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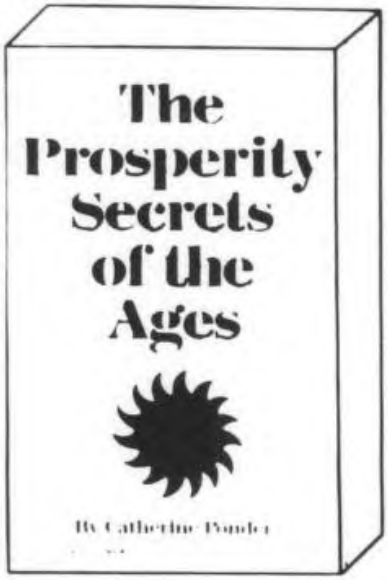
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THE SUCCESS ALLEGORIES Their Hidden Meanings For You

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Chapter 4 YOUR GATEWAY TO SUCCESSFUL LIVING From the Garden of Eden

Chapter 5 THE SECRET OF OVERCOMING HARD CONDITIONS From Cain, Abel and Seth

Chapter 6 A FLOOD CAN BE A HEALING From Noah's Ark

Chapter 7 TURNING FAILURE INTO SUCCESS From the Tower of Babel

PART III

THE PROSPEROUS PEOPLE OF GENESIS Their Success Secrets For You

Chapter 8 YOUR OCCULT POWER FOR SUCCESS Picturing from Abraham

Chapter 9 THE PROSPERITY SECRET OF THE AGES Giving from Abraham

Chapter 10 HOW TO MAKE YOUR MASTER DEMONSTRATION Receiving from Abraham

Chapter 11 THE SUCCESS POWER OF JOY AND BEAUTY Joy from Isaac, Beauty from Rebekah

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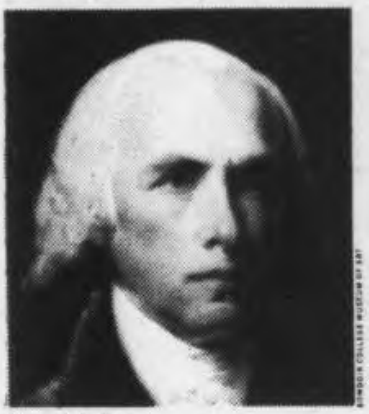
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James Madison

☐ For a nation so passionate about our heritage, we are surprisingly ignorant about the times, the men and the debate that surrounded the forging of our Constitution, as well as the contents of the document itself. We Americans, while celebrating its birth, would do well to reacquaint ourselves with the instrument that assures us our power. ☐ It is the purpose of the Foundation for the Commemoration of the United States Constitution to foster the education of our citizens to the document that bears their name. An arm of the Bicentennial Commission headed by Chief Justice Warren Burger, the Foundation will fund, and seek funding for, those educational programs, projects or events that promote understanding of the principles and values of our Constitution — its vulnerability if not safeguarded; its durability if maintained. ☐ A contribution from you will help us create, through schools, libraries and mass communications, a permanent regard for, and knowledge of, the rights and laws we live by. We hope to excite the minds of our young people, and raise the consciousness of all Americans to the document that is their trust. You will be contributing to the preservation of a noble idea born 200 years ago: that we the people, we the governed, determine our government, our freedoms and our destiny.



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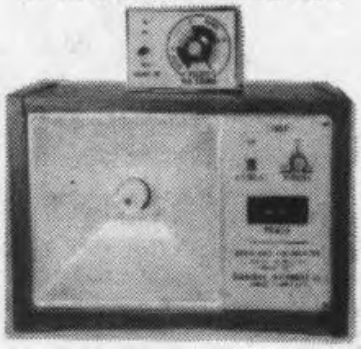
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Vol. 40
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ARTICLES AND STORIES

Unearthing Pinson Mounds, Part I ..... Gregory L. Little 32
I Mingle with the Universe ..... Bessie R. Doenges 42
Doctor Turned Psychic Surgeon ..... Alberto Villoldo and Stanley Krippner 53
Do Spirits Cause Illness? ..... Matthew C. Bronson 62
The Gods Avenge Don Marin ..... Hilda Wry 72
The Phantom Witness ..... A.E. Graham 79
Beware the Ouija Board ..... Martin Ebon 83
Losing Weight Through Past Lives ..... Joseph Vitale 90
Janet Returns ..... Ernestine Gravley 96

FEATURES

I See by the Papers ..... Curtis Fuller 7
The Crisco Kid ..... Virginia Randall 41
Unexplained Waves Seen from Space ..... George W. Earley 44
True Mystic Experiences ..... The Readers 45
My Proof of Survival ..... The Readers 49
Spanish Tot Enthroned 58
Harold Sherman Dies 77
"UFO" Landing Was a Hoax ..... John Ellis Sech 78
The Past-Life Defense 89
Wheel of Fortune ..... Paul Steiner 95
The Man Who Did Not Die 99
Books, News & Reviews ..... Jerome Clark 101
Report from the Readers ..... The Readers 111

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I SEE BY THE PAPERS



by Curtis Fuller

QUOTE OF THE MONTH

Prejudices die hard. We still tend to think that what we do is right and proper and that anything different, done by anyone else, is deviant, not to say perverse, and can be explained only by some flaw in their psychology.

— Colin Tudge
in *New Scientist*

CHOLESTEROL is a magic word that is shaping your life and mine in ways far beyond its meaning for our individual health. It is changing America's diet, as people afraid of cholesterol turn away from red meats to eat more chicken and fish. It is helping pasta rise to new popularity. It is sparking endless conversation. It has given health-food stores new life.

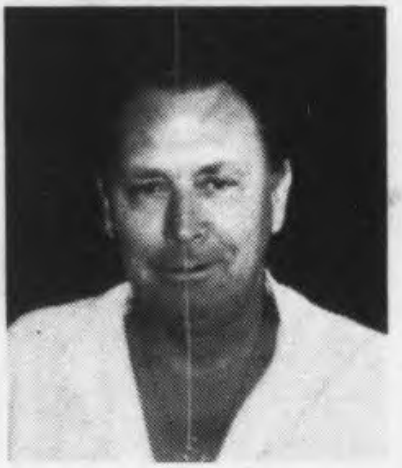
Meanwhile the dietary changes of the population are hurting the dairy and beef industries, changing the crops the farmer grows and providing physicians with new sources of income. Most important, awareness of cholesterol's dangers is increasing the life spans of Americans.

I do not propose to expand on these undisputed facts but wish only to pass along the word that, like so many other complex scientific problems, we don't know as much about cholesterol as we think we do and neither do the doctors. Some of the world's leading authorities on cholesterol, while they agree that "reasonable steps" should be taken to reduce high cholesterol levels, disagree on its importance to everyone.

∞

CHOLESTEROL

CHOLESTEROL is a fatty substance taken into the bloodstream from the food we eat and it can be deposited in our arteries and hearts to reduce or close off the blood supply, thus causing heart attacks, strokes and other serious illnesses. A basic problem in assessing its dangers is that it cannot be eliminated from the body. It is necessary for life and if enough cholesterol is not ingested with our food, our bodies will manufacture it. A high proportion of many bodily organs, including the brain, con-



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tain large amounts of cholesterol and this is only one reason why physicians are cautious about reducing blood cholesterol to extremely low levels.

At a 1984 conference convened by the National Institutes of Health, it was suggested that adults under the age of 30 try to reduce their levels to about 180 milligrams per deciliter and that older adults aim for 200. But this is further complicated by the fact that HDL cholesterol (that carried by high-density lipoproteins) seems to remove cholesterol from body tissues, whereas LDL cholesterol (low-density lipoproteins) seems to be the "bad" type that collects in the arteries.

Americans are urged to reduce the fat in their diets to no more than 30 percent of total calories with only a third of it coming from saturated fats. Some authorities now recommend lower levels and would limit middle-aged men to no more than 185 milligrams per deciliter.

But dissenting voices are heard. Skeptics say "normal" persons should not worry about cholesterol at all. They charge that many of the studies are flawed. A study at the Harvard Medical School estimated that cholesterol reduction has strong benefits only when a person is at high risk of heart disease. Dr. Eliot Corday of UCLA asks why the National Heart, Blood and Lung Institute is "blowing this big

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program up so that we could control cholesterol and reduce the mortality rate. We don't know what we're doing. It's absolutely ridiculous."

∞

DEBAKEY SPEAKS OUT

FAMED HEART surgeon Michael DeBakey, chancellor and chairman of the Department of Surgery at Baylor University, entered this debate a few months ago when he presented preliminary data on a study based on 30 years of observation of more than 15,000 patients, including 1400 artery bypass patients. DeBakey's conclusions contradict "common knowledge" concerning the influence of cholesterol on heart disease. He concludes that high cholesterol levels indeed are associated with heart attacks but that about a third of his patients had normal cholesterol levels.

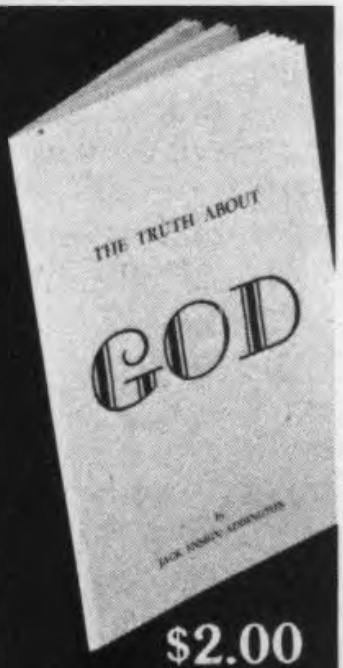
Reviewing the records of 1400 heart bypass patients, he found that cholesterol levels did not predict which ones would develop blockage and require additional surgery. The *New York Times* quotes him as saying that patients with low cholesterol levels — below 200 milligrams per deciliter — did not fare better than persons with levels above 240.

DeBakey insists that the underlying cause of atherosclerosis, which results in arterial blocking, is un-

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known. Some people develop such blockage in head or heart while others build plaque in the abdomen or lower extremities. No one understands why.

∞

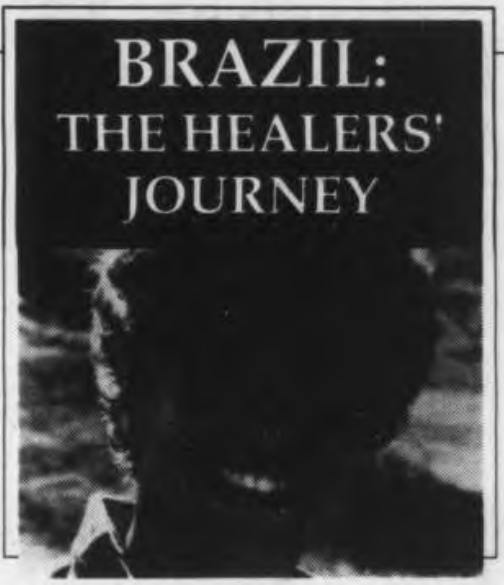
CAUTION IS THE WORD

LIKE MOST of his colleagues, DeBakey believes that dietary cholesterol is an important risk factor in heart disease and people should lower their cholesterol intake but shouldn't "be shocked if they still have heart disease."

The debate continues. On one hand the American Heart Association recommends that everyone over 20 should have a physical checkup every five years, while the American Medical Association urges that it be more often, especially for persons with a family history of heart disease. The checkup should include tests for blood cholesterol, triglicerides, blood pressure and frequent electrocardiograms. Yet Dr. Marshall H. Becker, a professor at the University of Michigan, asks, "Why are we driving people nuts about cholesterol? Why are we making such a big deal of it when there are other things, like smoking, that are clearly phenomenally damaging?"

So it goes. Nobody seems to agree on anything very much except that reducing cholesterol intake is an insurance policy.

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to risk of heart disease?

Yes, say Johns Hopkins University scientists who reported in 1985 that persons who drink five cups or more of coffee per day run three times the risk of heart disease as noncoffee drinkers. Not so, says Dr. Peter W. F. Wilson, director of laboratories for the famed Framingham Heart Study. A study conducted in Finland by Jukka Salonen and associates agrees with Wilson.

∞

THE BRIGHT SIDE

BUT SOMETHING good is happening. Despite the debate your odds of surviving a heart attack improved by about one-third during the 1970's, largely because of better medical care. In the past 20 years the death rate from heart disease has fallen almost 40 percent.

New drugs promise to reduce the amount of blood cholesterol. One important development seems to be one of three drugs which can dissolve dangerous blood clots and flush away the residue. If they work as claimed, they can stop a heart attack in its tracks if given early enough. Time is crucially important because if an artery feeding a part of the heart is blocked that part of the heart may die within a few hours.

For the reduction of cholesterol itself, a drug called CS-514 being tested in Tokyo reduces levels of cholesterol in the blood by up to 30 percent. And in this country Merck,

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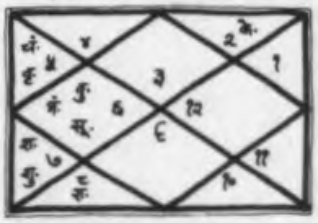
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Sharp & Dohme, drug manufacturers, have recently been granted approval of a new drug called "lovastatin" which is related to CS-514. Approval was accelerated by action of the Food and Drug Administration.

Why are drugs being developed to treat conditions that many physicians feel don't really cause disease? The answer is that the doctors don't really know. Health researchers are doing wonderful work but they are dealing with the enormously complex subject of the physiology of the human body.

∞

TOWARD MODERN MAN

LIKE MEDICAL problems, theories about human evolution spark controversy. The endless disputes about when modern man first emerged have changed since paleontologists sought the "missing link" years ago. Now they believe there is no missing link but a continuous chain of small evolutionary changes which began nearly two million years ago and ended with us.

But during those long years there were occasional rapid spurts and Tim White, a professor of anthropology at the University of California at Berkeley, believes that one of these spurts took place within a period of 200,000 years, between 1.8 and 1.6 million years ago. White bases his conclusions on a study of

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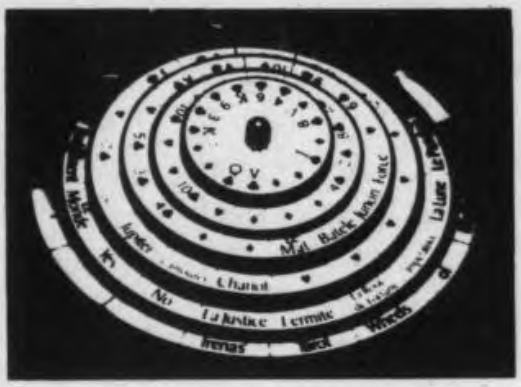
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302 fossilized bones of a 40-year-old female of the species *Homo habilis* which were found in Tanzania in the summer of 1986.

This lady, says White, was less human and more apelike than previously believed and very different from *Homo erectus* who emerged there only 200,000 years later. She stood only about 40 inches high. Her hands reached to her knees. Her upper arm bone is almost as large as her thigh bone. She was apelike in appearance.

Homo erectus, which came along 200,000 years later, was humanlike. It had shorter arms and longer legs. "How so much could happen so quickly is a mystery that people will have to address," White says. "What this new find does is narrow down considerably the time frame when the changes occurred."

∞

DRAWN THROUGH SPACE

OUR GALAXY, the Milky Way, and its neighbors are streaming through space in the direction of a certain something at a speed of 600 kilometers per second. Now astronomers think they know why.

If you look at the universe on the largest scale, it seems to be uniform. But on a smaller scale it turns out to have matter clumped in galaxies and clusters of galaxies. Peter Shaver of the European Southern Observatory reports that there is a heavy concentration of red shift



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quasars in one portion of the sky and that this is the direction toward which the galaxies in our neighborhood are heading. He says, "The obvious interpretation is that [the streaming] is due to a very large mass lying beyond, in the direction of the motion."

It will be a long time before we arrive.

∞

BEAUTIFUL OTHER WORLD

INCREASINGLY people seem willing to talk about their paranormal experiences. On November 21, 1986, Ronald Smith, a Gary, Ind., steelworker, had a vision of entering heaven as he was undergoing a seven-hour operation to replace his failing heart with a Jarvik-7 artificial heart. He was awaiting a healthy heart for a transplant.

"I decided I would like to stay there and rest. It was so beautiful," he told reporters at St. Luke's Hospital in Milwaukee. "I had to fight hard to return. I had to put every ounce of strength I could into coming back." The artificial heart was replaced 4½ days later when a human heart became available.

Heaven is described by Smith and others as a place of brilliant yet restful colors. One of the men University of Connecticut psychologist Kenneth Ring, a leading investigator of near-death experiences, interviewed said heaven is dotted with

beautiful lakes. "Angels were flying around like sea gulls," he reported. "Everything was white. There were the most beautiful flowers. No one on earth ever saw such beautiful flowers. Everything was bright. The lakes were light blue."

Dr. Maurice Rawlings, a Chattanooga cardiologist, has also interviewed hundreds of survivors of NDEs. He says they often report an impossibly beautiful countryside. They recall lush parks, sometimes mountains. "It was the most wonderful thing they had ever seen," Rawlings remarks.

Another survivor told Ring, "I was in a field, a large empty field, and it had high golden grass that was very soft, so bright . . . . I was really very happy in that place — soft, silky, very brilliant gold. The grass swayed. The grass was so astoundingly beautiful I will never forget it."

* * *

MOST RESEARCHERS would hesitate to say whether these reports are psychological artifacts or subjective experiences with a basis in some other reality. Their implications for survival after death, however, make them perhaps the most important single subject with which human beings can deal. Fortunately we are more open to both the question of survival and possible answers than we have been in the recent past.

An increasing number of people



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speak openly about their own paranormal experiences. In the conservative Midwestern city of St. Cloud, Minn., the Rev. Ben Johnson, a Lutheran minister with a doctorate from Harvard, surveyed enough residents to obtain 2000 responses which suggest that "there indeed may exist a spiritual world, normally invisible to us, which may interpenetrate our space and manifest itself on occasion."

St. Cloud has a population of 45,000 persons and Dr. Johnson's survey was conducted in 14 Catholic and Protestant congregations there. He found that 30 percent of the people reported some extraordinary experience such as religious visions, prophetic dreams, heavenly voices or visitations.

"What does it mean?" he asks. "Most people do not even want to think about it. The closed system in which we have lived since the Enlightenment has become comfortable. We do not want to reckon with the kind of stories that emerge from our survey." But to Dr. Johnson they indicate that the spiritual world "is real and inhabited by personalities."

∞

KUBLER-ROSS SPEAKS

A MUCH MORE personal approach is taken by Dr. Elizabeth Kubler-Ross, the widely-known psychiatrist and author of 10 books on death and dying. Dr.

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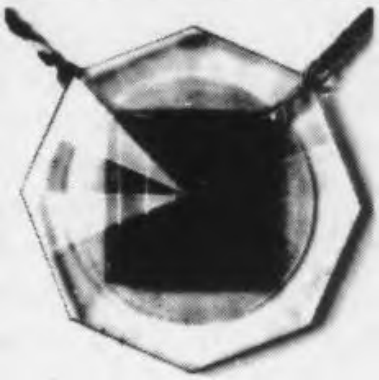
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The effects of electronic fields on the human mood and energy levels have long been known. Ionized air, lunar cycles and solar flares, and increased electrical activity during and preceeding a storm are all known to effect the way we feel and act.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



Simple Method Of Energizing the Body Discovered by Inventor

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

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

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

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Kubler-Ross was interviewed last May by Kay Bartlett of the Associated Press about the experiences that convinced her of an afterlife. Kubler-Ross told Bartlett she prayed for a way to research scientifically what she experienced as she sat with dying patients. The answer came through children and the death of an American Indian woman in a hit-and-run accident.

The death of the Indian woman helped her to learn to investigate how those loved ones on the other side greet people as they die. The stricken woman told a truck driver who had stopped to help to tell her mother that everything was all right and that her father was already "there."

Somehow the driver was so impressed that he drove 700 miles out of his way to tell the mother. It had been impossible to reach her by phone and when he found her, he learned that the young woman's father had died only an hour before she did. There was no way she could have known of her father's death by ordinary means, Kubler-Ross said. The father had not been ill and she concluded that he was there waiting for his daughter and that she saw him just before she died.

Dr. Kubler-Ross then set about doing research in the intensive-care units of hospitals where entire families had been involved in serious accidents or fires. There she would sit with the youngest child.

When these children were near death "they would say something like 'Mommy and Peter are waiting for me.' They were never wrong. They never said a person who survived the accident or fire was there. It was always, always, always the people who had died." (For more information see D. Scott Rogo's "The Psychic World of Dying Children," September 1987 FATE.)

Kubler-Ross also believes that people are made whole just before death. She says, "I was with a blind woman who was dying and she told me she could see again. She had been blind for over 15 years. I asked her what I was wearing and she was able to described it in great detail." Since then she has known similar cases.

∞

INVISIBLE MASTERS

ELLIS E. Conklin of United Press International has given us a glimpse into the beliefs of the Aetherius Society which contends that cosmic masters have arrived on earth aboard flying saucers and are here to help ignorant humans evolve properly to stave off catastrophes.

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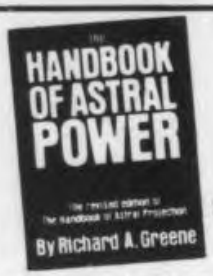
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basketball player with cinnamon-colored skin and dressed in a one-piece suit like an astronaut on *Star Trek*.

The Aetherius Society was founded in 1955 by Sir George King and has headquarters in Hollywood, Detroit, Toronto, Chicago and London. Alan Moseley, a Los Angeles member, told Conklin, "We worship God as the absolute, the force behind all creation." He said Sir George King, who shuttles between London and Los Angeles, contends that a new cosmic master will come "shortly" in a flying saucer and will guide those ready to move into the "New World."

∞

HIGHS IN THE DESERT

THE NATIVE American Church is an umbrella group of 36 Indian tribes representing some 250,000 American Indians who have won the right to use the hallucinogenic plant peyote in their religious ceremonies. Indians in the Southwest had used peyote for centuries but its use had spread to other tribes throughout the West and Midwest when I was a reporter covering Indian affairs many years ago. At that time use of peyote even in religious ceremonies was illegal and an act of Congress was required to legalize it for bona fide Indians who belong to the Native American Church.

Now the government is fighting a

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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.

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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!

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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.



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Judge For Yourself!

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Mikkel Dahl

small religious group called the Peyote Way Church of God which has sued both Texas and the U.S. government for the right to use the plant in its own religious ceremonies. Government attorneys, meanwhile, contend that the Peyote Way Church is nothing but a "sham." They charge that it "wants to use sacred American religion as a front for getting high in the desert."

Officials of the Native American Church are aiding the state and federal governments in the case because they see their position endangered on the grounds that if a court says all groups should have the exemption if one does, the law might deny it to all.

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CLAMS AND ECOLOGY

ECOLOGY is a study of the interrrelationships of all things in creation, according to my definition, and this means these interrelationships can get very complicated. The science of ecology is in its very early stages of development and with all the complexities it may never get out of these early stages. But one of its cardinal rules has to be, "Don't fool with nature." We recently met with two new examples of how such tinkering can cause disaster.

Dime-sized Asian clams were introduced into the waters of the southeast United States by Chinese immigrants who considered them a

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delicacy. Today, says Rowland Shelley, curator of invertebrates at the North Carolina Museum of Natural Science, the clams are taking over the freshwater environments of much of North America. "It's everywhere," Shelley said. "I don't know a river system in North Carolina that it's not in. And once it's in there you won't get it out."

And what's so serious about the Asian clam takeover? First, they threaten all the native mollusks in the waters. They have no natural enemies that control them as they do in their native habitat. They are clogging water pipes in 35 states at a cost of more than $1 billion a year for power failures, loss of efficiency and investment in equipment, labor and chemical control. Almost nothing can stop them.

* * *

"Dung beetles and earthworms don't tend to get a lot of respect—except when they're not around," *Science News* points out. The reason they deserve respect is that they not only break down and carry away dung but aerate the soil and improve the ability of water to percolate into the ground.

Now a British study shows the drug ivermectin used by veterinarians to control parasites, is having a serious effect on the fields where ivermectin-treated animals graze. The drug not only controls the parasites within the animals but in their excretions as well. It kills the

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colonies of dung beetles that ordinarily swarm over the droppings. Control studies indicate that cowpats, for example, largely disappear within 100 days if they are from untreated animals but remain "largely intact" from treated animals. Indeed, the whole swarming life that keeps our soil friable and fertile could be threatened by such drugs.

∞

NEWS & NOTES

• Near Paris, Gerard Willekins, a scrap merchant, was killed by a love rival. A business competitor, Felix Perdereau, went to view the body and, fearing that Willekins was not really dead, bludgeoned the body with an iron bar. Although a postmortem examination revealed that Willekins was in fact dead at the time his corpse was battered, Perdereau was called to stand trial for murder. The French appeals court ruled that "his intention was clearly to kill the victim. . . . He was prevented from killing only by circumstances beyond his control — the fact that his victim was already dead."

• In Louisville, Ky., last spring Judge James C. Nicholson rejected the arguments of William David Bowen, 34, that he could not be charged with drunken driving and driving without a license because his pet dog was operating the car. Bowen is blind.

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Tennessee's Prehistoric Mystery:

UNEARTHING PINSON MOUNDS

Archaeologists have only recently uncovered an enormous complex built between 125 B.C. and A.D. 200 by an unknown people.

Part I

By Gregory L. Little

TWO THOUSAND years ago in a remote section of western Tennessee, a mysterious people invested two centuries of arduous labor constructing a gigantic ceremonial center. They erected an enormous central mound, the second tallest in the United States. They built the first ceremonial "platform mound" known to exist in the United States. They interred an inordinate number of women in special tombs in a most unusual "twin mound." (Curiously, Twin Mound resembles a pair of breasts protruding from Mother Earth.) The most important





Mound 29 is the central point of the "Eastern Citadel" and it is one of two platform mounds that mark northeast and southeast corners of complex.

mounds, if not all of them, are astronomically aligned. The ancient people erected miles of earthen breastworks to enclose various areas of the site and held ceremonial rituals that archaeologists are just now beginning to understand. The Pinson site is helping us achieve a much clearer understanding of what motivated the ancient mound builders to create their massive ceremonial centers.

Archaeologists believe that most of the Pinson mounds were constructed between 50 B.C and about A.D 150. Their site was undoubtedly the largest ceremonial center in the eastern half of the United States.

Saul's Mound, the focal point of the whole, stands 72 feet high and has a diameter of 330 feet.

In their 1985 book *Ancient Art of the American Woodland Indians,* David Brose, James Brown and David Penny call the Pinson site an "anomaly." Its age, location, enormous size and the complex interrelationships between its many mounds set it apart from all other Middle Woodland period mound sites. Dr. Robert Mainfort, the Tennessee state archaeologist in charge of the site, emphatically asserts that Pinson is one of the five most important archaeological sites in the United States. Yet, as strange as it seems, Pinson was relatively unknown a scant five or six years ago.

The Pinson mounds, like most Indian mounds, are located near water. The site, about 10 miles south of Jackson, Tenn., overlooks the South Fork of the Forked Deer



Seen from atop Twin Mound, Ozier's Mound is the oldest truncated pyramid in North America. It stands 32 feet high on a base of 230 by 240 feet.

River. Surveyor Joel Pinson is credited with discovering the mounds in 1820 and both the site and a nearby town bear his name. Ironically, it is now known that Pinson actually found a smaller mound group about two miles to the northwest. Another small mound group lies two miles to the southeast. Archaeologists believe that both of these groups may have been constructed at the same time as Pinson was.

One of the major reasons the Pinson site remained unknown and relatively undisturbed is due to a strange twist of fate. In 1888, Sam Lancaster, an avid relic hunter, partially excavated the northernmost mound of the unusual Twin Mound. The north mound is a conical burial mound 23 feet tall and 85 feet in diameter. It contains nearly 66,000 cubic feet of dirt and qualifies as the 17th largest Middle Woodland burial mound on record. Because the mounds are connected, however, they are considered a complex single mound. Their combined volume is 164,000 cubic feet. Twin Mound is the ninth largest burial mound in the United States.

In his excavation of the smaller side of Twin Mound, Lancaster sank a large hole through the side of the mound to its base. He found nothing. A recent meticulous exca-



Twin Mound resembles a pair of breasts protruding from Mother Earth. Considered a single mound, its combined volume is 164,000 cubic feet.

vation of that area of Twin Mound uncovered one of Lancaster's broken shovel handles and also revealed that his shaft ironically ended exactly between four large burial tombs. Lancaster missed them all. He apparently spread the word that no relics of interest were to be found at Pinson.

The famous Smithsonian Indian mound expedition by Squier and Davis (which ended in 1847) also missed the Pinson site, thus keeping the archaeological bonanza relatively unknown. When Pinson did come to the attention of the Smithsonian (about 1875) it sent an appropriation of $25 to E. H. Randle, president of McKenzie College, to help finance an expedition. When he arrived at Pinson, Randle was overwhelmed by the sheer size of the site. After talking with local residents, he wrote the Smithsonian that he could not make a satisfactory examination of the largest mound for less than $100. He never received the money. Strange as it seems, professional archaeologists did not begin any systematic evaluation of Pinson until 1961. Large-scale excavations did not start until 1981. Even today, Mainfort, in a Tennessee Department of Conservation publication (1986), estimates that 99.9 percent is untouched.

* * *

THE PINSON site is enormous. The central mound complex covers more than 400 acres. The enclosed State Park (with its well-

spread-out archaeological sites) contains 1162 acres. Although the other two mound sites in the immediate vicinity were definitely related to Pinson, they are not in the park area. Both of these sites remain untouched by relic hunters and archaeologists alike.

It will help us to appreciate the size of the Pinson site to compare it with another well-known mound site, the famous Mississippian era Moundville, Ala., site with its 20 mounds which cover 250 acres.

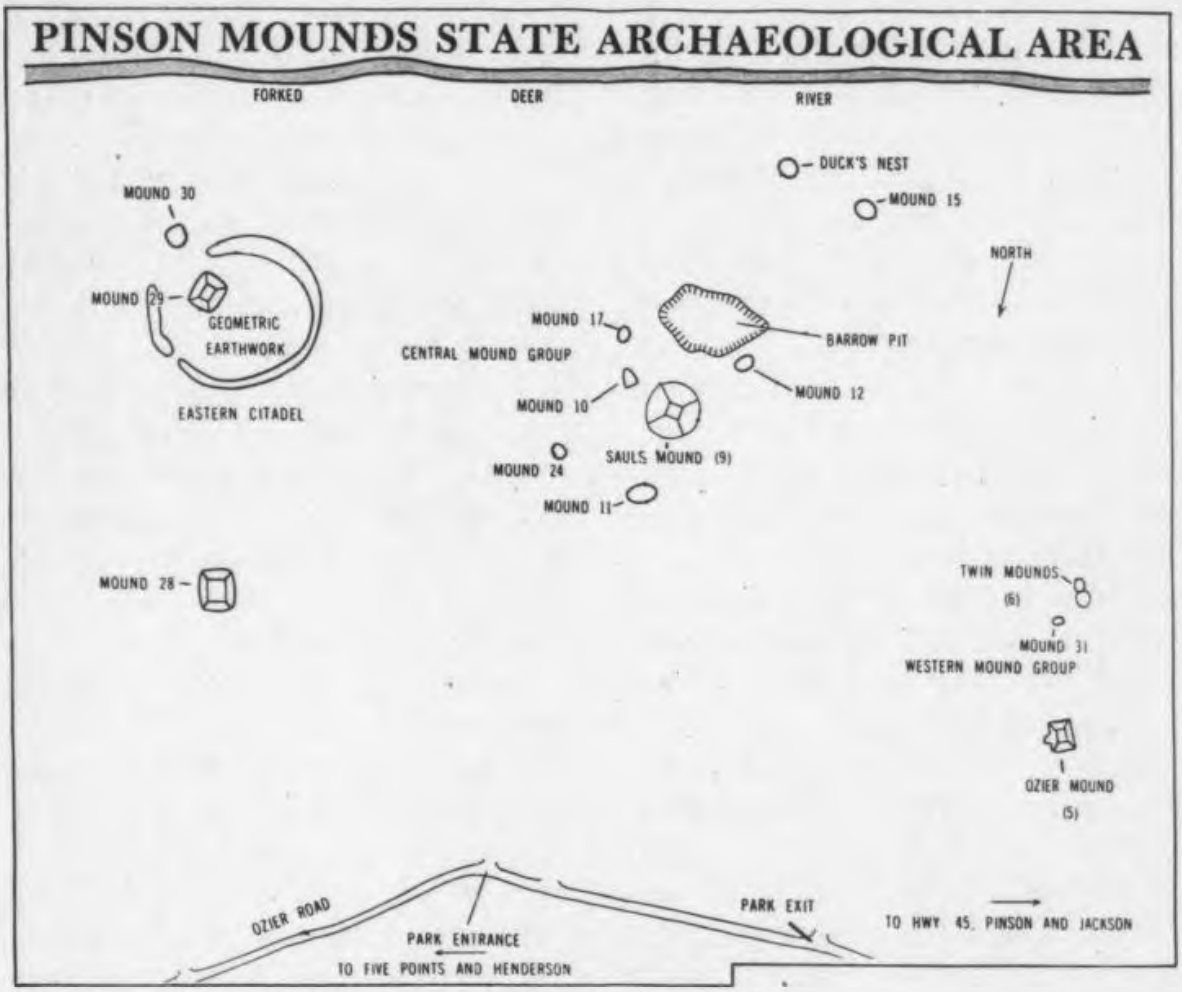
Pinson has somewhere between 12 and 35 mounds. The largest of these is Saul's Mound which takes its name from a former landowner. It stands 72 feet high, has a diameter of 330 feet and contains about 2,200,000 cubic feet of dirt. Second only in height to the 100-foot-tall Monk's Mound at Cahokia,* Saul's Mound once stood at 90 feet, according to several late-19th-Century professional surveys. Today the top of the mound is somewhat flattened perhaps through erosion or deliberate incursion — but a more intriguing possibility exists. Although it is known that Saul's Mound was used as a central observation point to make various astronomical alignments, it may contain a burial. A large depression in the middle of the mound's top suggests that it is a gigantic Hopewellian- or Adena-era burial mound. An enormous collapsed stone or log tomb may lie at its base.

A recent aerial survey by the Tennessee Department of Transportation reveals that Saul's Mound is rectangular in shape and its corners are aligned with the cardinal directions. Although it appears that the mound may once have been ramped, this may be the result of erosion. Professional excavation has never been conducted on Saul's Mound.

Mainfort considers Pinson a "transitional site." Although North American archaeology has several chronologies, each with its own terminology, it is generally accepted that Pinson's time period (125 B.C. to A.D. 200) overlaps what are now known as the Adena and Hopewell cultures. Pinson, however, has features of Adena, Hopewell and the later Mississippian cultures. The entire time covered by these cultures is collectively known as the Middle Woodland period.

The Adena peoples enclosed wide areas with earthen breastworks (low ridges of piled dirt) and shaped the enclosed areas in circles, squares and pentagons, or they sometimes followed the natural ridges of flat-topped hills. The enclosed areas, or sacred circles as they are often called now, averaged 330 feet in diameter. Adena's dead were usually buried in log tombs with three or fewer individuals in each tomb. More elabo-

*See "Cahokia, First American Metropolis" by Jim Miles, October-November 1982 FATE.



rate tombs for more important individuals often had red ocher or graphite spread over the burials and some grave goods placed in their tombs. Sometimes tablets of slate or other stone were engraved with elaborate designs, usually deities in animal forms, and placed with burials. Also common were tubular pipes, often with intricate carvings of animal or human effigies.

Adena burial mounds are conical and range in height from a few feet to 50 feet or so. Circular posthole patterns have been found around some Adena burial mounds, indicating that some sort of structure, perhaps a burial vault, shrine or dwelling, existed there before or during the period the mound was built.

Adena clearly was a stratified society wherein individuals had greater or lesser status. But compared to the artifacts found with the later Hopewellian and Mississippian burials, Adena artifacts are sparse. The Adena culture waned about A.D. 200 and was replaced by what is known as the Hopewellian culture.

Hopewell appears to have begun

to develop about 300 B.C. in Illinois but did not fully "arrive" until about A.D. 200. By A.D. 550 the Hopewell culture also waned, to be replaced by the Mississippian culture.

Hopewell sites are characterized by large, conical burial mounds and extensive breastworks much larger and more complicated than Adena sites. Interconnecting circular, rectangular and octagonal breastworks at Hopewell sites sometimes exceed 1500 feet in diameter.

Hopewell burials were more lavish than Adena's. The most important people of the Hopewell culture were usually buried singly in a tomb covered by a mound. Extensive offerings — copper ornaments, pottery, beads and pipes — were buried with them. Some Hopewell mounds have contained hundreds of lesser status burials and, like the Adena peoples, some Hopewellians were cremated before interment.

One of the most important developments near the end of the Hopewell culture was the erection of ceremonial platform mounds. The Mississippian culture which followed made wide use of such platform mounds. Their truncated pyramids sometimes reached enormous proportions — for example, the gigantic Monk's Mound at Cahokia and the large pyramid at Winterville, Miss.

* * *

UNTIL RECENTLY it has been thought that the platform mounds at Pinson were built by a later Mississippian group who used the site. Now, however, it is clear that the ceremonial platform mounds at Pinson were built between 50 B.C. and A.D. 150, at least 400 years earlier than the rise of the Mississippian culture.

Pinson has five platform mounds (truncated pyramids). Four of these were carefully placed around the central Saul's Mound. Mainfort asserts that this was not by chance. In fact, the alignment of these mounds is highly significant.

Two of the platform mounds, numbered 28 and 29, lie exactly 3350 feet from Saul's Mound, marking the northeast and southeast corners of the mound complex. Mound 28, which has never been tested by archaeologists, is 14 feet tall with a base about 219 feet square. Mound 29 is 10 feet high with a slightly smaller base. Sighting directly across Mounds 28 and 29 from atop Saul's Mound indicates that their alignments probably marked the shortest and longest days of the year.

Mound 29 is the central point of what is known as the "Eastern Citadel" which is enclosed by partly circular breastworks five to six feet in height. Part of the enclosure — 167 degrees of the circle — is a perfect circle while another part is elliptical. Mainfort believes this was deliberate although the purpose is unclear. The circular part of the

breastworks is 1190 feet in diameter and encloses 16.5 acres. Pinson's Eastern Citadel alone covers more area than the entire Hopewell complex at Mound City near Chillicothe, Ohio (13 acres).

The Eastern Citadel lies on a steep embankment. Topographically the diameter of the breastworks is 935 feet — exactly five times the 187-foot Hopewellian measuring unit. This could be coincidence but it seems likely that whoever designed the layout of the Pinson complex left nothing to chance. That the 187-unit was used at Pinson in the 100 years or so before the birth of Christ is astounding. It has long been thought that the 187-foot measure arrived in Ohio from Mexico in the first two centuries B.C.

The breastworks of Pinson may well be equivalent in age to Poverty Point* in Louisiana (1500 B.C. to 1000 B.C.). Mainfort doubts this but he does believe that Pinson was one of the very first and largest Hopewellian sites to use the measuring unit. One ticklish line of evidence linking Pinson to Poverty Point is a possible "bird effigy" mound within the Eastern Citadel. Poverty Point has a massive bird effigy mound as its focal point. The Pinson effigy mound, numbered 30, is about eight feet tall and 24 feet in diameter. It is clearly shaped like a bird with wings extended. Many believe it is a bird effigy but Mainfort thinks it was shaped by erosion.

Two other flat-topped ceremonial mounds numbered five and 15 lie at the northwest and southwest corners of the complex. The largest of these, Mound 5, called Ozier's Mound, is the second largest mound at Pinson.

Ozier's Mound was constructed as a ramped, truncated pyramid with a height of 32 feet and a base of 240 by 230 feet. The ramp is aligned with the position of the rising sun at the summer solstice. Test excavations have shown that no structures ever stood atop Ozier's Mound and that it is a complex layered construction. Charcoal found in two ceremonial hearths uncovered in the upper stratum of the mound has been carbon-dated to approximately 20 B.C. and A.D. 190. Mainfort believes that the mound was constructed over a 100-year period and begun sometime between 100 B.C. and A.D. 1. Ozier's Mound is the oldest and first truncated pyramid from Hopewell or Adena times known to exist in the United States.

The mound site just northwest of Pinson, called the Johnston site, has two platform mounds. Recent investigations by Mainfort and fellow archaeologist Mary Kwas revealed that the two platform mounds have the same basic directional alignment as the most im-

*See "The Mysteries of Poverty Point" by Jim Miles, September-October 1984 FATE.

portant mounds at Pinson. These two, 20 feet and 10 feet in height, are considered by Kwas and Mainfort to have been erected at the same time or actually before Pinson. Ceramics and other artifacts found at the Johnston site clearly indicate that the two sites were related but the Johnston site might have been built 100 years earlier than Pinson. Carbon testing and excavation will eventually resolve these questions.

The extent of breastworks at Pinson and the actual number of mounds there are controversial. In 1879 a newspaper editor from Jackson, Tenn., J. G. Cisco, published a description of the site and attempted to attract interest in it. In 1916 William Myer, a Smithsonian Institution employee, became interested through Cisco's efforts and arranged to have the Pinson site surveyed. The resulting map, named City of Cisco to honor the newsman, was subsequently published in Myer's book *Stone Age Man in the Middle South.*

On his visit to the site, Myer counted 35 mounds and extensive breastworks still partly remaining around the site. Cisco too reported as many mounds and the extensive breastworks. Cisco reported that a Col. Pickford Jones rode the entire length of the embankment (more than six miles) in 1840. Evidence of palisaded walls encircling the entire site was apparently visible at that time. Cisco noted that farmers had repeatedly plowed most of the embankments over a 40-year period, partially obliterating them, but Myer's City of Cisco map shows where the embankments were believed to be.

Mainfort now disputes the existence of any of the site's breastworks except those around the Eastern Citadel. He states that natural ridges formed some of the "imaginary" breastworks and that aerial analysis does not indicate their presence. Mainfort also argues that Pinson has only 12 "verified" mounds. The others are questionable. Some may be natural mounds or variations in topography. Others have not yet been excavated to verify that they are mounds.

Whether breastworks existed at the Johnston site is also in dispute. Myer mapped the Johnston site about the same time he surveyed Pinson and reported that parallel earthen walls about two feet high extended 2200 feet from the largest platform mound to the largest burial mound. Breastworks running parallel connected the other mounds to the larger platform mound. Because evidence of the breastworks at Johnston no longer exists and because Mainfort believes Myer was mistaken in identifying breastworks and mounds at Pinson, he feels that the breastworks at Johnston never existed.

It seems strange that Mainfort and Kwas make this assumption

because the area was cultivated annually and extensively. Myer reported that in 1916 the breastworks were only two feet tall. Plowing and erosion certainly could have obliterated them.

While the breastworks at Pinson and its sister site Johnston are in question, there is little doubt that the peoples who used Pinson took advantage of the natural terrain. Some of the natural ridges were probably used to enclose areas. This was a common practice of the Adena peoples and, to a lesser extent, the Hopewellians. The Pinson site has irregular topography and the entire Eastern Citadel is constructed down the side of a steep ravine. The carefully planned layout of the mounds clearly used the area's natural topography. It is not difficult to understand how a century or more of plowing could obliterate a five- to six-foot-high earthen embankment. Part of the complex is still cultivated today. Reports from the 1800's all include descriptions of the earthen embankments on both the Pinson and Johnston sites.

This is Part I of a two-part article.



THE CRISCO KID

By Virginia Randall

IN ST. Johnsbury, Vt., in the summer of 1979, a bear raided summer homes looking for food. He would eat almost anything, including cans of shortening, so wildlife biologist Charles Willey named him the Crisco Kid.

Crisco usually avoided occupied camps and his break-ins would not be discovered until he was some distance away. But he did approach one camp where a woman was living and her screams scared him away. She then placed a line of pots and pans on her porch to warn her if he should approach again. He did and when the racket of falling pans awakened her, again she screamed and the Crisco Kid ran away. But this time she knew enough to call the wildlife warden Paul Fink who brought over the bear hounds which tracked and treed the bear. He was potentially dangerous and had to be shot.

The Crisco Kid weighed 311 pounds and the contents of his stomach included jewelweed (impatiens), unripe blackberries, a white plastic garbage bag, one half of a filter-tip cigarette and part of a styrofoam cup. No wonder the hungry bear was searching for some real food!

By Bessie R. Doenges

I MINGLE WITH THE UNIVERSE

I felt as if I had become part of what I was seeing. Merging with trees and grass, I lost my human identity. . . .

THINKING IT over, I know this must have happened to others. I imagine it's a common thing with religious people in the East. But I'd like to tell you about my own experience.

In the late 1960's, after we were old enough to receive our red, white and blue cards and relief checks, as my husband liked to refer to Medicare and Social Security, we began taking long, all-day walks. New York was safer then. One summer day we followed a favorite woodland path in Pelham Bay Park. The jewelweed, a tiny high-stemmed flower with its orange spur, was in bloom.

We passed a glistening brook which seemed to lose itself in the marshes where the skunk cabbage lived. It was a hot day but pleasantly cool here. Andy and I walked in step, occasionally holding hands. We did not speak.

Then a curious thing happened. I became part of the woodland scene. I felt as if I were sinking into it. I was part of the scene just as a tree was or the brook was or the jewelweed was. And they were all me. I seemed to have lost my humanity, my individuality. I was no longer aware of my husband.

As I moved along the path, I felt the sun, breathed the scented breeze, saw a rabbit in the distance, heard a bird singing. And then a feeling of great bliss possessed me and as it deepened I was happy with a kind of happiness I had never known. I was the rabbit in my path. I was life in nature and not a conscious life. I was simply part of nature. It lasted only a little while — I couldn't stand it for long.

As I returned to the world I wondered what had happened. I tried to remember what I had read about it. Byron had used the phrase "mingling with the universe" and he had written:

I love not man the less, but nature more

From these, thy interviews, in which I steal

From all I shall be, or have been before

To mingle with the universe and feel

What I can ne'er express, but cannot all conceal.

That was it! He was removed, as he said, "from all I shall be, or have been before." That's the way it was. Whatever I might become or had been had nothing to do with me as I mingled with the universe. I attempted to compare the way I felt with the many joys I had known. When I tried to compare it to making love, to the very peak of love, I knew that did not do it justice. I thought of how music thrilled me, of beautiful paintings, poetry, the thoughts of great writers, my friendship with my husband — but they all seemed like long-discarded things. For what I had felt, ecstasy was too worldly a word.

* * *

IT DIDN'T happen again until at least 10 years later, in the 1970's. After 50 years of marriage my husband died and I was alone. That winter I visited my lifelong friend Hildreth Mokrejs in Cedar Rapids, Iowa. She had become a recluse. Well, not quite. Hildreth had five cats and a dog, who seemed to have developed human characteristics. They were extremely close to her.

The dog, a very old fox terrier named Turney, spent most of his time in the fenced backyard. I began taking him for a long walk every day while Hildreth watched her soap operas. When Turney saw me getting his leash, he would become so excited that I had difficulty attaching the collar. All that winter there was deep snow and we would run, with Turney yelping in sharp little barks and me shouting.

Hildreth lived at the very top of the city. Downtown was visible far below. The houses were on only one side of the street; the other side was a park where no one seemed to go but us. Turney would run into the park and, throwing himself on the snow, start rolling over and over.

I wanted to join him but that would be absurd, and besides, there was my arthritis which was bad that year. I watched him and then I was rolling too, with almost insane delight, seeing the blue sky above and the soft glorious snow around me.

Then Turney ran up to me where I was still standing and I realized with a shock that I had not moved. I had simply latched on to his joyful experience and maybe to such an extent that he also believed I had been rolling with him. We gazed into each other's eyes with an indescribable familiarity. He tugged at my coat, trying to coax me to the spot where he had been rolling. I resisted and we walked home in silence.

Sometime later, back home in New York, where I live in a senior residence apartment, I was watching the pigeons cavorting on a nearby roof. One pigeon was unlike the others. It seemed to be incredibly old. Its feathers were nearly all gone; its eyes seemed sightless and its beak of a nose looked ready to break. But on that early morning it stood with its head thrust forward "drinking the valiant air of dawn" as if to say, "This may be my last morning on earth but I'm going to enjoy it."

As I watched, I heard myself crying, "If this is my last day on earth, I'm going to be happy."

UNEXPLAINED WAVES SEEN FROM SPACE

By George W. Earley

SAILORS have reported strange sights in the oceans of the world for centuries: sea monsters, mermaids and luminous subsurface "light wheels," to mention but a few.

Now Soviet cosmonauts, Russia's sailors of the sea of space, have also reported a strange oceanic phenomenon.

According to an article in *Aviation Week & Space Technology* for March 16, 1987, crewmen aboard the Soviet space station Mir, orbiting some 205 miles above the earth, saw "powerful concentric waves going out in the middle of a serene sea."

The news account reported that the orbiting cosmonauts did not specify in which of earth's several seas they saw these spreading waves but they said the circular features were many miles across.

The cause of the strange phenomenon is unknown and while such possibilities as an undersea earthquake or volcanic eruption come to mind, there have been no reports from the scientific community of any activity of this sort. Nor have there been any "giant wave" reports from surface vessels, although the lack of confirmation is not entirely surprising. Earth's seas are vast. By the time the waves seen by the cosmonauts encountered a ship, their size could have dwindled sufficiently to seem unremarkable to observers on a surface vessel.

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.

GHOST HOTEL

By Bo Linus Orsjo

THE BACKGROUND of my strange experience has a bit of California history attached to it.

At the end of the last century, up until about 1935, there existed, in the mountains above Pasadena, a remarkable tourist attraction: The Mount Lowe railroad. Mr. Lowe, an eccentric financier, had decided to build a railroad to Mount Wilson. A great deal of that unique project did materialize, with tracks along mountain walls and over ravines with the most fantastic scenery. But as Mr. Lowe ran out of money, the railroad ended halfway, at that mountain now named Mount Lowe. Here was built the Alpine Village with a hotel and guesthouses. It is said to have been a pleasant place, many degrees cooler in the summer than the valley below.

The Mount Lowe project was, during its 40 years' existence, subject to a multitude of misfortunes. Storms and fires destroyed many of the buildings and during a monstrous rain a large part of the railroad was washed down into the canyon below. It was, however, the Great Depression of the '30's that finally brought an end to the Mount



Bo Linus Orsjo

Lowe project. After it was abandoned there were more fires, there was vandalism and the whole affair became a thing of the past. Nowadays there remain only a few traces of its past glory. Some heavily overgrown cement structures might puzzle an occasional hiker.

The first time I hiked to Mount Lowe I had no knowledge of its past. Thus it cannot be said that I was influenced by anything I had heard or read. I was, in fact, a recently arrived immigrant from Sweden with no knowledge or even interest in California history.

There was a rather heavy fog that particular June morning in 1974 and I was hoping the sun would come out before I reached the top. I remember how utterly astonished I was to discover a large green building (probably a hotel) at such an altitude and in such an unlikely place—unlikely because it was surrounded by wilderness. It had an atmosphere of "closed for the season" but there also was a maid sweeping the big staircase. Now, years afterward, I regret not asking her some questions, such as "Why was a hotel built here with no communications?" Surely guests would not hike several hours up steep and rugged trails with backpacks and water jugs as I had just done.

My questions were partially answered some time later when a book called *Mount Lowe, the Railway in the Clouds*, by Charles Seims, was published. In that book there was, among other interesting data and pictures, a view of the hotel at Alpine Village. I recognized it immediately. I was so sure that it still existed I got into an argument with my friend Vaughan Thompson who maintained that there had not been any buildings of any sort near Mount Lowe for over 40 years. In order to settle the argument we decided to make another trip there in 1976.

When we arrived at the place in question, to my surprise, there was no building at all but instead there were picnic tables and a campground. Many kinds of vegetation and even full-grown trees clung to what remained of the cement structure. I felt both dumbfounded and uneasy over the fact that what I had seen two years earlier did not exist. Certainly I consider myself far from being psychic.

All the research I have done since then points to one fact: The building I had seen in June 1974 burned to the ground in 1937.—*Portland, Oreg.*

THE OWL TALKS

By Dorace Scarbery

FROM THE TIME I was 10, in 1910, until I was 17, I lived with my family on the Coeur d'Alene Indian reservation in Idaho.

In the fall of 1916 Joe, a young Indian, and I worked sewing sacks

on a threshing machine and harvesting grain for the farmers. We worked 14 hours a day. A cookhouse wagon accompanied us and fed us. At night we slept on straw mattresses and looked up at the starry sky from our wide-open bed spaces.

At three o'clock one morning Joe woke me up, calling "Sim-Poo-Tan," his Indian name for me. It meant Big Butt! The Indians gave names that were descriptive and meant to help identify, but as one progressed through life one could earn a more dignified name by showing bravery or wisdom.

"Sim-Poo-Tan," he said, "I have to go home at once!"

When I asked him why, he said, "My baby is hurt all over."

I suggested he had had a bad dream but he insisted it was true. "The owl told me," he said. Sure enough, an owl hooted in the distance.

Joe hastily saddled his pony. I asked him if the baby had fallen into a fire. He replied, "No fire. I'll tell you when I get back." And he rode off into the night.

Three days later Joe returned and I could see he was in mourning. He was wearing a black band around his arm. He said almost nothing for over a week but then he began to talk, gradually, and finally he told me about his baby.

She had been scalded by a kettle of boiling water which she had pulled over. The little girl had toddled over to the stove, reached for the handle and pulled the kettle off the stove. She had third-degree burns over 60 percent of her body.

At first all Joe would say was that the owl had told him. I was curious but careful about what I said. Finally I asked Joe to teach me to talk to owls.

He studied me for a while before saying, "Joe cannot teach Sim-Poo-Tan to talk to the owl. You must listen. Owl talk to you if he has message."

I asked if the owl talked every time he hooted. "No, sometimes just a long hoooot. That is all he say," Joe said.

Several weeks later Joe remarked, "Sim-Poo-Tan, you are my friend. You are like Indian. Your brother Oscar is my blood brother. You think like Indian and you will understand what I say. When owl gives message, he talks first to Joe's ear. When he say 'whooooo' to Joe's ear in owl tongue, Joe listen as hard as he can, until he can't hear anything but the owl talking with owl's tongue in Joe's ear. Then the owl talks to Joe's brain in Indian tongue. Message goes to brain but not through ear. It is like you remember words of wisdom from the past."

I got from Joe the following explanation of this strange phenomenon: When an owl makes its hoot, over and over, never changing the tempo or volume of the sound

— just a continuous whooo, whooo — the first two whooos are louder and longer than the last two. The owl repeats the sounds and this creates a monotony that has a hypnotic effect upon the listener, creating a kind of trance, which enables the person to receive intelligent messages directly to the brain from spiritual sources.

This could be possible only for some people who are able to receive messages from spirit entities outside the body.

Joe gave pretty good evidence that this is true. — *Ramona, Calif.*

FRIDAY NIGHT DREAM

By Judith Senning

I HAVE always had unusual dreams but none like the one I had one morning in late autumn 1977.

The scene unfolded like that out of a movie: I was floating high above a crowd of people, all of whom had a look of shock and despair on their faces. The smell of charred wood hung in the air. Looking down, I saw a burnt-out shell where my room had once been. My mother Dolores Lucardi was weeping; my father John Lucardi stood silent; looking despondent. A fire marshal stood beside them and I clearly heard him say, "I'm so sorry. The fire started in her room. There must've been a short or loose wire in the TV set."

I looked again at the grief-stricken faces of both the firemen and my neighbors and then awoke feeling shaken.

Hearing my mother in the kitchen, I ran in to tell her of my dream.

"Calm down," she said. "It was just a dream."

I ate my breakfast and hoped that, as the day wore on, I would feel less upset.

Later that evening I lay down in my room to watch television and must have dozed off. Sometime after midnight I was waked by a loud "crack" and a "snapping" sound in my room. I looked up to see sparks and smoke filtering out of the back of my TV set and I began to scream. My father came running in and quickly extinguished the flame that leapt out of the back of the machine. Then he opened the window to let the smoke out.

"Your mother thought she smelled something burning," he said nervously. I glanced in disbelief at my parents as I realized my dream had been no product of my imagination, that clearly it had been a warning not to be taken lightly.— *Elmont, N.Y.*



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.

I'M OKAY, DAD

By Mike Stephani

WITH DAD's warm smile encompassing me, I came back to an awareness of where I was—sitting in bed—in the process of getting up. I looked around to see where he was. But as full consciousness returned, I remembered that he had died 12 years before. But he *was* present; I could still hear him.

During his lifetime my father had demanded perfection; at least that's the way I saw him. And, while he was stern with all the family, he demanded more of me as the oldest boy on the farm. I didn't object to his expectations; in fact, I worked all the harder to earn praise, praise which rarely came.

In retrospect I understand that Father was shy and covered his shyness with sternness. When I was young, and throughout much of my life, I took refuge from the high expectations (and my fear of failure) by becoming expert at procrastinating. If I never truly finished anything, I always could believe that I could have if I had wanted to. Because of this I not only frequently suffered from severe depression but could let no one be close to me.



Mike Stephani

Although I was reasonably successful as a teacher, I always felt incomplete and needed praise which came occasionally but never was enough. In addition to teaching, I tried photography, learning violin, cabinetmaking, operating a small sawmill and even farming. I became competent at all of them but found no satisfaction in any of them. Finally I tried what I had always wanted but never dared to do; I tried writing. Here again, to begin was easy, to finish was impossible.

Several stories started well; a novel reached 20,000 words. While none were best-seller quality, with effort they might have been salable but I couldn't go on. Teaching became deadly; nothing worked. Although I had been depressed before, this was the first time I completely gave up. I lost 25 pounds, my blood pressure went up and I had chest pains. I no longer wanted to live; even worse, I wanted to die.

On a Monday morning in late January 1987 I sat up in bed and leaned back against the headboard in pure misery. I couldn't force my feet to swing over the edge of the bed. Then, suddenly, I was sitting at a table across from my dad. He was not as I had known him before his death, old and worn, but was a man of about 30. Emily's words in *Our Town*, spoken about her parents, "I didn't know they were ever that young," described my feelings. I wasn't surprised though; I had been expecting him.

He sat across the table from me, unsmiling, with a deck of cards in his hands. "Son, I have a new game to teach you. Harder than most but since I taught you to play cribbage when you were four, I think you can manage this one," he said.

The game required building complicated combinations of cards with the player who first had the correct combination the winner. I had to ask repeatedly for rule clarification as well as how to play the cards. Once in disgust I threw the cards onto the table and screamed, "I can't; it's too hard!"

Still poker-faced, Dad picked up the cards, handed them back to me and calmly said, "Your deal."

Suddenly the game made sense. I played my cards; the combinations built up. I had a score of 322 to his 12. Laughing in glee, I shouted, "I won; I won!" Then I froze; Dad would be furious; not so much because I beat him so badly but because I was being so emotional about it. Shrinking into myself, I looked up from the cards and across into Dad's eyes. "Strange, I don't remember ever looking Dad right in the eye. What a twinkly blue" were the words that ran across my mind.

He sat there looking at me, not saying a word; his face was still an inscrutable mask but his eyes gazed intently into mine. I broke down. "Dad, did I do okay? Did I play it

the way I should?" I pleaded.

All the cliches about smiles being like the sun breaking through clouds after a rain do not and cannot describe his smile as it broke through the mask. "Yes, you did okay! You really did okay!" And then he leaned across the table and did something he never ever had done in all my memory—he hugged me warmly and, as he did, he again said, "Yes, you've done okay."

Reason tells me it was only a dream. My mind and heart say otherwise. Dad really did come back because I needed him. I think, too, that he needed to show the love that I know he had all his life but never had been able to show. He also can sleep peacefully now.

It's been several months since he came to me. The severe depressions haven't been back. I've completed and sold two short articles. More important, I can work on my writing and not fear failure—even if I do fail. Rejection slips do come in and I no longer give up. For the first time I really like my students and am not afraid to show it. And I feel they like me. Now I know something I didn't believe existed—true joy.

But then, I didn't believe in spirits either.—*Nelson, B.C., Canada.*

AMANDA

By Susan M. Anton

THE SOFT, misty figure of a woman stood on our back porch. My husband Gerald caught sight of her out of the corner of his eye and he was within feet of her when she vaporized. This was our introduction to the resident spirit in our new home.

Within our first year here (1980), after the spirit made her presence known, we requested an abstract on our home and property. The land grant was given in 1842 and Joseph and Matilda Bailie received title to the land upon completion of the log house. We learned a residence had to be constructed within a year for people to keep title to the land, according to the law in those days. The homestead was sold in 1876 when new additions were built.

Over the next few years our ghost, whom we affectionately named Amanda, (not Matilda) became part of our family. What Gerald saw was not very definite but from time to time we heard her clearly. On one occasion we were in our bedroom talking and carrying on. From the corner of the room we heard a voice say in a severe tone, "Stop it! I said, stop it!" Boy, did we!

Another time I was alone in the house. It was spring and all the windows were open. I heard laughter from outside and thinking it was a neighbor and her kids walking up, I went outside. There was no one there. Coming back in and resuming my work, I heard the laughter one more time. I chuckled and said,

"Okay, Amanda, the joke's up." And that was the end of it.

Sometime later my husband was getting ready to go to work on the midnight shift. As he kissed me good-bye, he casually mentioned that Amanda was at the top of the stairs. I was thrilled.

We have been restoring the house and Amanda took a keen interest in every step. We concluded that Amanda (Matilda) was the first owner of the house because she appeared only in that part of the building there originally.

When Gerald and I decided to put the kitchen back where it was originally, hearth and all, Amanda stopped appearing. It seems so empty here now. Did Amanda want only to know her house was being cared for? Of course I'm glad if she's happy but we do miss her.*—*Cedar Hill, Mo.*

*August 1987: Amanda is back and it's like having a good friend come home.

CONFESSION OF GUILT

By Marcy Sypolt

IN JANUARY 1969, my first husband and I had been married six years. At that time he was in the U.S. Marine Corps and scheduled to be shipped to Vietnam at any time.

I had visited him in Anaheim, Calif., and on the night of my return to Springfield, Ohio, someone broke into my apartment and I was beaten and raped. One of my injuries was a blow to the head which made me unable to remember the experience.

My husband got emergency leave and stayed with me for three months. Jack L., my brother-in-law, confessed to my husband he had been the one who had raped me. But I couldn't press charges without remembering and our doctor said hypnosis might leave me with a two-year-old's mind. All I recalled were hands and a knife.

Jack had never said or done anything flirtatious toward me but he told my husband he'd been drinking all that night and it had made him violent. He also admitted he'd gotten drunk one night before getting married and had beaten and raped another girl. She'd pressed charges but dropped them before it got to court.

Thirteen months later Jack was killed in a plane crash. I stayed the night of the funeral with his widow and children.

I was awakened from sleep that night hearing a key in the door and footsteps coming straight to my bedroom. Then I saw Jack. I could clearly distinguish his face and see his hands as he said, "Please forgive me!" Then he disappeared.

Since this happened I've done some reading on ghosts and parapsychology and believe Jack couldn't rest in peace until he'd asked my forgiveness.—*Terra Alta, W.Va.*

DOCTOR TURNED PSYCHIC SURGEON

Under the control of a long-dead man, a physician operates with a dirty scalpel and produces miraculous cures.

By Alberto Villoldo and Stanley Krippner

From *Healing States* by Alberto Villoldo and Stanley Krippner
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PERHAPS THE most renowned healer of modern times was Ze Arigo, the son of a Brazilian mechanic, and a man who could barely read or write. Yet in trance, he claimed to incorporate the spirit of Dr. Adolph Fritz, a German physician who supposedly had died in World War I from wounds suffered in a grenade explosion. Both Dr. Fritz and Arigo soon became celebrities, performing surgical operations using only a scalpel that was rarely cleaned and sometimes showed signs of rust. Hundreds of people claimed that the spirit doctor restored their eyesight or removed a cancerous tumor without their feeling any pain during the operations. As Arigo's reputation grew, so did the concern of the Brazilian Medical Association, which eventually pressed charges against him for practicing medicine without a license.

The case made the headlines of every Brazilian newspaper, for although in the 1950's and 1960's Arigo had operated on literally thousands of people, cutting their skin with a rusty surgical scalpel or knife, there had never been complaints concerning infection or death resulting from his operations, and the prosecution could not find a single witness to testify against him. Nonetheless, on the witness stand he admitted to practicing medicine and having prescribed medications and herbal remedies to the people who came to him for healing. However, he claimed that it was not he who was doing the healing, but rather the spirit of Dr. Adolph Fritz. Unable to prove the existence of Dr. Fritz, the reluctant judge sentenced Arigo to a six-month prison term.

The news caused a furor in Brazil, particularly among the poor who made up the majority of his patients. Many protests were lodged against the Brazilian Medical Association. The courtroom marshals refused to take Arigo to prison, so he walked there himself. At the prison the

warden refused to admit him, and when Arigo insisted he be let in, his jailers refused to lock the door to his cell. Soon he began to perform healings on the inmates and guards, and within a few weeks people could be seen forming long lines outside the prison doors in the early hours of the morning, to receive healing by the famous spirit surgeon. Halfway through his sentence, Arigo was released, after a former president of Brazil intervened. A number of articles appeared about Arigo,* as well as a popular book, but no research study about his work ever appeared in the medical or parapsychological literature.

Ze Arigo died in an automobile accident in 1971 and was mourned throughout Brazil. In 1980, the spirit of Dr. Adolph Fritz purportedly appeared again, this time operating through the hands of Dr. Edson de Quieroz, a physician working in the city of Recife, Brazil. It appeared as if Dr. Fritz wanted to avoid any further complications with the medical authorities and therefore chose to work this time with a licensed, practicing physician. I (Villoldo) visited Dr. Quieroz in the spring of 1983 (and Krippner observed Quieroz in 1985), in his clinic where he practices obstetrics and gynecology. When my research group and I arrived we found a half dozen well-dressed women waiting to be examined by Quieroz. One young woman had a child with her, which she informed us had been delivered by Quieroz. She claimed to know nothing about his work as a spiritist surgeon. We were later to learn that his activities as a spiritist surgeon took place at the Spiritist Center downtown and that in his clinic he practices only conventional medicine.

Once we met, Dr. Quieroz agreed to answer a number of questions about his work. When I asked if spiritist surgery works in the same way as conventional medical surgery, Quieroz replied, "Only on rare occasions are the techniques the same. In the majority of cases, the methods used by the spirits as they are working through us are very different from the conventional ones known to us in medicine." He went on to explain that he does perform gynecological and obstetrical surgery but "during these surgeries I use all of the conventional medical surgical techniques and with the greatest of caution. I may even be overly cautious because a single misunderstanding by one of my medical patients could have repercussions in my work as a spiritist medium. Some people confuse the activities and the medium and that of the medical doctor and expect extraordinary results from conventional medical surgery.

"I finished medical school in 1975

*See "Jose Arigo or Dr. Fritz?" by Gene Klinger, December 1967 FATE.

and completed a year of residence where I specialized in gynecology and general clinical practice. Afterwards, I served for two years in the army as a doctor. After being in private practice as a medical doctor and surgeon for eight years, I began to work in this experimental and mediumistic work with the spirit of Dr. Adolph Fritz guiding and directing me.

"I see clients in my clinic every day and practice conventional medical surgery two or three times per week. Each day there are mediums at the Spiritist Center who are available for spiritual healing sessions. As a medium, I treat all kinds of illnesses and all pathologies. This is possible because the spiritual team that works with me consists of nearly one thousand medical doctors who once lived on earth and who specialize in different branches of medical science." Quieroz invited us to visit him at the Spiritist Center, where he would be operating the next day.

THE DIAGNOSES

WE ARRIVED at the Spiritist Center at the crack of dawn to be certain we would have sufficient time for setting up our camera equipment. Although Quieroz was not scheduled to arrive for another three hours and the doors to the Center would not officially open until eight, a long line of people was already forming. Some of them had spent the night under the eaves of the large building for fear of not having an opportunity for a session. There were old men and women, undernourished infants brought in by their mothers, as well as elegantly dressed middle- and upper-class persons. We learned later that several were medical doctors. Some had come out of curiosity and some to receive surgery, believing there was less risk in a spiritual operation than in the conventional medical surgery they knew firsthand. By the time the Center doors opened there were more than 200 people in line. The patients were each given a number and told to wait for their turns.

When Quieroz arrived we were led to a large room where a circle of mediums sat absorbed in prayer and meditation. After Quieroz took his seat in the circle, the director of the Center began the Lord's Prayer and asked the mediums to call on their own spiritual teachers. They were also asked to call on the spirit of Dr. Fritz to take over the body of Edson de Quieroz. Within minutes, Quieroz's body convulsed; his facial expression changed as his mouth became drawn and his eyes opened wide. When he spoke, his voice was no longer the voice of Quieroz but a gruff voice with a heavy German accent. He walked over to us and asked who we were. He introduced himself as Dr. Adolph Fritz.

During the next three hours the

Center buzzed with activity. In a makeshift examining room, Dr. Fritz received the clients, often diagnosing them in less than three minutes, and prescribed medication for their condition. His assistants, two nurses and a physician, wrote out directions for the use of the pharmaceutical and herbal remedies that were prescribed. Often the prescription was for a drug popular in the early 1960's but not available today. In these cases, Quieroz's assistant would find a more contemporary substitute.

We asked the assisting physician how Dr. Fritz could diagnose so rapidly. He explained that the diagnosis had already been done in the spirit plane, and that Dr. Fritz was simply communicating the results of examinations performed by his colleagues in the spirit world. Every once in a while Dr. Fritz would indicate that a client should step into an adjoining room, explaining that his or her condition required surgical intervention.

THE OPERATIONS

BY 11:00 A.M. the diagnoses and prescriptions had been made, all without charge as both Quieroz and the members of the Spiritist Center contribute their time free to this work. In the next five hours Dr. Fritz would operate on about 20 patients without using specialized instruments, anesthesia or the slightest concession to cleanliness or hygiene. We were told that of the thousands of persons Dr. Fritz has operated on through Quieroz's hands, there has never been a case of infection or death.

It was past noon, the sun was at its hottest, and the operating room, a small cubicle 20 feet by 10, was crammed full of people, including some guests of Quieroz and the members of our research team. In addition, the 6000 watts of cinematic lights we needed to film the operations made the heat in the little room almost unbearable, and everyone, including Quieroz, was bathed in sweat.

The first client was Agenor Silva, an attorney in the city of Recife who had suffered three heart attacks in recent years. Although he was not a spiritist, he explained that he chose to be operated on by the spirit of Dr. Fritz because of the risk involved in conventional surgery. He was asked to lie down on a narrow cot which served as the operating table.

The surgeon told Silva to take off his shirt, breathe deeply and relax. The nurse began to shave Silva's chest. Like most of the clients whom we observed, Silva was calm and confident despite the knowledge that he would be operated on with a dirty scalpel that had already been used on half a dozen other patients.

"The shaving of his chest is turning out to be bloodier than the surgery," remarked the surgeon,

noticing that the nurse had accidentally nicked Silva while shaving his chest. "The surgery I am going to perform involves an operation on a 'body' that many people are ignorant about and that modern medicine does not recognize. My surgery involves the spiritual body or perispirit, as well as the physical body. The spiritual or etheric body is much more sensitive than the physical one. The etheric body never dies but continues to develop throughout eternity."

As he reached for the dirty scalpel, the surgeon turned to Silva and said: "Think of God the Father. Don't worry about anything." Holding the scalpel over the heart, he proceeded to make a six-inch-long incision in Silva's chest, cutting repeatedly with the sharp instrument to a depth of about one-quarter inch. Silva remained unperturbed, his eyes closed as if he were in a deep trance.

The surgeon inserted three syringe needles, each more than one and one-half inches long, into Silva's chest. He claimed the blockage in the artery had been compressed to a fraction of its normal size and could easily ooze out of a needle. A dark mass began to emerge from one of the needles. It was a thick material which did not resemble blood. "What is happening now," explained Dr. Fritz, "is a process of dematerialization of the material that was obstructing the artery."

Even with an incision in his chest a quarter of an inch deep, Silva was tranquil and did not flinch when the spiritist surgeon passed the hand of a visiting physician over the cut to demonstrate it was real. Less than a minute later, the surgeon removed the needles and claimed that the operation was finished but that the healing process would continue over the next few days. Less than one hour after the surgery we asked Silva whether he had felt any pain and he responded, "No, I felt fine, very tranquil. I was prepared spiritually for this operation."

Earlier that day we had seen the surgeon operate on a woman with a severe cataract in one eye. Dr. Fritz explained that this was a thin layer of cells that had grown over the lens, making the eye opaque and greatly reducing the woman's vision. To our horror, he then reached for a surgical clamp and deftly pincered the tissue that had grown over the lens of the eye! In less than three minutes he had cut off the superfluous tissue, without scratching the cornea, and bandaged the woman's eye. We learned that the woman's vision improved significantly over the following weeks.

Dr. Fritz then explained that the limits of spiritual surgery were directly related to the degree of faith of the client. We asked whether the healing still worked even if the person had no faith. "That is relative," he answered, "because the

faith that the religious man likes to talk about is one kind of faith and is different from faith in the practical sense. At the moment of the spiritual operation, you can be a crass materialist and still have the faith required for someone to achieve success in the healing. Faith doesn't mean religious knowledge, nor do you find it within a church or temple. True faith is something else. Faith is that inner commitment to life that brings emotional balance to the person."

The next client was a woman suffering from infectious sinusitis. She reclined on the bloodstained cot, appearing confident. The surgeon sprayed a decongestant into her nose, his fingers bloodstained from the previous operation and asked the nurse for clamps. "These are normal surgical clamps without teeth," he said and explained that she had a deviated septum, which was the cause of the chronic sinusitis with recurrent infections. He clamped a piece of cotton with the instrument and inserted it four and a half inches into her nose, so that all we could see was the base of the instrument, which the surgeon proceeded to twist inside her nasal passages.

"Swallow, swallow," requested Dr. Fritz. "Can you feel blood?" The woman nodded her head, remaining completely calm, the only sign of discomfort being a single tear that ran down the side of her face. There were several medical doctors witnessing the operation, who commented how difficult it is to insert such large surgical clamps into the nasal passage without causing serious damage.

When the surgeon extracted the clamp, the piece of cotton was drenched with blood. "You can get up now," he said and instructed the patient to relax and keep her head back. As she sat up on the operating table we asked her how she felt. "Good, very good," she replied. "I felt no pain, it was like being under anesthesia. I was so tuned in to God that I did not feel anything."

The next client was a woman who had been diagnosed as suffering from breast cancer and who had chosen to come to the spiritist doctor rather than lose her breast in conventional surgery. She was a large woman in her late 40's, a housewife who lived on the outskirts of the city. Her regular physician had already scheduled her for a radical mastectomy at the local hospital. As she took off her blouse and covered herself with a towel, she explained that although she was a spiritist, she was only a neophyte.

The surgeon felt the tumor with his fingers and massaged the woman's breast (he claimed to be able to induce a spiritual anesthesia merely by touching the body). Dr. Fritz explained that the tumor was rigid and adherent and that it would be a difficult operation. He told the

woman to think about the Lord.

Holding the scalpel in his right hand, the surgeon made a deep incision on the woman's right breast. From our vantage point less than two feet away from the patient, we were able to see him cut through the skin until he reached the inner tissue of the breast. The client had been moaning, complaining that it hurt and that she could not tolerate the pain. Yet to our surprise, her body remained calm and relaxed, and she offered no resistance. This was one of the few instances in which we saw one of Dr. Fritz's patients in pain, although the pain was not intense enough for her to be restrained. Dr. Fritz explained that he was rupturing major blood vessels; yet there was little bleeding even in such a sensitive area as the breast.

Next the surgeon inserted his finger inside the cut and began to pry out the tumor, using only his index finger and thumb, which were still stained with the blood of the previous operations. A few minutes later he removed a tumor the size of a golf ball and handed it to a pathologist for laboratory analysis. The laboratory results would show that the tumor was cancerous.

The entire surgery took less than six minutes. After extracting the tumor, Dr. Fritz turned to one of the visitors observing the operation, Dr. Pablo Ortiz, a Brazilian surgeon, and asked him to place his fingers inside the incision. Dr. Ortiz reported: "I am a surgeon and I can tell you that one can perceive more clearly with the hands than with the eyes in situations like these. With my fingers I felt the cavity where the tumor had been and I saw the tumor come out. What I perceived was a medium-sized tumor, part of which had been lodged in the upper right quadrant. It would have been difficult to remove. Probably in ordinary surgery it would have required complete removal of the breast. I also noticed something very interesting. As I could see it, when you operate with your fingers instead of with instruments, you do less damage to the tissue."

The spiritist surgeon appeared to be in no hurry to bandage the woman, taking the time to explain that in conventional Western surgery, the woman would have lost her breast. When he completed his short lecture he proceeded to clean the area with a towel, wiping the blood that remained on the woman's chest. He then simply bandaged the cut, using no suture or stitches of any kind, and commented that the cut would heal by itself in the following week. Half an hour later we interviewed the patient as she was sitting in the recovery room. When we asked if she felt any pain, she responded, "No, just a slight tickling sensation. I feel totally normal. I have to give thanks first to God and then to Dr. Fritz." We followed

the patient's progress over the next two years, and, as of our last contact, she appeared to be fully in remission, with no recurrence of the cancer, and enjoying excellent health.

One of the members of our team, Dr. George Araki, monitored the woman's pulse and was surprised to find that during the operation her pulse was so faint that it was difficult to detect. Dr. Araki would later comment: "We have, in the United States, focused on far too narrow means of healing, the physical, the chemical — drugs and surgery. I think these are too limited a frame of reference for a holistic healing system."

Dr. Fritz claims that he was a surgeon killed during World War I. Curiously, the surgical techniques of Dr. Fritz resemble those used by surgeons in the battlefield, where they must operate with great speed, without complex instruments, and often with no anesthesia or hygiene. Even in the most complex of Dr. Fritz's surgeries, we observed little bleeding, and at no time did he use stitches to close a cut.

Next, an elegant and attractive woman in her late 30's made her way through the crowd of people to the operating table and greeted Dr. Fritz. She turned out to be a medical doctor on whom the surgeon had operated eight days earlier, removing a large lipoma below her left shoulder blade. The woman agreed to allow us to examine her scar, which appeared to be three to five days old, with regular edges and no sign of infection or swelling. What impressed us the most was that even though the cut was at least three inches long and relatively deep, the spiritist surgeon had used no suture to close the skin. We asked the patient, Dr. Louise (she requested us to withhold her last name for fear of recrimination from the Brazilian Medical Association), why she had chosen to have her tumor removed by Dr. Fritz and not by conventional surgery, as this was a relatively routine operation for Western medicine. "Because I have great respect for the dangers of anesthesia," she replied.

We then asked her why the scar from the spiritual operation had not yet healed. Dr. Louise replied, "Because scarring occurs in several ways. In this case it is not a normal healing but one that follows the mediumistic system, a system that is beyond my ability to explain." Seeing that we were somewhat baffled by the term "mediumistic system," Dr. Fritz explained that there are instruments and sterile gauze and drugs being used, but they are in the spirit plane and cannot be perceived in the material world.

We asked Dr. Fritz if he ever had any casualties or failures in his spiritual operations. "There are no failures in spiritual surgery, no matter what techniques are used," he

replied. It can happen, though, in the case of a patient who does not follow the indications for the rest and diet after the operation, or who may put a dirty finger into an eye that has recently been operated on while scar tissue is still forming. The lack of respect for these directions can cause an organic reaction that can be a risk to the treatment. Yet this is not malpractice by the team of spirit surgeons.

* * *

QUIEROZ has organized a research department and has begun collecting some data. Until the data have been analyzed, it is not possible to determine the exact success rate of his operations. In the meantime, we can only speculate. His ability to diagnose and perform surgery rapidly may be an example of *state-dependent learning,* a condition in which people can learn a task while drugged or hypnotized that they cannot perform in ordinary consciousness. They can recall the task, however, and perform it again when they reenter the altered state. Of course, Quieroz's medical training has provided him with the basic surgical skills he needs for the spiritist surgery.

State-dependent learning also characterizes many cases of multiple-personality disorders, a condition in which an individual manifests two or more distinct personalities. Each subpersonality, when dominant, determines that person's attitudes, showing relatively distinct behavioral patterns. In some subpersonalities, amnesia exists for the thoughts and actions of the other subpersonalities. Some "alter personalities" may try to sabotage, dominate or destroy the "host personality."

In the case of mediumistic incorporation, the spirit appears to facilitate the functioning of the medium. Rather than being conceived as an instance of multiple-personality disorder, the relationship between Quieroz and Dr. Fritz (and Quieroz's other spirit guides) can better be described as a case of what psychologists often call *co-consciousness,* in which more than one consciously experiencing psychological entity can exist within a healthy human organism. Each personality has some sense of its own identity or selfhood despite their relatively separate and discrete identifications.

This is another example where cross-cultural research could teach us a great deal about the human psyche. But instead of seeing the advantages of Quieroz's work, the Brazilian authorities have reacted negatively. The state where he lives has even moved to rescind his medical degree on the grounds that Quieroz employs "unorthodox methods." Yet hundreds of people continue to seek his help, including a growing number of medical doctors who are increasingly wary of the dangers of orthodox surgery.

Healing by Disobsession:

DO SPIRITS CAUSE ILLNESS?

Brazilian doctor uses mediums to contact discarnate beings who he believes haunt persons suffering from disease.

By Matthew C. Bronson

IN MARCH 1984 I accompanied a group of Americans on a very special tour of Brazil. The group was sponsored by the Institute of Noetic Sciences of Marin County, California, with the intention of providing direct contact with spiritual and healing experiences unique to Brazil. Our guide was Edmundo Barbosa, a Brazilian psychologist who had arranged a program that stretched across the spectrum of spiritual life of this fascinating country.

One of the first stops on our spiritual odyssey was at an *Umbanda* center which was well known in Sao Paulo as a place of great energy and healing. We entered the temple through a nondescript door on a side street of a working-class suburb of Sao Paulo. We were a group of interested North American researchers come to participate in an Umbanda ceremony, to experience firsthand this fast-growing sect which combines elements of Christianity, traditional Afro-Brazilian deity worship and a spiritist belief in reincarnation and confidence in the afterlife.*

We were greeted by a pleasant man dressed all in white. He escorted us to the audience chamber which was separated from the main altar by a white curtain. We too were dressed in white, as instructed, to reflect any negative energies and to maintain the highest possible vibration.

As we were seated, we heard the rhythmic beating of conga drums and a melodious chanting of Christian hymns coming from behind the curtain. The initiates of the temple, about a dozen or so, were preparing for the evening's "work" in spirit. An older man came out, waving a censer in the aisles, infusing the room with an earthy herbal smell. Soon it was time to begin.

The curtain was parted and we saw before us an altar covered with many small figurines which represented Christian saints and their Umbanda counterparts. A vase full of bright yellow flowers stood before the main figure, that of Jesus/

*See Carol L. Dow's "The Supernatural in Brazil," March 1987 FATE.



Dr. Edson Queiroz, a licensed physician, performs "miraculous" surgery allegedly under spirit guidance and is object of controversy in his native Brazil.

Oxala, and an old Indian woman, swathed in white, stood, swaying with the drumming. To the right four swarthy young men beat on the waist-high drums with elegant abandon. The "saint father," a black man of about 40, directed their efforts, signaling the changes in song and rhythm to suit the mood of the moment.

The other initiates opened a space around the "saint mother," the old Indian woman who was the reigning medium of the place, when she suddenly began to shake and convulse as if entering an epileptic fit. The "saint father" stopped the music and everything went silent as the medium straightened up, put one hand behind her back and put a big cigar in her mouth. Someone rushed to light the cigar and she turned to

stare at us with an impassive expression, eyes half-closed. She had incorporated the guiding spirit of the temple, an old Indian healer, and the real work of the evening was about to begin.

* * *

SHE BEGAN to address those present in a booming voice, speaking in a strange accented Portuguese. According to the saint father, her Portuguese is colored by the native dialect which was the mother tongue of the old Indian spirit. The spirit welcomed us and proceeded to approach each of the other mediums.

She pressed points on their wrists and arms and whispered to them. Each one in turn shook and hollered, danced or paraded about stiff-legged according to the mood of the guiding spirit which took over. Soon all of them had incorporated and were mumbling in that strange "itsy-bitsy" Portuguese as they swayed and danced to the music. The energy was palpable as the members of the audience were invited to receive advice and healing.

The saint mother would treat each individual differently according to the need. One woman was told to lie flat on the floor where she was covered with a white sheet and a candle was lighted at her head and feet. This was designed to remove deep blocks in the flow of her life force. She reported a great easing and profound relaxation afterwards. Eventually it was my turn to go up.

I approached the medium. She pressed points on my wrists and elbows with a firm grip and I was immediately overcome by an intense warmth and a white light which spread from my arms all through my body. I became aware of a presence behind me and to the left.

At this point I experienced a real moment of truth. I knew that if I allowed it, this presence or spirit or whatever it was would enter my body. The prospect was frightening; yet as I remembered the circle of love surrounding and protecting me, I decided to let go. My usual self, the "I" which is writing this, was set aside and became a mere witness to what happened.

I began to shake and sway to the drums and heard hooting and hollering coming from my lips. The saint father stopped the drumming and I felt as if I were crossing a great abyss. As I landed on the other side, the group began a chant which went something like this: "Oh Jesus, welcome this son into our house."

My dancing and twirling slowed and I heard the phrase "I am sincere," repeated several times, in Portuguese, from my lips. Meanwhile a member of our group, a lady with whom I enjoyed a special rapport, found herself jerking, against her will, in exact synchrony with my movements. I learned of this later.



Dr. Queiroz believes he is the spokesman for a council of hundreds of discarnate physicians who help facilitate his work, which flaunts every rule of modern surgery.

The saint mother held my arms once again and whispered soothing words to me. I awoke as if from a dream to find my body soaked in sweat as I stood before her. "This one has a powerful protector, an old Indian chief and healer," she said in her funny Portuguese. I was escorted back to my seat, feeling cleansed and excited as if I were on the brink of an unknown world. The members of our group of seekers were intensely curious but I refused to discuss the experience for several days, feeling that it was intensely private and should not be trivialized by idle chatter.

The ritual was soon brought to a close as each of the initiates came out of trance and the saint mother extinguished her cigar. The saint father said a closing prayer thanking the spirits for their fine work that evening and we prepared to leave. The other temple members looked at me with great interest and affection as the saint father stopped me and said, "You worked very well this evening. You have a natural ability as a medium and are always welcome in this house."

By their understanding I had incorporated one of the healing spirits of the house and had helped them in their project of bringing harmony between the spiritual and the physical worlds. It felt like an initiation and a profoundly significant experience but one that was difficult to square with anything else in my life.

* * *

OUR HEALING odyssey continued and we met many remarkable people in the following

weeks. Among them was Dr. Edson Queiroz, one of the most famous and controversial figures on the Brazilian spiritist scene. Queiroz is purported to be a medium for the spirit of Dr. Adolph Fritz, the same spirit who came through the Brazilian medium Arigo made famous as "the surgeon with the rusty knife," as John G. Fuller called him in a 1974 book of the same name. While in his mediumistic trance Queiroz performs surgeries that can only be termed "miraculous," given the rapidity with which he works, the lack of asepsis and anesthesia and the remarkable cure rate to which several years of careful clinical records attest.

As we observed in the operating chamber of his Spiritist Center in the northeast of Brazil, Dr. Fritz explained that he is merely the spokesman for a council of perhaps hundreds of discarnate physicians who facilitate the work. Members of his team take care of the asepsis and anesthesia on a spiritual plane and leave it to him to flaunt every rule of surgical decorum.

After removing a tumor from a man's chest in about a minute and a half, he tossed it to me, shouting "Catch!" as Brazilian television recorded the scene.

Dr. Fritz and his colleagues are determined to challenge science with irrefutable evidence of the existence of spirit. Queiroz practices medicine as a licensed gynecologist and obstetrician when he is not incorporating Fritz.

After our trip, which afforded us a vivid cross-section of the rich spiritual life of Brazil, we returned to our daily lives as business people, psychologists and teachers in the United States. I thought often of my brush with mediumship, Brazilian-style, but lacking any framework to make sense of it, I chalked it up to the special atmosphere of Brazil where such things are commonplace. I blamed it on Rio. Little did I know that my journey had only just begun.

* * *

IN JANUARY 1986 I was invited to serve as a translator for Dr. Queiroz who was coming to the United States for the first time as a guest of the International Healing Foundation. The IHF, which is dedicated to the practice of spiritual wisdom in healing, had asked him here to teach us the techniques (short of psychic surgery) employed in his Spiritist Center. The group was composed of about 20 persons who worked with those faced by life-threatening illnesses such as cancer, other persons interested in healing and a physician. We hoped to apply this knowledge in work with seriously ill people here in California and elsewhere.

Queiroz spoke at length of the spiritual dimension of illness. He described the specific layer of interaction between the spiritual and the

physical as the *perispiritual body*. This energy field, which sits a few millimeters above the skin, registers the karmic and spiritual/emotional/mental disposition of each person. Those diseases which are spiritual, as opposed to purely organic in origin, begin as lesions of the perispiritual body. Healers may counteract or retard both the physical (e.g., cancerous) and perispiritual lesions by applying life force to the afflicted area. Similarly, the application of this life force through the hands or the mental projection of the healer can help to eliminate any imbalances which have not reached the lesion stage.

He described the *triage* whereby applicants for healing were divided up by the Center's guiding spirits into three groups: those that needed surgery under the scalpel and needles of Dr. Fritz, those who required *fluidic therapy* (energy healing, as described above) and those who were to be subjects for *disobsession* where lower spirits who are interfering with their health are removed. Some receive a combination of therapies. We spent several days learning the techniques of energy healing but as yet knew nothing of disobsession or of the critical role of the medium in that process.

One evening Edson came to us visibly moved. He turned to me at the beginning of the session and said, "Matthew, will you serve as an intermediary this evening?" This sounded like where the action was and since I was already a linguistic intermediate, it was easy to agree.

He proceeded to tell us that he had spent the day at a center dedicated to helping people come to terms with the psychological and emotional roots of their cancer as an auxiliary to conventional treatment. While attending a patient discussion group, he clairvoyantly perceived a skeletal spirit form with its bug eyes greedily fixed on one of the participants, a woman (we'll call her "Fran") with a large tumor on her face. It was standing behind her and apparently draining perispiritual energy through the lesion on her face.

He explained that what he had

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seen was an obsessing spirit, a discarnate person who had died and lost the way to the next stage of evolution. By some karmic debt it had become bound to Fran and was participating in her disease, supporting it and perhaps even helping to cause it. The indicated procedure was to perform a disobsession which would disentangle this intrusive spirit from Fran's perispiritual body and send it on its way.

"For this we need a medium to incorporate the obsessing spirit," Edson said. "This is the quickest means of contacting the spirit and making it accessible to the orientation which it needs so desperately." He looked at me expectantly and I felt my skin crawl just a little.

Yes, *I* was the medium he had in mind. And this was no high healing spirit I was being asked to allow into my body — this was an obsessing spirit. Still, I wanted to cooperate and decided to go with what was happening.

Edson led me into a deep trance in which we imagined ourselves in a favorite place in nature. He evoked the Christ energy and all the helper and mentor spirits that were around. Then he approached me and placed his hands above my head as he pronounced the words "I invite the spirit associated with Fran to come through our brother Matthew."

I first felt warmth coming from Edson's hands and then from behind me and to the left I sensed a presence, a heavy cloud of light. Once again I had a moment of truth but this one was easier to resolve; my own commitment to this work had considerably deepened and I felt waves of love and support from all those present. I would step aside and allow the spirit in. Instantly I went limp and felt a tightening in my throat as my body shook and swayed.

In a moment I heard a high-pitched whining sound issuing from my vocal chords and I became aware of a vast, insatiable hunger. Images of snow and a forest hovel drifted into my mind. Madeleine, a group member who had been designated as the spirit's "director" in the session, repeated a request for the spirit to come forth and communicate verbally with those present. The spirit responded in its whiny voice and under Madeleine's prodding related the following story:

She was Fran's mother in a past lifetime. They were members of an Indian tribe in a village on what looked to be the High Plains. There was a terrible snowstorm which had isolated the village and cut it off from its food supplies. She decided to brave the snow and wind to try to find something to eat for herself and her young daughter. But she got lost in the blizzard and when she finally made it back to the hut, she found her daughter dead of exposure and hunger.

At this point in the narrative she

screamed and my whole body tensed with the profound grief, anger and guilt she felt as she held the limp body of her dead daughter.

She vowed never to leave her daughter again and carried the body out into the snow where she too soon died. Because of the traumatic nature of her death she never quite realized that she was dead and certainly had no awareness of the harm she was causing her "daughter" in this lifetime.

Madeleine spoke with her in a firm but compassionate tone. She got her to realize her state and to accept that it was time for her to move on.

Accompanied by the mentor spirits that Edson evoked, the spirit moved on into a white light, professing her love for her daughter and for those present. Later we were to learn that stories such as these are common for obsessing spirits; beneath the anger and hatred there is often a misguided love. Edson cautioned that our work with this spirit was not over and that it would probably take several sessions to complete the disobsession.

The next day when I entered our meeting room Madeleine came up to me and said, "Did you hear about Fran?" The day after our disobsession, she said, Fran came to her group looking uncharacteristically radiant. Her tumor had visibly shrunk and she reported feeling more energized than she had in a long time. She had not known that we were going to perform the disobsession on her and she was not present at the session. After Madeleine told her what had happened, she replied that for much of her life she had sensed a "presence" shadowing her but had never thought much about it.

Madeleine suggested that the two of them perform some psychodrama in which they would act out the reincarnational drama. Madeleine played the role of the mother and Fran played the daughter. "Why did you leave me?" asked Fran. "I had to, my daughter, to find food for you!" Madeleine responded. Both felt as if they had been transported back to that forest hut. Fran reported a tremendous release of pent-up feelings.

Interestingly enough, in this life Fran was dealing with a senile mother who was confined to a rest home. Her greatest concern was about what would happen to her mothers, both incarnate and discarnate, if she were to let go of them.

We see here a powerful interaction between the spiritual and physical planes. Through the physical (the medium) the spiritual is healed (the obsessing spirit) which in turn heals the physical (Fran).

* * *

EDSON QUEIROZ later showed us how to set up a medium's table so that we could continue to

do this work in his absence. He selected four mediums, two "grounds," two directors and four "cleaners." Each applicant for healing was to provide a form with his or her picture, vital statistics and a description of his or her problem. The director would choose a medium for each patient and after careful prayer and preparation the medium would incorporate the obsessing spirit. The director's job was to orient the spirit and, in talking with it, help it to recognize its true state and get it to take its own place "in progression" in the afterworld.

After each session, which would last only a few minutes, the cleaners would come to remove any negative energies remaining on the members at the table by applying "passes," special hand movements over their bodies. (This is analogous to the old mesmeric concept of making "magnetic passes.") Then the next spirit was called. After a specified period of work, say an hour and a half, the session would close and people would go home.

Our work with fluid therapy and disobsession has continued on this model to the present day and since my initial encounter I have incorporated dozens of spirits. Although I hadn't really considered the possibility that I was a medium until my experience in Brazil, I find that this work is easy and natural and actually feels good. Edson tells us that when an obsessing spirit departs, it takes some of our own lower energy with it. We are doing an enormous work of charity for our discarnate brothers and sisters, he tells us, and greatly furthering our own spiritual advancement.

The patients we treat have had a variety of results. Some feel nothing; others report improvements in their psychic and physical well-being. One young man who had complained of confusion and depression was sitting quietly at home on the night of his disobsession when the lights began to flicker. Thinking there was a problem with the power in his house, he went to another room and the lights stopped flickering in the first room and flickered in the one he had just entered. This continued for several minutes as he found the flickering in whatever room he happened to enter but nowhere else in the house. I should emphasize that this particular fellow is a hardheaded rationalist and not prone to hallucination. He reported some improvement in his condition after the incident.

Other patients declare that the reincarnational dramas the spirits relate have an intuitive "rightness" for them and embody important issues for them in their lives. One man, a recovering cancer patient, was apparently obsessed by a number of entities whom he had mistreated as a prince in another lifetime. He began to look at his attitude of personal pride which proved

a significant step in his growth process. He came to understand why he felt compelled to go out of his way to help all the "little people" he encountered as a high-powered executive; this was a kind of compensation for his previous disregard of others. In a follow-up session he related that he felt much relieved at having "appointed" the spirits who accompanied him as advisers. This case is typical.

Although we do not operate on the scale of some spiritist hospitals in Brazil where hundreds of disobsessions may take place in the course of a week, we have the beginnings of our own Spiritist Center and feel a greater hand guiding our work. As to the ultimate truth of the obsessing-spirit model, we can offer no scientific proof. Certainly our work has historical precedence in the work of Dr. Carl Wickland, author of *30 Years Among the Dead* (1924). The work of Eliezer Mendez has indicated that disobsession can be more effective than conventional therapy in dealing with epilepsy. At the Federacao Espirita de Sao Paulo, 2000 persons a day receive some kind of healing or spiritual counseling. Spiritists understand that many people with physical and emotional complaints are undeveloped mediums and help them to consciously control their psychic openings.

The IHF sponsored a new healing odyssey to Brazil in October 1986, during which we witnessed a disobsession meeting at Edson's center. It was interesting to hear Brazilian spirits telling the same kinds of stories our spirits here had been relating. Although the cultural setting was different, the same traumas and karmic bonds were reported by the obsessors: unrequited love, murder, curses and crimes against spiritual law kept coming up as the underlying motivations for the obsessions.

Readers must judge the value of this work in their own terms. I am sharing this story hoping that it will at least inspire readers to consider this perspective on healing and human nature. There are vast possibilities of the human spirit that science does not yet understand.

For me mediumship is a resource, independent of the ultimate status of the "spirits" that communicate with and through me. Through automatic writing and incorporation I have learned many valuable lessons and established contact with guides and helpers, perhaps from my own psyche, perhaps not, who have contributed to my own life and, apparently, to that of others.



By Hilda Wry

The Gods Avenge Don Marin

As the old man died, the islanders waited fearfully for the fulfillment of divine justice. . . .

ON THE LAST day of October 1837 an eerie cry of "The Don is dead, the Don is dead!" resounded through the streets of the rough whaling port of Honolulu.

The mournful wails — whether they rose from the throats of the old-time foreigners, *haoles*, like Don Francisco de Paula Marin himself, or from the lips of the native islanders, *kanakas* — were laced with dread as well as shock. What would happen next? Would the ancient gods before whom the Don had bowed descend in a rage to avenge him for the insult that had lately been heaped on him? Would the winds howl, the earth spew fire, the islands founder? Or by the power of these same gods would the Don himself rise up from his grave to haunt the living, after the manner of the old dead chiefs?

The deceased Don himself had often asked such questions and fearfully scanned the horizon after every burying of every chief or king or *kahina nui* (noble regent) he'd ever known. Like the handful of other *haoles* who'd come to Hawaii in the late 1700's — when wooden idols still sat around every bend and the smell of burning human flesh hung heavy in the tropical air — the Don was steeped in the occult and wise to the ways of the ancient gods. In those days a discreet *haole* was perfectly willing to concede that, although elsewhere in the world there were indeed such things as "natural disasters," here in Hawaii it was otherwise; every storm, every earthquake, every volcanic eruption and tidal wave had best be credited to the island gods.

As a matter of fact, natural phenomena and significant human events did often seem to strike the islands at about the same time. History testifies to this. Ross H. Gast, a meticulous scholar who penned the colorful tale of the old *haole* 138 years after he lived it, took note of the disaster that followed the burial of Don Marin and remarked on its apparent confirma-

tion of traditional Hawaiian belief.

Whatever the virtues or the vices of the Don, he must have been sorely missed when he died. He had been a fixture in the islands since the late 1700's, when as a runaway Spanish sailor not yet 20 years old he first laid eyes on their tropical shores. And although there were times in later years when he thought of moving to California (and might even have done so if his friend Don Arguello hadn't warned him that his "four wives that are not legitimate" would have assured a cool welcome) he dwelt there — on one island or another — for the rest of his life.

An Andalusian among Polynesians, he had learned to speak the native tongue fluently, picking it up as rapidly as he had the tribal lingoes of Indians along the western coast of America where he had roved for a while when he first ran away. Flexible and resilient, he set about at once making himself at home, wedding a number of Hawaiian chieftesses, enacting fine renditions of the old stick hula, siring so many half-caste children that most folks lost count — although at least one acquaintance, the French diplomat Barrot, set the number firmly at 52.

Besides such grounds for fame as these, the Don was known for the company he kept. As one literate native, John Papali, was to put it, he was "a friend of the king who lived wherever the king's relatives lived."

But Don Marin was more than the monarch's friend. He was an able interpreter, accomplished bookkeeper, keen-witted financial adviser and on at least one occasion — or so he confided to Barrot — palace executioner who sawed off a man's head because King Kamehameha told him to do so. He was given the rank of captain. Speeches were made in his honor. He was presented a set of showy epaulettes which he wore with peacockish pride. Most importantly, perhaps, he was a trusted *kahuna* doctor and healer for the royal family, doubtless accomplished in the art of *Kahuna La'au Lapa*, the occult practices of island medicine. He would have known the best hours to set aside for praying; the names of all the healing deities, from *ku* to kanaloa, and the manner in which one prayed to them, put a curse on an enemy or removed a curse on oneself.

On his own, although not without the king's blessings, Don Marin was a barterer in pearls and a dealer in sandalwood. He was a horticulturist who introduced to the islands countless lush plants — including the avocado, the guava, the coffee tree, the mango — that would later be looked upon as typical fauna. He was a winemaker, a distiller of spirits and a dairyman. He was an animal lover, importer and proba-

bly a breeder. He was a member of a kind of island landed gentry who in his heyday even owned his own island, *Moku 'um 'ume*, right in the center of his beloved Pearl Harbor.

There was no doubt about it — even though in his later years his name was besmirched, his popularity waning — it was natural that an element of shock should follow the news of his death. Less understandable, perhaps, was the air of foreboding that accompanied the shock, because it reflected an attitude the missionaries had sought to dispel.

* * *

IT WAS TRUE that by now the islands were fast becoming Christianized and that superficially at least the ancient religion was frowned upon, along with all its dieties — like the goddess Pele who before the coming of the missionaries had wrought every earthquake since the beginning of time. But on an unconscious level the people must still have clung to some aspects of the old religion whose followers had considered every manifestation of natural power — every storm, every quiver of the earth — an act of the gods. And as they gathered in the coconut grove, that unofficial meeting place of old Honolulu, the islanders must have huddled together to discuss not only the calamities that might befall the islands but the dishonor to Don Marin that would have spurred the gods to devise them.

This is not to say that the little Spaniard had never suffered dishonor before the occasion in question. His fortunes, in fact, had long hinged on the whims of the kings —first the bulldog-faced Kamehameha the Great and then his capricious son King Liholiho. But during his early years in the islands, when there were few other foreigners with whom he had to compete for royal favors, he had apparently accepted these vagaries with a shrug.

When the *haole* population grew to several hundred, however, he began to think of his lot as nearly untenable. Men like James Macrae, the Scottish botanist, had taken to calling him "the self-conceited Spaniard." Envious merchants and traders accused him of enforcing *tabus* of the old religion for the specific purpose of preventing *them* from selling their foodstuffs; missionaries — who were quickly gaining control of the royalty — publicly reviled him for his sins.

According to Gilbert Mathison, who visited Hawaii in 1822, the Don was still worth about $40,000 then, a mighty sum for those times, but due to his grasping and miserly ways he was becoming "universally unpopular." And just nine years later a young merchant by the name of Henry Pierce declared that he was speedily losing "all his lands, one after another." There was nothing left for him but his vineyard and a paltry parcel in the valley — a

mere fraction of all he had once possessed. As Pierce put it, "The old fellow trembles in his shoes and stands ready to quit the country forever."

But after the dapper little Spaniard was dead and gone, some of the very merchants and traders who had sought to undo him rose up and shook their fists at the missionaries who had rent him the final insult. For the most part this tardy alliance was nothing more than a timely gambit, for here was a perfect occasion to shine a bad light on those transplanted New England Calvinists whose growing influence in the islands — especially upon those who laid down the laws of the land — was not the only threat to their shady business dealings but to their whole licentious way of life.

"Did you hear about the 'eulogy' that Reverend Lowell Smith gave for old Marin?" they cried in feigned outrage as they convened over their glasses of rum in the dining room of the Warren Hotel. "Did you hear about how they damned the poor fellow to hell — he who clung to his own Christian faith right up to the last? Remember how he had all his children baptized, every last one? Maybe it's true, all right, that the Don used to pray to his wives' gods too and to ply them with favors the same as they did — but still, it's a certainty that he never forgot his own. And how can you damn to hell a man like that?"

The churchmen, however, saw the damning preachment as just. Wasn't Marin, after all, an evil man in every way, a common deserter, an expatriate who'd turned his back on his own homeland? Wasn't he a wine drinker and a womanizer? Didn't he take part in the despicable *hula* — just as he dealt in the dark acts of the *kahuna*? And didn't he himself admit that he once stood by as two human beings were sacrificed to the heathen gods — and never so much as lifted a hand to save them? Besides all that, wasn't he a money grubber and a miser?

It was only fair, the preachers insisted, to compare him to the rich man in the book of Luke, the one burning in the fires of hell who begged in vain for just one drop of water from the hands of Lazarus, while the poor beggar — whom the rich man, like the Don, had so cruelly ignored — found peace in the arms of Abraham. To their way of thinking no other "eulogy" could have been so fitting.

But the Don's true friends among the native populace may well have murmured, "*Ua na aku la ka lua o ka inaina*" ("Anger is like hunger; it can be appeased"). They may even have stood waiting expectantly for some outward indication of the sort of havoc the gods might see fit to wreak, a sign or portent such as the sight of a herd of pigs walking single file — infallible herald of an impending storm. In that event, then

the natural disaster that befell the islands on November 7, 1837 — the very day the Don was sealed in his tomb — must have seemed to them a case of simple justice.

* * *

TITUS COAN, a missionary who was there to witness the tidal waves, first heard a sound so heavy that it seemed as if a mountain had fallen on the beach. The thunderous noise was succeeded by loud keening and wailing and cries of anguish echoing for miles around the shores.

He rushed down to the beach where a scene of the wildest ruin was spread before him. Hundreds of people were thrashing about in the raging billows, struggling frantically to save themselves and their possessions. Even as he watched, some were dashed upon the shore. Some were drawn out by friends who had run to their rescue. Others were carried out to the sea by the receding current, only to sink into the depths and not return.

To the native Hawaiians the meaning of this was clear. The catastrophe coincided precisely with the burial of the Spanish polygamist Don Francisco de Paula Marin who had always bowed before the ancient gods.

The Don was a *kahuna*. He knew the gods' ways — how they stormed and raged whenever an important personage died or was buried. Along with all those other islanders who still clung to the old religion, he had seen the unleashing of the destructive forces of nature as the gods' way of avenging insult.

SPANISH TOT ENTHRONED

FROM NEW Delhi, India, comes news that a two-year-old Spanish boy was enthroned in early 1987 as head of a Buddhist monastery in Nepal. His followers believe he is the reincarnation of a Tibetan lama.

Hundreds of monks and nuns chanted hymns, beat drums and clanged cymbals in a ceremony installing Osel Iza Torres as head of the Kapan monastery. It is located about 10 miles northeast of Katmandu but the ceremony took place in Dharamsala in northern India, home of the Dalai Lama who is recognized by most Tibetan Buddhists as a "god king." The Dalai Lama has lived in self-exile in India since the 1959 Tibetan uprising against the Chinese.

Osel is the fifth child of Paco and Maria Torres, a Spanish Buddhist couple. The boy is believed to be a reincarnation of the late Lama Thubten Yeshe who was head of the Kapan monastery until his death in 1984.

HAROLD SHERMAN DIES



HAROLD SHERMAN, famous author and psychic, died of natural causes on August 19 in Mountain View, Ark. He was 89 years old.

Sherman was born on July 13, 1898, in Traverse City, Mich., and attended the University of Michigan. From there he moved to Marion, Ind., to begin a writing career as a reporter for the *Marion Chronicle*. Two years later he went to New York City, where he lived for 17 years and wrote numerous sports and adventure stories and novels. He had two plays, *Her Supporting Cast* (1933) and *The Little Black Book* (1935), produced on Broadway. He wrote the screenplay for the film *The Adventures of Mark Twain* which Warner Brothers produced in 1942.

For a time he hosted a CBS radio show, *Your Key to Happiness*, first from New York and later from Chicago. But the work that was to bring Sherman international fame came in 1937, when he and arctic explorer Sir Hubert Wilkins conducted a much-publicized series of telepathy experiments over a 4½-month period, under the direction of Columbia University psychologist Gardner Murphy. (For a full account see Martin Ebon's "Telepathy Across the Frozen Wastes," June 1984 FATE.) Sherman and Wilkins subsequently collaborated on a book about the episode, the popular *Thoughts*

Through space (1942).

Sherman went on to become a practicing psychic and to write many books on ESP, survival, healing and human potential. He co-founded, with Al Pollard, ESP Research Associates Foundation and conducted workshops which brought lecturers, investigators and seekers together every year to discuss matters of mutual interest. In February 1977 FATE J. Gordon Melton paid tribute to Sherman as a "senior statesman of the psychic world. He is one of the few psychics who have reached their mature years and yet never have had their integrity questioned."

Over the years Sherman contributed a number of articles to FATE. The first of them, "Mark Twain and Halley's Comet," appeared in the Spring 1948 number — FATE's first issue. His last piece, "The Dead Are Alive!", was in the December 1983 issue.

Sherman's books on psychic phenomena include *You Live After Death* (1949), *How to Use the Power of Prayer* (1958), *How to Make ESP Work for You* (1964), *Wonder Healers of the Philippines* (1967), *The Harold Sherman ESP Manual* (1972), *How to Know What to Believe* (1976) and *The Dead Are Alive* (1981).

He is survived by his wife of 67 years, Martha, daughters Mary and Marcia and five grandchildren.

"UFO" LANDING WAS A HOAX

By John Ellis Sech

IN 1979 Curtis Olson was convinced that a UFO had landed in his Minnesota cornfield. Symmetrical impressions in the ground showed where the ship's landing gear had rested. There was even evidence that the corn and grass had been singed by the UFO's engines. Or so Olson thought.

Now Curtis' uncle David Olson has confessed that it was all a joke which he played on his nephew. One night in September 1979 David says he sneaked into a field with a posthole tamper and a butane torch. He used the tamp to make the landing-gear impressions and the torch to simulate the effects of a UFO's exhaust on the field.

Why did he take so long to own up to his prank?

"I thought they might be so angry around here," he said, "they'd string me up."

THE PHANTOM WITNESS

The murderers thought that by killing the young woman they would insure her silence. They were wrong.

By A.E. Graham

MURDER trials have provided fiction writers with numerous plots, ingenious, bizarre and macabre. But one trial, of particular interest to students of the supernatural, seems to have been overlooked; yet it was a case in which truth was stranger than any fiction. This weird yet well-documented event, one of the strangest in legal history, began on an autumn evening in 1631 in the little village of Great Lumley, County Durham, in northeastern England.

The village miller James Grahame was working late. It was well past midnight when he was startled to glimpse a flicker of movement in the gloom of the ground floor of his mill. Having barred the door of the building earlier in the evening, Grahame decided to continue working for a few minutes and pretend he didn't know he had company. When he stopped work and calmly descended the ladder to the ground floor, he was tensed to tackle the intruder.

He was greatly relieved, however, when he saw a woman standing motionless in the shadows. He stepped forward to ask what she wanted. As his flickering candle revealed the stranger's appearance, he got the first shock in what was to be the most terrifying night of his life.

His visitor was a teenage girl in a filthy torn dress, her long hair matted with blood sluggishly dribbling from the ugly wounds in her head. Her unblinking gaze seemed to go right through him.

The miller's first reaction was to attend to her injuries, but the comforting words died on his lips and the proffered arm of assistance dropped to his side when he took another look at her ashen face. He felt the chill of horror as he realized his visitor was beyond earthly help or hope. She was a ghost.

Grahame remembered the shock of that realization to his dying day. He would also often wonder why the murdered girl had chosen him to be her instrument of vengeance.

The ghost began to speak and Grahame stood immobilized by shock and fear as she related in a quiet monotone the tragic story of her betrayal and brutal killing.

* * *

A PRETTY teenager, Anne Walker had come to Great Lumley to keep house for her recently-widowed stepuncle whom she scarcely knew. Her Uncle Christopher quickly appreciated that his niece's good looks and shapely figure would be wasted on domestic chores. He soon made the susceptible girl his mistress.

Walker was rich and respected, an important man in the small, close-knit community, and the village gossips were not long in sensing that his regard for Anne far exceeded that of an affectionate uncle. Rumors circulated but Walker, confident that his lover would not betray him, ignored the gossip.

He was forced to reconsider his position when Anne told him she was pregnant. He immediately packed her off to a mutual relative, an elderly widow in a nearby village, Chester-le-Street, and planned to leave her there until he decided what was to be done.

The widowed relative was not entirely persuaded by Christopher's claim that Anne's condition had resulted from an affair with a young lover. She got Walker to confess that he was the father of his niece's child, which so outraged the matron that at first she refused to house Anne, but Walker's money soon overcame her scruples.

When Walker returned home, he had time to consider what the consequences would be if his seduction of his niece became common knowledge. The wealthy man, whose actions till now had never been questioned, had been shaken by his relative's vehement reaction. He knew this was a foretaste of how a scandal could affect his reputation. Away from his lover, Walker coldly analyzed his predicament.

Chester-le-Street was too close to Great Lumley for Anne to stay there when her pregnancy became obvious, so she wasn't surprised when after only a week there Walker arrived unexpectedly with a friend. He told Anne he had arranged lodgings for her in Lancashire, where she could spend her pregnancy and confinement. When the baby was born, Anne could have it fostered and then return to Great Lumley. Walker introduced his friend, Mark Sharp, a pitman who was returning home to Lancashire and who would accompany Anne on her journey.

Because Anne's landlady, fearful of scandal, was glad to be rid of her, she didn't question Anne's quick departure. Christopher Walker accompanied Sharp and his niece to the edge of Lumley Moor, a desolate tract of land which lay on the route to Lancashire.

Anne bade a loving good-bye to her seducer and unsuspectingly followed her lover's friend onto the lonely moor. What happened next has come down to us in the murder victim's own words:

"Mark Sharp slew me with a pick such as men dig coal withal and gave me these five wounds and after threw me in a coal pit nearby and hid the pick under a bank and his stockings being stained with blood he endeavored to wash them, but seeing the blood would not forth [come off] he hid them there."

James Grahame, oblivious to his surroundings, could "see" the savage blows which forced the terrified girl to her knees. He felt her anguish as she realized there was no escape.

He was jerked back into the reality of the present when Anne Walker's ghost turned from pitiful victim into an avenging fury. The pretty features assumed a threatening expression and Grahame heard the calm voice demand that he go to the nearest magistrate and accuse Sharp and Walker of killing her. She said that he, Grahame, was the chosen instrument for her revenge and if he disobeyed her, she would haunt him into an early grave. The terrified miller promised to do as she wished.

He spent a sleepless night but with the dawn his courage and common sense returned. He knew he could not accuse the influential Walker on the word of a phantom. The magistrate would think he was drunk or mad. In any case, had he *really* seen a ghost?

Grahame spent the day talking himself out of any action, finally deciding not to meddle in the affairs of his rich neighbor. But he had not reckoned on the persistence of the baleful spirit of Anne Walker who, as she had promised, pursued him day and night until he broke under the strain and did her bidding.

* * *

ON DECEMBER 21, 1631, James Grahame went to his local magistrate, Thomas Liddell, and recounted the weird story of his encounter with Anne Walker's ghost, concluding with an accusation of murder against Christopher Walker and Mark Sharp.

Liddell and a neighboring magistrate subjected Grahame to a probing interrogation. Finally, convinced of his sanity and sincerity, they proceeded to investigate his allegations. They sent a search party to the spot on the moor where the murder allegedly had been committed. The party found Anne's body in the pit as well as the murder weapon and Sharp's bloodstained belongings where Grahame said the ghost had told him they would be.

On further inquiry the magistrates learned that Grahame and Anne Walker had never met, so there was no obvious motive for him to murder her. On the other hand, there had been rumors in the

village of an illicit relationship between uncle and niece. Witnesses attested that Anne was last seen alive in the company of her uncle and his friend Sharp. The magistrates decided there was sufficient circumstantial evidence to charge the two men and bring them to trial.

The trial, held at Durham Assizes, lasted only one day. The two accused men protested their innocence. Popular opinion predicted that Sharp would be hanged and his wealthy friend acquitted.

But once more Anne's unquiet spirit demanded vengeance. One witness swore he saw Anne standing behind her lover. And rumor had it that she had made a more threatening appearance to the judge, Sir Humphrey Davenport.

The stories of her appearance at the trial so unnerved the jury that the scales of justice were tipped against both of the accused. Judge and jury were convinced that even without conclusive legal evidence the death penalty was justified.

Durham Assizes records were lost in the subsequent chaos of England's civil war but this trial, which aroused great interest when it occurred, was the subject of an investigation by scholars after peace had been restored. The first of these, Joseph Glanvill, was Chaplain in Ordinary to His Majesty and a Fellow of the Royal Society. He unearthed James Grahame's testimony and studied Judge Davenport's correspondence which gave a full account of the trial. He also collected testimony from several trustworthy and disinterested persons who remembered the case, including the Lord of Lumley Castle. Glanvill published the results of his investigation in his 1661 book *Witches and Apparitions.*

In the early 19th Century historian Robert Surtrees reexamined the original records of the case and retold the story in Volume II of his *The History & Antiquities of the County Palatine of Durham* (1820).

The story is still remembered in local folklore. It was noted in an 1889 issue of *The Monthly Chronicle of North Country Lore & Legend.* It has even been incorporated into one verse of a local version of the folk lullaby "Rock-a-Bye Baby on the Treetop."

James Grahame apparently had no further contact with the supernatural, nor does Anne Walker's phantom appear to have walked again. But even after 3½ centuries the strange story of their meeting has not been forgotten.



BEWARE THE OUIJA BOARD

The voices that speak through the "talking board" can drive you into a nightmare realm and rob you of your sanity.

By Martin Ebon

DIVIDE the word into its two syllables, "oui" and "ja," and you have the French and German words for "yes." A "Ouija" board is, literally, a "yes-yes" board, and in more than name. People turn to it the way men in high position turn to a yes man, for reassurance, for an echo, to hear what they want to hear. But using the Ouija is even riskier than listening to someone who is only there to please you, to tell you how wonderful you are; it can also enslave you, turn against you and even destroy you.

Stay away from Ouija boards! And if you do get involved with one, then keep it on the play level, as a thing of make-believe. It may be a means of communicating with discarnate spirits; but if so, it can open the road to an unappetizing bunch of low-minded entities, what Spiritualists call "earthbound" spirits. Chances are that you are not in contact with anything but your own subconscious, serving up, from the dream world of nightmares and wish fulfillment, a dangerous brew of seductive hopes and fears.

The Ouija board emerged from a variety of similar devices in the late 19th Century.

In 1891 OUIJA was registered as a trademark in the United States Patent Office. In the original trademark registration certificate, and also in the certificate currently in effect, the description of the goods on which the trademark is used includes the term "talking board" and this has continued to be the descriptive name in common use.

Similar devices permit an unknown force to operate through the human hand in selecting a letter of the alphabet from a board — by moving a glass, a sliding device or a pendulum. Mediums or mediumlike oracles, even in prehistoric times, used such devices, just as other seers have used everything from sheep's intestines to tea leaves, from sand, mirrors and water surfaces to crystal balls as points of concentration to envisage the future.

The Greek philosopher-mathematician Pythagoras, who lived in the Sixth Century B.C., described such a device. A more direct fore-

runner was described by Ammianus Marcellinus, the Fourth-Century historian: it was a round metal dish, the letters of the alphabet engraved on its rim. A pendulum was used that moved first in the direction of one letter, then another, and so on. Anyone can make a primitive device of this sort by simply writing the letters from A to Z on a piece of paper and fashioning a pendulum out of a string and anything with a little weight to it, even a paper clip.

How can anything so simple be so dangerous? Or how, for that matter, can it be regarded as opening the door for a conversation with unseen forces, be they good, evil or neutral?

* * *

THE ANSWER is within ourselves. As with just about everything else, when it is done with discretion, it can be perfectly all right. If it is done carelessly or with too great an emotional investment, it can become a dangerous addiction. We are not the first to investigate the unseen world, nor are we the first to find ourselves entrapped, now and then. Biblical caution against divination may well have been directed against excesses. In Roman times a device using a code was said to have become an obsession among large selections of the populace. In this case it was a ring tied to a thin thread and lowered into a glass. Depending on how many times it struck the glass walls, the unseen force gave its answers.

"Talking board" devices used to be very popular and still are in some countries. One, the planchette, popular in the 19th Century, is a small heart-shaped board which rests on three legs. One of the legs was a lead pencil which could be replaced. If one put the fingers or fingertips on the planchette, it often moved on a piece of paper and wrote messages allegedly from the spirit world. The planchette bridges the practice of talking board communication with that of "automatic writing," which may be regarded as one step beyond the board devices.

A Baltimore customs inspector, William Fuld, adopted "Ouija" as his trademark and used it on a talking board which he had invented. The *Baltimore Sun* reported in an obituary on Fuld in 1927 that he had made more than $1,000,000 with his patented invention. In 1966 Parker Brothers acquired the trademark and the business associated with it, namely the business of manufacturing and selling talking board sets. Parker Brothers also acquired a patent issued to Fuld in 1892. In this way the name Ouija(R) on a talking board came to mean that Parker Brothers is its source.

Chandler gives this graphic description of the Ouija board: "Basically, the Ouija board itself is a rectangular piece of pressed cardboard or wood about 18 inches by 12 inches. The words 'yes,' 'no' and 'good-bye' are printed on it, together

with numbers from 0 to 9 and the alphabet. The message platform, which is free to glide over the surface of the board, is about six inches long and has three felt-tipped legs and a short pointer. Usually two persons, seated facing each other, put the board on their laps or on a table and then place their fingertips lightly on the platform. The platform moves in response to questions, apparently propelled by imperceptible muscular movements of the operators."

Rosalind Heywood, a British authority on psychic research, also noted, in *Fate and Fortune* magazine (Vol. 1, No. 1), that "involuntary muscular movement" is involved. Here we come to the crux of the Ouija problem: Where do the messages come from? If their source is independent of the Ouija operator, why can't it move the writing mechanism independently? So far no mechanism, regardless of how delicate, has been developed that would exclude a human operator —literally, a "medium," in that he or she is the intermediary between the unseen force and the physical act of writing.

Mrs. Heywood notes that "as the people involved are not consciously pushing the pointer, it is natural for them to accept the claim" that the messages are from an unknown entity, "especially as the board becomes more fluent when treated as if it were a person." Technically, the Ouija board is only a game and is marketed as such. But, Mrs. Heywood asks, "If it is only a game, why do some people have such an absorbed and sometimes overemotional interest in it?"

She attributes this emotionalism to what "goes on below the threshold of surface consciousness." She adds: "Because the wishes of the conscious and the subconscious levels of personality do not always tally — subconscious material may want to become manifest which the conscious self wants to repress — a sort of psychological censorship seems to operate. The conscious self has so much to cope with in everyday life that additional, unwanted material from the subconscious may be suppressed. Not only does this keep it out of sight, but it also prevents the conscious self from being overloaded with too many impressions."

The board functions as an alibi for the emotions. By seeming to communicate ideas, as it were, "from the outside," the persons operating it feel they have no responsibility for the content of the messages. Moreover, when two people operate a board, responsibility is diffused or neutralized. A message can be attributed to the spirit entity, which supposedly has more wisdom than the earthlings operating the board, and given much more weight than anything said by a mere incarnate human.

THE SUBCONSCIOUS may also act as a transmitter for ESP impulses. One interesting case was related by Dr. Gardner Murphy, former Director of Research at the Menninger Clinic in Topeka, Kans., in *The Challenge of Psychical Research* (1961). He described a group of Spiritualists, meeting regularly in Flushing, Holland, who used a talking board device. One evening, to their surprise, it told them that an Englishman would write a song for them. Four spoke only Dutch and the other two had learned some English but had not kept it up. What came through the homemade "talking board" turned out to be a poem supposedly written by the anonymous British spirit.

They were puzzled by this communication but one of the Spiritualists found at least a partial solution. He was told, a day or so later, that a 15-year-old boy who lived across the street from the weekly meeting place had become intrigued and hoped to participate in their meeting. Not allowed to go to the mysterious get-together, he was much frustrated about the whole thing. So on this July evening he sat in his room, as the participants entered the building on the other side of the street, still wishing to join them. Instead, he picked up a schoolbook and began reading an English poem; but it was rather boring and he was in a drowsy state while the meeting was going on.

Several psychological elements enter into this case. The most evident is the boy's desire to enter into the meeting, which he obviously did by some extrasensory means in the telepathy category. When the Spiritualists heard what the boy had done, they asked him to write out the poem from memory. They discovered that it was virtually identical to the one the board had spelled out.

Had the boy's drowsy state, a form of dissociation — or altered state of consciousness — turned him into a telepathic transmitter? Had one participant acted as a receiver-transcriber of the poem? Or had several, or all six, of the Spiritualists acted as a collective receiver-transcriber? One thing was sure: this was no spirit of an Englishman communicating, unless one is to assume that a discarnate entity had, of all things, gone to the trouble of reading a poem across the street and communicating it to the sitters.

* * *

DISTINCTLY frightening was the experience of a young Pennsylvania housewife whom we shall call Frances Mathews. She had experimented with a Ouija board with other young married women. Intrigued, she got one of her own and began to try it out herself. As her husband traveled a lot and her eight-month-old baby slept most of the day, she found the

board, as she later put it, "first a welcome companion and later my dearest and most understanding friend." She became fluent in working the board and quickly went on to automatic writing. She stopped watching daytime television shows and became eager to feed the baby and put her to bed, just so she could converse with her "understanding friend."

All went well for a while and the board was what psychologists call "supportive" in its communications. Now and then supposed entities identified themselves briefly as deceased relatives but mostly the board talked as if it were a single person and began to sign off as "Your Dearest Friend," or simply as "YDF." Successive messages, over a period of several weeks, made it clear that the "communicator" was a man. Soon his messages became intimate. Frances became uneasy when he wrote, "I can see you at all times and there is no way in which you can hide."

As a result the woman began to feel that there was a disembodied Peeping Tom in her life. The first thing that suffered was her sexual relationship with her husband. Before, she used to welcome him ardently from his sales trips. Now, self-conscious about being observed, she used all kinds of excuses to avoid sexual contact or even fairly routine intimacies with him. After that the communications became lecherous and sneering, suggestive and obscene. And yet she could not abandon the contact with the personality who, as she saw it then, had caused her to cut off all her other social contacts. She lived for the automatic communications, although she feared them.

The case of Frances Mathews eventually became a psychiatric one and its details fill over 100 typewritten pages in the files of a psychiatrist who is also a student of parapsychology. It was when the "dearest friend" not only sought to break up Frances' marriage but cruelly suggested that she "get rid of the kid," the little baby, "so we aren't constantly interrupted," that the woman first visited her clergyman and then was lucky enough to see the particularly knowledgeable psychiatrist.

It took her over a year to become not only intellectually but emotionally convinced that she had talked herself, by way of the board, into a dangerous delusion — combining loneliness, curiosity, sexual frustrations and a long-standing fascination with the supernatural — or what the psychiatrist called "a unique form of narcissistic hallucination."

Mrs. Heywood cites a case that occurred in the United States in the 1930's. A jealous woman had developed the notion that her husband, a man then 72 years old, was having an affair with his secretary. Her

jealousy led her first to a talking board and then to a professional detective. The board told her that her suspicions were correct, although the detective found no evidence whatever. The result was murder. Her husband killed her. He related at the trial that his wife had hit him over the head with a pistol while he was sleeping. While he was unconscious from the blow, she tied him to the bed and then burned him with a red-hot iron until he "confessed" his affair and promised to pay her $15,000 in compensation. Afterward, freed from the bonds, he killed her.

These are extremes of talking board addiction but they are not isolated. These are simply more violent than cases that happen virtually every day and which cause disorientation, withdrawal from reality, domestic strife and mental breakdowns. They may involve people who, if there were no talking boards or similar devices, might go off the deep end in some other way. True. But it is necessary that the negative potential of these automatisms be recognized.

* * *

BOTH THE boards and automatic writing also have positive potentials in the area of mental health. If they actually reveal elements of the subconscious, they might offer short cuts or hints in psychotherapy. A unique approach to this idea was made by Anita D. Muhl, M.D., onetime staff member of St. Elizabeth's Hospital in Washington, D.C. Her book *Automatic Writing: An Approach to the Unconscious* (1930, 1963) shows that Dr. Muhl originally regarded automatic writing as indicating a "disordered mental state." But after she studied 150 cases, she found that it need not be, but simply "script which the writer produces involuntarily and in some instances without being aware of the process, although he may be (and generally is) in an alert waking state." She noted that such writing may be "antagonistic to the ordinary characteristics of the individual" and express "asocial tendencies."

Dr. Muhl found dangers in automatic writing identical to talking board addiction and other psychic risks. She observed a tendency toward "splitting the personality to the point where it endangers the individual's healthy mental adjustment," an "increasing tendency to withdraw from reality," as well as tendencies "to become afraid of the process" and "to neglect other routine tasks for the novelty of the writing experience." By incorporating automatic writing and its special censorship-releasing features into psychotherapy, Dr. Muhl found she could use it to recapture early childhood impressions and to get "at unconscious processes quickly."

The board, automatic writing and similar psychic or pseudopsychic

automatisms thus have their positive as well as negative side; still, they are obviously psychological dynamite and to be treated with care. That the board, for one, can be used in the most flagrant frauds was illustrated in the case of Miss Clara Hoover, heiress to a tanning industry fortune. Miss Hoover had been introduced to a talking board by her sometime friend and masseuse, Mrs. Margaret Faulkner, owner of a health food store in New York City. As reported in the *New York Times* (March 6, 1970), the board operated by Mrs. Faulkner spoke of serving "the good angel" and directed Miss Hoover to give her, over a period of time, a total of $59,285.

In his directions to the jury hearing the case, New York State Supreme Court Justice Jacob Markowitz said, "I've never seen a case of more palpable fraud." Mrs. Faulkner said in her own defense that she had taken various amounts of money in sealed envelopes, which she had never opened, to a gypsy named Yuma in an unidentified church for transmission to "the good angel." The gypsy did not appear in court and Miss Hoover moved to San Francisco.

The board, in this instance, was just another con gimmick, although the case suggested that Miss Hoover did, at least for a while, believe that a discarnate entity communicated through it. The history of Spiritualism is, unfortunately, cluttered with similar cases: spirit voices urging bereaved, elderly and lonely sitters to give or will their money to the medium, the "blessed instrument of this communication," to buy them houses, finance vacation trips or be otherwise lavish with gifts.

The proper attitude in all of this — even if one fully believes in life after death or extrasensory perception — is to have a normal, healthy, ongoing life in which nothing supernatural or seemingly supernatural becomes the center of existence. The best place for a talking board is in the back of a little-used closet.



THE PAST-LIFE DEFENSE

IN DECEMBER 1986 an Israeli Druse soldier was sentenced to three years in prison after an army court rejected his assertion that an experience in a past life caused him to desert.

Mohammed Zayed Salem told the court he had deserted his unit eight years earlier because as a Syrian soldier in a previous life he had been run over by an Israeli tank, resulting in a deadly fear of tanks in this life.

Druse believe that as soon as someone dies, his soul enters a newborn baby.

LOSING WEIGHT THROUGH PAST LIVES

Starving to death in a previous lifetime is a sure way to come into this lifetime with an insatiable appetite.

By Joseph Vitale

WHY HAVE I lost 90 pounds in the last nine months? Why didn't any of the diets I tried before ever succeed for any length of time? What made me give up the fat life for the thin one after over 30 years of the former?

What *did* happen?

For one thing, I remembered a past-life experience in which I had been an old monk in a Himalayan monastery who, in the freezing cold of a bitter winter, starved to death. I came into this life very, very hungry.

I'm not kidding. Remembering this past life awakened me to the fact that I was overeating now to compensate for a fear and a hunger I developed a long, long time ago.

In a famous story by Jack London, a Klondike prospector nearly dies of starvation. He is saved but he soon begins to eat in such great quantities that he becomes very fat, to make sure that he never starves again. Fear keeps his jaws moving and his belly growing. Because of the wilderness experience the man can never get enough food, no matter how much he eats.

I was the same way for much the same reason. I had been an old monk in the Himalayas. The ancient monastery I was in contained enough food for one winter. One year the cold stayed longer than usual. The food was rationed. Several monks fasted for a few days. Most ate as little as they could.

One young disciple offered to kill himself to allow the rest of us the rare meal of a human body. We declined. I shudder to think what neurosis I would have gained if I had eaten the youth! Besides, it was against our way of life to eat *any* kind of meat.

And so slowly we all starved. I remember lying on a cold floor in a dark room, shivering, crying because my people were dying off and realizing I too was dying. I was hungry but too weak to move. Soon I blacked out and passed on.

Who knows how many years passed since that life and this present one? Had it been a thousand years or a flicker of an instant in time? But when I came into this life it was right after lunch — 1:21

P.M., December 29, 1953 — and *I was hungry*!

Nothing I ate satisfied me. My parents tell me that as a child I would eat supper at the family table and then crawl upstairs, my big belly dragging on the steps, and eat a second meal with the neighbors. Friends were always happy to see me eat, especially since they were overweight Italians who loved food. And I was always happy to eat whatever they offered.

Spaghetti was my favorite food. Maybe it reminded me of the rice I ate as a monk. Whenever a pot of noodles was made, I'd eat all of it. Even if I was so full I could explode, I'd continue to eat until the cooked amount was gone. And even then I wasn't satisfied.

No matter what I had eaten or when, I could always eat more. I remember a scene in an old *Bonanza* television show in which Pa Cartwright asked Hoss, "Son, are you hungry?" and Hoss replied, "Pa, I kin *always* eat." I often said the same thing.

Is it any wonder that by the time I was 32 years old I weighed nearly 300 pounds?

I never truly realized how much I weighed, of course. As most overweight people do, I could easily fool myself into thinking I knew how to dress to keep the fat hidden: Wear clothes bigger than necessary so they hang on you, making you look small, and *never* wear a bathing suit.

All that came to an end about nine months ago.

* * *

ON MY spiritual journey through various workshops, seminars, books and tapes I stopped in on a past-life regression — just a two-hour mini-introduction in which all participants would be led back through time. I went for the fun of it, out of curiosity and a passion to know everything about life — and death. Little did I know what would happen.

The energetic and smiling young lady leading the experience — just a spiritual adventurer leading the rest of us down a path nobody knew where — had us move around and stretch and even jump up and down a couple of times. "Just to awaken your bodies," she said. We then sat and listened to a short talk on past incarnations.

She wasn't trying to sell us on anything and she was quick to point out that past lives are no big deal. "We've been here before, we're here now and we'll come again," she said. "If all you get out of your past lives is that, then you will have discovered fearlessness. You will realize death is an illusion and then you'll be free to *truly live* this life."

She went on to cite four rules you should keep in mind when you are experiencing a past life:

(1) Don't take them too seriously. Have fun!

(2) Don't say it is a past life and

don't say it is not a past life. Be open.

(3) Don't stop the process. Even if you think you are making it all up, go through with it anyway.

(4) Don't manipulate yourself or another because of a past life. For example: Don't tell someone "it's your karma" to marry you. We are always free.

"Past-life experiences are for increasing awareness of *this* life," she added. "If you can become aware of your patterns, habits and beliefs, you are then in a position to transcend them."

Our leader explained that a man who unconsciously steals things — someone we would call a thief — may not know why or how he acts the way he does. He needs an experience to awaken him, something to explain his behavior to him. Once he understands it, he can change it.

Success stories run the gamut when it comes to past lives. Some say lifelong pains disappeared after they realized the ache originated lifetimes ago. One woman with a stomach disorder remembered being stabbed there by a Viking. The disorder left her days after reliving the experience.

Others say their cancers were cured after they recalled important past lives. There is now even a whole new field of psychological investigation called "past-life therapy."

To most people past lives are a lot of nonsense. I was open to the idea but not *totally* open. I sincerely doubted that I would relive some unbelievable past life — and if I did, I would have doubted my sanity. Or so I thought.

* * *

OUR FRIENDLY group leader had us stretch on our backs on the floor. Eyes closed, we rested. Soft instrumental music began to play out of various speakers around the large room.

"Relax and let go," our guide said in her soft, comforting voice. "Begin to drift into a restful state of awareness."

And drift I did. Not only into a relaxed state, but all the way back through my life — through my adolescence, my childhood and my birth — until I drifted right *out* of this life and began to float in some sort of timeless state where I could view all my lives as if looking through a kaleidoscope. I saw bits of many scenes, like seeing mini-previews of many different movies, none of which I could focus on. It was disorienting.

"Choose one life," the girl's voice instructed. "And go into it to witness what happens."

There I was in the monastery, in the cold, in the mystical, mythical mountains of the Himalayas. It was me but it wasn't me. The old man on the floor, shivering and dying of hunger, did not look at all as I do today. He was tiny — he weighed

about 90 pounds, come to think of it — and bald. He spoke in a different language. Yet I *knew* it was I on that floor, dying, and I began to sob.

"Go to the moments just before death," the girl's voice said, seeming to come to me from a great distance.

I began to doubt that any of this was real. I knew I was in a room with a lot of other people. I knew I was seeing this past experience in my mind. I suspected I had made it up. It would be easy enough to do. And then I remembered one of our rules: Even if we think it's not real, go through with it anyway. See what happens next.

The old man in the cold room died, his breath leaving him in a gentle sigh as a peaceful expression appeared on his weathered face.

"What happens after death?" the female voice asked.

Suddenly I saw an incredibly beautiful patch of green, green grass on the side of a hill. It was a sunny day with a clear sky. I could hear birds. Two young people, a couple in love, were walking, talking and playing. It felt wonderful to see and feel all this. Was this death? Was it a peaceful, tranquil state? Was it simply a relaxation in a garden of Eden before the next appearance on this plane?

Images scrambled and changed as questions entered my mind. I suddenly felt dizzy. I felt glad that our guide was now completing the experience for us.

"When you are ready," she said, "open your eyes and look around the room. Realize you are here."

I scanned the room. People were in various states. Some were crying. Some were laughing softly. Some looked blissed out as if they had discovered the secret of the universe and weren't going to tell anybody about it. Others looked as if they were still in a trance, still off in another world, at another time, experiencing another life.

I left the room light-headed. Our guide had suggested we eat something to "ground" ourselves into current reality. So I headed for food.

To my surprise I couldn't eat much when I got to the kitchen. I took a bite out of an apple, thoroughly enjoyed it and gave the rest to the dog. I wasn't hungry.

I wasn't hungry!

What happened? Was it the past-life experience?

I honestly don't know. Right now I'm inclined to think it was. It was the only significant event to happen to me before I began to lose weight. I'm not ill. I'm not on a diet. And although I did begin a program to help me lose weight, I did it *after* I had the past-life experience.

Anyone who tries to argue with me about past lives — my own or anyone else's — quickly learns I am quite logical about the issue.

For example, some people can't imagine having a body other than

the one they inhabit. I remind them they haven't had *this* body all that long. When you were born you probably weighed under 10 pounds. That was your body. Do you look like that now? Where is *that* body now?

My 78-year-old landlady once gave me a photograph of her college graduation class. She asked me to pick her out. I pointed to someone who resembled her. It wasn't my landlady. Her body had changed so much that I absolutely could not pick her out of the picture.

Each of us is going through changes. Science says we have a completely new body every seven years. Our cells renew themselves every day. The body you were born into isn't the one you currently have; the body you have probably won't be the body you die in.

Is it so very difficult to see how you could have had a different body a long, *long* time ago?

"What about memory?" I'm asked. What about it? Most of us can't recall what we did last week or last night, let alone in a past life. What were you doing on September 3, 1958, at 8:30 in the morning? Can you account for every moment of that month? What was your phone number in the house you lived in when you were 10 years old?

Just as memories of our young lives seem sketchy and unclear now, so might the memories of other lives. We simply don't remember everything that happens.

Finally, and most powerful of all, there is the First Law of Thermodynamics, called the "Law of the Conservation of Energy." It states that all life is energy and that when energy is destroyed in one form, it appears in an equal quantity in another form. Nothing ever disappears from the universe; it simply appears again in another shape. In other words, you *have* to come back to life after death — there is nowhere else to go!

Is it ridiculous to believe in the possibility that you have lived before? Maybe. But it could also be ridiculous *not* to believe in it.

All I'm saying is that maybe there is something to past lives. What happened to me can happen to you — and possibly more.

I don't know what else is possible from hopping through time to discover the possible roots of today's problems. If I can lose 90 pounds and overcome a lifelong addiction, what could happen for you? What else could happen for me?

The possibilities could be just like our journey through time: endless.



WHEEL OF FORTUNE

by Paul Steiner

Author J. N. D. Kelly in his book *The Oxford Dictionary of Popes* (Oxford University Press) states that the only pope who never existed, not even in legend, was John XX, whose nonexistence probably came about because John XXI (1276-1277) was mistaken about the number of pontiffs before him. Pope John XXI was a bookish person who ordered a special cell built for his studies. His reign was cut short when the ceiling fell in on him.

•

Modern-day ghosts are believed to be much gentler, friendlier and more reassuring than the frightening spooks of old, according to a survey of 400 people who claimed to have encountered apparitions. Carol Mitchell, an English professor at Colorado State University, told *Omni*, "Ghosts have become more prosaic and less outlandish and wild." Her folklore class had interviewed people who believe in ghosts and claim to have encountered them.

•

Galactic grocery stores stocked with rocket fuel, water, oxygen, building materials and hospital supplies for use by future space pioneers could be a reality in less than 40 years, according to Paul Keaton, a nuclear physicist at the Los Alamos National Laboratory in New Mexico. In a report to the National Commission on Space, he said, "The outposts, like an oasis, would be a haven for space voyagers" who settle bases as near as our moon and as far away as Mars and beyond.

•

As a way of avoiding curtain calls Dick Shawn, satirical comic, singer, star of movies and TV, often fell to the stage at the end of his act and had to be carried off. When he collapsed onstage during a campus appearance at La Jolla, Calif., the audience was not alarmed. But he had suffered a heart attack and died. Ironically, only weeks earlier he had told an interviewer why he disdained Las Vegas and other resorts: "I belong in colleges. At least if I die, I'll die in front of intelligent people who know what I'm talking about."

Janet returns. . .

In the aftermath of a tragic car accident, grieving friends and relatives learn life does not stop at death.

By Ernestine Gravley

JANET GEHRKE, 16, died on March 19, 1969, of injuries sustained in a car crash. Two teenaged boys in the car suffered only minor cuts and bruises. It was all just the way Janet's mother Nell Gehrke had dreamed it three nights before. The psychic phenomena leading up to and following Janet's death were the talk of Melbourne, Fla., where the events took place.

Harold Sherman, then head of ESP Research Associates Foundation in Little Rock, Ark., related the Gehrkes' astonishing experiences in his book *You Can Communicate With the Unseen World.*

Anne Gehman, well-known medium, who was living in Florida at that time, contacted Janet Gehrke after her death and on more than one occasion put Janet in touch with her mother. Gehman was one of the founders of the Spiritual Research Society in Orlando, Fla. Since then she has remarried and now lives in Fairfax, Va.

It all began on a Sunday night in early spring, March 16, 1969. Nell Gehrke went to bed about 10 o'clock and promptly fell asleep. About midnight she awoke from a horrible nightmare. In her dream she answered a ringing telephone. It was her neighbor Mrs. Gordon Dupree, Sr., who said, "Nell, your daughter is in the hospital. She was in a terrible auto accident along with our boy Gordon, Jr., and his friend Doug Hinshaw." As the dream continued Nell saw herself rush into the emergency room where a man in the uniform of an orderly said, "I'm sorry, Mrs. Gehrke. Your daughter didn't make it."

Now wide-awake, Nell ran to Janet's room and found the girl safely sleeping but the vivid dream hung like a pall over her even the next day. She called Gordon's mother Mrs. Dupree who told her, "Forget it. It was only a dream."

"That's what my husband told me . . . forget it. But it seems so real."

Nell decided not to tell Janet. She saw no need to alarm her daughter.

On the evening of March 18 Janet came into the kitchen while Nell was preparing dinner.

"Mom," she said, "I need to talk to you. I had this awful dream last night."

Nell turned cold with dread. "Honey, I don't want to hear about bad dreams," she said, remembering her own.

Janet turned away without pressing the matter. What was the trouble with her mother? They had always been so close . . . they could talk about anything. After dinner, still puzzled, Janet went to her room and played records all evening.

The following afternoon Janet came home from school and at dinner told her father that she had to go to the library that evening to "get some homework stuff."

"Gordon and Dennis have to go, too," she said, "and I can get a ride with them unless you want to take me and pick me up."

Marvin Gehrke recalled how young Gordon had been a part of Nell's dream. "I'll take you, Jan," he had told her. "And call me when you are finished and I'll pick you up."

While the Gehrkes waited for the phone to ring that evening, Nell was nervous. The library would have closed before now! And then the phone shrilled. Nell grabbed it. The caller was Gordon's mother, saying, "Nell, our kids have had a little accident. Gordon was driving . . . ."

Nell screamed and slammed down the phone. "Oh, my God, it was Gordon's mother who called in the dream, too!" she remembered.

The parents rushed to the car and onto a main thoroughfare where a sheriff's deputy pulled alongside and said he would escort them to the hospital. Nell, who worked as a part-time dispatcher in the sheriff's office, knew this meant extreme urgency.

In the hospital emergency room a white-coated doctor told her, "Mrs. Gehrke, I'm so sorry. Your daughter didn't make it."

It was the same face, the same words Nell had heard in her nightmare. The only difference was that instead of Doug, a boy named Dennis was in the accident with Gordon and Janet.

Later the Gehrkes learned how Doug figured in the happenings of that awful night. Doug hadn't left the house but spent the evening in his room. He knew nothing of the accident until later. Yet about 8:30 that evening, when he was reading a history assignment, Doug felt a presence near his chair. He looked up and there stood Janet dressed in what he later learned she had worn to the library. The girl spoke to him distinctly. "Doug, please tell my

folks that I'm okay now and they are never to worry about me," she said, then disappeared.

The boy dashed downstairs screaming, "Mom, something has happened to Janet! Please call her house and find out what's the matter."

There was no answer at the Gehrkes' and Doug, badly shaken, insisted his mother call the sheriff's department where they learned of the accident.

This boy's ordeal was only beginning. Seven times in three days Janet appeared to him with the same plea. On one of these occasions Doug was driving his car and Janet appeared, sitting beside him on the front seat. The young man tried desperately to contact the Gehrkes but kept missing them in the three days preceding the funeral.

It was only after the memorial service that he finally talked with Nell. He relayed Janet's messages to the distraught woman who finally understood why Doug had been a part of her bad dream. Once Doug had delivered the message the vision of Janet never returned.

Two of Nell's out-of-town sisters stayed a few days to help go through Janet's things and clear out her room. In the dead girl's typewriter they found a sheet of paper telling about her own frightening dream in which she saw her mother Nell dead. In their separate dreams, mother and daughter had faced their parting.

A week after Janet died, one of her girl friends, Diane Hamilton, who had spent a lot of time at the Gehrke home, visited Nell. They went into Janet's room where Mrs. Gehrke showed Diane a blue party dress of Janet's she had decided to keep. The teenager said, "I remember how pretty she looked in this dress."

Nell began to cry and at that moment a painting Janet had done came crashing down from the wall and struck her record player, activating the machine. The record on the turntable began to play, "Don't let the sun catch you crying . . . ." Together they looked at their watches. It was 8:00 P.M., the exact hour of the crash in which Janet had died one week before.

One evening a friend of Nell's came over, bringing along her small poodle. Janet's little dog Twinkie didn't care for other dogs so Nell put Twinkie outside. The women sat down to have coffee at a kitchen table and saw Janet's dog back in the house. Thinking they had not fastened the door, they put Twinkie out onto the patio and snapped the storm door securely. In a few minutes they heard the front door slam.

"Marvin, are you home?" Nell called.

There was no answer. The women checked. The front door was tightly closed and Twinkie stood in the

middle of the living room.

In desperation Nell Gehrke contacted spiritualist Anne Gehman and told her what was happening. She made an appointment and immediately she and some of her close friends began to attend the classes and periods of meditation Gehman was conducting weekly at Melbourne. Anne's spirit guide Sally brought messages from the other side and frequently brought Nell reassurances from her daughter.

Sometime later Marvin Gehrke's company transferred him to Ohio. Before they left Florida Nell visited Anne Gehman with her tape recorder and a brand-new tape sealed in a box commercially packaged in sealed cellophane. While several persons sat in the circle, Gehman contacted Janet through Sally. The medium assured Nell that Janet would continue to be with her after the move north. "There is no barrier of time and space in the place where Janet is now," Sally said.

The following day several persons who had sat in the circle came to Nell's home to hear the tape. Seconds before Sally spoke on the tape, they heard a young girl's voice . . . a voice none of them had heard the night before. Each agreed it sounded like Janet. At the exact moment Sally started to bring the message to Nell Gehrke another voice on the tape said, "All right now." Then that voice was heard no more and only the voice of the medium and the low rumbling of a air conditioner could be heard.

Mrs. Gehrke was comforted. Janet, she felt, was truly "all right now" in her new existence.



THE MAN WHO DID NOT DIE

IN 1984 authorities dismissed forgery charges against James Smithy of Lyons, Ill., because he was dead. Or at least that's what his death certificate — which described him as a victim of drug and alcohol overdose — attested.

Then in the spring of 1987 a U.S. Census Bureau computer randomly selected Smithy's case as one to be used in a study of drug and alcohol deaths. Census officials approached the Cook County Medical Examiner's Office to ask whether Smithy had died of drugs or alcohol. When office personnel checked the file, they noticed Smithy's certificate was the type used for death by natural causes. "We knew right away something was wrong," examiner Robert Stein told Associated Press.

The still-living Smithy, who apparently had faked his own death certificate, was arrested soon afterward.

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BOOKS

NEWS & REVIEWS

by Jerome Clark



EXPERIENCING OTHER WORLDS

JOURNEYS to realms of existence beyond death are an aspect of human experience as old as the human race. In *Otherworld Journeys* (Oxford University Press, New York, N.Y., 1987, 275 pages, $18.95) religious historian Carol Zaleski takes note of fossil evidence suggesting that prehistoric Neandertal and Cro-Magnon peoples believed in an afterlife. Murals on cave walls dating back to the Ice Age seem to testify that 25,000 years ago shamans were visiting other worlds in trance states and returning to describe the sights to their fellows.

Otherworldly visions occur in our own day and they are by no means rare. One variety, long known to psychical researchers but only in recent years to a larger public, is the near-death experience, in which individuals in danger of losing their lives encounter wondrous sights and entities suggestive of a realm on the other side of death. It is with these events that Zaleski deals in this remarkable book, perhaps the best yet written on a subject that has already spawned a small library's worth of writing.

Most of the work done on NDEs to date has concerned itself with the question of whether or not these events are what they seem to be: evidence of survival. This is, of course, a legitimate issue but it is not the only possible approach. Zaleski views NDEs in the context of an "immense family of visionary and spiritual writings that seek to locate humanity in a divinely and socially sanctioned cosmic hierarchy and to map the perilous journey through life and death." Specifically she compares modern NDE accounts with their ancient and medieval antecedents, whose often lurid descriptions of heaven and hell and the saved and the damned seem, superficially at least, radically different from the usually paradisal visions of today's near-death experiencers.

The prophet Enoch, for example, tells this tale:

"I saw in my sleep what I will now tell . . . . Behold clouds called me in the vision, and mist called me, and the path of the stars and flashes of lightning hastened me and drove me, and in the vision winds caused me to fly and hastened me and lifted me up into heaven. And I proceeded until I came near to a wall which was built of hailstones, and a tongue of fire surrounded it, and it began to make me afraid."

In his vision Enoch faints and within that vision has another vision, wherein

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he meets God in an immense house of burning marble. Then archangels take him on a cosmic journey where he sees the storehouses of stars, storms and winds; the pillars of heaven; the abyss where rebellious angels are punished; and the places where the dead await the final day of judgment. Soon Enoch goes on another journey, on which he learns secrets of the physical and spiritual universe, encounters Jesus and witnesses the end of mankind.

Gregory the Great, a Sixth-Century pope, recorded the testimony of a soldier who was struck by an arrow and nearly died. When he recovered, he told of leaving his body and seeing a bridge over a black river from which foul-smelling vapors rose. On the other side of the bridge were "delightful meadows" in which white-clad persons strolled amid houses "filled with magnificent light."

"On the bridge there was a test," Gregory wrote. "If any unjust person wished to cross, he slipped and fell into the dark and stinking water. But the just, who were not blocked by guilt, freely and easily made their way across to the region of delight. . . . [The soldier] recognized . . . Stephen [a businessman who had died three years earlier]. . . . In his attempt to cross the bridge, Stephen's foot slipped, and the lower half of his body was now dangling off the bridge. Some hideous men came up from the river and grabbed him by the hips to pull him down. At the same time, some very splendid men dressed in white began to pull him up by the arms. While the struggle went on, with good spirits pulling him up and evil spirits dragging him down, the one who was watching all this went back to his body.

So he never learned the outcome of the struggle."

Today, Zaleski contends, writers like Raymond Moody, author of the influential *Life After Life* (1975), which brought NDEs to wide public attention, have "domesticated" such experiences, making them palatable to an age in which, for most Westerners, sin, guilt and eternal punishment are archaic notions. The typical modern NDE — with some exceptions (FATE has published some of them; see the December 1980 and May 1983 issues) — offers only a message of uplift: "that," Zaleski says, "one should not fear death, that one should give up guilt and worries and live in the moment . . . and that the key to life is love, learning, and service. The one article of faith — and it is considered to be a matter for experience-based confidence rather than hypothetical or dogmatic credence — is that there is life after death. . . . These narratives are shaped throughout by optimistic, democratic, 'healthy-minded' principles that transparently reflect a contemporary ideology or mood."

Yet the modern stories echo the older ones in some crucial respects. Both are products of the "socially conditioned religious imagination . . . formed in conversation with society." Both are experiences of great power, transforming the lives of those who undergo them. And both depend for their content on symbols borrowed from their respective cultures.

From this, however, Zaleski does not go on to conclude that NDEs are "delusions" — a word she does not consider, as materialist critics do, an adequate description of "religious experiences." Reviewing the various attempts to ex-

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plain the NDE in terms of psychological or physiological mechanisms, she finds that none is satisfactory in itself, although possibly all of them taken together may account for NDEs, if not necessarily explain them.

Zaleski is open to the possibility that near-death events are indicative of survival after death, but we should not think that the contents of these experiences are literal descriptions of a postmortem realm. "I do not believe," she says, "that any of our notions of God, the soul, or the other world are likely to be true in the ordinary sense of the word. One reason for this is human weakness: we are too thickheaded, twisted, or frightened to see clearly.

"Another reason . . . is that we have no mode of expression that combines the virtues of analytic and symbolic thought: our concepts are too abstract and one-dimensional, while our images and symbols are too concrete; we sense that both modes of understanding are necessary, yet they seem incompatible. . . . There is no sensory, imaginative, or intellectual form capable of fully expressing the transcendent. We can intuit and be forever changed by a higher reality, but we cannot apprehend or describe it in the direct and unequivocal manner with which we seem to know the objects of ordinary experience. Such understanding as we do receive of the transcendent comes to us through symbols, and it is through symbols that we communicate this understanding to one another."

Otherworld Journeys is a wise, thoughtful and original contribution to the literature of survival. The last decade has seen some excellent books — by Kenneth Ring, Michael Sabom,

Stanislav Grof and others — on the near-death experience, but even by the high standards these works have set, Zaleski's work is exceptional. Her levelheaded and humane approach leads her to conclude that, while the case for life after death remains unproven (although it has not been disproven), "we are entitled to accept an individual's report that he experienced something in himself that surpasses death." Here, as in other questions concerning our spiritual essence, she writes, "Science can hardly have the last word on a subject about which it has so little to say."

OTHER REVIEWS

THE ASHBY GUIDEBOOK FOR STUDY OF THE PARANORMAL by Robert H. Ashby, revised edition, edited by Frank C. Tribbe, Samuel Weiser, Inc., York Beach, Maine, 1987, 215 pages, $10.95, paperback.

The Ashby Guidebook for Study of the Paranormal is a revised and updated version of the late Robert Ashby's *Guidebook to the Study of Psychical Research* (1972). It is intended to be a source book for those who want to learn more about the field but who feel the need for some guidance as to where and how to proceed with their studies.

To meet that need the book provides selective bibliographies of beginning and advanced works on all aspects of the paranormal. A third of these are provided with descriptive summaries to aid students in making an intelligent selection. It provides practical instructions for individuals and groups in the form of a collection of brief articles by noted authorities about such matters as how to dowse, investigate a haunted

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house or a poltergeist, do psychometry, conduct target-picture tests and sit with a medium.

It lists research organizations in the United States and the United Kingdom, libraries with substantial inventories in the discipline's literature and bookshops which specialize in works on psychical research. It contains brief bibliographical sketches on some of the major figures in the field, both past and present, a handy glossary of terms and an appendix on the question of life after death. The book is a useful reference tool for anyone interested in the paranormal.

An especially attractive feature is its list of works on psychical research. This includes some 380 titles, organized according to topic and level of difficulty. The subjects covered include general surveys and introductions to the field, spontaneous phenomena, experimental and quantitative studies, philosophical and religious implications of psychical research, mediumship, survival, self-help and development, and textbooks. Over 125 of these titles are annotated to further assist students in finding their way through the enormous literature.

For all its virtues, however, the book suffers in places from editor Frank Tribbe's questionable judgment. When we note that Ashby's original purpose was to deal only with material within the recognized purview of psychical research, which is treated throughout as a science, it is distinctly odd to find a nonevidential work, Charles Wise's *Thus Said the Lord: The Autobiography of God* (1984), described as a "book of extraordinary breadth filled with much to stimulate the mind" while a serious

and closely-reasoned study such as Alan Gauld's *Mediumship and Survival* (1982) is left to languish in the "additional reading" category.

It is also peculiar to find a book by Tribbe recommended as "definitive" and "encyclopedic" when the author of the entry was probably Tribbe. There are also various entries that are not up-to-date in the section on important figures in psychical research. For example, the entry on S. G. Soal simply repeats what Ashby had written in 1972; important facts like Soal's death in 1975 or the evidence that he manipulated data during some experiments in telepathy are not mentioned. Even the new entries are not so current as they might have been; for instance, Rhea A. White no longer edits *Theta.*

Although far from flawless, *The Ashby Guidebook for Study of the Paranormal* still provides what is perhaps the best general orientation to the field and its literature.—*Rodger I. Anderson.*

THE GOBLIN UNIVERSE by Ted Holiday with an introduction by Colin Wilson, Llewellyn Publications, St. Paul, Minn., 1986, 226 pages, $9.95, paperback.

I met F. W. "Ted" Holiday at Loch Ness in the summer of 1965 and I remember him vividly. Short, balding, round-faced, plain as a dumpling, soft-spoken but intense, he struck me as the perfect monster buff. He was enthusiastic, almost to the point of being obsessed, technically competent, dead honest, yet in many ways extremely unsophisticated. At the time he seemed to back a theory then held by Dr. Roy Mackal

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who speculated that Nessie was a giant invertebrate. I also thought the theory had much to recommend it; thus we had a lot to talk about.

So I was surprised by Holiday's *The Dragon and the Disc* (1973) in which he flirts seriously with mythology and "paraphysical" explanations for the Loch Ness monster. Still, the progression is not an unusual one. Many investigators of strange phenomena become discouraged when after years of work they are unable to come up with conclusive proof. Rather than decide that the phenomena do not exist, they devise ever more exotic and complex "explanations" which are based entirely on speculation and do not require scientific evidence to support them.

Colin Wilson, however, reveals that Holiday's thinking may have run along a very different track. About two years before Holiday's untimely death in 1979, he sent Wilson the manuscript of *The Goblin Universe*. Wilson liked it but after a few months Holiday decided he didn't and would not allow it to be published. Wilson suspects that one reason for Holiday's change of mind was that during the 1970's the underwater photos of what was supposed to be the Loch Ness monster seemed to prove the physical reality of the beast. (Those photos, however, remain a source of controversy and have not settled the issue.)

After Holiday's death Wilson persuaded his mother to allow publication of *The Goblin Universe*. It is, alas, an embarrassing book, for in speculating about such matters as reincarnation, precognition, evolution and quantum mechanics Holiday was way out of his depth.

Holiday cites a prediction made in 1969 by the British psychic Malcolm Bessant: "Starting in the year 1972-73, it will be a crucial year for the U.S.A. Water everywhere resulting in social upheaval, anarchy and political confusion. The people will be looking for a new leader, but none forthcoming. A new political structure will come into being." This, says Holiday, is a "cast-iron case for precognition" because in the predicted period the Watergate scandals broke on the American political scene.

Bessant sounds as if he were predicting a flood. Given the fact that followers of Edgar Cayce were also predicting major floods in the United States at about the same time, that's probably what he was doing. But let's give him the water-Watergate identification. Even then there are problems. The amazing thing about Watergate is that there was no real "social upheaval" and certainly no "anarchy" in America. No "new political structure" came into being. If Holiday knew anything about America, he never would have endorsed such a foolish prophecy.

Holiday doesn't much care for Darwinian evolution; yet he admits of the arguments of scientists, "All of this is clever and important and a mile above my head." Indeed it is; yet he goes on speculating anyway.

Holiday describes in detail his involvement with a uniquely silly attempt to perform an exorcism of Loch Ness. Like much else in this unfortunate book it's a bit embarrassing. — *Daniel Cohen.*

★

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.

PRAISE FOR URI GELLER

Dennis Stillings' "Encounter With Uri Geller" (September 1987 FATE) brought back a vivid memory of something that happened in April 1975. I was working for a van and storage company in South San Francisco and my friend Gina Villanueva was living in San Mateo. She called me at work one morning, hysterical, and said that Uri Geller was on the TV talk show she was watching and had asked the viewing audience to work with him and *will* the keys he was working with to bend. He also told them that their own keys on their key rings at home would bend — but not just any old key. It would be a very important one — in other words, not the key to the freezer out on the patio but a car or house key. Gina did not pay too much attention to this at the time but continued to watch the program.

What prompted her to call me immediately after the end of the show was that her keys (on the kitchen counter during Uri's presentation and not in her hands at all) were causing her to panic. The keys to her apartment and her Mustang were both bent! She had not been *trying* to make this happen but Uri had implied that this power is within all of us. Gina certainly believes him! — *Judi Wegley, South San Francisco, Calif.*

* * *

Uri Geller appeared at a place called Monmouth Mall in the shore area of New Jersey a few years ago. I attended with two friends and sat between them in the third row. Wearing a red short-sleeved shirt, Uri performed on an open well-lit stage. He was charming and enthusiastic and held our interest right from the start.

At one point early on, he suggested we hold our keys in our hands if we cared to, as some might bend during the show. I wanted to participate so I took my key ring out of my purse and as I looked at the keys I thought to myself, "Well, I don't want to ruin my house or car keys but I guess I could do without my sister's house key." (It was also on the key ring.) Then I enclosed the bunch of keys in my left hand and continued to enjoy the show. I did open my hand once, saw nothing unusual, closed it again and this time even forgot about the keys until the show was over. Spoons

had been bent and broken and watches and clocks people had brought up mostly began working.

Then Geller said, "Now open your hands and if your keys are bent hold them up!" I looked at my keys and couldn't believe what I was seeing until my friends assured me that yes, one of my keys was bent — my sister's house key. I held it up as did a few other people within the first few rows. Geller chose me to go onstage saying, "That's a good one. Let's see if we can bend it even more." And he did by stroking it a few times. (All I could think of onstage was that I should have worn something nicer.) Then he said, "Show it to people." And I certainly have.

I cannot bend anything myself and I think I somehow connected with his energy and enthusiasm. — *Beatrice Fadil, Clifton, N.J.*

* * *

I think it is important to remember that just because a skilled magician such as James Randi can duplicate with sleight of hand Geller's key-bending, that *in no way* proves that was how the phenomenon occurred in the first place. All it proves is that a magician can create the illusion of having done the same thing.

About five years ago I was living in Los Angeles and taking some classes with Thelma Moss, the noted parapsychologist. She and others had sponsored an appearance by Uri Geller at a local auditorium and my mate Michael and I were to go to the show. Neither one of us had ever seen or heard Uri before.

I came home from work that day to find Michael in a state of astonishment. In the morning Uri had been on a local talk show and amazed Michael with his demonstration of telepathic drawing. Also during the program Uri had asked that listeners with broken appliances, watches and so on put them up to the radio as he shouted "Work!" through the microphone. Michael held up to the speaker a little portable TV set which had not worked for more than a year. To his amazement, after Uri commanded the broken things to work, the set worked! It was on when I came into the apartment and is still working to this day.

That night at the show, Uri did a variety of interesting things, but I will only relate one. He asked the audience (which numbered about 1000) to bring any broken watches, clocks or spoons they wanted bent up to the stage, put them in a pile and resume their seats. Michael and I had not come prepared but many people had. Uri stood back and simply watched as the pile grew and grew.

When everyone was back in his seat, Uri instructed us to shout "Work!" with one accord after his count of three. We did this, as I recall, three times. Not once did Uri approach the pile or touch it at all until the shouting was over. Then he began picking up watches and listening for ticking. Soon he asked the owners to come up and retrieve their objects. Not everything was working but a great many of the items were.

Later in the parking lot after the show, people were shaking their heads at how stupid they had been to put their car keys into the pile since now the bent keys wouldn't fit the locks. Ditto of course for apartment keys.

What I find particularly interesting about this is that it was not really Uri Geller who performed the "impossible"

but we the audience. Not only was it a moving demonstration of the power of concentrated human energy, it also bears out what Uri has always maintained: that his powers, while accentuated, also reside in all of us, at least as a potential. The fact that we in the audience that night demonstrated *our* latent abilities to do what Uri does gives him even more credence in my mind. — *Renais Jeanne Hill, Joshua Tree, Calif.*

KARMIC PAYBACK

In "Living in the New Age" (August-September 1987 FATE) J. Gordon Melton points out that most New Agers have a persistent belief in the laws of karma. I have also noticed this but I doubt that most New Agers have truly considered how the laws of karma affect physical reality. As a human being with past-life recall, I would like to use one of my experiences to illustrate how the principles of karma actually work.

In 1942 I was a Jewish male in Germany, one of the millions who were gassed to death by Hitler's forces. Thousands were murdered alongside me and as we passed from life into the nonphysical plane of existence, I was aware of the overwhelming desire among my fellow Jews to make the Nazis pay for our horrible tortures and deaths. Whether one calls it karmic law or "an eye for an eye," the principle is the same and most Jews demanded that karmic law be fulfilled.

I was reincarnated in 1947 and since 1971 have had spontaneous past-life recall, received channeled messages and have had numerous visions of past and present situations affecting our planet. Among these visions is the recurring nightmare of the way the Jewish belief

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in karma has affected today's reality.

The Aryan nation of Nazi Germany has also reincarnated into the New Age, but these are not selling their philosophies in the bookstores or charging $250 for a weekend retreat or selling crystals through ads in New Age magazines. They are paying back their karma, as the New Age law dictates. They have been "born again" as the starving blacks in Ethiopia.

I now understand totally why Jesus preached forgiveness rather than karma. Had my fellow Jews been able to forgive rather than demanding an eye for an eye, we may not have had to witness the starvation of millions of blacks who have no memory of their past-life mistakes but must endure the harsh reality of their karma anyway.

The New Age belief in karma is no different from the Jewish belief in an eye for an eye. I am not saying karmic law does not exist. I am saying it will exist as long as people demand karmic payback. I do believe, however, that it is a sick principle and only adds endlessly to the grief and disillusionment that surround planet earth.

New Agers who adhere to their belief in the laws of karma might benefit from turning on their TV sets and watching a helpless child in Ethiopia die from lack of food and water. This should give them a more accurate assessment of how their prescribed karmic belief system affects physical reality. It isn't very pretty. — *Kate Reeves, Molalla, Oreg.*

* * *

Your article "Living in the New Age" by J. Gordon Melton is the clearest, most objective view that I have read to date. Your author speaks the truth when he writes that Theosophy started

it all with individuals, particularly from India, adding to the basic Theosophical belief system.

The establishment ridiculed H. P. Blavatsky because once or twice she performed some psychic tricks. All psychics who are gifted to start with and then get public recognition have to resort to trickery and dramatics to gain recruits.

Annie Besant, a devoted Blavatsky follower, believed in her philosophies to the extent that she accomplished many reforms of the appalling conditions in England at that time, described in Dickens' novels. Annie Besant is listed in every *Who's Who* and similar lists as one of the few women who have accomplished miracles in social reform — *Vera D. Heaslip, Buffalo, N.Y.*

AN EARLIER DESCRIPTION

Among the most important articles FATE has published is "Extrasensory Perception of Subatomic Particles" by Stephen M. Phillips (April-May 1987 FATE) regarding the clairvoyant investigations of atoms, begun in 1895, by Annie Besant and Charles Leadbeater.

Surprisingly, a description similar to theirs of an atomic particle was published earlier, in 1876, by the American teacher and physician Edwin D. Babbitt in his *The Principles of Light and Color.* A condensation by Faber Birren was published in 1967 by Citadel Press, Secaucus, N.J. (price $9.95), and is probably still available from Health Research, P.O. Box 70, Mokelumne Hill, Calif. 95245.

All three investigators agree on the form of the fundamental unit of matter: A shape resembling an elongated apple is delineated by a band of 10 "wires" of

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force making 2½ turns. The wires continue to spiral through the core and rejoin; hence, each wire is continuous. Three wires are more prominent than the other seven.

Besant and Leadbeater accepted Babbitt's description as "fairly accurate" (*Occult Chemistry*, 2nd ed., page 10). That they did not copy it is evident from their greater-detailed description and from areas of disagreement. Babbitt thought the particle was an atom; Besant and Leadbeater said it was an ultimate physical atom (UPA). — *Benson Boss, Deming, N. Mex.*

REVIEWER TALKS BACK

Michael Grosso's response to my review of his book *The Final Choice* is misleading ("Author Gets Last Word," May 1987 FATE).

First, I did not engage in *sophistry* (deceptively subtle reasoning or argumentation) when I stated, "By his own admission, Grosso's book lacks a clear and precise methodology." It does. Moreover, Grosso's "Note to the Reader" wherein he writes, "About method, my rule is to be bound by none," highlights the major flaw in his book. Since he claims not to be constricted by any methodology, he does not take into proper consideration the numerous counterarguments that can be posed against his transpersonal interpretations.

Grosso postulates theories which have little, if any, scientific recourse to "data testing." For example, there is no clear, unambiguous proof to substantiate the psychic origin of the Shroud of Turin. Hence, to build an argument upon its *possible* authenticity demonstrates both

(Continued on page 128)

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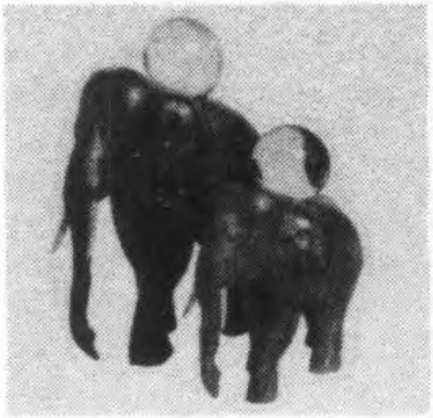
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REPORT FROM THE READERS

(Continued from page 116)

faulty reasoning and immature theorizing. This is exactly what I meant when I argued that *The Final Choice* "at times reads like a patchwork of New Age metaphysics on death and enlightenment. . .[which] makes for some questionable interpretations, such as Grosso's overreliance on the validity of the Shroud of Turin as a psychic artifact." It is one thing to postulate a new theory based on well-grounded, tested data and quite another to build a theory on controversial (and unproven) "paranormal" manifestations.

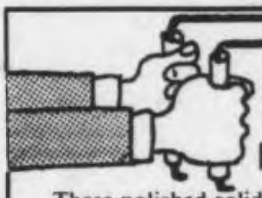
Second, Grosso does "lump" disparate paranormal experiences into the same camp in order to advance his central argument. The connection between UFO experiences, Marian visions and prophetic near-death excursions may have nothing whatsoever to do with Grosso's thesis about global transformation or extermination. Rather, each experience may reflect at different levels what author Ken Wilber calls "The Spectrum of Consciousness." When those varying experiences are related in story form (either to one's own self or to concerned peers), they may *appear* similar in content because of the dominant cultural view which flavors and/or influences all such psychic interpretations.

What may be common in these transpersonal experiences is not the truth-content of the encounters but the cultural filter which directs their peculiar interpretation. In other words, Grosso may not have touched upon a genuine paranormal coincidence but a sociological synchronicity where mystical *reports*, not experiences per se, have a similar

message — a message prompted by the realities of the political world, not the realities of mystical transport. It is almost phenomenologically impossible, given Grosso's evidence, to separate deep mystical insight from its cultural setting. Thus we are left with a treatise that is replete with creative and suggestive ideas but sorely missing a testable sociological and scientific framework.

And third, Grosso makes a couple of factual errors in his letter response: (l) I did not claim in my review that Grosso was trying to reduce "all" transpersonal experiences to a single overall pattern. (2) Grosso is wrong when he states that he does not speak about "religious visions." In fact, he has a whole chapter on "A Typology of Helping Apparitions" wherein he refers to the post-mortem appearances of Jesus Christ, St. Paul's conversion on the road to Damascus where he encountered a powerful light, and St. Francis of Assisi's "nocturnal vision" of glory. These, and other experiences Grosso cites in the chapter, can be rightly termed "religious visions."

Finally, let me say that I enjoyed Grosso's book. It is worth reading, especially for its stimulating ideas. However, this does not exempt a reviewer from making pertinent criticisms. Perhaps Grosso can take his thesis one step further and see if it is really testable. If so, he may then see the powerful utility of following a precise methodology. — *David Christopher Lane, Del Mar, Calif.*



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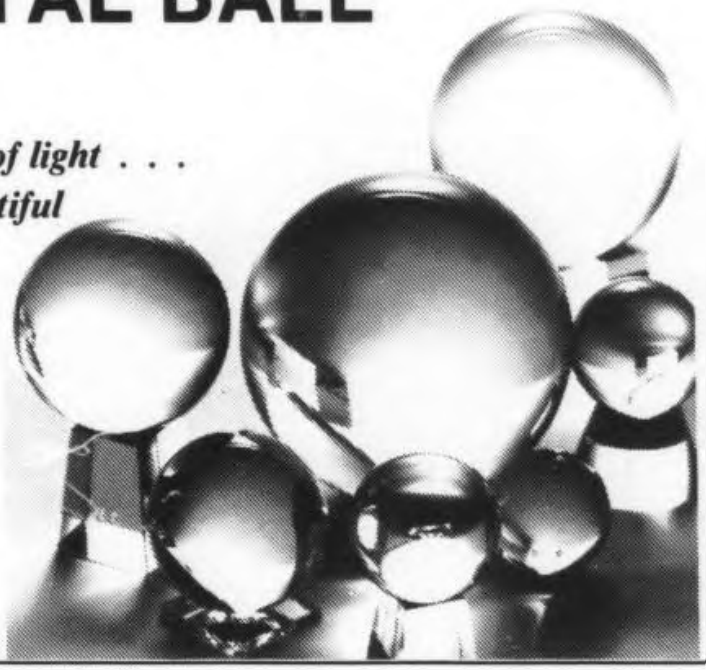
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