occasionally some scientists have tried to reassure us that it has always been so, that burning of wood and other biomass which has always occurred far exceeds the carbon dioxide from our industrialization; therefore things can't be so bad. Still others have told us that carbon dioxide is cycled periodically from oceans to atmosphere and back again.

But now researchers, no longer concerned with carbon dioxide, have announced that methane is building up in the atmosphere more rapidly than carbon dioxide and could increase the greenhouse effect tremendously. So far no one is giving us any dates as to when the earth will become insufferably hot (or is it insufferably cold?).

∞

OZONE VERSUS ACID RAIN

A SIMILAR switch in emphasis may be occurring in regard to acid rain. Just as we have come to understand that acid rain is destroying our forests — both here and in Europe — and even our Congress has become convinced that we had better do something to control air pollution, along comes a new theory that says the culprit isn't acid rain, after all, but ozone!

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Jose Silva, the father of psychorientology who developed the initial basic Silva Method material, and the author of the popular book, *The Silva Mind Control Method,* (available at your local book store) appointed his world class trainer of instructors, Burt Goldman, to develop the advanced techniques of Silva Supermind, which is now available by mail.

Silva Supermind is the Silva Mind Control method with additional creative Silva ideas developed for more of a psychological approach. It is designed to make you feel better about yourself, and to help you deal with other people and specific problems as well.

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- **Do you sometimes feel like a victim of circumstances?**

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The Silva Supermind booklet is *free for the asking;* to receive your copy, simply write, "booklet please," on a card or paper and send it to us with your return address.

Send to: Silva Supermind, Dept. 3-6FF, P.O. Box 668, Tarzana, California 91356.

Researchers at the Boyce Thompson Institute at Cornell University found that ozone-related declines in photosynthesis of crop plants and trees occurred among all species and at all concentrations, but that the rate of damage was unique to each species.

When the tests were repeated using water with an acidity comparable to that of acid rain, there was no additional decrease in photosynthesis, acceleration in leaf aging or change in plant growth and yield.

Meanwhile, Allen Heagle, a plant pathologist in Raleigh, N.C., who has been involved in a four-state, four-year-old national crop loss assessment network, indicates his own studies show the same thing. "Ozone is clearly the bad guy here," Heagle says. "In everything we've done with crops here, we find that at ambient levels ozone is much more a factor than acid rain."

Hardly any studies have been done on the effect of ozone on trees, however, although the Cornell study indicated that of those studied red oak and white pine are the least vulnerable to ozone damage.

Big problem here: the largest source of ozone is automobile exhaust.

∞

UFOS AND BIRTH TRAUMAS

MANY OF YOU will have observed that there is substantial disagreement among even FATE's editorial staff about the possible validity of Prof. Alvin Lawson's hypothesis that many UFO-abduction cases can be explained by prenatal memories. Lawson proposes that there is a great similarity between the experiences described by abductees and the experience of birth.

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Both experiences often, but not always, include passing through a tunnel and emerging into a brightly-lighted large room where the persons are examined by medical people, sometimes painfully.

I suspect that the people who object to Lawson's theory are, for the most part, closet believers in abductions. But the reason they generally give is that Lawson's theory is scientifically untenable because most psychologists and physiologists contend that the child's nervous system is not developed enough to transmit sensations which could become memories to the brain. Nor is the brain mature enough to retain them. Psychiatrists and therapists may have their own hang-ups with the concept because the idea of the birth trauma as a key to neurotic behavior was a main thesis of the late Otto Rank, once a favored student of Freud but later anathema to the Freudians.

Nonetheless there is more and more interest in prenatal psychology — a subject that many orthodox therapists contend is by its very name impossible — and more and more interest is being shown in investigating it. A book called *The Secret Life of the Unborn Child* is attracting a great deal of attention. The book, by Toronto psychiatrist Thomas Verny, depicts a concept of the infant which is quite different from that held by traditional medicine.

Verny says, "We now know that the unborn child is an aware, reacting human being who from the sixth month on — and perhaps even earlier — leads an active emotional life."

One American study showed that when given a choice babies always preferred a tape recording of a story their mothers had read to them in the womb rather than a new story.

∞

THE EVIDENCE

OBVIOUSLY if the birth trauma exists, Lawson's UFO-abductee hypothesis cannot be dismissed on the grounds that no such thing exists. Much of the evidence, however, is anecdotal and even Verny admits that it is insufficient to satisfy most scientists. Still, some of the anecdotes are pretty striking.

Walt Murray of the Knight-Ridder newspaper tells one of them: "A mother in Oklahoma City discovered her one-year-old daughter reciting breathing instructions for Lamaze childbirth. But the terminology and technique were Canadian, not American. The mother had taken Lamaze classes when living in Toronto more than a year earlier.

"Boris Bortt, conductor of the Hamilton Ontario Philharmonic Symphony, was mystified by his ability as a young man to play certain pieces of music sight unseen. He'd know the flow of a piece even before he turned the page of the score."

Often it was the cello line that he knew best and when Bortt questioned his mother, who had been a professional cellist, he learned that all the scores he knew sight unseen were ones his mother had played when she was pregnant with him.

Verny came to his viewpoint after psychiatric patients began spontaneously recalling what seemed to be traumatic birth and prebirth experiences.

Dr. David Cheek, a San Diego obstetrician, decided to test the hypothesis

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

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

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

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

- HOW TO GET CLEAR MENTAL IMAGES OF YOUR GOAL – IMMEDIATELY!
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- HOW TO MAKE AN ORDINARY CANDLE MULTIPLY THE POWER OF YOUR VISUALISATION

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

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

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

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

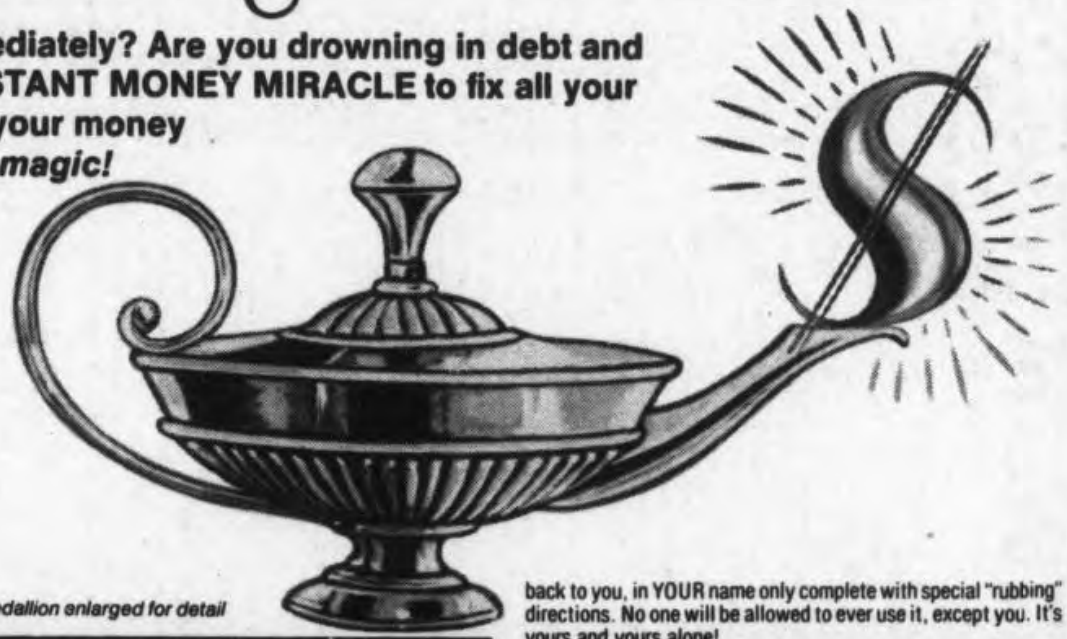
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that persons are unable to remember the birth experience because their nervous systems are still undeveloped. He hypnotized four adults whom he had delivered decades before and asked them questions about their birth experiences. Each patient remembered how his head and shoulders were angled during birth. Dr. Cheek was able to verify, from his records, their accounts in every detail.

∞

PSEUDOSCIENCE?

THE AMERICAN Dowser, the official journal of the American Society of Dowsers, has published a fascinating exchange which typifies the dogmatic attitudes of many debunkers and the problems of supporters of any unorthodox idea.

The debate began on November 17, 1984, when the *New York Times* published an article, "Witching Water in the North Country," about dowsing in upper New York state. Prof. Gerald A. Goldin of Rutgers University, a science education coordinator, wrote a letter to the *Times* which it published on Christmas Day. In it he criticized the newspaper for publishing an article on this "charlatanism," this "discredited superstition," this "effect that does not exist."

"In the claims of the American Society of Dowsers," wrote Goldin, "we have an example of pseudoscience capitalizing on ignorance and gullibility to parade as scientific investigation." He expressed disappointment in seeing the *Times* publish "unsubstantiated claims" of dowsing ability.

The *Times* published a response on January 6, 1985, from Prof. Robert Brambl, a University of Minnesota bio-

chemist. In this letter Brambl chided Goldin for dogmatism and cited his own experiences as a dowser. As an undergraduate, wrote Brambl, he worked on a utility crew constructing and repairing gas pipelines. With his dowsing rods, he said, he reliably located underground pipes for the crew dozens of times with few failures.

"This earlier experience reminds me, as an unsuperstitious research scientist, that the practical experience of others sometimes may be as important and useful as reliance upon the scientific method in our investigation of strange phenomena," Brambl wrote. "Those laborers [with whom the scientist worked] often showed an admirable open-mindedness and curiosity about the inexplicable; our scientists, with far greater intellectual resources, should be as free of dogmatism about that which they do not yet understand."

On January 20 Professor Goldin responded in the *Times*, expressing puzzlement about why Brambl would accuse him of dogmatism. At the same time he dismissed Brambl's firsthand dowsing experiences as "anecdotal" and rejected it because it was 20 years old. Goldin described himself as a skeptic and vigorous advocate of curiosity and open-mindedness. Then he resorted to the tiresome debunker habit of tarring everything with the same brush:

"Throughout history," he wrote, "believers in astrology, faith healing, ghosts and demons, numerology, psychic power, witchcraft and wizardry, as well as dowsing and divining, have relied on uncontrolled, anecdotal reports as evidence of occult phenomena and extraordinary individual abilities."

This was followed, naturally enough,



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by a flood of "anecdotal reports" on how well water witching works. One writer, Herbert Nickerson, Director of Public Works and Water Development Engineer of Haverhill, Mass., related that he finds water mains with his L-rods after state officials cannot locate them by conventional methods.

∞

MORE TO COME?

TWO INDIAN geophysicists believe that the worst is yet to come for Mexico City. More than 15 years ago Harsh Gupta and Janardan Negi predicted that the areas at greatest risk for highest magnitude quakes were the Kamchatka Peninsula of northeastern Siberia and Mexico. They say their forecast was too general to predict the timing of the Mexican quake but that far worse is yet to come. They predict that the events of last September were "only foreshocks of the predicted future magnitude higher than 8.5 on the Richter scale."

Whether quakes can be predicted with any accuracy at all becomes doubtful, according to a theory discussed at a meeting of the American Geophysical Union in Baltimore last fall. Marine geologist James Kennett explained it simply: "There are certain times in earth history when all hell breaks loose and these are separated by more quiescent times."

The idea is that the earth's history is marked by pulses of mountain building, volcanic eruption, earthquakes and the like. Earth scientists are quick to point out, however, that there is really no firm proof of this theory, although researchers do know that there are long-term fluctuations in the movement of the



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mountain-building tectonic plates.

Nevertheless, seismologists who have studied the great Mexican quake think that it was not the strength of the quaking that caused the extreme damage in Mexico City but the fact that the area amplifies certain seismic waves. There would have been very little damage done without such amplification, they say. There was little damage along the coast which was actually closer to the epicenter of this quake than the city itself.

The earth on which the buildings were anchored acted like a tuning fork. Five-to 15-story buildings sway with a period of around two seconds when struck by wind or earthquake, according to Richard A. Kerr in *Science*. He writes, "By chance, a column of lakebed sediments in central Mexico City also had a fundamental period of about two seconds by dint of its effective depth and composition."

Resonance between these intermediate-height buildings and the soil further amplified the shaking. Then "the next element in the disaster, inadequate construction, came into play." A member of the American team that surveyed the damage lists at least 20 design and construction practices that certainly would have contributed to the damage.

Kerr puts the quake in perspective when he says, "Although staggering when viewed from the camera lens, the Mexico City disaster was a limited one. Only 250 buildings collapsed out of a total of 600,000 or more structures in the city; about one percent of the city suffered heavy damage. A great earthquake can be much worse."

∞

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

"SALT POWER For Bringing Love, Luck and Wealth"

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

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

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

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

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

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

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

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

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

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

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

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

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HUMAN ERROR

A BOOK reviewed in *New Scientist* (November 15, 1984) lays much of the blame for "natural" disasters on man. Published last fall, *Natural Disasters: Acts of God or Acts of Man?* (Earthscan, 3 Endsleigh St., London WC1H 0DD, England) shows that the number of disasters, such as the drought in Africa, increases yearly.

"Six times as many people died each year from disasters in the 1970's as in the 1960's. Yet there is no evidence that the natural forces behind them—for example, droughts, floods, cyclones or earthquakes—are getting worse."

Many disasters are clearly the result of human activities which make agricultural land and cities more susceptible to these natural events. Poor farming practices, rather than a lack of rainfall, bring about the droughts that threaten African countries. The book quotes a climatologist who claims that one area of the Sahel zone of arid West Africa normally receives more rain annually than does London, England. But in Africa the rains come in only three months of the year and fall on compacted sandy soil, bare of vegetation. Normal rains become floods and these are followed quickly by droughts.

Floods, the book reports, are becoming more numerous than any other calamity. In the 1960's 5.2 million persons were affected each year; in the 1970's the number increased to 15.4 million annually. Most of the victims were the poorest people in poor countries.

Earthquakes have dramatically different impacts on different countries. In Peru earthquakes kill an average of 2900 persons each year. In Japan, equally

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

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☐ Miracles of New Cars

Miracles of people who needed new cars, who simply could not afford the cost of repairing the old wrecks they had been driving, and who *got* these new cars—after they started to wear or carry the *LUCKY WATER CROSS!*

☐ Miracles of Love Powers Restored

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earthquake-prone, earthquakes kill an average of 63 persons annually. Japan has strict building regulations and well-organized emergency services.

The book points out that in the 20 years before 1981, Bangladesh sustained 63 natural disasters, each one killing an average of 10,000 persons. In the same period 76 natural disasters struck the Philippine Islands but the average number of lives lost was 223.

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PSYCHIC WORKSHOP

PARAPSYCHOLOGISTS Russell Targ, Keith Harary and Charles Tart are offering two weekends of psychic exploration to help people develop their ESP abilities. The workshop is being sponsored by Bay Research Institute in cooperation with John F. Kennedy University.

Of special interest is Targ and Harary's announcement that they will be telling the full story of the U.S. government's sponsorship of psi research. They will also show how psychic talents can be used for a wide range of activities, from making business decisions to finding a parking place.

The workshops will be held on the weekends of March 8-9 and 15-16. For information, contact Bay Research Institute, 1550 California St., San Francisco, Calif. 94109. Phone number is (415) 326-5271.

∞

EVERGLADES AND METEOR

LAST FALL unusual new evidence for meteor or asteroid collisions with earth was proposed even as the search continues for the theoretical asteroid that (again theoretically)

caused the (theoretical) dinosaur extinction 65 million years ago.

Edward J. Petuch, a paleontologist at Florida International University in Miami, proposed that the Everglades of South Florida were formed by the impact of an asteroid which collided with earth 36 million years ago. Petuch's idea originated when he and Jack Meeder of the University of Miami in Coral Gables discovered a huge oval-shaped coral reef six million years old buried beneath the rim surrounding the great shallow bowl of the Everglades.

Petuch's search of the literature indicated that the magnetic field strength at the lowest point in the Everglades is 25 times that of the surrounding region and that nearly 1000 feet of strata that should be there is missing. Eventually coral reefs formed around the edges of the collapsed basin which mostly filled up then with sands and sediments.

Gene Shoemaker of the U.S. Geological Survey in Flagstaff, Ariz., says he sees no evidence of such an impact. He says that chunks of asteroids never are found buried beneath the craters and that the magnetic anomaly in the South Everglades is not consistent with the way impacts are known to change magnetic fields in rocks.

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THE DECLINE AND FALL OF RAJNEESH

The New Messiah promised spiritual liberation.

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by Martin Ebon

Photos courtesy United Press International

THE MASS MEDIA played the arrest and ouster of Bhagwan Shree Rajneesh as a farce. From the time Rajneesh was handcuffed at North Carolina's Charlotte Douglas International Airport last October 28 to the moment he left from Portland, Oreg., for his native India on November 15, television and newspaper coverage emphasized the trivial and the ludicrous. He had to do without his thronelike chair in North Carolina's Mecklenburg County Jail,

they said. If he were to preach to prison inmates, one official declared, "They'd likely throw him out the window." One of the last TV images, shot from a helicopter above the commune of Rajneeshpuram in Oregon, was of the 93 Rolls Royce cars, which had been at the guru's disposal and are now for sale.

Bhagwan Shree Rajneesh, 54 years old and ailing, returned to India after half a decade, his American experiment a bankrupt shambles. He had pleaded guilty to violating U.S. immigration laws and paid a fine of $400000. But it is the contrast between the guru's followers and their hopes, on one hand, and the macabre chaos of charges and countercharges, on the other hand, that calls for less flippant analysis. FATE readers were given insight into the background and operation of the Oregon commune earlier* but the subsequent crises suggest the same pattern of hope and disillusion that has plagued other cults.

The emotional hold Rajneesh exerted on his followers, or *sannyasins*, and the fortress mentality they displayed inevitably bring to mind the People's Temple commune in Guyana, South America. Led by the Rev. Jim Jones, over 900 commune members committed suicide on November 18, 1978, almost exactly seven years before Rajneesh's departure. Much of public speculation on the possible self-destruction of the Rajneeshpuram had the repulsive quality of a crowd which, as it watches a suicidal man on a window ledge, shouts, "Jump! Jump!" Still, Rajneesh's not-so-cryptic remarks, such as "If I go many will go with me," encouraged just such morbid voyeurism.

Rajneeshism displayed kinship with other prominent cults. It shared with the teachings of Aleister Crowley (1875-1947), who organized a group devoted

*See W. Edward Mann's "Rajneesh: The New Messiah?", February 1985 issue.



At height of his career as America's most controversial religious figure, Bhagwan Shree Rajneesh would take afternoon drives through his Rajneeshpuram, Oreg., commune in one of the 93 Rolls Royces given him by adoring followers.

to sexual magic in Sicily, a philosophy of hedonism and erotic *laissez-faire*. Rajneesh advocated a "surrender-to-the-moment" view, while Crowley said, "Do what thou wilt shall be the whole of the Law."

If one looks for external similarities between Bhagwan Shree Rajneesh and Jim Jones' ill-fated People's Temple, a common internal restlessness exists. Jones started with a church in Indianapolis; Rajneesh's first commune developed in Poona, India. Jones moved his flock to Redwood Valley near Ukiah, Calif.; Rajneesh crossed continents, to Montclair, N.J.; Jones' People's Temple abandoned the United States for Guyana; Rajneesh moved to a spot near Antelope, Oreg.

From Crowley to Jones to Rajneesh, patterns of megalomania and paranoia can be detected in cult leaders and followers. These "us-against-them" syndromes are evident in a great number of religiopolitical groups. Traditions of a leader's exceptional origin are also common. Jones suggested he had been Christ, Buddha and Lenin in a succession of earlier lives. Rajneesh, who has claimed the superiority of his own teachings over those of Christ, Buddha and Mohammed, while at other times expressing tolerance of all faiths, claims a different previous existence.

His mother Saraswati told one of his disciples that Rajneesh neither cried nor drank milk during the first three days of his life. Asked about this, the guru said, "Seven hundred years ago, in my previous life, there was a spiritual practice of 21 days, to be done before death. I was to give up my body after a total of 21 days. There were reasons for this but I could not complete those 21 days. Three days remained. Those three days I had to complete in this life."

He added that his present existence was "a continuity" from his previous incarnation and explained that the proscribed 21-day fasting period could not be completed because "I was killed just three days before, and those three days were omitted," to be "completed" as new life began in early babyhood. The killing during the previous life, seven centuries earlier, was not the result of any hostile action, Rajneesh explained, for "the person who killed me had no enmity with me, though he was taken to be and was treated as an enemy."

Comparing himself to Jesus, Rajneesh said that, while Judas was tried for the death of Christ, "he had no enmity with Jesus. . . . That killing during Rajneesh's earlier life became valuable. At the time of death, those three days were left. After all my strenuous efforts for enlightenment during that life, I was able to achieve in this life, after a period of 21 years, that which had been possible to achieve during those three days. For each of those three days in that life, I had to spend seven years in this life."

* * *

MUCH OF Rajneesh's ever-changing dogma is presented in a convoluted style that suggests either muddled thinking, labyrinthine syntax or philosophical flights into another dimension. He is also capable of using, with the most saintlike demeanor, the roughest and toughest of Anglo-Saxon four-letter words. This reflects his doctrine of total disinhibition, much in contrast to both Western and Eastern teachings that advocate self-denial. His ethical concepts have given Rajneesh a

reputation for advocating "free sex" — which brought him harsh criticism as well as eager followers.

Despite long periods of silence Rajneesh's words have come in torrents over the years, transcribed in dozens of books bearing his by-line, quoted in the works of others and recorded in the commune's paper *Rajneesh Times*. As many of his views pour forth during talks among appreciative followers, punctuated by hearty laughter and applause, some comments seem to result from a desire merely to shock, provoke or entertain the audience.

Rajneesh can be quoted as advocating suicide, denouncing aid to the poor, hoping to take over the world, having no personal income (gifts of Rolls Royces and diamond-studded wristwatches don't count), wanting to dissolve all governments and claiming that everyone who died within 22 miles of Rajneeshpuram would become "enlightened."

Even more bizarrely, Rajneesh has denounced Mother Theresa of Calcutta as a "criminal idiot." "People who fight poverty contribute to it because they preserve it," he says. "They exploit the misfortune of others to glorify themselves. Of course the world's misery can be eliminated but not with Mother Theresa's methods. She wants more orphans and more poor people so that these people can be converted to Catholicism."

While a number of his concepts, unstable though they are, have roots in Hindu traditions, Hindu scholars and practitioners speak of him with anger and disdain.

Rajneesh has come to his position in stages, beginning with his early days in the little village of Kuchwada, Madya Pradesh. The legend of his three days of self-deprivation as a newborn baby is traditional and intracultural. It was said of St. Nicholas, for example, that he did not demand his mother's breast on fast days, Wednesday and Friday, except after sunset. Within this universal tradition, then, Baby Raja was saintlike from birth.

When Saraswati, his mother, was asked about her son, she expressed surprise that he had chosen to be incarnated through her and her husband. "I wonder why he took birth in this simple family," she said, "because people go on asking so many meaningful questions and Bhagwan talks with such wisdom." They called him "Raja," or "King," from the start. When he went to school, he began being called Rajneesh; his full name was Rajneesh Chandra Mohan.

From early childhood up to this day the image of death has played a major

IN LATE NOVEMBER Rajneeshpuram, the Bhagwan Rajneesh's Oregon commune, began shutting down as Mayor Swami Prem Niren declared the community "no longer viable" now that its leader had left the United States. Eighty-two of the Bhagwan's 93 Rolls Royces have been sold to a Colorado car dealer. One hundred followers will remain at the site until it is sold.

Meanwhile, speaking from a luxury hotel in New Delhi, India, Rajneesh said his years in America had been "hell." Americans are "subhuman," he said. He vowed never to leave India again.

A spokesman urged Rajneesh's American followers not to follow him to India. "He wants to be left alone," Dyan John, the commune's finance officer, stated.

role in Rajneesh's emotional life. When he was five years old, his little sister Kusum died and for days he dressed like a monk and walked around with a begging bowl. When he was seven, his beloved grandfather died. The boy felt alone, abandoned, and he later said, "His death became for me the death of all attachments. Thereafter, I could not establish a bond of relationship with anyone. Whenever my relationship with anyone began to become intimate, that death stared at me." Role-playing poseur though he is, these feelings appear to be genuine.

Little Rajneesh had lived with his grandfather. He moved back to his parents in the town of Gadarwara when he was seven years old. He was supposed to attend Gunji Primary School but made up stories — such as that he had been beaten by a teacher — in order to avoid going to school. He considered history, geography and mathematics "irrelevant."

Rajneesh maintains that he could not respect teachers who were totally involved in life; "no one who had not seen death could ever become my teacher," he says. Vasant Joshi says in his biography *The Awakened One*, "This attitude created some difficulties for Rajneesh. Often he came to be seen, for example, as egotistical and immodest, discourteous and even seditious." He felt he could not learn from others, only from himself.

Rajneesh, a loner, spent much of his time by the river in contemplation. Fascinated with death, he followed processions to the cremation ground and mourned the death of a childhood companion. When Gandhi was assassinated on January 30, 1948, Rajneesh has claimed he felt too sad to weep.

Early in life, Rajneesh says, several astrologers said he would die at the age of seven. Instead, he sees his life as divided by near-death crises every seven years, at seven, 14 and 21 years of age. When he was 14, he asked his school principal for a seven-day leave. He wanted to go into retreat as a preparation for death. He spent the week in a temple, had several mystical experiences but obviously did not die. Still, he says, it gave him an understanding of death as ever-present.

The local library at Gadarwara was a source of many books for Rajneesh, including the writings of the Indian poet Rabindranath Tagore and the works of Karl Marx and Frederick Engels. When he was in the sixth grade, Rajneesh participated in speaking contests; by the ninth grade he was a frequent lecturer. He abandoned Marxism and socialism and by 1950 he had given up all political and economic ideas and turned toward religion and spirituality.

At 19, in 1951, Rajneesh was graduated from high school in Gadarwara and enrolled at Hitkarini College in Jabalpur. He continued to be a troublesome youngster, particularly in classes dealing with philosophy and logic. Asked to leave, he managed to be accepted at D. N. Jain College, also in Jabalpur, with the understanding that he could study at home and simply appear for exams. For two months he worked as assistant editor on a local newspaper. His constant questioning of everyone and everything reflected an inner mixture of explosiveness and a feeling of aimlessness. He suffered from psychosomatic symptoms, including severe headaches. Rajneesh meditated

with mounting intensity; his favorite place was at the top of a tree.

* * *

HIS MOMENT of enlightenment came on March 21, 1953, at two o'clock in the morning (presumably the morning of the 22nd). Following a period of increasing inner agony, restlessness and mounting panic, Rajneesh left the students' living quarters around midnight. Looking back on seven days of inner turmoil and malaise, he now experienced successive feelings of total passivity and hopelessness reaching a "bottomless abyss." Next the young man felt the "presence of a totally new energy, a new light and new delight" so "intense that it was almost indescribable, as if I was exploding, as if I was going mad with blissfulness."

Rajneesh entered the municipal garden, having climbed over a closed gate. As soon as he entered the grounds, "everything became luminous," every tree, bush and blade of grass intensely alive. He recalled later, "One tree was tremendously luminous — the maulshree tree. It attracted me, it pulled me toward itself. I had not chosen it, God had chosen it. I went to the tree. I sat under the tree. As I sat there, things started settling. The whole universe became a benediction."

This key event in Bhagwan Shree Rajneesh's life is what is known to psychologists as a conversion experience, akin to the impressions gained by "born-again" Christians. Typically it came after a period of mounting depression and culminated with a feeling of luminosity in nature, of a oneness with the universe that has parallels with experiences gained through hallucinogenic drugs. Rajneesh regards his three hours in the garden as an "endless eternity" which "continued as an undercurrent" for the rest of his life.

The young man's reading and writing took up still more of his time. He became a popular fiery speaker, in Jabalpur and neighboring cities. He obtained his B.A. in philosophy in 1955, then went to Saugar University to work toward an M.A. During the two years in Saugar, Rajneesh again avoided formal classes but read voraciously at the university library. His unorthodox life pattern continued, becoming, if anything, still more experimental and eccentric.

During student days that reflected Rajneesh's conscious experimentation with the *tamas guna*, he practiced indolence, sleep, remaining motionless, reaching pure consciousness by being "thought-less," aiming at a state of "no-mind" and "no-body." This even prompted him never to clean his room during two years at the student hostel at Saugar University. He kept his cot right next to the door, jumped straight onto it when he entered the room, and jumped straight from it and out the door when he got up. After these years of studied indolence, Rajneesh entered a period of frantic activity, his *rajas guna*, which lasted from 1957 to 1974.

Upon graduation Rajneesh first became a philosophy teacher at Raipur Sanskrit College. Next, in 1960, he transferred to the University of Jabalpur. For the better part of two decades he traveled and lectured, spending much of his time on trains and in front of audiences. Leaving trails of controversy, he went from Bombay to Calcutta to Delhi to Amritsar.

As experimental as he was controver-

sial, in 1964 Rajneesh held a 10-day meditation camp at Muchala Mahavir, in the hills of Rajasthan. His novel approach and provocative talks made the young lecturer unpopular with his university's administrators and he quit in 1966. He ran into fierce opposition when he spoke critically of Gandhi and criticized the traditional Hindu primness about sex. He upset the sponsors of the Second World Hindu Religion Conference in 1969 when he denounced self-deprivation, declaring, "Any religion which considers life meaningless and full of misery and teaches hatred of life is not a true religion."

By 1970 Rajneesh had settled in Bombay, where he developed a movement based on his own ideas and practices. These included his concept of "Dynamic Meditation," which resembles ecstatic movements and shouts, rather than contemplative actions. Foreign visitors were attracted to his approach and he delegated administrative talks to devoted assistants. He remained in Bombay from July 1, 1970, to March 20, 1974. The next day he moved to 17 Koregaon Park in Poona, some 120 miles southeast of Bombay.

* * *

AT THE newly-named "Shree Rajneesh Ashram" large groups of visitor-followers first met the man then known as "The Bhagwan." Soon his Poona commune became a center of popular attention and of worldwide notoriety. It was there that Rajneesh's reputation as the "sex guru" was established, that wild tales of orgies, drug-taking, sadomasochistic rites and an anything-goes atmosphere originated. Still photographs and films of naked, frenzied dancers circulated abroad. Quite a few of the visitors, ex-hippies and drug-culture graduates, saw the ashram as a new delicacy that teased their jaded appetities.

Rajneesh has told interviewers that all his life he was "very active sexually," that "it gave me a great deal of pleasure before my Enlightenment and even more afterwards." He says he has moved through sex into deeper meditation and consciousness: "I am pleased to see when my people move slowly into meditation, so that they meditate even during coitus."

Since the AIDS scare Rajneesh's attitude has changed to caution and precaution. At the Rajneeshpuram in Oregon the uninhibited ways of Poona became a thing of the past. Sex education took the place of promiscuity. Poona provided a mixture of ideas and practices left over from the 1960's, including psychotherapies that ranged from "primal scream" and "encounter" therapies to crossbreeds from cultist remnants. Rajneesh at one point maintained that violence was necessary for self-awareness. Even in Poona, Rajneesh's Rolls Royce fetish was prominently in evidence and he used a luxury car to drive a few feet within the ashram, from one building to another.

In the summer of 1981 the ashram was partly transferred to a castlelike mansion, located on a hill at 22 Crestmont Road in Montclair, N.J. The place, merely a way station, had only 20 to 30 followers in residence. The new center quickly attracted attention — once again, at first, because of Rajneesh's penchant for Rolls Royces — locally and nationally. Apparently intent on living up to its reputation, the group placed a series of advertisements

in *Time*. One read: "Sex. Never repress! Search all the nooks and corners of your sexuality. It will be more fun."

The Montclair building, bought on May 1, was placed again on the market at the end of 1982. An advertisement in the real estate section of the *New York Times*, headed "CASTLE," specified that it contained 30 rooms and six fireplaces, an oak billiard room, two solariums and a circular driveway. The ad said the place was located on "15 rolling and five wooded acres."

By the beginning of 1982 only seven followers remained at Montclair. The majority, about 150, had moved to Antelope, Oreg., where the "Rajneesh Foundation International" had bought a nearby expanse of farmland for about $5.75 million.

* * *

OREGON CRITICS of the commune — there were many — were clearly delighted when the news spread in September 1985 that Rajneesh's sprightly, loudmouthed assistant Ma Anand Sheela had defected, together with other key commune officials. Wild charges and countercharges were exchanged. Rajneesh accused Sheela of embezzling huge amounts of money, of having conspired to murder him and others and of resenting that they had never been sexually intimate. Adding a bit of ancient wisdom, he declared on national television, "You don't sleep with your secretary!" During his 2½ years of silence, until the fall of 1984, Sheela had taken over more and more of the commune's responsibility but according to her testimony, it was Rajneesh who had spent the place into bankruptcy.

Interviewed by the German illustrated weekly *Stern* (September 26, 1985), Sheela denied Rajneesh's charge that she had become the leader of a "gang of fascists," had smuggled $55 million into Switzerland and turned the commune into a "concentration camp," complete with electric bugs, attack dogs, Uzi machine guns, rifles, helicopters, armed guards and much ammunition. Before she was arrested by German authorities, shortly before Rajneesh's own prison interludes, Sheela said that the commune's problems had no longer been a matter of faith in Bhagwan's message but of "feeding and clothing all the people," while "there was this incredible pressure for Rolls Royce cars, diamond watches, jewelry. . . ."

Rajneesh's demands for gifts had become an obsession. "It becomes blackmail," she said. "'Give me this or I'll die.' Everything became clear to me when Bhagwan asked me, a year ago, to get him a watch that cost 2½ million dollars, a Vacheron-Constantin with diamonds." She said she still loved him but "not to the degree that I will be his slave." As for the missing millions, she said, "The money is gone. I have told him often enough that we cannot afford, in the long run, to buy all these expensive things, cars and so forth, because this meant I'd have to take bread away from our people."

The Rajneesh empire, with its financial backing largely from Europe and the United States, had to rely on the managerial skill and financial guidance of a freewheeling Swiss, Urs Birnstiel, renamed Swami Dhyan Dipo. He had joined the Rajneesh movement in Poona in 1980 and when the Oregon commune began to need money,

Birnstiel-Dipo acted as multinational manager. In the summer of 1985, before the breakup, Sheela and Dipo were married. Dipo's financial skills, during his pre-Rajneesh career, had led to personal bankruptcy proceedings at Zurich, with a loss of 50,000 Swiss Francs to his creditors. If any of the $55 million the Rajneesh regards as missing can be found anywhere, they would presumably be in a Swiss bank account.

* * *

THROUGHOUT, the contradictions, pronouncements and activities of Rajneesh have provoked disdain and hostility. To begin with, anyone who encourages others to address him as "Bhagwan," meaning either "God" or "The Enlightened One," or both, sets himself up for derision.

Asked why he needed more than 90 cars, he replied impatiently, "Why not 900? My friends give them to me as a token of their love!" Word at the Oregon commune had it that the immediate target was 365 Rolls Royces, one for every day of the year. One interviewer wondered why Rajneesh did not use the money to benefit the needy. Disdainful as ever, Rajneesh replied, "I leave that to the other religions, the religions for the poor. I am the religion for the rich."

But then, again, in Charlotte, Rajneesh insisted that his movement was not a "religion." At various times and places the Rajneeshees have either maintained that they are tax-exempt or insisted that they are a purely secular group. Rajneesh has said, "I am the founder of the only real religion. All the other religions are simply hocus-pocus. Jesus, Mohammed and Buddha simply exploited people's capacity to be seduced. Jesus had no idea of religion. He was a psychiatric case because he assumed that he was the son of God and the Savior of the world. He never meditated but prayed all the time. Prayer is based on faith and faith is based on ignorance."

Once he had abandoned his vow of silence, Rajneesh spoke all too freely to interviewers from all parts of the world, notably journalists from Germany, where his movement had many well-to-do followers. He gave an interview to the German weekly news magazine *Der Spiegel* (August 5, 1985) in which he praised Adolf Hitler.

"I love this man," he said. "He was crazy. But I am crazier still." Hitler, he went on, "was as moral as Gandhi. . . . He was, by nature, a Hindu, even more so than Gandhi. He was like a holy man."

* * *

BACK IN 1979 I wrote in my book *The World's Weirdest Cults*: "Cults tend to have a touch of madness. For the leader to think of himself as chosen by a Higher Power, and for those who follow him to echo this claim, calls for dips into the cauldron of megalomania, paranoia and other categories of aberrant thought and behavior." The enigma is not that the Rajneesh cult followed this pattern or that the psychopathology of certainty attracts men and women in emotional need of an idol but that such cults seem doomed to self-destruction.

After all, much of the motivation that brings people to a movement such as this is of a positive nature. These are often well-meaning, sincere, vocal, attractive men and women. And yet, by becoming too dependent, by abandon-

ing identity and pluralism, by yielding to the Authority of One, they seem to assure disaster. After all, a commune society founded on a single leader is like an inverted pyramid. And, by a law of physics, an inverted pyramid must topple.

What Rajneesh left behind in Oregon was not just a commune bereft of leadership. It was a group of people who had seen the flip side of love, which is hate. Rajneesh and Sheela had turned on each other. She stood accused of murder, waiting in Germany for possible extradition to the United States. Sheela had said, facing yet another question about the man she had loved so long, "To hell with Bhagwan!" She knew him; she was aware of how frail he had become. His diabetes and his asthma were chronic; his back troubled him continually; his allergies demanded that scents not be used in his presence. But beyond this were emotional pressures. He was taking 60 milligrams of Valium per day, Sheela said, and "he is experimenting with all kinds of sleeping pills."

Rajneesh had been erratic since boyhood. Now he had turned against his own teachings, or against the teachings attributed to him. Once Sheela had left, he denounced the very concept of "Rajneeshisms" as a religion. In an odd ceremony, accompanied by drumbeating and dancing, Rajneesh's own books were burned at Rajneeshpuram. By a vote of 34 to 0, the Oregon town of Antelope was given back its old name. Rajneesh suggested that followers get rid of their necklaces, or malas, which bore his portrait.

The accusations and counteraccusations about embezzlement and attempted murder embarrassed even outsiders. Yet, whether in Oregon or back in his native India, to thousands of followers the Bhagwan can do no wrong. Many of them have turned away, reluctantly disillusioned. Others will remain loyal to Rajneesh, no matter what.

Historically troubling will be the ultimate image of the movement. In the case of the People's Temple public memory has narrowed down to a huge soft-drink container spiked with cyanide. After the decline and fall of Bhagwan Shree Rajneesh, all that may be remembered is the image of a silver Rolls Royce.



ONE HEL OF A PLACE

By Ida M. Pardue

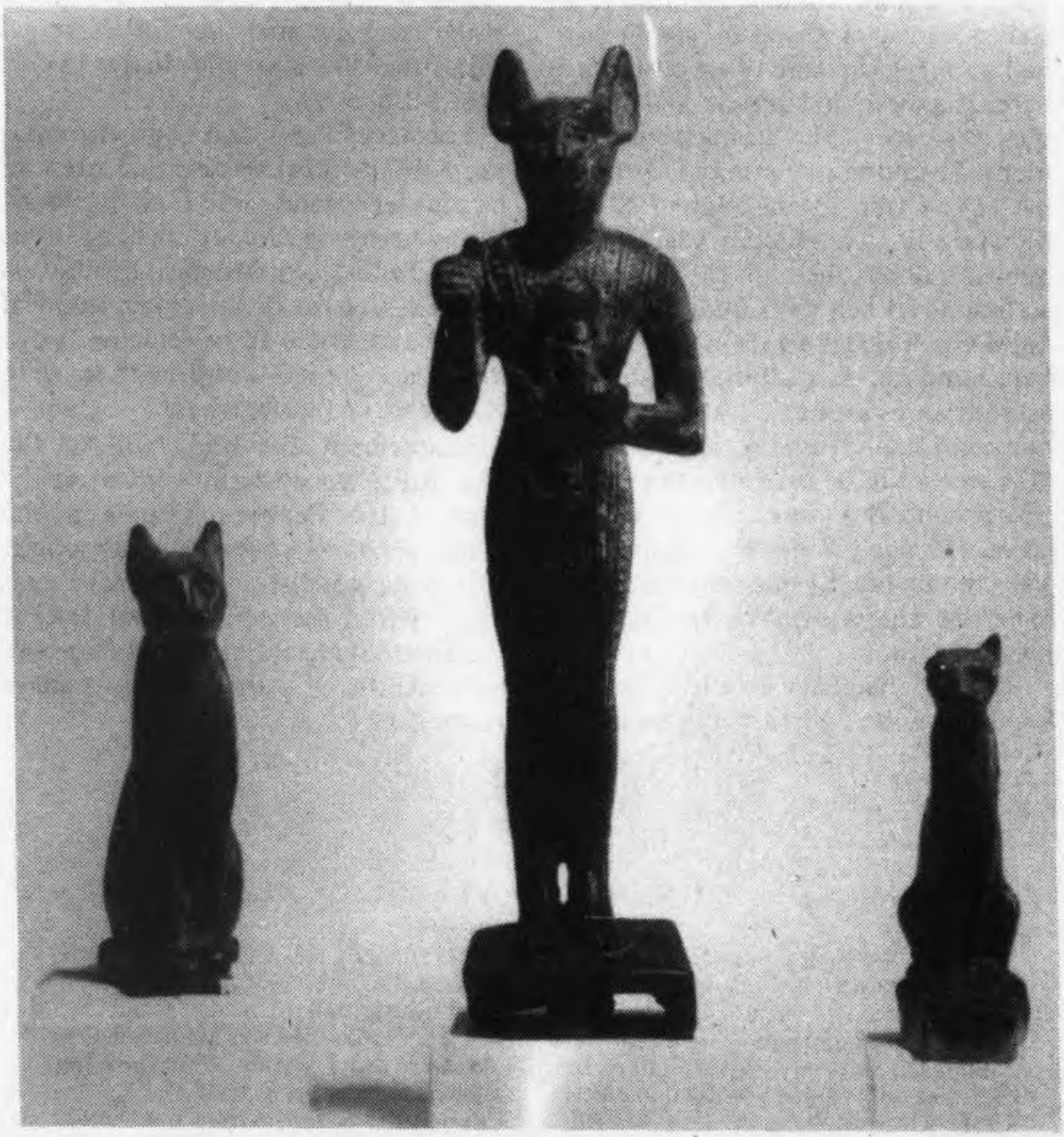
HELL WAS designed for Christian sinners and a hell of a lot earlier Hel was designed for heathens who were good but not quite good enough for Valhalla. That heavenly, joyous hall of the slain was only for heroes killed in battle. Those who didn't make it to Valhalla went to Hel — but not to burn.

In Hel forever were people who just plain died. So Hel was simply an "otherworld" ruled by Hel, the Teutonic queen of the dead. Unlike Satan, however, there was nothing evil or scary about Hel except her looks. She was deformed. One side of her face was human but the other side had no features at all.

Perhaps it wasn't heaven but neither was Hel a place of everlasting punishment like that designed much later for erring Christians.

MAGIC CITY OF THE CATS

Thousands of years ago, the ancient Egyptians held cats sacred — almost divine — and worshipped the kindly, loving cat-goddess Bast.



Statues of the cat-goddess Bast graced temples and private shrines throughout Egypt. A statue much like this one but of larger dimensions stood in her great temple. Not only in her city Bubastis but throughout Egypt it was a capital crime to kill a cat

By Stephen A. Kallis, Jr.
Photographs courtesy
Museum of Fine Arts, Boston

SINCE history began, cats and people have had a special relationship — not always benign. In the Middle Ages, a dark and superstitious age, cats were suspected of being in league with the forces of Satan, and often devil-worshipping witches were thought to have "familiars," their companion spirits, in the form of cats. An echo of that today is the tradition that black cats bring bad luck.

Before that dark period in history, cats were venerated or even worshipped. In the classical world, cats were associated with the goddess Artemis in ancient Greece and with her Roman equivalent, Diana, goddess of the hunt. Freya, the Norse goddess of love and beauty, was also associated with cats: they frequently drew her chariot.

Cat worship reached its height, however, in ancient Egypt and the center of that worship was the city Per-Bast or Pa-Bast, known to most classical scholars as Bubastis. The city and its environs were sacred to the cat-goddess Bast and from there the tradition radiated throughout the land of the pharaohs that cats were sacred, if not divine.



The "Egyptian Cat" is a statue that is known and recognized throughout the world today.

Ancient Egypt was divided into provinces called nomes. Each one had a principal city which was considered the seat of power for one of Egypt's many gods. Various animals were associated with many of the gods and thus held sacred. For example, Tehuti (Thoth), the god of science, writing and music, was associated with the ibis, a storklike, long-billed wading bird. Heru (Horus), a sun-god, was connected with the falcon. Het-Hert (Hathor), goddess of love, was associated with the cow. Aapep (Apophis), a leader of demons who opposed the forces of light represented by Heru, was associated principally with the serpent. Artists painted or sculpted these gods and goddesses either in the form of their associated animals or as human bodies with animal heads.

Bast was somewhat unusual in that she was related to both the sun and the moon. As a solar deity, she represented a gentle, warming, beneficial sun as opposed to the harsh, merciless, harmful sun represented by the lioness-headed Egyptian goddess Sekhmet or Sekhet. As a lunar deity, Bast was associated with the night "eye" of the solar deities Re and Horus because her charges, the cats, have eyes that appear to glow at night.

Bast's city, called Bubastis, was located near the modern Egyptian city Zagazig, east of the Nile Delta. As a result, the ancient Egyptians referred to the goddess as "Lady of the East," which suggests to some scholars that Bast worship may have been adopted from another culture. The primary temple in the city was dedicated to the cat-goddess, although other deities, with lesser shrines of their own, were also worshipped.

The city of Bubastis was very old. Inscriptions uncovered by archaeologists suggest it was well established by

the time of Pharaoh Khufu (Cheops) who is most famous as the builder of the Great Pyramid at Giza. From this we can infer that the city was a mature habitation in 2700 B.C. Some historic fragments suggest it was older and that it suffered a natural catastrophe during the reign of Boethus, perhaps three centuries earlier, but this has not been verified.

According to Greek historian Herodotus, Bubastis was a large city situated on an island formed by twin canals channeled from the Nile River. The canals, said to be 100 feet wide, surrounded the temple on either side and a causeway connected the island to the mainland. Herodotus wrote that the gate to the city was "10 paces" in height, which probably meant about 50 feet. (A Graeco-Roman "pace" is generally two of a modern man's strides or about five feet; a mile or 5280 feet was 1000 paces.) In front of the gate stood a statue, presumably of Bast, "six cubits high" — about nine feet, since a cubit measures about 18 inches. (There is some uncertainty about the exact length of both cubits and paces as estimated by Herodotus.)

The temple of Bast at the heart of the city reportedly had a tower which was easily visible throughout the city. From Herodotus' writings, we learn that the temple was square, "a furlong" in length, which translates to more than 200 yards long and wide. Surrounding the inner temple was a wall which the historian said was engraved with "figures and portraitures of sundry beasts." As cat worship centered in Bubastis, it's probably safe to assume that many of the "beasts" were feline. A large statue of the goddess, probably holding some symbol of power, stood within the temple and sacred cats were always in evidence, carefully tended by clean-shaven priests.

A tree-lined causeway connected the temple to what Herodotus called "the house of Mercury." This could well have been a lesser shrine to the god Tehuti, whom the Greeks identified with their god Hermes (the Roman Mercury).

The city was called "noble" and Herodotus described it as seeming "very haughty and highly planted." This implies that it was well landscaped and had superior architecture. As the seat of a major religion, it certainly was considered one of Egypt's major cities. Bast worship was especially popular in the eastern part of the Nile Delta and as a result the priests of Bubastis had considerable influence.

* * *

ALTHOUGH cat-lovers today do a lot for their pets, few revere felines as the ancient Egyptians did. Cats were considered so close to divine that it was a capital crime to kill a cat — whether deliberately or by accident. If an Egyptian of the time came across a dead cat, he was obliged to wail loudly and make gestures of lamentation so that others would see he was in no way responsible for the feline's death.

A family cat was treated as a favored member, like a beloved relative, until and after death. When a cat died, it was the practice for family members to shave off their eyebrows as a sign of mourning. On the demise of a family cat, those who could afford it had the pet mummified just as human beings were. The cat mummy usually was placed in a tiny cat-shaped sarcophagus

just as the larger sarcophagi were human-shaped. However, some cat sarcophagi were shaped like standard coffins — save for the cat head — and others were in the shape of seated cats.

Well-to-do families took their cats to Bubastis to be interred with other cats in the land sacred to Bast. One cat cemetery in the city had so many sarcophagi that they were arranged by the thousands on shelves in a special crypt.

The solemn funeral procession to the temple of Bast, often by boat down the Nile, was necessarily sad but the people knew the goddess Bast to be kindly and loving. Thus Bubastis was a center for celebrations and festivals paying homage to the goddess. These apparently were held mostly in April and May.

One of the chief festivals drew pilgrims from throughout Egypt. Herodotus said that ships with "infinite numbers of men and women" sailed to Bubastis for this festival, so we can assume there were more participants than could be counted conveniently. However many thousands were actually involved, the procession toward Bubastis was anything but reserved. On each ship men played syrinxes (panpipes) and women struck percussion instruments — rattles, drums or tambourines. Pilgrims without instruments sang and clapped as loudly as they could. The result was a boatload of people making a joyous racket.

Each time a shipload of pilgrims arrived at a city along the way to Bubastis, some continued the music while others scolded and railed against the women ashore, perhaps because they were not part of the pilgrimage. Oddly, while some of the women on shipboard danced, others lifted their skirts, exposing themselves to the people of the city. It is not known whether this is a vestige of the earliest ceremonial worship, particularly if certain aspects of Bast were adopted from an earlier "foreign" goddess (that is, a barbarian goddess originating outside the Egyptian culture).

Once the pilgrims arrived at Bubastis, they honored the goddess with solemn rites, after which they began the festive celebration. According to Herodotus, more wine was drunk during the festival period than was consumed in the city throughout the rest of the year. As many as 700,000 adults participated in each festival — not an "infinite number" but certainly a respectable crowd even today. These numbers are still more impressive when considered in relationship to the sparsely settled lands along the Nile of antiquity.

* * *

ALTHOUGH Bubastis was definitely established as a thriving city by the age of Khufu (2680 B.C.), it reached its peak in 945 B.C. when Pharaoh Sheshonk I made the city capital of Egypt. By common practice the chief deity of the city and nome became the chief deity of all of Egypt. This doubtless reinforced and heightened, if possible, the ancient Egyptians' reverence for their cats. Bubastis remained the capital for well over two centuries.

Pharaoh Sheshonk I, a contemporary of King Solomon, was called Shishak in the Bible. It is interesting that although cat worship was at its height in Egypt during that period, cats are nowhere mentioned in the Old Testament.

Precisely what led to the decline of Bubastis isn't clear. That it was still an important city after Egypt's capital was moved to the city of Safs is evident from

the writings of the biblical prophet Ezekiel. Calling the city "Pi-beseth" (for Pa-Bast), Ezekiel reported that the Lord said the young men of the city would "fall by the sword" and the city itself would "go into captivity" (Ezekiel 30:17).

By the close of the 19th Century, Egyptologist had unearthed and studied the ruins of Bubastis. Many statues of the cat-goddess had been removed from Egypt and placed in museums mainly in Europe and England. And today, those who know of the great ancient city and its kindly yet powerful patron goddess are chiefly Egyptologists, Classical scholars and a few studious lovers of cats.



THE CRAWDADDIES ARE COMING!

By George W. Earley

FIRE ANTS, killer bees and walking catfish are among the exotic fauna to have headed north from America's southern states in recent years. And while none of these creatures have lived up to the scare headlines in those supermarket tabloids, they do exist as proof that humankind has not "subdued the earth and all the creatures thereof" as the Old Testament tells us to.

Now another menace looms on the horizon — or, to be more exact, scuttles through the grass. The news comes not from sensational tabloids but from the impeccable and usually staid *Wall Street Journal.* Down in Texas, according to a recent *Journal* story, a little creature is giving folks fits.

It's a crayfish — known locally as a crawdaddy — a little crustacean that resembles a tiny lobster. Unlike its Louisiana cousin who lives sensibly in streams and bayous and grows up to be a tasty ingredient in Creole cooking, the Texas crawdaddy has forsaken water for the lawns and pastures of east Texas. It lives and loves underground in burrows up to 10 feet deep. The burrow entrance is a cone-shaped clay mound which often reaches a height of two feet. In the hot Texas sun, that clay bakes brick-hard and becomes an obstacle destructive to lawnmowers and farm machinery alike.

"Crawdaddy Country" includes hundreds of thousands of east Texas acres with as many as 20,000 mounds per acre. It all adds up to millions of tough little crawdaddies and so far no one has come up with an effective way to kill them.

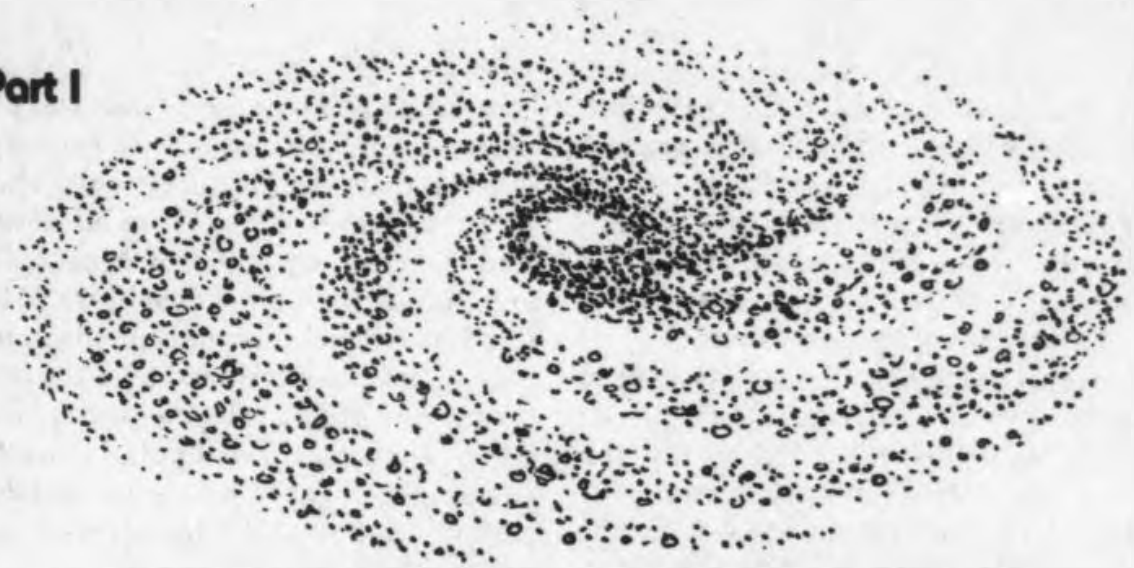
They're tough in another way. Despite the grass they eat — the same grass that steers turn into juicy steaks and hamburger — crawdaddies aren't edible. Another staple of their diet is sand and people aren't into crunching down on grit.

Since it happened millennia ago, no one really knows why the Texas crawdaddies left water for land — although one theory has it they were left high and dry when some prehistoric swamps dried up. Instead of migrating, they stayed around and learned to live off the land.

Will they move north, building those metal-bending mounds and ravaging lush lawns as they go?



Part I



WAITING FOR THE SPACE BROTHERS

Space Age prophets are spreading the word: extraterrestrials are coming and the end of the world is at hand.

By Jerome Clark

THE BUMPER-to-bumper rush-hour traffic was clipping along up I-94 just northwest of Chicago. It was 5:30 in the afternoon of August 2, 1985. Ken Macmillan,* a successful car salesman who works in one of Chicago's wealthy North Shore suburbs, and his 20-year-old son Kevin were in the right-hand lane keeping pace with the traffic when suddenly a red pickup truck immediately to their left swerved in their direction. Startled, Ken yanked his steering wheel sharply to the right to avoid collision, only to see his car about to go down a steep embankment. The car was moving sideways and almost certainly it was going to flip.

He jerked the wheels to the left, in the direction of the oncoming traffic, and at that moment lost control of the car. It shot across all three lanes of traffic directly toward the concrete embankment that divides the northbound highway from the southbound. He yanked the wheels to the right and the car spun around twice. During the second spin a semi hit it in the rear, causing it to spin another half-turn, this time on its two left wheels.

"Hang on, Kevin!" Ken shouted. "We're going over! We're going to flip!"

Instead the car stopped. It was now in the center lane facing south, directly into the northbound traffic. Another semi was coming. It was too late to do anything but watch the smoke shooting out under the truck tires as the driver frantically tried to stop. As it was hap-

*A pseudonym.

pening, Kevin had the strange sensation that this was not real, that this was like being in a movie. Somehow — the Macmillans do not know how it happened — the approaching truck hit their car in the rear.

The car spun once and stopped.

At this point Ken, emerging from the initial shock, panicked. Desperate to get off the highway, he fumbled with the keys and attempted unsuccessfully to start the car, which had stalled. Kevin, who remained calm, reached over to the transmission shift and moved it from drive to neutral. His father then started the car and drove to the shoulder of the road.

The semi pulled up and its driver, looking bewildered, stepped out. He asked if they were okay and when they assured him they were, he drove off. The Macmillans surveyed the damage to their car. The taillight lenses were broken. And that was it.

"We couldn't understand it," Ken says. "It was miracle enough that we made it. But why didn't we hit any other cars? When I shot across the lanes, I would have had to run cars off the road. But no cars smashed up. On top of that, nobody stopped! Except for the truck driver, everybody just kept going right by us as if nothing happened."

Three days later David explained what had happened. It was a demonstration, he said, to show Ken how much protection he had. He escaped harm because time had been slowed down.

David is from the planet Landa. Ken Macmillan is his son.

* * *

DANIEL (pronounced Dan-*yell*) is Ken's real — that is, Landanian —name, David tells me. Daniel was one of the Seven Select, otherwise known as the Habanas. Ken/Daniel is the chief Habana, sent to Earth from his native Landa before the time of Moses. He and the other six, all elected by the Masters who oversee all events on the home planet, have reincarnated over the centuries, with other Habanas quietly infiltrating the terrestrial population as the years passed. The forces now have been gathered and soon the day of reckoning will come.

"Soon" is as close as David is willing to commit himself as we converse on the evening of August 12. To Ken, who says he has seen him, David is a strikingly handsome figure who resembles a Greek god. To me David is Ken Macmillan, lying on a couch in the living room of a house in a small northern Illinois town. Ken's eyes are closed and he is speaking in a voice unlike the one he uses in normal conversation. When the communication — the "channeling" — is over, Ken will not remember what was said.

"There is no such thing as time," David says. "Time is irrelevant." He and "we of Landa," as he always refers to his associates in that distant world, have never been able to master the human concept of "time" and it is impossible for them to pinpoint the exact time at which a future event will occur.

This is why, David replies when I ask him about the long history of failed prophecies from extraterrestrial sources, people have been misled in the past. I have pointed out to him that people have been given specific dates on which extraordinary events will occur — usually involving mass extraterrestrial

landings and natural or man-made cataclysms — and they have always been wrong.

"It was wrong of us of Landa to try and put dates in the way the human kind would understand. Time is nonexistent to us," David says. He sounds sincere; the very word "time" comes to him with difficulty. He continues in his oddly fractured but formal English, "At the same moment, constantly we of Landa . . . truly, truly continue to work with these human kinds that made the choice to be worked with and give them hope. . . . It is a most confusing issue when such as we of Landa try and create an image within the mind of Ken and other — as you speak, contact. . . . What is that word?"

"Contactees."

* * *

THE UFO AGE dates from Kenneth Arnold's famous June 24, 1947, sighting of what were soon to be called "flying saucers," by newspaper reporter Bill Bequette, and thereafter renamed, more soberly, "unidentified flying objects" by Project Blue Book's Capt. Edward J. Ruppelt.

In the nearly four decades since then, UFOs have remained elusive and seemingly inexplicable. Persons who see them experience the emotions one would expect such phenomena to elicit: puzzlement, excitement, fear. In some cases, individuals who appear sane and sincere describe brief, terrifying encounters with UFO occupants, usually described as short, hairless humanoids with oversized heads. Sometimes claimants even tell of being abducted into UFOs, there to be subjected to medical examination by coldly impersonal beings.

Abductees, whatever the true nature of their experiences, are clearly part of the "UFO phenomenon," whatever *its* true nature. If one accepts UFO reports at face value (which of course all skeptics and even many proponents refuse to do), one can only conclude that nonhuman beings with advanced technology and inscrutable motives are visiting the earth. Anyone who has studied the sightings or interviewed the witnesses will be struck at some point by the *alienness* of the phenomenon being described. Seekers after comfort from extraterrestrial sources will not find it in the UFO evidence; all they will be left with is a profound sense of unease.

Three years into the UFO age, a little-noted story was told by an elderly Centralia, Wash., man named Samuel Eaton Thompson. Thompson claimed that, while passing through a remote forested area on March 28, 1950, he came upon a spaceship and its occupants, lovely nude men, women and children who identified themselves as Venusians. Strangely innocent and oddly ignorant — they only vaguely understood how their ship flew and had no idea who had built it — the Venusians were possessed of great good will. The earth was a bad place which Venusians and peace-loving beings from other planets in the solar system were visiting in hopes of redeeming. This would be accomplished by contacting earthmen one by one. Thompson was the first earthman to be contacted, they said.*

Thompson, a poorly-educated, unsophisticated man, made no effort to

*For a full account of Thompson's story, see my "The Coming of the Venusians, January 1981 FATE.

exploit his story for publicity or financial gain. A brief account of it was published in a local newspaper. Shortly afterwards Kenneth and Doris Arnold interviewed him at length and concluded that, as outlandish as Thompson's claims were, it was obvious he believed them to be true. Having listened to tapes of the interview, I am inclined to agree.

Two and a half years later, on November 20, 1952, George Adamski, itinerant occultist and amateur astronomer, met Orthon, a Venusian, in the California desert. Six "witnesses" attested they had seen the meeting and Adamski even provided a photograph of Orthon's "scoutcraft." To unbelieving eyes the scoutcraft bears a distinct resemblance to a large desert rock.

Soon, however, Adamski was producing ever clearer photographs of scoutcraft and motherships. In due course he flew around the moon and attended a conference on Saturn. He attracted an international following of believers who attended his lectures, bought his books and hung on his every word. (Beyond being blond, beautiful and here to save us, Adamski's sophisticated — and clothed — Venusians were nothing like Thompson's nature children.) Meanwhile charges of fraud swirled around him, documented most devastatingly by James W. Moseley of *Saucer News*, and photoanalysis merely confirmed the obvious: that the flying saucers in his pictures were small three-dimensional models and cardboard cutouts.*

"Sincere" was not a word Adamski's legion of critics used to characterize his claims — or, for that matter, the claims of the other flamboyant contactees who were quick to follow Adamski on the New Age lecture circuit. In the late 1950's, as a reporter for the *Oakland* [Calif.] *Tribune*, Rodney Stark, today a University of Washington sociologist, spent considerable time in the company of the professional contactees, who backstage made little secret of what they were up to. "It was all a big joke to them," he recalls, mentioning, besides Adamski (who died in 1965), the names of several still active in the contactee business. "They even called their followers 'marks.' "

These Space Age flimflam men, with their wild tales and ludicrous "proofs" (including, in one case, hair from a 385-pound Venusian dog), created a stereotype of the contactee as a headline-hunting sociopath. But the reality is —mostly, at any rate — otherwise.

While the contactee con artists were garnering the bulk of the publicity, all across the country — indeed all across the world — otherwise-normal persons were entering into communication with what they believed to be extraterrestrial intelligences. Their stories were little noted because few of these "silent contactees," as John Keel has called them, sought publicity; in fact, many did not even confide in friends or neighbors. When they did seek publicity, it was because they believed their interplanetary friends had directed them to do so. And that usually happened when a prophecy was about to be fulfilled and the results, inevitably, were disastrous.

In one celebrated example, a Chicago woman named Dorothy Martin began receiving communications, through

*Adamski's remarkable career is discussed in David Stupple's "The Man Who Talked With Venusians," January 1979 FATE, and in Richard Thomas' "Pioneer or Profiteer?", July 1983 FATE.

automatic writing, from Sananda, an extraterrestrial who said he had been Jesus in an earlier incarnation. Mrs. Martin was told that cataclysmic earth changes would take place on December 20, 1954, and that she and her faithful followers would be rescued by a flying saucer just before a massive tidal wave destroyed the city. As the date approached, the group was instructed to inform the press of the imminent end of the world.

When none of the prophesied events occurred, the contactee group had to face not only massive public ridicule but, in some cases, sanity hearings. Mrs. Martin's chief follower, Dr. Charles Laughead, was forced to resign his position on the staff of Michigan State College Hospital. Others had quit their jobs, given away their money or dropped out of school in anticipation of what was to come.*

But the most tragic contactee story of all is Gloria Lee's. In 1953 Lee, a model and airline stewardess, began receiving communications from someone identifying himself only as "J.W.," a resident of Jupiter. Lee had her doubts about this, however. She knew of other persons who had actually ridden in flying saucers and met their occupants in the flesh. But J.W. was only a voice inside her head. She insisted on a physical visit from him. When he refused to visit, she vowed to ignore him.

Then one day she was in the backyard of her Westchester, Calif., home hanging the family wash on the clothesline when she heard a voice say, "Well, you've been wanting to see one — look up!" As Lee told the story, "And when I did, there was a saucer, big as life, flying north towards Santa Monica!"

Soon afterwards, through J.W.'s guidance, Lee joined a psychic-development group where, Lee later wrote, "I was utterly flabbergasted when someone described a person who claimed to be a 'space man' and identified himself as J.W.!" That settled the matter as far as Lee was concerned, even though she was never to see him as anything other than a "manifested light form." In her 1959 book *Why We Are Here*, a collection of J.W.'s teachings transmitted through automatic writing, Lee conceded that "for those of you who may still doubt the existence of J.W., I can give you no concrete proof which would satisfy only the five senses." But at the level of the sixth sense, Lee believed firmly, J.W. was very, very real.

So she did not question him when in the fall of 1962 he instructed her to go on a fast for peace. The fast would end when a "light elevator" arrived to take her to Jupiter. Some weeks into the fast he told her she was to travel to Washington, D.C., and present spaceship blueprints to government officials. On November 28, as she waited for word in a Washington hotel room, she slipped into a coma and on December 2 she died. Her fast had lasted 66 days.

Two months later members of a Miami-based contactee group an-

*This episode and its immediate aftermath are recounted in *When Prophecy Fails* (1956) by Leon Festinger, Henry W. Riecken and Stanley Schachter. In the book Mrs. Martin is called "Marian Keech" and Dr. Laughead "Dr. Armstrong." Despite their traumatic disappointment both went on to pursue active careers in the contactee movement. In December 1956 Mrs. Martin and the Laugheads, with George Hunt Williamson (one of the "witnesses" to Adamski's initial contact and himself a contactee), moved to the shores of Lake Titicaca in Peru (where, Williamson averred, "the space confederation has a gigantic base") expecting, yet again, cataclysmic earth changes. After a period of months all returned, undiscouraged. Mrs. Martin, who calls herself "Sister Thedra," continues to communicate with extraterrestrials and directs the Association Sananda Sanat Kumara, headquartered at Mount Shasta.

nounced that Gloria Lee was communicating through them, having found peace and happiness on Jupiter.

* * *

OF ALL the contactees he has ever known, Allan Grise remembers Bob Renaud the best. "I think anybody who ever knew the guy was in awe of him," Grise says.

Grise, who has been following contactees for the past 25 years, is not easily awed. He knows that in the contactee game grandiose claims and supporting evidence are, in respective order, abundant and scarce. He thinks their cosmology — which has virtually every planet in this and other solar systems inhabited by humanlike beings — is right out of a comic book. And he acknowledges that Renaud's story, at least on paper, is no more believable than any other contactee's.

In July 1961 — the story goes — Robert P. Renaud, a Pittsfield, Mass., electronics technician who worked for General Electric, heard beeping sounds emanating from his ham radio. When they stopped, a lovely female voice said, "Bob, we'd like you to stay on this frequency for a while." The voice went on to say, "I am called Lin-Erri and my associates and I come from the planet Korendor. We are speaking to you from our spaceship many miles above your earth at this time."

Lin-Erri told Renaud that she and her fellow Korendorians had chosen to contact him because they knew of his interest in UFOs, world peace and the future of mankind. Lin-Erri introduced him to other members of the crew. "Then," Renaud would write, "for the next half hour they gave me explicit instructions on how to build both a sub-space converter for my receiver and a companion sub-space transmitter so that I could have two-way communications with them during future contacts."

In the months to come Lin-Erri and friends recounted the history of their planet and described their mission, which was to save the earth from destroying itself. "We had hoped that seeing our craft in your skies would cause you to consider that your race is not alone in the universe . . . and that any international quarrels would shrink into insignificance and you would see the folly of your ways," Lin-Erri said. "Unfortunately our cause has not been an easy one. We have met with unforeseen skepticism among your people. . . .

"The Venusians and the Martians have been contacting some of your people regularly but this skepticism and ridicule has [sic] caused many of them to conceal their experiences. The number of 'contactees,' as you say, who are known publicly is not even 10 percent of the total number who have actually been contacted."

On December 3 Renaud was given instructions on how to fix an otherwise-nonfunctioning television so that it could receive their transmissions. Now he would be able actually to see the Korendorians. Later that month Master Kalen-Li, in a transmission from Venus, promised Renaud that he would be contacted personally within the year.

The first television transmission came through on January 6, 1962. Renaud was shown scenes of the earth from space and of the interior of the spaceship. Then:

"At this point the camera swung directly on Lin-Erri. She was a breathtakingly beautiful blonde who appeared

to be about 18 or 20 years old. She stood there quietly for a few moments knowing, no doubt, that I wanted to drink in the details.

"Her hair was shoulder-length and softly wavy. Her skin appeared to be light, and such a figure I've *never* seen! Talk about stacked! I asked her earlier (in a radio contact) to describe herself and this is what she had said: 'I am five feet, four inches tall, 122 pounds, 37-22-26!!!' Yes, 37-22-26! Then had come another shocker. 'I am the equivalent of 74 of your years of age which, in our society, is the prime of life.' "

In due course Renaud was meeting personally with the Korendorians and riding in their spaceships.

A reclusive figure who shunned the contactee lecture and convention circuit, he confined his activities to writing (gratis) several articles about his "experiences" for the small-circulation *UFO International*, published by the contactee-oriented Amalgamated Flying Saucer Clubs of America, and to contributing occasional letters to Jim Moseley's *Saucer News*, whose editor did not trouble to hide his skepticism.

Reading Renaud's material at the time it appeared, I assumed that it was bad science fiction written by someone who was amusing himself at the expense of gullible contactee enthusiasts. As "evidence" all that Renaud had to offer were a handful of "UFO" photographs which would have challenged the faith of even the truest believer.

But Grise, who spent some time with Renaud in 1967, thinks that, bogus pictures notwithstanding, he was not essentially a hoaxer. "If Renaud was engaged in fraud," he says, "it was preposterous, unrewarding fraud."

Grise visited Renaud at his home and found, as the contactee's writings claimed, a basement room full of electronic equipment, including the television set and the short-wave radio over which the communications supposedly were effected. Grise, an engineer by profession and ham-radio buff by avocation, found that "everything seemed to make sense. The circuits were all appropriate to extend the receiving range." In other words, if he was getting messages from an aerial source, he had the equipment with which to receive them.

More remarkable, however, were the books Renaud was writing on Korendorian life and philosophy. There were a dozen or so of them, all single-spaced, each 500 to 600 pages long. There were, so far as Grise could discern from studying their contents, no typographical errors. But that was not all.

"When he wrote these books," Grise recalls, "it was like his hands belonged to someone else. He'd sit there in front of his typewriter and pay no attention to what was coming out of him. He'd be on the phone or talking with me and all the while his hands are going, producing all this perfectly-typed, clearly-written stuff on alien philosophy. It was just unbelievable."

Grise was perplexed by Renaud's attitude. "He showed no signs whatever of wanting to promote himself," he says. "There was no show biz, no snake oil. He didn't even seem much interested in talking. He'd answer questions but he wouldn't offer anything. He was hesitant to entertain visitors and he sold nothing, made no money. He said the whole business was imposed on him; he hadn't gone after it."

Renaud also had a large collection of tapes allegedly of his space communications. Grise listened to some of them and heard what was supposed to be the voice of Lin-Erri. He recalls, "These were good-quality, reel-to-reel recordings. The woman's voice had a kind of hesitancy in speech patterns suggesting a foreign person doing well in English. It had a singsong, melodious quality."

When Grise asked if he could meet the extraterrestrials — in whom, despite a deep natural cynicism about such matters, he was almost ready to believe — Renaud said he could request a meeting but could not guarantee that the Korendorians would agree to one.

"Besides," Grise chuckles, "these guys always showed up at inconvenient times, like 3:00 A.M. And I don't meet *anybody* at 3:00 A.M."

Soon afterwards Renaud broke off their brief association and told him not to call or visit anymore. Renaud ceased all contact activities, telling his publisher that he had done his part and wanted no more of it. "He treated the whole thing like a contractual agreement he'd entered into with the ETs," Grise says. "He'd done what he was supposed to do and now he wanted to be left alone." Renaud now lives somewhere on the East Coast, his moment of contactee stardom long forgotten.

Grise has spent his adult life listening to preposterous contactee stories. Renaud's story, too, is mostly preposterous. Yet it puzzles Grise even now, nearly two decades later. "Something quite out of the normal was going on," he says. "Whatever it was."

This is Part I of a three-part article.

HUMANITY'S GREATEST MYSTERY

By W. Ritchie Benedict

KENYAN newspapers revealed in the spring of 1984 that fossil hunter Kiptalam Cheboi found two molars and a bit of jawbone that may be enough to change history. There wasn't much left of the five-million-year-old man when he was found in Kenya's archaeologically prolific Rift Valley. Until Cheboi picked up the 2.9-inch fossil on February 23, 1984, near Lake Barigo, the earliest known human relic was about 3.5 million years old.

"This find goes back at least another million years," said Dr. Andrew Hill, a Harvard University research fellow. "It extends the known human lineage by about 25 percent and that is quite a lot."

Hill, who heads the joint Harvard-Museums of Kenya project, said in an interview in Nairobi that Cheboi's find destroys the controversial theory that humans diverged from apes less than five million years ago. The right-side jawbone and first and second molars are clearly human. Preliminary dating indicates they are at least 4.5 million years old.

The fossil, Hill says, is similar to more complete specimens found by Dr. Don Johannson in Tanzania. Johannson's find, known internationally as "Lucy," has been dated at 3.5 million years.

The finds are important clues in humanity's greatest mystery. Sometime during the vast stretches of prehistory, humans became distinct from apes. But why, when and how?

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.

EYE INTO THE FUTURE

By Sevilla Finley

MY OLD VW Squareback had been tuned up and checked and I loaded the four children, Jimmy, Kelly, Lisa and Michael who were between the ages of six to 10, into Old Bessie and off we headed east to see Grandma in Louisiana. Just as I was pulling out of the driveway, I had a strange vision of our coming home not in Old Bessie but in a new VW bus. I dismissed the thought summarily. The trip was taking all my cash and it was foolish to think about new cars.

That was just the beginning of my "seeing" into the future. When we got on Interstate 5 near Three Oaks, Calif., a small town of fewer than 300 persons, Old Bessie bellowed black smoke from her rear. It was a scorching day and the children were hot and tired. After a three-day layover in Fresno, Calif., the children and I called Grandmother and announced, "Louisiana or bust! Here we come!"

The trip was going smoothly until we left El Paso when I had another vision. I felt something was going to happen. An accident? Panic-stricken, I pulled Old Bessie along the shoulder of the highway and slowed down, letting other cars pass. I prayed, "Dear God, maybe I've made a mistake driving so far with my beloved children." There was going to be an accident and I thought it was going to happen to us.

About the time we got to the top of



Sevilla Finley

the hill, in the dusk ahead I could see a line of red taillights pulling onto the right shoulder of the road. In the middle of the highway, in the oncoming lane, lay an overturned truck. Here was the accident — and it did not involve us. I thanked God. The people in the overturned truck seemed to have plenty of help, so we inched past and drove on.

Later, on the way home from Louisiana to California, Old Bessie died again on the Los Angeles Freeway. Grandmother, whom we called to say we were safe but stalled, wired a down payment for a new car. And with that money I bought Big Bertha, a chartreuse VW bus that transported us safely on home to San Francisco. — *Gretna, La.*

MY TURN TO GRIEVE

By Helia Fairclough

WHEN I invited my close friend Joan Taylor to lunch that Friday afternoon in March 1979, little did I know that I was about to have one of the strangest experiences of my life. Joan was recovering from the recent tragic death of her brother Alan and I wanted to help take her mind off the incident. I also invited another coworker at the Irving Trust Company, Rita Simmons.

The three of us sat down to lunch in the bank's cafeteria and while conversation was dilatory at first, it gradually picked up in interest. Rita was more helpful than I in giving Joan moral support. She explained that the human spirit was confused after sudden death; to help her dead brother out of this confused state, Rita advised her, it was important that the family pray continuously for his soul.

Joan seemed more cheerful after this explanation and I was grateful. The lunch hour was almost gone when Rita excused herself to get back to work. I walked with Joan as far as the bank entrance and watched her leave.

As I made my way to the elevator that would take me to my office on the seventh floor, I noticed how deserted the place looked. It was as if everyone had vanished at the stroke of two o'clock. I ran to catch an elevator. It was empty when I stepped in but the door remained open.

Suddenly an eerie feeling crept over me. A premonitory voice repeated over and over, "You're next. Your time is next. You're next in line to mourn for someone dear."

I spun around but there was no one in sight. My heart began to pound. Someone or something was warning me of impending death! For what seemed like minutes I was riveted to the spot. Then the door closed and the elevator moved upward.

When it stopped, I stumbled off and, weak at the knees, somehow made my way to my desk. As I shakily resumed typing the unfinished letter in the typewriter, I wondered how long it would be before I must experience my promised grief.

Just three months later, on the evening of June 2 that same year, I was cleaning house when the phone rang. It was my brother Glen. He seldom calls me and the tone of his "hello" told me something was wrong. His voice trembling, he said our nephew Bob was dead. He had been killed in a fight in the Williamsburg section of Brooklyn about 2:00 P.M. that day. The words came over the wire like an electric shock. I was stunned. Bob was our older broth-

er's oldest son. He was one of my favorites and the news of his death was a staggering blow.

I waited by the phone for more news concerning who had killed him and why. Finally, unable to cope with my anguish alone, I picked up the phone to call my friend Joan. It was then that I remembered my elevator experience. The voice had warned me.

I closed my eyes and distinctly heard it again: "Your time is next. You're next in line to mourn for someone dear."
—*Brooklyn, N.Y.*

A MESSAGE FROM PETER

By Katie Batten
As told to Phyllis Hudry

ONE LATE afternoon in the spring of 1963 I was dressing for a dinner party. I have always been intuitive and I obey hunches that come to me. As I dressed, I sensed I would be taking a trip soon, although I had no idea where.

I immediately slipped my passport into my purse and telephoned for an appointment to have a vaccination. It would be 10:00 P.M. and the doctor at first demurred but I insisted.

During the dinner party I visited with a couple who were flying to Paris the following morning from Chicago's O'Hare Field. "What is your flight number and airline and what time is your flight?" I inquired. It suddenly seemed imperative that I know. I was still thinking about that hunch.

After dinner I stopped for the vaccination. When I arrived home, I took out a suitcase and packed it with necessary items. Before I went to bed I was ready to leave on a trip, although I was still in the dark as to where, when, why.



Katie Batten

At 6:00 A.M. my telephone rang insistently. A voice speaking from Brussels, Belgium, told me my son Peter had been seriously hurt in an auto accident. The man said he had just left Peter and assured him he would call his mother. He said Peter replied, "She already knows."

I said, "I'm packed and ready to leave. I'll arrive in Paris, then take a train to Belgium."

The usual way was to fly to Heathrow Airport in London but I told my husband I knew that airport would be shrouded in fog. He called and reserved a seat on the same Paris flight the young couple at the dinner party were taking. We hurried to the airport. I caught the plane and took a train to Brussels as I had planned.

It turned out to be true that fog shrouded Heathrow. Had I taken a plane there, I would have been delayed more than a day.

At the hospital I was informed that Peter had a serious concussion. I sat beside him constantly, believing with a deep inner knowing that Peter would have a remarkable healing, despite the doctor's negative prognosis.

Within two months Peter left the

hospital and returned to his position as vice-president of the company for which he worked.

How could I receive this telepathic message even before the accident took place? I believe our love was strong enough to dispel distance. Surely we are all one in the Spirit. — *Racine, Wis.*

A GUARDIAN ANGEL?

By Ann Mersereau

A NUMBER of years ago, in the summer of 1968 to be exact, while I was living in Houston, a mysterious presence acted through me to save a small child from harm.

At the time I was working as a secretary for NASA and living in a slightly run-down apartment complex. The superintendent, Jack, a young law student, spent more time partying around the pool than maintaining the apartments. But the reasonable rents discouraged complaints.



Ann Mersereau

The two-story apartments surrounded the pool. Winding staircases with steel railings connected the first and second stories. I lived on the second floor. The railing on a staircase several doors down from me had come loose but still looked deceptively stable. Anyone who grabbed this railing for support would be hurled to the pavement below.

Jack assured us he would see to its repair. But the days and weeks passed and the railing remained loose and dangerous. Jack always had an excuse.

One Sunday morning I was sitting in the bedroom reading the paper. The curtains were drawn, the TV blared and the air conditioner hummed. Suddenly, without knowing why, I threw down the paper and ran out the front door. My feet barely touched the ground as I raced toward the children and the defective staircase.

"Don't go down that railing!" I shouted to a little girl about seven or eight years old. I had never seen her before. She looked at me wide-eyed.

"How did you know I was just about to slide down?" she asked.

I could not answer that question. Why I had raced to that particular place at that particular moment was a mystery.

On the pavement below, looking scared, stood a boy about the girl's age. I shook the railing lightly to show the children the problem.

They were polite, nice children who thanked me and walked away — unharmed.

Newspapers are filled with stories of violence and sometimes it appears we live in a terrible, destructive world. Yet that day in Houston taught me that a protective, positive power does exist. What else could have acted through me to save that small child from harm? — *Haverhill, Mass.*

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.

ONE LAST GOOD-BYE

By Ada Cochran

IN MAY 1974, when my daughter Debby was 17 years old, she awoke one night, having had a nightmare, and asked me to come and sleep in her room with her. I did and after we had talked for a little while, she calmed down and went to sleep.

I too had fallen asleep when Debby woke me to say that Aunt Essie was just here.

"Debby," I said, "you know very well that Aunt Essie is in the hospital. Now how could she have just been here?"

"Mom," she replied calmly, "Aunt Essie just died. She came to say good-bye. Then she left."

Alarmed, I turned on the light. "Are you all right?" I asked.

"Yes. Mom, Aunt Essie was really here. She was in her blue nightgown. She said she wanted to say good-bye before she left. I told her I would wake you. But she said to let you sleep, that I could tell you she said good-bye."

Seeing that she was serious, I didn't argue. The clock read a quarter till two in the morning. "Look what time it is," I said. "We'd best get some sleep."

I was awakened later by the ringing of the phone. My sister-in-law Linda Fugate was calling to tell me that Aunt Essie Cochran had died a few hours earlier.

Cold chills ran down my spine but I managed to inquire exactly what time



Ada Cochran

Aunt Essie had passed away.

"It was about 25 minutes before two," she answered.

I remember checking the clock while talking with Debby. Aunt Essie had been dead for about 10 minutes then. She must have stopped off on her way to the beyond to say good-bye to her favorite niece — and to me.

Debby, who now lives in California and has a young daughter of her own, has never wavered in her insistence that she did indeed see and talk with Aunt Essie the night she died. — *Waldorf, Md.*

A HAND FROM DAD

By Bernice Simpson

WE WERE having our first family dinner since the death of our father Frank Hightower whom we all loved dearly. Dinner was on the table and my two sisters Jeanette and Leota and my brother Ted and his wife Helen, my husband Walter and I, and our mother Dollie Hightower were all getting seated. Our father's empty chair was at the end of the table on the open side of the room.

First one and then another of us slid into place. Everyone avoided Dad's chair, so I sat down in it. Suddenly I felt a hand on my shoulder and quickly I looked around. There was no one there. One of Dad's ways of showing affection was to put his hand on your shoulder, so I had an odd feeling. It frightened me a little so I just slid over into the next seat.

Jeanette was last to come in and the only chair left was Dad's. She sat down in it. Suddenly she jumped and looked around over her shoulder, just as I had done. Her eyes got big and she looked on the verge of crying. I passed her a dish and started talking with her about the lovely dinner and she recovered her poise.

After dinner she took me aside and said, "You know, I sat down in Dad's chair and I was certain that I felt a hand on my shoulder, just the way Dad used to do."

I told her that I too had sat there and the same thing had happened to me. So, when I saw her jump, I knew she was having the same experience that I had had. She and I never mentioned it to the others but we both believe that our father was with us that day. Our family dinner was not without him. — *Colton, Calif.*

ALWAYS NEAR

By Pauline Swenn

WE WERE living southeast of Vici, Okla., when my mother Velma Hewes died after a short illness on January 15, 1930. I was five years old and my brother Vernard was two.

George, Vernard's father and my stepfather, could not care for us, so immediately after the funeral Vernard went to live with Aunt Edith, south of Arnett, and I went with Aunt Pearl and Uncle Del Powers to Gage, Okla. Vernard and I now lived 50 miles apart.

How frightened and insecure I was! Overnight I had lost my mother, my brother and my home and been engulfed by a new life.

Although Aunt Pearl and Uncle Del were kind to me, I had great difficulty adjusting. I grieved deeply and silently during the day and sobbed myself to sleep at night. I suffered desperately from homesickness, especially for Vernard, to the point that Aunt Pearl



Pauline Swenn

was concerned for my health.

Nighttime was the worst time of all. That had been my special undivided time with Mama for a bedtime story and a good-night kiss. Aunt Pearl did her best but she wasn't Mama.

One night, as I lay in bed longing for Vernard to hug instead of the doll in my arms, I was overwhelmed by such intense grief and loneliness that it was beyond tears to ease. I wanted to die.

I felt a slight movement of the bed and a featherlike touch on my face. I opened my tear-filled eyes to see Mamma sitting beside me, real as life. She was stroking my cheek.

"Mama," I sobbed, "why did you leave me and Vernard?"

"I had to go, sweetheart," she said. "I love you and Vernard very much. I'll always be near both of you, so don't cry anymore."

She kissed me on the forehead. I reached up to hug her but she was gone.

I began healing from that moment. My childish mind somehow understood that she still lived and was watching over Vernard and me.—*Woodward, Okla.*

SPIRIT IN SPIKE HEELS

By Wayne Tyndall

ONE HAS TO meet a ghost personally before he can really believe such things exist. Unfortunately, not all people are given this opportunity.

On a cold evening in mid-January 1971 the ground of the Omaha Indian Reservation in northeast Nebraska was covered with snowdrifts from a recent winter storm and the temperature was far below zero. It was already dark by 5:00 P.M. and council members and staff, except for me and three others, had already left for the day. I was serving as an elected member of the Omaha Tribal Council and held the office of secretary. Our seven-member governing body worked in the tribal office weekdays.

On that gloomy gray afternoon my friend Irene Wolf Spears, who worked there, wanted to use the tribal pickup truck to go shopping for groceries and to do her laundry. She asked me to accompany her to nearby Walthill. Her car, she said, wouldn't start in the cold weather. Another council member, Victor Robinson, who lived in the rural area usually drove the pickup home after work.

That afternoon I asked him if we could use the truck that evening and he answered cheerfully, "Sure, it will be all right but Irene needs to drive my wife and me home first and come after us in the morning."

I did some filing while Irene drove them home. It must have taken her about 20 minutes.

The community building in which we had our council offices is a multipurpose facility and includes a gymnasium which is entered through one of three

doors at the rear of a rather spacious hallway. At this time the middle door to the gym remained open but the hallway and gymnasium lights were off.

I had finished my task and stood at the counter in the lobby arranging some magazines, old newspapers and other outdated material I had placed there for tribal members to read while they waited to see the council. It had been about 15 minutes since Irene and the Robinsons had left. I suddenly heard the soft clicking of heels coming down the hallway from the gymnasium. Some dainty lady apparently was wearing small spike heels. The sound abruptly stopped before reaching the open door to the lobby. It became very still.

My first thought was that she was a spirit woman. Then I told myself the sound must come from the furnace.

As I resumed rearranging the material, I got to wondering if I should step into the hall. I hesitated. Something told me not to do anything. Then I heard the heels walking away, back toward the gym. I did not go to the door.

I sighed and thought, "We have respected each other's wishes. But if she was invisible, how do I know she did not come and stand by me?" Perhaps she feared I couldn't cope with a confrontation.

In any event, I suddenly felt spent and decided to leave. I thought I had turned out the lights but after I had closed the door I could still see the light glowing beneath the door. I took out my keys and unlocked the door and reached in to flick off the lights. I did not look toward the gym where I was afraid she might be standing. I could still feel her presence which now seemed to be ominous.

I went down the steps to wait and Irene soon drove up, a smile on her face. As I got in, she asked, "Why are you standing out here in the cold?"

I said, "There's a ghost walking around in there. She's wearing spike heels. I wonder who has died."

Irene did not answer. Then as an afterthought she said, "My, who'd be wearing spike heels on a cold winter evening like this?"

Sometime after this the council hired a night watchman, Wilson Lyons, also a member of our Omaha tribe. And one evening, when the days grew longer and I stayed late to catch up with my paperwork, he came by my office and we visited awhile.

I said, "Wilson, have you ever heard anything strange around here after everyone goes home and you're alone?"

"Hey, yeah, I hear a woman in high heels walking," he replied. "She comes down the hallway and turns around and goes back."

"Have you seen her?"

"No."

I didn't tell him about my experience for fear it would frighten him. But it didn't seem unusual to him that ghosts walked in the building and were seen by many more people since almost all tribal funerals were held there.

Today this building, built less than 20 years ago, stands empty and has been vandalized by juveniles in the community. But many tribal members say they have seen and heard the ghosts who now have taken it over. — *Macy, Nebr.*

Doctors Witness...

HEALING BY PRAYER

Miracles like those described in the Bible still occur — and now they're being scientifically documented.

By Christopher Bloom

ALTHOUGH followers of the world's religions take for granted the healing power of faith and prayer, scientists and physicians have long been skeptical. While they acknowledge that the power of faith can speed up the body's own healing capabilities, they do not call such healing "miraculous." Nonetheless there is growing evidence that religion can generate a powerful healing force. Some of the cures wrought by this energy have been witnessed by doctors themselves.

Dr. Rex Gardner is a consultant obstetrician and gynecologist at Sunderland District General Hospital in Great Britain. Before taking up his practice in England, he was a missionary physician who ministered to the world's poor. The chief lesson he learned during his field experience is that religion is no foe of science and medicine. He has even collected evidence that the power of faith sometimes triumphs where science has failed.

Writing in the December 1983 issue of the *British Medical Journal*, Dr. Gardner related that he had personally witnessed miracles brought about by petitionary prayer. He also said he has been collecting similar reports from other physicians at home and abroad.

The incident that sparked Dr. Gardner's interest in unorthodox healing occurred in 1970. The captain of the Girl's Brigade at Enon Baptist Church in Monkwearmouth, England, was plagued by the deterioration of a large varicose vein. The ulcer, which had troubled her for several years, refused to heal. Every morning she had to change the ulcer's pus-soaked dressing. Her physician could do no more than urge her to give up her physical activities.

But she had another idea: she asked that healing prayers be said for her at her church's next prayer meeting. A physician who examined the ulcer at the meeting cautioned her that the lesion would require skin grafting even if it *did* heal. Then the pastor of the church asked one of the women present to join him in prayer.

When the captain awoke the next morning, she found that the ulcer was dry. Healthy skin was covering it but one spot inexplicably continued to excrete pus. A week later, after a brigade lieutenant called on the pastor to tell him she should have been included in the prayer group, the pastor and the young woman immediately visited the captain, prayed for her and laid hands

on her. The healing completed itself at that moment.

Stories such as this commonly appear in books on charismatic healing but Dr. Gardner feels this case deserves careful consideration.

"This story is so bizarre," he writes, "that it would not have been included were I not one of the doctors who examined the patient's leg at the next monthly prayer meeting, and were not all the people who had been present available for interrogation."

Dr. Gardner has collected several similar reports which he feels have no conventional explanations. Two of his cases concern victims of fatal diseases who should have died but who miraculously recovered after petitionary prayers were said for them.

The first of these was reported from Wales in January 1975, when a general practitioner trainee became ill with meningococcal septicemia with meningitis — an infection of the membranes encasing the brain and spinal cord. The next day she was transported to a local hospital where she was diagnosed as having Waterhouse-Friderichsen syndrome, a malignant form of epidemic cerebrospinal meningitis. Every case of this disorder ever treated at the hospital had been terminal. But that evening religious groups in four Welsh cities prayed for a healing. The petitioners requested also that the sufferer be healed totally and wholly, with no residual difficulties.

An eyewitness later wrote Dr. Gardner, "At that same time, 8:30 P.M., there was a sudden improvement in her condition, though it was four days before she regained consciousness. Physicians were unable to explain how her chest X-ray film, which had shown extensive left side pneumonia with collapse of the middle lobe, could, 48 hours later, show a normal clear chest."

But this wasn't the only miracle that resulted from the prayer meetings. The patient's illness had caused a blind spot on the surface of her left eye, the result of an intraocular hemorrhage. The hospital ophthalmologist examined and even photographed the defect, suggesting that permanent and irreversible blindness would result from the problem. The healing in this case was total. The eye was completely healed, to the surprise of the physicians who knew of no similar case of such healing in the ophthalmological literature. The hospital's only response was to suggest that perhaps the original diagnosis had been mistaken. This was unlikely because four specialists had been asked to evaluate the case and they had all agreed on the cause and prognosis of the illness.

A similar healing miracle was reported by two professors of medicine at the Royal Infirmary in Newcastle-Upon-Tyne, England, in 1977. The recipient of the healing was a young child. The boy had been born healthy but was disabled by measles when he was eight months old. He never recovered from the infection and continued to deteriorate over the next three months. He lost weight, his appetite left him and he developed breathing difficulties. When he was finally admitted to the hospital, the physician there described him as "a wasted, miserable little scrap."

A chest radiograph revealed a massive chest infection with an accumulation of air within the folds around the right lung. The patient was immediately

started on antibiotics but they did little good. The boy was finally diagnosed as suffering from advancing fibrosing alveolitis — a lung condition usually fatal in infants less than a year old. A biopsy confirmed the diagnosis and the patient's condition deteriorated progressively over the next six weeks. His mother was told that the case was hopeless and the little boy was sent home to die.

Luckily, the boy's general practitioner was open to unorthodox forms of therapy, so he suggested that perhaps the sick infant should be taken to a Pentecostal healing service. After receiving the approval of the hospital's doctors, the suggestion was acted upon. The boy was taken to a fundamentalist service at nearby Heaton Pentecostal Church on February 26, 1978.

The meeting marked a turning point in the lad's illness. Five days later it was clear that he was recovering. Two weeks later he was able to pull himself up to stand for the first time in four months, while tests undertaken at Royal Victoria Infirmary tracked his steady recovery. He never relapsed. Five years later his doctors were able to report that he was a "perfectly normal boy."

* * *

WHAT CAUSES these strange healings? Miracles? Coincidence? Spontaneous remission? It is hard to tell. Cases such as those collected by Dr. Gardner invariably contain an element of uncertainty. For example, it is certainly true that advancing fibrosing alveolitis is usually fatal when it is contracted at an early age. But it is not *invariably* so and remissions are known to occur. Conventional medicine simply doesn't know enough about the body's healing capabilities to differentiate a miracle from a simple anomaly of healing, so the skeptic can always maintain that such cases, while anomalous, cannot be considered paranormal.

I noted earlier that reports of paranormal cures often find their way into books on paranormal healing and charismatic religion. Case histories sometimes wondrous healings can be read in such books as Sally Hammond's *We Are All Healers*, David St. Clair's *Psychic Healers*, Father Ralph Di Orio's *A Healing to Proclaim* or the late Kathryn Kuhlman's famous *I Believe in Miracles*. A number of similar books have been published over the last two decades. In fact, these books sometimes make it seem as if miraculous healings were occurring daily by the dozens.

Unfortunately many of these books fail to provide the reader with the necessary technical information about the healings. This information tends to make for tedious reading but medicine is not a simple science. An enormous amount of information has to be evaluated before a cure can be pronounced miraculous — the very information usually deleted by writers afraid of boring their readers.

Oddly, though, many cases that do find their way into the popular press are genuinely impressive — and become even more convincing once their technical backgrounds become known. Dr. Gardner learned this lesson when he received a form letter from a missionary organization in Pakistan.

As part of its religious message the letter included the story of a woman saved from certain death by Jesus. The crisis came during a caesarian, when the patient's blook refused to clot. "This



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A POWERFUL FREE GIFT

Yes, angels are visible quite often, only they don't always appear to us as spiritual beings with wings, but rather as men, and even as strangers. They come when they are most needed. You may even pass an angel on the street who is bent on doing some good for someone that can't be accomplished in his invisible state.

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Biblical scholars insist that angels do more than follow us about. It is said that they have a special mission that they must carry out. Among other things they must protect our spirituality; defend us from the seduction of Satan; shield us from sudden dangers; help in the saving of our soul; pray for and with us; assist us in praising God and help when it is time for us to "cross over." Each of the nine ways is described in detail so you will know what to expect from your personal angel and what you must do in return.

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ROLE OF ANGELS IN HISTORY

• George Washington had a vision in which an angel appeared to him and foretold the future history of the United States. • The famous flying ace, Charles Lindberg, claimed that his guardian angel was with him in the cockpit of the Spirit of St. Louis as he crossed the Atlantic. • Saintly Padre Pio, the stigmatic priest, frequently carried on conversations with not only his guardian angel, but the guardian angels of others. • St. Benedict claims that angels actually joined the holy monks in song. • St. Nicholas was permitted to hear his guardian angel and other angels for the last six months of his life. • St. Frances often read at night by the light given off by the glowing hair of her guardian angel. • There is even evidence that the writing of the Constitution was done with the help of an angel.

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Scriptures tend to verify this theory.

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condition responds only to infusion of triple or quadruple strength plasma and fancy drugs in England," the circular boldly proclaimed. It went on to say that faith and prayers were the only treatments available to the girl, along with "the two meager pints of blood donated by her brothers." Clotting finally took hold when intercessionary prayers were said for her and she rapidly recovered.

Dr. Gardner, appalled by the letter's naivete, even briefly considered the possibility that the story was a hoax. At the very least it seemed like a considerable exaggeration of what really occurred during the surgery. He was also puzzled about the snide reference to the transfusion, since it is standard procedure to use two pints of blood.

Despite these and other misgivings, Gardner decided to investigate the case. When he contacted the physician who performed the operation, she supplied him with the proper clinical information on its history. Dr. Ruth Coggan turned out to be not only a capable doctor but also a devout Christian.

She wrote Gardner on July 26, 1982, to say she had first seen the patient on May 13, when the woman was in her eighth month of pregnancy. The pregnant woman complained of continual but irregular bleeding and abdominal pain which had been bothering her for five months. She entered the hospital two days later, frightened by a particularly heavy episode of bleeding. By this time her feet and abdomen were pathologically swollen, her blood pressure was elevated and the bleeding continued unabated. Dr. Coggan concluded that a caesarian was necessary. She told Dr. Gardner:

Unfortunately I was completely unable to locate any cerebrospinal fluid to put in a spinal anesthetic as I usually do, so I did the operation under local infiltration of one-percent lignocaine plus intravenous pethidine, 100 mg altogether. A low transverse incision in the lower uterine segment went right through the placenta which was found to be extremely adherent to the lower uterine flap and was raggedly removed. Copious dark blood was released on entering the uterus. A 2-3 kg female child — who thrived. (I'm afraid I have no note about the absence or presence of retroplacental clot, but the placenta was pretty chewed up by the time I had incised it and removed the adherent bits.) Heavy blood loss at time of operation and profuse loss postoperatively — not clotting. Deep pools of unclotted blood between patient's thighs and pad — heavy and prolonged trickling. Oxytocin was added to the dextrose saline drip, and then we prayed with the patient after explaining to her about Jesus in whose name we had prayed for her before the operation, and who was a great healer. I also told her that we were not going to worry. I had seen Jesus heal this condition before and was sure He was going to heal her.

We then managed to get two pints blood for her — brisk bleeding continued. First clot was seen 48 hours after operation. Heavy loss had continued till then but her general condition gave no cause for concern after the initial postoperative examination at two hours. We prayed again with her on the night of the operation and then to thank Jesus for her healing when she went home with her baby on the 10th day.

Dr. Gardner believes that the patient probably lost more than her total blood volume during the crucial 48 hours before the clotting began. Therefore he shares Dr. Coggan's opinion that the healing was probably miraculous. "The story which the normal techniques of historical scholarship would almost certainly have caused us to dismiss," he writes, "have become impressive because we are in a position to question the person concerned."

SOMETIMES these miracles seem even to overcome death itself. Tobin Talbot and his wife served as Christian missionaries to the Mong people of Thailand in the 1960's. Some years later they told Dr. Gardner a remarkable story to which they had been eyewitnesses. The first villager to convert had been a 50-year-old woman named Mrs. Ling whom the other villagers ostracized for her commitment. They publicly jeered at her and warned her of dire consequences. The threats took their toll and in the tradition of the hex death she became ill and her health rapidly deteriorated.

The villagers continued to jeer while the local missionaries recited petitionary prayers for her recovery. Mrs. Ling did in fact die — but she spontaneously revived 20 minutes later, whereupon she related a classic near-death experience. She claimed she had gone to the next world where she met Christ who sent her back to earth with several messages. She then called forth the villagers who had laughed at her and she told them secrets from their pasts. These secrets, she said, had been given her during her spiritual sojourn.

"So accurate and devastating were these," Talbot wrote to Dr. Gardner, "that the village priest's son fled, to return half an hour later and announce that he wished to become a Christian. He is now an elder of the village church."

Transformed by her experience, the woman exhibited a sudden and uncanny knowledge of religious thought. She subsequently learned to read in an inexplicably short period of time, shorter than the missionaries had ever seen before.

Dr. Gardner acknowledges that this case, fascinating though it is, was never properly documented. There is certainly no objective evidence that the villager really died but it is clear that Mrs. Ling must have been very ill. Both the villagers *and* the missionaries thought she had died. In any case, her instantaneous recovery at least seems inexplicable. For this reason Dr. Gardner includes it in his short codex of properly documented religious miracles.

It could be argued, however, that recovery from severe illness, spontaneous remission and the return from death may represent little-understood, although perfectly normal, properties of the body's healing capacities. Today's cities are filled with former hospital patients who were proclaimed incurable but who somehow survived their afflictions and ordeals.

In fact writers and clinicians interested in unorthodox healing like to focus on a different kind of case — the spontaneous healings of physical injuries such as bone fractures or wounds. Such injuries heal in a predictable manner, so the physicians treating them should be in a perfect position to determine whether any unusual factors complicated the process. Sure enough, Dr. Gardner has collected two instances in which paranormal forces served to accelerate the healings.

One of these cases was reported to him by a group of Lutheran nuns residing in Darmstadt, Germany. The Evangelical Sisters of Mary were building their mother house and chapel in 1951 when the accident occurred. One of the nuns fell onto a freshly cemented floor, broke through it and fell on a wooden beam. She was rushed to the hospital

where X rays revealed a compound pelvic fracture. The other nuns held a prayer vigil for their stricken sister. Hospital officials told them that the injured sister would be in traction for several weeks, but to their extreme consternation the other sisters took her home two days later so that they could heal her through prayer. She was administered laying-on-of-hands as well, with spectacular results.

"The sister stood up from her bed," one of the eyewitnesses told Dr. Gardner. "She had not been able to move on her bed without excruciating pain and now she could actually stand on her feet. We looked at her and for some moments could hardly take our eyes from her. . . . Within two weeks the sister was completely healed and presented herself to the doctor. The story spread throughout the country like wildfire."

Dr. Gardner collected corroborative statements, including eyewitness testimony, from the other nuns of the order. He learned that the healing was complete and that the fortunate sister walked without so much as a limp.

A similar case was collected by Dr. Gardner in 1976. The miraculous nature of this healing speaks for itself:

> In 1976 a group of four Christians, three expatriate missionaries and a national carpenter, traveled to a remote part of Nepal to start a new leprosy clinic. While erecting a chimney stack, the missionary builder fell onto a metal pipe on the upper verandah and then rolled off and fell 10 feet onto a concrete parapet. The missionary doctor was with him. Mr. P had obviously hurt his left side and at first was thought to have fractured his ribs. His blood pressure fell, his pulse rose, his abdomen became rigid and silent, and it became obvious that he was suffering from intra-abdominal hemorrhage from a ruptured spleen. The party had just arrived, the medical supplies were not as yet unpacked and in any case did not contain surgical equipment. The doctor was able to give him morphine and set up a saline intravenous infusion. They sent a police message for help which never got through and there were no human resources left.
>
> After two hours the patient asked for prayer and anointing with oil. The four Christians gathered round. They read the Biblical injunction together. "Is any sick among you? Let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord: and the prayer of faith shall save the sick, and the Lord shall raise him up." Cooking oil was employed for anointing. Though the drip soon stopped, his pulse and blood pressure rapidly improved.

The worker's condition rapidly improved and soon his body was functioning normally although inexplicably. Today he is still working as a builder in Nepal.

In conclusion, what can we make of these seven purportedly miraculous healings? Dr. Gardner emphasizes that these represent nothing new. A scholar as well as a physician, he presented these cases in 1983 alongside similar stories extracted from the writings of the Venerable Bede (A.D. 673-735), the great English historian and theologian. The miracle of healing is not a legend left over from biblical days but a force that has existed throughout the history of religious belief. As a devout Christian, Dr. Gardner believes that these healings point to the existence of spiritual forces in the universe. Secular students of the paranormal will perhaps challenge this view, seeing in these cases evidence that faith and prayer can serve as a trigger to unleash psychokinetic power.

It does not matter which of these two

explanations is the correct one. What does matter is that the existence of the healing force no longer seems in question. Both science and religion should be working to harness this power for the benefit of mankind.



PIED PIPER STILL HAUNTS HAMELIN

By W. Ritchie Benedict

TYLER MARSHALL, writing for a German news service, has found a factual basis for the famous tale about the piper who lured all the children out of Hamelin. According to ancient church records, the incident may have occurred on June 26, a date that has come to be accepted to the extent that Hamelin observed the 700th anniversary in 1984 with exhibitions, festivals and publications on the theme of the Pied Piper. That day an estimated 100,000 people converged on the town for the celebration.

The town's archives have always lacked material pertinent to the story of the Pied Piper and historians think this may reflect attempts to conceal the incident. In the 13th Century Hamelin was a farm town of perhaps 2000 people and the loss of the children was an emotional and economic trauma and an embarrassment town officials may have wanted to conceal from outsiders.

The oldest written account of the event is found not in Hamelin but in Lueneberg 100 miles to the northeast. Written by Catholic monks about 1650, the document says that ". . . a handsome young man of 30, dressed in colorful clothing . . . began to play on a silver flute and all the children who heard it—about 130—followed him out the East Gate. There they disappeared . . . ." The monks referred specifically to the year 1284 but give as a source only "an old book." Brief references in Hamelin's archives to "the year of the children's departure" appear to support the date.

Town records of the 16th Century cite the restoration of a glass mural which depicted the incident. Apparently dating from the early 1300's, the mural was housed in a local church. The mural itself has been destroyed but Norbert Humburg, director of the Hamelin Museum, believes that a still-legible message carved into the facade of a Hamelin building about 300 years ago may have been copied from an inscription on the mural. The message mourns the loss of 130 children who followed a piper from the town on June 26, 1284.

For many years the departure of Hamelin's youth was linked to the Children's Crusade. But that took place in 1212 and most of the 50,000 French and German youngsters who took part in the ill-fated effort to help free the Holy Land from Moslem occupation came from an area far south of Hamelin.

Two German academics, Heinrich Spanuth and Wolfgang Wann, after extensively researching the tale, believe that the Piper was probably the agent of a Catholic bishop named Bruno who was seeking young people to colonize sparsely populated regions of eastern Europe. Bruno came from a town near Hamelin and church records show that he actively recruited colonists from the area in the 1280's. Spanuth and Wann theorize that it was not small children but teenagers and young adults who were lured away with promises of a better life.

"Today this is the most plausible explanation for what happened," says museum director Humburg, adding that the tale of the Pied Piper as it is known today stems from the 1560's when an inventive Alsatian storyteller identified the young man as a vagabond rat catcher taking vengeance on the miserly city fathers who had refused to pay him for ridding the town of rats. The story caught on and over the centuries the Piper has been variously portrayed in book and paintings as an evil disheveled migrant and calculating schemer—and as a gallant defender of justice.

MY PET GHOST

I heard the screeching and clanking of chains. Icy fingers ran down my face. My friend had come . . . .

By Maria Narishkin Dembicki

I FIRST encountered the ghost that was to become my "pet" shortly after my parents Vadim and Elizabeth Narishkin, my brothers Vadim, Jr., and Theodore and I moved into a 300-year-old house in Old Headington, an ancient suburb of Oxford, in early autumn of 1931. We had been living deep in the country, in an area called Shotover Hill once occupied by a Roman legion as so much of that part of England was.

A wealthy philanthropic family named Spaulding sponsored us after we escaped from Russia in 1921. They owned a large tract of land on Shotover Hill and had built themselves a mansion with gardens and terraces, a house for their chauffeur and a little house for us, all on the same driveway.

The Spauldings had two almost-grown daughters who attended Headington Senior School for Ladies. When my mother was able to find a sponsor to pay for my schooling, I was sent to Headington Junior School, the Spauldings providing transportation for me with their daughters in their limousine.

On the day we moved to Old Headington, I was taken to school by limousine as usual but did not have to wait for a ride home. My school was on the main London to Oxford road with regular bus service. All I had to do was get on a bus, ride three stops to High Street, then walk about a quarter of a mile down High Street to the Church Street intersection. I had no trouble recognizing our house from the description Mother had given me. There were box trees on either side of the front door behind a little brick wall with a spiked wrought-iron fence atop it and a wrought-iron gate.

Just as I was about to turn the doorknob, the door opened and my mother stood in the doorway smiling. She drew me into the house and showed me the dining room and sitting room; then we went up the stairs. At the top she turned sharply to the right and led me to my room, saying, "This is your room."

I followed Mother into the room and tossed my hat, blazer and satchel onto my bed. Slowly I looked around the room. It had a fireplace in the wall opposite my bed. A table and chair stood near the window, my dressing table was beside my bed with a lamp on it and a bookshelf was next to the fireplace. My window faced the street and I realized that my room was directly over the dining room.

"Pick up your things," Mother said. "You can leave your books on the table where you will do your homework. You will hang your clothes in this closet," she said, going to the darkest corner of the room and opening a door. I recoiled as a blast of icy air and the smell of death enveloped me. Mother's back was

toward me so she did not notice that I was swaying as if about to faint. She reached inside the closet and pulled a long string to light a bare dim bulb hanging from the ceiling. The light swung back and forth, casting strange shadows. Watching the light made me dizzy and I almost fell down.

"You will hang your things in here," Mother said and when I didn't answer, she asked, "What is the matter with you?"

"I hate it! It stinks — just like a dead mouse and it's cold and damp. I won't go in there," I answered, shaking with fear.

"Ach! What nonsense! How do you know what a dead mouse smells like?" Mother asked.

"I've smelled it lots of times before in the other house," I insisted.

"Come, I'll show you the bathroom and the boys' room," she said, ignoring my last remark.

The moment I stepped into the boys' large, bright, airy room, I exclaimed, "I want this room. It is so much prettier than mine and I can see the garden and the trees from the window. All I can see out of my window is the ugly street." I ran to the boys' closet and opened the door. It was warm and dry and did not smell. "*Please*, Mama, let me have this room. I hate mine!" I begged.

"You can't have this room. It is twice as big as yours and yours would be too small for two boys to share. Besides, everything is settled and you are not going to disrupt anything." So, like it or not, I was stuck in a room where I knew that something dreadful had happened.

* * *

ON THE night of the first full moon after we moved in, I was awakened by hair-raising screeching, moaning and chain-clanking outside my window. I lay petrified with fear until the horrible sounds began to fade. Then I became aware of another, more terrifying sound. Somebody was forcing open the dining room window. Stealthy footsteps sounded on the stairs, creeping toward my bedroom door. Simultaneously, my closet door burst open and I heard a stifled sobbing and uneven footsteps approaching my bed. The footsteps sounded like those of a cripple — one heavy thud followed by a shuffling sound.

The "thing" came right to my bed and sat down, emitting a choking-gurgling sound, and icy fingers touched my face.



MARIA NARISHKIN DEMBICKI, born in Leningrad, U.S.S.R., was educated in England. During World War II she served in the Women's Royal Naval Service as an air mechanic. In 1951 she moved to the United States and now lives in upstate New York. She is a member of the Association for Research and Enlightenment.

I shrieked in terror and fumbled to turn on my bedside light. Immediately the footsteps outside my door hurried back down the stairs and I heard the dining room window close. I looked around my room. Not only was my closet door wide open and my bedroom door ajar but there was an imprint where a body had sat on the bed beside me. Yet I was alone in the room until my parents rushed in to see what had frightened me so. I sat shaking, unable to speak, and pointed to the open closet door and the imprint of the body on my bed. Neither of them could see the imprint and my father tried to convince me that nothing out of the ordinary had happened. He explained that the screeching was a sound cats make during mating season and the closet door had opened because the foundation of the old house had settled unevenly so that doors could pop open by themselves.

By that time I had more or less composed myself and asked why I had heard the dining room window opening and the footsteps creeping up the stairs. Father went downstairs to investigate but found everything just as he had left it before retiring. My mother blamed the whole incident on my insatiable appetite for ghost stories and forbade me to read any more of them.

Clearly my parents attributed my story to an overactive imagination. Although the ghostly manifestations continued every night when the moon was full, no one took me seriously. I soon got tired of being ridiculed and humiliated by my mother and my brothers and all the paying guests who occupied the top floor of our house. I stopped talking about the noises and muffled my frightened cries in the night. By and by I realized that the entity, whatever it was, did not harm me and I became quite used to the full moon occurrences.

To show me that he cared and half-believed me, my father made some inquiries in the village. He learned about a clever burglar who had terrorized the neighborhood from time to time. He was so clever that nobody ever saw him — just heard a window being raised and quiet footsteps in the house — he was so swift that nobody could catch him. No matter which house he broke into, nothing of any great value was ever reported missing — except once when some silverware allegedly had disappeared from the house we lived in. The man was believed to wrap rags around his boots or to work in his stockinged feet and he became known as "Flannel Foot." I saw no relationship between this story and the incidents that continued in my room.

* * *

BY THE time I was 14 in the mid-1930's, I was no longer afraid and had begun to think of the entity as "my pet ghost." In fact, we had become friends. I sensed that she was a young girl, hardly older than I, who had died violently, ending an unhappy life, and her spirit remained earthbound, seeking consolation.

During the summer months my mother took in au pair girls. The first of these, whom I'll call Minna, came from Estonia. My mother put a second bed in my room (having told me that it was too small for two beds) and now explained that it would be good for me to share my room with a foreign girl.

The second bed was quite close to the closet door but even so Minna put her chair with her clothes on it even closer. I

did not tell Minna about my pet ghost because I didn't know how she would react, so on the night of the first full moon I purposely stayed awake waiting for the closet door to open.

Minna had been asleep about an hour when the usual screeching and other sounds started but she did not seem to be aware of anything until the closet door burst open, sending her chair flying with a crash. She screamed and sat up in bed. I flipped on the light and couldn't help laughing. Poor Minna's face was drained of color, her frizzy hair seemed to stand straight up and she was shaking.

I apologized for laughing and quickly assured her that the ghost was completely harmless. Minna, in turn, told me she was none too sure of that because, as the door burst open, she was hit by a blast of icy air and she felt icy hands on her face.

I explained that the ghost did not expect to find another person in "our" room and that she was just trying to reach my bed but the chair was in the way. I suggested that in the future Minna should set the chair farther from the closet door. Minna complied and we never had any more trouble — although she was always a trifle nervous when the closet door opened of its own accord.

By the time I turned 16, I had become really fond of my pet ghost and I decided I was mature enough to make my own inquiries about the history of our house. I decided to speak to the oldest person whom I knew and trusted in the village. I went to the proprietor of the little general store on the corner of Church and High Streets opposite our house. He told me this story:

Long ago a rich man had built three houses on an ancient Roman graveyard. He and his bride occupied the house in the middle which had little box trees on either side of the front door. Beautiful gardens were laid out behind the house where some of the Roman gravestones and gargoyles were used as decoration. The man's wife died giving birth to a grotesquely deformed girl child. The child was so ugly that the neighbors said it was his punishment for desecrating an old graveyard.

Broken-hearted at the death of his wife, the man spent most of his time traveling, providing enough money for servants to take care of the child. Physically she was deformed but she was said to have been mentally bright and normal. When the father decided the girl was old enough to be married, he offered a handsome dowry to the first man who would take her off his hands. A handsome scoundrel came forward. A betrothal was arranged and money changed hands before the father left again on one of his mysterious voyages.

One night when all the servants were asleep, the scoundrel broke into the house by forcing open the dining room window. He crept up the stairs to the girl's (my) room, strangled her and hanged her in the closet, making off with money and valuables and leaving the house by the same window, never to be seen again. Ever since then, at full moon the girl's tortured spirit came out of the closet and sat on the bed weeping. And that, Mr. Wheeler concluded, is how the legend of "Flannel Foot" began.

I felt so sorry for the poor girl that I tried to communicate with her the next time she visited me. I asked if she would

like me to pray for her. She answered the only way she could, by gripping my hand tightly. Every night for a month I prayed for the release of her soul.

At the next full moon, the closet door opened as usual but instead of the choking and sobbing and the heavy limping, she skipped lightly and merrily around the room, humming a little tune. She lay down beside me as usual and put her arms around me. With a contented sigh we both fell asleep. The next morning I saw the imprint of her body which had lain next to mine.

Never again did I hear the strange sounds either outside or inside the house, nor did my closet door ever burst open again. My prayers were answered. My pet ghost was released from her 300-year ordeal, a free and happy spirit.



THE SINKING OF THE PENTAGON

PEOPLE HAVE been saying for years that the Pentagon is top-heavy with military brass and weighted down by red tape. But critics may not have known that the place is sinking —literally. One of the world's largest office buildings is slowly slumping into the swampy bank of the Potomac River, not from bureaucratic weight but because of its faulty foundation.

The problem dates back to the crash building program during World War II when the 3.8-million-square-foot structure was designed during a single weekend and constructed in just 16 months. To shore up the swampy site, contractors brought in 680,000 tons of dirt from the Potomac River floodplain. The fill turned out to be too wet.

Although the building is supported on piles driven deep into the subsoil, the concrete floor was laid directly on the ground. Over the years the weight of 25,000 stomping employees squeezed water from the soil, which receded below the floor. In the Officers' Athletic Club, the floor dips as low as 12 inches in some places. The lockers are the same height but stand in an uneven pattern. Basement corridors in the north and east wings of the labyrinthine complex have sunk an average of four inches, sometimes leaving long cracks.

"It's not something you can stand and watch but with vibrations and temperature changes, it's gradually doing its thing," said Ken Craddock of the General Services Administration. "Over the years it will continue to slump, a little at a time."

GSA, which maintains the building for the Defense Department, first detected the problem in the 1970's and has been leveling off floors ever since, pumping in mud and concrete to fill cavities by methods known as mud-jacking and grouting.

"As the fill slumps, the concrete slumps with it," said Craddock but he stressed that the Pentagon's structure remains intact.

THE OLD HAG RIDES

A horrifying apparition is attacking people in the night — and many victims don't live to tell the tale.

By J. Finley Hurley

I WAS convinced that I would die within seconds if I didn't manage to move — however slightly — to break the paralysis that gripped me. Instantly awakened from a deep sleep, I couldn't move or cry out as I felt something drawing the breath and life from my chest. I succeeded, after moments of intense and silent struggle, in opening my eyes and breaking the paralysis. And as my eyes opened, I thought I saw a black cloud swiftly recede from my bed.

I didn't have a name then for what happened that night but it occurred to me that some of the vampires of folklore (not Hollywood) could have had their origins in similar experiences. During the struggle, at least, I had no doubt that something malignant, murderous and not of this world had come calling.

That encounter, which took place many years ago, was fortunately my only one. Yet such nocturnal visitors are fairly common. Chances are that one out of every four or five who read this has entertained one. Sometimes these experiences are dismissed as attacks of simple "night paralysis," whatever that is, but we have evidence that something more unsettling may be going on.

A popular anthropological theory states that a society's perception of the world is shaped by its beliefs and that in some instances they create what is seen or experienced. Because ghosts in Chinese folklore, for example, are customarily malevolent monsters, this theory tells us that when a Chinese actually sees a ghost, he should report seeing one of the horrid entities prescribed by his culture.

He doesn't. Charles Emmons, author of *Chinese Ghosts and ESP* (1982), conducted a survey among Chinese residents of Hong Kong in 1981 and discovered that when they actually see ghosts, they report experiences similar to those of Westerners. But he uncovered one particular ghostly phenomenon, which he thought might be uniquely Chinese, called *bei guai chaak*, "being pressed by a ghost." The phenomenon is illustrated by the strange experience of a 29-year-old woman as she lay in bed at 3:00 A.M.

"All of a sudden," she related, "I felt a heavy weight on me. I couldn't move." She opened her eyes and saw a blurry, gray figure with long hair standing next to her bed; it was facing her but its features were indistinct. Frightened, she closed her eyes and after a minute or two felt the weight leave her. "I opened

my eyes," she said, "and didn't see anybody."

The Chinese don't have to be in China to have such visitors. In 1961 a Chinese woman, then about 30 years old, traveled to Holland with her brother and sister-in-law. After locking the door of her hotel room, she went to bed. In the middle of the night, awakened by a cold chill, she opened her eyes to see a Westerner in his 50's with gray hair and wearing a gray suit. "He stared at me and said nothing," she recalled. "He looked very sad. I have no idea who he could have been. I couldn't move or yell. . . . Then he disappeared all of a sudden, with no fade-out." What she saw could have been classed as "simply" an (appropriately Western) apparition, although one of unusually long duration, except for the paralysis characteristic of *bei guai chaak*.

* * *

EMMONS searched for parallel instances reported by Westerners and discovered several but he couldn't have known in 1981 how common they are in the West. That was being determined, at about the same time, by David J. Hufford in Newfoundland. Like Emmons, Hufford, a behavioral scientist and folklorist, wanted to find out to what extent a society's folklore molds experience; the particular aspect of the local folklore he chose to study is called the "Old Hag" (also the "Hags," "Hag Rogue," "Hag Rid" or some other corruption of "to ride").

He began his study with the supposition that, because the Old Hag is a part of Newfoundland's folklore, the Newfoundlanders — who are mostly of British extraction — would be likely to report corresponding experiences. He regarded the Old Hag as an ideal bit of folklore for his purposes because he thought it was confined to Newfoundland and consequently shouldn't be reported as an actual experience by people elsewhere. He couldn't have known then that on the other side of the world it was called *bei guai chaak*.

Hufford found that about 23 percent of the people surveyed in Newfoundland have had the Old Hag experience. He also found that it was reported, although not by that name, by Newfoundlanders who swore they had never heard of the Old Hag or anything like it. But perhaps they had only unconsciously forgotten having heard of it and the knowledge still percolated in their unconscious minds. The theory of the Old Hag's cultural determination, however, was further shaken when Hufford found that a student from the United States had suffered an Old Hag attack and she was certain she had never heard of it before — which suggested that the *experience*, at any rate, isn't restricted to Newfoundlanders.

When Hufford returned to the United States, he was surprised to learn that the experience is quite as commonplace here as it is in Newfoundland, despite the absence of an Old Hag tradition in this country. (So much for cultural determinism in ghostly matters, which was wrecked simultaneously on both sides of the world.) Hufford wrote in *The Terror That Comes in the Night* (published in 1982 by the University of Pennsylvania Press), "Among the most surprising aspects of the Old Hag is the frequency with which the experience seems to occur. . . . The question repeatedly arises as to how something so common can be so unknown." His

work shows that a phenomenon needs a name to be recognized, which hints that the world may be full of wonders we never hear of merely because they lack a pigeonhole.

Although the Old Hag has been largely forgotten in the West, it was once well known and was the experience to which the word "nightmare" originally referred. In Old English it is *nicht mara* (*mara* means "crusher"), with similar forms occurring in other Germanic languages. And in classical times we had the Latin *inuus* ("one who sits on") and the Greek *nigalion* ("throttler"). In the late 17th Century "nightmare" began to be used as a label for bad dreams in general and its specific meaning was lost. Yet bad dreams are of all kinds and intensities and the original nightmare — which may not be a dream at all — is as distinctive as it is horrifying.

Its primary and most definitive features, Hufford found, are the victim's feelings of wakefulness, fear and paralysis. If the victim opens his eyes (which may escape paralysis), he will see his room as it actually is. Nearly all whom the Old Hag rides report these features and most will add one or more of the following secondary features: a feeling of a presence, a feeling of pressure, usually on the chest, and a fear of death. It is also common to hear footsteps approaching the bed. And apparitions — which may not be human — aren't unusual.

Hufford concluded that in both Newfoundland and the United States about one in every five persons has been ridden by the Old Hag. Most are victimized only once but a few suffer a rash of attacks; others suffer attacks at long intervals. He observed no relationship between experiencing an Old Hag attack and having physical or mental problems.

* * *

SINCE ANCIENT days the Old Hag has ridden throughout the world and across races and cultures. It is clearly a phenomenon in its own right and not a product of a belief system. What, then, is its cause? Some favor a physiological explanation, preferring to seek it in, say, indigestion — a bit of cheese, perhaps — and ignore the traditional assertion that hagging is a supernatural assault. Hufford, who doesn't scoff at the traditional explanation, is mildly amused by those who so readily reject the evidence for it and he remarks wryly, "'traditions of disbelief' make up a serious and researchable topic."

He cites a Kentucky case for which a physiological explanation seems unlikely. Three women in their early 20's lived together in a house in a rural area. Two had graduated from Western Kentucky University and the third had completed two years of college. They were ordinary, reasonably well-educated young women — but their house wasn't ordinary. It was haunted.

The women endured the usual phenomena associated with hauntings: apparitions, footsteps, bangs and crashes, unaccountable lights and so on. But unlike the average haunting, this one was severe and the "force" or "entity" behind it was evil, vicious and bent on murder. The house simply couldn't be lived in and after a series of horrifying events the women were compelled to leave it. Among these events were hagging attacks, as many as 15 in a four-month period.

All three women — and one male

visitor — suffered the Old Hag. Hufford notes that this is an enormous number of attacks. "By themselves," he writes, "these attacks suggest an environmental variable capable of greatly increasing the likelihood of Old Hag attacks." Here he verges on suggesting that there may indeed be something otherworldly about the Old Hag, at least in some instances. An "environmental variable" is after all an external agent. And that agent's fondness for haunted houses signifies that it may have more to do with ancient beliefs than with architecture.

Since Hufford's work we know there is such a thing as the Old Hag, whatever it is, and can now spot it where before we were blind. Colin Wilson, for example, unknowingly reported the following instance in his *Poltergeist!* (1982).

Mrs. Billingham's mother, who was baby-sitting at the haunted Billingham home near Leicester, England, said she went to bed about 11:00 P.M. and fell asleep. "However, I was roughly awakened," she said, "feeling that my life was being choked out of my body. Although I couldn't see anyone in the darkness, I suffered the terrible sensation of being strangled and could actually feel someone — something — exerting a vicelike grip around my throat. . . . I was fully awake but unable to scream."

Victims of these terrifying experiences often feel they will soon die if they don't succeed in moving or otherwise breaking the spell. But is the Old Hag a genuine threat to life?

The women in Kentucky thought so, although they didn't associate the threat particularly with hagging. A more direct relationship emerges in another case reported by Hufford.

A well educated businesswoman, Jane, often took care of Ann, her niece. The trouble began when Ann was about five years old and suffering from asthma. This house too was haunted and as Jane baby-sat, she often heard footsteps on the hardwood floors and in an open stairwell. "You would hear the footsteps, look at the steps and actually see the steps move!" she said. Doors opened and closed by themselves and a rocking chair rocked of its own accord, "that sort of thing." When the noises were heard "it was always 'Go check Ann's room.' "

One night while Jane was downstairs she heard the footsteps tramping up the stairs and down the hall toward Ann's room. She rushed to the room and found Ann staring straight ahead, terrified and breathing with difficulty. When she shook Ann the paralysis was broken and Ann reached for her asthma medicine. The family finally moved and Ann's nocturnal attacks ceased. In this case the footsteps so often heard by victims of the Old Hag were also heard by others — another circumstance putting into doubt the notion that it is all a dream. And again we see an "external agent" clearly implicated in hagging attacks, and attacks that were physically dangerous.

Nevertheless Ann sustained no permanent injury and any emotional jolt could have brought on an asthma attack. Is the Old Hag, like the poltergeist, all bark and no bite — or can it kill? Since we hear about attacks only from those who survive them, that question is hard to answer.

Certainly the terror these attacks inspire could bring on heart failure. A third of all people who die a "natural"

death in the United States die by sudden death — a rapid, unexpected death occurring in seemingly healthy people — most of heart failure. And since many investigators have shown that terror can kill, we have reason to suppose that some of these sudden deaths are the result of hagging. Dying in one's "sleep" isn't necessarily easy.

Are infants also capable of being frightened to death? Could the terror of the Old Hag be so primeval that it could also kill an infant, through psychological shock if nothing else? Infants can't tell us, of course, but like the footsteps Jane heard, sometimes others witness events that raise legitimate suspicions, as in the following grim report:

In May 1955 Mr. and Mrs. Frank Pell moved into what they soon discovered was a haunted house in Birmingham, England. They had five children, including an infant daughter. One night, as the baby was sleeping between her parents, she died mysteriously. Later, when the grief-stricken mother told her four-year-old son Sammy that his baby sister had gone away, Sammy asked, "Did the little doggie go with her?"

"What little doggie?" his mother asked.

He replied, "The little doggie that was sitting on her chest the night she went away."*

Was this an instance of a lethal Old Hag? We cannot know. But we do know that not all the apparitions associated with it are human or humanoid. And, as we shall see, deaths that could be attributed to the Old Hag may be without any known physical cause.

* * *

*A full account of this tragic haunting case appears in T. Altgilber's "The House That Kills," January 1957 FATE.

WE CAN only speculate about Old Hag fatalities but many cases are suggestive. If the Old Hag kills, the deaths could be appropriately called nightmare deaths.

The "Oriental nightmare death syndrome" has been killing Southeast Asians in the United States in recent decades. Death generally follows a quiet evening and most of the victims are seemingly healthy men in their 20's and 30's. The victim goes to bed only to scream during the night, groan and die, usually in a matter of minutes, before anything can be done.

As long ago as 1951 Alvin Majoska, Honolulu pathologist, conducted extensive postmortems on 85 Filipino men who died in this way. No cause of death could be found, not even heart failure. And Southeast Asians aren't the only victims; Irma West of the California State Health Department reported a number of cases among itinerant Mexican farm workers in her state. The recent outbreak of such deaths in the continental United States has become the focus of an investigation by the Center for Disease Control in Atlanta — with no progress.

According to tradition, the Old Hag is a supernatural being. Although the existence of nonphysical beings is ridiculed by old-guard materialistic fundamentalists, that possibility has been endorsed by some scientists, including Nobel laureates such as Charles Richet, who examined the evidence. Tradition also holds that a person can summon the Old Hag to attack an enemy. A related explanation ascribes hagging to a human being who carries out an attack while traveling in his astral body. In either case sorcerers are the villains.

Some Newfoundlanders think a sorcerer can send the Old Hag by such tried-and-true methods as chanting the Lord's Prayer backwards, sticking a knife in a sideboard and calling out periodically throughout the night, "Hag, good Hag!" — a commission the Old Hag honors. But the Newfoundlanders didn't originate the association between sorcery and the Old Hag; it's a part of an ancient tradition in Europe and elsewhere. Filipinos, for example, call the nightmare deaths *bangungut* (Tagalog for "nightmare") and many attribute them to the operation of sorcery. Perhaps some of their sorcerers immigrated with them.

We have seen that, as tradition says, there may be a paranormal element to the Old Hag. And anthropologists have occasionally provided evidence that its link with sorcery may not be entirely imaginary either. In *The Forest People* (1961) Colin Turnbull, who studied the pygmies of Africa, told of three pygmy hunters who struck a bargain with a Negro from a baNgwana village of Dar es Salaam to trade some meat for a sack of rice. The pygmies took the rice but neglected to deliver the meat.

After several failures to collect the debt, the Negro was understandably annoyed and, being a sorcerer, cast a death spell on all three. Aberi was the first of the three to succumb. Turnbull said that Aberi went to sleep, "but later, quite suddenly and without warning, he had awakened with a start, struggling violently as though trying to get up." He cried out and fell back dead. The other two hunters soon perished under similar circumstances.

Theirs was certainly a nightmare death. Was the Old Hag sent to ride them?

A growing number of scientists have come to recognize in recent years that genuine and deadly sorcery exists. Alan Watson is among them. A senior lecturer in forensic medicine at the University of Glasgow, Watson served in an African jungle hospital in Zaire. While there he witnessed an average of one death every three months by sorcery and he said that many more died of it in the villages and forest.

Are we in "developed" countries exempt? Watson doesn't think so. In a 1972 issue of *Medicine, Science and the Law* he remarked that "death by curse" is a phrase that won't be found on death certificates in developed countries but he would like to see a number of "so-called unexplained deaths studied with such a possibility in mind." Many thousands of such deaths occur each year. Some of these could well be the result of hagging attacks launched by sorcery. Is it possible that Hufford's question about "how something so common can be so unknown" applies here?

The Old Hag, it is clear, still rides. Whether its causes lie in physiology, psychology, demonology or sorcery, hagging does occur, often, and we have reason to suppose it may be lethal.

WARNING FOR PIG FARMERS

THE BRITISH government has warned pig farmers that they could go deaf from feeding-time squealing. It can reach a decibel level of 108 decibels, higher than a chain saw (105 decibels), a circular saw (102 decibels) and a milling and mixing machine (100 decibels). Farmers are advised to wear earmuffs as protection against the potentially damaging noise.

THE HOUSE KEPT ON GROWING

Called "manse of spooks" and "Winchester Mystery House," bizarre construction in San Jose, Calif., spreads over six acres.

By Harold Helfer

SO FAR as history knows, Theodore Roosevelt was turned away only one time and from only one place. In 1912, after he had served eight years as president of his country and had acquired stature as a world traveler and philosopher, he was refused entry to a "haunted house" in San Jose, Calif. It wasn't a ghost that intimidated him. It was the flesh-and-blood woman who



Now a historical museum, the Winchester Mystery House is a 160-room, $5,500,000 Victorian mansion designed and built under the direct supervision of Sarah L. Winchester, widow of the son of the manufacturer of the famous repeating rifle.



Veranda stretches away from main entrance to the mansion. It has trapdoors galore, secret passageways, blind chimneys and doors that open on blank walls. Some of the rooms have no doors; the only access to these is through windows.

owned the house, Sarah Winchester, widow of William Wirt Winchester, son of the rifle manufacturer.

It wasn't that she was discriminating against Teddy Roosevelt. Lots of people were intrigued by her strange home but she steadfastly refused to see visitors. If it turned out that one of them happened to be a former president, well, so be it.

The story of Sarah Winchester and her house began about 25 years before the day Teddy Roosevelt showed up, soon after the death of her daughter Anne in 1866. When her husband died in 1880, Sarah was stunned by the double loss and seemed to become preoccupied with her own death. She consulted a seeress who told her that as long as she kept adding space to her household, as long as her home was incomplete, she would be spared. The way to live forever was never to finish building her home. So she began adding to it. For 36 years the sounds of hammer and saw were never stilled.

The result is one of the oddest homes ever constructed — an incredible rambling affair with 160 rooms, 2000 doors and 10,000 windows. More curious still, every chandelier in the place has 13 lights, each ceiling has 13 panels, every room has 13 windows, there are 13 bathrooms and most of the 40 stairways

have 13 steps. And don't take it for granted that all the stairways necessarily lead somewhere. They don't.

There are trapdoors galore, too, and secret passageways, blind chimneys and doors that open on blank walls. Some doors that appear to lead to closets actually open to the outdoors with no stairs to the ground, just drop-offs. Some of the rooms have no doors. The only access to these is through windows.

Called "manse of spooks" and "Winchester mystery house," this bizarre construction occupies six acres and no doubt would have been bigger still except that, in 1922, the hammering stopped. Sarah Winchester died, after all.



THE END JUSTIFIES THE MEANS?

By Paul Steiner

A SPECIAL treatment for breaking cigarette smokers of the habit — damaging cartilage in ears and nose — has been developed by a University of Miami doctor, Robert Palmer, according to *Omni*.

He claims that habitual smokers are actually addicted to their own endorphins, those morphinelike chemicals produced by the body in response to injuries or such irritants as nicotine. Endorphins are probably 10,000 times more addictive than heroin, which accounts for the hold that cigarettes have on their users. Dr. Palmer has developed a shot he says stimulates endorphin production in the brain, thereby ridding smokers of their unhealthy dependency.

The treatment starts with the injection of sodium chloride, Vitamin B and procaine, a local anesthetic, into the cartilage of each ear and on the side of the nose. The mixture is a chemical irritant which temporarily damages cartilage and causes the body to produce endorphins of its own.

Newly treated smokers no longer need cigarettes, Palmer explains, because they're getting endorphins from the wounded cartilage. As it heals the body produces fewer endorphins with each passing day. By the time the supply shuts off, in about a week, smokers have been weaned away from cigarettes. The treatment is 100 percent effective at "de-addiction," the doctor claims, but because smoking is a complex behavior with many psychological components, half the patients return to smoking within a year. The supplemental use of conventional treatment should improve the de-addiction rate, the doctor believes.

BLUE FROG IN A PICKLE

IN JULY 1984 a Halifax, Nova Scotia, man started a campaign to keep a rare blue frog out of pickling brine. The frog lacks the skin pigment that makes frogs green and is only the fourth such creature ever found in Nova Scotia.

Biologist Fred Scott planned to keep the frog alive as long as possible in the Nova Scotia Museum but the museum can't duplicate the environment the frog needs for hibernation. The scientists planned to preserve it for future study and display.

A spokesman for Citizens to Save the Blue Frog said his group wants the creature released if it can't be kept alive.— *W. Ritchie Benedict.*

DREAMS AND VISIONS

Mediums, mystics and ordinary people experience altered states of psychic reality — with astonishing effect.

By Hilary Evans

GEORGE SMITH is lying sick with fever, when into his room comes a gray-haired old man. He sits on the chair at the foot of George's bed, gazes at him for a few moments with kindly interest, then slowly fades away and vanishes.

We all know what this means. George has suffered a hallucination, a classic symptom of fever. His body is sick, so his brain is sick also. What could be more natural? Nothing to get excited about, just a manifestation of George's fever, meaningless and purposeless. . . .

What is happening when George has his seemingly purposeless experience? A complex physiological process has occurred, apparently spontaneously. Somebody or something has staged a little psychodrama, so lifelike that for a while it had George fooled; he might have been left with the belief that an old man really had visited him, if it hadn't been for the fading-away bit.

Such experiences are not at all uncommon. We can reasonably assume that many of us, perhaps most or even all of us, are capable of this kind of experience; in other words, it's an inherent part of our biological design.

But a capability can be used for other purposes than the one for which it was designed. It's likely that George's capability to have this special kind of experience has been set off by accident, like an alarm system set off by a cat instead of a burglar.

Or maybe not. Maybe there is a purpose behind George's experience that we don't know of. Maybe that old man has a meaningful role to play in George's life even if George doesn't realize it yet. All we have the right to say is that here is George with the fever which caused something to happen — an electrical signal in his brain circuitry, the release of a certain chemical — that has triggered a capability latent inside him.

What evidence do we have that this capability has a purpose? The existence of such a purpose is suggested in the experience of Frau Elsa Schmidt-Falk who wrote to me describing her experience. She was alone on a mountain path but had mistaken her way and was in a dangerous and frightening situation. Suddenly she saw a small luminous ball which resolved itself into the figure of an Oriental-looking man who conducted her to the proper path, whereupon he vanished just as George's visitor did.

Frau Elsa believed the being was a bodhisattva, a nonhuman entity who takes a benevolent interest in the human race, or at any rate those members of it

who are of a Theosophical attitude of mind. Others might have interpreted it as a guardian angel, yet others as a Cosmic Brother — that is to say, anyone who has this kind of experience tends to account for it in terms of his own belief system.

Psychologists, of course, would declare that Frau Elsa was hallucinating just as George was, that the Oriental savior was a creation of her mind.

For our purposes it doesn't matter whether Frau Elsa or the psychologists are right. What matters is that the figure was not "real" in the everyday sense of the word and so the equipment with which she saw it wasn't the everyday equipment she uses to see her friends. Like George, she was using a special capability but in her case that capability had *not* been set off by accident but was doing the job it was designed to do. The Oriental entity may not have been real but Frau Elsa's predicament certainly was — and so was the fact that she was saved from it.

All we know of Frau Elsa's state when this thing happened to her is that she was greatly frightened. So is that what is needed to have this kind of experience? Apparently not, since George, in bed with fever, had no such cause to be frightened. But fever, like fright, is a special state. We use the expression "he's not himself" to describe a person who is behaving abnormally. It can be fairly said that Frau Elsa and George, both in stressful situations, were not "themselves" when they had their experiences.

Hallucinations are a classic feature of many other states when we are "not ourselves." When we've had too much to drink or have taken a hallucinogenic drug, when we're overtired or overrelaxed, when we're driving at night alone on a featureless road or suffering from lack of food or sleep or from any kind of sensory deprivation — all these serve to activate this hidden capability of ours, sometimes in a purposeful manner, sometimes not.

Let us suppose that the same capability that allows us to have purposeful hallucinations related to real emergencies can occasionally be triggered by "pseudoemergencies" such as a false alarm engendered by the consumption of LSD. But whether purposeful or purposeless, these hallucinations will not happen easily; otherwise we'd be susceptible to them at any moment and normal life would become impossible. Nature has seen to it that we enter this special state only under special conditions.

* * *

ALTERED STATES usually involve a loss of contact with everyday reality — but what if, in losing contact with one kind of reality, we *gain* contact with another kind?

This is dangerous ground. Everyday reality is something we can formulate

some kind of consensus about. There are rule books to guide us and objective yardsticks to measure it by. Go sailing off into other kinds of reality and there are no maps, only other travelers' tales, and we can't be sure whether the geography and inhabitants they describe exist outside the confines of imagination.

But man, ever adventurous, is generally ready to take a chance. There is hardly a primitive society that doesn't have some kind of ceremonial activity in which altered states are deliberately induced and in modern Western society one can choose from any number of methods, legal and illegal, to take one's psyche elsewhere. In the most dramatic altered-state experiences one doesn't just make contact with the forces beyond but feels oneself "taken over" and possessed by a god, a demon or some out-of-this-world entity.

When a Spiritualist medium goes into a trance, so that a "control" calling himself Red Cloud can put a bereaved widow in touch with her husband who is now in the next world, or when a psychic induces an "out-of-body experience" and tells us of things outside his perceptual range, such as a message hidden in a box in another room, these people too are making use of capabilities that can't be tapped while they are in a normal state. To obtain access to these hidden capabilities, it is necessary to switch (or to be switched) from the everyday "normal" state to a special, altered one, generally of a trancelike nature.

The cultivation of altered states is widely associated with the religions of the dispossessed: black communities in the United States, peasants in Sicily, slum dwellers in Brazil. Such people find, in the states they induce by rhythmic dancing and chanting, and by the use of mind-releasing intoxicants, a joyful means of escape from their everyday woes.

The same motivation is at work in such activities as pop-music festivals, political rallies and the outbreaks of self-abandonment that occur in sports stadiums, street demonstrations and revival meetings. The individual who participates is more or less deliberately seeking out and cultivating conditions which will enable him to leave his normal state and enter an altered one. Once in that altered state he will expect to have experiences he has come to value because they satisfy some need or confer some benefit. True, the satisfaction may soon wear off and the benefit be short-lived and perhaps tomorrow morning there'll be headaches and regrets. But that won't stop him from coming back next week for more.

* * *

THE FIRST TIME an individual experiences such a state, it is likely to be sudden and spontaneous, taking him so much by surprise that he is likely to be thrown completely off balance. Thereafter, especially if he is a member of an ordered religious body where there are spiritual advisers to give him counsel, he may deliberately cultivate the states of mind in which the wished-for experiences may come — in his case, the experience of communicating with God or merging with some ineffable and indescribable "ground of all being."

The true nature of the experience is not something with which we need concern ourselves here, nor need we stop to ask if the people who believe they are

talking with God have any better grounds for their belief than the voodoo dancers who suppose themselves possessed by their deities. What concerns us is that the experience is felt to be beneficial by the person who has it.

But is it really? Psychologists, who naturally are predisposed to see psychological explanations for even the most exalted ecstatic experiences, aren't always too happy about the effects on the individual personality. They point out, for instance, what even the most devout churchmen can hardly overlook: the strong sexual element in so many mystical experiences.

Even the most sanctified mystic — a Teresa of Avila or a Caterina of Siena — will conduct her relationship with the divine in the language of lovers, not only in the surface references to kisses and mystic marriages in which Jesus is the heavenly bridegroom and the mystic his chosen spouse, but in the state of mind that is revealed when Marie Alacoque speaks of Jesus' "crushing her with the weight of his love" and requiring her to "surrender to his desires" and become his "plaything."

Reading words like these, one is hard-pressed to refute the psychologists' view that these kinds of ecstatic experiences represent a substitute for the normal sex lives these cloistered persons have denied themselves. Theologians, while accepting this, insist that the love so expressed is a transmutation of earthly love, raised to a higher plane. Perhaps both views are correct. In either interpretation the ecstatic states serve a purpose in terms of the individual and his needs.

But if this is true of the great mystics such as Teresa of Avila, what are we to make of another category of experience also related to women in a religious setting, in which a group of nuns come to believe themselves possessed by demons?

The best-known case is the "Devils of Loudon" but that outbreak was just one of dozens that have — literally or metaphorically — bedeviled the religious life from the 15th Century to the present day. Typically, one individual nun will manifest hysterical symptoms which she or her spiritual counselors will blame on Satan. This will then spread like an epidemic throughout the community. The enclosed environment of the convent is particularly favorable to such outbreaks but in fact any closely-confined community is vulnerable. The New England witch hunts of the 17th Century are manifestations of just the same repressed emotions finding a safety outlet.

Even when they do lead to undesirable social consequences, these outbreaks fulfill their immediate purpose, which is to give relief to the individual. The accounts of these outbreaks make astonishing reading. The victims performed physical feats which — in their normal state — would have been impossible. Twisting their bodies into grotesque shapes, dancing for hours without tiring, submitting to blows and pressures which they insisted gave them exquisite relief, these people were clearly drawing on resources of strength, of resistance to pain and of bodily dexterity that were inaccessible to them in their everyday states.

Why did the outbreaks take the bizarre form of the Dancing Mania of the Middle Ages, the "convulsionaries" of 18th-Century France, the "demonic

possessions" of the convents? Because this was what they had been led to believe was what happened to persons who are assailed by the demonic powers. Without realizing it, they were not only externalizing their internal impulses but doing so in a recognizable dramatic form, in terms that would be credible to the rest of the community.

Here we come to the common element in many of these altered-state manifestations: *role playing*. Voodoo dancers assume the attitudes of the god by whom they claim to be possessed. Spirit mediums speak first in the character of their control, Red Cloud, and then in that of Aunt Julia with whom the control puts her in touch. The mystics play the role of the chosen lovers of Jesus, the afflicted nuns play the role of the chosen victims of Satan. And all of them are able to draw on astonishing hidden resources which convince both themselves and others that these manifestations are something superhuman. The literature of the paranormal is full of the prodigies thus displayed: stigmata, clairvoyance, levitation, all in the name of God or the devil or whatever powers the persons involved honor or dread.

* * *

ONCE YOU get accustomed to looking at altered-state manifestations as purposeful processes, it becomes easier to know how to deal with them when, as sometimes happens, they don't deal with themselves. Most often, fortunately, they do. Spirit mediums, after an hour or two of communing with the dead, snap out of their trances and resume more or less normal lives. Voodoo dancers and snake handlers go back to being clerks and housewives. But some, like the hysterical nuns, get stuck in their assumed roles and have to be helped back to reality.

In earlier times this was likely to take the form of exorcism. Today, however, respectable exorcists — at any rate in the older and wiser churches — know that few if any of the cases they are called upon to deal with involve possession in the demonic sense. And so they devote their attention to the victim, not to the (supposedly) possessing entity. Exorcism with bell, book and candle becomes more like psychotherapy.

But because the victim is playing a role, the treatment may appear to conform with the victim's description of his affliction. Thus, in a recent possession case in Mauritius, doctors had to deal with an educated young woman, newly married, who claimed to be possessed by the devil. It was no use whatever to try to talk with the girl herself; only the "devil" answered. So the doctors had to pretend to accept that they were dealing with the devil and they gave no sign that they doubted its identity. Then, having won its confidence, they were able to trick it into cooperating with them in resolving the personal problem that had brought on the breakdown in the first place.

Role-playing of this kind is seen even more dramatically in the most interesting of all altered states, the cases of multiple personality. When a person's self fragments into separate autonomous personalities, it is because of a critical psychological situation with which the individual in his normal state cannot cope.

To resolve the dilemma, therefore, the individual "finds" someone who *is* capable of dealing with the situation. A

classic case is that of a nine-year-old American black boy, Jonah, who was attacked by the white boys of the neighborhood. Himself timid and ineffective, he "became" someone else, The Warrior, who, with none of Jonah's shy and retiring personality, fought viciously against his attackers.

Clearly this piece of role-playing paid off. The short-term benefit was plain for all to see. Once again we see the fallacy of looking on an altered state as a sickness. In one sense, of course, it is and so it is easy to overlook the fact that it initially provided a solution to what had become, for someone like timid Jonah, an *insoluble* situation. Only when it is seen in its positive as well as its negative function can a state like multiple personality be properly evaluated. It is no use remedying the split unless the motivation that caused it is identified and taken into account.

Study of multiple-possession cases tells us much about how the self-regarding and the socially-aware impulses are balanced and harmonized in the individual. In these cases we see these impulses embodied — *without* balance or harmony — in individual and conflicting personifications. So remarkable are some of the role-playing performances that even doctors with wide experience with such cases cannot avoid the conclusion that in at least some of the assumed personalities, an external entity is involved.

Such a conclusion is perhaps not so surprising so long as multiple personality cases are studied on their own. But when they are set alongside the other manifestations of altered-state role-playing, they prove not to be so unique.

For instance, we see the same extraordinary ability being exhibited on thousands of couches today, in the currently fashionable vogue for pseudoregression into past lives by means of hypnotic suggestion. Many people suppose this to be a discovery of our own time but in fact precisely similar experiments were conducted at the beginning of the century. One of those who devoted much time to the phenomenon of apparent regression into other existences was the French researcher Colonel de Rochas who, while generally sympathetic to paranormal theories, concluded that role-playing, not reincarnation, caused the effect.

What is the motive in such cases? In Western cultures past-life regression is little more than a parlor game, a harmless escape from our humdrum selves into exotic personalities inhabiting colorful landscapes such as Atlantis or ancient Egypt. But in those cultures where reincarnation is an integral part of the prevailing belief system, past-life regression is not a deliberately induced experience but a spontaneous phenomenon. In these cases we may reasonably suppose that there is an individual motivation acting as the subconscious trigger, just as in personality dissociation and possession cases.

Past-life regression points to a contrast between spontaneous altered-state activity and experiences deliberately sought. Although there is a difference in the event that initiates the process — a difference something like the choice between "manual" and "automatic" on my camera — there is no reason to suppose a difference in the process itself. True, the eventual experience will display differences, for it will be a tailor-made experience designed to meet the

individual needs of the subject. But the machinery that produces it is one we all share, whether we are visionaries who believe the Virgin Mary has called on us or ladies who think mysterious Orientals rescued them or hysterical nuns who are convinced the devil is pestering them — or anyone who finds in altered-state experiences the answer to a hope, a fear, a wish, a need.



MISSING TRAIN BAFFLES BUREAUCRACY

THE SOVIET newspaper *Pravda* complained on June 2, 1985, that efforts to find a missing freight train produced a bureaucratic tangle but none of the 28 rail cars.

"A train consisting of 28 freight cars with crushed rock left a Tomashgorodsky factory on June 24, 1983," *Pravda* said in an article describing bureaucratic squabbling among government agencies. "It left but it didn't arrive."

The head of the factory, which is in the Ukrainian republic, wrote to the management of railways in the Russian republic where the train was headed and also to investigators in Moscow. The Russian republic's railway office turned over the problem to rail officials in the Byelorussian republic who passed it right back to the Russian railway office, *Pravda* reported. Eventually the problem of the missing train ended up in the central national office of the Soviet rail ministry in Moscow. This section's staff finally concluded that it was impossible to do anything because all documents concerning shipments are kept for only one year and then destroyed.



LIGHTNING RESURRECTION

By Dwight Whalen

ON AUGUST 17, 1901, storm clouds were gathering over Hanston, Kans., as a horse-drawn hearse led a solemn procession to the cemetery. Inside the hearse, in a metallic coffin, lay the body of a five-year-old daughter of Samuel McPreaz, a local rancher.

As the sky darkened, mourners in the cortege noticed "a peculiar, soft mellow light" in the sky. Suddenly a clap of thunder boomed and the hearse was struck by lightning. The bolt knocked down both horses, stunned the driver and burst open the coffin. For a moment the mourners were too frightened to move but when they did reach the hearse, they found the "dead" girl sitting up, crying for her mother.

"Her parents believe the bolt was sent as a miracle and the people of the vicinity speak of it in whispers," reported the *Cincinnati Enquirer*. "Physicians declare the little girl was in a cataleptic condition and the shock revived her, but many residents believe she was dead and came back to life."

Belief in the miraculous was bolstered by the fact that nobody was killed or even seriously injured by the lifesaving bolt of lightening.

by Betty Lou White

FATE'S LIGHT SIDE

Thieves who stole 15 homing pigeons from bird fancier Peter Ball of Langley, Berkshire, England, put them to the test — and the birds flew straight back to Ball's loft.

★

Englishman Anthony Brown, 42, broke into a $100,000 house in London, apparently intent on stealing copper pipes. Blundering around in the dark, he cracked open a gas main, lit a match and blew up the place. Although the house was completely wrecked, Brown survived and carried on amid the roaring flames. He returned to the house for more loot the next day and met police who were investigating the blast. He was jailed for four and a half years.

★

Wayne Whitworth, a 26-year-old San Jose, Calif., man suspected of armed robbery, sought safety among the crowd in the bleachers alongside a high school baseball field. It was Tuesday, May 21, 1985, the night of a police league game and most of the spectators were policemen. He was apprehended.

★

Rock 'n' roll musician Rory Blackwell of Dawlish, England, played 314 different musical instruments in 84 seconds, claiming a world record. In the May 1985 event, he had three minutes to play as many instruments as he could. He achieved his feat by moving quickly along a specially arranged, 50-foot table and briefly sounding the instruments laid out on it.

In Traverse City, Mich., on May 23, 1985, Rita Smith paid $1.00 for a briefcase in a Salvation Army thrift store and found it contained $4,000 in cash, British currency and traveler's checks and an international driver's license identifying a Pompano, Fla., man. She gave the contents to the Michigan State Police and kept the briefcase.

★

A Culver City, Calif., woman was arrested in June 1985 as a robbery suspect when her getaway vehicle was stolen. She allegedly planned to use a stolen 10-speed bicycle to escape but during her bank heist a thief made off with it.

★

From Bangkok, Thailand, comes word that the seven wives of Tek Kor have had enough. After fathering 22 children, he must undergo a vasectomy.

★

In June 1985 residents in the neighborhood of Oakwood Cemetery in Rochester, Minn., insisted that the city take down a sign on a street leading to the cemetery. City officials agreed and removed the sign — which read, "Dead End."

★

Cat Mousam was relieved of jury duty when election officials discovered she could not speak English. Cat, a cat, reached the jury duty roster after Boston census-takers copied her name from her owner's door — with the names of two other adults and another cat.

Cagliostro Revisited:
THE MAGIC OF MEDIUMSHIP

OOOOOOOOOOOOOOOOOOOOOOOOOOOOOOOOOO

The sitters never suspected that their communicator might be bogus — even though his character does not square with historical fact.

Part III

By Jule Eisenbud

From *Parapsychology and the Unconscious*
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IN 1916 Dr. James H. Hyslop, one of the most distinguished American psychical researchers, held a series of sittings in Boston with Doris Fischer, a 26-year-old woman with a long history of multiple personality, and the medium Mrs. Minnie Meserve Soule, known under the pseudonym Mrs. Chenoweth.

Of several personalities that emerged, the most remarkable was identified by Hyslop as the bogus Count Alessandro Cagliostro. The lifelike quality of his performance lends credence to the idea that some kind of discarnate intelligence was operating through Mrs. Chenoweth — but his ranting about sexual freedom seems unlikely in a communicator who spent much of the last five or six years of his life in solitary confinement, in misery and wracked with pain. Under what kind of compulsion would he return to rave about issues that one would imagine might be the least of his concerns? Yet the sittings turned into a sort of morality play with Hyslop espousing spirituality and the communicator Cagliostro on the side of instinctual freedom.

It is clear that Cagliostro is as foreign to Doris and Mrs. Chenoweth as any character out of history could be. He is a party-crasher, a communicator of the so-called drop-in type. But he may not have been simply the unwelcome intruder he seemed at first. He may have been a sort of dream figure omnibus for the repressed unconscious hankerings of all the principals at the sittings.

NOW COMES a superclimax, a real O. Henry double-switch. We have to face a possibility that Hyslop, in his holy war against the powers of evil, never stopped to consider. He apparently knew something of Cagliostro (as did many persons in his day) and was able to make the identification through the latter's references to the French Revolution, Marie Antoinette and her royal spouse, the scandal of the Queen's necklace, and Cardinal Rohan (who had played the role of unwitting dupe in it). He knew also that Cagliostro was alleged (although quite fallaciously, according to Trowbridge whom he apparently had not read) to have been a Sicilian named Joseph Balsamo and

Mrs. Chenoweth pronounced this name with the accent on the first syllable (which he found to was much impressed that be correct only after intensive research). But he never seems to have had the fleetingest wild suspicion that the Cagliostro of the sittings may not really have existed, that he may have been as bogus as the Count himself.

The bald fact, however, is that, as was pointed out earlier, the material turned up by the Inquisition was completely discordant with the data about Cagliostro drawn from all reliable contemporary sources, none of which — even those taking note of every other type of often repeated calumny about the man — mentions the slightest licentiousness or religious cynicism in him. Thus, with all his fakery and bombast, and despite allegations (now discredited) that he had prostituted his beautiful wife Lorenza to gain favors from the rich and powerful, Cagliostro, to the surprise no doubt of all his biographers, was known as a devoted and loyal husband. Alexandre Dumas, who presumably knew all the backstairs talk about Cagliostro there was to know when he wrote *The Queen's Necklace* in 1850, cast Cagliostro as a model of propriety. He would only have courted ridicule if such a picture was far from the image that was current. The historian Funck-Brentano, gossip-monger-in-chief of the French Revolution and all its backwaters, who according to Trowbridge was not above repeating inaccuracies about Cagliostro, could say nothing damaging about him in this department in his 1902 *Cagliostro and Company*. And even as late as 1966 Luigi Barzini, in his chapter on Cagliostro in *The Italians,* states that Cagliostro had no known mistresses and was a faithful husband. The most damning indictment of the Inquisition's allegations, however, is that only three years before these found their way into the record Cagliostro was brought to trial by a tribunal of the French Parliament and charged with having been implicated in the affair of the Queen's necklace. He was acquitted (after five months in the Bastille) but not before the authorities, not satisfied merely to interrogate witnesses, wantonly ransacked his house and turned everything upside down and inside out looking for whatever might put their prisoner in a bad light. They found nothing.

In view of these facts, the material allegedly turned up by the Inquisition and kept secret in the Vatican archives for almost 100 years cannot be taken at face value. Indeed, it is hardly likely that a maid or manservant could be the repository of items of such prime marketability about one of the most gossipworthy personages in Europe — Cagliostro was probably better known to the multitudes than cardinals or kings — and have kept these to themselves until nothing less than a threat of torture was brought to bear. (We are told that the rack was kept purposely in plain sight during the Inquisition hearings.) Is it not more likely that such grotesque goings-on as were alleged, if they were actually true of Cagliostro or even dreamed up by someone, would have been passed about from lackey to lackey, from tavern to tavern, long before the Inquisition got hold of them?

Instead, all we have on the negative side from the numerous biographers who have combed the field are the

incessantly repeated stories — and even some of these are dubious — of Cagliostro's swindles, his fake cures, his bombastic claims to secret knowledge and little else. On the positive side, however, there is a surprising plethora of material which allegations of sexual improprieties, even if just whispered behind the hand, would have called into question. We must remember that Cagliostro *was* a master of all the known healing arts and much more, that he did perform remarkable cures, did minister gratis to the sick and needy and spread his gospel, so threatening to the church, for the spiritual regeneration of mankind. It is not so astonishing therefore that a late biographer, Francois Ribadeau Dumas, reviewing the judgments of students of Cagliostro, could only come up with characterizations such as "a creature of light," "an extraordinary genius," "as sublime in love as in wisdom," and, from chief Cardinal of France Rohan (who was also the Archbishop of Strasbourg where Cagliostro had spent a couple of years), "the most extraordinary man, the most sublime, whose knowledge is equaled in this world only by his benevolence." These and similar encomiums were scarcely the kind to have been accorded a known rake and debauchee. To his many followers, in fact, the bogus Count was known as "the divine Cagliostro," an appellation incribed on the pedestal of the statue of him by Houdon, the most celebrated sculptor of the day. Replicas of this statue in bronze and marble were to be found in shops and manor houses throughout Europe.

So there is more than just a remote possibility that the trials were rigged —to this day a standard feature, including sexual denigration, of politically motivated procedures. It is possible that Mrs. Chenoweth had unwittingly joined the ranks of other mediums who have given remarkable performances of persons who had never existed or whose existence was not as represented. Thus we have more reason than ever for suspecting that the Cagliostro figure of the sittings was not just a wandering soul that had lost its way, or even, as certain of the other communicators (and Hyslop too) seem to have believed, a minion of the powers of evil sent to prey on a virginal lamb of almost unexampled purity, but was, for all his liveliness, a pasteboard figure with no more living reality than Othello or Iago, a pastiche of legend, different biographical sources, false leads and conceivably even a retrocognitive dash of the real McCoy.

If this is so — and there are good reasons for believing it to be — we are left with questions that may never find satisfactory answers. The first, surely, would be pertinent even if the central figure in all of this were a genuine revenant (which the evidence, however, belies). It is, simply, why Cagliostro? Why not any figure of legendary libertinism, for instance Cagliostro's equally notorious — and from Hyslop's standpoint equally "vicious" — contemporary, Casanova?

This is essentially a question applicable to all psychological decisions (and to biological and physical ones as well). Why this and not that? Why this way and not that way? No matter how many presumptive determinants we dredge up, more can be imagined, and we can never really get to the point where we can say, with true Euclidean certainty,

quod erat demonstrandum. Thus we find ourselves clutching at any straws that come our way in order to fill up the huge chasm between explanation and fact.

One such in the present case is a peculiar correspondence between the real-life mother of Doris and the historical Cagliostro. The ever questioning Prince, after describing the development of the former's religious cynicism, continues, ". . .But she must have read her Bible a great deal since it was discovered after her death worn and discolored with handling. The leaf containing the l4th chapter of St. John was almost in tatters. Yet no one ever saw her reading the book — she must have done it at night while the family slept." Now St. John is said to be the patron saint of masons, but Cagliostro is one of the first to have adopted him as his protector. The reason for his veneration of the author of The Revelation, we are told, was the great similarity between the Apocalypse and the secret rites of Cagliostro's masonic order, the rites that, notwithstanding this similarity, ultimately spelled his doom. The link to the sittings could again, of course, have been Doris.

The next question inevitably is: Was the medium capable of all we have attributed to her, of the histrionics as well as the information gathering that would have been necessary to concoct the Cagliostro we have seen? We must remember that Cagliostro's performance was not all just speeches but included subtle attitudes and behaviorisms as well, such as his dismay and anger at having been flushed out, his almost snarling resentment at having been duped into revealing himself (suggesting an historically authenticated episode in which he was actually caught by entrapment by the spies of the Inquisition) and his ill-concealed contempt for Dr. Hyslop.

But this is precisely what mediumship — and mind — are all about. To imagine that Mrs. Chenoweth needed special paranormal cognitive and organizing powers that could have been achieved only through some improbable-unless-proved-otherwise something called super-ESP (plus perhaps the mind of a Shakespeare) is to misread completely everything that is known about plain run-of-the-mill ESP, ESP in everyday life and unconscious ESP in dreams. The notion of super-ESP is a fiction derived from the feeble glimmers of this latently omniscient and omnipotent faculty seen in the laboratory; and this is, when all is said, just supernonsense, just another example of the extreme difficulty some persons have in untethering their minds, when thinking and theorizing about psi, from the physical world and its constraints. The only thing that counts where unconscious ESP is concerned —and all forms of psi, for that matter — is meaningfulness, not time, distance, complexity or anything else. The prime requisite for this is simply unconscious need, not the mental equivalent of the muscles of a weight lifter.

And meaningfulness is all that counts in the medium's development of the histrionic ability required to organize diverse information into a performance simulating the smallest details of an alleged returnee's mannerisms, speech and diction. If a professional actor can do this, it is difficult to see why a professional medium should find it beyond his

or her capabilities, especially when released from the straitjacket of everyday consciousness. This is what mediumship and the unconscious mind are all about.

The least that can be said about Mrs. Chenoweth's Cagliostro is that it is an intriguing last-minute entry into the battle of the biographers. As for the single-minded Hyslop, had he ever stopped to wonder how it was that the Cagliostro he so painstakingly identified was so unlike the Cagliostro of tradition, he too might have scooped the field. This essay, for better or worse, is the result of the fact that he did not.



WHAT BURNS HIM UP?

By Lewis Medina

BENEDETTO SUPINO, aged 16, and his relatives in Farmia, Italy, are desperately seeking a scientific solution to a fiery problem. In the presence of the youth, electrical circuits go berserk and inexplicable fires break out.

It all started in October 1983 when Benedetto went to help his father Vittorio in a carpenter shop near the Gaeta Gulf. Everything electrical in the shop short-circuited and when the alarmed Vittorio took his son into a boat factory the same thing happened.

Soon Benedetto's inflammatory powers increased. If he touched plastic or even rubber, it burned. He was seriously burned when he was asleep and his bed ignited.

Dr. Sandro Bartolomeo, a neuropsychiatrist, believed the townspeople were simply superstitious when he heard the tales of Benedetto's fires. But after he saw the youth, he declared, "This boy has something that normal medical science cannot explain."

The Supino family sought the help of the Catholic Church, thinking Benedetto had the devil inside him, but the exorcism didn't work. Spontaneous fires continued to plague the boy.

Finally the relatives asked the government for help. The National Investigation Agency of Italy agreed to look into the case. The results are not yet known.

The opinion of Dr. Maximo Inardi, a parapsychologist, provides an explanation of sorts. After examining the Supino youth, Inardi said that Benedetto accumulates electrical energy in his body and cannot control its unexpected discharge.



ANWAR SADAT IGNORED PSYCHIC WARNING

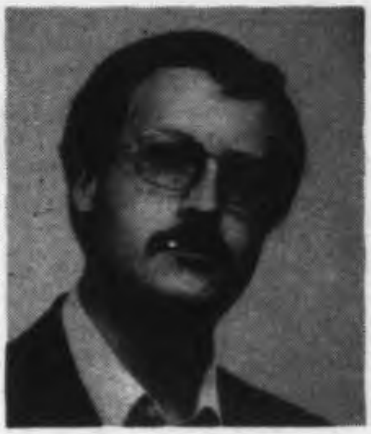
REUTERS News Service reported in April 1984 that a daughter of slain Egyptian President Anwar Sadat had a premonition of his death but he ignored her advice to crack down on political opponents.

"I began to have dreams about his assassination. I saw bullets hitting him," said Camelia Sadat, who was born to Sadat and his little-known first wife Ekbal. Miss Sadat, a graduate student in Boston, was interviewed for the Sunday magazine *Parade* and stated that the last time she saw her father—in August 1981—he was still resisting making mass arrests to deal with growing internal dissent. She quoted him as saying, "God knows if I am going to be alive next year or not."—*W. Ritchie Benedict.*

BOOKS

NEWS & REVIEWS

by D. Scott Rogo



REINCARNATED NONSENSE

REINCARNATION spawns more awful books than any other area of the paranormal, with the possible exception of the books that appeared during the pyramid-power craze of the 1970's. Writers who produce run-of-the-mill books on rebirth usually fill their volumes with nothing more than gee-whiz tales, hackneyed philosophy and even worse psychology. Few of them critically evaluate the evidence they present, preferring to serve it up like a tasteless, tedious seven-course meal. In fact, only a handful of really serious books on reincarnation have been written over the last five years.

Despite this dearth of worthwhile literature, popular books on the rebirth doctrine continue to appear, testifying to the great interest the general public has in the subject.

The Case for Reincarnation by Joe Fisher (Bantam Books, New York, N.Y., 1985, 179 pages, $4.95, paperback) encapsulates everything that is bad about most books on the subject. It rehashes the same tired cases that have been trotted out in every other reincarnation book. The accuracy of these stories is never questioned and the history of Christian thought is rewritten to incorporate the rebirth doctrine. The book also contains the obligatory arguments on why reincarnation is consistent with principles of quantum physics. (The "new physics" is being used to support every possible metaphysical notion these days; there really ought to be a moratorium on this type of thing.)

As if all this weren't bad enough, the book manages to cover even these basic topics in the most superficial possible fashion, with chapters running about 10 pages each. Fisher even deemed it necessary to pad his book with a chapter devoted entirely to the planet Pluto which he claims guides "planetary" rebirth.

Reading this short book, one gets the impression that the author merely read a dozen or so books on reincarnation, then rewrote them into his own. Certainly no original — or even clear — thinking went into *The Case for Reincarnation*. For example, the book argues that in the past "all human beings, being clairvoyant, perceived the process of rebirth as clearly as understanding historical reality." On the other hand, psychologists will be amazed to know that a brain-wave tracing can be used to verify past-life recall!

On the positive side, what there is of it, a brief and interesting chapter deals with techniques for remembering past lives.

FLAWED EVIDENCE

FORTUNATELY, not all books on reincarnation are dreadful. A book that covers much of the same material but takes a more sophisticated approach is Sylvia Cranston and Carey Williams' *Reincarnation: A New Horizon in Science, Religion and Society* (Julian Press, New York, N.Y., 1984, 385 pages, $16.95).

The authors begin unpromisingly with the dubious assertion that rebirth must be a valid concept since so many world cultures teach it. Yet if reincarnation were a cosmic truth, it seems odd that so many cultures teach *contradictory* rebirth doctrines. Later Cranston and Williams tread on firmer ground as they trace the rebirth doctrine as taught in Judaic mysticism, Christian gnosticism, Buddhism and Hinduism.

The meatiest portion of the book, however, consists of six chapters on the scientific evidence for reincarnation and a seventh chapter on the study of near-death experiences. Some of these chapters focus on the work of Ian Stevenson of the University of Virginia. Dr. Stevenson, parapsychology's leading researcher of the reincarnation question, has spent years investigating cases of children born with apparent memories of previous lives. Cranston and Williams enthusiastically endorse his research without critically examining it. We need to keep in mind that even those cases of extracerebral memory that can be genuinely verified conform in pattern to a large body of other cases that appear to be pure fantasy.

This problem becomes even more acute when we consider that several attempts by Dr. Stevenson's own associates to replicate his work have failed. For example, Dr. David R. Barker, whom Stevenson sent to India to examine several cases of extracerebral memory, reported in the *Journal of Parapsychology* (September 1979) that he had failed to find any veridical cases. More recently, Emily Williams Cook, who worked for Stevenson at the University of Virginia, recounted her own inability to replicate her boss' work while checking into Lebanese reports.

Such absence of independent confirmation should alert us to possible flaws either in Stevenson's investigation or in the reincarnationist interpretation of extracerebral memory.

The final chapters of *Reincarnation* discuss the rebirth doctrine in relation to philosophical and social issues. More interesting is a chapter covering four presentations on reincarnation delivered at a Columbia University symposium on "The Child and Death" held in 1979.

FATE readers interested in reincarnation will be happy to know that the reincarnation-oriented Sutphen Corporation (Box 38, Malibu, Calif. 90265) is stepping up its publishing program. When the self-help organization ended publication of its magazine *Reincarnation Report* in 1983, it intended to redirect its efforts toward publishing inexpensive paperbacks. One of the first such books, Betty Riley's *A Veil Too Thin: Reincarnation Out of Control* (Valley of the Sun Publishing, Malibu, Calif., 1984, 92 pages, $2.95, paperback), is well worth reading.

Riley, a psychic and trance channel who lives in Atlanta, tells how she accidentally discovered her psychic abilities, reluctantly developed her mediumship and gradually started reliving scenes of her past life in 17th-Century England.

The reincarnation material is interesting. Riley had vivid dreams about dying in the great London fire of 1666. Under hypnosis she "recalled" more details and experienced overwhelming deja vu on a later visit to England. But the most absorbing aspect of the book is her account of how these memories disrupted her life. She found them so anxiety-provoking that she became totally despondent.

There is an important message in this. Today many New Age enthusiasts of the paranormal are seeking to recall their past lives; yet few realize just how distressing such experiences can be. This book will serve as a needed warning to such persons.

Riley underwent voice-stress analysis and several regression sessions to determine whether she was telling the truth or a normal source for her information could be traced. This was a naive thing to do. Voice-stress analysis is still controversial, no better (and perhaps worse) than a conventional polygraph examination — a procedure that is falling into some disrepute these days. Neither is there any guarantee that re-regressing a subject (who is then asked to trace the source of his reincarnation memories) will always determine whether the past life is a fantasy or not. Although some subjects will reveal where they first came upon the information they used to construct their past-life stories, the procedure is far from perfect.

The book concludes with a report by Lucy H. Huie (a friend of the author's) on her successful attempt to verify Riley's memories. This section could have been more detailed but it is encouraging to see this sort of critical evaluation appearing in a book intended for a general reading audience. Unfortunately for those seeking solid evidence for reincarnation, this report brings to light a glaring inconsistency in Riley's narrative.

Riley claims throughout her book that her reincarnation memories began with a series of past-life dreams. Huie's appendix makes it

(Advertisement)

WINNING WITH WITCHCRAFT

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

HOW TO WIN IN LIFE

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

IMMEDIATE RESULTS

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

WHAT WITCHCRAFT CAN BRING YOU

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- *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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clear that these dreams surfaced only *after* Riley underwent an initial hypnotic regression session under the direction of a graduate psychology student. The text never mentions this crucial session.

Despite this single problem *A Veil Too Thin* is several steps above most currently available reincarnation-oriented autobiographies.

OTHER REVIEWS

SORCERY by J. Finley Hurley, Routledge & Kegan Paul, Boston, Mass., 1985, 232 pages, $25.00.

Parapsychologists assign the lowest status to books on witchcraft and magic. Even the best of such books seem to conjure up dark images of a realm of superstition which psychical research is dedicated to destroying. Any expression of belief in the mystical powers of the occult, especially in their more sinister aspect, can quickly exile a potential parapsychologist to the fringes.

Nonetheless elements of the occult world have so disturbed the lives of some nonparapsychologists that measures sometimes have had to be taken to counter them. And some researchers with no belief in magic have found the occult intruding into their work. Doctors in the South have had to find a countermagic to save patients dying from "witchcraft." Psychologists have had to bring in telepathy to explain results from studies in hypnosis. Even so, only a few, such as anthropologist Ronald Rose, working among Australian aborigines, have gone so far as to suggest that occult powers cannot be reduced to negative suggestion and placebos.

In *Sorcery* J. Finley Hurley not only suggests that there is something to magic but does what no modern practitioner since Eliphas Levi has done: he offers a coherent theory, based upon a vast body of scientific research in many fields, to explain exactly how it works. Bringing together experimental data from psychology, parapsychology and anthropology, Hurley synthesizes and draws out the implications in a methodical step-by-step process.

He begins with a description of the unconscious mind and its demonstrated power to command the body for good or ill. He moves to a series of experiments pursued by nonparapsychologists, conducted over a

period of years and demonstrating the ability of ordinary persons to be hypnotized telepathically at a distance. Commands sent telepathically to the unconscious of another person can cause that individual to act, even without conscious awareness of the source or content of the command.

His conclusion: sorcery is real. But what of that hard question which has driven most of us away from occult explanations of the power of witch doctors — namely, why does magic seem to work so haphazardly? Even the "best" fails as often as not. Hurley suggests that magic is not for everyone; it works on only a minority of the population, the ideal suggestible types, people who will respond regularly to forceful commands from their unconscious. Hurley believes that among the ideal potential types are the "right brain" people, those who have forsaken linear rational thinking to concentrate upon the cultivation of their relationship to the inner self, i.e., the unconscious. In Hurley's view one person in every three may be susceptible to sorcery.

There is also a second factor: the sorcerer needs a direct empathic contact with the victim. The old witch doctor's desire for a lock of hair, a picture or a fingernail paring has some basis in reality.

In the end Hurley is suggesting that there is a dark side to the psychic which parapsychologists have been ignoring in their rush to respectability. This dark side may have implications not just for psychical research but for society at large.

Although I am not ready to go looking for a secret occult group controlling or manipulating world affairs, I think Hurley's arguments deserve to be taken seriously. I hope parapsychologists and social scientists will take up the line of inquiry introduced in this remarkable book. — *J. Gordon Melton.*

THE MOON AND THE PLANETS edited by William R. Corliss, The Sourcebook Project, Box 107, Glen Arm, Md. 21057, 1985, 377 pages, $18.95.

The Moon and the Planets, the latest of William Corliss' "Anomaly Catalogs," deals with mysteries of the solar system. Earth is not covered in this volume, nor is the sun, except as it interacts with the planets.

This turns out to be, unfortunately, one of

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Corliss' less interesting excursions into Fortean phenomena. That may not be his fault. Astronomy, by its very nature, deals with objects located so far away that no close-up experiments are possible. We are limited to observing them visually through telescopes, measuring their composition through their spectra and watching anything that may pass close to them, be ejected by them or crash into them.

These may be significant measures to some people, but compared to the drama of a close encounter with ball lightning, a Bigfoot sighting or an enormous tidal wave, they are not exactly the stuff of glamour. The anomalies with which Corliss works here are of a more remote and distant sort.

So *The Moon and the Planets* is strictly for astronomy buffs who I am sure will find it fascinating. The volume *is* up to the usual high scholarly and editorial standards of the rest of the series. — *Gordon Stein.*

HAUNTED HEARTLAND by Beth Scott and Michael Norman, Stanton & Lee Publishers, Madison, Wis., 1985, 490 pages, $19.95.

According to the flap copy *Haunted Heartland* is a collection of 150 "true ghost stories." Authors Beth Scott and Michael Norman themselves make no such claim. "Are the stories that follow true?" they ask in their introduction. "We honestly don't know. And quite frankly, that is not the point of the book. What matters most, we believe, is that these stories have been *told* by the people involved as if they were true."

"Yes," the very gullible or the very young might exclaim, "but do you, the authors, believe all of them or any of them?" It's an impolite question and if I were the author I wouldn't give a straight answer either.

The book is a collection of legends, tales and folklore set in the states of Illinois, Indiana, Iowa, Kansas, Michigan, Minnesota, Missouri, Nebraska, Ohio and Wisconsin. It's a fat, satisfying collection. Even a reader well acquainted with ghostly folklore is going to find a few new things here.

There is the tale of Resurrection Mary, Chicago's version of the famed phantom hitchhiker. There is the "death car" which has a permanent awful smell because someone died in it. According to the authors, folklorist Richard Dorson traced this tale back to a 1929 Model A Ford in which a man had committed suicide. *La Llorona*, the "wailing woman," a powerful legend among Mexicans and Mexican-Americans, appears in this Midwestern collection because the tale was often told in a district of Gary, Ind., once populated by Mexican-American steelworkers.

In addition to these well-established folktales, there are other accounts which might be classed as folklore in the making. For example, there is a sketchy, overblown account of the 1984 Columbus, Ohio, poltergeist case.

Do tales of spontaneous human combustion and the demonic windigo of the North Woods really qualify as "ghost stories"? Probably not, but why quibble? The point here is to tell a scary story. Of course the stories are always *told* as true, which makes them more effective. That doesn't mean the teller believes the story or that the reader should either. This sort of ghost story is an art form and it must be greeted with that "willing suspension of disbelief."

The stories are blandly written. Some are so short that they are little more than outlines. But that's just fine because the best use for a book like this is as a source for storytelling. The teller takes the outline and adds his own details, perhaps setting the story somewhere nearby. I think every camp counselor in the Midwest should have a copy of this book, which could provide the campers with some memorably terrifying evenings.

The publishers tell us that a companion volume to be titled *Haunted America* is in preparation. I look forward to it. — *Daniel Cohen.*

DICTIONARY OF MYSTICISM AND THE OCCULT by Nevill Drury, Harper & Row, New York, N.Y., 1985, 281 pages, $24.95 hardcover, $12.95 paperback.

In recent years the growing number of reference works has made the parapsychological and occult worlds accessible to scholars for their serious consideration. Now, however, a reference book intended to meet the needs of the average reader of occult writing has appeared.

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because the terms used and individuals mentioned were unknown to you, Nevill Drury's *Dictionary of Mysticism and the Occult* should help you. Its 3000 entries cover the whole of occult jargon from abracadabra to zombie and identify a host of fascinating personalities such as alchemist Avicenna, magician Kenneth Grant and novelist Dennis Wheatley.

The entries are brief, with just enough information to identify quickly the subject matter and get you back to your book or magazine a better-informed reader. Drury, an accomplished observer-participant of the occult, has performed a valuable service in preparing this inexpensive reference tool which should find a place in your library next to Leslie Shepard's more substantive *Encyclopedia of Parapsychology and the Occult* (reviewed in August 1985 FATE). — *J. Gordon Melton.*

BEYOND MIND by W.E.R. Mons, Samuel Weiser, Inc., York Beach, Maine, 1985, 255 pages, $8.95, paperback.

The problem with W.E.R. Mons' *Beyond Mind* is not that it lacks interesting information or provocative theories (it abounds with intriguing facts and insights) but that it fails to follow the first rule of good writing: stick to the main thesis. Quite simply, Mons has a tendency to ramble on various points (from a historical survey of the mind to the historical details of Christ's life) without properly connecting his differing thoughts in a persuasive, intelligent way. The result is a poorly constructed book which is long on fascinating vignettes but remarkably short on a compelling and unifying theme.

Although Mons sees an evolutionary force ("God of Psychic Power") which draws man's mind toward a spiritual dimension, his arguments are jumpy and at times dubious. For instance, he writes that "the hallucinations [LSD] produced proved totally useless for science." In fact, LSD has served as a great catalyst for further understanding of the potentials of the mind (see my "Science, Mysticism and Dr. Grof," April 1984 FATE). This is but one example of Mons' unfortunate penchant for quick judgments on subjects he knows little about.

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Mons' work is his criticism of Christianity which comprises a major section of Part Three. Mons concludes that the evolutionary development of the mind proceeds despite religion, not necessarily because of it. He argues, "There is no need for yet another new religion since the approach of this Spirit is an individual and not a collective effort and is subject to different levels of aptitude and of common sense."

Beyond Mind is a useful work, disjointed as it may be, for its wealth of information. But as a comprehensive outline of the evolution of the mind it does not compare, even slightly, with Ken Wilber's *Up From Eden* (1981), which provides what Mons does not: a well-written, persuasive argument for man's continuing spiritual development. — *David Christopher Lane.*

WHY CULTS SUCCEED WHERE THE CHURCH FAILS by Ronald M. Enroth and J. Gordon Melton, Brethren Press, Elgin, Ill., 1985, 133 pages, $6.95, paperback.

"Cults" — a pejorative term often used to describe new religious movements — seem to be a permanent feature of late-20th-Century American life. These groups, based on Eastern religion, Western occultism or Christian deviationism, are a source of continuing fascination to the media, which typically are drawn to the most exotic, ludicrous or menacing examples.

Even those of us who are not evangelical Christians may be tempted to agree with Ronald Enroth, conservative Christian sociologist, that "cult leaders are . . . false teachers and false prophets." One does not have to believe, as Dr. Enroth does, that "real demonic forces" are at work to see evil in a Jim Jones.

Is there reason to be alarmed? Enroth thinks so. J. Gordon Melton disagrees and, in the long exchange that comprises *Why Cults Succeed Where the Church Fails*, wins the argument. Dr. Melton, director of the Institute for the Study of American Religion (headquartered at the University of California at Santa Barbara), remarks that "the worst thing I can say about most groups is that for a few years they waste people's time."

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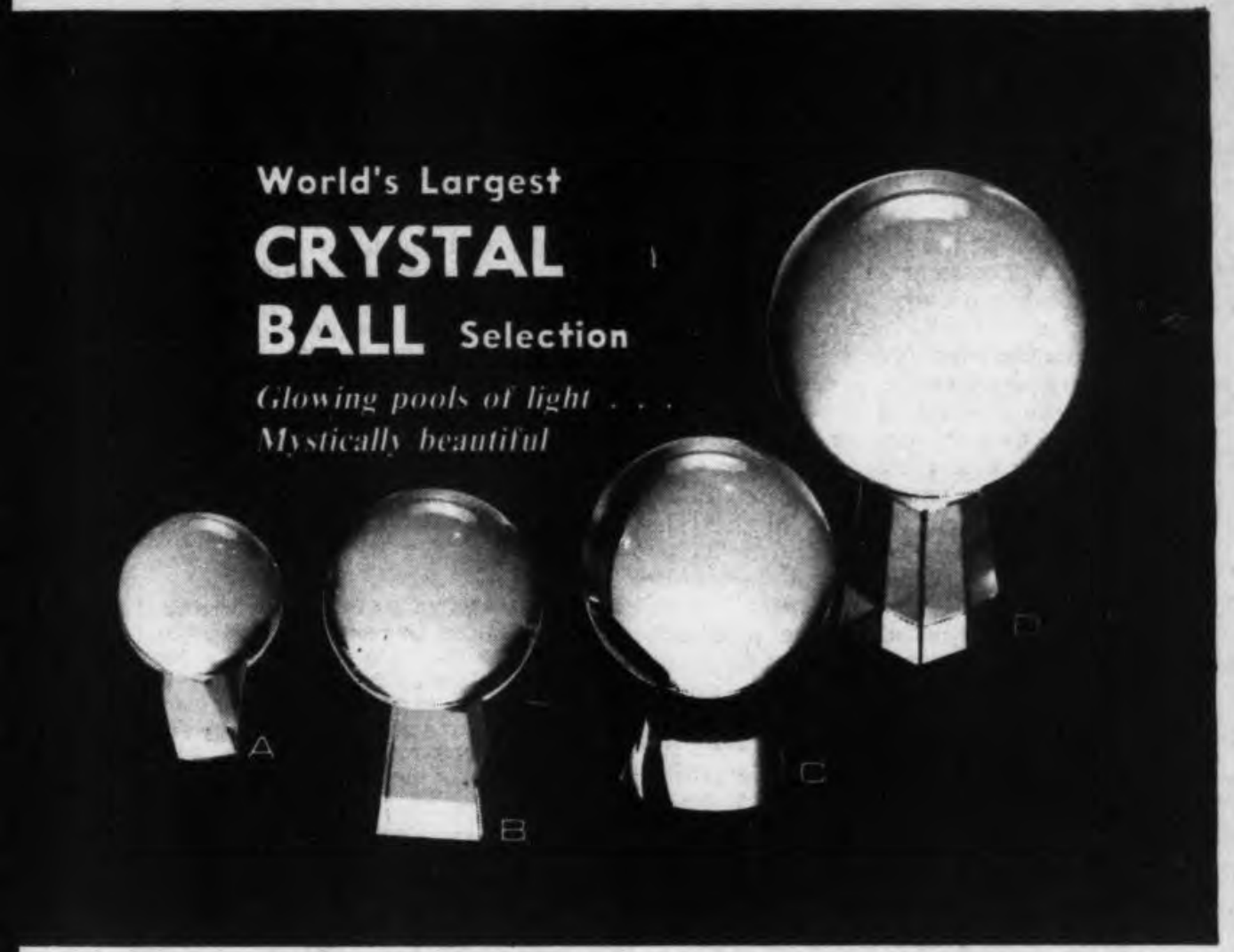
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This readable, insightful book, essentially a long conversation between two evangelical Christians addressing an evangelical Christian reading audience, examines a broad range of issues, one of them — of special concern to FATE readers — the nature of paranormal experience. Enroth believes that, when a paranormal experience such as healing occurs outside a Christian context, it "comes from the powers of darkness. . . . Counterfeit miracles . . . are performed by people who are empowered by Satan and his emissaries." Melton argues that psi is simply a natural ability which, like any other natural ability, can be put to positive or negative use.

He has some revealing things to say about Satanism, observing in effect that, since it did not exist, Christians had to invent it. "The material that carries Satanism, from year to year, decade to decade, century to century, is books on Satan and Satanism by Christians," he remarks. "There is no group of Satanists that survives from generation to generation to carry on the tradition. Each generation of Satanists has been newborn. It basically discovered Satanism by taking the books of people who wrote about it, i.e., against it, and decided, 'Hey, that's a really neat thing, let's do it.'"

Melton attacks anticult literature as grossly sensational and woefully inaccurate. The idea that cult members should be "deprogrammed" appalls him. "I think of deprogrammers in the same way as I think of rapists," he says. "Deprogramming is nothing less than a violation of everything we stand for in this country in terms of individual freedom."

Although alarmists depict "cults" as insidious new groups invented by greedy or power-mad manipulators, in fact many of the most prominent of these groups are nothing but old religions moving into a new cultural environment. They represent, Melton says, "the missionary arm of the East. All of the trends suggest that just as Christianity was carried around the world in the last century, so Hinduism and Buddhism will be in this century. The United States will soon be a microcosm of the world religious situation."

Melton, who admirably blends devotion to Christianity with commitment to democratic pluralism, says that "we evangelicals ... have got to learn to get along with our nonevangelical neighbors. Interreligious strife is not just counterproductive, it is downright hurtful." — *Jerome Clark.*

ALSO NOTABLE

WITCH AMONGST US by Lois Bourne, Robert Hale, London, England, 1985, 206 pages, £8.95.

Bourne recounts her life as a practicing witch and occultist, describing her numerous paranormal adventures and visionary experiences. Some of these are frankly difficult to believe but sympathetic readers will not let doubts get in the way of their enjoyment of a good story.

THE GREAT SEA SERPENT CONTROVERSY: A CULTURAL STUDY by Paul Lester, Protean Publications, 34 Summerfield Crescent, Flat 4, Edgbaston, Birmingham B16 0ER, England, 1984, 24 pages, $2.00, paperback.

This long essay on the 19th Century's " 'great unknown' of science" examines this still-unresolved cryptozoological question from the perspective of its effect on society, showing what the image of "large, elongated animate objects in the sea" meant to scientists, poets, novelists, hucksters, sailors and ordinary folk. Lester has made a welcome contribution to the serious literature on scientific anomalies.

SECRETS OF THE RUNES by James M. Peterson, Northern Arts Publishers, 2018 Baxter Ave., Superior, Wis. 54880, 1985, 74 pages, $12.00, paperback.

Peterson, a conscientious scholar, has written what may be the best book yet on rune magic and divination. His book and a set of handmade runes (with muslin bag) are being sold as a package for $35.00.



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A DRUNK-driving suspect was booked at the Tillamook County (Oregon) jail on March 9, 1984, and immediately asked to see his lawyer. He was surprised to find the lawyer in the next cell—among nine people who were staying in the jail overnight to inspect the conditions in the refurbished $800,000 facility. After consulting with his lawyer, the suspect was released.

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.

WITHOUT EQUAL

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FATE remains without equal in its field. —*David C. Siedlar, Carlisle, Mass.*

DANGERS OF DEMYTHOLOGIZING

Garman Lord's conclusion (in "Myth of the Christmas Star," December 1985 FATE) that the Magi surely saw "some astrological figure in their calculations which foretold to them. . .the imminence of some great event" is a perfectly good explanation of what the Christmas star may have been, but it's not a radical or even very new explanation. Unimaginatively conservative biblical commentators have been suggesting this for more than a century. (See, for example, Alford's Greek New Testament, first published in 1849 and still much admired by fundamentalist scholars.)

Still, the hypothesis is probably new enough to justify an article for the general reading public and I wouldn't bother to comment on it except that Lord skated onto thin ice in presenting himself as an authority on the language and history of the Hellenistic world.

First, his saying "Caesar sent out a decree that all the world was to be *polled*. . . ." presents us with a peculiar translation of a straightforward Greek word — *apographesthai*, the future passive infinitive of *apographo* (to write down or enter on a list). Why *polled*? The King James Version says, "...all the world should be *taxed*...." — an obvious mistranslation as all modern KJV editions note — but *polled*? Why not simply *listed*?

At any rate, Lord goes on with his demythologization: ". . . There is no record that any Caesar ever did anything of the kind." On the contrary. Not only was the Roman *census* an established state function (three of these occurred during the reign of Augustus) but the emperor also apparently ordered an extraordinary census, one not connected with taxation or limited to the provinces of the Empire — which Judea, as a matter of fact, was not. Tacitus, Suetonius and Dio Cassius all mention this *rationarium totius imperii*. Ample record exists — and Lord would have stumbled across it had he merely ambled as far as the *Oxford Classical Dictionary* which can be found in almost any public library.

Ironically, Lord misses a stormy scholarly issue that is involved here. The question is



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not whether there was a census but which one was it? We know there was a census in A.D. Six when Quirinius was governor of Syria but that's too late, nearly a decade after Herod's death. Whether Quirinius had also previously been Syrian Proconsul and whether at that time there had been an irregular census (perhaps the *rationarium*?) — that's where the really interesting question of Luke's accuracy lies.

So eager is Lord to display his Greek that he overlooks another eyebrow-raising assertion. Fussing over whether the Magi, in the east, saw the star: the Magi saw the star in the east; or the Magi simply saw the star "rising" — and consequently where in the sky they might have seen it — Lord utterly ignores the Lucan assertion that the Magi did not *follow* the star but that *it led* them.

Unfortunately, Lord's dazzling display of linguistic virtuosity was not worth the time he spent. The star wasn't "rising." Had it been, the Greek would have read *en te anatole autou* instead of just *en te anatole*. Once Lord's preferred reading is dismissed, however, the issue of whether the Magi in the east saw the star or the Magi saw the star in the east hardly seems worth the ink spilled over it.

In short, your author has ignored the most startlingly mythic element in the story: a star (not just an horary configuration) that preceded the Magi until it came to a stop right above Bethlehem. And while someone might have to be knowledgeable about the New Testament to know that the astrological explanation is not new, anyone who's ever *heard* the story must know that the star wasn't followed; it led.

How could FATE's editors let someone who claimed to be unraveling the myth of the Christmas star miss the biggest target in the story? Had they not heard the story before either? — *J. L. Jonsson, Long Beach, Calif.*

* * *

As a longtime FATE reader, I was disappointed in Garman Lord's "Myth of the Christmas Star." He falls into the category of those who refused to believe that human beings from earth actually walked on the moon, saying that it was all a "Hollywood show"! These people simply refused to believe because the moon walk did not fit their criteria for facts.

Lord also succumbs to a wrong definition

of "myth," believing it is simply a fanciful tale. A myth is actually a story that is temporally false but eternally true. Attempting to deny spiritual truths with earthly criteria cannot succeed. — *Peter B. Tompkins, Mystic, Conn.*

* * *

Wise readers of FATE will smilingly dismiss Garman Lord's "Myth of the Christmas Star." He is debunking beliefs held by wise men down through dim ages past. — *Luke Gordon Thomas, Tracy, Calif.*

* * *

Garman Lord recounts many of the problems associated with accepting the star of the Magi and the account of Jesus' birth as historical fact. In opting for Kepler's solution of the star as an astrological event, Lord latches onto the most popular way of accounting for the absence of the star from historical records of the period.

Raymond E. Brown, in his exhaustive exegesis of the Jesus' infancy narratives, argues cogently that the story of the star is essentially a rewrite of the Old Testament story of Balaam, a magus from the east accompanied by two servants who speak of a star rising from Jacob. The similarities between the accounts may be coincidence but I find an ultimately more elegant quality in this solution than in those involving astrological events or, for that matter, ufological events such as those offered by the dazzling remythologizers Kenneth Boa and William Proctor in *Return of the Star of Bethelehem.*

A star heralding great events was an old mythological device by the time of the gospels and can be found associated with the births of such figures as Alexander of Macedon and Augustus Caesar. The function of the Christmas star is mythic in intent and thus anyone who tries to explain it in historical terms is probably misguided. — *Martin S. Kottmeyer, Carlyle, Ill.*

A HILL OF WATER

Many other readers will no doubt point out that the sea-surface contour map reproduced with C. J. Marrow's article "The Hole in the Bermuda Triangle" (December 1985 FATE) does not show any "circular depression, 25 miles in diameter and 50 feet deep" in the sea level near Bermuda. What it shows is an elliptical *elevation* in sea level about 60 by 80 miles in size and five or six meters (15

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or 20 feet) high which is centered on Bermuda or very nearly so.

As Marrow says, this water hill must be due to the gravitational attraction of some local mass-concentration ("mascon"). But is the effect so anomalous that the Bermuda Islands themselves can't be the "mascon" responsible? Is it really necessary to conclude that some much denser object, such as a gigantic nickel-iron meteorite, must lie beneath Bermuda? — *Alexander Mebane, Venice, Fla.*

THE CROTSENBURG AFFAIR

Just because there's no mention of UFO activity in St. Louis, Mo., newspapers for August and September 1896 doesn't mean Pearl Chenoweth's story is unreliable ("Cattle-Killing UFO of 1896," November 1985 FATE).

The summer of 1896 saw the mysterious Crotsenburg affair which Charles Fort mentions in *Book of the Damned.* In a letter published in *Monthly Weather Review* for August 1898, C. N. Crotsenburg relates that he and another clerk were riding in a mail car on a train passing through Trenton, Mo., while a heavy rain was falling. Looking up, Crotsenburg and his companion saw "a light that appeared to be round and of a dull rose color and seemed to be about a foot in diameter." The rose-colored UFO floated about 100 feet from the ground at first, then soared to a point midway between the horizon and the zenith and followed the train north to Lineville, Iowa. It continued flying north and Crotsenburg lost sight of it behind the Lineville depot.

The Midwest suffered a severe drought that summer, as Mrs. Chenoweth relates, which broke at the end of August in a series

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of heavy thunderstorms. It appears that the Crotsenburg sighting took place a week or so after the Chenoweth encounter and it is notable that the two sightings took place at opposite ends of Missouri, Crotsenburg's in the extreme north and Mrs. Chenoweth's about 700 miles to the south.

Mrs. Chenoweth's cattle mutilation story is extremely interesting in light of Charles Fort's statement that 1896 was a time when "someone, or something, was doing a lot of collecting." — *Joseph Trainor, Attleboro, Mass.*

* * *

The fact that no UFO-related stories were found in St. Louis newspapers for August and September 1896 can be explained. Sometimes newspapers print different editions for different geographical areas. The editor may have decided that UFO stories would appeal to rural customers but not to city dwellers and he may have published them only in the rural editions. The metropolitan editions are the ones filed away in the archives and perhaps these were consulted by FATE editors. — *Harry F. Rohmer, Mobile, Ala.*

VIEWS OF EVIL

Willis Margaret Matern's "Miracle of Evil" (December 1985 FATE) is typical Christian balderdash — seeing evil where it does not exist and trying to label all mysteries that do not sit well as works of the devil.

If Christianity had been full-blown at the time of Christ, Jesus would have been burned at the stake. — *J. M., Detroit, Mich.*

* * *

Somehow it is impossible for me to see evil in Willis Margaret Matern's protagonist Walter. I found myself loving him. How could training and loving a dog, caring for a garden, cooking lovely meals, teaching young people and finally fulfilling a desire for oranges make him evil?

I am afraid that Matern, like many others, believes that when anything out of the ordinary occurs it is the work of the devil instead of seeing such a gifted man as Walter as one of God's own. They hung a gentle man like this on the cross. — *Anne M. Collins, Charlotte, N. C.*

DISSENTERS

While I enjoyed Paul Eno's "Bara-Hack... Village of Voices" (October-November 1985



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FATE), I must say I cannot see any "baby" on a tree branch and the "face" on the Higginbotham grave-marker may be due simply to the aging of the stone.

I have yet to see a face or figure in this type of picture that cannot be explained away as foliage or shadow effect. — *John Philip Bessor, Butler, Pa.*

* * *

If indeed "ghosts" are only some psychic residuum, as Paul Eno implies in his article on Bara-Hack, wouldn't it be possible for living persons to leave these impressions in a place where they lived for many years? In other words, "ghosts" can be of the living too. Right? — *Sherley Imerti, Long Island City, N. Y.*

* * *

Paul F. Eno gives vivid descriptions that remind me of my own experiences.

In the summers after I moved to the country (not far from Pomfret Township) in 1949, I worked outdoors clearing woods, digging a well and building a shelter. On several occasions I heard voices, especially the laughter of a crowd of children so unmistakable that more than once I walked down through the woods to where Bear Den Brook crosses a corner of my property. I never found the children although the sounds moved rapidly up and down the brook below my position. Although distinctly audible, the voices were probably too faint and high-pitched to have recorded well, especially near the brook where they tended to be drowned out by the gurgle of water plopping over stone and ledge and the remains of an old sawmill dam. After several fruitless searches it dawned on me that the voices were echoes or overtones from the falling water and were peculiar to summer weather conditions.

Then one evening, from the opposite direction, I heard the excited sounds of a ball game in the neighboring meadow so clearly that I could catch a word now and then. I walked over to see what was going on. Nothing! The closer I came to what seemed the source of the sounds, the fainter the voices became. Finally I deduced that atmospheric conditions were letting me in on activities in a mill settlement a half mile or more up the Westfield River valley.

Conceivably a springing branch in bushy woods could have snatched off Marcel

(Continued on page 127)

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REPORT FROM THE READERS

(Continued from page 118)

Mercier's hat and flung it "high overhead." It may not have been the hand of a spirit, as Eno implies.

The pictures with Eno's article show a terrain that resembles my own backyard, especially as it was in the late 1940's. As to the anomalous "baby" on a tree branch, strange phenomena do come out of a camera. The "ghostly blobs" are more difficult to account for. I never saw a will-o'-the-wisp but old-timers in town tell of seeing these patches of misty brightness on summer nights, especially near swamps.

I heartily agree with Eno's Harry Chase who said, "I'm not saying there are any such things as ghosts but I'm not saying there aren't, either." — *Clifton J. Noble, Huntington, Mass.*

GALLOPING PARANOIA

I'd like to respond to Ron Miller's and Ed Lopez's comments about lunar photographs in the September 1985 issue of FATE. These two seem to think that anyone who believes there might be more to the moon and Mars than we've been told is a maniac and paranoid. It shouldn't surprise me, though, in Miller's case, for he suggested that the great airship mystery of the 1890's was induced by the works of Jules Verne! He also predicted that the movie *Close Encounters of the Third Kind* would inspire a wave of UFO sightings in the late 1970's. As I'm sure Miller would like to forget, such a wave didn't come about.

Miller tries to compare the sighting of structures on the moon to Percival Lowell's Martian canals when the issue of the canals hasn't truly been settled yet. How can it be considered a closed case when NASA refuses to release many, many photographs of Mars (as well as the moon)? I'm sure Miller is well aware of Mariner 4's first picture which showed the "W" marking photographed many years ago by telescope. Does he recall that this photograph was reprocessed and released again — without the "W"? Was that just another illusion the camera didn't know about?

Finally, Miller says he refuses to believe in the possibility of a massive cover-up of findings on the moon and Mars. I ask him this: How can anyone believe the government isn't capable of such a cover-up after Water-

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gate, the Agent Orange mess and attempts to avoid paying compensation to victims of atomic testing in the 1940's and 1950's? — *Jeffery Fisher, Lake Toxaway, N.C.*

WORLDWIDE SEARCH

The Alister Hardy Research Centre of Manchester College, Oxford University, England, is conducting a worldwide search for spiritual experiences.

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We are appealing to all FATE readers who have ever felt their lives affected by some presence or power, whether or not they call it God, to tell us about it. Your account of your experience should include information on your background, your age and circumstances leading up to and during the experience. Please give us as much detail as you can and tell us how the experience has affected your life. Your communication will be kept strictly confidential and no names or other means of identification will be given in any published work without your permission. — *Edward Robinson, Alister Hardy Research Centre, Manchester College, Oxford OX1 3TD, England.*

LET DEAD GHOSTS LIE

This letter concerns Paul Eno's article "Bara-Hack. . .Village of Voices" (October-November 1985 FATE).

In the deep woods of Eno's mind there lurks a dichotomy more spurious than any ghostly voice that could be raised against the onslaught of skepticism such as he voices in his last few paragraphs. I guess I am tired of the same old voice of skepticism raised against the existence of spirits time and time

again by certain parapsychologists — as if this attitude and its dependent idea were the sum message to us laymen. I saw this same skepticism voiced in issues of *Parapsychology Review* in the early 1970's and if there has been no advance in this knowledge, Eno and his friends ought to let dead ghosts lie. He writes:

"As for the other ghostly phenomena, I am no longer a believer in earthbound spirits. I think parapsychology can supply other explanations.

"Yet I am still haunted by the — I can call it nothing else — friendship that grew between our little group and the ghosts of Bara-Hack, whatever they may have been."

After telling us that one of these "non-ghostly" entities tossed his co-worker's hat into the high branches of a tree, showing us a photograph of what appears to be ectoplasm of some thickness, hearing voices that cross the time barrier, seeing blobs of luminescence, and describing direct physical contact for one of his party, Paul explains the whole thing away as an activity of "psions." Why?

I hope parapsychologists one day find that skepticism can be proven as invalid as Eno's encounter with phenomena in which he can no longer believe.

I would like to see such researchers as Eno take a definite stand — or at least formulate their ideas so that they do not cast doubt and shadow on our ability to understand these things. Eno's opinion is what the Spiritualists have termed "morning after syndrome" wherein you doubt that your experiences with those others of another vibration ever really happened. Why? Because that is the ultimate conditioning of our society. Skepticism is born not of levelheaded thinking but of conditioning.

I also believe that such researchers would rather be high on psions than face an inevitable fact: that earthbound spirits cannot be *explained* away from their haunts but that they do respond to certain types of prayer. They respond best to prayers that teach them they have died and they can progress only when they help others like themselves out of the misery of aeons of ghostly pathology.

It should be noted that this process has been used successfully to end hauntings for well over 100 years by healing and rescue circles without resort to psion theories. — *Charles Goldman, Milwaukee, Wis.*

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∞ What has parapsychology learned from its long investigation? Has it proven the existence of psychic powers or is firm evidence for ESP as elusive as ever? Parapsychologists Susan Blackmore and D. Scott Rogo argue the issues and come to very different conclusions.

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MASTER WORDS OF MYSTIC POWER

by Veronica Reade

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

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

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