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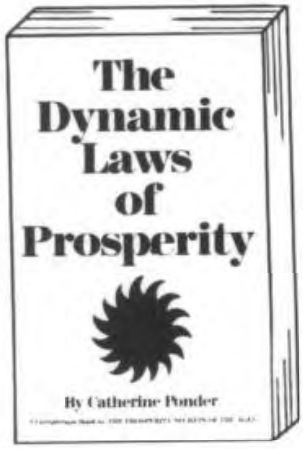
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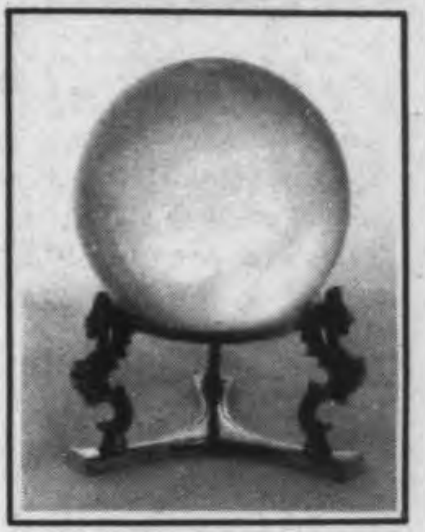
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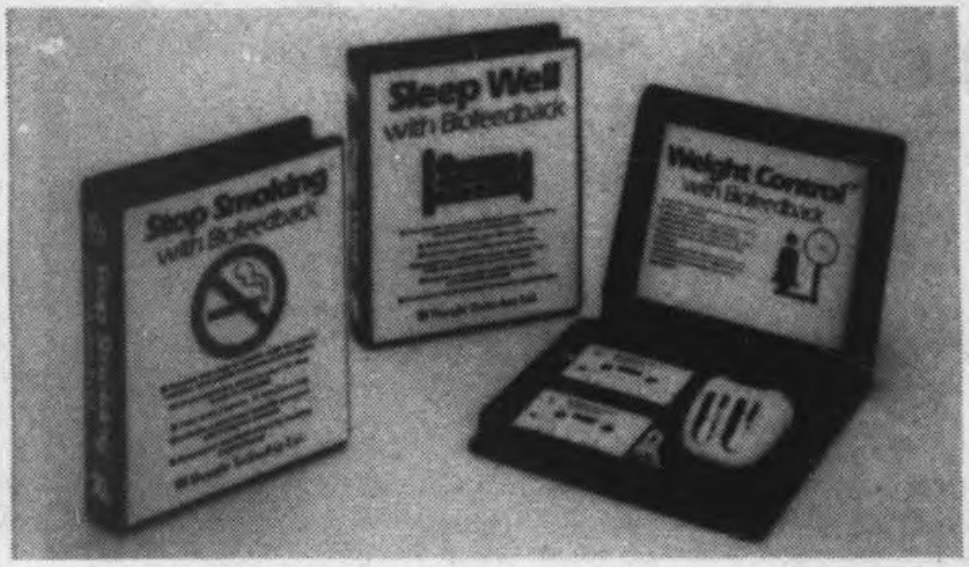
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# I SEE BY THE PAPERS



by Curtis Fuller

## QUOTE OF THE MONTH

*No matter how unlikely a thing is, if it happens, it happens.*

—Stanislaw Lem

THE PINEAL gland is a small pine-cone-shaped body centrally located behind the eyes in the brain. For centuries it was thought to have psychic significance although its scientific purpose was unknown until a Yale researcher began to explain it in 1959.

Rene Descartes, 17th-Century French philosopher, believed it to be the seat of the soul — perhaps because its location in the middle of the brain suggested a coordinating role. Descartes speculated that the pineal gland was capable of secreting "animal spirit" which in turn activated the nerves and that the pineal might be controlled by messages received through the eyes.

Strangely enough, Josephine Arendt, a senior lecturer in biochemistry at the University of Surrey in England, has called Descartes's hunch an "astonishing intuition" because, even though he wrote 300 years ago, investigations over the past 20 years indicate he was correct — to some extent.

Descartes, however, was not the only person to regard the pineal as having some metaphysical purpose. Peoples, from the ancient Egyptians to the modern Hindus, have believed in what they call the "third eye" which is related to the pineal gland. Some species of lizards and amphibians, although not mammals, actually have a third eye, a transformed pineal gland, in the center of their foreheads. The Hindus' caste sign marks the position of the hidden pineal eye.

Diagrams of the chakras show the pineal gland located slightly beyond the pituitary gland and many psychics say this may be the gateway through which the astral body is released in out-of-body experiences.

∞

## STRANGE COINCIDENCES

IT IS A striking coincidence that this tiny gland buried deep in our brains should have been thought of as a "third eye" when it resembles most a tiny pine-cone. This is especially so because to all appearances the ancients could not have known the purpose of the pineal although today we know it actually was a primitive animal's first eye. David Klein of the National Institute of Child Health and Human Development in Bethesda, Md., says, "The most primitive visual organ was a single 'eye' that had only to convert light into chemicals."

Later this organ produced nerve signals as well as a hormonal response and eventually today's highly specialized retina evolved.

Julie Ann Miller, writing in *Science News*, points out that in species as different as lizards, frogs and mammals their pineals share evolutionary paths. A striking example is the Western fence lizard where the third "eye" is a yellow-white spot which sits in a one-millimeter opening between the skull bones on the top of the head. Miller writes, "This 'eye' is an extension of the pineal gland but like other eyes, it contains a retina, lens and cornea. A variety of other species, including lizards, frogs and lampreys, have more or less elaborate pineal eyes."

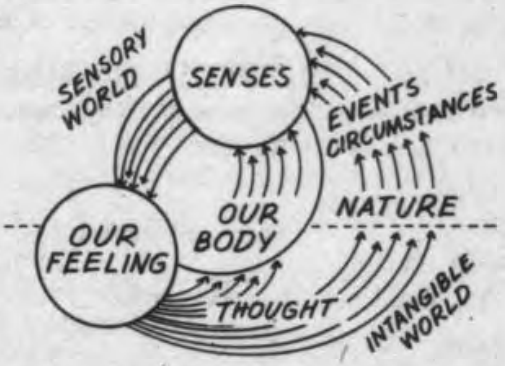
But these primitive pineal eyes do not seem to respond to light. They demonstrate an electrical response but they do not focus so they are able only to sense the existence of the light; they cannot distinguish patterns.The exception is the tuatara, a New Zealand lizard, whose pineal body lies just below the skin on the skull and is a photoreceptor. Interestingly, the pineal simulates the structure of the eye in varying degrees only in nonmammals — not in mammals. Nonetheless, the relationship between mammalian eyes and the pineal body is indicated by the fact that both retina and pineal produce melatonin and certain proteins unique to processing light in the retina.

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rectly through nerve signals. Science is only beginning to understand the profound effects this light-sensing ability of the pineal gland has on us. It affects us by releasing melatonin and other hormones. Melatonin makes us feel fatigue when it is present — or alert when it is minimal. And yet few really controlled experiments have been done to verify whether performance and a sense of well-being can be improved by trying to regulate melatonin.

It is not light but darkness that triggers the pineal's production of melatonin. Thus does it regulate our daily biological activities. Because the levels of melatonin remain high for a much longer period of time in winter than in summer, the pineal body plays a major role in determining our seasonal physiological changes. The production of melatonin and other pineal hormones triggers a whole range of physiological events in such animals as sheep, too. It governs their reproductive cycle, the growth of their winter and summer coats, changes in their weight and behavior, and even the rate at which they reach puberty, reports Dr. Arendt.

The effects on human beings are not so well known, mostly because we are not "photoperiodic" — that is, we can breed at any time and do not depend on the effects of seasonal light to trigger reproduction.

It is known, however, that the presence or absence of light does affect human physiology. Sunlight makes us feel more cheerful, so we are happier in summer and more miserable in winter. It is speculated that the sudden disruption in our daily rhythms by long airplane flights is due to disruption of the pineal's secretion of melatonin. We call

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this "jet lag." Psychiatric disorders are more common in northern than in southern Europe and this is attributed to the excess of melatonin during long winter nights.

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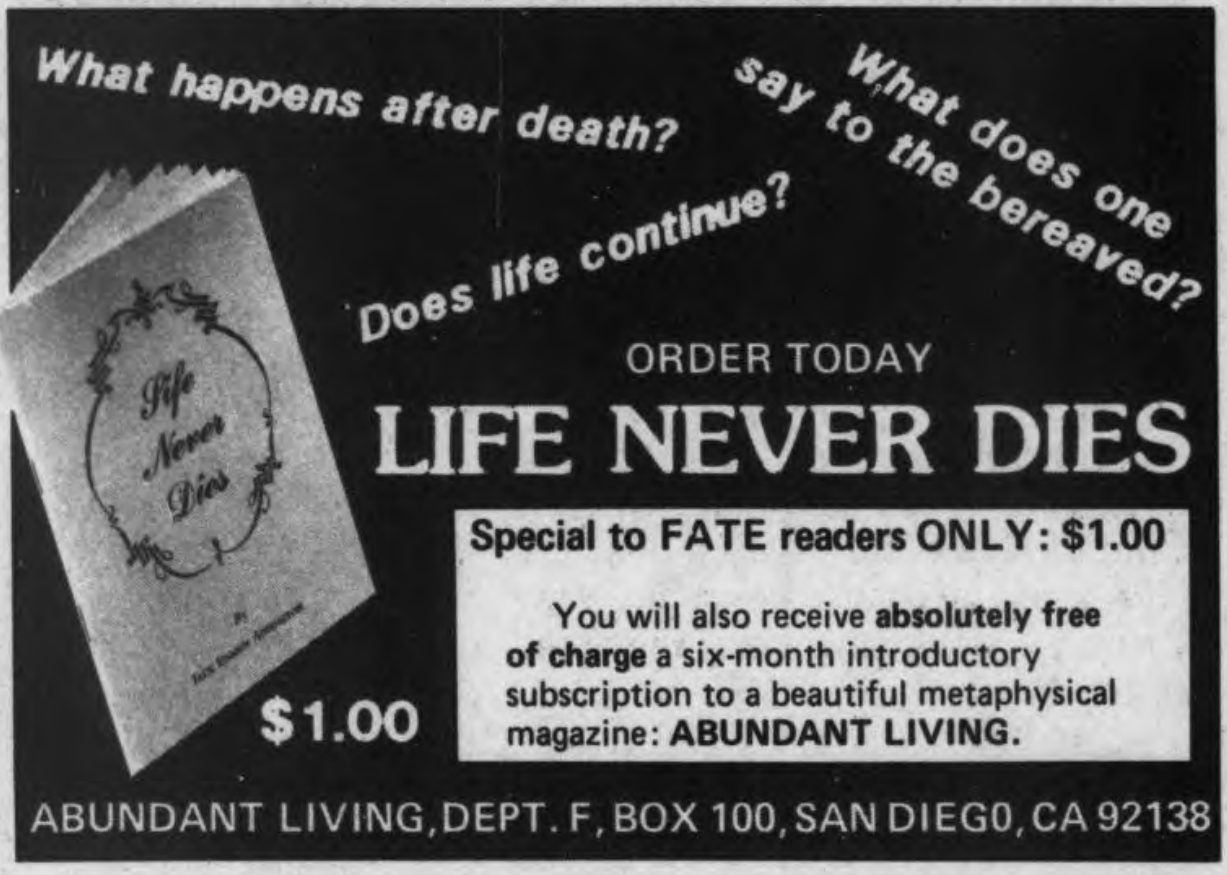
## HOW WE FEEL

HOW CAN WE decrease melatonin during long winter days?

Trials are under way in Britain to determine whether certain patented fluorescent lights that simulate natural sunlight without the ultraviolet rays may reduce the quantity of melatonin in the bloodstream and hence induce cheer. Norman Rosenthal and his colleagues at the National Institute of Mental Health in Bethesda, Md., have treated depressed patients with very bright light and have experienced "spectacular remissions" of symptoms.

Dr. Arendt writes, "In order to suppress the production of melatonin at night, normal artificial lighting (500 lux) is insufficient; 2500 lux is required in healthy people. If melatonin signals winter darkness in seasonal depressives, suppression of its secretion by bright light may well indicate spring by shortening the duration of its secretion at night."

All these conclusions are still somewhat iffy. While the effects of the bright light are good, it is still not known whether they are due to suppressing the production of melatonin by the pineal. Nevertheless the study of pineal functions has led to major insights into our relationship to our surroundings and has lent authority to serious studies of biological rhythms. Dr. Arendt believes that our obvious sensitivity to light-induced rhythms may eventually link

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the causes of depression and neurosis to our trying to behave in ways that are incompatible with our biology. And an important part of that biology seems to be related to the pineal — the one-time "seat of the soul."

∞

## OIL FOREVER?

THE LEAD article in the February 1986 issue of *The Atlantic* discusses plans to drill more than three miles deep into the tough granite of the Siljan Ring, 150 miles northwest of Stockholm, Sweden. The Siljan Ring is a gigantic meteoritic crater 26 miles across.

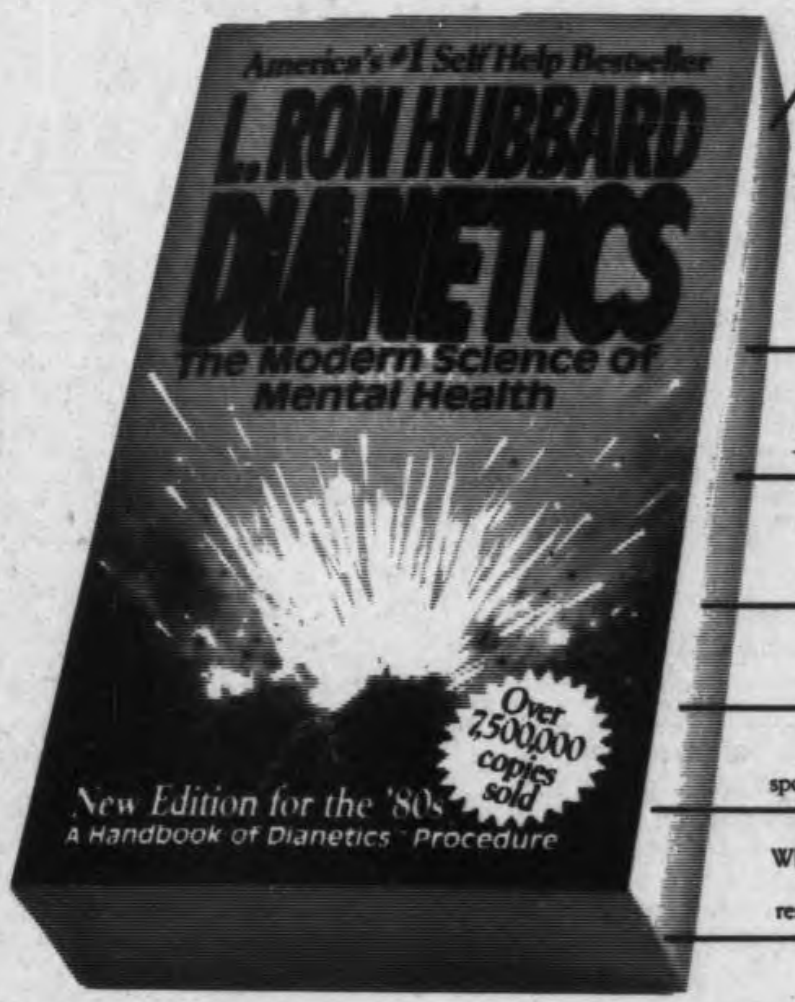
Three-hundred-sixty-million years ago an enormous meteorite smashed into the granite rock of what is now central Sweden and pulverized the ancient base rock beneath. Today the region, covered with naked rocks, lakes and forests, is one of Sweden's favorite vacation areas.

This June a Swedish government power company will set up its drilling rig within the forests of the Ring and seek answers to some of the most controversial questions in modern geology: Can there be hydrocarbons buried deep within such igneous formations? And if so, do they exist in such enormous quantities as to solve man's future energy problems for ages to come?

Establishment geologists, says David Osborne, author of the article, are infuriated with the whole idea. Although no one really knows the origins of petroleum and other hydrocarbons, conventional wisdom says they are organic. If so, how could they exist beneath igneous formations which were formed by enormous heat and pressure before

# Is Child Abuse Hereditary?

Page 181




Can bizarre aches and pains be caused by the mind? Page 127

Does time "heal" emotional wounds – or just bury them? Page 319

Can sex during pregnancy harm your baby? Page 213

Can anger be constructive? Page 151

Is it possible to spoil a child with love? Page 143

What are the five ways a human being can respond to a problem? Page 199

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# CREATIVE VISUALISATION:

## How to Make It Work For You

**by Jolene Anderson**

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

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

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

- HOW TO GET CLEAR MENTAL IMAGES OF YOUR GOAL – IMMEDIATELY!
- HOW TO GIVE **INSTANT POSITIVE IMPACT** TO YOUR MENTAL PICTURES
- HOW TO GET YOUR VISUALISATION TO WORK QUICKLY AND POSITIVELY FOR YOU!
- WHAT "HAPPENS" IN YOUR MIND THAT MAKES VISUALISATION PRODUCE THE THING YOU WANT – HERE IS WHAT OTHER BOOKS DO NOT EXPLAIN!
- A GUARANTEED EASY WAY OF **STOPPING YOUR MIND FROM WANDERING** WHILST VISUALISING
- HOW TO MAKE AN **IMMEDIATE** 100% IMPROVEMENT IN THE QUALITY OF YOUR VISUALISING
- WHY THE "USUAL" WAY OF VISUALISING IS **THE WRONG (NON-PRODUCTIVE) WAY**
- HOW TO GET WHATEVER YOU WANT IN LIFE BY VISUALISING ONLY A FEW MINUTES EVERY DAY
- THE MIRACULOUS "TV TECHNIQUE" FOR MAKING THINGS HAPPEN IN YOUR LIFE!
- THE "EMOTIONAL TECHNIQUE": IRRESISTIBLY POWERFUL AND EFFECTIVE!
- HOW AN ORDINARY EMPTY BOTTLE CAN WORK "VISUALISATORY MIRACLES"!
- THE "MOVEMENT TECHNIQUE" – WHOEVER SAID YOU HAD TO **KEEP STILL** WHILST VISUALISING?
- MIRACLE "COLOUR TECHNIQUES" FOR EFFECTIVE RESULTS WITH HEALTH PROBLEMS
- HOW TO MAKE AN ORDINARY CANDLE MULTIPLY THE POWER OF YOUR VISUALISATION

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

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

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

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

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the petroleum-bearing rocks existed? Nearly all geologists point to the fact that the great pools of petroleum and natural gas have always been found in sedimentary formations associated with organic life in past ages. They believe they must be associated with living forms.

The Swedish drilling project is mostly the idea of an American — Thomas Gold — the famous unconventional astrophysicist from Cornell University. For several years Gold has thought that the hydrocarbons of both petroleum and natural gas are formed deep within the earth. Astronomical studies show clearly that such hydrocarbons are found in meteorites and on those planets where life is thought never to have existed.

If Gold is right, the Siljan Ring could be a gigantic reservoir of natural gas whose discovery would send geologists searching for entirely new sources of fuel. The advantages are obvious. The supplies would be almost limitless.

Osborne lists other possibilities: OPEC might be doomed. No one would need nuclear power. Air pollution would abate because natural gas is our cleanest fuel. And even the greenhouse effect which we have been warned is overheating our atmosphere would be modified.

∞

## METEORITES

THAT THE Siljan Ring is a meteorite crater apparently is only incidental to Gold's search — it simply makes the search easier. But meteorites, which science once didn't believe could exist ("there are no rocks in heaven"), are often in the news, although it's been





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some time since the earth was struck by one that created a crater the size of the Ring.

One of the stories that recently came across our desk has a sort of cosmic humor. Early in the morning of September 30, two trappers from Mesick, Mich., were following their trapline through the forest when they came to a giant hole. There was a pond which had not been there two days before.

"Everything was covered with mud," Carl Trowbridge said. "Stumps were uprooted for probably 150 feet in every direction.... Trees were jet-black, like they'd been burnt."

Trowbridge wasn't sure what had caused the gigantic hole but the thought of a meteorite did occur to him. A lot of other folks thought the same once they examined the site. One was Richard Cookman, an astronomy instructor at Northwestern Michigan College in Traverse City.

Television and newspaper reporters descended upon the scene. Cookman began to talk of plans to excavate the meteorite. Richard Kelly, a friend of Trowbridge, doubted the whole story until he saw the 30-foot-wide pond himself. Then he declared, "We'll dig it up and sell it for a million dollars."

The excitement and the get-rich-quick schemes died a sudden death when Tom Lea, district forest ranger, announced that his department had blasted a hole for a wildlife habitat. Wild turkeys have to have open water within a day's range, he explained. Not a meteorite but three 50-pound bags of ammonium nitrate plus a dash of diesel fuel and a pinch of dynamite had done the trick, Lea said.

Trowbridge refused to believe it. "I

# SCIENTIFIC BREAKTHROUGH!

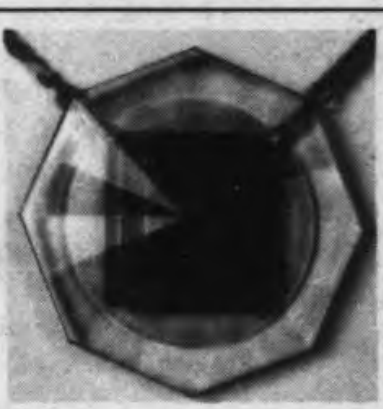
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The effects of electronic fields on the human mood and energy levels have long been known. Ionized air, lunar cycles and solar flares, and increased electrical activity during and preceeding a storm are all known to effect the way we feel and act.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



### Simple Method Of Energizing the Body Discovered by Inventor

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

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

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

### U.S. Patent Office Awards Patent

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

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think it's just a cover-up," he insisted. "I believe they don't want anybody in there right now where the crater's at."

But Lea pointed out a similar blast hole about a mile away and remarked that it would be difficult to claim two meteorites.

* * *

In 1982 Wanda and Robert Donahue returned to find their home in Wethersfield, Conn., in chaos. There was a huge hole in the roof; the living room and an adjoining room were torn up. It didn't take too much searching to find the culprit — a six-pound piece of space rock!

Last fall the meteorite came to its final landing in the Peabody Museum of Natural History in Boston — a donation from the Donahues, the victims of this heavenly visitation.

∞

## ACRES OF DIAMONDS

BEFORE WE leave the fascinating field of geology, about which not much is known, despite what the geologists would have you believe, you should be aware an intense search is underway in Michigan's Upper Peninsula for diamonds, no less. More than 100,000 acres of state forestland are under mineral lease there and kimberlite, the volcanic type of rock in which diamonds are found, has already been discovered.

The large companies conducting the search include Amselco Mineral Corporation, a subsidiary of British Petroleum and Dow Chemical Company. "We wouldn't be up there if we weren't encouraged," says Dave Johnson, corporate attorney for Amselco. Vince Smart, a spokesman for Dow Chemical, told Mark Fritz of the Associated

Press, "We've found enough clues to keep us up there. Obviously the results of these tests are confidential."

Before you join the diamond rush, be warned: Apparently it takes a lot of money to hunt and diamonds of gem quality are found in only about 1½ of every 100 kimberlite deposits.

∞

## DOORBELL ALERT

ROBERT DAVIS, Sr., his wife Cheryl and their four children live in a white ranch house in Exeter, R.I. For nearly two years, for no reason whatever, their doorbell has rung unexpectedly at odd times and of its own accord. Davis tried to fix it on two occasions but it continues to ring erratically.

Around 11 o'clock one evening last September Bob and Cheryl were dozing on the bed with 2½-year-old Erica between them. The final scenes of *Death of a Salesman* were playing on television when the doorbell began to ring. It rang and rang. As Cheryl remarked later, "I knew it was the doorbell but I thought 'let someone else get it.' But as soon as I got off the pillow, I smelled smoke.

She ran out, opened the door to the family room about a foot and found the interior in flames. She slammed the door, got the children out of the house while Bob called the fire department, and still had the presence of mind to pass some blankets, her pocketbook and the mortgage, insurance and bank records out the window. Damage was extensive but the Davises believe they would have died if it hadn't been for the ringing doorbell.

Bob Davis told Colleen Fitzpatrick


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of the *Providence Evening Bulletin* it was "a work of God.... That will be the last time I'll get mad to hear this doorbell ring."

∞

## THE LOVELY GHOST

A CENTURY-OLD mansion in Vevay, Ind., is where a lovely, tall young woman with long brunette hair lives. She wears a white Victorian dress with a high lace collar. She likes to turn off lights and play with the shutters.

When Mark Miles bought the mansion, intending to restore it, he had no idea the place was already occupied. He had heard the rumors, though.

"I knew there was a reputation with the house," he told the *Indianapolis Star*. "But every big Victorian house gets that sort of reputation. It wasn't until the tools started getting moved around and you hear screen doors slam when you're the only one there and the doors were locked. . . . Creepy things have been going on for a long, long time."

Workers Miles has hired to fix the place up complain frequently of "bumps and sounds and door slamming." Miles says that often he has gone to bed with the shutters open and awakened to find them closed and locked. He has gotten up at night and turned on all the lights on his way to the bathroom and when he stepped out of the bathroom, all the lights are off.

John Tedesco, Jr., son of the caretaker, claims to have seen and talked with the ghost responsible for all this.

"I was just getting ready to come down the attic steps when I saw her beside me," he recalls. "She's a beautiful woman. I just waved at her and went



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on. Every once in a while, in the kitchen, she'll come up behind you and give you a kiss on the neck. I've seen her floating around once in a while.

"Once, when I followed her around the kitchen, she said something like, 'You see every move I make, don't you?' I like her myself; she's friendly."

Her presence is unmistakable, Miles says, even when she isn't visible. Sometimes he senses her in his bed.

"You feel like if you could roll over fast enough," he says, "you could see her. If you vocally chastise the ghost, all of a sudden the feeling just vanishes.

"I don't mind it at all. I guess the ghost and I have an understanding. The ghost doesn't bother me and I go ahead and take care of the house."

∞

## PROTECTION BACKFIRES

IT ISN'T many years ago that agricultural scientists and entomologists learned that some of the chemicals plants produce are not essential to their primary metabolism but help them survive by repelling or poisoning insects. Among these chemicals are opium, caffeine and strychnine. Another is a bitter chemical called salicin, which is a natural pain reliever chemically similar to aspirin and is found in willow trees.

Oddly enough, salicin produced by the Sierra willow tree has become ineffective against the willow-leaf beetle which is not affected by the chemical but instead converts it into another chemical which it uses to repel attacking ants, wasps and other insects. Now John Smiley, an insect ecologist, says that willows containing the largest amount of salicin sustain more damage from the beetle than those containing

# DISCOINCIDENCE

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FREE!

*"Smile to everyone around you. Then, everyone around you will smile back at you."*

# SEICHO-NO-IE TRUTH OF LIFE magazine

The SEICHO-NO-IE TRUTH OF LIFE MOVEMENT is a non-denominational movement based on the Truth that all religions emanate from the One Universal God.

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lesser amounts. Salicin still remains effective against other insects but the beetle seems to have won its particular arms race.

More is continually being learned about how plants respond to insect attacks. Within hours of an invasion of insects on alfalfa leaves the plant will respond by producing a chemical that inhibits the insects' digestion. It turns out that tomatoes and potatoes also will secrete similar digestion-inhibitors and scientists are looking further. The digestion-inhibitors delay the growth of insect larvae, thus allowing diseases and other predators to destroy them. "Small larvae within a day or so will be in trouble," says Clarence A. Ryan of Washington State University in Pullman. "Larger insects may take longer."

∞

## FARMERS' DILEMMA

AGRICULTURAL research has been the most successful and productive of any of our industries in improving production and efficiency. At the same time, it has so changed agricultural production as to make it unrecognizable compared with farming a few decades ago. And it has rendered the traditional family farmer and his farm nearly obsolete. The problem of agriculture is one of superproductivity.

Now we are embarked on a new era of agricultural research which will further revolutionize food-growing. That this comes at a time when the world already is capable of feeding all of its inhabitants is perhaps irrelevant. Our agricultural problems are not production problems but problems of distribution and, given the nature of man, perhaps that too is irrelevant.


## THE NEW SILVA SUPERMIND PSYCHOLOGICAL SELF-HELP PROGRAM

**At last the fabulous Silva Supermind program is available in a new form that you can work with *yourself* in your *own home*. The Super Mind program takes the same Silva Supermind material taught in classes all over the world — and has revised it so that you can work with it at home. The Silva Method is now being taught in 62 countries, in 18 languages, by 450 instructors.**

**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 a brand new 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.**

- **Are you more fearful than you should be?**
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**These are only a few of the many things that the Silva Supermind program can teach you to deal with. Send now for our free booklet describing the Silva Supermind program: what it is, how it works, how it can help you, and how you can enroll. (There is even a budget plan available in case you are temporarily short of money.)**

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Send to: Silva Supermind, Dept. 5-6FF, 5050 Calatrana, Woodland Hills, CA 91364

GUARANTEED! In Just 10 Seconds Flat...

# BURN AWAY BAD LUCK

## The Strange Secret of a Dime-Store Candle.

I used to curse my luck. Anything I tried, anything I touched, turned to ashes. Tearfully, I joked about having all the luck. All *bad*.

In desperation, I wasted my time and money on charms, talismans, amulets, oils, even beads. Still no *good* luck.

### Suddenly, An Inspiration!

"It is better to light one candle than to curse the darkness... or your luck." Reading those few words in a magazine one day gave me an inspiration—and hope. I had tried everything else, why *not* a candle?

That very night, I composed a plain, straight-from-the-heart prayer. I lit a small, cheap candle, said the prayer, and fell sound asleep.

When I awoke the next morning, I felt absolutely wonderful. For some reason, I forgot all about the candle and the prayer. But what I believe is a *miracle* brought them both forcefully to mind again.

### The $100.00 Convincer!

It was summer and plenty hot. To cool off, I went to the beach. While swimming in the ocean, I spotted a flat piece of paper floating on the water a few yards away.

The waves seemed to be *pushing* the paper to me. I reached out and grabbed it tightly in my fist. Peeking through my fingers, I was astonished to see that the paper was a bill of some kind.

The ocean had put money in my hand! I looked closer. I saw one zero, then another zero. It was a *hundred* dollar bill. Talk about *luck!* What are the odds against finding any money in the ocean—much less $100.00!

### Luck, Incredible Luck!

From that moment on, my life started to change. The bad luck which had plagued me for so long seemed to disappear. Extraordinary good luck took its place.

Money began to flow toward me from unexpected sources. A long over-due loan to a friend was suddenly repaid. One business deal after another started to pan out. My income hit the roof. Hardly a day went by that I didn't find money in the street, at my feet. How? Why?

The only explanation for my new-found luck was my simple candle prayer. So why fool around with a good thing! Needless to say, I didn't. And my good fortune kept right on multiplying by leaps and bounds.



### Now, It's Your Turn!

Then an idea hit me. To form an organization to help others burn away bad luck with my mystical revelation.

That's how CANDLECULT was born. I pay for ads like this with my own money to tell my story to people whose luck is bad. And to offer them (and *you*) the opportunity to change it with my miraculous candle prayer.

I have no idea why my prayer works. Maybe it's the magic power of the words; maybe it's the special ritual I use with them. But who cares when the results are so fantastic!

If you'd like to try my personal ceremony to burn away your bad luck, I'll gladly send you my copyrighted prayer and ritual. To order, clip and mail the coupon right now.

### Judge For Yourself!

I am not asking you to believe a single word that I've said. I do ask you to try my prayer just *once* as a favor to the only person who will know the truth: *You!*

When you light a candle and repeat my short prayer, what happened to me could happen to you. Soon, you could be the one who is always lucky... who always wins contests... who attracts unexpected huge sums of money... who always escapes unharmed when disaster strikes... whose faithful, constant companion is *Lady Luck!*

So much in this world cannot be explained. There's no rhyme nor reason why my candle prayer works wonders. But you cannot argue with facts. Honest facts you can witness with your own eyes. Or your money-back anytime.

### GRATEFUL MEN AND WOMEN SAY "YES, YES, YES!"

"Did work. I can really tell the difference."—*B.C.*, Tex.
"If it works for me, it will work for others."—*E.S.*, N.C.
"Something tells me that you are gifted by God."—*J.B.*, La.
"I can become rich."—*H.G.*, Tex.
"I am grateful that I took that first step forward."—*J.R.*, N.Y.

### Light Up Your Life Today!

You are at the entrance to flaming good fortune. Take the first step and mail the coupon now. My candle prayer and complete ritual will be rushed to you by First-Class Mail.

There are positively no strings to my offer. Whatever financial gains you receive are yours and yours alone. Let me hear from you today.

### FREE! DOUBLE-LUCK BONUS DISCOVERY!

Order at once and I'll include my startling discovery that automatically *doubles* the power of my ceremony. Bad luck burns away *twice* as fast. Valuable bonus for clipping and mailing the coupon *immediately*!

YES, I WANT TO BURN AWAY MY BAD LUCK

candlecult

49 West 37th St., Dept. CC-74
New York, N.Y. 10018

Hurry! Rush the candle prayer and ritual for the entire ceremony plus FREE bonus. *One dollar enclosed.*

Print Name _____

Address _____

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State _____ ZIP _____

*Guaranteed!* Money back anytime if not thrilled and delighted.

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# People All Over The World...

# Win More Than



"Won the lottery twice...first for 1,350,000 Belgian francs ($21,830.00) then won the second for 140,000 Belgian francs ($2,264.00)."
M.S., Brussels, Belgian



"After I received my medal with the Lourdes Water I played Lotto here in Germany, and won 350,000 D marks (approx. over $100,000.)"
T.S., Frankfurt, Germany



"Thank you for sending my Gold Cross of Lourdes, two weeks after I received it I was awarded...$8,000.00 which I had no idea that I would get."
T.F., Ohio



"I have purchased the cross with the holy water in it...I have had a miracle, I got a new car a week after."
C.L., Missouri



"Between us we won $23,000.00! I was glad I made the decision to send for the Lourdes Medal!"
J.C., Illinois

## How about you?

## Have YOU received your LOURDES WATER yet? If not, send for it now— and see how fast you win money like all the others!

Are you enjoying Big Money Miracles? Are you winning at Bingo, at the track, at the Lottery? Is contest money and Sweepstakes money coming in to you? Are you discovering checks made out to you for hundreds of dollars in your mailbox?

**If all the people on this page are saying the "Holy" Water of Lourdes brought them BIG MONEY MIRACLES ... WHY SHOULDN'T THE SAME THING HAPPEN FOR YOU?**

It's not just that the Miracle of Lourdes is considered a world wonder....*IT'S THAT AT THE WATERS OF LOURDES PEOPLE OF ALL RELIGIONS AND BELIEFS AND FROM EVERY RACE AND WALK OF LIFE REPORT INSTANT GOOD LUCK MIRACLES.* We're told that the blind regain their sight. The deaf hear again. The crippled toss away their crutches and walk.

No wonder two million people journey to Lourdes, France every year. No wonder they all expect Miracles from this famed Holy Water...Miracles that change their lives.

*YOU* may well want to see your life changed too. *BUT what if you cannot travel all the way to France right now?* What if you can't afford it?

Just fill out the coupon. Simply check the "HOLY" WATER Cross or Medal you want. (*All* of them have Miracle Water *sealed* inside them for you to have next to you always.) Be sure to enclose payment for your selection. *Mail coupon and your payment to:* The House of Miracles, Box 1009, Paramus, N.J. 07653.

## Read how people throughout the world WIN, WIN, WIN when they receive LOURDES GOOD LUCK WATER:

● **Lottery Winner receives $4,000.00!**
*"The week I sent my check off for the Medal—I won $4,000.00 in the Lottery...I give God's work thru Lourdes the credit."*
M.B., St. Peters, MO

● **"I believe miracles will continue in my life."**
*"My lucky Water Cross brought success to me at Bingo. I received $1,350.00. My home has been filled with joy."*
A.H., New Orleans, LA

● **Lourdes Cross makes couple big winners!**
*"Around Christmas, the miracle Lourdes cross worked for both of us, my wife and I. She won $4,000 playing Bingo and on December 15th, I won $2,154.90 on 649 lottery."*
W.R., Prince Rupert, B.C. Canada

● **Acquires Lourdes Medal—hits two Jackpots and wins another $1,200.00!**
*"Thank you for sending me the Lourdes Medal. I am very happy to tell you that I won two Jackpots and then I won another $1,200.00. I am very lucky to have this Medal."*
H.N., Honolulu, Hawaii

## LOURDES WATER JEWELRY THAT CAN BRING BIG MONEY MIRACLES TO YOU!

**These are the Lourdes symbols that are bringing big money miracles to people everywhere.**



**NATIVE CROSS OF LOURDES... $12**

A beautiful, light-reflecting Cross, containing a small vial of water from the Spring of OUR LADY OF APPARITIONS GROTTO in Lourdes, France.



**GOLD CROSS OF LOURDES... $19**

A glittering, gold-plated Cross with a genuine faceted Miracle Diamond. Sealed in its chambers is water drawn from the Spring of OUR LADY OF APPARITIONS GROTTO in Lourdes, France.

**OUR LADY OF LOURDES MEDAL... $12**

An exquisitely-crafted ceramic Medal depicting the Virgin Mother at Lourdes and containing Water from the Spring of OUR LADY OF APPARITIONS GROTTO in Lourdes, France.



**Order all three for only $35**

$ $ $ $ $ $ $ $ $ $ $ $ $ $ $ $ $ $ $ $ $ $ $ $ $ $ $

# Receive Lourdes Water Jewelry

# $400,000.00



"Lucky for me I sent for the Lourdes Medal and received $21,000.00."
L.H., Missouri



"The same day that I received the Gold Cross of Lourdes I received a letter...The next day we had a new truck sitting in our driveway. I want to thank you for blessing my family..."
P.L., Arizona



"Received my Fatima Medal on Saturday and hit a Lottery number tonight [Thursday] for $500.00, and, bought my mother a ticket which made her also a $500.00 winner."
N.C., Delaware



"I received the Lady of Fatima Medal...and I have won about $851.00 at bingo...Life has turned around ever since."
G.V., New York



"A true miracle happened to me after I received my Gold Water Cross...I received a $5,000 grant to build a new home..."
B.W., Kentucky



"When I received my Medal, the first week I wore it to bingo I won $500.00."
M.M., Connecticut

**● Claims Lourdes Medal—plays Bingo and wins $1,000.00!**
*"I have my Lourdes Medal and just last night I won $1,000.00 at Bingo. I am going back to win more."*
*J.C., Thunder Bay, Ontario*

**● Writes for Lourdes Cross—collects thousands of dollars at the track!**
*"Since I received my Cross, I've had a lot of Miracles happen to me. I go to the Dog Track and I win just about every time I go—from $100.00 and up to $700.00. I also win at Bingo. Before I received the Cross, I wasn't winning at anything. Thank you."*
*A.H., Orrville, Alabama*

**● Credits winnings of $2,100.00 at Bingo to Lourdes Cross!**
*"I must tell you of the immediate change in my life since I wrote to you for the Lourdes Cross. I won at Bingo six times for $600.00 and then I talked my husband into going to Bingo with me and we won $1500.00. I really believe in my Lourdes Cross (so many wonderful things so sudden). Thank you for letting me have it in my possession."*
*J.G., Everett, Washington*

**● Gets Lourdes Cross—wears it to Bingo that night and wins $1,000.00!**
*"I received my Lourdes Cross on Friday and I wore it when I went to Bingo—and I won $1,000.00. Please let me have Lourdes Medals for my husband, my son and mother."*
*E.G., Salida, Colorado*

**● Keeps Lourdes Medal on—wins at Bingo nine times for $1,060.00!**
*"I've been winning quite frequently since I started wearing the Lourdes Medal. I received it in January and I won the following: $500.00, then $50.00 twice more, then $30.00 twice, then $55.00, then $150.00, then $25.00, then $170.00. Now that's what I call a Miracle."*
*M.Z., Prince George, British Columbia*

**● Wears Lourdes Cross — receives car, then wins $5,000.00!**
*"I received Lourdes Water. A month later a car was given to me...and the same month I won $5,000.00."*
*M.R., Indio, California*

**● Hands on Lourdes Cross — wins $1,052.00 on major radio station!**
*"I ordered my Cross and just love to wear it. On November 8, I won $1,052.00 on Radio. I had my hand on the Lourdes Cross and answered the phone with my other hand. I will never part with my Cross."*
*M.C., Midway, Pennsylvania*

**● Six hours after receiving Lourdes Medal — cash-starved woman receives $21,000.00!**
*"Believe me, I'm not the kind of person who 'buys' Good Luck stories, or sends away for Lucky Charms. Lucky for me I sent for the Lourdes Medal!"*
*L.H., Missouri*

**● Illinois woman receives Lourdes Medal — wins $20,000.00! Gets Lourdes Medal for daughter — daughter wins $3,000.00!**
*"I thought to myself: could four million miracle-seekers be wrong? Was I glad I made the decision to send for the Lourdes Medal!"*
*J.C., Illinois*

**● Sends for Lourdes Water — wins $2,040.00!**
*"I have won over $2,040.00 — and I have been having all kinds of luck."*
*N.W., Odessa, Texas*

**● Mails "coupon" for Lourde Water — wins over $2,000.00!**
*"Since I sent for my first Miracle Lourdes Water Medal, I have won over $2,000 at Bingo. I want to order three more of these Lourdes Water Medals to give my children."*
*L.M., Shirley, Massachusetts*

***Do You Need A Miracle Fast?***

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

**MIRACLE HOT-LINE**
**201-368-2859**

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

**The House of Miracles, Box 1009, Paramus, N.J. 07653** TES-FA-1

Please rush me the following Lourdes Symbol, containing the miraculous "Holy Water" of Lourdes. I am sending you this order because I want to experience a Miracle of GOOD LUCK just like all the people listed on this page from all over America. If I am not perfectly satisfied, I may return it for all my money back. Please rush me:

_____ NATIVE CROSSES OF LOURDES for just $12 ea. (plus $1 postage & handling per Cross)
_____ GOLD CROSSES OF LOURDES for just $19 ea. (plus $1 postage & handling per Cross)
_____ OUR LADY OF LOURDES MEDALS for just $12 ea. (plus $1 postage & handling per Medal)
_____ Sets of all three Lourdes Symbols for only $35 per set (plus $2 postage & handling per set)

☐ Check here and we will send you a special 18" cable/curb chain with a spring ring safety catch for your medal. Plated with pure gold, this skillfully crafted necklace is an elegant piece of jewelry you will be proud to wear. Price is only $2.00 for each chain.

I enclose the full amount of $_____ or charge my ☐ Visa ☐ MasterCard

Account # _____ Exp. Date _____

Name _____

Address _____

City _____ State _____ Zip _____

Canadians may remit as follows: Native Cross $16; Gold Cross $26; Medal $16; All three $45

**QUARTZ CRYSTAL HEADBANDS**

Pure copper bands set with 3 natural quartz crystals mined in Brazil. NOT LEADED GLASS. Center stone is mounted on a sterling silver disc to increase spiritual energy.

Headbands are also available in shimmering gold or silver mylar. These may be worn on forehead or over crown chakra.

ROSE QUARTZ or AMETHYST may be substituted for 2 clear stones for an additional $2.00 per stone. All handcrafted.

Please specify fabric and stones preferred. Copper $25.00 plus $2.00 postage-handling. Gold or silver mylar $22.00 plus $1.00 p-h. Calif. residents please add 6% tax.

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I would like to send you a free copy* of my best selling book, *Miracles.*

In it you will discover how to use the Universal Laws to 'bend' reality to suit your aspirations.

**Write me STUART WILDE**
***Include $2.00 for postage & handling**
**The Mystic Trader (Dept S30)**
**Box 1000, Taos, NM 87571**

Genetic engineering of bacteria that will render crops frost-free under more than marginal conditions has already been proven and now is being field-tested. Next on the agenda is the development of plants that can resist drought and salt water.

It's a strange story. Within each of our human guts lives a bacterium which is essential to our digestion. It is the common bacterium *Escherischia coli* which controls the production of a class of molecules that protect plant cells against dehydration and high salt concentrations. At present this gene is called the "osm" gene, after the process of osmosis. It has been known for some time that many kinds of plants have similar molecules to help them fight dehydration; but what is new with the *E. coli* is the discovery of a gene controlling the production of the molecules and the chemical mechanisms by which they work. Researchers believe that with the help of *E. coli* they will be able to develop crop plants which will be extraordinarily tolerant of drought and salinity.

Meanwhile existing plants which are more or less ignored today can be grown commercially under arid conditions. These are guayule, which can produce rubber, jojoba, buffalo gourd and bladderpod which can produce seed oil, and gumweed which can produce resin. C. Wiley Hinman, an adjunct professor at the University of Arizona writing in *Science*, says the basic problem is the development of the necessary industrial-processing machinery at the same time the plants are successfully grown commercially. All of these plants have enormous potential value.

*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
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## CHANGING OUR WORLD

A FEW YEARS AGO agricultural pioneers were high on a tropical plant called leucaena which grows in Brazil, Central America, Hawaii, Indonesia, Mexico, the Philippines and Taiwan. It can grow 50 feet tall in six years, provide firewood, resist drought and thrive on depleted soils. It has been touted as a "miracle fodder."

Unfortunately, in Hawaii, where one species grows wild, goats can thrive on it but cattle from Australia, Iowa, Texas and elsewhere develop goiter, lose hair and get cancer of the esophagus if they eat it. The problem now appears to be solved by transplanting bacteria from Hawaiian goats into the first stomach of these cattle. Once some members of a herd have been innoculated, the bacteria will spread to the other animals, perhaps from their drinking water source, and so it is not necessary to innoculate them all.

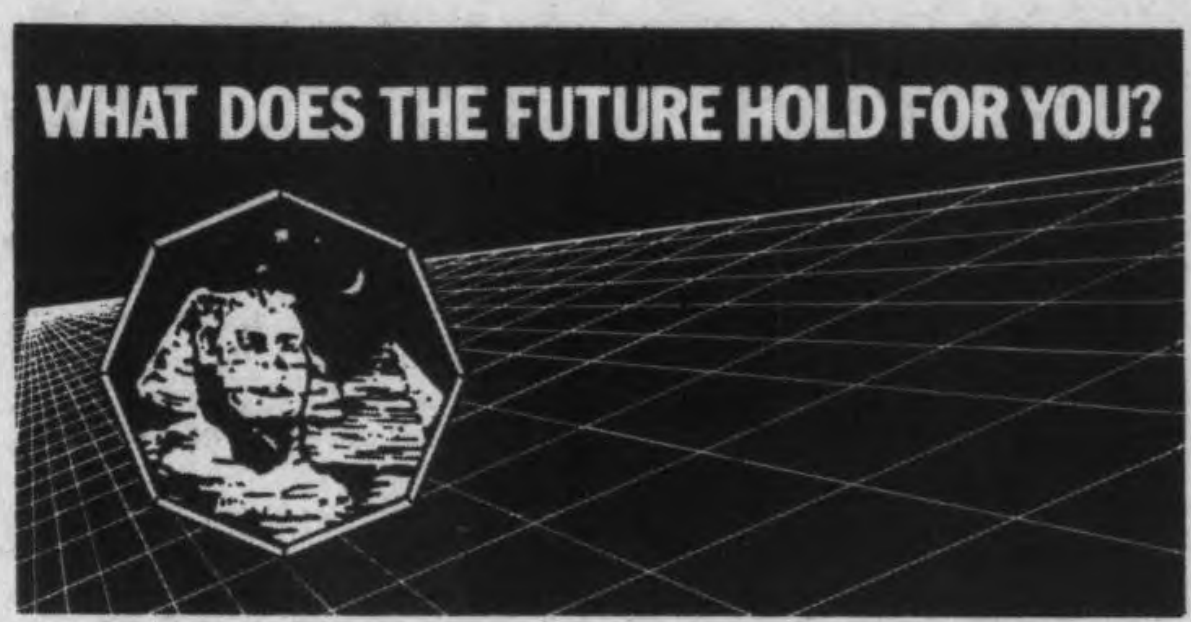
And at Louisiana State University's Rice Experimental Station at Crowley, strains of rice are being grown in test tubes rather than from seeds. These laboratory-born plants are tougher, grow faster and larger and are more resistant to disease.

The new plants have different genetic traits from the original plants. No one understands why. They appear to breed true. A fourth generation from the test-tube strain is shorter and more resistant to lodging (being beaten flat on the ground), flowers earlier and has more stems per plant. Its individual seeds weigh more than do its ancestors'.

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## BASQUES VS. COLUMBUS

SO IT WASN'T Columbus and maybe not even the Vikings who "discovered" America. Archaeologist Susan A. Kaplan believes it may have been Basque whaling crews fishing in Newfoundland waters. By the 1570's, she says, "We have 50 to 60 Basque ships coming across every year to Newfoundland."

The Basques didn't consider themselves explorers and never tried to establish year-round colonies but pulled up camp when winter came around. According to the Associated Press, Kaplan has found evidence in Labrador of early Basque presence there and displays some of it in her office at the Peary-MacMillan Arctic Museum. There is a piece of roof tile from Spain and a mangled piece of iron which is actually the top of a Basque hammer. What she hasn't been able to determine is whether the Basques had any contact with the Inuits. Even though she knows that they possessed Basque artifacts, she doesn't know whether these were left behind when the Basques broke camp.

Could the Basques have been here first? Or the Irish and Welsh? Or the Carthaginians and Egyptians? Or even the Portuguese? The evidence seems to point in all directions!

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## Qaryat al-Fau:

# CITY BENEATH THE SANDS

### Saudi-Arabian archaeologists are excavating a remote 2000-year-old city, once a busy trading post where caravans met.

**Text and Photographs by John Herbert**

Reprinted courtesy
*Illustrated London News*

UNTIL THE late 1940's most of the easterly trade route across Saudi Arabia from Najran to the Persian Gulf was little known and relatively unexplored. Then Hugh St. John Philby, the traveler and writer, who by that time was almost permanently attached to the court of King Abdul Aziz Ibn Saud, obtained permission to investigate rumors of an ancient city abandoned and lost in the sands. His observations were published in the *Journal of the Royal Geographical Society* in 1949



Since 1972 Qaryat al-Fau has partially emerged from the sands. Caravans plying one of Arabia's spice routes passed along the Tuwaiq escarpment in the background.



Hermaphrodite figure is one of a large collection of bronze statuettes found in Qaryat al-Fau's temple, the first to be discovered in Saudi Arabia. On its walls were found large heavily-cast bronze plates bearing raised inscriptions.

under the title "Two Notes From Central Arabia."

This brief reference was to have far-reaching consequences. The article was read some years later by a student in England who was soon to become the pioneer of archaeology in Saudi Arabia: Prof. Abdul Rahman al-Ansary who now heads the department of Archaeology and Museology at King Saud University in Riyadh. Since 1972 he has devoted several months of each year to leading a large team of staff and students working to uncover this lost city of Qaryat al-Fau and determine how its inhabitants lived, what sustained them and why it was finally abandoned.

The site is remote even now, when modern tarmac roads trace the route taken by the caravan trains. A 10-hour drive from Riyadh brings the convoy of vehicles carrying the university's 100-man team and their equipment to a place where the cliffs of the Tuwaiq mountain range face across the Wadi Dawasir. Here a cascade of reddish sand spills over the ridge and down into the valley beneath. This is "al-Fau" or "the gap," one of the few places where camels and men could climb easily from the plain to the plateau above. For the ancient travelers the top of this escarpment may have provided a cooler alternative route, although it was down on the plain that the scarce wells were to be found. Near this gap the remains of Qaryat al-Fau were discovered. The extent of the site, the obvious importance of the town and the richness of the finds made so far have surprised even the most optimistic among the archaeologists from King Saud University.

The most prominent features on the site when work started were a number of wind-eroded towers, up to 25 feet high and constructed of mud brick, together with several *tells,* including one massive mound which Philby had asserted was the *qasr* or palace-fortress of the city. It soon became clear, from its construction and the artifacts discovered during its excavation, that it was in fact the *suq* or market of the city. It was unusual in two respects.

First, it stood some distance away from the town. Second, it was heavily fortified, surrounded by seven towers set on massive mud-brick walls faced with stone. It was also self-sufficient in regard to water, having inside its wall the largest well so far discovered. Rooms or shops within it were built up to three stories high. They surrounded a well-defined central courtyard or open market and were interlaced with narrow streets and alleys. Store cupboards, some with traces of wooden doors, were set into the surrounding wall, and the walls, cupboard interiors and floors of the rooms were made smooth with gypsum plaster. The remains of a public lavatory outside the original walls added to the picture of a *suq* which probably resembled many mud-brick village *suqs* in use in other parts of Arabia. The most important difference lay in its distance from the rest of the town.

Professor Ansary has suggested that this siting, with its modern parallel in the out-of-town supermarket, may have been because the *suq* was intended more for travelers than residents. When two camel trains, journeying in opposite directions, chanced to meet at al-Fau, the desert around the area would have been covered with several thou-

sand tents and perhaps tens of thousands of camels. Inside the *suq* the merchants would have bartered in several languages, pressed at the doors of the customs officials and chief dealers and jostled the local traders and residents of al-Fau.

* * *

WORK ON the excavation of the extensive residential area has been under way for five years, following the uncovering of the *suq,* and Professor Ansary estimates it may take another 50 years to finish the job even at the present impressive rate of progress.

The first questions concerned the water supply. Rain now falls on average only once in 20 years. Of the 17 wells so far discovered, only one still provides water. The climate must have been kinder 2000 years ago and there are several arguments supporting this conjecture. Almost every dwelling complex so far discovered in both the *suq* and the residential area contains a quern for grinding grain. Store cupboards and storage jars used for grain are widely distributed. The outlines of an ancient and extensive field system can be seen to the east of the city. Small circular depressions ringed with stones are found by the thousands on the site and resemble those formed around trees in modern Arabian date-palm oases to retain water poured around their bases. So in addition to grain the inhabitants almost certainly grew gum incense and date palms. This is supported by the discovery of large quantities of date stones on the site and the use of date-palm trunks for various building purposes. One distinctive feature is what appears to have been a gypsum-lined canal, nine feet wide and more than a mile long, possibly designed to collect rainfall from the Tuwaiq Mountains and channel it into a reservoir.

In the town itself many houses had raised mud-brick water tanks lined with gypsum plaster which presumably had to be treated with wax or oil to render it impermeable. There are also remains of water pipes, washing areas and soak-away pits to complete the picture of a site which was considerably wetter 2000 years ago.

Inscriptions, both pictorial and literary, have contributed much to the interpretation of the site. Pictures carved into the rocks of the escarpment suggest that gazelle, deer, wild camel and ibex were hunted. A sketch of a house with a camel passing it is scratched into a wall on the site and shows that the design of the traditional flat-roofed mud-brick house has changed little in the past two millennia. An enormous number of inscriptions have been found, primarily concerned with commercial and religious matters, suggesting a high level of literacy among the population. Most are in the south Arabian Musnad script, and among them are several referring to the large number of cattle stolen from the inhabitants, presumably by dishonest merchants passing along the trade route. Several dialects are apparent in the inscriptions, attesting to the cosmopolitan nature of the town.

Inscriptions on the escarpment and on walls of the town refer to a deity called Kahl whose worship seems to have been widespread. At the peak of its development, Qaryat al-Fau minted its own coinage which bore the inscription Kahl as the principal deity.

The construction of the residential area with its mud-brick walls, roofs of

clay on matted palm leaves supported by date-palm trunks, and narrow streets surfaced with layers of compressed animal droppings has so far provided few surprises to the archaeologists. There are, however, other illuminating features on the site.

One of these is the palace. It consists of two adjacent rectangular buildings, each having only one large room. Carefully made central pillar bases suggest that the date-palm roof beams available were not long enough to span these rooms. Around the walls was a low, plaster-covered bench, suggesting a *majlis* or audience chamber. Fragments of plaster fallen from the walls show them to have been richly painted in a style which owes much to the classical world beyond Arabia.

The temple at Qaryat al-Fau is the first such site to be discovered in Saudi Arabia. On its walls were hung several large plates, heavily cast in bronze and bearing raised inscriptions. A stone inscription also recorded the dedication of the temple. A large collection of bronze statuettes found inside suggests connections with the civilizations of Syria, the Mediterranean and the Nile Valley.

* * *

THE PEOPLE of ancient al-Fau attached great importance to the ritual of burying their dead. A few stone beehive-shaped tombs dot the crest of the high escarpment overlooking the town. A conventional graveyard outside the town was the final resting place for the average citizen. But the nobiity were entombed in elaborate complexes of underground caves, excavated deep in the limestone below the site and reached by vertical stone-lined access shafts sealed over with heavy stone slabs. Some of these underground tombs have been found at the foot of the high towers, which have always been a prominent but enigmatic feature of the site and may have been funerary towers in some way associated with the ritual of burial. All the tombs so far discovered were robbed in antiquity, although Professor Ansary hopes that the systematic excavation of the site will someday unearth a tomb which is intact.

Gold necklaces and fine gold chainwork have been found, perhaps part of an abandoned or partly looted hoard. Beaten silver ware was discovered during the earlier excavation of the *suq*. Pottery, both intact and fragmented, has been found, some glazed and richly decorated with reliefs. Large jars carry the customs seals of other cities on the trade route. Other jars, vessels and containers are carved from locally available alabaster or steatite. The site from which the clay for pottery-making was obtained has been identified at the foot of the TuWaiq escarpment.

More exciting has been the discovery of much organic material which has survivewd in the dry desert air and sand. There are many wooden objects, such as combs, the base for a set of scales and parts of furniture, as well as mats made from palm leaf and sections of rope and camel trappings. Cloth made of wool, cotton and the hair of camels and goats shows a high degree of skill in weaving, textile printing and dyeing. Some pieces have decoration which is obviously classical in inspiration, while other fragments bear examples of woven, embroidered or printed

decoration closely resembling designs on clothing being worn by some of the Yemeni laborers working on the site today.

Carbon 14 dating of some of those organic remains has enabled archaeologists to date the existence of the city to between 400 B.C. and A.D. 500. As for its later development, Professor Ansary points out that an inscription deciphered in one of the tombs suggests that Qaryat al-Fau became the capital of the ancient and powerful state of Kindah which once flourished, independent of outside influences, deep in the heart of the Arabian Peninsula.

The excavation itself, revealing a city of modest splendor serving the needs of the itinerant merchants of ancient Arabia, has built up an intriguing picture of life 2000 years ago in a place which is now among the most arid in the world.

*This is the first of two articles on Saudi Arabia.*



## THE MAN WHO CHEATED DEATH

MUSYOKA Mututa, the man famous in Kenya for three times rising from the dead, was lowered into the ground a fourth time in mid-September 1985. The Kenyan News Agency reported that the 60-year-old Kenyan was buried in a simple ceremony, without fanfare or publicity, at Kitui about 100 miles east of Nairobi.

His brother Timothy said the body was left unburied for two days in case Musyoka tried to resurrect himself again. "We had no expectations of another miracle," he said. "He told me the fourth time would be for good."

Musyoka Mututa, a shepherd, was a legend in Kenya, known as the man who cheated death. He first "died" at the age of three. His body, wrapped in sheets and blankets, was being lowered into the ground when he cried out and was hauled back to the surface.

He died again 19 years later when, after a six-day search, his apparently lifeless body was found in a field. After the burial ceremonies, Mututa raised the lid of his coffin as it was being lowered into the ground.

Mututa's third death occurred in May 1985 when a surgeon pronounced him dead after a short illness. After a day of lying in state, Mututa arose and demanded a drink of water.

When he spoke of his three resurrections, Mututa said the angels in heaven told him each time that it was "a case of mistaken identity" and sent him back to earth.



## WHAT'S IN A NAME?

WHEN THE American School Board *Journal* recently put out a call for unusual school names, its readers came through with some dandies. Big Ugly Elementary School is in Lincoln County, West Virginia, surrounded by Big Ugly State Park and Big and Little Ugly Creeks. In Boring, Oreg., parents send their children to Boring Grade School and Boring Middle School and in Bland, Mo., students attend Bland Elementary School and Bland High School.

In Portland, Oreg., Failing Elementary School was named in the late 1800's to honor a board member but the school failed in 1959.



Passenger train No. 514 from Lethbridge, Alberta, collided with a single engine from Medicine Hat on July 8, 1908, killing four employees and seven passengers.

# THE PHANTOM TRAIN OF MEDICINE HAT

## Collision was imminent — until the locomotive and a string of passenger coaches veered onto nonexistent tracks.

**By Ed Gould**

ENGINEER Bob Twohey and Fireman Gus Day were taking their Canadian Pacific Railway locomotive from Medicine Hat, Alberta, to nearby Dunmore to couple with the Spokane Flyer from the United States when a most amazing event occurred. It was late June 1908 and they were about to encounter a phantom.

About 11:00 A.M. a train appeared in front of them, approaching on the single-line track that wound around the

cutbanks before climbing a steep grade from the valley to the prairie tableland.

Common sense told Twohey and Day that this could not be happening. The Spokane Flyer did not enter Medicine Hat and no other trains were scheduled at this time.

"The headlight of the approaching train seemed to be about the size of a wagon wheel," Day later told Andrew Staysko who had begun to work with Day and Twohey on the railroad just the year before — in 1907. "The reflection ahead was as though the firebox was open in the locomotive and she was coming at them full steam ahead," Staysko said.

Day shouted something to Twohey and then ran to the gangplank to jump. Twohey reached instinctively for the brake valve but his hand stopped in midair. The approaching train's whistle blew and in the moment before imminent collision, engine and cars seemed to veer onto another set of tracks.

Day was stunned and Twohey was similarly immobile, his hand suspended over the brake valve. As they stood in silence, their engine still moving, a string of phantom coaches sped past them on nonexistent tracks.

"The coach windows were lighted and crew members waved a greeting from places where crew members would be expected to be found waving greetings as trains pass one another," Staysko told a reporter for the *Calgary Herald.* Then the phantom train thundered eastward and disappeared.

Twohey and Day looked at each other and shook their heads but said nothing. As they went about their duties, each man may have been fearful of what the other thought. Had they really seen what they thought they saw? It was preposterous.

They reached Dunmore (today a part of the city of Medicine Hat), coupled with the other train and ended the night without further incident.

Two weeks passed before Engineer Twohey and Fireman Day met on a street in downtown Medicine Hat. Finding the courage to talk about what had happened on that strange night, both admitted that they were thankful to learn that the experience had at least been shared.

Nevertheless, it worried Twohey in another way: He had recently consulted a fortune-teller who told him candidly that he would die within a month. He was in good health but he found her words disconcerting.

"I'm going to lay off for a couple of trips," Twohey told Day. There was no sense in tempting fate. Day agreed, but he decided to stay on the job.

Nothing untoward occurred on the next few runs. Then, on the same routine trip to Dunmore, Day was jolted to attention. John Nicholson, the engineer who had replaced Twohey, had gasped audibly, then yelled, "What the hell's that?"

They were at the exact spot where the phantom train had appeared a few weeks earlier — and it was back! As it came toward them, its whistle blew sharply and its headlight pierced the pitch-blackness like a beacon. At the crucial moment, the other "train" swept onto a separate track. Again crew members waved greetings from their positions in its engine and cars.

As the phantom train whipped into the night toward Medicine Hat, Nicholson and Day were too numbed to speak.

They headed the engine into Dunmore and completed their shift.

* * *

ON THE morning of July 8, 1908, Gus Day reported for work at the CPR roundhouse in the city. He was assigned to yard duty — for which he was profoundly thankful. He had been having nightmares about the ghost train and didn't relish going back to line duty until he felt more assured. Fireman Herb Thompson took Day's place on the engine that was to make a morning trip to Dunmore to pick up the Spokane Flyer. The engineer was John Nicholson. This time their assignment was to take the Flyer east to Swift Current, Saskatchewan. They pulled out of Medicine Hat and headed into the hills.

As they puffed along, Nicholson saw a farmer standing on a hill above the tracks waving his wide-brimmed hat. It was fairly common for farmers along the route to greet the enginemen this way. For two miles out of the city the trip was uneventful. But as they approached the spot where the phantom train had been seen on two separate occasions, another train appeared. This time it was broad daylight — and the train was real!

Passenger train No. 514 was barreling in from Lethbridge, a city about 100 miles west of Medicine Hat. Brakes screeching on the eastbound passenger train and the single engine heading for Dunmore, the inevitable resulted: a grinding, shattering collision.

When the smoke cleared and rescue teams reached the scene, the tragic toll was taken. Engineers on both trains were killed. A fireman named Gray and a conductor named Mallet, both on the Lethbridge passenger train, were dead, as were seven passengers.

Thompson, fireman on the outbound engine, saved himself by jumping at the last moment. He recalled later that he had seen the farmer waving his arms, the gesture that had been interpreted as a friendly salute. Apparently it had been a warning; the farmer could see both the engine and the passenger train heading toward each other on the single track and realized the crash was coming.

CPR officials were at a loss to explain how the error occurred except to say it was the engine and not the passenger train that was on the rails at the wrong time.

Fireman Day counted himself the luckiest man alive that day. He was firing up a yard engine back at the roundhouse when the news arrived about the wreck. Engineer Nicholson was not so lucky. He was in charge of the engine on its way to Dunmore — and hell.

Day was the only one of the three men who had seen the phantom train who escaped death. For the passenger train's engineer also had seen the phantom; he was Bob Twohey, who had overcome his fear and had returned to work. It was his misfortune to be selected to drive the engine of the train that followed the phantom train's route to Medicine Hat.



# How We Can Fight Cancer

**Computer-animated video is the key to a new therapy: audiovisually-enhanced imaging which helps a chronically ill person heal himself.**

**By Paul McComas**

"YOU DON'T need a Ph.D. to figure out that the mind and the body work together. Anybody who eats three meals a day, works from nine to five, sleeps eight hours and has fun only on weekends knows it: your mind affects how you feel." These are the words of Gregory Halpern, the youthful president of Organelle Manipulation (OM) Corporation, offering a partial explanation of the philosophy behind his pioneering program for the treatment of the chronically ill.

The OM program takes the well-publicized visualization techniques and imaging therapy developed by Drs. Carl and Stephanie Simonton one step further. Rather than requiring the patient to imagine the body's successful battle against cancer cells, OM allows him to view a sophisticated, computer-animated video presentation that dramatizes such a scenario in vivid detail in the hope that the repeated viewing of the video somehow will reduce stress, strengthen the body's immune system and perhaps actually destroy the cancer.

Given the extensive use of video in other fields over the past decade, it's surprising that it took so long for someone to try the medium in a therapeutic context. But in fact, the OM program is, Halpert says, "the result of eight years of dreaming."

Seated behind his moderately cluttered desk in OM's Wilmette, Ill., headquarters, Halpern, a trim vigorous man of 27, recalls the origin of the therapeutic program to which he has devoted a major portion of his adult life.

"I was studying advanced cell biology at [the University of] Illinois," he said. His own studies and the studies of others who were heavily involved with cellular structure led him to believe it would be worthwhile to attempt to influence cellular change. He was encouraged by studies that appeared to demonstrate the ability of

some human beings to "persuade" the organelle* in their white blood cells to improve its defenses against cancer "just by using their minds."

Halpern contacted the Simontons, whose Texas-based imaging program was doubling the life expectancy of colon-, lung- and breast-cancer patients. "I'd always been a firm believer that your mind has a strong influence over your body and vice versa," he told me, "that the two influence each other on an equal basis, each reinforcing the other and feeding off the other." The Simontons' success in using their patients' imaginations to combat cancer served to reinforce Halpern's beliefs.

He quickly identified two "problems" in the Simontons' approach, however. He said, "They were telling people, 'Sit down in that chair and imagine your cancer cells to be armadillos and your white blood cells to be knights on white horses with spears stabbing the armadillos.' Well, most people don't have a good creative visual capacity. It's hard to imagine you see that happening. And then trying to imagine that it's happening inside your own body — that's even harder." Such efforts, Halpern says, often end up actually producing additional stress, the opposite effect of the therapy's intended goal.

"Besides," Halpern continues, "they were saying, 'Imagine that there are armadillos in your body.' Well, there *aren't* armadillos. There are diseased cells and there are healthy cells. There are bad, ugly cells and there are healthy, vigilant white blood cells. So my concept was to recreate images that represent the physiological and biological replication of a cancer remission and regression in the body and of the stimulation of the immune system."

Shortly thereafter, traveling in California, Halpern saw an impressive computer-animated video presentation. His investigation of this blossoming, relatively inexpensive technology convinced him that he had found the missing component for the therapeutic approach he was planning to develop — an approach based on audiovisually-enhanced imaging which, at surprisingly low cost, would supply the patient with the necessary audiovisual tools for treating, perhaps even healing, himself.

"You can take drugs," Halpern asserts, "you can undergo chemotherapy, you can have radiation, you can use lasers, hypnosis or imaging, but whatever modality you use, it's only a catalyst for what the body is going to have to do. Our concept doesn't say that imaging is a more valid technique than all the others. All it says is that your body must do the healing itself." And imaging, Halpern points out, carries with it none of the harmful side effects of some more traditional modes of treatment — for example, chemotherapy.

Halpern's voice becomes firmer as he addresses this topic: "The FDA says that every chemotherapeutic drug is a carcinogen, which means it causes cancer and promotes the spread and occurrence of cancer. Most people can't believe that, but it's a fact." Radiation, he points out, also promotes the spread and occurrence of

*An organelle is a specialized cellular part which is analogous to a bodily organ.

cancer because it can't kill the diseased cells without killing healthy cells as well and stimulating new cancer. "This is why a person who gets chemotherapy or radiation often hits the five-year survival rate and then, all of a sudden, has six new cancers all over his body."

To house his alternative therapy, Halpern created an environment in which the chronically ill patient could view OM's series of computer-animated videotapes daily while receiving counseling and additional therapy from specialists in the fields of nutrition, fitness and stress management. One-, two- and three-week sessions were offered. At the conclusion of his or her session, each patient was given an audiotape of the video program's sound track in the hope that he or she would listen to it at home and recall the visual images that by then had become familiar.

"We set up this place as a prototype," Halpern explains. "The concept was to develop it to see if it would be feasible as a service organization. What we found, though, was that our efforts were better utilized in the context of a research program which would allow us to take the technology we'd created and help others to use it, whether they be hospitals, various other medical facilities or individuals already involved in some facet of, say, psychological support programs."

Given OM's limited resources at the outset, such seemingly minor matters as the scheduling of patients on a regular basis became major roadblocks to efficiency and feasibility. "A hospital," Halpern says, "is more adequate for that because it's necessarily a bigger setup." And the medical community, Halpern notes, is beginning (a bit grudgingly) to recognize the legitimacy of some holistic and alternative approaches, imaging among them. "Most of the top medical institutions now use imaging on a research basis," he notes. "But why should we just do more research? Why can't we introduce these new possibilities to the patient now and try to improve the quality of his life?"

* * *

THE NEW possibility that Halpern chose to introduce is his computer-animated videotape program — more accurately, a series of 16 separate programs, each one a different portion of or sequence of portions of a single 20-minute master tape. The presentation begins with a hypnotist's spoken introduction. Shown in muted soft focus, the attractive, calmly smiling woman speaks in a soothing voice to explain what the patient is about to see and encourages him to relax.

In the next segment, computer animation takes over entirely, first with a graphic presentation of the body's immune system pulsing with power and then with a series of sequences on white blood cells and cancer cells. Slowly but decisively, the white blood cells gather, "arm" themselves through internal cellular activity, target the cancer cells for destruction and converge on them. The hypnotist's voice-over narration relates that "the destruction of one cancer cell leads to the destruction of other cancer cells as the computer-generated graphics depict the gradual, relentless fragmentation of the invading cancer cells. Their task completed, the triumphant white blood cells disperse, presumably to serve the body elsewhere.

We return briefly to the soft-focus

image of the hypnotist who speaks encouragingly about the viewer's enhanced "receptivity and creativity" and ends by asking the patient to "take a deep, cleansing breath."

Throughout the session a synthesizer provides background sounds and music which Halpern likens to the sound track of *Chariots of Fire.* The music plays powerfully at some times but never in a manner that could cause stress in the listener. Often the music takes the form of four-chord progressions beginning in a minor key and ending in a major key, a transition that produces a feeling of hope. Other audio subliminals include the sound of surf breaking and the very low sound of human laughter; the latter is known to stimulate the release of endorphins. The hypnotist's voice also sounds low in the mix — too low perhaps because the patient conceivably could experience stress while trying to discern her words.

Visually, though, the "soothing strategy" is flawless. The conception of the use of color is brilliant. Pinks, whites and yellows, all known to enhance the brain-wave response to relaxation and to encourage healing, ultimately destroy the brown and red (tension-causing) cancer cells, thereby vanquishing the viewer's anger and tension as well. The muted tones that characterize the overall coloring reduce eyestrain and in addition, the way the white blood cells move — not in realistic continuous motion but by "dissolving" forward in periodic increments — is in itself soothing to watch.

Finally, the hypnotist's text is effective in its own right. Her repetition of the words "my white blood cells," usually at the beginning of a sentence and followed by a powerful active verb ("gather," "target," "surround," "destroy"), reinforces the message the tape delivers on many other levels simultaneously: that the patient possesses within himself the means with which to conquer cancer.

* * *

BUT IS OM's program effective? Halpern readily admits it's too soon to tell whether or not his technique is achieving statistically significant results in lengthening patients' lives or augmenting the chance of remission. "But," he adds, "for some degree of time, in every case where a patient uses imaging, the quality of that patient's life is improved." Incredible as it seems, only one of the some 60 patients who have undergone the OM program thus far has stated that it failed utterly to help him. "And anyway," Halpern explains, "he was not complying with anything that was recommended to him. He used to come in and eat Fritos in front of the nutritionist to antagonize her. Normally, though, the patient who gets involved in imaging is more highly motivated than most people." And such a patient, he believes, tends to succeed in achieving his or her goal.

Luella Field of nearby Glenview, Ill., is a case in point. After months of excruciating headaches, she underwent a CAT-scan examination which revealed, in her doctor's words, "a tumor larger than my fist behind the optic nerve of the right eye." According to Field, the doctor warned her that she "probably" would go blind, have a stroke, become a vegetable or die, but the tumor had to be removed.

"He said he wouldn't even operate," Field recalls, "if all my next of kin weren't

there." The doctor's prognosis left her devastated. On a friend's recommendation she called Halpern, and after an interview at the Wilmette facility she decided to enroll in an intensive one-week program.

"I want to tell you — and this is God's truth," Field declares, "after the first eight hours my headaches were leaving." The pain lessened steadily right up to the day of her surgery, and she "went into surgery with a beautiful frame of mind. The people at OM had prepared me well."

In a 14-hour operation aided by a laser, her surgeon removed the tumor, which turned out to be benign. "I didn't go blind," Field says with a smile. "I got 20/20 vision — better than I'd had before! My headaches are gone, I didn't have a stroke, I didn't die and I'm certainly not a vegetable." She describes herself as "a walking specimen of what the OM program does for a person."

"I'd had an awful lot of stress when my husband died," Field explains. "He'd been ill for a long time and I had worked very hard, going to the hospital twice a day, and I just collapsed. The doctor said that my tumor started as a little pea and mushroomed over the course of five years. My immune system had been so broken down." Today Field still uses aspects of the OM program to manage the stresses that remain in her life as well as any new, potentially stressful situations that arise. She listens frequently to her tape of the video sound track and follows to the letter the diet recommended to her by the OM nutritionist.

"I was really in pain," she says, "and now I'm a brand-new person. All the pain and stress in my body just left me as I went through the visuals. I am very grateful."

A second OM patient, Eileen Day (not her real name), is more cautious in her analysis of the program's effectiveness but shares Field's sense of gratitude. After her lymphoma had been diagnosed, Day, who had read of the Simontons' work but "couldn't relate to" their knights and armadillos, enrolled in an intensive, one-week OM program in June 1985. Two months later, as Day tells it, her doctor "was greatly pleased with and impressed by the improvement that showed up in my bone marrow test."

Day continues to use the techniques she learned at Halpern's facility to combat ongoing stress. "I play the tape at night," she says. "Sometimes I don't even hear all of it because I'm already asleep before it's over." Asked if the computer-animated imaging video is responsible for the improvement in her health, Day hesitates, then speaks with conviction. "In the long run," she says, "I think it will be."

Halpern has his own view of the "long run" "By the year 2000," he predicts, "cancer will be just as much with us as it ever has been. More and more people will have cancer but more and more people will just accept it as a way of life and live just fine with it for many years." The development that will allow this scenario to occur, Halpern further predicts, will be the public's widespread acceptance and large-scale, effective use of the OM technique and programs like it.

"I think that every doctor in this country should be forced to encourage each of his or her chronically ill patients to go into a program that will serve as a

support mechanism," Halpern says. Imaging programs, he contends, are ideal because their applications reach far beyond the medical realm. "Anybody who's ever achieved anything that's worth a damn has first visualized himself or herself as an achiever. You would be six planes higher in life — spiritually, emotionally, physically and career-wise — if you had been taught the importance of imaging when you were young."

Flipping through a collection of clippings describing the Wilmette facility, Halpern shakes his head. "It's ironic," he says. "Long after we had stopped operating as a treatment program, people started coming out with articles in praise of us. It's so funny. Long after we no longer had a program because it was too hard to run one, *now* we're well established." Still, Halpern maintains, the decision to fall back into an exclusively research-oriented role was correct. "We're getting into heavy licensing of the tapes on a nationwide basis," he says and he expects to see them impressively introduced in various facilities in the next few months.

Halpern is intent on seeing that his program is made accessible to those who might benefit from it and as soon as possible. "Why wait?" he asks. "Why should we wait to do something that we know will help the patient? If nothing else, it'll improve the quality of his life. And that's better than poisoning a patient and saying, 'You're on your own, buddy. Fend for yourself.' "

Cynicism tempts one to view with skepticism a person who describes his "primary goal" in life as "influencing a change in the world for the betterment of mankind." But this, at its core, is what the OM program is all about. After speaking with Gregory Halpern and his clients and viewing his video, one can't help suspecting that the techniques developed in this northeastern-Illinois research facility might already be "influencing the world" in just such a way.

## ROBOT HAS ITS DAY IN COURT

THE STRANGE case of Donic, the robot waiter that lost its head, was settled out of court, Associated Press reported from Edinburgh, Scotland, in June 1985.

Donic ran amok in an Edinburgh restaurant, spilling wine, knocking over furniture and generally frightening the customers. It was a publicity stunt, of course, which finally came to grief after two days when Donic's plastic head fell into a diner's lap.

Wearing a black hat, black tie and a label inscribed "Exhibit A," Donic stood immobile before the judge, Lord Charles Davidson, while the attorneys argued. Projects Barlow, the manufacturer of the robot, had sued FGH Systems for $6,255, Donic's purchase price. FGH Systems, which had supplied the robot to the restaurant, contested the claim, saying the makers had breached the contract because Donic didn't work as specified. Projects Barlow countered that Donic's batteries were not correctly charged.

During a recess the opponents reached a settlement and John Campbell, attorney for Projects Barlow, told Associated Press that FGH Systems would be making "certain payments" to his client.

# 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.

## FLIRTING WITH DEATH

By Audrey Rudy

IN MARCH 1985, when I was quite ill with a serious virus complicated by hepatitis and a heart condition, a strange thing occurred. Although my doctor insisted I belonged in a hospital, I refused to go. I knew my condition was serious but I felt that, if I were going to die, I would die no matter where I was.

One night soon afterwards I stopped breathing. My husband Louis, who watched over me constantly, awakened with a start sensing that something was wrong. He put his hand on my chest and realized that I was not breathing. Frantically he turned me over and began to massage my spine. I knew nothing of this. He told me that with each movement of his hands he distinctly heard a sound like the tone of a tuning fork. He said that the sound was coming from a few inches above my body. Each movement of his hands produced this sound and it stopped only when I began to breathe.

Usually I am wide-awake at the least movement but I was completely unaware of any of this. During this time I thought I was dreaming. In my dream I walked past a man who openly flirted with me. He was dressed in black. Someone said I had been flirting with him. When I denied it, these people insisted that I was lying. I asked his name. They replied, "His name is Death and you have been flirting with him."

Louis was telling me what had hap-



Audrey Rudy

pened. I remembered that during the night I had gotten up to go to the bathroom. I could barely stand but I did not want to disturb my husband; caring for me, he had had little rest. I could see by the light that filtered under the bathroom door that there was a man in the hallway. I was too ill even to think what I should do, so I just staggered back to bed. I forgot this episode until my husband and I talked the next morning.

Suddenly I recalled my dream. As I began relating it, Louis and I realized that the man I had seen in the hallway during the night was the man in my dream: Death.

The sound that my husband had heard, as we interpreted it, was the signal from the spirits that they had come to assist him in saving my life. — *Seminole, Fla.*

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## BACK TO THE PAST

By Elinor de Torri Hudson

IS IT POSSIBLE to transport oneself accidentally into another dimension, bypassing time?

I used to watch *Twilight Zone* on television and discuss the possibility of being transported to another time zone with the author Rod Serling, who seemed to think that his fantastic stories contained some truth.

Reading the account, in the book *An Adventure*, of two British schoolteachers who visited Paris and Versailles on vacation and stepped backward to the days of Marie Antoinette, I became interested in the subject. The two women had been walking through the Tuileries gardens when they saw a pavilion and people dressed in old-fashioned garments. A woman painting a picture looked like the queen herself. They watched for a while and then surmised there was some sort of medieval festival in progress and everybody was dressed in costume to fit the occasion.

They were told at their hotel desk that there was no fair or festival under way. Returning to the same spot the following day, they found no trace of the pavilion or the costumed people they had seen. In fact, even the landscape looked different. Later they discovered that the pavilion which indeed once had been there had long ago been torn down.

When I was singing with a traveling opera company in various towns and villages of South America in June 1939, I had a similar experience, only it was a sound barrier that turned back the clock for me. I was glad I wasn't alone. Our prima ballerina Inez Bertolli was with me.

We had been touring, giving from three to four performances at every stop. For once we were financially secure. Success had been ours and we were in high spirits when we came into the small town of Santa Maria, Argentina.

*La Boheme* was scheduled for opening night and as neither Inez nor I had a role, we decided to take the day off and go sightseeing. It was a quaint place with the usual one-story, slightly run-down houses and a few imposing business buildings, a charming city hall and a large, beautiful park, to which we rode a horse-drawn carriage, since it was quite a distance from the town square. The park was an idyllic place to spend a hot summer afternoon. There was a playground with swings and sandboxes for children and a bubbling

fountain where little boys were sailing toy boats. Lovers walked close together, stopping now and then for a lingering kiss. This was something I had gotten accustomed to seeing during my three years in the Argentine. There were neatly-kept paths and flowerbeds and thick, heavy foliage and shrubbery under the tall shade trees.

Inez and I relaxed on a *banche*. Usually we tucked an opera score under our arms and went over our roles, just to make sure. But today we were empty-handed.

I said to Inez, "I wonder what's on the other side of the park."

We got up and managed to wedge our way through some shrubs. Once through, we were surprised; instead of houses or a continuation of the park there was just nothing. As far as our eyes could see were deserted pampas with weeds growing wildly.

We thought it strange to find this forlorn, seemingly forgotten piece of shriveled desert. There was a great stillness. No birds chirped. No breeze blew. We could no longer hear the laughter of the children or the voices of people.

Inez gripped my arm in panic.

"Elinor, what's wrong? I feel something . . . evil?"

I shook my head. Then we heard it. The distinct creaking of an oxcart, at a distance but coming nearer. We heard the grinding of the wheels, the snorting and labored breathing of the oxen. The cart, groaning under its weight, came closer and yet we could not see it. It was only sounds. Then it was right on top of us.

Pulling me back, Inez screamed, "Look out!"

The invisible cart had almost struck us. It passed very, very close. We could almost smell the foul breath of the laboring beasts and feel mud slung against us. Then came the crack of a whip and a man's angry voice shouting, "*Vamos*!"

Then it was gone.

Inez was shaking uncontrollably. "The death wagon,' she whispered. "It is an omen. It was the death wagon."

I tried to console her, although I too was frightened.

Inez wanted to go to the hotel, pack and return to Buenos Aires.

She kept saying it meant bad luck for our opera tour. This later proved to be untrue.

We edged our way back into the park where everything was as we had last seen it. People were walking, children playing, birds flitting in the branches.

I tried to think logically. "Look, Inez," I said, "we've both been working hard for the past three weeks. We're just tired. What we heard, we imagined."

She looked at me with her beautiful, expressive eyes and took my hand in hers. "You heard it too, didn't you, Elinor?" she asked.

I had to admit it — I had heard the oxcart pass by, heard it creak as if its load were a heavy one, heard the hooves of the oxen, even felt their presence. I could not deny it.

We hailed a *carozza* and were driven back to the hotel. We didn't speak much. Each of us was occupied with the strange thing we had experienced.

Back at the hotel I asked the manager about the deserted big field behind the park. He gave me a quizzical look, then shrugged his shoulders. "Ah, yes, the field," he said vaguely before returning to the mail on his desk.

I wasn't about to let it go at that. "Why is nothing growing there?" I wanted to know. "For a nice little town it should be full of flowers, houses, anything. But nothing?"

Finally he said, "We don't talk much about that place. Hundreds of years ago it was a fine village with many people and houses. They were burned down because of a bad sickness they called the plague. It killed all the people. Nobody wants to build or live there now. We don't like to speak of it, Senorita."

Then I asked the crucial question: "How were the dead removed?"

"*Quien sabe?* They say with a team of oxen . . . a heavy cart. Yes, that is what they say." — *Nokomis, Fla*

## HAPPILY EVER AFTER

By Bruce A. Jones

DURING the summer of 1978, ESP played an important role in my meeting a special, lovely woman.

I lived alone in California at the time and I dreamed one night that I was in a restaurant. On my way out, as I paid my bill to the woman at the cash register, a feeling of extreme pleasure suffused my whole body.

The next day my son Bruce, Jr., telephoned me from Oklahoma City where he was stationed with the military. He invited me to fly there and accompany him to Arkansas to visit some cousins whom he had never met.

After we arrived in Arkansas, I sat with my niece Hortence Mercy who asked if I had had any recent ESP experiences. When I related the restaurant dream of three days earlier, she immediately insisted that we visit a nearby restaurant for coffee.

When we finished and went to the cash register, there she was — the woman of my vision, my future wife. I was so astonished that I almost stumbled, blurting out, "You may not believe me but I met you three nights ago in a vision I had in Fresno, Calif." The cashier was Mildred Margaret Parker, Hortence's close friend, and we invited her to come to see us after work.

Mildred did come and she and I spent a long time getting acquainted. We agreed to keep in touch. The next day I drove back to Oklahoma City with my son, then returned to California.

For almost a year, Mildred and I courted via telephone — until one day she asked me to fly back to Arkansas for a few weeks. We spent 10 happy days and became engaged to be married on September 29, 1979.

At noon the day before our wedding, I sat in my niece's home watching television. When I closed my eyes momentarily, a most astounding thing happened. A bust-sized picture of a man appeared on my retina. After about two seconds it moved off to the left and another picture came on from the right. This continued until six pictures had appeared. I was so excited that I opened my eyes and shouted for my niece to come and explain what had just happened. I knew none of the persons in the pictures. My niece, having had ESP experiences also, said it probably had something to do with the approaching wedding. Sure enough, the next day at the wedding I met all of the persons who had appeared in the vision.

Mildred and I have been married for six happy years and I have had no further visions. Perhaps my spirit guides think that I do not need any more help. — *Sheridan, Ark.*

# 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.

## THE PACT

By Diana England

WITH MY college sweetheart Walter Blanchard I used to have earnest conversations about life after death, a subject that interested us both intensely. We were very much in love and intended to marry eventually, so we made a pact that whoever died first would return to give the other a sign.

Unfortunately, after graduation in 1938 our careers took us to different corners of the world and we lost touch. Through an old school chum, Mary Chilton, I learned that in 1940 Walter had married a girl who looked "just like me" and although I was happy for him I couldn't help feeling a twinge of regret.

In 1946 I heard from Mary again, this time to tell me of Walter's death. I knew he had had a congenital heart problem for which he doctored all his life. Nevertheless, I was shocked and saddened by the news. That night I lighted a candle in his memory, placing it on my dressing table when I went to bed.

I must have dozed — until I gradually became aware of what I can only describe as a gathering of energies around the candle. When the small flame seemed to burst into a brilliant glow, there was Walter, seemingly catapulted through space into my room. He stared at me with an expression of great urgency and opened his mouth to speak. But I heard no sound before he disappeared. At the same time the candle sputtered its last and went out.

I lay in the dark, my heart beating



Diana England

wildly, trying to make sense of my impressions. Of course, the candle had burned itself out and maybe my fevered imagination conjured up the whole scene. But in my heart I believe that Walter penetrated the veil to let me know there is life after death. — *Sacramento, Calif.*

## VISIT TO 1891

By Tanya Shehir

PATRICK BONARD, at one time my stepfather, is an English businessman in his mid-50's. One evening in 1974 when he was visiting with friends they began to reminisce about their early childhoods. Patrick was surprised to find he remembered incidents that had taken place when he was only two years old. Then suddenly he had a mental picture of himself as an elderly man walking down a village street in the 19th Century.

"I could see it all, just like a television picture," said Patrick. "Except that I was inside the picture at the same time I was looking at it. Strangest of all, I knew I was on the way to my special tobacconist to buy snuff. The year was 1891 and I was in Midhurst, in Sussex. My name was Charles Edwards. I was 70 years old, wearing a coarse flannel shirt that felt rough against my skin, and I worked on the railways."

Naturally his friends were startled at these recollections. One minute they had all been chatting and then this extraordinary flow of reminiscences came out like a torrent — nothing could stop Patrick Bonard from talking. Now, he continued to relate, he was in a room. He saw himself pick up a newspaper; the corner was torn but there was a disaster story printed on the left-hand side. In his 19th-Century character of Charles Edwards he began to think about his wife Jane. She had recently died of paralysis. Next he saw himself die, choking and knocking over a chair just as he collapsed.

At this point he came back to the present but he still remembered clearly all the details of his vision. It continued to haunt him and he finally decided to go to Midhurst some 50 miles from his home. The friend who was with him seemed unnerved by the idea of the journey. They drove to the outskirts of the village. There they left the car and approached the village on foot over a stone bridge. Patrick recognized it and instinctively turned into the street where he said Charles Edwards bought his snuff. Patrick pointed out a music shop and inquiries revealed that the music shop had once been a tobacconist's.

The two men went to the local registrar's office and began to look through old files. Patrick was not too surprised to find records of the death of a Jane Edwards at the age of 84. She had died of paralysis on April 7, 1891. In another book the death of Charles Edwards, 73, was recorded. He was listed as a "general laborer" who died of "heart failure." Patrick and his friend found nothing to prove that Charles and Jane Edwards were related or married but the records are there for anyone to see.

Patrick Bonard had come up with the names of two deceased persons totally unknown to him. He had never been to Midhurst before; yet he identified a former tobacco shop and was convinced that the man he saw in his trancelike state was himself. Having reviewed an earlier life simply by thinking back to his childhood, he now calmly accepts

reincarnation as a fact. He also says that this knowledge has brought him serenity, that he is happier than he has ever been.

Time does not matter after death and it is illogical to think that we can be judged for eternity according to what we make of a short spell on earth. I believe we get several chances. — *Midwest City, Okla.*

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## WAKE-UP CALL

By Phyllis Anne Hudry

ONE OF my favorite aunts, Francie Spellman, belonged to the United Methodist Church in Racine, Wis. As a child she had mystical experiences which she relayed to her parents, sisters and brothers. Once she made the mistake of telling the minister about them. Shocked, he told her they were the "devil's work" and ordered her to cease her association with the "dark forces."

Francie was fearful and ashamed. From then on, when she had mystical experiences, she kept them to herself.

In 1953 Francie's husband died of tuberculosis and she was a widow for several years. My mother's brother Arthur ("Ardis") Spillum was a widower at that time and, like Francie, very lonely.

Mother introduced the two and on December 31, 1957, they got married. Aunt Francie and Uncle Ardis delighted in each other's company and we were thrilled to have Aunt Francie in the family. We spent many holidays at their home.

In 1966, after eight years of marriage, Uncle Ardis died of a massive heart attack. Aunt Francie was devastated but in time pulled herself together and took a part-time job selling cosmetics.

One day the following year she was to have an important meeting with a consultant, so Francie set the alarm to ring early the next morning. She fell into a deep sleep.

The next thing she knew, she was hearing Uncle Ardis' voice. When she opened her eyes, she saw him standing at the foot of her bed.

"Hurry up, Francie," he was saying. "It's time to get up. Otherwise you'll miss your appointment."

Uncle Ardis looked as real as life. Thrilled to see him, she reached out to touch him but his form slowly dissolved and he vanished.

Was she dreaming? she wondered. Aunt Francie looked at the clock. It was 6:35 A.M., five minutes past the time the alarm was set for. She picked up the clock, turned to the back and realized she had forgotten to pull out the button so it could ring. Aunt Francie hurried out of bed and dressed quickly. Thanks to Uncle Ardis' call, she was in time for the appointment.



Phyllis Ann Hudry

Every night from then on, when she set the alarm, she prayed that he would appear once again, but he never did. —*Racine, Wis.*

## TAKING CARE. . .

By Patricia Vance

MY DAUGHTER Phyllis Gray was severely injured — and I less so — in a horrible automobile accident on May 25, 1980. We were both taken to the emergency room at McFarland Hospital in Lebanon, Tenn.

After I had been treated, a nurse took me in a wheelchair into the chapel where I could pray for my daughter. As I prayed quietly, I saw my father and mother, who had been dead for years, near the altar taking Phyllis in their arms. When my father said, "We'll take care of her," I knew she was gone.

The doctor and my family came to tell me but I interrupted them, saying, "I know. She's gone." They could not understand my calm reaction but they didn't know I had already been told.

At Christmastime after Phyllis' death, the family gathered at my house. My oldest daughter Linda Downing had bought an angel figurine to be hung over the Christmas tree to represent Phyllis' spirit. The angel was dressed in blue, Phyllis' favorite color, and had hair and features like hers.

Late Christmas Eve I tucked in Phyllis' two sons Tommy and Joey and was making a last-minute check of the house before bedding down myself. Before I turned off the Christmas tree lights, I stood looking at the angel and grieving over my daughter's death. As I began to cry, I heard Phyllis' voice saying clearly, "Don't cry, Momma. Thank you for remembering. Take care of my boys." The angel above the tree seemed to wink and Phyllis went on, "I'm blowing you a kiss. Take it to the boys." I felt her lips on my cheek.

I turned off the lights and went to do as she had bidden. — *Lebanon, Tenn.*



## LIVING UP TO HIS NAME

POLICE IN Southend, England, toward the end of last year were trying to find Dick Luck, a 79-year-old hobo, to tell him his 12,917 pounds (about $18,500), which he twice lost and retrieved, is safe in the bank.

Detective John Soames told Associated Press that the absent-minded vagrant first reported the loss of his brown bag in September 1985 in Southend, a seaside resort in southeastern England. The bag held all his worldly possessions: spare socks, underwear, a mirror, hat and his savings. Someone found it at the railroad station and handed it intact to police, who returned it to Luck and advised him to open an account in the local bank to keep his money safe. He did — but a few days later he withdrew the cash and went off on his travels again.

In London a little later, Luck again reported the loss of the bag and cash. Again it was turned in to police with nothing missing. Police returned it to Luck a second time, strongly urging him to reopen his bank account. He did so before setting out on more travels.

On October 29, Luck once more reported the bag and its contents were lost but this time, he apparently forgot that the money was safe in the bank.

"It seems his luck is still in," said Soames.

# Who Are the Witches?

## Six million Americans are coming out of the broom closet to worship the goddess with 10,000 faces.

**By Sharon Rufus**

AT A PUBLIC Yule ritual on December 22, 1984, in Berkeley, Calif., Sarah Moon and Fran Freya-daughter sang:

*Who are the witches?*
*Where did they come from?*
*Maybe your great-great grandmother was one.*

Two-hundred fifty witches and witches' friends stood hand in hand in a circle in the Unitarian Fellowship Hall rented for the occasion, while the red-gowned priestess, Gaia Wildewoode, inscribed a magic circle around our perimeter. She held a sword aloft before her and chanted invocations to the Mother Goddess to protect the circle. Other priestesses, Siobhan in a green velvet robe and Robbie in a white one, blessed the circle in the names of Earth, Air, Fire and Water, with salt and incense, wand and ritual knife.

And then the drama of the season was played out. D. Hudson Frew, a male witch dressed in black, his black hair powdered to look gray, portrayed the dying King of the Old Year. With his opponent, the white-robed King of the New Year, he fought a convincing mock sword battle inside the circle as children gasped and grown-up witches nodded solemnly, for this is what Winter Solstice means to them.

Well, who *are* the witches? They are women and men of all ages — most of them under 45 — and all occupations —scientists and artists, professors and gardeners, science-fiction writers and everything else. They are drawn by the feminist aspects of this old religion — a sensual faith, rich in myth, magic, music and improvisation. Witches see power in the individual, symbolism in colors and divine essence in all that lives on earth — the Grand Canyon, marigolds, a glass of milk. They worship a Mother Goddess who they say has 10,000 faces and appears throughout the world as Isis, Juno, Pele, Kwan Yin and more. They usually also worship a male Nature God, the Goddess' helper or consort, sometimes her lover, sometimes her son.

Six million Americans call themselves witches, according to the *World Christian Encyclopedia*, the leading authority on the subject. These six million are a subset of the estimated 10 million who, the encyclopedia states, call themselves Pagans and revel in the renaissance of elemental "primitive" religions such as Druidism, Odin-worship and Native American shamanism.

Now, for the first time in their 1000-year history, witches are organizing. It had to happen in America, it seems.

Modern witches feel so strongly

about the long-standing persecution of their religion that they grimly refer to the Middle Ages as "the burning times" and to the witch-hunts of that period and later as "holocausts." Each witch today must face with varying degrees of worry the question of "coming out of the broom closet" to friends, relatives and the world.

Ten years ago a group of 13 California witches decided to bring the whole religion out of the broom closet so that witches of all disciplines, from all over the world, could meet and share and strengthen themselves through community. It's a luxury other, more orthodox religions take for granted — but it's a big step when you remember that at the height of the burning times witches did not tell even their spouses of their religious beliefs, so afraid were they of persecution. Until very recently many a witch believed she was the only one in the world, having learned the Craft from a grandmother. At best a witch knew only the other witches with whom she worshipped in her coven, which could number from three to 13.

The international church of the witches is called the Covenant of the Goddess (COG), drafted on October 31, 1975, in California and legally recognized as a church by the United States government. The Covenant's Preamble reads:

> By the providence of our Lady, it seems good to us that we covenant with each other, as members of an ancient and honorable religion, to establish a church that will further our mutual interests and purposes in the service of our Lady and our Lord, in order to be better able to serve the religious needs of the lay members of our religion, and to be better able to assist one another in the training of our clergy and in all other matters that may benefit from improvements in our communication.
>
> We are agreed: that we worship the Goddess and recognize the Old Gods; that we are ethical persons, bound by the ethics of the traditional Laws of our religion; and that we recognize each other as being members of the same religion.

These three are the core elements of modern witchcraft; to be more specific would needlessly exclude a lot of perfectly valid witches. Since the religion is so fluid and leaves so much in the hands of the individual, every coven and even every witch has a highly personalized view of the Craft. For example, some feel their most important function as witches is to heal others. Some feel duty-bound to look into the future; still others top their priority list with conservation enthusiasm. This latter group can be seen at antinuclear rallies.

Many witches, called Gardnerians, always work "Skyclad" (nude) and base their rituals on the books of Gerald B. Gardner, a Briton who died in 1964 and whose *Witchcraft Today* and *The Meaning of Witchcraft* proved the survival of the Craft in England and revived it all over the world. Other witches, the Alexandrians, follow another modern Englishman, Alex Sanders, a self-styled "King of the Witches" (now partially discredited) whose ritual is borrowed from Kabalism and ceremonial magic. Alexandrians do not necessarily work nude. And certain women-only covens, called Dianics, worship only the Goddess and deny any male deity.

Personal differences aside, COG's Code of Ethics pulls no punches:

*1. If yet harm none, do what ye will.*

*2. No one may offer initiations for money, nor charge initiates money to learn the Craft.*

*3. Any witch may charge reasonable fees to the public.*

*4. All witches shall respect the autonomy of other witches.*

*5. All witches shall respect the secrecy of the Craft.*

*6. In any public statement witches should distinguish whether we are speaking for ourselves, our coven or our church.*

* * *

A COVEN may join COG if it has at least three members, one of whom is an Elder (i.e., capable of teaching the Craft to others). Or a solitary witch may apply for membership. The National Board of officers reviews each application, which is accompanied by letters of recommendation from other COG members or, as COG Public Information Officer Pete Pathfinder says, "from witches who are known to us."

In regard to the stipulation that one of the coven members be an Elder, Pathfinder adds, "Obviously, if you've created your own tradition, you're automatically an Elder in it. After all, it's a growing religion."

The church of the witches works on several levels, social and legal, to help witches and witchcraft. While other COG officers work all year planning meetings and other events where witches may commune together, Pete Pathfinder's job is to educate the public and the media. Too often his work involves stepping into the wake of a public slur on witchcraft.

"For example," he says, "awhile ago somebody mutilated some cattle in a field south of Seattle and the local leader of the SPCA was quoted in the newspaper as saying it must be the work of witches. Well, obviously they were way off-base," he says indignantly. "We worship the Life Force. We don't go around killing things! It was an irresponsible thing for him to say."

He sent both the paper and the SPCA copies of the COG information packet — a packet whose first page states, "We hope . . . to counteract the tendency to associate psychotic events or satanic rites with the practices of our life-affirming congregations."

Pathfinder has not heard from the newspaper editor or the local SPCA. But he knows they have the COG packet and "they know we're paying attention."

To clean up the witches' public image and take them out of the hag-on-the-broomstick stereotype is one of COG's most determined — and most difficult — goals. "Somebody's always maligning witches," Pathfinder says. "We're rarely portrayed in a positive light by the media. And after 500 years of persecution our people have had to hide." But his tone is far from hopeless. After all, he is working hard. And COG's status as a group, a church, gives witchcraft a basic level of credibility it never had before.

COG's main event is the annual meeting of the Grand Council, held in August at rural spots on either the East or West Coast. The site of the meetings is alternated because the greatest concentration of American witches lives on the seaboards. Covens and representatives come from all of the church's local councils — Northern and Southern California, the Northwest, Texas, Illinois, Wisconsin, Minnesota, Ohio, New

England, Florida. For days they hold workshops and rituals and attend to administrative matters. At Grand Council, Midwestern witches who usually worship in the fields, under the moon, can trade anecdotes with New York City witches who have built their traditions on what it is possible to do in an urban apartment. Texas witches share some of their Mexican-influenced magical techniques with California witches who have lately been incorporating ritual drumming and other aspects of traditional shamanism.

A lot of fun, yes; but there are also the elections. Mention a COG national election to a witch who has been there and you'll probably hear some rueful laughter. For one thing, witches are such an individualistic bunch that they hate authority figures and hence shy away from such titles as "president." Instead, COG has a national First Officer and Second Officer. The "treasurer" is called the Pursewarden. The Ethics Officer and the Public Information Officer are important in maintaining the church's integrity. A Publications Officer works on the all-important COG newsletter, published seasonally to keep the hundreds of members in touch with national happenings inside and outside the church.

Witches dislike authority so much that most would never dream of "running for office." It's not so much that they don't want responsibility as that they don't want to be authorities. D. Hudson Frew, the 25-year-old Berkeley witch who played the dying King last Yule, is one of the first COG members actually to apply for office — in this case, that of Public Information Officer. Frew describes what the average national COG election is like:

"Representatives from all the local councils meet in a huge room. Everyone's so antiauthoritarian that the national officerships have always fallen to whoever could be drafted into the position, based on who would do a good job. Usually someone will start by saying, 'We will now elect the First Officer.' Someone else will say, 'Ah, how about So-and-so?'

"Somebody else will say, 'Any objections to So-and-So?' Usually, So-and-So held another office the previous year and was good at it. And if there aren't any objections, that person has just been elected for that year." Frew laughs. "Often, people are elected *in absentia*."

The national officers stay in contact with each other and with the local representatives by means of a monthly "meeting." It's not old-fashioned magic this time; it's a long-distance telephone conference call during which they discuss matters of policy as they come up. Sometimes they must decide whether to admit an applicant with a more-unusual-than-usual orientation. This year's hottest topic is the question of teaching minors the Craft. A lot of young people want to learn witchcraft; but what are the legal aspects of initiating minors? Does the elder/teacher need the student's parents' consent? COG officers are researching this question with the help of legal advisers.

* * *

ANOTHER MATTER that has received recent attention (some witches say its birth was concurrent with the rise of the Moral Majority) is "hate mail." What should COG advise a witch to do if she goes to her mailbox and finds, for example, an envelope

addressed to her, containing accusations of devil-worship, frightening drawings of witches being burned at the stake, slanderous and inaccurate descriptions of her faith, or simply an impassioned plea to change her beliefs?

Perhaps that witch has appeared on television discussing the Craft or she was quoted in the newspaper and someone tracked down her address (the public has no access to COG's membership mailing list). Pete Pathfinder says that when a witch gets hate mail, she should "ignore it. If you respond, the irrational person sending you the stuff will know they've got a 'live' address and they can keep harassing you.

"On the envelope inscribe the magic words of power: 'Moved. No Forwarding Address.' Take that letter to another postal zone so it can't be traced, drop it, sealed, into a mailbox — and that's the end of that." He points out that sending hate mail is illegal. He says the legal terminology is "threatening through the mails."

Matters of policy, as well as all official COG decisions, must be unanimous. That's the nature of witches. "COG is just not authoritarian," Pete Pathfinder says of this church that prefers to be called an "administrative body" to a "governing body." "We need a consensus," he says. "Everybody has to agree. Sometimes it's hard to get things done that way."

As a church the Covenant of the Goddess is making progress in communication with other religious organizations. In Berkeley, Calif., a group called the Berkeley Area Interfaith Council, made up of Protestant ministers, Catholic priests and nuns, rabbis, Baha'i Faith Leaders, Buddhist teachers, Sufis and others, meets regularly to discuss issues and the ways each church relates to these issues.

D. Hudson Frew is COG's delegate to the Berkeley Area Interfaith Council. The first time he found himself in an Episcopalian meeting hall alongside the delegates from other religions, Frew "was amazed at all the friendliness. We had to fill out name tags and put them on. I wrote 'Covenant of the Goddess' on mine, of course, and expected everybody to take one look and go sit across the room. But no; people were really interested. It just blew my socks off. I'm not used to getting such a friendly reception from 'straight' groups."

For one of these meetings Frew was asked, together with a minister and a rabbi, to speak on the subject "Religion and the Environment." As a representative of a nature religion, he told the audience that witches "oppose the idea that the world is a resource to be subdued and exploited. . . . We believe that the rape of the earth may be likened to the desecration of a church."

His speech was well received. "People really wanted to hear what the witches have to say," Frew recalls. "In the past people were always suspicious because the Craft was so secretive. As long as you stay in the closet, people are going to wonder, 'Well, what are they doing in there that I'm not allowed to see or know about? It must be bad if it's such a secret.'"

Pete Pathfinder further illuminates the cyclical nature of mistrust: "Even as recently as four or five years ago, both witches and nonwitches maintained a high level of paranoia about each other. But now each group is starting to see

that the other is *not* waiting around the corner for them with burning torches.

"As long as you maintain paranoia, you can *expect* strange things to happen."

How much more fortunate than the lonely witch of yore is the modern witch who can proudly wear a jeweled pentagram necklace or, as some in Berkeley do, a "Born-Again Pagan" button.



## SORCERER MAKES MONEY. . .

IN NICE, France, two French national policemen lost $7,600 to an African "sorcerer" who claimed he could turn 50-centime coins worth six cents into 500-franc bills worth $60, according to an Associated Press release in November 1985.

The daily newspaper *Nice Matin* reported that the so-called sorcerer told the policemen that coins dropped into a potion of boiling water and secret herbs would magically turn into valuable bills.

The newspaper quoted local police as saying one gendarme visited a man who called himself "Grand Sorcerer and Seer Seydou Diaby" for "consultation about a personal problem." During the "consultation," Seydou Diaby asked the officer to drop a 50-centime coin into a bubbling pot. The seer then covered the pot, recited several incantations and removed the cover to reveal a new 500-franc note floating in the potion.

Accompanied by a fellow gendarme, the man revisited the sorcerer. The "miracle" was repeated several times. Three days later the two policemen returned with a combination of borrowings and savings totaling 60,000 francs or $7,600.

According to the newspaper, the sorcerer placed the money in a suitcase, recited incantations and handed over the suitcase to the gendarmes, saying, "You absolutely must not open it for three days or the spell will not work."

Three days later the gendarmes opened the suitcase to find nothing but torn newsprint. The newspaper did not say how Seydou Diaby had made the switch. In the meantime, he had disappeared.



## HAVE YOU EVER WONDERED. . .?

WHY IS one article of clothing called a "pair" of pants? Where did the names of blazers, tuxedos and jeans come from? Associated Press unearthed some Dallas researchers who have the answers.

Until the 14th Century each leg covering was separate, not sewn together, literally a pair of pants.

The term blazer for a solid-color sports coat originated at sea. During the 1860's the captain of *H.M.S. Blazer* ordered all of his sailors to wear identical navy-blue jackets which had metal British Navy buttons.

In 1886 a man shocked New York society by wearing a black jacket without the then-obligatory tails to the exclusive Tuxedo Club. The tuxedo, a new standard for men's formal wear, was born.

Although jeans didn't become popular casual wear until the 1950's, the word originated in 1810 to designate pants made of jean, a twilled cotton fabric.

# Nightmare Visions of Vietnam

## I thought the scenes of blood and death were only imaginary but I would learn they were all too real.

**By Cathy Ann Cuccia**

IN THE SUMMER of 1980, while my husband David and I were living in Crystal, Fla., I had a horrifying nightmare.

In it my husband (a Vietnam combat veteran) was walking point — first man out. The soldiers walked single file along a narrow path in the thick foliage, in the direction of a bridge in the clearing ahead. Suddenly they saw, on the




For his bravery in battle near the hamlet of Tay Phuoc, Vietnam, on July 31, 1966, David Joseph Cuccia, then a lance corporal in the U.S. Marines, was awarded the Bronze Star. He was badly wounded a few months later and flown home.



Cathy Ann Cuccia's nightmares of Vietnam atrocities drew psychically on husband's memories of terrifying events he had never told her about.

bridge, the dismembered bodies of soldiers, their arms, legs and heads scattered all over. Pools of blood were everywhere. The enemy had cut the bodies to pieces.

The next morning, when I told my husband about the dream, he was astonished. He said the incident I described had really taken place but he had never told anyone about it. He had a hard time believing I had really had such a dream.

It had happened, he said, late in January 1966, when he and his company of marines were sent out to look for another team which hadn't reported back. They found three men on the bridge cut up just as I had seen in my dream. Two more bodies, their private parts cut off and sewed in their mouths, were floating in the river.

The two bodies in the river were not in the dream. I woke up after seeing only what was on the bridge.

Another dream a few days later started in the same way. I was again behind and to the left. David was walking point. This time we were in a large clearing. Ahead was dense foliage. It looked like a wall of green.

As we approached, we saw figures. They were bodies of Vietnamese soldiers. Some were in a large tree. Others were on the ground, stacked one on top of another. Everywhere I looked there were bodies and most lay on top of other dead men. I woke shuddering at seeing so much death in such a small area.

I asked my husband about this dream. Then, for the first time, he told me he had been awarded a Bronze Star with Combat "V" for valor. (I had met David long after his Vietnam experience and we had been married only a few months.) He went deep into a closet and pulled out a box containing his medal and citation.

The citation told the story. On July 31, 1966, David left the hamlet of Tay Phuoc with a team of about 40 men. The soldiers were unable to get very far because of sniper fire. They returned to Tay Phuoc, then went out again when darkness fell. While crossing an open rice paddy, David saw a man step in front of him near where the jungle began. David fired. In response shots erupted from all directions.

In the face of this David stood firm, covering his men's retreat. By the time someone came to help him back to the hamlet, he had only 17 bullets left.

The commanding officer couldn't be found, so David assumed command. A helicopter tried to come in for the

wounded but was shot down by 50-caliber machine-gun fire. The enemy started to move toward the helicopter.

David went to the fallen aircraft and ordered the men inside to get out and stay in the ditch close by. He took the machine gun from the helicopter to hold off the approaching army.

The morning light found 20 out of 40 men wounded. The helicopter was repaired and bodies were counted. At the edge of the jungle where my husband had been, 35 enemy bodies were counted. My husband and his men had been surrounded by over 1000 enemy troops.

## COUPLE WHO LOVED TO FLY

EXACTLY six months to the day after his wife died in a small plane crash, 70-year-old Belmont Johnson of St. Clair, Mo., died after his single-engine plane crashed near Sullivan.

In the accident, which occurred October 15, 1985, Johnson's body was burned beyond recognition, officials said, but identification was made by matching serial number of the plane's radio with registration at the St. Clair Airport from which Johnson had taken off.

His wife Valera died April 15 when her single-engine Bonanza crashed in a field near Gray Summit.

Franklin County Sheriff Paul Bruns said Johnson and his wife, who had survived a helicopter crash about five years ago, "loved to fly."



## SCRUBBING POLISHES ARTIST'S IMAGE

ART HISTORIANS cleaning and restoring the walls and ceiling of the Sistine Chapel in the Vatican said their findings have "revolutionized our thinking of Michelangelo as a painter." Walter Persegati, secretary-general of the Vatican Museum, and Fabrizio Mancinelli, director of the Sistine Chapel restoration project, held a news conference in October 1985 to report on the work on the more than 400-year-old frescoes which were covered with grime from dust, smoke, glue and paint from earlier restorations.

"By removing the coat of glue and dust, we have found colors we never knew were used," Persegati said. The cleaning has revealed a new Michelangelo who used full brush strokes and bright color.

Commissioned to paint the chapel by Pope Julius II, Michelangelo began the ceiling and lunettes — crescent-shaped areas above the windows — in 1508 and finished in 1512. In 1535 he began work on the "Last Judgment" on the wall behind the altar and finished in 1541.

"The cleaning of the chapel has completely reversed our idea of Michelangelo's contribution to the art world. He called himself a sculptor but we find he was a man who thought like a painter," said Kathleen Brandt, an art historian from New York University's Institute of Fine Art, who has helped with the project. She added that scholars have criticized the paintings in the Sistine Chapel as too dark and depressing — a criticism that now appears unwarranted.

# WAITING FOR THE SPACE BROTHERS



## Beings from a distant world deliver warning: a deadly earthquake soon will destroy San Francisco.

### Part III

**By Jerome Clark**

*CONTACTEE Ken Macmillan (pseudonym) communicates through trance channeling with David and other beings from Landa, a distant planet. He is one of a number of persons who believe in a densely populated universe whose inhabitants are guiding the earth's development and preparing us for coming cataclysms, to be followed by mass landings and the resolution of conflict between good and evil extraterrestrials.*

*Every summer several dozen contactees attend the Rocky Mountain Conference on UFO Investigation in Laramie, Wyo., where they are free to discuss their beliefs and experiences. Psychological studies of over 200 contactees indicate these people are not mentally ill, according to psychologists R. Leo Sprinkle and June Parnell.*

IT IS Wednesday evening, July 10, 1985, and Ken Macmillan is lying in bed, exhausted. He is in a dormitory room on the campus of the University of Wyoming, where he is attending the Rocky Mountain Conference on UFO Investigation. He has flown to Laramie in a private plane the day before and in the hours since has scarcely been off his feet. There is too much to talk about, too many people to see — people who till now have been nothing but voices on the phone. People who, unlike the people he knows in his other life as a middle-aged car salesman in the Chicago area, unlike even his immediate family, understand what it is like to be in continuing contact with beings from other worlds.

Ken is happy to be here. Two times before he has wanted to come to the conference, held every summer, but at the last moment something has happened to stop him. This was on purpose, he now knows; the people from the distant planet Landa did not want him to go. He wasn't ready. Now he is. Events are moving fast toward the climax the Landanians have described to him. Soon all the world will know of them and it will know too of Ken Macmillan, whose human body harbors the

soul of an extraterrestrial, who knows the true history of humanity and who will become the most important man in the world.

At 9:45 Ken goes to the window to watch a fireworks display. Fifteen minutes later it is over but Ken stays where he is, looking absently out into the mountainous countryside north of Laramie. He can see car lights on the rural highways. His gaze shifts to the left, away from the roads, where suddenly a ball of orange light appears. Smaller red lights are spinning around it. As Ken watches, the phenomenon explodes without a sound.

The next morning Ken describes what he has seen to his friends Doug and Connie Tipton, a Laramie couple. The Tiptons nod knowingly. They've seen it too, although not recently. The last time was a couple of years ago. They call it "the fireball." These things are nothing out of the ordinary to Connie, who has been a contactee since she was three years old.

The three carefully study a map and decide that the fireball must have been 30 miles away, over Pat McGuire's ranch.

It isn't, strictly speaking, his ranch anymore; the bank owns it. He lives in town now, working odd jobs. He's divorced and remarried and his life is very different from what it was when UFOs were landing on his property. Once they even stole one of his calves. The space people told him to dig a well at a spot where geologists assured him there wasn't enough water to make it worthwhile. They were wrong. McGuire tapped into an underground river at 350 feet and eventually was able to pump 8000 gallons of water a minute. What had been a sagebrush desert turned into 5100 acres of irrigated grassland.

It was not enough to save him, however, and like thousands of other farmers and ranchers, he was undone by the depressed rural economy. For a time he was famous, as contactees go, and his story was even told on ABC television's *That's Incredible*. That was a few years ago, though. Today his name is prominent only in America's contactee underground, even though McGuire himself has no interest in discussing UFOs or space people any longer. In fact, although Pat McGuire has passed from the scene, Pat McGuire's ranch lives on.

To contactees it is something akin to a shrine. The space people have said that it is not McGuire's ranch as such, only the general area, that is important to them. But it is to the ranch that contactees make their pilgrimages. What remains of the ranch, set in gorgeous mountain country in which it is possible literally to see the deer and the antelope play, is mostly litter, a trailer house that is ripped apart, its contents scattered over the ground. There is what was once a well. On a ridge beyond there is a grave, with statues of Jesus and Mary, of a small child born to Pat and his then-wife Wanda.

In the distance is a mountain pass through which, according to the McGuires and some of their neighbors, the spaceships arrived. Contactees call it the Entrance. This is all in Pat McGuire's past but it is a living reality to those contactees who have yet to see their extraterrestrial friends as shadow rather than substance.

* * *

FRIDAY MORNING Ken, Connie and Roy Ochs* leave Laramie and drive north toward McGuire's ranch. Ochs, an intelligent, self-educated man, private pilot, skilled hypnotist and lifelong spiritual seeker, is Ken's closest friend. He has been with Ken since the beginning. He was there the day in 1981 when David, from the planet Landa, first came through.

Ken had gone to the rural Illinois town where Roy lives, hoping that through hypnotic probing he could uncover further details of a UFO sighting he and his family had had late one night in 1974. The incident had obsessed Ken for years and he was convinced that he had been taken out of his townhouse and into the UFO. All he consciously recalled, however, was that he, his wife Nancy and son Keith had seen strange lights maneuvering over a vacant field nearby. Nancy and Keith eventually went to bed and Ken stayed up. The next thing he remembered, he was in his own bed, about to fall asleep and feeling a strange sense of loss, as if someone he cared for very much had just departed.

As Roy directed Ken to review the events of that night in 1974, Ken suddenly declared that they could go no further because "they're here — right here in the room with us!" At that moment David began speaking through Ken.

When David wanted to speak to someone else (almost always Roy), Ken would lapse into a trance and he would not consciously recall what David said. Roy would have to explain it to him after Ken returned to normal consciousness. But if David wished to communicate only with Ken (as a telepathic "voice" inside his head), the trance state was unnecessary. In due course Ken would psychically "see" David and other Landanians. The men proved to be strikingly handsome, the women beautiful. They wore robes and looked like Greek gods.

Usually Ken sensed when David wanted to speak and he and Roy would arrange to be together. Ken would lie down on a couch in Roy's house, settle in, enter what seemed to be a light sleep and proceed to talk in a voice unlike his normal speaking voice. Roy would ask questions and record the proceedings.

Sometimes David appeared spontaneously when Ken was conversing with Roy on the phone. At first the "channelings" — a word Ken and Roy had not heard until they attended the Wyoming contactee conference in 1985 — were relatively infrequent. With the passing of time they occurred more often, on occasion three or four times a week.

David was not the only extraterrestrial to speak through Ken. There was also Corinthian, David's wife. Others were Pauline, Lenoir, Chieftain, Isaiah. Some would not give their names, insisting names are unimportant. But it was David who did most of the communicating. Whenever a particularly sensitive question was asked, he would excuse himself and say he had to clear the answer with higher authority. After a pause of from a few seconds to a few minutes he would return either to answer the question or to announce he was not permitted to answer it. Other times, though rarely, the entity with whom David had conferred, the Master, would speak, always briefly. The

*A pseudonym

Master's voice had an eerie quality and a tone of absolute authority.

Over many dozens of hours of channeling, this story emerged:

Just before Moses was given the Ten Commandments, seven citizens of Landa were elected by the Masters for a mission on earth. The leader of the Seven Select, also called the Habanas or the Warriors of God, was Daniel (pronounced Dan-*yell*), the son of David and Corinthian. Once on earth, the Habanas' souls occupied human bodies. With the passing of centuries, during which the Habanas reincarnated repeatedly, other Habanas arrived, filling the earth with extraterrestrial agents who with each life gained new knowledge which would be useful when the day of reckoning — the cleansing of the human race and the final showdown with the evil forces in the universe — comes. In our time the climax will arrive. And in this life Daniel is Ken Macmillan.

* * *

AS THE PICKUP TRUCK turns off onto the long narrow gravel road to McGuire's ranch, Ken is feeling edgy. Roy says he can see a blue haze at the base of the mountains but when he blinks it isn't there. He blinks again and it returns. It looks like a blue lake, he says. Connie remarks that other people have seen this effect and it indicates that the entryway from other dimensions is open. This kind of talk makes Ken nervous.

He starts to pray. What if something happens? He needs assurance that he will be protected. David has always said protection will be provided but now Ken feels weak and helpless.

Then, as if out of nowhere, a hawk appears, swooping down in front of the truck and sailing off into the sky. This is the sign he needs. The hawk is the symbol of the Warriors of God.

They park the truck by the well and the three step outside, taking in the scenery. Roy climbs up the ridge and stands by the grave. He suddenly feels tired and decides to climb into the back of the pickup to rest.

A few minutes later Ken, who has been taking pictures, sees something. It is like an electrical field outlining an invisible body. A feeling of beauty and joy comes over him as he senses the presence of many beings. From their outlines he can tell there are 30 or 40 of them, some short, some tall.

Connie asks, "You see something, don't you?"

"Yes," Ken says.

"This is what we call the colony," she replies. She cannot see them herself but because she is psychic she knows they are there.

Three of them step forward. A voice inside Ken's head instructs him to pick up a certain rock. When he does, the voice tells him to hold it up to the Entrance. The rock is nearly identical in shape to the mountain just to the left of the Entrance.

"Kenneth Frank Macmillan, you have just received a gift from the universe," the voice says. It tells him he has now "graduated to a new plateau of learning." He is told to turn around and walk up the ridge.

On top of the ridge a wind starts to blow, alternating between hot and cold. Ken has never experienced a wind like this before. He looks around him. Nothing is moving; all is still. Suddenly he realizes the wind is going *through*

him. He feels it passing through his ribs, his lungs, his body.

"Kenneth Frank Macmillan," the voice says, "you have now received a feeling of the cosmic force." Ken does not know what the "cosmic force" is but he is deeply moved. He nearly weeps from the exhilaration of the moment.

He comes down the hillside and stands by the truck, trying to regain his composure. Fifteen feet from him stand all but one member of the colony. The one apart from the group is 30 feet back. This alien addresses Ken in a demanding telepathic voice: "I want you to come here!"

Ken will have none of this. "If you want to speak to me," he retorts, "you come here!"

Ken senses that the other members of the colony are delighted at his boldness. The one he has addressed turns away and is lost to view.

A few minutes later Ken, Connie and Roy are on their way back to Laramie. When they get there, all of them remark on the odd fact that the 30-mile trip has taken them an hour and 25 minutes.

* * *

DAVID SAYS, "Ken has now graduated and become a prophet. He is a prophet of Christ. He is a prophet of God." The people of Landa are devout Christians and practice a form of Roman Catholicism. Raised a Protestant, Ken knew little of Catholicism until the Landanians contacted him.

The Master tells me, "Soon there will be 40 craft of Landa truly visible to the eyes of all humans. Three more craft shall come down to receive Ken. This will be done to gain the attention of the many, for Ken has a job.

"His first job will be to be received by us of Landa, to be taken there for 40 days and nights. During that time 40 craft of Landa will travel to every nation to show Ken has been received. When the meeting is over, Ken will return to meet with the leaders of the churches and the nations. He will demand the release of the Scrolls for all human beings to see and understand. Then humankind can make the choice between good and evil. They cannot make the choice now because the Scrolls have been removed from touch and memory. They must have understanding."

The Scrolls contain the hidden history of the human race, telling all the truths that God, Jesus and Mary wanted us to know but that were suppressed because they did not suit the purposes of earthly political leaders and church authorities. Ken himself has all this knowledge within himself, although it has not yet been released to his conscious mind. When it is, the Master says, "Oh, are you going to have a time shutting his mouth!"

At the time of the Lifting — which is what the Landanians call Ken's being taken aboard a spaceship (one of three that will appear in an empty field across the street from his house) and flown home to Landa — Roy Ochs will be ready. David has given him precise instructions concerning what he is to do. Even Ken doesn't know what they are because David has instructed Roy not to allow him to listen to the tape Roy made of that particular channeling session.

Thousands of witnesses will see Ken board the Landanian craft. The Lifting will take place very soon.

To prove the Landanians are serious, David points out that three prophecies, made in 1981, have come true. There have been earthquakes in China, just as he predicted, and there was a "natural disaster" in Japan. This natural disaster, according to David, was the crash of a Boeing-747SR airliner 70 miles northwest of Tokyo on August 12, 1985. The third prediction has also been fulfilled. David had said that there would be "great bloodshed in Poland." Actually, he explains, he meant Africa. The Landanians made that mistake because the earth is spinning so fast that "it is hard to pinpoint exactly the exact location of events."

* * *

KEN HAS tossed and turned in bed for hours. It is now 2:30 A.M. on Sunday, September 22, and something has entered his bedroom: three small balls of light. Ken is used to seeing odd lights in his room, so he is not especially excited or alarmed. For a while he watches them move erratically, then falls asleep. When he wakes up, he feels as if a message has been communicated to him but he doesn't know what it is.

The next evening Ken comes home depressed from the hospital, where his father lies gravely ill. Suddenly he is aware that two extraterrestrials are in the family room with him. He can see only their outlines but these are enough to identify them as David and Corinthian. They communicate messages which they tell him he must keep to himself. But they do permit him to inform others that there will be a devastating earthquake in San Francisco very soon. He is being given this prophecy so that he can prove to the world that he is, indeed, a prophet.

"One is called a prophet because he prophesies things to come," David says.

Ken is upset at the thought of the massive loss of life the earthquake will bring. "Does this have to happen?" he asks.

"It is inevitable," David says. "You must pray for the souls of those who will be lost and for those who will miss them."

The Landanians vanish, leaving Ken with a very strong impression that the earthquake will occur any day, perhaps within the week. Not long afterwards, as Ken is driving down a country highway on his way home, a huge white hawk flies overhead. He has never seen a bird with so wide a wingspread.

Ken talks with a contactee friend in Arizona. She says she is convinced too that something is going to happen "any day."

A few days later Ken opens his wallet and finds there, wedged in the plastic with his Social Security card, a small cross. He has never seen it before. He remembers that David had promised a long time ago that he would receive a gift from Landa just before the fulfillment of the prophecies.

All week the sensation of impending disaster in San Francisco grows. Ken pleads with the Landanians not to let it happen but they keep telling him there is nothing they can do.

The days pass and there is no earthquake. Then on Monday morning, October 7, Ken gets up to let the dog out. As he opens the door, a blinding light shoots out of the sky and hits him in the face. He knows what this means: the first of the three Landanian craft that will carry him away is in place.

The next day, as Ken is talking on the

phone with Roy, David takes over. He informs Roy that a physical, in-the-flesh meeting between Ken and David and Corinthian will occur two days from now, in Ken's house.

The following morning, at four o'clock, Ken wakes up and reflects on the events to come. An hour later, without realizing what he is doing, he takes off his wedding ring. He hasn't done that in 23 years of marriage. He remembers that David told him very early in the course of their association that when he boarded the craft at the time of the Lifting, he would have "nothing of worldly means" on him.

David and Corinthian do not keep their appointment.

In the days and weeks that follow, Ken dreams. One night he dreams that he has been accepted back into the military. He knows this symbolizes his role as a Warrior of God about to "fight." Another night he dreams he is on a college campus and he knows where everything is: every building, every door, every room. He hears professors lecturing and he knows every word they are saying. He understands that he has "graduated" far above college.

He dreams that he is gazing over a crowd of hundreds of people. He can see deep inside them and recognizes them as fellow Warriors of God, brother and sister Habanas who will be coming together in the great events to occur as the earth meets its cosmic destiny. A voice inside the dream tells him this is a "reunion."

A blinding light cuts through the dream. Ken bolts upright in bed. The light is still shining, so bright that he has to put his arm over his face.

Strange things keep happening. Twice on the evening of October 23, as he and Roy are talking, the phone suddenly disconnects, each time with an eerie squealing sound. It happens just as they are discussing key points about Landanian objectives.

Lights shine through the house. Ken tries but fails to find a conventional source. Twice he sees strange objects in the sky outside his house. One is a huge cloud, the other a small light which Ken thinks is not moving like an airplane.

He is on the phone every evening, talking with contactee friends in Western states. They tell him they are sure something big is going to happen soon.

Every night David speaks to Ken, talking about the coming earthquake. Ken hates it. He cannot stand to think about all the innocent people who will be killed.

One night early in November David says, "We're 500 feet away. All you have to do is reach." Ken goes to the bedroom window and sees a huge white light over the field where the Lifting will take place. It shoots across the field and vanishes in less than two seconds.

On November 19, at 2:30 A.M., Ken sits up in bed and lights a cigarette. Something compels him to go to the window. A voice inside his head says, "Use what you have in the faith of God. You have received so very much. Continue to use it."

He goes back to his bed and sits down. A ball of light flashes through the room.

Landanians appear in his house frequently. His wife does not see them and when Ken takes pictures of them, the pictures show the inside of his house, nothing more.

David tells him that the evil forces in

the universe outnumber the good forces nine to one. But the good forces, consisting not only of Landanians but of beings from many other planets and dimensions, will win.

Ken and I have lunch together. As he is talking, he accidentally knocks over my glass and Coke spills over my food and me. Later Ken tells me he has learned this was deliberate, the Landanians' way of letting us know we were discussing sensitive matters. He also reports that the word is out on the contactee circuit that I am a government agent. He doesn't believe this, he says, and has vigorously defended me. Then he says, "Even if you are a government agent, I trust you."

Early in December, at last, the date appears. It is there in brilliant light before his eyes: DECEMBER 22. Not only can he see the date but he experiences all the sensations of being in the earthquake. As the days pass, the vision of the date appears repeatedly and he has visions of devastation. He also has a sense, although a less pronounced one, that something will happen in New Orleans. He prays that none of this will come to pass but fears that his prayers will go unanswered.

Friday evening, December 13, as Ken is driving back from the hospital, he observes the huge white hawk again.

Ken carefully monitors UFO sighting reports around the country. In October, 40 to 60 UFOs are observed in Arizona. Ken sees this as evidence that the craft of Landa are positioning themselves for the Lifting. Meanwhile, at his place of work, where he never discusses UFOs, people come up to him out of nowhere and describe their UFO experiences. Ken thinks this is significant.

December 22 comes and goes. There is no earthquake. But that night, in Des Moines, Iowa, a police officer and other witnesses see two brilliant lights in the sky. David tells Ken that he misunderstood the December 22 date; the real date is January 3. The 22nd was the date on which the craft would begin to show themselves — thus the Iowa sighting. Besides, David explains, Ken should always remember, "There is more than one meaning to a sentence."

* * *

KEVIN, Ken's 19-year-old son, remembers the car accident he and his father had on the Illinois Tollway on August 2, 1985.* His father has described it as a miraculous event. His vehicle had slid across three lanes of northbound rush-hour traffic, spun around twice and yet escaped with barely a scratch. A few days later David told Ken this had been a demonstration by the Landanians to prove he was being protected. To save the car and the lives of Ken and Kevin, the Landanians had slowed down time.

"There was nothing strange about it," Kevin says of the incident. The car had gone out of control but the cars in the other lanes had enough advance warning to slow down and avoid collision.

"The other cars slowed down to about 10 miles an hour," he recalls. "Everybody did a good job of driving."

He doesn't believe his dad's claims of contacts with beings from other worlds. "I think he's under a lot of pressure from work and instead of a hobby, he goes through this. I've told Dad this but he says I don't understand. He doesn't talk about it much with us. Mostly I

*See Part I.

overhear him talking about it on the phone."

Kevin says he has never seen or experienced anything strange around the house.

Nancy, Ken's wife, shrugs it off. "Either you believe in it or you don't," she remarks. "I'm not really into it. I don't know whether it exists or not. I know Ken really believes it. If it exists, I really don't care."

The only unusual thing she has ever seen is a "funny light. It gets real light outside our bedroom window. It could be headlights except there's no road there. And it's too bright for a flashlight. I've seen times where it's gotten real light out there and I lie in bed and wonder if it's something unusual. But I don't want to get up to see if it's something unusual."

If strange intruders are appearing in their bedroom at night, Nancy is unaware of them. "I sleep very hard, so I don't notice much," she says. "But Ken moans a lot and laughs a lot in his sleep."

He has always been fascinated by UFOs. Nancy remembers that when they were dating, he would take her out looking for UFOs.

"There's been a lot of tragedy in the Macmillan family and Ken's had to handle it all. In a crisis he's always the calmest person. But he's very complex. He's under a lot of stress. I encourage him in this [channeling]. It takes his mind off difficult things in life. His health hasn't been the best and his blood pressure gets too high. This has a calming effect on him.

"My husband's always been the kind of person who interprets things his own way. Something will happen and he'll interpret it completely differently than we will. I'm talking generally, not just about this. But there have been times when he was right and I was wrong. Who's to say?"

Ken's older son Keith, a student at the University of Illinois, says he remembers his father's original UFO sighting in 1974. He saw the objects in the sky and still thinks they were something out of the ordinary. But he is mostly skeptical of his father's later experiences.

"He gets into it and gets a little carried away," he says. "Something that has a rational explanation, he gives a wild explanation."

* * *

KEN MACMILLAN is talking: "If I were to die tonight, how could I explain to anybody what I've been through? What is the point of this whole thing? How could others understand? I'm trying to find the proof I can give you. Right now I'm stalemated.

"If you were going through this every day, who would you call? Who would you talk to? How long before they think I'm nuts? I don't want it to affect my everyday life, my earnings, my family. I have to place these things in a different category of my life.

"But I *know* it's going on. I'm not looking for money, for my name to get out. My interest is in helping people who are going through this, to help them cope with their situation so when they talk with people they don't get called crazy."

He stops talking. When he resumes, his voice is firm:

"The Lifting *will* occur."

*This is the conclusion of a three-part article.*

# WHEEL OF FORTUNE

by Paul Steiner

Again and again the Holy Bible has been updated, interpreted, rewritten and corrected — but, says the Rev. John A. Cunningham of Cleveland, Ohio, maybe these "improvers" should heed the word of God. He cites Revelation 22:18-19:

"For I testify unto every man that heareth the words of the prophecy of this book, If any man shall add unto these things, God shall add unto him the plagues that are written in this book.

"And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book."

●

Hannah Senesh returned from Palestine to Europe during World War II to aid Jews and captured Allied soldiers and airmen. For this she was executed by the Nazis. Her life is portrayed in the hit off-Broadway play *Hannah Senesh.* Hannah was born in Hungary on July 17, 1921, and Lori Wilner who plays the title role was born July 17, 1959, a fact unknown to the producers when they cast her.

●

After reviewing the book *The Magic Numbers of Dr. Matrix* (Prometheus) writer Allen Lacey revealed that a tendency toward double numbers runs in his own family.

"My mother and one of her sisters share the same birth date," Lacey said. "My father and one of his brothers died on the same date in February. I was born on my youngest uncle's 10th birthday. My wife and I — who met on Valentine's Day and were wed on Thanksgiving — have two sons born three years apart on November 26.

●

Franklin Chang, America's first Hispanic astronaut, showed recalcitrance only once while in training. He withstood all the necessary medical tests, worked 60- to 80-hour weeks and gladly made the speaking engagements NASA set up for him. But he refused to drink the instant coffee served on the shuttle, according to *Omni.*

"I was born in Costa Rica," explained the naturalized American. "There it's like committing a sin to drink instant coffee."

Chang, a physicist, decided to do something about the shuttle's java. He invented the first kitchen appliance for space: a zero-gravity percolator. NASA won't release information on how the percolator works until it's patented, but the space agency hopes to send the gizmo on future shuttle flights.

# QUARTZ: GEM OF LEGEND

For thousands of years a symbol of power and enchantment, it now links ancient mysticism and modern science.

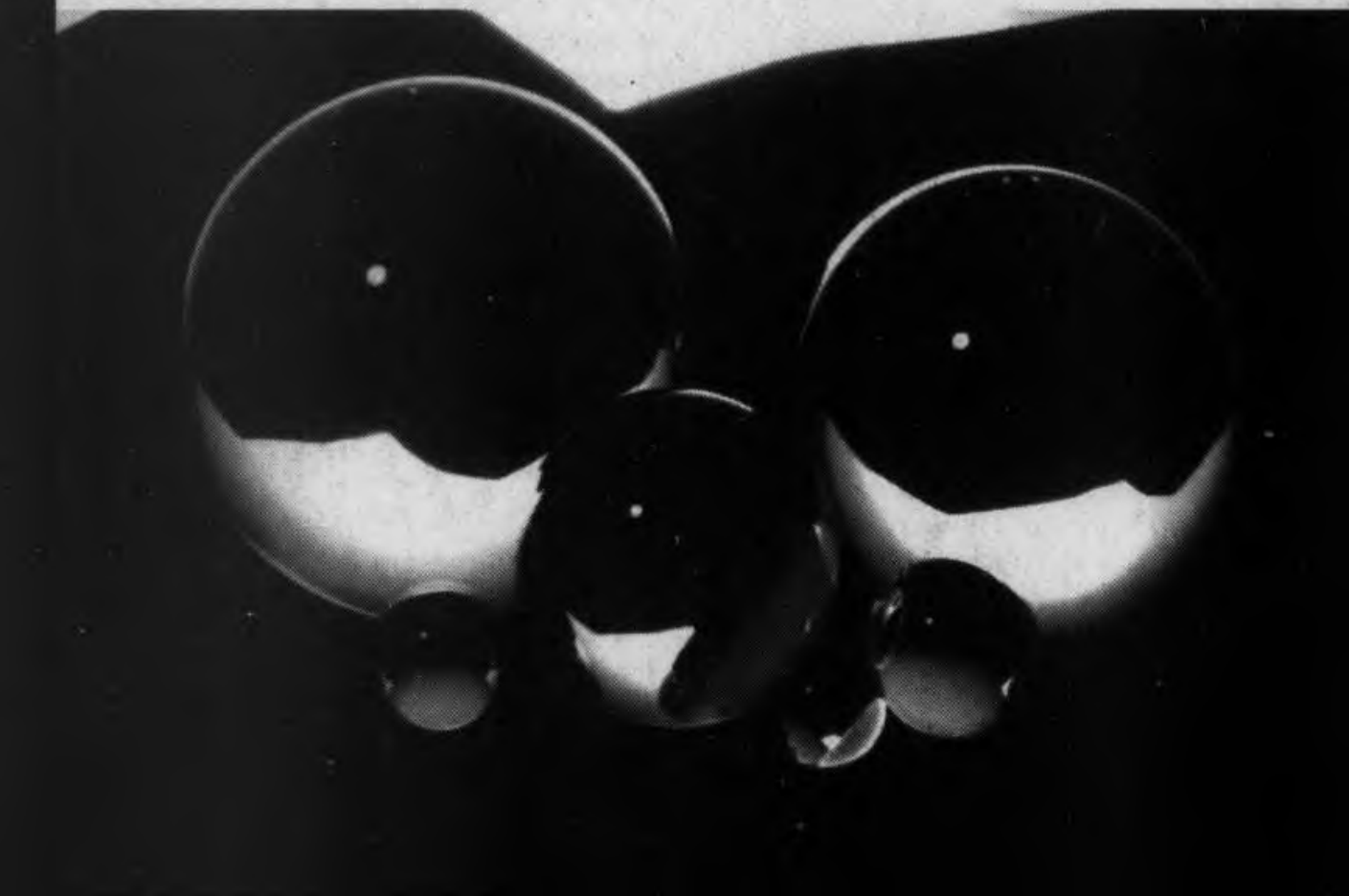
**By Ron Bodoh**

QUARTZ crystal has been sought after and cherished for untold millennia as a gemstone — but it also has physical properties that have made it the basis for modern electronic technology.

Millions of years ago, crystals of quartz formed deep in the earth. Pure elements of silica and oxygen combined under intense heat and pressure, ordering their molecules to create crystals of unequaled clarity. Quartz, a mineral widely distributed throughout the world, caught man's attention early on.

In ancient riverbeds, quartz crystal pebbles were naturally polished by water and sand to sparkling brilliance. These baubles were prized by the ancients as powerful gems endowed with unique healing and visionary properties.

Although geographically widely separated, different civilizations developed and held the same ideas about





Quartz crystal, shown here in its uncut state, was formed millions of years ago when pure silica and oxygen combined under heat and pressure (House photo).

quartz crystal. The word *quartz* in ancient Greek means "she who enthralls" and the word *crystal* derives from the Greek *crystallos* (clear ice). The ancient Greeks believed that quartz was "eternal ice" which tumbled down from Mount Olympus, the home of their gods. They used its natural magnifying power to focus the heat of the sun's rays to start ceremonial fires and, according to First Century A.D. Roman scholar Pliny, to cauterize wounds.

Native American cultures had similar traditions. The Apache and Hopi Indians placed quartz pieces on their eyelids, believing that they provided clear visions and vivid dreams. The Cherokees believed that all of history is recorded within the crystals' clarity.

The ancient Egyptians held the gem sacred, carving vessels from quartz from which to imbibe life-giving waters. They mined quartz and along with many cultures began to carve it into jewelry and a variety of objects, both artistic and utilitarian. The capstones of the pyramids are believed to have been quartz.

Archaeologists who have unearthed quartz crystal artworks on many continents find their most recurrent form is the sphere, the quartz crystal ball. Its use is both ancient and modern in such widely separated locales as Peru, Siberia, Australia, Chaldea, Greece, Rome, Assyria, Persia, Japan and China.

The ancient Chinese and Japanese regarded quartz as the perfect gem. In those lands sphere-carvers were said to have achieved the epitome of spiritual and artistic purity. They considered the quartz crystal ball the heart or "essence of the dragon," symbolic of the highest powers of creation. The Chinese and Japanese shared the term *sui ching* for quartz, which means "water essence," the source of peace and power.

Tibetan monks called crystal balls the "windows of the gods," using them as holy objects of great power. The Taoists believed that looking into the crys-



The Chinese and the Japanese called quartz *sui ching*, meaning "water essence," the source of peace and power. Carvers of crystal spheres were said to have achieved spiritual and artistic perfection.

tal's clarity "crystallized" one's being and they considered quartz the "gem of enlightenment." Buddhist altars included quartz spheres as an invocation of the "visible nothingness" that delineates the duality of the material and spiritual world.

Contemplation of this "visible nothingness" gave rise to crystal-gazing which has been practiced since the Middle Ages. Crystal-gazers use the spheres as windows to faraway places, the past and future.

* * *

IN MODERN technology, quartz has become the "gem of power" lauded by the ancients. It has become a necessity in the computer age and on many other forefronts of science. Its wondrous atomic properties have enabled modern technology to complement the gem's well-established legend.

The finest optical instruments require quartz lenses. The outstanding clarity of these lenses has permitted astronomers to expand our view into the universe while enabling biologists to observe microscopic life.

Because of its precise molecular alignment, quartz demonstrates unique and consistent physical phenomena in the transmission of energy. This same alignment allows the crystal to polarize light readily.



World's largest crystal ball, 12 3/4 inches in diameter, and weighing 107 pounds, is in Smithsonian Institution. (Smithsonian photograph)

In another unique application, a wafer of quartz can convert vibration into a specific electrical current and convert electrical currents into specific tuned vibrations. The most common use of this property is in quartz timepieces but virtually all telecommunication equipment relies on quartz for precise frequency control.

Large, perfectly clear crystals of quartz have always been rare but today's technological demand has depleted the natural sources. The rare jewelry and carvings in quartz and its colored varieties — amethyst, citrine, smoky and rose — are sought after by museums and private collectors throughout the world.

The Smithsonian Institution in Washington, D.C., holds the world's largest quartz crystal ball. It measures 12 3/4 inches in diameter and weighs 107 pounds. It was presented to the United States in the early part of this century by a Mr. Warner, a lensmaker, who had a Burmese crystal cut in China and polished in Japan.

Crystallography is continually discovering new uses for quartz. Stanford University scientists have developed a satellite gyroscope which will use a quartz crystal ball as the basis with which to test Einstein's Theory of Relativity.

Through the ages, quartz crystal, the gem of legend, has become the gem of power. In its mystical, artistic and scientific uses, quartz continues to enchant mankind.



Ronald M. Bodoh, a University of Wisconsin graduate, is internationally known for having revived the lost art of carving quartz crystal balls. (*Wisconsin State Journal* photograph)

# HELP IN SPIRITUAL EMERGENCIES

**An overwhelming psychic experience can instantly change your life — but it can destroy you if you aren't ready for it.**

**By David Christopher Lane**

## Part I

ALTHOUGH MOST of us may not be consciously ready for it, we will all undergo at some time in our lives a spiritual emergency — that is, a unique crisis situation wherein we experience a higher mystical dimension. For some it may be during a religious ceremony (baptism, first communion, bar mitzvah) or a moment of special importance (the birth of a child, a marriage or the death of a loved one), whereas for others it can happen spontaneously (during a serious accident or injury, sitting on the beach, washing the dishes). In all cases, however, there is one unifying theme: a glimpse of something beyond the ordinary waking world.

Such spiritual emergencies, as they are popularly called in the growing field of transpersonal psychology, can occur anywhere and at any time. For instance, Ramana Maharshi, the famed south Indian sage who was the model for W. Somerset Maugham's archetypal guru in his classic novel *The Razor's Edge* (1944), underwent a profound spiritual transformation at the young age of 17. As Ramana Maharshi himself recounts:

It was about six weeks before I left Madurai for good that the great change in my life took place. It was so sudden. One day I sat up alone on the first floor of my uncle's house. I was in my usual health. . . . So, on that day as I sat alone there was nothing wrong with my health. But a sudden and unmistakable fear of death seized me. I felt I was going to die . . . and at once set about thinking what I should do. I did not care to consult doctors or elders or even friends. I felt I had to solve the problem myself then and there.

The shock or fear of death made me at once introspective. I said to myself mentally . . . "Now, death has come. What does it mean? What is it that is dying? This body dies." I at once dramatized the scene of death. I extended my limbs and held them rigid as though rigor mortis had set in. I imitated a corpse to lend an air of reality to my further investigation. I held my breath and kept my mouth closed. . . .

"Well then," I said to myself, "this body is dead. It will be carried stiff to the burning ground and there burnt and reduced to ashes. But with the death of the body, am 'I' dead? Is the body 'I'? This body is silent and inert. But I feel the full force of my personality and even the sound 'I' within myself — apart from the body. So 'I' am a spirit, a thing transcending the body. . . ."

All this was *not* a mere intellectual process, but flashed before me vividly as living truth, something which I perceived immediately. . . . Fear of death had vanished once and forever. Absorption into my (True) Self

has continued from that moment right up to this (present) time. . . .

Ramana Maharshi's experience, sudden and unexpected as it was, represents the beauty and the significance of a spiritual emergency. It opens one up to the realization of sacred truths which were previously hidden or unknown.

It is important to remember, though, that not all spiritual emergencies are of the same type. A wide variety of transmundane experiences are included under the rubric of "spiritual emergencies." In their paper "Spiritual Emergency: Understanding and Treatment of Transpersonal Crises" Christina and Stanislav Grof have outlined six major forms of spiritual emergency:

(1) Awakening of the serpent power (kundalini).

(2) Shamanic journey.

(3) Psychological renewal through activation of the central archetype.

(4) Psychic opening.

(5) Emergence of a karmic pattern.

(6) Possession state.

The Grofs write:

> All forms of transpersonal crisis can be seen as dynamic exteriorizations of deep unconscious and superconscious realms of the human psyche, which represents one indivisible, multidimensional continuum without any clear boundaries. It is, therefore, obvious that sharp demarcation of various types of spiritual emergency is in practice not possible.
>
> However, we feel on the basis of our work with individuals in spiritual crisis and the study of relevant literature that it is possible and useful to distinguish several major experiential patterns which are particularly frequent. Although they often overlap, each of them has certain characteristic features of its own that differentiate it from the others.

* * *

TO BETTER illustrate the different forms of spiritual emergency it would be useful to take a close look at six authentic examples of transformative mystical experience.

*Awakening of the serpent power (kundalini).*

India has a long tradition concerning a remarkable spiritual force which lies dormant within man. This evolutionary power, called by many names but usually known as kundalini, is believed to reside in the base of man's spine. When this force is awakened, either purposely or spontaneously, it rises upward from the sexual centers within the human body to the top of the skull. This distinctive sensation of a rising current of energy within the spine is why the kundalini is sometimes referred to as the serpent power. Practitioners of kundalini yoga hold that the purpose of the serpent power is to allow man to realize his potential as a divine being. According to the Tantric tradition, man is essentially a microcosm of the universe, even containing within himself the Supreme Lord.

But most persons repress this supernormal mind energy, so when the kundalini is awakened, it happens without proper warning or assistance. The result, naturally, is a serious spiritual emergency which can have detrimental effects on the experiencer. As Swami Rama notes in "The Awakening of the Kundalini," "If the aspirant has not purified himself through various spiritual practices, the war that is waged within can be especially intense, even unbearable. Releasing kundalini without preparation is like opening Pandora's box without having cultivated the ability to master what emerges."

One of the most fascinating and best documented accounts of the sudden

awakening of the kundalini comes from Gopi Krishna, who prior to his transformation was not aware of the terrifying and even dangerous aspects of such a primordial force. Gopi Krishna writes in his book *Kundalini.* (1971):

> The moment my head touched the pillow a large tongue of flame sped across the spine into the interior of my head. It appeared as if the stream of living light continuously rushing through the spinal cord into the cranium gathered greater speed and volume during the hours of darkness. Whenever I closed my eyes I found myself looking into a weird circle of light, in which luminous currents swirled and eddied, moving rapidly from side to side. The spectacle was fascinating but awful, invested with a supernatural awe which sometimes chilled the very marrow of my bones.

*Shamanic journey.*

The Grofs state that a number of spiritual emergencies resemble what is known as a "shamanic journey," a term used to describe a profound encounter with death and subsequent rebirth. Such an initiatory journey, which has been detailed in a variety of religious texts around the world, can happen during a special dream, vision or illness.

The experiences of near-death patients provide a modern example of this shamanic journey, as do the accounts of devoted meditators. In January 1945, for example, a disciple of the well-known Shabd yoga master Sawan Singh of Beas, India, had several remarkable out-of-body experiences during his meditations. In a personal letter to Sawan Singh written from Tatanagar, the disciple writes of a transpersonal voyage in light and sound:

> One day I saw three paths and after many days my soul started following the middle one. It is not a straight path but a sort of crooked tunnel which goes on narrowing as one moves forward. At one place it was so narrow that I had to crawl forward on my stomach. There were many snakes and scorpions in this part, but through Your mercy they all appeared dead and did no harm to me. I felt absolutely no fear because I was conscious all the time of Your [Sawan Singh's] presence and Your Shabd [Inner Radiant] Form. . . .
>
> Further on the path narrowed still more and a sinner like myself could never go through it without Your mercy and grace. It is like a round tunnel and it is all lighted up with a beautiful circular light like that of the morning sun. It appears as if the sun is rising. I tried to pass through this sun but could not do so and therefore came back through that tunnel. This happened about two or three days ago (in meditation).

*Psychological renewal through activation of the central archetype.*

Psychosis is normally seen as a mental disease which has nothing but negative consequences. But in the last few decades psychiatrists such as John Perry have been finding that the psychotic process can actually become a tool for greater personal discovery and achievement. The problem in most clinical cases is that mental breakdowns are almost universally viewed as illnesses to be cured or avoided but never fully explored as opportunities for psychological growth and integration.

Of course, not all psychotic processes are beneficial but there is growing evidence that many forms of psychosis or what is termed "schizophrenia" may not simply be "an absurd and erratic product of pathological processes in the brain," in the Grofs' words; the two researchers suggest:

> If the sensitive support was provided (to the patient) the nature of the psychopathological development was drastically transformed and what resulted was emotional, psychological renewal and deep transformation of the patients' personalities. Moreover,

John Perry discovered in this work that the majority of his patients manifested certain standard experiential patterns and characteristic stages if their process was not suppressed by routine psychopharmaceutical treatment. . . .

One of the chief features to psychological renewal is the activation of a central archetype, wherein one's own individual dilemma manifests as a global or cosmic struggle. Such a projection, although usually viewed disdainfully as representative of obsessive paranoia or delusion, can serve as a powerful introduction into realms beyond the waking world. This is accomplished by allowing one to "release" his hold on what constitutes "ordinary" reality and open himself to other, more unified structures of being. Stanislav and Christina Grof state:

In Perry's approach to psychosis the values traditionally applied by academic psychiatry to the psychotic process are reversed. The psychopathological condition is the deficient prepsychotic personality, while the acute psychotic episode constitutes a healing and restitutive process. The prospect for a successful outcome then depends on the quality of the ego, on the understanding and support given to the individual by his environment.

*Psychic opening.*

Unquestionably the most well known, if not common, spiritual emergency is that of a "psychic opening." This includes, among other things, experiences of ESP, telepathy, sychronicity, deju vu and out-of-body travel. Although it is true that many of these so-called paranormal phenomena have yet to be scientifically verified, there are genuine cases of psychic opening which leave a profound effect upon a person.

I remember one such instance when I was teaching a class on death and dying at a high school in northern California. Before I could broach the subject of what may happen to the soul after death, one of my students related an out-of-body experience he had had when he was a child. The young pupil was a bit shy, so he told me of his unusual excursion privately.

He was playing outside his house with some friends when in the midst of a disagreement one of his older playmates threw a brick at his head. The impact was such that the boy immediately fell unconscious. Realizing the severity of the blow, the children notified his parents and an ambulance was called in. As the boy was being rushed to the hospital, his heart stopped and the attendants thought he had died. But much to their joy the boy was resuscitated "back to life" a few minutes later.

All during this time, though, my student told me that he had a wonderful experience of leaving his body and going through a long, gray, misty tunnel, where he heard beautiful sound and saw shimmering light. The only thing holding him back from entering this higher realm, he informed me, was the thought that his mother had promised him a new bicycle for his birthday. This image prompted him to recoil back to his physical body.

I could tell from my student's expressions that his out-of-body experience gave him a new confidence in life that his peers lacked. As he once put it, "I have no fear of death whatsoever now."

*Emergence of a karmic pattern.*

According to Indian philosophy (specifically the Vedantic and Yogic traditions), it is impossible to understand reincarnation without first grasping the principle of karma, the moral law of

action and reaction and the corollary to Jesus' injunction, "Whatever you sow, so shall you reap." In religions such as Hinduism, Jainism, Buddhism and Sikhism, it is believed that a person has lived many lives prior to his present incarnation. Indeed, one's present life is the direct result of previous actions performed in past lives. Thus, each soul comes into a new body with a certain fixed destiny, which has been programmed, in effect, by an individual's own choosing.

Therefore many events in life are not necessarily the product of one's present action but rather of one's prior action. The Grofs term the manifestation of these past events the "emergence of a karmic pattern."

> In a fully developed form of this type of transpersonal crisis [they write], the individual experiences dramatic sequences that seem to be occurring in a different temporal or spatial context — in another historical period and another country. . . . The person typically has a conviction of retrieving these events from memory — reliving episodes from his or her own previous incarnations. In addition, specific aspects of such sequences suddenly seem to throw new light on various emotional, psychosomatic and interpersonal problems of the person's present life, which were previously obscure and incomprehensible.

A number of examples of the emergence of a karmic pattern can be gleaned from Malcolm Tillis' book *New Lives** which documents the lives of Westerners who in search of spirituality have more or less permanently settled in India. Tillis interviewed 54 Westerners who had found "new lives" in the East. But it is clear from reading the interviews that many of these ardent seekers felt that their "new lives" in India were really the result of past-life associations with particular saints, areas or religious systems. As one Westerner put it, "When I came to India, it was like I was coming home for the first time."

Regardless of the actual historicity of such reincarnation claims, the Grofs argue that psychologists ought to recognize the phenomenon of karmic patterns and use it in their therapy sessions. They say, "We have encountered in our workshops a number of people who relived and resolved in an experiential session with breathing, music and body work a karmic pattern, the elements of which had been plaguing them for months in everyday life."

*Possession states.*

Perhaps the most misunderstood spiritual emergency concerns what is known as "possession." Those familiar with Roman Catholic history or the 1970's horror movie *The Exorcist* will recall that demonic possession can have drastic and long-lasting consequences on one's physical and emotional being. Yet what actually constitutes a genuine possession is not at all clear. In many cases, the possession may simply have a neurophysiological cause (as is the case with epileptics who were often mistakenly labeled as "demonically possessed") or some form of mental disease. Moreover, not all so-called possession states are necessarily bad or evil. Even in the Christian church there are accounts of special individuals being "filled with the Holy Spirit." Although not strictly identified as a "possession," these stories of spiritual baptism do describe a psychological state wherein

*Tillis' book is still in manuscript form. I was fortunate enough to secure a copy of the text after reading parts of it at Tillis' home in Landour (a beautiful hill station located at the foothills of the Himalays).

one's normal personality becomes infused with another being, albeit a higher and loving power.

One of the classic "positive" examples of possession is the experience of "tongues" or glossolalia, one of the signs or gifts that the New Testament says accompany a spiritual rebirth. In such a state a person senses a tremendous numinous energy, which often manifests as a sacred heat spreading throughout one's body. While in the midst of this transformation, one feels as if another power has taken over. As one attempts to speak or pray out loud, that same sacred force manifests as "tongues," a language that in authentic cases overwhelms the speaker with supernatural delight. Whether or not tongues is a divine gift, a glimpse of transpersonal awareness or the manifestation ("kriya") of an awakening kundalini, the fact remains that it is a highly misunderstood and maligned spiritual emergency.

*This is Part I of a two-part article.*



## YOUTHS BASH VIRGIN MARY STATUE

FROM Ballinspittle, Ireland, Associated Press reported that two youths with an ax, hammer and crowbar smashed a statue of the Virgin Mary while 30 nuns and other horrified worshippers looked on and a third youth took photographs from a car.

The young men attacked the statue on Halloween evening in 1985, smashing its head, illuminated halo and hands. Mark Farrell who witnessed the attack said the youths struck the statue more than 20 times and fled in less than five minutes.

"One of the women who was praying at the grotto shouted at them, 'You must be Satan to do something like this.' The attackers shouted back, 'You are worse to be adoring false gods,' " Farrell said.

Police later stopped a car, believed to be stolen, 80 miles north of Ballinspittle on the Dublin road and arrested three men in connection with the vandalism.

Several hundred thousand people have visited the statue in its hillside grotto since two local women said in July 1985 that they saw it swaying. Other pilgrims later said they saw its hands and feet move.

Some Roman Catholics believe the movements of the statue presage a miracle but a scientist claimed they were optical illusions created by the statue's gray background and glare from the illuminated halo.



## BOY BAGS BIG HAUL

WILLIAM Perialis, aged 12, went fishing in August 1985 and snagged what appeared to be a burglar's unwanted haul. When he cast his line into Echo Lake near Mountainside, N. J., he hooked bags containing 11 watches, 23 necklaces and other jewelry and credit cards. Union County spokesman Dennis Panchyshyn told Associated Press: "What can be surmised is that young kids burglarized a house just looking for money and threw the jewelry away."

# The Ghost Rode a Lawnmower

She was a crazy old lady and nothing — not even death — kept her from doing things her way.

**By Mary Smiley**

MY HUSBAND Joe and I moved from his parents' home in the south end of Toledo to Holland, Ohio, in 1956. Our young family included four-year-old son Joey and two-year-old daughter Shannon. My husband still worked the four-to-midnight shift at a muffler manufacturing plant in Toledo, which was quite a drive from our new home. We had lived in Detroit before coming to Ohio and since all of our close friends were left behind in Michigan, I was eager to form new relationships in our adopted community.

We made friends easily with Tom and Norma Schaub and Neil and Dolly Dilbone who lived in our neighborhood. The only tough nuts to crack were 59-year-old Harunah (Runah) McDade and her husband William* who lived right next door to us on Culley Road. The McDades had owned most of the property in Holland when it was still farmland and had sold off half-acre lots over the years. They built the house we had just moved into and lived there themselves when they were first married. They moved out when they built their new house next door.

Runah always acted as if we were squatters, even though we had not bought the house from them. (We had purchased it from more recent owners.) We even started calling our home "the home Runah owned" because of her strange obsession with it. We could feel her eyes watching us as we moved in the night we arrived to settle in Holland. The McDades were ultraconservative people who didn't take kindly to strangers, especially ones from the "big city."

For the first five of the 10 years we lived in the house, William avoided us as if we were plague-carriers and Runah was openly rude. To describe this overbearing woman as unkind and paranoid is to understate the case.

So far as Runah was concerned, it was not enough for us simply to live a quiet life on Culley Road. For her to accept people they had to follow a certain code of behavior that was sometimes ridiculous. We had moved into the house after dark and I did laundry several times a week — these things alone made us suspect!

Then there was the time I was hanging laundry out to dry on one unsea-

*Pseudonyms.

sonably warm day in October a year after we moved in. Runah, who had an odd habit of materializing on the spot on just such occasions, sneaked up behind me and tapped me on the shoulder. I heard her whisper, "I'll give you 24 hours to get out of town."

I was so startled by the sudden sound of her voice with its sinister message that I dropped the clothespins from my mouth. I turned around, gaped at her and mumbled something inane, which didn't help matters. She only glared at me suspiciously.

"Why so surprised?" she asked. "Bet it's not the first time one of your neighbors warned you to leave town! Anyone who moves into a house after dark is on the run."

What could a 25-year-old young and gutless housewife say to something like this?

* * *

DESPITE ALL the eccentric antagonism Runah and I developed a friendship of sorts which lasted for several years. But during those years she went to great lengths to insure that our family got no privacy. If we drew the drapes, she'd immediately pop on the phone breathlessly inquiring about what "scandal" was going on in the house. Our living room came to resemble a tomb, since we *had* to keep the drapes constantly drawn to insure some privacy. We were relieved when a small treelike bush started growing in front of the living-room window. Now we could leave the drapes open and get a little sunlight into the room.

"That tree was heaven-sent," I declared. But if God had meant for that tree to live, He would have made its trunk a mite thicker. One morning I found sunlight pouring into the living room but the familiar leafy shadows the tree cast on the walls weren't there. When I looked out the window, I was astonished to see Runah, with an axe in her hand, and her grandson carting the tree away!

Runah needed to control people as well as events and anyone too zany or adventurous usually ended up at the receiving end of her criticisms. Things had to be done a certain way or they were not acceptable to her. We'd often see her riding her power-driven lawnmower and cutting her lawn in peculiar half-circles, going over the edges several times. Anyone she hired to do that chore had to cut it in these same half-circles.

Even her mode of dress never changed. She usually wore browns, blacks or — on occasion — print. She hated white and never wore it.

This sort of thing went on for years. Eventually our family moved back to Toledo. We were still living there when Tom Schaub called me shortly before Christmas in 1984 to report that Runah had died from a stroke at the age of 87. (William had died several years earlier.) The announcement surprised me because there seemed to be something eternal about her and I sometimes felt that she would live forever. The following April I heard that she had died from a snakebite but the story turned out not to be true.

I next heard about Runah a couple of months later, in May, when my son Joe and I got to talking on the phone about Runah's eccentric ways. I was sure I had mentioned her death to him some five months before but it soon became obvious that I hadn't.

"That's impossible!" Joe said in a shocked tone when I told him of her death. "She couldn't be dead. I just saw Mrs. McDade this past March or April."

My son went on to say that he was driving past the McDades' place on the way to see his friend Jim Baines.* He looked over and saw Runah on her sit-down lawnmower cutting grass. "She mowed the lawn like she used to do and went over the edges several times," he told me when I inquired further. "She wore a white dress."

I was thunderstruck, to say the least, so I decided to investigate the matter further. I called one of Runah's daughters and asked who was keeping the lawn up since her mother's death. She told me that her husband had been cutting the grass, except on one occasion when her daughter did the chore. She didn't say which of her three daughters was responsible but I didn't think it mattered. Even her oldest daughter, in her late 30's, could hardly have been mistaken for an 87-year-old woman.

I also inquired whether any other relatives might have mowed the lawn and Runah's daughter assured me that none had. Then I told her that my son had seen an elderly woman mowing the lawn. Although I didn't mention that he claimed it was Runah, she acted as if she didn't believe the story.

I regularly send tapes relating my psychic experiences to D. Scott Rogo, FATE's consulting editor. When he expressed interest in this story in September 1985, I asked my son to prepare a notarized statement about his experience.* I also asked Joe if he had any further light to shed on the incident but he said he had nothing to add. I was just about to hang up when he suddenly spoke up.

"I was over to Jim Baines' again the other day," he said, "and a young couple were visiting him. Jim mentioned something to them about Mrs. McDade's dying of a stroke shortly before Christmas last year. I didn't know the people so I didn't mention anything about seeing her on her sit-down mower. It was really wild. The young woman looked at Jim, shrieked and said, 'She couldn't be dead! I just saw her in April!' "

According to my son, the woman claimed that she saw Mrs. McDade mowing her lawn in a white dress.

I wasn't able to pursue this young woman's testimony any further, though. My son was willing to give his notarized statement but he wasn't well acquainted with the young woman who had confirmed his sighting. He was therefore reluctant to approach her and so the matter was dropped.

But this wasn't the end of Runah's appearances, by any means.

* * *

IN SEPTEMBER Jeff Biglow, one of our former neighbors in Holland, paid a visit to the Schaubs. He told them of seeing a young couple living in the McDades' old home. Knowing nothing of Runah's death, he was surprised.

"When did Mrs. McDade move?" he asked Norma Schaub.

"She didn't," she replied. "She died shortly before Christmas last year."

*Pseudonyms.

*A copy of this statement, along with a copy of Harunah McDade's death certificate, is on file at FATE's editorial offices. Tapes of the original phone conversation with Joe Smiley and Mrs. McDade's daughter were sent to D. Scott Rogo in September.

Jeff was taken aback. "That's impossible!" he protested. "I just saw her four or five months ago!"

Norma called me the next day and repeated her conversation with Jeff. I lost no time getting in touch with him and asked him to write an account of the incident.

"Back in February 1985," he later testified, "I moved back in with my folks. My parents have lived on the corner of Culley and Angola Road for about 30 years. I have known Mr. and Mrs. McDade for about 25 years. Around March or April of 1985 I was sitting in the living room. I looked out the picture window and saw Mrs. McDade driving around the corner. She was driving a green Cadillac and wearing a white dress. I saw her three or four times that week. Just recently I was talking to some people who lived next door to Mrs. McDade and much to my surprise they told me that Mrs. McDade passed away around Christmas of 1984. I told them that it couldn't be possible — because I had just seen her four or five months ago."*

Runah had once owned a green Cadillac but sold it some years before her death. But it would be so like her to reclaim her car. Maybe the wax job didn't meet her specifications.

And what about the ghost on the lawnmower? If the people now living in Runah's house don't meet with her approval, I'm sure there'll be hell to pay!

*A copy of this notarized statement is on file at FATE's offices.



## THE PROFESSOR IS ALIVE. . .

A NORTHWESTERN University professor found good news in his mailbox on September 23, 1985 — a letter from the Social Security Administration saying he is no longer considered dead.

Associated Press quotes George Blanksten, a political science professor, as saying, "I hope it is all straightened out." He has been through a grueling year of trying to do just that.

He said his troubles began last February when his doctor submitted a bill to Medicare. Medicare, administered by Social Security, responded that it could not pay the bill because Blanksten was dead. Every month since then, the professor sent Medicare the required forms protesting the declaration of his death. He also twice visited the Social Security office near his home. But it didn't do any good until that Monday in September.

Blanksten said the letter read, "The Social Security records concerning your date of death have been corrected. . . .We are sorry for any inconvenience this has caused you."



## TOO MANY 13's

IN JUNE 1984 in Horseheads, N. Y., State Trooper Matt Hughes stopped a speeder and had him sit in the state police car while a ticket was issued. The speeder noted Hughes' police radio number: 4E137. "That figures," he said. "I'm stopped for speeding on Friday the 13th on Route 13 by car 13." Hughes told him to look at the summons, adding, "My shield number is 1313."

# Soviet Psychic Ermolaev . . .
# MASTER OF MIND OVER MATTER

So far scientists have been unable to explain this phenomenon but that does not negate its existence.

## Part II

**By Henry Gris and William Dick**

From the book *The New Soviet Psychic Discoveries*
by Henry Gris and William Dick
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BY THE TIME we first met Boris Ermolaev, we already knew he was a living legend, a truly superb psychic with amazing abilities. But it wasn't so easy for us to get to him or to persuade him to talk.

First, we put out official word through Novosti that we would like to meet him. Then we put out the same message through the parapsychology grapevine in Moscow. We were promised action by the latter.

The Soviets don't believe in phone directories, so unless people want you to know their phone numbers, they are to all intents and purposes protected from unfamiliar callers. The phone numbers, in effect, are unlisted. Two days after our request a telephone number of a friend was almost casually passed on to us over dinner at the National Hotel, which once catered to Russian nobility and later to Lenin who actually lived there during the Revolution. The National had become our second base because it had the best meals in town. We called as suggested and were given Ermolaev's own number.

We then reached him, only to be told politely that he would meet us if we could prove that we had official clearance. Apparently Novosti was one jump ahead of us, because when we called there to request that they contact Ermolaev at the number we gave them, we were told that they had already talked to him and that everything was fixed. Five days later we had the first of two long interviews with the incredible Ermolaev.

We met in the lobby of the Intourist Hotel. We knew we would recognize him and we did. Smallish of build, he stood out in the milling crowd of foreign tourists and foreign businessmen with a sprinkling of Muscovites. The forceful face had to belong to someone unusual.

His light-blue eyes were studying the crowd with a look of superiority and condescension. Ermolaev has incredible eyes—almost magnetic, constantly alert. Above all, there is no doubt that he possesses some kind of psychic power. It oozes out of him. He is surrounded by an aura of mystery. That day, as he talked to a bearded, heavyset man by his side, his fine articulate hands appeared to be in constant motion. The moment our eyes met we knew we had the right man.

"So you are Gris and Dick," Ermolaev greeted us. Then, turning to the bearded man, he said, "I told you in the car something was wrong with Gris' arm, but I didn't know which. It's the right one."

"Yes, you said just that," the bearded man confirmed, introducing himself as scriptwriter Viktor Gorokhov. "I write stories," he explained, "but I also speak English. Borya doesn't." He was using a diminutive form of "Boris" which the Russians do to denote close friendship. In turn, Ermolaev called his friend "Vitya" instead of Viktor.

What was that about Gris' arm?

"Borya said that Gris has a bad arm. He said that on our way over. I can swear to that." The arm they were referring to was indeed limited in its usefulness, the result of an old injury. But how did he know?

"He knows," Gorokhov shrugged. "He spoke to Gris by phone, didn't he? He senses. It's his special ESP."

"Don't ask me how I do it," Ermolaev said. "I feel it. I know when a person is not well without asking. And I know when a man is wrong, thinking it's his heart when it's really his kidneys.

"There was this director from the Leningrad studios whom I met here not long ago. I looked at him and said, 'You better have a blood test.'

" 'Why?' he protested. 'I'm as healthy as a horse!'

" 'Have it done!' He did and called Viktor to say, 'You know, Ermolaev was right. I have diabetes.' How could I tell? I don't know. Something clicks in me."

The two men had arrived in Ermolaev's flashy yellow Fiat sports car, quite a sight for Moscow. He left it in front of the Intourist and we walked to the National down the street to have lunch in the seclusion of the small and dignified second-floor foreign currency dining room. Ermolaev was visibly pleased to meet newspapermen from abroad. As we walked down Gorky Street, we tried to appraise him. Our first impression was of a dynamic, highly nervous personality, full of theatrical gestures which he used to demonstrate and underline the points he wanted to make.

As he moved upstairs to the dining room, we kept watching him, fascinated by his behavior pattern. He was aware of it and it pleased him. I'm sorry I can't demonstrate my abilities to you right here and now," he said, "but if one of you has a headache, I'll fix it." Indeed, later, we would take him up on that.

"I can 'see' colors with the tips of my fingers," he said at one point during the meal. "For instance, my fingers tell me that the felt under this tablecloth is brown. I admit it doesn't prove anything. I could have noticed it the last time I was here although I assure you I didn't." For the record, the felt *was* brown, and on the next table, green.

Then Viktor settled back to exercise his excellent English and, his voice booming across the room, he told us this remarkable story:

Ermolaev loves driving fast cars—it's his way of relaxing. He has been doing so for the last 18 years. Back in 1968, he was involved in a head-on collision with a cement truck. Thrown clear of his car, he landed unhurt 45 feet away. His car was a total wreck. The police called him in for an investigation. He was a suspect along with the truck driver who swore it wasn't his fault.

"The moment Borya sat down opposite the police inspector," Viktor related with obvious glee, "he knew that for some reason the inspector didn't like him. He felt he had better do something quickly to make the man become more friendly. But how? Then he caught sight of a pencil holder full of colored pencils standing on the man's desk. So, as the man wrote out his report, Borya concentrated on the pencils.

"The circumstances were conducive to telekinesis. The room was quiet, the windows shaded, and a fluorescent light in the ceiling was giving out a soothing hum. Borya put out his hand as though holding something invisible and concentrated. Suddenly the pencils rose, one by one, floating upwards out of the container, and began moving through the air forming pretty colored patterns.

" 'He'll enjoy that!' Borya thought. But the man kept writing. Ten, 20 seconds went by and Borya was tiring. He couldn't keep the pencils suspended in midair much longer.

"It was then that the inspector looked up and saw the pencils floating in the air in front of him. He turned to Borya and said in an annoyed voice, 'You there. Stop fooling around, will you?'

"And as he said it, and Borya cringed, the pencils came crashing down. Onto the desk, the floor. 'Pick them up,' the inspector said. 'Yes, comrade,' Borya replied, totally crushed. He went down on his hands and knees, collected the pencils and gingerly put them back into the container."

"There is a postscript," Ermolaev said triumphantly. "The inspector had decided not to like me. But he concluded he had no case against me."

Each of our two lunches lasted a couple of hours, much to the barely suppressed annoyance of the head-waiter personally serving us special Soviet-style delicacies. As far as he was concerned, enough was enough. But we frankly could not tear ourselves away from the man. And indeed, Ermolaev's life story is as dramatic as the image he presents.

We already knew that he was born 38 years ago in Alma-Ata, the city in central Asia where Leon Trotsky was once exiled by Stalin. We theorized that Boris' father, Dr. Vladimir Ermolaev, may have landed in Alma-Ata under similar auspices. Eventually he was allowed to return and settle down in Leningrad.

Boris recalled that he had his abilities from a very early age. When he was very young, living in Alma-Ata in Kazakhstan, he would go for long periods without food. He was never hungry. His father, a doctor and professor of medical sciences, kept a careful check on his health but found nothing wrong with son Boris. He developed well physically, although the main part of his diet was a lot of cool, clear water. "Another unusual thing

about me was that I had a strange fascination with spiders—even poisonous spiders—and kept them as pets. But they never harmed me.

"I remember when I was about three years old," Ermolaev recounted, conjuring up images from his childhood, "I was given a toy elephant with mechanical legs. My father had already wound it up. Its legs were moving when he handed it to me—but as soon as I touched it, it stopped moving, although it hadn't wound down and was not broken! I clearly remember the surprise on my father's face."

As a young boy, Borya did not yet have the powers to suspend objects in midair. His parents treated him like a normal child and he did not fully realize his remarkable abilities until 1967, when he went to a party in Leningrad. "It's a cute story," he said. "I was staying with my parents when one day the phone rang and a man whom I barely knew called to say there was this party going at his home, and why don't I join them? I said, 'All right,' hung up the receiver, came down, jumped into my car, and drove off.

"I had a friend along who later corroborated the story to Professor Pushkin. We arrived outside a building and went up the stairs. I had already pressed the bell at the door of one apartment when my friend said, 'Borya, how did you know where to go?' I suddenly realized I didn't have the address. 'Let's go,' I said and turned to run down when the door opened and a man said, 'Come in. Where are you going?'

"He was the man who had invited us. I told him what had happened and he shrugged, 'Happens all the time. Even if I gave you the address,' he added, 'you wouldn't have found the place the conventional way—the building is being repainted. Can't you see? All the signs, street numbers, apartment numbers have been removed.'

"The party turned out to be a bore and I was about to leave when the host came up to me and said, 'Let me show you something.' With that he picked a half-open chrysanthemum out of a vase, held it up with both hands, removed his hands, and the flower remained hanging in the air. He said, 'Keep watching.' Suddenly the flower came alive and its curled-up petals straightened out, opening fully.

"In total awe, I complimented him. 'That's nothing,' he said. 'You should see my sister self-levitate.' He introduced me to her, a fat, ugly girl. 'Will you show me?' I asked her. 'I will,' she said, 'but no other audience.' With that she led me into the bedroom next door, stood up on a couch—it sank in under her weight—and she squinted her tiny eyes. Suddenly the couch straightened out under her feet, and then rose, like a balloon, into the air. She stopped about two feet up. The only thought that crossed my mind was 'How ugly she is!' Then she came back down onto the couch and I left the room without saying a word. I was stupefied. I asked my host, 'Is your whole family this way?'

"He shrugged, 'Maybe.'

"For the next two weeks I kept coming back to him to see how he was doing it and to pick up a hint or two. He was an engineer at the waterworks, a lousy one at that, and when I told him he would do much better on the stage showing off his remarkable ability, he

eagerly agreed. Since I belong to the theater, I took him to the right people. At the government talent booking agency, they watched him levitate things and their comment was, 'No one will see it beyond the second row. Now if he could raise and float, say, a large wardrobe full of clothes, that would be different. But this? Sorry, no. Not interested.'

"He was heartbroken. Soon after, he quit the waterworks and left Leningrad. I never heard from him again. His name was Senya and my adventure with him is documented. His last name? Let's say I don't remember."

Still, Senya played a decisive role in young Ermolaev's life. Because on the day Ermolaev went home having said good-bye to the man for the last time, he sat down at a table, concentrated on a heavy cigarette box, and with great satisfaction watched it float into midair. From then on, he spent all his spare time, much of it alone, developing his powers.

We specifically asked him about the Pushkin experiments. Ermolaev speaks fast and well. He explained that Pushkin's approach was very scientific. "In order to do it one must be mentally isolated from all other things. You can't be thinking of something else when you are trying to suspend an object in midair. Pushkin, at his laboratory, was able to provide the right conditions of isolation. In one experiment, he attached an electroencephalograph machine to my head. When I was not concentrating, there was a steady beep. When I was concentrating, there was a very fast 'beep, beep, beep.' "

Finally facing him, we were haunted by the report that the dainty body of a famous international film star had slowly risen from a divan to float in midair under Ermolaev's concentrated gaze. "Many people have told me of the levitation of the actress," Viktor Adamenko told us. "The people who witnessed it are solid and upstanding citizens." According to accounts, he kept the woman in midair for some 20 seconds, then gently let her down again. Several people we found and interviewed had attended the party for theatrical people in a Moscow apartment and saw it with their own eyes.

One of the guests at the party was Boris Groshikov, a leading dancer with the Bolshoi theater ballet. "I was there and saw Ermolaev perform the levitations," he said. "I could not believe my eyes but it happened. The woman was motionless but floating two feet above the sofa. She left no indentation on the surface of the sofa. We were all around Ermolaev and the woman, as close as we wanted to be. The people at the party included some of the top people of stage and screen in this country. There was no trick. We were not hypnotized, there were no ropes or mirrors. We were not fooled. It was a spontaneous demonstration."

Although Ermolaev himself would not name the actress involved—she had left Moscow for Paris, her actual home—we had no difficulty in identifying her. But for several reasons, we have agreed not to reveal her name. "I was demonstrating my power to make things hang in midair," Ermolaev explained, "when she asked me if I could lift her. She was with her husband, who was cool to her demand. I had never done anything like this before. But she kept on asking, and I finally agreed.

"She was so light that I could have lifted her *physically*. That is very important in levitation. You must know that you can physically lift the object. I can't make houses float in midair; it has to be something fairly light. I told the actress to lie down, because somehow I knew that she would have to be in a horizontal position to levitate. I was right. I've had several experiences with others since, but I usually fail when I try to float people standing up. Apparently this is very difficult. And on this occasion, improvising as I went, I tried to imagine that in fact she was not lying down but was over my head, as though the ceiling was the floor and that I was holding her up—that I was keeping her from falling.

"I concentrated on this. My hands were about two feet above her at all times. When she moved upwards, my hands maintained the two-foot distance. Although I was later told that I appeared to be pressing down with my hands, all that was in my mind was that I was supporting her. It is reverse thinking."

Ermolaev demonstrated to us, without a body, how he did it. His face contorted, the muscles standing out in his face and on the back of his hands, pressing downwards with his hands outstretched. Although the effort and energy appeared to be going downward, it was easy to imagine that he was using all his strength to hold up some great weight.

"Slowly she moved up from the sofa. I held her there for as long as I could. But in my mind, I became too tired holding up her weight. I had to drop her. She sank slowly back onto the sofa. At no time did I touch her. I was standing close to the sofa. Afterwards, she did not feel anything unusual."

Later, Groshikov confirmed the details of the event as described by Ermolaev, adding, "At the same party, I saw Ermolaev lift a chair into midair again, using only his powers of concentration. It rose about two feet from the floor and hung there for at least 10 seconds. He also experimented with a spray of carnations, which he had floating in midair for something like 30 seconds!"

Ermolaev's friend Viktor threw in an additional thought, "I do not consider this is purely a modern phenomenon. I believe, for instance, that Jesus Christ had such powers." Viktor went on to tell us how one day when he was feeling terribly ill, Ermolaev told him to lie down, then passed his hands close to him without touching.

"I started to feel warm. Although I was not sleepy, I fell asleep. When I woke up, I felt like a new man, full of energy. Borya explained he had merely concentrated his mind on making me well and that he had convinced me to take a short nap. Whatever happened, within minutes he had removed my sickness. Borya is like a benevolent vampire—not sucking out the blood, but mentally sucking out the poisons from your body."

Later, up in our Intourist room, he cured Gris of a headache in five minutes. He did it by touching the top of Gris' head, his fingers ostensibly digging deep, fingernails and all, into the back of the skull, as though to remove the pain. Actually he barely touched Gris but his treatment was very effective.

As a result of repeated reports of Ermolaev's healing power, a well-

known Moscow immunologist is now conducting tests on the amazing psychic. He wants his ability analyzed because he feels that once [scientists] solve the mystery of his power, they will be able to help other people.

Already the Pushkin tests on Ermolaev were familiar to all of the more than 40 scientists whom we talked to on parapsychology. In Moscow, physicist Adamenko commented, "We are used to the unusual in our work, but even we found the results of the Pushkin experiments very exciting." And Sergeyev's comments on Ermolaev were based on tests done by famous Leningrad scientist Leonid Vasiliev, who is now dead. "These tests under laboratory conditions," Sergeyev said, "clearly showed Ermolaev can suspend objects in midair using only the forces of his mind."

He told us, "The fact that it is still difficult to explain this phenomenon fully does not mean that one should negate it. It is the duty of scientists to explore it, to understand it, then explain it. If we have so far not been able to do this, it does not mean that the phenomenon does not exist. As far as I am concerned, it does exist. We have no reason to doubt Professor Pushkin. In fact, in my opinion, Ermolaev has not yet fully developed his abilities, great as they already are."

* * *

THE FLAMBOYANT Ermolaev ended our interviews with a challenge. "I want to meet your Uri Geller to prove who is the better psychic," he told us. "I have read a lot about him, particularly how he is your leading psychic. Like Geller, I can levitate objects, I can make them hang in the air, I can read people's minds, I can bend spoons and forks. But I do these things better.

"I don't make a spectacle out of it and I do not make money out of it, as Geller does. Geller should not be using these powers for commercial purposes. This is a serious subject. It must be treated scientifically. Scientists are studying me to see what they can learn about the human body and mind. That is what should be done. I believe that every man is capable of developing the powers that I have and that science should be able to find out what creates this power. Science has the possibility of discovering something to benefit all mankind. I want to meet Geller to prove I am better. I do not consider him unusual, but by showing I am better, I will help science, which will take the study of this phenomenon more seriously."

When we returned to the United States, we passed Ermolaev's challenge on to Geller, then on a visit to New York. "I've never heard of Ermolaev. I'd like to meet him," he replied, "but I'm neither accepting nor turning down his challenge. I don't care if he says his powers are greater. I don't have to prove anything to anyone."

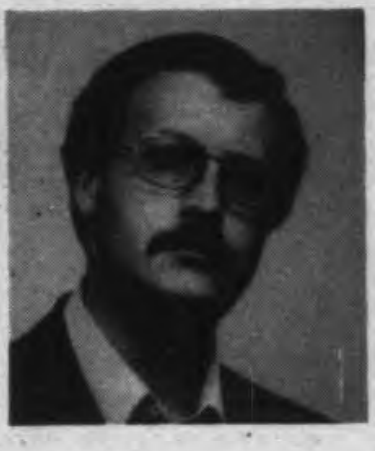
Sadly, we had to write Ermolaev and tell him it looked unlikely that his challenge would ever be taken up.



# BOOKS

## NEWS & REVIEWS

**by D. Scott Rogo**



### DUBIOUS JOURNEYS

IN 1971 Doubleday and Co. published *Journeys Out of the Body* by Virginia businessman Robert A. Monroe. Despite the obscurity of its author and the unattractiveness of its ugly gray-and-white dust jacket, the book was a success. The trade paperback edition, issued by Doubleday/Anchor in 1977, has remained in print ever since. *Journeys* has probably become the most widely-read book on the OBE since Sylvan Muldoon and Hereward Carrington's 1929 classic *The Projection of the Astral Body*.

Yet Robert Monroe remains an enigmatic, controversial figure. To his credit he has attempted to prove his out-of-body talents. Long before publication of his book, he approached Charles Tart, then at the University of Virginia, and suggested that his claims be tested in the laboratory. Dr. Tart eventually conducted experiments, the first ever using EEG monitoring, with his new subject. Monroe was supposed to visit an adjoining room and read a multidigit number placed there. Although he never succeeded at this specific task, he sometimes described scenes elsewhere in the building. Some of his observations were uncannily accurate.

Next stop was the Menninger Institute in Topeka, Kans., where Monroe interested Drs. Stuart Twemlow and Fowler Jones in his experiences. It was here that something bizarre occurred. While visually monitoring Monroe through a one-way window, the two researchers independently watched a wavelike distortion obscure the top of their subject's body while he induced his OBE. The EEG tracings showed a change in Monroe's state of consciousness consistent with his claim that he had left his body.

Moreover, both Tart and Bill Whitehead (who edited *Journeys* for Doubleday) publicly admitted to strange phantasmal experiences while working with Monroe.

But there is more to the story. These matters notwithstanding, there is good reason to be skeptical of Monroe's claims.

To start with, he published some of his experiences long before 1971. Using the pseudonym "Bob Rame," he wrote an account of his first experiences in 1961. This appeared in Andrija Puharich's *Beyond Telepathy* (also published by Doubleday). The original story differs from his later ones.

For example, in 1971 Monroe wrote that a strange, undiagnosable illness initiated his OBEs; yet, according to the 1962 account, *they resulted from experiments with glue-sniffing*. Friends of Monroe have assured me that the change was made *only* because he did not want to promote drug use when he wrote his fuller account. Okay, I can buy that. But that is not Monroe's only credibility problem.

Two years after the publication of *Journeys*, Bobbs-Merrill Publishing Co. commissioned free-lance writer David Black to prepare a book on the OBE. Taking his work seriously, Black traveled around the country and interviewed psychics and researchers involved in OBE study. This led him to Monroe. For some reason he grew suspicious of Monroe's claims and set about investigating the stories told in *Journeys*. Black failed to find evidence for any of them. He couldn't even find the people mentioned in the book. When challenged, Monroe grew evasive and Black accused him of writing fiction. (Black's account appears in his *Ekstacy — Out-of-the-body Experiences*, published in 1975.)

Undaunted, Monroe went on to found the

*(Advertisement)*

# WINNING WITH WITCHCRAFT

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

## HOW TO WIN IN LIFE

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

## IMMEDIATE RESULTS

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

## WHAT WITCHCRAFT CAN BRING YOU

In my book you read about:

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

## THE SECRET SCIENCE OF NATURE

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

## THE ULTIMATE WITCHCRAFT RITUAL

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

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

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

Monroe Institute for Applied Sciences in Faber, Va., while Black was still working on his book. This small lab was designed to help people experience OBEs and other altered states of consciousness through sound. The story of the Institute's work and Monroe's current activities is told in *Far Journeys* (Doubleday/Dolphin, Garden City, N. Y., 1985, 290 pages, $15.95). Fans of *Journeys Out of the Body* will no doubt rush out to buy it but to the critical reader, Monroe's new book only complicates rather than resolves the controversy.

*Far Journeys* opens as Monroe recounts the events that led to the founding of his institute. Soon we run up against Monroe's familiar failings. By now there no longer seems any reason for him to misrepresent his early experiences. But on page four he writes, "Without any obvious reason, I began to 'go' out of body in the fall of 1958. In the light of later historical events, it is important to state that no drugs or alcohol were involved." This is simply not true; glue-sniffing, like the misuse of any solvent, is considered drug abuse.

The story Monroe proceeds to tell becomes wilder and wilder as he claims that his first subjects could create energy systems with their minds and these could be photographed. (For reasons left unexplained no such photos appear in the book.) He says that money suddenly materialized in a special pair of trousers he owns.

The procedures used to help people undergo OBEs at the Monroe Institute are also described but Monroe's treatment of the subject is unsatisfactory. The basic procedure entails feeding specially prepared acoustic effects into the ears of the subjects. Supposedly these synchronize the two hemispheres of the brain.

Superficially this may sound impressive but little of it corresponds with what psychophysiologists know about the OBE. Several tests with talented OBErs (including Monroe) have shown, if anything, that no single EEG index corresponds to the experience. The OBE appears to emerge from a brain state unique to each voyager. I don't mean to say that no one will experience an OBE as a result of visiting Monroe's institute. But my experience (based on letters I have received over the years) is that just as many people return home disappointed as elated over their experiences in Faber.

Later in the book Monroe relates that his

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first subjects started making contact with nonphysical beings. These intelligences not only telepathically communicated with them but even began possessing them and using them as channels for their contacts.

By this time the reader has reached page 72 of *Far Journeys*. The rest of the volume, over 175 pages, is devoted exclusively to Monroe's own encounters and interactions with these intelligences. If you like to read "channeled" information, this material will probably appeal to anyone fond of Ruth Montgomery's spirit guides and Jane Roberts' ever-gabby Seth. Speaking for myself, however, I thought these intelligences — if they exist in the first place — seemed so dull that I'm surprised anyone would want to pursue contact with them. Most of the "conversations" Monroe relates are about as interesting as a wrong number or an argument with an AT&T operator over one. And remember, this monotonous dialogue goes on for nearly 200 pages!

It is true that contact with supposed nonphysical intelligences is a real aspect of the OBE syndrome. Most proficient OBErs agree on this point, at least privately. Whether these intelligences exist apart from or merely within the projector's mind (or pen) is another question and Monroe's book does little to answer it. In fact, parts of his discussion lapse into doubletalk and incomprehensibility.

In short, *Far Journeys* is a disappointing sequel to his earlier autobiography. When I put down a book because raking up leaves from my mulberry trees seems like a more interesting pastime, I know it's bad.

But then I couldn't get over the shock of learning (on page 55) that intelligences in other worlds take the form of slime. I wonder if it's green. . . or yellow. . . or. . . .

## OTHER REVIEWS

**SCIENCE AND THE UFOs by Jenny Randles and Peter Warrington, Basil Blackwell, New York, N.Y., 1985, 215 pages, $17.95.**

When it first appeared in England, *Science and the UFOs* was dealt with harshly by Ian Ridpath in *New Scientist*. Having now read the book, I believe that Ridpath's self-serving review, which grossly distorted the book's message, was written less to examine the points raised by Jenny Randles and Peter Warrington than to discourage independent thinking about the UFO mystery.

*Science and the UFOs* is a critical examination of the UFO field and the people in it by two of England's better ufologists. Theirs is not an exercise in nattering negativism but a careful critique of the flaws and strengths of UFO research along with some cogent suggestions for strengthening the study of this peculiar phenomenon.

Knowing that any successful book must find an audience beyond the hard-core audience of UFO-book buyers — a thousand or so at best — Randles and Warrington begin by revisiting the early years of ufology.

"The Past" provides capsule reports of a number of unfamiliar foreign sightings plus a brief but lucid account of various government investigations. Readers not fully conversant with the various U. S. Air Force projects, to say nothing of the French and British government programs, will find much of interest here. The failure of both proponents and debunkers to come adequately to grips with the phenomenon is clearly spelled out.

"Current Investigations" takes a critical look at where we are now, discussing not only the problem of investigator bias (which tends to discard witness data that do not reinforce the investigator's preconceptions) but the refusal of many ufologists to recognize that there may not be one answer to the riddle but several.

In that connection the authors differentiate between UFOs and UAPs — "Unidentified Atmospheric Phenomena." They cite ball-lightning studies and the research done by Paul Devereux, Michael Persinger and others and call for further work in these areas.

The chapter on "Alien Contacts" discusses the uses and dangers of hypnotic regression, a popular means of investigating abduction cases. Here again much work remains to be done, a fact the authors recognize but many proponents do not.

In their closing section Randles and Warrington tie it all together, relating earlier sighting reports to specific scientific fields (earth science, physics, astronomy, psychology and sociology) where unbiased examinations of the data in UFO/UAP reports could provide us with new knowledge.

Unfortunately, while I quite agree on the potential value of such studies, I don't believe that there is now, in their words, "no reason why, with relatively modest expenditure, a

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The following is a partial list of this book's contents, the many questions asked and the miracles discussed:

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major pilot project cannot be launched immediately."

There are, in fact, many reasons, not the least of which is that most scientists won't touch the UFO topic with a pole of any length. I think the best we can hope for is that a few scientists will find this book, discover that meaningful UFO/UAP studies can be done within their disciplines and go and do it. If enough progress is made by individuals, it could justify a "major pilot project. . . at a reputable scientific institute."

Although it is not a critical examination in the sense that it dismisses UFO reports only as misperceptions and fraud — the two major "explanations" favored by certain skeptical inquirers — *Science and the UFOs* does raise serious questions about noncritical beliefs in UFOs as spaceships, as psychic phenomena or as any one of several other esoteric manifestations favored by some speculators. Randles and Warrington are bound to leave many self-styled investigators squirming as they question the way we have tried to investigate and study this global phenomenon.

There are some minor errors — Donald Menzel, not Jacques Vallee, was the first scientist to write a UFO book — but they are of little consequence and any serious UFO researcher, scientist or "amateur," will find much profitable reading here. Implementation of the authors' suggestions can only benefit ufology and, for that matter, science. — *George W. Earley.*

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BEYOND THE BRAIN by Stanislav Grof, State University of New York Press, Albany, N. Y., 1985, 466 pages, $34.50 hardcover, $10.95 paperback.

Psychiatrist Stanislav Grof has done some important work both with the effects of psychedelics and with the experience of death and dying. *Beyond the Brain* (subtitled "Birth, Death and Transcendence in Psychotherapy") attempts to summarize and synthesize his conclusions from 30 years of psychiatric study. Grof was closely involved with Abraham Maslow in developing transpersonal psychology and is well versed in mythology and anthropology. He uses all of these fields to weave together a hypothesis about human brain function.

The book begins with what I think is the first clear explanation of Thomas Kuhn's idea

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of paradigms in scientific thought. Grof then tells us that his book will demonstrate that "Western science is approaching a paradigm shift of unprecedented proportions, one that will change our concepts of reality and human nature, bridge the gap between ancient wisdom and modern science, and reconcile the difference between Eastern spirituality and Western pragmatism." This is one enormous set of predictions.

Our current scientific paradigm postulates a materialistic universe in which nothing can exist physically if it is not in the form of matter or energy. That is why science has had such a difficult time accepting the very existence of the paranormal. Most paranormal things require the existence of some "force" which violates the materialism of the universe. As Grof himself acknowledges, a paradigm shift will occur only when there are too many phenomena current scientific thinking cannot explain — in other words, when the current paradigm fails to be useful any longer. But is this the present state of affairs?

Since Grof is a psychiatrist, his critique of the current paradigm focuses on psychology and psychiatry. He cites many cogent examples, including the puzzling experiences of LSD users, that call into question accepted scientific theories. He is surely correct in arguing that we cannot explain many psychological phenomena and that few current ideas of psychology are adequately documented.

Unfortunately, Grof sails off onto very thin ice. He cites the "Hundredth Monkey" example as evidence for Rupert Sheldrake's ideas. While Sheldrake's provocative theories merit further testing, the Hundredth Monkey story has been shown (by Ron Amundson in a recent *Skeptical Inquirer* article) to be a hoax. (See also December 1985 FATE, pages 18 and 20.)

The major weakness of Grof's argument is illustrated in his use of holography and its product, holograms, as a model for many of the LSD experiences he has investigated. Although the holographic model may be sound, holograms themselves, although an entirely new phenomenon in optics, are now explained by precisely the same old mechanistic and materialistic model of the universe to which Grof so strongly objects.

Rather than be so quick to discard a useful scientific paradigm merely because *some* phenomena cannot seem to be explained by


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it, I would prefer to try harder to see if we cannot explain these phenomena in a different way within the same paradigm. The problem with mystical explanations is that they really are not explanations at all. Instead they simply say the explanation of one mystery is another mystery. Surely we can do better than this.

*Beyond the Brain* is highly interesting and crammed with detail. It is tough going in places but the persistent reader will be rewarded with many thought-provoking, stimulating ideas. — *Gordon Stein.*

---

**GENISIS by David Wood, Element Books, Longmead, Shaftesbury, Dorset SP7 8PL, England, 1985, 310 pages, £15.**

When confronted with a book like *Genisis* (subtitled "The First Book of Revelations"), I am always haunted by the fear that someone is pulling my leg, that I will write a serious review and then get a letter from the author saying, "Idiot! It was all a big joke and you didn't catch on."

Since this book is also bursting with sexual images and references, I get the feeling it may not be just a joke but a dirty joke. Let me give you an example.

On page 98 there is a photograph of two men, one presumably author David Wood, beside a four-wheel-drive vehicle in the midst of a rather uninteresting landscape. It looks like an ordinary vacation snapshot. The caption, however, reads, "Negotiating the vaginal cavity of Nut, north of Serres."

But I will put these suspicions aside and take the book at face value. Wood believes he has discovered "the key" to just about everything. He apparently has some background in occultism. Then he was inspired by a BBC film to examine the "pentagonal geometry" of the area of Rennes-le-Chateau in southern France. The film had been produced by Henry Lincoln, coauthor of the bestselling *The Holy Blood and the Holy Grail.* Wood uses that work as a sort of jumping-off place.

To construct his theories Wood draws on history, mythology, art, religion, occultism, geometry and all sorts of numbers-juggling. His knowledge of nonoccult subjects seems fairly rudimentary, gained primarily from reading the *Encyclopaedia Britannica*, from which he quotes extensively.

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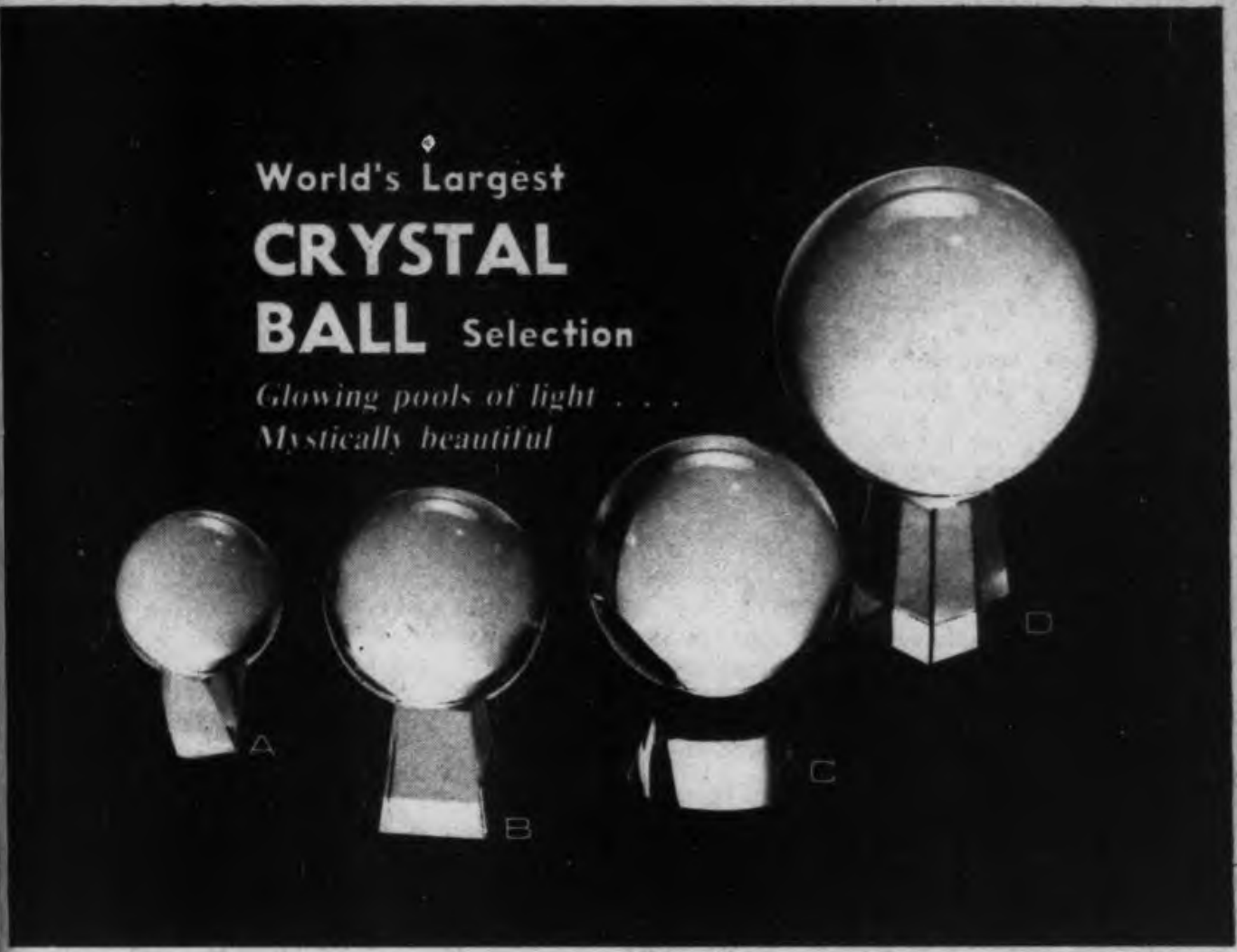
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As far as the numbers are concerned, another example should give you a fair idea of how Wood plays the game. To establish a connection between the 17th-Century alchemical philosopher Robert Fludd and the goddess Isis, Wood fastens on the date of a memorial erected by Fludd's nephew.

"Now this date," he writes, "could obviously be of one's choice, and the choice confirms that for which we have searched. You will recall the number of Isis is 18. The date is the 10th of August 1683 — the year's numbers add up to 18 as do the numerals of the day and the month. Hence 18-18-Isis!" Even if you believe in numerology this is pretty thin.

I will not attempt to summarize Wood's theories because this book is so confused and badly organized that no summary is possible, but the theorizing does encompass just about everything you can imagine short of the kitchen sink.

Wood is not unique. Hundreds of books of this type appear annually throughout the world, written by persons who are convinced that they have uncovered some great truth which somehow has escaped everyone else. This book is exceptionally well-produced with loads of illustrations, many in color. It must have cost a bundle to print and it's a pity the money was not spent on a more worthwhile project.

But there is one difference between this book and most others. The author claims to have actually discovered something tangible, whereas other theorizers are content merely to reveal "hidden messages." In his opening chapter the author describes how he picked a particular spot which held "tangible proof" and how he and two associates drove nonstop "to find, measure and photograph whatever lay at the spot."

What did they find? A ruined stone hut. The photograph makes it look perfectly commonplace and for all I know there are hundreds of ruins like it in the area. But Wood was elated. The hut, he says, is not an ordinary shepherd's hut but somehow different. The real secret, whatever it might be, lies beneath this site. Wood says he is trying to make arrangements with French authorities to protect the site and have it excavated.

But then why rush into print when the proof of your theories is so close at hand? Why not wait until the site is excavated and the proof found? Then noisy doubters like me will be silenced forever.

But perhaps I am taking this all too seriously. — *Daniel Cohen.*

---

**SURGEON FROM ANOTHER WORLD by George Chapman as told to Roy Stemman, Aquarian Press, Wellingborough, Northamptonshire, England, 1984, 192 pages, $8.95, paperback.**

*Surgeon From Another World* is a welcome change from the unreliable, self-indulgent books psychics tend to write about themselves. In this revised, expanded paperback edition of his autobiography, George Chapman discusses his life and travels as one of Britain's best-known healers. For years Chapman has been the channel for "Dr. William Lang," a prominent British eye surgeon who died some 50 years ago and who now allegedly controls the psychic and heals through him.

The story of Chapman and his peculiar form of healing mediumship was first told in 1966 by J. Bernard Hutton in *Healing Hands*. Chapman's book is not merely a rehash of the Hutton biography but focuses instead on his more recent work. The book has some surprises. Most impressive are the revelations about Chapman's close personal relationship with Dr. Lang's daughter and her family who testify they have tested "Dr. Lang" and are convinced their relative is indeed communicating through the medium. This information has been kept secret for 30 years, at the family's request. The death of Dr. Lang's daughter in 1977 freed Chapman to publish the testimony she wanted released posthumously.

It also turns out that Chapman has maintained a 30-year relationship with several of Dr. Lang's former medical colleagues. They too tested Chapman's "Dr. Lang" and were impressed with the evidence he produced to establish his identity.

Books on psychic healing are usually difficult to evaluate because science knows so little about the healing process. It takes extraordinary amounts of information to determine whether a cure is miraculous. *Surgeon From Another World* does not give us the necessary documentation. But to his credit Chapman talks about his failures as well as his successes. — *Christopher Bloom.*

# 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.

## THE MISPLACED GRAVE

One of the photograph captions published with "Ghost Takes Revenge at Ticonderoga" (January 1986 FATE) contains the wrong information.

The caption reads: "Maj. Duncan Campbell, buried in the Union Cemetery between Hudson Falls and Fort Edward, Canada. . . ."

It should read: ". . .between Hudson Falls and Fort Edward, N. Y." A glance at a map shows this makes quite a difference. — *Hazel S. Wells, Ticonderoga, N.Y.*

* * *

In 1947 I went to Scotland to visit friends and they took me to Inverawe for tea with the then-owners, who were not Campbells. A. C. McKerracher's story "Ghost Takes Revenge at Ticonderoga" was told to me then, not quite as fully but just as exactly. But your author left out the bottom line; presumably he didn't know it.

The owners told me that over the years, if a Campbell ever set foot in the house, the high double-story front hall suddenly filled with bats. It happened shortly before my visit and Inverawe's owners were hard put to get rid of them. They knew that no one in the house was named Campbell until their cook came to them and admitted she had been born a Campbell. — *Carley Dawson, Washington, D. C.*

## THE LIGHTS THAT FAILED

In "Christmas Tree UFO" (January 1986 FATE) author Bruce Maccabee states that "David" took 11 pictures of the UFOs. Yet the one picture printed with the story — on page 53 — is a blank, gray rectangle in my copy. Why couldn't FATE publish a better picture or more of the pictures? If they are all that bad, why print them at all? — *T. D. Tindall, Webster, Tex.*

*That is the question we asked ourselves when we saw that the tiny points of light in the only photograph available to us did not show up on the finished offset printing plate. The picture should not have been used. — The Editors.*

## MYTH OF THE CHRISTMAS STAR

The Christmas star (December 1985 FATE) was not a myth to the 19th-Century fundamentalist scholar Joseph Seis. His classic book *Gospel in the Stars* accounts astrologically for the star that the Magi followed to Bethlehem.

After painstaking investigation, Seis declared that at the time of Jesus' birth, a very bright star appeared in the Constellation Virgo, the Virgin. He characterized the star as in the arms of this heavenly woman. This was the star that led the Wise Men to Bethlehem. Evidently the star in Virgo was directly over the town. — *Evolyn Beth Feiring, Long Beach, Calif.*

* * *

I agree that the story of the birth of Christ as presented in the Bible is obscured by fanciful fabrications, but I take issue with three of author Garman Lord's comments.

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mans, Lord states that "...there is no record that any Caesar ever did anything of the kind." In fact, the Romans took a census of the entire empire every five years and this practice was not abandoned until the later Republican period. Augustus Caesar revived the census but only in the provinces, which included Judea. Augustus was emperor from 27 B.C. until A.D. 14 and it has been established that a census was taken as late as A.D. 7 in Judea.

Lord writes that the genealogy for Joseph as presented by Matthew "bears no resemblance to the one given by Luke." Anyone who can read a Bible can confirm that the two accounts do resemble one another, but biblical scholars believe that the genealogy given by Matthew is Joseph's and the one given by Luke is actually Mary's. To quote the *Scofield Reference Bible*, "This view is supported by linguistic and historical evidence...."

As to the "star," Lord writes, "To anyone else the heavens on the night of Jesus' birth and for many nights thereafter looked perfectly normal; if they had not, someone would have noticed it and recorded the extraordinary astronomical phenomenon." Well, somebody did.

According to Jewish tradition, the Messiah would appear when there was a conjunction of Saturn and Jupiter in the constellation Pisces. In 1925 documents from the School of Astrology at Sippar in Babylonia were deciphered. In the year 7 B.C. Jupiter and Saturn did conjoin in Pisces three times, the first time on May 29 — summertime. The Babylonian observation coincides with the mathematical calculations of modern astronomers.

I am not excusing the well-known biblical inaccuracies and contradictions. Lord's article reminded me of the fundamentalist Christians who preach strictly from ignorance. It appears that Lord did not carry his research far enough to warrant his all-encompassing statements. This is sloppy scholarship. — *Vickie Lloyd, Hohenwald, Tenn.*

* * *

I wonder if Garman Lord is aware that not long ago a planetarium operator set his machine to show the positions of the stars at the (supposed) time of Christ's birth. There was no Star in the East, no blazing beacon.

The operator was inspired to set the machine to one year earlier. No star. Another year back. No star. And then, a third time. In that position, three mighty flaming stars converged and there it was — the Star in the East. — *C. E. Whitford, Solvay, N. Y.*

* * *

"Myth of the Christmas Star" by Garman Lord has many serious flaws.

He writes that the so-called Wise Men were in fact Magi. In Matthew they are referred to only as astrologers, not Magi. Lord also writes that the story of Jesus' birth is poorly understood because events are not described in chronological order, but in fact the story is very well understood by Christians.

I contradict Lord's contention that the only account of the star is in Matthew. At the time the star appeared, numerous astrologers all over the world saw it. It was a new star and its light had just begun to reach the earth. Astrologers then were what astronomers are today, students of the stars and planets. There is nothing mysterious about the Christmas star and certainly any true Christian knows that. — *Matthew Byrne, Corona, Calif.*

## SEEKING BOUND VOLUMES

I would like to have a complete set of issues of FATE in bound volumes. These are no longer available from the publisher so I am appealing to FATE readers who may be willing to part with bound volumes. Anyone who has them is invited to write to me. — *Lucius Farish, Route 1, Box 220, Plumerville, Ark. 72127.*

## IN THE LAND OF OZ. . .

In "Psychic Archaeology: From Atlantis to Oz" (February 1986 FATE) Marshall McKusick indulges in arguments that are obviously prepared for a chorus of True Unbelievers who are all too eager to avoid unorthodox views. He gives conclusions without proof, ignores the limited successes of such pioneers as Bligh Bond, Jeffrey Goodman and Stephan Schwartz, and resorts at every turn to the tar brush, associating them with the most far-flung claims of mystics (although Goodman and Schwartz are hardly uncritical devotees of Cayce and Steiner).

How does McKusick substantiate the

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claim that Schwartz's psychics "cribbed" their sketches from E. M. Forster? What bearing does this claim have on, say, a notarized sketch of what appear to be stag's horns, prior to the unearthing of a stag figurine? Is that in E. M. Forster's travel guide?

McKusick pounces on Goodman for failing to find his Atlantean or the hieroglyphic scrolls in Arizona. He avoids mentioning that artifacts were found, on psychic advice, in a place where Goodman's orthodox colleagues insisted there was nothing to be found. McKusick likewise skirts the fact that Bligh Bond had phenomenal success with his digs at Glastonbury, whether or not one likes his methods.

If an archaeologist in the field resorts to a local seer to dowse for a good dig site and keeps mum about his procedures, he may expect accolades for whatever hard results he obtains. But if he goes public with his heresies, he may expect a McKusick-type vituperative attack on his credibility and/or sanity.

"Why even *bother*" summarizes McKusick's attitude. Why bother to argue fact for fact when a smear will do? — *Selby K. Anderson, Helotes, Tex.*

* * *

Marshall McKusick's stinging indictment of psychic archaeology commits at least as many howlers as have his intended targets. I found it breathtaking to see so many misstatements crowded into one paragraph — the one attacking Stephan Schwartz. The title of his book is correct: *The Alexandria Project*. The publisher is not Doubleday but Eleanor Friede/Delacorte. The psychics were not mediums but professionals in such fields as photography and art. They certainly did not crib from any guidebook (by E. M. Forster or anyone else) since the details of excavations were correctly predicted but unknown to any living person, including archaeologists.

The excavation of a house in Marea has not been contradicted, flatly or otherwise, by anyone; it's as plain as a house in a hole and needs no interpretation. It is true that *before* the excavation, Egyptologist Dr. Fakharani declared that nothing the psychics described would be found. But the digging proved him wrong. (See my article "Intuition, Precognition and the Art of Prediction" in *The Futurist*, June 1982.)

I too can dismiss many of David Zink's claims about the Bimini-Atlantis connection. That does not rule out further work that may one day resolve the question of Atlantis. I vote to keep it open until more thorough and professional work has been done to investigate it. — *Alan Vaughan, Los Angeles, Calif.*

* * *

If the revelations in Marshall McKusick's diatribe are examples, then his statement that establishment archaeology is "a fully mature and rigorous science" can only be called, in his own words, an intellectual howler. The evidence worldwide is that the establishment view is the wrong view. It is condescendingly kind of McKusick to say that the public is only "uncertain" and to imply that it is confused. He should know that the public is at least as capable of certainty and as little inclined to confusion as the academics who comprise establishment archaeology. — *W. R. Crown, Chicago, Ill.*

* * *

It appears that Marshall McKusick, along with many others in the scientific community, has fallen into the "expert trap," wherein someone with credentials in *one* field assumes that his untutored *opinions* about a different field are *facts.* Another common trap is the "zealot trap," wherein opinions confused with facts are presented as "Ultimate Truth." — *Victor A. Biagiotti, Winthrop, Maine.*

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## TRANSSEXUAL FABRICATION?

The article "Exorcism of a Transsexual" (November 1985 FATE) appears to be a fabrication. Transsexualism is a physical as well as psychological condition. Nowhere in the article was any mention made of the 17-ketosteroid test, nor was there reference to the H-Y factor.

It is inconceivable that the doctor "John" visited as a minor simply wrote out a prescription for hormones without first consulting the doctor who had been treating him previously for an "endocrine" problem.

It insults my intelligence to be expected to believe that exorcism "cured" anyone of an endocrine disorder. Shall we now do away with medicine and "cast out" whatever "evil spirits" are causing ill health? Why not prescribe exorcism for diabetes? — *The Rev. Dr. C. T. Terkel, St. George, N. Y.*


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### PRIDE AND PREJUDICE

I wonder if Jerome Clark is aware of how prejudiced his comments on George Adamski ("Books, News & Reviews," February 1986 FATE) seem to one who knew him. I have no doubt of Clark's sincerity in expressing his viewpoint but I think it is only fair to FATE readers to state that there is another side to the story.

The Adamski I knew was a generous man, devoid of material ambition, who spent his life for others. Devoted completely to making this a better world, he was a teacher of eternal verities. He was a careful amateur photographer and perfectly capable of reporting factually an extraordinary experience.

I note that Clark makes no claims to professional training in advanced field physics or optical engineering. I find it significant that those who most strongly support Adamski are those most qualified to evaluate indications of an advanced technology. Examples: Shinichi Seike, Director of the Gravity Research Laboratory of Uwajima, Japan, author of the world-respected text *Principles of Ultrarelativity;* Wilbert Smith, former head of Radio Communications, Department of Transport, Canada; Hermann Oberth, celebrated German space pioneer.

Why is Adamski so mercilessly attacked long after he is able to defend himself? I am sure it is due in part simply to lack of understanding of the subtle technical clues to authenticity hidden within his photographs and textual material. But I think it is also because he represents a threat to our accustomed way of life. It is easier for all of us to indulge in name-calling than to face up to the spiritual bankruptcy of a civilization that has become terribly out of balance, technically and socially, and appears to be rushing headlong to self-destruction. — *William T. Sherwood, Rochester, N. Y.*

* * *

I have read all of George Adamski's books and back in 1960-61 I had a few personal letters from him. I cannot prove every word he said was gospel but I can say positively that he did not make whatever money he had by accusing dead men of dishonesty.

Why doesn't Clark attack — or investigate — a living person like Shirley MacLaine who claims in one of her books that there is an

*(Continued on page 128)*

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## REPORT FROM THE READERS

*(Continued from page 118)*

earthly location where UFOs come and go all the time, a place where such activity is fully known to local people?

Perhaps Clark can tell us why the United States has spent a mint of money putting up huge "ears" trying to catch the first contact from another planet. Did Adamski fool the government too? How about the astronauts who claimed to see otherworldly spaceships on some of their missions? I suppose Adamski "affected" their mental capacity.

A lot of things went on while Adamski lived that Clark and his kind know nothing about. — *Alice J. David, Marion, Ind.*

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## DREAMING THE FUTURE

One night during summer vacation in 1983, I dreamed that I found a roll of money in front of a department store in Fayetteville, Ark., about 30 miles from where I live.

I pestered my folks to take me to town right away, for I just knew I would find the money. It was quite awhile, however, before I got there. When we pulled into the supermarket parking lot, my little brother had to be taken immediately to the rest room and I was to take him. We rushed past the area where I thought the money would be, just outside the store. Glancing at the sidewalk where the shopping carts were stashed, I saw something but had no time to investigate. Having accomplished my task, I rushed little brother back to Mother and returned to the area. There it was: a roll of bills that came to $50! — *Robert D. Burgess, Eklins, Ark.*

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## STRANGE ENCOUNTER

I had a strange encounter with the disembodied spirit of a co-worker — Rawlal, a man who had retired a few months before I did. On August 21, 1985, I was rushing to the USIS Library through the crowded streets of Calcutta when I ran into Amal, another retired colleague. As he shook my hand I said casually, "I met our friend Rawlal at this very spot about a month back."

"On what date?" he asked, looking astonished.

"Why, I met him here on the 22nd of July," I replied.

"No, no," Amal cried. "It can't be. Perhaps you have seen his ghost."

"What has happened to him?" I asked.

"He looked smarter, better and healthier than he had ever been in this life."

"You don't know that Rawlal died of a heart attack six months ago?" Amal said.

His words shocked me and rudely shattered my notion that ghosts make themselves visible only in solitary dark places. This encounter with the disembodied spirit of Rawlal proved to my inquisitive mind that ghosts can make themselves visible on crowded streets in broad daylight. — *Swarnakamal Bhattacharyya, Parganas, West Bengal, India.*

## THE SEARCHERS

My research concerns psychic phenomena generally and these topics particularly:

(1) Past life experiences.

(2) Magick and witchcraft experiences, positive or negative.

(3) Post- and precognitive dreams.

(4) Experiences with ghosts and haunted places and persons.

(5) Out-of-body experiences.

Those who respond to this request for information will have their anonymity closely protected.—*William Clifton Lewis, P.O. Box 351, No. 44501, Waupun, Wis. 53963.*

* * *

Can a FATE reader help me find a Kirlian camera?—*Mrs. H. S. Dawson, P. O. Box 786, Magdalena, N. Mex. 87825.*

* * *

It seems synchronistic that the week I decided to do my Ph.D. research on children and near-death experiences, the July 1985 issue of FATE arrived containing D. Scott Rogo's article on the subject. I would like to correspond with parents of children who have had such experiences.—*Daryl Jane Malone, P.O. Box 3189, Fayetteville, Ark. 72701.*

* * *

I am trying to find the Rev. D. N. Stranges who has a church somewhere in New York called "New Age Cathedral." He is a psychiatrist-healer and I believe he has a church in Connecticut too. Can anyone help me?—*Mrs. M. K. Grandin, 294 Glenwood Ave., Box 53, Bloomfield, N. J. 07003.*

* * *

I can't pay much for them but I am seeking some out-of-print books: *The Strange and Uncanny, Strange Destinies, Strange Guests* and *Strange Happenings.*—*J. Renaud, 208 W. Main, Orange, Va. 22096.*


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∞ The encounter with a UFO and its occupants was strange enough but what happened afterwards was even more bizarre. Peter A. Hough tells the eerie tale of the Bolton, England, contact.

∞ From the mountains of Kenya come persistent reports of a mysterious spotted lion unknown to science. Michael Goss tells the story of one man's obsessive quest to solve a cryptozoological enigma.

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## by Veronica Reade

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