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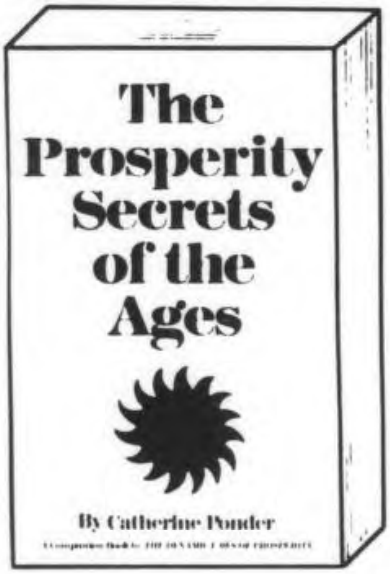
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Chapter 3 SEVEN SECRET ATTITUDES FOR SUCCESS From the Creation Story

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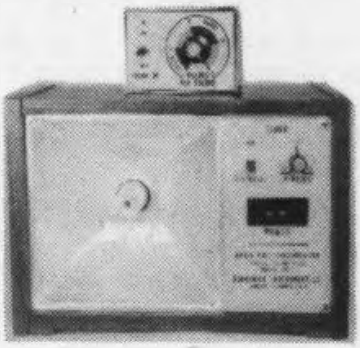
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I SEE BY THE PAPERS



by Curtis Fuller

QUOTE OF THE MONTH

I only know that if I want to call forth an idea, it is energy that must produce it. I move. I automatically breathe deeply and remain outwardly in movement.... I am often asked from whence comes my energy. It comes on the breath — the conscious use of breath.... What I am trying to say is that the conscious *act of breathing brings forth the imagery.... Above and beyond the thought . . . there is something much more simple. There is the consciousness of breathing, less a movement, less a direction, but a conscious movement of breath which immediately operates the countless nerve cells that produce the thought.*

—Eileen Garrett
quoted in *Journal of the Society for Psychical Research*

ONE WONDERS whether our Western preoccupation with psychology and psychiatry may not be a by-product of our own materialistic society. We are brought up with and remain immersed in the pervasive thought that our minds and bodies are separate. Only after we grow out of the self-preoccupation of childhood and youth do we begin to struggle to understand ourselves and others. And out of this struggle comes the realization that we are both mind and body.

Yet what we learn is precious little. The subject is too big, the complications too immense. Whole teams of researchers, as is our way in the West, grope for explanations of things that cannot be counted or measured and that the materialists deny exist. We progress slowly.

All this came to me recently when I read an article with the unlikely title "Hippocampal Kindling, Theta Resonance and Psi" in the July 1986 issue of the *Journal of the Society for Psychical Research.* Joan Healy, the author, was attempting to relate the production of the theta rhythm in people with psychic ability. Theta is one of the electrical brain-wave patterns, so named in 1950 by the great neurophysiologist W. Grey Walter. For purists it has four and seven cycles per second and has

been called "the enigmatic theta rhythm" about which "there are almost as many hypotheses as researcher workers in this field," wrote J. Gray in his 1982 book *The Neuropsychology of Anxiety.*

One of the hypotheses to which Healy subscribes is that theta is associated with the psychic. Theta also can both induce epileptic seizure and inhibit it. It is present during rapid eye movement (REM) periods of dreaming, during the drowsiness of Ganzfeld states "and in other states considered to facilitate psi."

∞

THE VITAL BREATH

HEALY hypothesizes extensively in her article, demonstrating how comparatively little is known about our ability to induce psi. I plan to hypothesize in a different direction and discuss not psi per se but the influence of breathing exercises on psi and in other unconventional areas as well.

In a recent article in *American Health* David Shannahoff-Khalsa, president of the Khalsa Foundation for Medical Science, discussed the importance of proper breathing in ancient systems of therapy such as kundalini yoga as taught by Yogi Bhajan.

One simple breathing exercise creates such a relaxed viewpoint that it has been used in the treatment of angina, Khalsa says. He advises persons not to try these exercises if they are epileptic, driving or intoxicated with alcohol or drugs.

"Sit down with your spine straight, close your eyes and focus them on the point where your nose and eyebrows meet," he writes. Cover your right nostril with your right thumb and inhale slowly. Then exhale slowly through the right nostril after placing your right little finger over the end of your left nostril. Alternate this breathing pattern. Do not hold your breath when exhaling or pause when inhaling. Start moderately. Continue for not more than 11 minutes. Moderation is urged because "the more powerful the breath, the more powerful the effect."

A second exercise Khalsa describes is said to provide healing energies, release tensions and stimulate metabolism. It involves breaking the breath into eight equal parts and extending and curling your tongue out of your mouth while you inhale, then exhaling through the nose again in eight equal parts at two-second intervals. Like the previous exercise this should be limited to five or 10 trials and increased very gradually.

∞

BREATHING EXERCISES

ALTHOUGH such breathing exercises may seem like lunacy to Western materialists, they must

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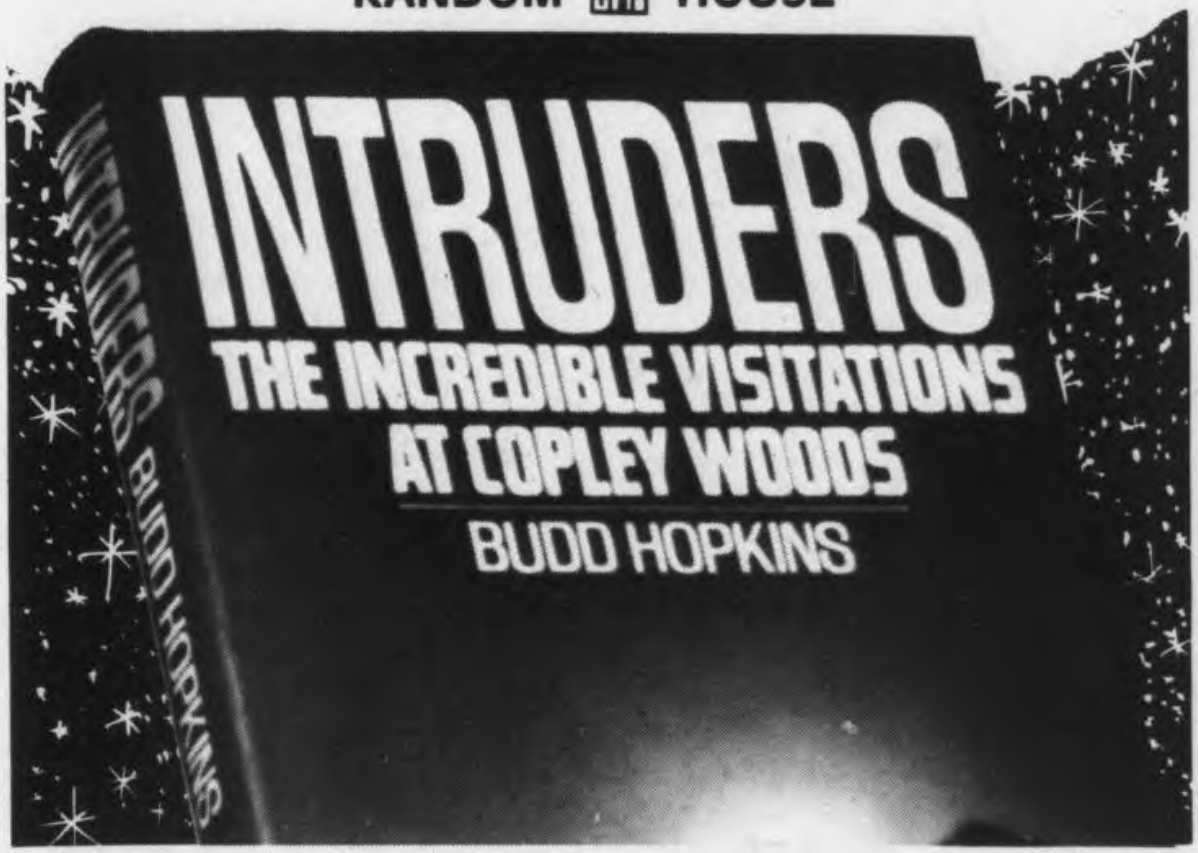
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have produced results for yogis for many centuries. Such is our skepticism, however, that we have to understand *why* before we accept unorthodox beliefs and practices.

Experiments which show that some breathing exercises affect the theta rhythm hint at possible reasons why. But the next question is: What does the theta rhythm affect and how? Frankly we don't know and we're only beginning to wonder.

Shannahoff-Khalsa complicates the question by stating that "at any given moment you see with both eyes, hear with both ears, yet breathe mainly through one nostril." Every one to three hours this dominance reverses. When you are breathing through your right nostril, your left-brain activity increases; when you are breathing through your left nostril, your right brain is affected. If current theory is valid, breathing through the left nostril should activate the right brain's more abstract, aesthetic and spatial skills, whereas right-nostril breathing activates the language and calculating abilities of the brain's left hemisphere.

How breathing through "the lowly nose" can affect "the lofty mind" is unclear, Shannahoff-Khalsa admits, although he theorizes that the brain's hypothalamus is involved. His research suggests that the nasal cycle may reflect nervous system rhythms in the entire body and could even be reflected in

the immune system.

Obviously with our methodical Western approach to things a great deal more research will have to be done before such far-reaching, yet simple, approaches enter conventional medical treatment. Nonetheless, although the methods seem simple, it becomes increasingly obvious that the bodily system is extremely complicated.

∞

BREATH AND STRENGTH

SOMEONE had to observe these effects in the first place so that they could be included in yoga practice. Such unorthodox observations are continuing today and not only in India but in the United States. A few days ago a friend described a speech he had heard by an observant and experienced chiropractor who discussed still another aspect of breathing.

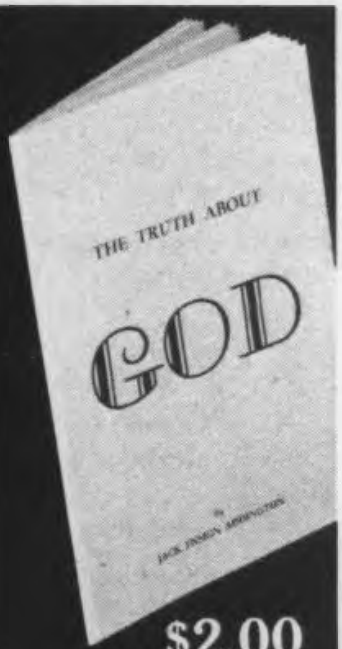
This chiropractor stated that most chiropractic patients come because of one type of ailment: back problems. He stated that he knew a simple secret which, if generally followed, would reduce chiropractic business by 60 percent. That secret is proper breathing.

He insisted that when people exhale, their muscles, for whatever reason, are much weaker than when they inhale. Successful weight lifters already know that proper breathing affects their muscular strength radically. Their simple secret is to

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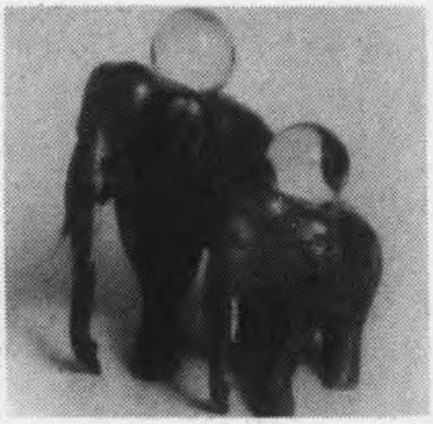
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breathe deeply and hold their breath before they lift a heavy weight.

If your muscles are weaker when you exhale and stronger when you inhale, the simple answer to back problems is to inhale before you bend over, whether to lift something or not, and not to try to lift when you have exhaled.

I am not trying to conduct a therapy class in how to breathe properly but only to point out that something we perform so unconsciously and thoughtlessly needs to be considered with fresh eyes and a new approach. It seems safe to say, in view of all that we don't know about ourselves, that the secrets we will uncover will surprise us.

∞

TROUBLE IN PARADISE

HOLD YOUR hats. Here we go again with diatribes against "pseudoscience." This time it's not CSICOP against the parapsychologists but the prestigious National Academy of Sciences against Samuel P. Huntington, director of the Center for International Studies at Harvard and current president of the American Political Science Association.

On April 28, 1987, Huntington was rejected for membership in the academy after what the *New York Times* called "furious internal debate." This debate must have been a long one, since Dr. Huntington also was rejected a year ago in a

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very similar hard-fought election.

The academy is the nation's leading honor society. It has 1462 members, most of whom are hard scientists such as mathematicians and physicists. The academy has only 177 social and behavioral scientists who supported Huntington but were outvoted.

The fight against Huntington was led by Serge Lang, a Yale mathematician who calls the former's work "pseudoscience" and "nonsense." The basis of Lang's criticism was Huntington's "use of mathematical equations to describe the relationship between such factors as economic development, social frustration and political instability in changing societies." Huntington has explained that he used mathematical equations as a "shorthand way" of summarizing his arguments rather than as a rigorous measurement, but his explanation does not satisfy the purists.

The prejudices within the scientific community are multifold. The tendency among the "hard scientists" is to look down upon the social scientists. There also are hierarchies within the social sciences. Psychologists tend to criticize parapsychologists; yet the parapsychologists rely more on controlled experiments, mathematics and other tools of the "hard sciences" than they do.

It's a zoo. Scientists do not follow their own rules of dispassionate consideration.

MR. GALLUP AND UFOs

THE GALLUP poll has tracked belief in UFOs and extraterrestrial life since 1966, when only five percent of the American people believed they had seen objects that they thought were UFOs. If the Gallup poll shows anything, it clearly indicates that sighting experiences, acceptance of UFOs and belief in extraterrestrial life have increased in the past 21 years.

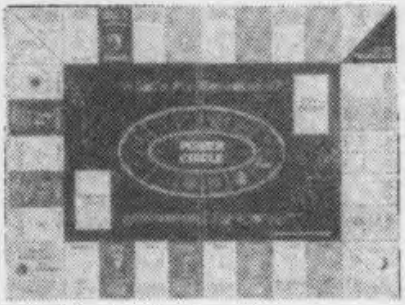
People who think they have seen UFOs made up 11 percent of the population in 1973 and nine percent in both 1978 and 1987. If you wonder what happened to the two percent, it probably can be attributed to the well-known effect called "retrocognitive dissonance" which occurs when witnesses see an unusual occurrence which doesn't fit into their scheme of things. As time passes, they selectively forget the most anomalous aspects of these experiences and come to doubt the evidence of their own senses.

Gallup found that about half of Americans believe that people somewhat like us live elsewhere in the universe. A third are skeptical and 16 percent are unsure. The proportion of belief is somewhat similar for UFOs. Forty-nine percent think UFOs are real while 30 percent doubt it and 21 percent are unsure.

Persons who have attended college are more convinced of UFOs and extraterrestrial life than those with no college experience. Fifty-

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six percent of the collegians to 44 percent with no college believe in UFOs and 47 percent of the collegians to 46-percent noncollegians believe in life on other planets. More men than women believe in the possibility of extraterrestrial life. Our Westerners are the greatest believers in both UFOs and life on other planets. Our South provides by far the largest proportion of nonbelievers.

∞

OUT OF THE SKY

DURING THE last week of August 1983 three large chunks of ice fell out of the sky in England. Of course, a good many others may have fallen undetected but these narrowly missed hitting people. The first smashed a huge hole in a garage roof at Hitchin, Herts. The second fell beside a three-year-old girl playing in her garden at Ampthill, Beds., and a day or so later a third block, described as the "size of a carrier bag," smashed down in a garden in Highland Drive, Bushey, Herts., near two boys. One mother said, "It came down with a real thud, then sprayed ice all over the place. If it had hit the boys it would have killed them."

The Civil Aviation Authority is unrelenting in its explanation: "It's likely to be either galley or toilet water which has formed on the outside of the aircraft. When the aircraft flies through a freak warm

area at high altitude the ice falls away."

∞

THE SEARCH

WHAT DOES the search for extraterrestrial life entail? To some people it's the pits. When NASA sought $15 million for its radio-astronomy project in 1978 it was awarded the ignominious Golden Fleece award by Sen. William Proxmire of Wisconsin. The radio astronomers who are doing most of the job are sneered at by optical astronomers.

Gene Capriotti, chairman of Ohio State's astronomy department, scorns the work being done on his own campus by electrical engineers and volunteers acting as radio astronomers. "They do that work because they aren't really qualified to do anything else in astronomy," Capriotti says. Frank Tipler, an astrophysicist at Tulane University, calls their work a boondoggle. "They are like evangelicals—this is a religion," he maintains. "They think these people will come to save us from ourselves."

Yet at both Ohio State and Harvard the work continues. At Harvard banks of 128 computers scan a narrow segment of sky toward which an 84-foot-wide antenna is aimed. Every two minutes 8.4 million narrow frequency bands are scanned. By that time the earth's rotation has moved the antenna's

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aim to a new target and the process is renewed.

So far the search has been fruitless. In 1977 an Ohio State scientist scanned a telescope printout and found what seemed to fit perfectly the assumed form of an alien greeting—it was a strong artificial signal on a narrow band of frequencies. But despite hundreds of tries the signal was never found again.

Unlike the Harvard project, the Ohio State program has hand-to-mouth funding belying claims that it's a giant boondoggle. Robert Dixon, the astronomer in charge, says he has little government support and "relies on donations, scrounges and shady dealings," according to Paulette Thomas of the *Wall Street Journal.* He uses a 20-year-old computer that is "three years older than its programmer, a high school math whiz who works as a volunteer." Right now the time spent searching for life on other worlds is almost exceeded by the time spent searching for adequate finances.

∞

NEWS & NOTES

● The American Arctic has warmed from two to four degrees centigrade in the past century, perhaps in the past few decades, according to geophysicists from the U.S. Geological Survey, who base this conclusion on measurements at the bore holes of Alaskan oil wells. The

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Dr. Heller tells the exciting story of the expedition to Turin to examine the Shroud itself. Evidence gathered by the research team using various types of modern instrumentation and expertise indicated that the Shroud must have been wrapped around a crucified man who had been beaten and scourged before he died. There was blood on the Shroud but was it the blood of Christ?

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authors point out that models of greenhouse warming predict climatic change will be greatest in the Arctic and may already be in progress.

• Two American anthropologists are heading for Langson Province in Northern Vietnam to investigate reports that bones and stone weapons of *Homo erectus* have been found intermingled with the remains of the ape *Gigantopithecus*, the largest primate known to have lived. Although only the jaws and teeth of the ape have been found, both in China and in Pakistan, they are so huge that *Gigantopithecus* may have been nine feet tall and weighed 600 pounds. Preliminary reports suggest that primitive man preyed on the huge apes and not vice versa.

• The Chinese report evidence of a literate, civilized culture that began 7000 years ago in the Taihu Lake Valley and lasted 3000 years, to 2000 B.C. The finds include stone plows, shovels, weeding devices, more than 10,000 jade articles and some silk fabrics. The culture had its own written language, made pottery and paints and wove bamboo. The find also includes a large sacrificial altar and broken statues.

• If you think you're smarter than the ancient peoples of 8000 years ago, think again. Faculty members from the University of Florida College of Medicine have examined the miraculously pre-

served brains of four young men and a middle-aged woman recovered from the peaty bottom of a shallow lake in Brevard County, Florida, and have concluded that they are not different from contemporary brains.

• Stephen Jay Gould, who teaches biology, geology and the history of science at Harvard University, has bitterly attacked Fred Hoyle's contention that the famous primitive-bird fossil of *Archeopteryx,* one of the crowning prizes of the British Museum, is a fake. Calling Hoyle the "eminent cosmologist of years past," Gould says his argument is an "ill-considered speculation" with a "truly rotten core." He also expressed himself as "outraged . . . by the ignorant presentation of Hoyle and his colleagues." Compare this with the bitterness with which some members of CSICOP (of which Gould happens to be a member), for example, attack parapsychologists.

• In July 1988 Soviet scientists plan to launch two spacecraft toward Mars. They will spend 120 days orbiting the planet after their 200-day journey. One will hover between 30 meters (approximately 98 feet) and 80 meters (approximately 262 feet) above the surface of Phobos, the largest of the two moons circling Mars. The Soviets believe Phobos is a trapped asteroid and studying it will give clues on how the solar system was formed.

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• Some scientists believe that at least three of our 10,000 known meteorites must have come from Mars because their gas-isotope ratios are consistent with measurements made by the Viking landing craft on that planet. But how could they reach earth? John D. O'Keefe and Thomas J. Ahrens of the Caltech seismological laboratory in Pasadena calculate that a high speed meteorite from 0.12 to 1.2 miles in diameter striking Mars at an angle of 25 degrees to 60 degrees could generate gas plumes moving at speeds high enough to propel surface rocks all the way from there to here.

• Approximately 15 years ago you read in this magazine and elsewhere about the discovery of the Tasaday, a primitive tribe of Stone Age people in the Philippines, called "the most important anthropological find of the century." Detailed descriptions of the Tasaday were given, along with numerous photographs. Now well-known critics are charging the whole thing was an elaborate hoax. They claim the Tasadays were recruited from neighboring communities, carefully coached, made to wear clothing fashioned from orchids and told to live in caves. Even the Encyclopaedia Britannica was taken in, referring to the Tasaday as a Stone Age tribe. Eleven "qualified" social scientists are known to have visited the Tasaday and none termed them a

"hoax." And maybe they aren't.

• The Premonitions Registry was founded in 1968 to record predictions and validate them against actual events. So far only 47 of 8000 predictions received were detailed, right-on-the-nose hits. Of these, half came from just six persons including a professional psychic, according to Robert Nelson, founder. To register your psychic predictions, send them to Robert Nelson, Premonitions Registry, Box 482, Times Square Station, New York, N.Y. 10036.

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BIRDS OF A FEATHER

NOW OUR debunking celebrity Philip J. Klass has joined his fellow debunking celebrity James Randi in offering a $10,000 reward, albeit a pathetic 20 or 30 years later. Klass is offering $10,000 to anyone who can prove he or she has been abducted by an alien from a UFO.

Klass is a Johnny-come-lately to the $10,000 sweepstakes. Although I estimated above (not having any documentation at hand) that Randi started his offer 20 to 30 years ago, I confess that it only seems that long ago to me.

I submit that both Klass and Randi are pikers. When Randi made his for-the-publicity offer, $10,000 was worth a lot more than $10,000 is worth today. Yet despite inflation and increasing publicity his offer remains a miserly $10,000. It is high

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time he raised the ante to, say, $25,000. So should Klass.

Of course both of them seem perfectly safe since Randi has no intention of paying (as he told Dennis Rawlins privately, "I *always* have an out") and Klass' offer would be absolutely priceless if he were called upon to pay. You can imagine his lawyer challenging the four-eyed witness sitting in the stand: "Even if those are feathers, Mr. Phui, and you pretend to belong to the four wings that you flew up here with, how can you prove that you are really and truly an alien?"

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nonphysicists, is that the explosive expansion of this Universe B would take place faster than the speed of light and that it would be, essentially, the spontaneous creation of something from nothing. Quantum physics says it is all permissible.

Would Universe B disrupt our own universe in any way? Maybe not, since if it can't communicate with ours how could it affect it? Still, common sense demands that there ought to be a few disturbances, at least in local space and time.

All this is not my own brainstorm. Rather it represents the theories of Prof. Alan H. Guth and colleagues of the Massachusetts Institute of Technology as filtered through the reportorial mind of Malcolm W. Browne of the *New York Times*. Dr. Guth began work on his theory in 1979 at the age of 32 and although he met with disbelief at first, the mathematical consistency of his thinking and its "success in describing conditions that actually exist in our own universe" have converted many doubters, including some of the world's leading physicists, says Browne.

What would happen with our theoretical expansion is that a bulge would develop on the surface of our own universe which would eventually pinch itself off from its parent into a new universe.

All this is not easy. In fact, I do not pretend to understand it. Guth says that the pressures and tempera-

tures needed to create the new universe from a tiny chunk of material "would be gigantic but not necessarily infinite."

All this means that someday, if not now, some enterprising human beings might decide to create their own universe. Guth admits that such an achievement is far beyond our present abilities and technology "but some advanced civilization in the distant future might — well, you never know. For all we know our universe may have started in someone's basement."

Asking why wouldn't the new universe be bumping into ours all the time with extremely dangerous consequences, we are told, "You just have to think of them as existing in different places at different times."

∞

WHAT COLOR SIRIUS?

IF YOU ran across a reference to the dog star Sirius in an ancient Greek or Roman text, you would be puzzled by description of its color as "red." Today Sirius is not only the brightest star in the sky but it is definitely white. Yet even the Babylonians referred to it as "red" and the Romans sacrificed red-coated dogs at the rising of the "red" Sirius.

This is so puzzling that some psychologists have proposed that the ancients' perception of colors may have been different from ours.

TransAir 481

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By Marty Arnold

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Sirius has a small companion star called Sirius B which is only 1/10,000 as bright as Sirius. It is now proposed by astronomers that since Sirius B is a white dwarf star which already has lived out its life, at one time it could have expanded into a huge brilliant red giant before shrinking into dwarfhood. Observers on earth, lacking telescopes, would have seen Sirius as a bright red star.

This theory is plausible except for one small matter: The change from red giant to white dwarf takes a little matter of 10 million years. Furthermore there would be evidence that this had occurred and astronomers can't find any such evidence.

Now a new theory suggests that a pulse of heat could make the hydrogen atmosphere of Sirius B expand to thousands of times its previous size and glow red in the process. This would allow Sirius to change color in as little as 250 years. It *might* happen again at any time. And it might not.

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CLAY ARMY GROWS

THE SIZE of the famous terracotta army of Xian in China suddenly doubled last November when archaeologists discovered another 1100 clay warriors, along with 44 clay horses, 11 wooden chariots and numerous weapons. The soldiers stand in rectangular battle formation, facing east. Each figure is a realistic individual portrait, with distinctive facial features and expression.

The purpose of the army is uncertain but some believe the life-sized figures are a substitute for the human sacrifices which accompanied earlier rulers into the afterlife. It seems certain, however, that what has been discovered so far is only a fraction of what the 22-square-mile sprawling necropolis contains. It includes a mound 15 stories high; this is believed to conceal an underground palace.

Meanwhile Japanese archaeologists working with high-tech equipment in the Great Pyramid of Giza believe they have discovered a concealed tunnel. They are using a machine that beams electromagnetic waves into solids to a depth of 30 feet. The Japanese also have confirmed the existence of previously unknown cavities discovered by a French team in 1986. At present no one knows what tunnel or cavities contain.

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GOLD AT THE END OF THE RAINBOW



Tales of lost gold lure treasure-seekers to mountains of southern Arizona where many dangers — deep canyons, scarce water, deadly scorpions — lurk.

Enigmatic scratchings on rocks —

these were our only clues to a treasure beyond our dreams . . . .

By Ron O'Neil

SINCE MID-1956 my brother Jim and I* have been treasure-hunting off and on with our two partners in the vast deserts and lonely hills of Arizona. We started this after my hitch in the military, when the two of us decided we'd like to try our hand at this "rainbow-chasing," as it's often called. Most of our friends and family laughed at the idea but it had intrigued us for many years and we were determined to do it.

We read numerous books about legendary lost mines, buried bandit loot and mission treasures supposedly hidden by the Spanish padres who once occupied a large portion of what is now Arizona.

During the Indian uprising of 1751 these padres hid the gold and silver that had been accumulated over the years from the numerous

* All names including the author's are pseudonyms. Real names are on file at FATE's editorial office.

mines they operated in the surrounding hills. With this accomplished, they fled the territory but many were killed during their flight. The survivors never returned after the bloody rebellion, so most of these treasures remain buried in long-forgotten mine tunnels and other secret locations known only to these long-dead men.

It took us just over a year to save the funds necessary to purchase a used jeep wagon and the equipment for such an extended venture. During the summers of previous years we had camped and panned gold in the Cascade Mountains of Washington, so the hardships of such a life didn't bother us. And we had saved enough capital for a two-year trip.

We had no idea of the great adventures that lay ahead. These two years were going to be the most exciting and enjoyable times of our lives.

During that period we met two other treasure-seekers, Ted and Dave, who also were chasing rainbows across the barren hills in search of elusive treasures. They became our partners and remain so to this day.

We found nothing of any great value during these years but the gold bug had bitten us all. We would be returning again and again



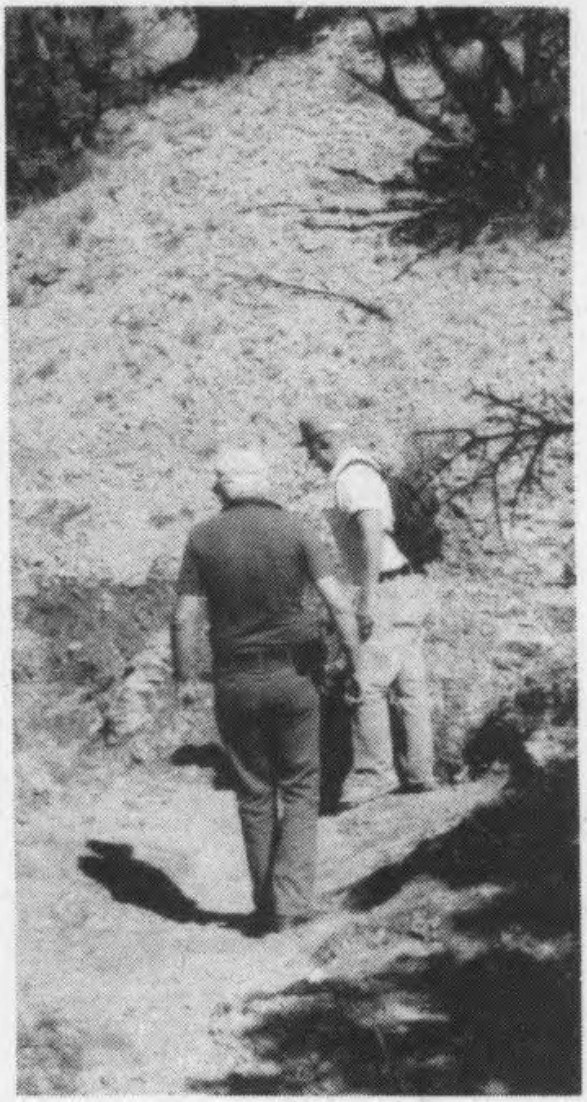
Author Ron O'Neil (pseudonym), his brother Jim and associates Ted and Dave uncovered long-lost gold bullion after three decades of searching through remote and sometimes perilous regions of the West.

to this enchanted land over the coming years. All of us would work and save until we had a grubstake sufficient to maintain us for 18 months or more. During the spring of 1962 we returned to southern Arizona, which became our permanent home.

In the closing months of 1983 Dave and I were exploring a remote rugged area near the Mexican border. This area has some of the most forbidding mountains imaginable; yet they lure you with tales of lost gold. But once you get there they try to kill you or at least make your stay as miserable as possible. Surface water is almost nonexistent and canyons are deep, dark and foreboding. Broken volcanic rock is everywhere, so even walking is dangerous. Then there are the creepy desert varmints which manage to find their way into your shirt or boots. There are rattlesnakes and — deadliest of all — scorpions.

During this two-week trip Dave and I climbed a small hill and discovered some faint markings cut lightly into a boulder located near the summit. Although erosion had taken its toll, the signs were still visible. They consisted of a single straight line between eight and 10 inches long, followed by four dots in a row and three more lines. Beneath these were three more lines.

Although the markings were quite different from other known treasure signs, I was certain I had seen something similar but couldn't remember where. After copying the signs in our notebook and marking the location on our topographic map of the area, we moved on.



Jim and Ted (with small pack on back) helped explore terrain near area where the lost treasure would eventually be unearthed.

The next morning we discovered a large flat rock with a cross carved on it. This was about 100 feet north of the markings we had seen the day

before. We searched the region briefly but without success.

On our return to Tucson we informed the others of our discovery. We all thought these markings could well have something to do with that one little word that usually turns heads when spoken: "treasure."

We spent the next several days studying our research material but found nothing that vaguely resembled the strange lines and dots.

Subsequently we all returned to this remote site and set up camp. In the days that followed we searched various locales with the two metal detectors in our possession.

To insure that the ground was searched properly, two of us would grid out a large section, using several lengths of yellow cord. The others would search this portion; then we would move on to another. During this time we came very close to several caches without realizing it. As far as we knew then, our quest was a failure. We returned to town to tend to other business ventures.

These other commitments kept the four of us as a unit from the site, although some of us were able to make frequent (albeit fruitless) visits there, alone or in pairs.

* * *

ALMOST two years later, while glancing through a book on the ancient Maya civilizations of Mex-



The first discovery was made near the rocks on the other side of the rainwater in middle of picture. Gold bars were buried 1½ feet deep.



Gold with Mayan markings came in bars and 2x2-inch squares. Who buried it and why are mysteries unlikely to be answered. Author believes those responsible may have brought the gold up from Mexico and were familiar with Mayan measurements.

ico, I flipped a page and there looking back at me were the strange markings. They were the Maya number system.

This treasure game is often like a detective story. You discover various clues until they all fall into place and the mystery is solved. But the one we were facing now would only become more complex as we tried to unravel it.

The Maya markings represented the numbers 5-19 and 15, but what did they mean? After Ted, a mathematician, devoted another few days to working out various equations using these three numbers, we came up with numerous possibilities. Armed with these equations and a positive attitude, we returned to the site.

By noon we again were standing beside the "Mayan number rock" as we came to call it. The same question was on all our minds: What were Maya numbers doing in Arizona near a carving of a Christian cross?

By the second day none of our ideas were working out. On the third day we felt depressed because nothing seemed to fall into place when we used both the cross and the numbers. We still felt, though, that something was buried in the general area. We could find it if only the meaning of the numbers could be deciphered.

That afternoon Dave was using a detector east of the cross and got a strong reading on its meter. He called for us to bring a shovel. We dug about 18 inches. There at the bottom of the hole were several gold

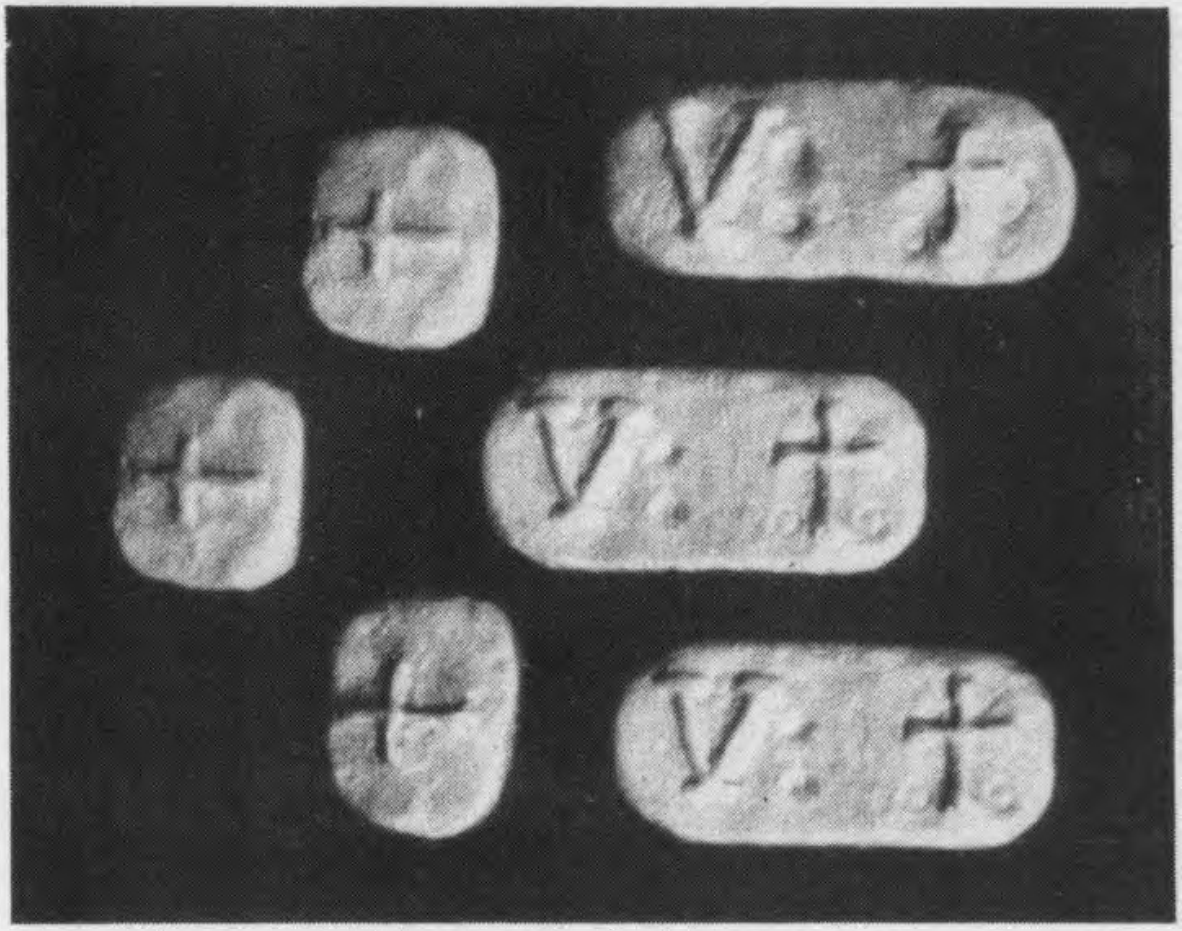
bars and small 2x2-inch gold squares. Together, we determined, they weighed 27 pounds.

It is impossible to describe the sensation that shot through my entire body. After years of searching and trying to separate fact from fiction in countless treasure stories, we were gazing on the object of our long quest: gold — the "teardrops of the sun."

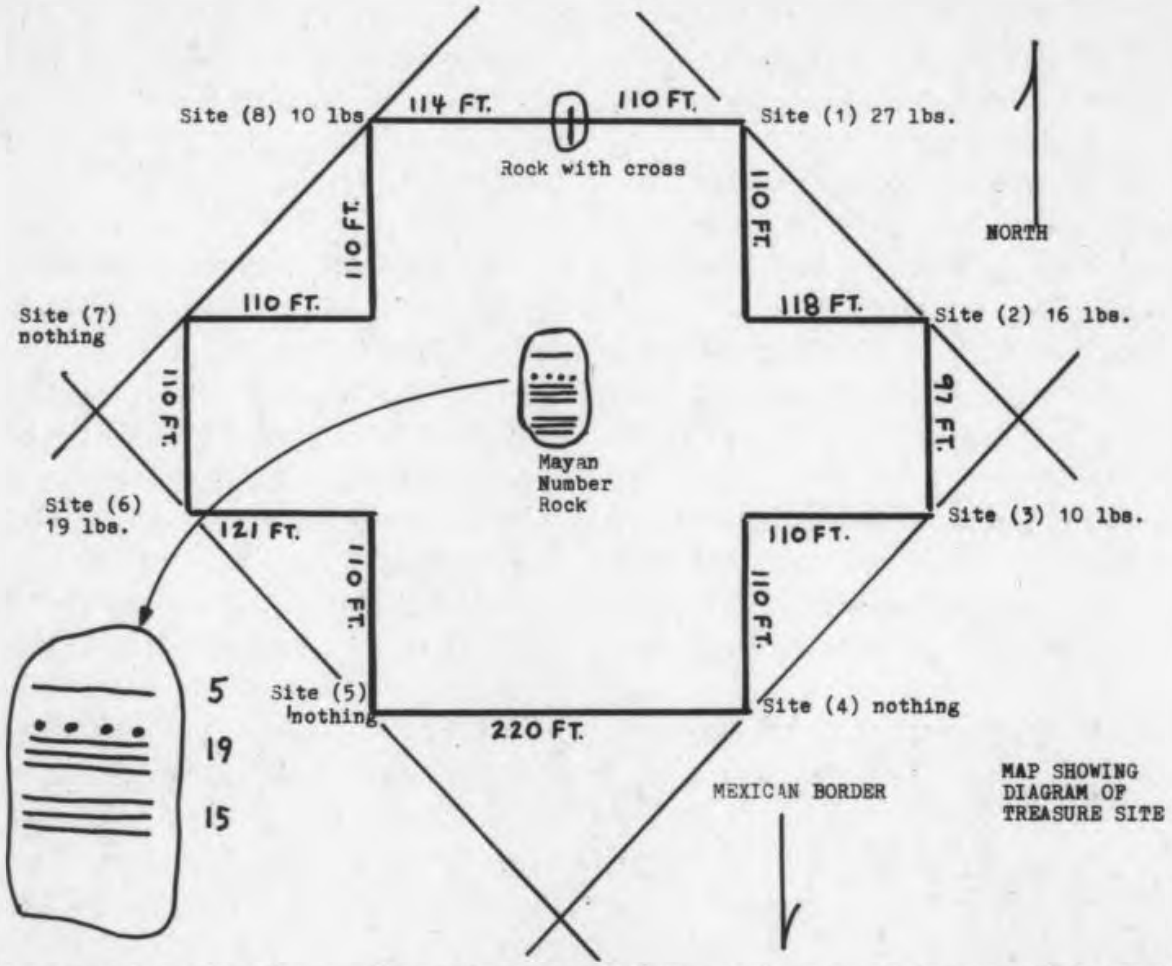
After a few moments of stunned silence we laughed, shouted and jumped up and down in exhilaration. We all felt certain that there were other caches in the area. We reasoned that nobody would have gone to all the trouble of making those signs for so "small" an amount.

Ted, the least emotional member of the team, suggested we measure the distance from the site of the discovery back to the cross. We did so and the distance came to almost 110 feet. Ted thought deeply for a while, then turned and gave us the answer to the numbers: 5x19+15=110.

Taking this as the clue we were looking for, we measured from the



Author and his three companions found the gold buried in five caches approximately 100 to 120 feet distant from each other.



In searching for the caches of gold, O'Neil's party moved in cross-shaped pattern around the "Mayan number rock." Clue to gold's location became clear when author recognized markings on rock as numbers.

cross 100 feet west and searched this area. At 114 feet we got another strong reading. We dug 18 inches and found 10 more pounds of glistening gold.

By now the sun had begun to go down; soon it would set behind the western ridges. We arrived at camp some 20 minutes later, so excited that we had trouble sleeping that night.

The next morning was cool and windy. The 37 pounds of gold from the day before was safely hidden in our own hole beneath a clump of mesquite trees south of the campers. There was nobody else in this area, so there was no need to worry about prying eyes. The region is so remote that you could think you were at the outer fringes of the world.

When we reached the treasure site, we began running our lines out 110 feet north and south of the cross but found nothing. But Lady Luck was about to smile on us again.

While taking a break near discovery Site 1, I suggested we search north and south from this point. We did so without success. My brother suggested we next run the lines east from the point we had just checked, which was 110 feet south of Site 1. We did and at 118 feet another cache was unearthed. This one weighed 16 pounds.

I said, "It seems like we're going in steps — east from the cross, then south and east again." Without realizing what I was about to say, I went on, "If we continue south, then west and south again, every 110 feet and did this all the way around, we'd be making a cross."

Ted, genius that he is, caught my mistake immediately. He said, "If a cross pattern is the key, then we'd have to run our line 220 feet, not 110 the second time we measured west, since the second cache was 110 feet west of the cross."

By using the sign of the cross, we ended up finding two more caches, 10 pounds at one site and 19 at another. Like the previous finds they were buried from 1½ to two feet deep. We kept to the 110-foot count all the way around and checked each site carefully. We even searched quite a distance around them.

When a site failed to produce gold, we still ran our 110-foot measurements from there. The five locales of the gold we found did not come out to 110 feet every time. The distance varied from 97 to 121 feet. The reason for this may have been the rugged slopes on the western side of the hill where exact measurements were virtually impossible.

We were not disappointed with the overall results. The recoveries were made through hard work, guesses and luck. The cross design had been an especially useful idea.

The fact that some sites harbored gold while others did not could suggest a plan to throw off those who might happen to stumble on the signs and by chance locate a cache or two. Or perhaps this was someone's "bank" and he had made three withdrawals. The three locations that did not yield gold were located on easy terrain, while the other five were found in the rugged area of the region.

Who buried this bullion and why such an elaborate layout when a simpler one may have been as effective? How did the parties involved know of the Mayan number system and why was it used?

We concluded that the gold must have been brought up from Mexico because in the area where we found it there are no mines, past or present, that could have produced this amount of gold. Also no Spanish missions exist nearby. Whoever supervised the elaborate layout was no doubt a highly educated, clever individual, as most of the padres were.

In a way the cross on the rock

told us the treasure was buried in that general shape. If the gold had originated in Mexico, perhaps a descendant of the Maya civilization had taught the buriers of the treasure that number system.

Later we tried to determine exactly what unit of measurement the Maya used. We called the archaeology department at the University of Arizona but the only professor who could answer our questions was out of the country at that time.

It certainly wasn't close to the unit usually associated with treasure in the Southwest: the Spanish vara, which ranged from 31 to 33 inches. If it had been 110 varas, it would have placed the gold over 300 feet from the cross. Instead, the Maya unit may have been close to our 12-inch foot, give or take a few inches either way, since the 110-foot measurement worked so well for us.

* * *

AFTER 30 years of tramping the hills, chased by dancing dust devils, we discovered one substantial treasure. There are many others to be found but not all the tales you hear are true; either that or they haven't been well documented. If the latter is the case, a great amount of research must be undertaken to prove the authenticity of a given story. Even then you'll hear more than a dozen different versions of the same tale.

During our odysseys across Arizona we have heard hundreds of tales of various lost mines and treasures. Some have involved padres who hid gold; others have concerned lonely outlaws who, having stashed their loot beneath a rock planning to retrieve it later, rode off into the desert night and never returned.

This could be the first and last tangible treasure we'll ever locate but during those 30-odd years we have found other things of value: two fine, trustworthy partners, good health and a feeling of total freedom. By now you must know we all are single.

And what about the gold?

When we first found it, gold was around $325 an ounce. As I'm writing this it's climbed to just over $400. We'll sit on it awhile longer and see how far the price ascends.

During the autumn months you'll find us out there again camping, hiking and searching the rugged hills for other clues that might lead us to another of these lost and forgotten treasures — and perhaps recapturing a few moments of those first two wonderful years we spent chasing rainbows in sunny Arizona.

By Lamoine E. Boyle

The Voice in the Field

Through the intervention of a strange and mysterious agency I was saved from the consequences of a disastrous decision.

IN 1928 it was a long train ride from the University of Pennsylvania in Philadelphia to my home in Rockford, Ill. Why had I left that good university and given up a four-year scholarship?

Unable to answer that question, I felt helpless, uncertain, anxious. I simply didn't know why I had left. Was it lack of confidence in my ability to make the grade in a university where the academic standards were very high? Was I simply not mature enough to compete with sophisticated young men educated in prep schools? Was I blinded by homesickness?

I had naively thought my problems would be solved when I returned home, but they remained, now larger than ever. After all, I had given up a scholarship without which I couldn't attend college at all.

Getting a job was my most immediate problem. My father, just emerging from a failed business venture, couldn't help me. My parents were supportive but they too couldn't understand my sudden departure from the university.

I began looking for work, knowing I would have to take anything I could get. Anything I could get was just what I got: a job driving a huge truck for the Sword Brothers Electrical Company, lifting heavy cartons of electrical equipment, getting up at five o'clock in the morning, afraid of the truck and weary each night from loading and unloading freight at railroad depots scattered throughout the city.

Weeks went by. My hometown friends were safely tucked away in Midwestern colleges and universities while I faced a bleak future. Would I have to pay for my immature and impulsive behavior — my lack of good sense — for the rest of my life?

One day, exhausted from an unusually heavy work load, I was driving the truck back to the company's headquarters when I ran through a railroad crossing barrier, knocked the wooden crossbars into kindling and damaged the truck.

The train came through at high speed, missing me by seconds.

I was promptly fired from the job. Feeling even more beaten and discouraged than before, I went home, spent a sleepless night wondering what I would do and got up in the morning to face another day of confusion and anxiety. For some reason I'll never be able to explain, I decided to walk out into the country beyond the city.

I found myself walking on a cloudy day, past clusters of woodland, open fields and farmhouses. I had never walked in this direction before. It all seemed strange and unfamiliar.

Suddenly I was overcome by a peculiar weakness. My legs felt like rubber. I was shaking and terribly frightened. Ahead of me was a field of open land toward which I was irresistibly drawn as if by a powerful magnet.

When I got there, I stumbled and lay stretched out on the tall, soft grass. I looked up at the gray threatening sky. I closed my eyes and lay motionless but awake.

Then I heard a voice from somewhere in the field, a voice I had never heard before. When I opened my eyes to see who was calling, I saw no one, just an empty field.

At first I could not make out what the voice was saying. Soon, however, it was speaking clearly, as if right next to me. Yet I was the only person there. The voice said, "You must return to the university. It is one of the most important decisions you will ever make. The way will be open for you to return to the university. In a few days, perhaps more, you will be contacted by a member of the university staff. You will retain your scholarship."

The voice stopped abruptly.

I was sure it had been real, that I had heard distinctly the words spoken in an authoritative, commanding tone. As soon as it ceased speaking, the weakness that had caused me to stumble and lie in the field was gone.

* * *

I WALKED slowly back to the city. I said nothing to my parents who I feared would think I was mentally ill.

Three days passed. I sleepwalked through the daylight hours and tossed and turned during the sleepless nights. On the fourth day I received a letter from the university. It was from the director of admissions, A. G. Miller. I had never met this man; in fact, another person in his office had handled my application for admission and notified me that I had been accepted by the university.

The letter, whose contents are etched indelibly in my mind, was brief. It said:

"You may think it is odd that I am writing to you. We have never met, yet I know that you, like 25 other young men, left the university

for various reasons during the first semester of their freshman year. I don't know just how to say this, but as I looked at the list of 25 whom I had no intention of contacting, I felt a strange, almost compelling force moving me to put aside everything else and contact you.

"Don't ask me what kind of force this was that moved me to write to you. I only know it was something I have never experienced before. This may sound foolish but it was like a voice speaking to me, directing me what to do. Hence this letter. I have talked to the chairman of the scholarship committee and your scholarship is here waiting for you.

"I urge you, since I seem to be compelled for no reason I can account for, that you return to the university for the second semester. This may be, probably is, something that will profoundly affect your whole life."

I was overjoyed. I did go back to the university and through a great deal of hard work was able to graduate four years later. When I think of this, the voice in the field and the letter from the director of admissions, I recall the words of Robert Frost, who wrote in his poem "The Road Not Taken," "Two roads diverged in a wood. I took the one less traveled by, and that has made all the difference."

Indeed I had taken a road less traveled. It had led me to a field where I heard a voice whose prophecy somehow carried to a man who felt a strange, unexplainable compulsion to write me, one name on a list of 25 young men who had left the university that first semester.

The voice in the field was no illusion, nor was everything that followed. All I know is that in some way, through a strange and mysterious agency, my life was changed and I was saved from the consequences of a disastrous decision.



LEMUR FOUND ALIVE AND WELL

A BAMBOO-eating lemur with rusty-red fur and golden cheeks, thought to have become extinct, was rediscovered in the mountainous rain forests of Madagascar, scientists announced in September 1986. Patricia Wright, a Duke University primatologist who found it, said the lemur is a four-legged, tree-dwelling creature the size of a large cat. Russell Mittermeier, director of the primate program of the World Wildlife Fund-U.S., called this "the most significant primatological discovery of the decade."

L.A. COURT VINDICATES PSYCHIC VISION

A woman's extrasensory perception leads her to the body of a murder victim — and then to jail.

By Richard Varenchik

ONE DAY in March 1987 Etta Louise Smith sat on the witness stand in Los Angeles Superior Court and recalled her psychic experience — an experience that led her into a nightmare — as if it had started yesterday rather than nearly seven years ago.

The 12 jurors listened intently as Smith, a 39-year-old mother of three, testified about hearing a story on a radio in her office as she finished up work at Lockheed Aircraft and prepared to leave for the day on December 17, 1980.

"At 3:00 P.M. the news came on with information about this missing nurse," Smith testified. "It said they had been making a house-to-house search, trying to find her.

"Mentally, somewhere, something registered and said, 'She's not in the house.' I saw an area. I felt this is where this person would be. I knew that it was in a canyon. My thoughts told me it was on the right-hand side. I was very confused. I couldn't understand what was happening."

That was the beginning of a chain of events that would forever change Etta Smith's life, taking her from a gruesome discovery to a jail cell and then to the courtroom where she fought to clear her name and prove she was telling the truth.

Smith said she had first learned about the missing nurse, Melanie L. Uribe, 31, the night before she heard the radio broadcast at work. A friend who worked for a nursing agency telephoned her and told her that Uribe had vanished while driving to work at the hospital the previous night, December 15, 1980. Since the murdered body of an eight-year-old girl had previously been found in their Pacoima, Calif., neighborhood, the news of the missing nurse upset Smith and many of the people who lived around her.



Etta Louise Smith's suit against city of Los Angeles was in response to false imprisonment she suffered after she reported her discovery of murder victim. Police suspected she was the killer.

"There were some very unusual things happening," Smith said. "Everyone was upset."

After hearing the December 17 radio broadcast at work, Smith got in her car to drive home. All the while, however, she was having a "mental battle" with herself. She thought about going to the police to tell them about her vision but was afraid they might think "I was a little off my rocker."

Finally Smith decided she had to talk to police. She turned her car and drove to the Los Angeles Police Department's Foothill Division, where the search for Uribe was centered, and talked with detective Lee Ryan.

"I told Ryan of the news broadcast and of the vision I had had," she said. "I even drew a map on a small piece of paper."

Ryan directed Smith to a large wall map and asked her if she could pinpoint the area she had seen in her vision. She scanned the map and then pointed to Lopez Canyon, a rural area a few miles north of Foothill Division.

She told Ryan she saw the woman in the open surrounded by bushes or brush.

"Ryan took my name and telephone number," Smith told the court. "He said searchers hadn't checked out Lopez Canyon but he was sure they would. I told him I might also."

She left the police station and went home to tell her children, Andrew, eight, and Tina, seven, about the experience. "I told them it was really bugging me," she said. "I've got to know if I'm right."

The trio piled into the family van and drove up to Lopez Canyon. "Do you really expect to find the body?" Tina asked her mother.

"I don't really know what I expected," Smith said. "I was feeling so strange. I don't think I wanted to believe it. I wanted to be wrong. But I knew if I was right I'd have to look for something white, like a nurse's uniform."

Lopez Canyon is only a few minutes from the house where Smith was living at that time in the Los Angeles suburb of Pacoima. In a few minutes Smith and her children were driving up the remote canyon. But they reached the end without seeing anything unusual.

"I don't see anything," Smith recalled saying to her children. "But I feel something very strange. I truly believe that woman is here but I want to leave." They started driving back down the canyon.

"My feelings of nervousness and fear began to mount. I felt something very strange," Smith said. She continued driving until Tina shouted, "Stop! I see something!"

"It was white," Tina recalled. "It was off the road, far away. I thought it was a person."

Smith kept driving but Tina insisted she stop. Finally Smith stopped the van and backed up.

Tina got out and walked toward the object which was a few hundred feet off the road and surrounded by shrubs and brush. But when she was about halfway there, a bird flew past her. "I got scared and ran back," she said.

Andrew agreed to walk back with her but the two stopped when they were little more than halfway to the object. The children told their mother they thought it was a body, but one of them suggested it might be some type of Halloween dummy.

"I said it could be a rock, tree bark, it could be anything," Smith said. She decided to see for herself so the whole group left the van and walked to within a few feet of the object.

"I was trying to understand. I couldn't tell what I was looking at," Smith recalled. Her eyes scanned the object on the ground in front of her. "It seemed like everything was in slow motion."

And then her eyes focused on two shoes. White shoes. Nurse's shoes. She told the court, "When I saw the

shoes I said, 'Oh, my God. Those are white nurse's shoes. It's got to be her.'"

The trio turned and ran back to the van. "I probably ran harder than I'd ever run in my life," Smith said.

As she was driving out of the canyon, intending to stop at the first telephone booth she saw, she met a police car coming up the road. She flagged it down and led the officer back to the spot where the body lay. After giving him her name and address, Smith went home with her children.

"I was very upset," she said. "It was very hard for me to see a body of a dead person. We were all very upset."

* * *

WITHIN THE HOUR two detectives were knocking on her door and Smith let them in. "We felt kind of safe having them there," she said. The detectives asked her to return to Foothill Station with them "to fill in the blanks so they could finish their reports."

Smith arrived at the police station a few minutes later. She told the officers how she felt as she drove into Lopez Canyon looking for the body: "I had a picture in my mind. I had in my mind what the place looked like. I started getting queasy. I had terrible vibes."

Smith said her vision told her that the murdered nurse was wearing white pants rather than a dress when she left for work the day she disappeared.

The detectives wanted to know if she had any previous psychic experiences and Smith recalled that she had.

Several months before, she said, her husband had been on a business trip to Georgia. She formed a mental picture of him driving up to his motel, getting out of the car, walking into his room and picking up the telephone. She claimed that the phone rang at that moment and she answered to hear her husband on the line. He said he had just gotten back to his room.

Also, Smith added, her mother had some psychic ability. "She and I have communicated on that level," Smith told the officers. But where her finding of the body was concerned, she added, "I don't think I've ever felt anything this strongly before or this clearly before."

The officers continued to question her until after midnight. Then they surprised Smith with a curious request: Would she be willing to take a polygraph test? Smith thought this was odd but she agreed.

"I don't have anything to hide," she told the officers. "I've tried to be as open and honest as I can be." A short time later the polygraph examiner was chatting with her while he attached her to the machine which measures pulse rate and other bodily reactions.

"He told me police have very sus-

picious minds and the investigators were skeptical, wondering how I had known where the body was," Smith testified. "I told him it was important to me to be believed."

Smith told the examiner she had a feeling the nurse had been raped and then killed with a blow to the back of the head. The examiner proceeded to ask her questions while the machine recorded Smith's reactions:

"Did anyone tell you they killed the woman before you went to the police?"

"No."

"Were you present when she was killed?"

"No."

When the questions were concluded, the examiner said Smith had had a "mixed bag" of reactions.

A short time later she was talking with the two detectives again. "I asked how my polygraph went," she recalled. "One of them said, 'Are you kidding? You failed it.' He said I was a damn liar. I told him I was not lying."

The officers' attitude had changed dramatically. They put her in a little room and fired one question after another at her. Finally, around 5:00 A.M., she got fed up.

"I said either book me or let me go. One of the detectives said, 'Mrs. Smith, we will be transporting you very shortly to book you for murder.'"

Smith was stunned. "It seemed like a nightmare," she said. "I kept hoping I would wake up."

She told the officers that justice would be served and she would be let go.

* * *

IN FACT, as police soon learned, Melanie Uribe's killers were three men who had jumped into her pickup truck when she stopped for a traffic light while driving to work at Pacoima Memorial Hospital the night of December 15. They kidnapped her, then robbed and raped her. Finally they drove her to Lopez Canyon and one of them struck her in the back of the head with a rock, killing her.

The three were later arrested, convicted and sent to state prison to serve long sentences.

Smith was released from her jail cell after being held for nearly four days. The police never found a shred of evidence linking her in any way to the crimes or to the men who committed them. No charges were filed against her.

Smith later learned that the jailing had been ordered by Capt. John Salvino of the Foothill Division. Witnesses to the kidnapping had informed police that the assailants were black. Smith had a close association with blacks in her own neighborhood and this caused Salvino to suspect a connection of some sort.

Smith also was to learn that even as she was being held in jail the police knew the nurse had been kid-

napped by three men. That made her arrest and detention seem even more unjust. She decided to sue the city of Los Angeles for the trauma she had suffered.

* * *

IT TOOK more than six years for the case to come to trial but finally, in March 1987, the case began in the Los Angeles Superior Court.

Smith's attorney, James Blatt, had a surprise or two for the police department and for the jury. Blatt called the polygraph examiner to testify. The examiner told the court that after testing Smith he had warned the detectives that she should be retested because she was tired, nervous and hungry. Any or all of these things could have affected the outcome of the polygraph test, he told the police. Nonetheless the detectives did not ask for another test.

Uribe's former roommate testified that the nurse had worn white pants rather than a dress the day of her kidnapping. This confirmed another portion of Smith's psychic vision.

Blatt also called Lee Ryan, the first detective Smith had spoken with the day she walked into the Foothill Station, to testify in her behalf. Ryan had retired and moved to Idaho but Blatt tracked him down.

Ryan described Smith as a "valuable civilian informant" whose arrest was a "miscarriage of justice."

After listening to seven days of testimony, Los Angeles Superior court Judge Joel Rudof agreed. He ruled that police had wrongfully arrested Smith because they had no reason to take her into custody. Therefore, the judge said, the wrongful arrest had been proven and the only thing left for the jury to do was decide how much money in damages Smith should be awarded.

Blatt and Smith were elated. "Finally," Blatt told reporters, "someone has taken the time to listen to her and to believe her. That is a tremendous relief. I don't think there was anyone who listened to this case who didn't feel an unjust act had occurred to Mrs. Smith."

The next day Blatt asked the jury to award Smith $750,000 in damages. He maintained that police took Smith's "basic right to human dignity" when they arrested her and held her in jail for nearly four days.

"Imagine how she felt, being arrested for murder," Blatt told the jury. "For an innocent person it is humiliating, it is degrading." The attorney told the jury that police did not believe Smith's story of a psychic vision and felt she must be connected to the crime. They arrested her without just cause in the hopes they could "soften her up" and make her tell more about the crime, he said. But Smith could not tell more because she had already told police everything she knew. She

tried to be a good citizen and was rewarded for it by being arrested and put in jail, Blatt said.

After deliberating for a day, the jury awarded Smith $26,184 for lost wages, attorney's fees and pain and suffering. Jury forewoman Janet Fowler said jurors discussed awards ranging as high as $100,000 but decided on the lower figure because there was no reason to believe Smith had suffered permanent harm as a result of her unfortunate experience.

But, Fowler added, most of the jurors believed Smith's story that a psychic vision had led her to find Uribe's body.

To Smith the small award made no difference. "I'm happy that I've been vindicated," she said. "I'm glad it's a part of my life that I can put to rest."

But the jury's verdict may not put the matter to rest. Smith has been contacted by a dozen movie producers interested in making a film about her experience and is considering these offers.



SNAKE STIGMATIC

By Michael T. Shoemaker

LUTHER KING, a resident of the Soldiers' Home in Roseburg, Oreg., in the early 1900's, may have been the oddest stigmatic in history. Most stigmatics exhibit one or more of the wounds of Christ or some image with a religious connection. Few cases involve secular images and no known case is comparable to King's periodic snake stigma.

King's story, based on two separate dispatches from Roseburg and Portland, was published in the *San Francisco Examiner* and the *Alexandria* (Va.) *Gazette* on July 15, 1904. On August 7, 1873, King was in Idaho where a rattlesnake struck his left knee. His stigma did not appear, however, until August 1894. At that time and every year thereafter, "the form of a snake has appeared under the skin of his leg, beginning at the foot and working to the knee where he was bitten." The image consisted of "spots like those on a rattler" which would "finally break, exuding poison." Thereafter the image would slowly disappear.

During the stigmatization, King always went temporarily blind and deaf while his leg became numb and paralyzed. The stigma had always lasted from the first to the 10th of August, but the unexpectedly early onset in 1904 apparently brought it to public attention.

The Luther King case, if it is true, shows that stigmata of a most remarkable kind can be produced outside a religious context.

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.

STRANGER'S PRAYER

By Joseph John Medeiros

BABBETT SALTMAN was not only a friend but also my music teacher for 14 years, from 1964 to 1978. Mrs. S., as her older students called her, taught voice in and around the Boston area for some 40 years. She had her studio on Commonwealth Avenue in downtown Boston. I was directed to this fine lady by some of her former students.

As a streetwise but shy child I had only one outlet and that was music. I was afflicted with a stutter that made it impossible for me to put even two words together. This made my young life hell until one day a third-grade teacher noticed that when I sang I did not stutter.

From that time on singing made me feel like everyone else. As I passed from one grade to the next, my music teachers would send word ahead on my progress and the next teacher would take me further.

The time came for me to enter high school. In those days there were no high schools that had music programs and, in any case, I wanted to be with my friends, so this brought my singing to an end. After two years I persuaded my father to



Joseph John Medeiros

sign a release form allowing me to quit school — a decision I have regretted all my life. At 16 years of age I entered the work force, another uneducated person on the payrolls. By 18 I was married and my adult life began.

When I reached the ripe old age of 26, I found that life did not hold all that I had hoped. There had to be more to it than just working, eating and sleeping. Then I remembered the feeling that music gave me, the confidence and the pleasure. I started looking for a good teacher and was directed to Mrs. S. This woman taught me to share what music has to offer with other human beings.

Unknown to me Mrs. S. was fighting an ongoing battle with cancer. I was forced to give up my music lessons for a short time. When I was able to return to them in the spring of 1979, I was greeted with a locked studio. When I tried to contact Mrs. S., no one answered her phone. After three weeks of unanswered calls, I phoned one of her students.

Like me, Margie Sands was one of her older and closest students. When I finally reached her, she had terrible news: Mrs. S. had only days to live. She was in a hospital for the incurable.

I wanted to say good-bye. That Saturday I made my farewell trip into Boston.

I left my wife Jean at her sister Deloris Pizzano's home and proceeded to the hospital, hoping I was not too late. Inside, I found this once-bright 100-pound woman shriveled and wasted. I had never seen cancer's devastation firsthand before and it was very difficult for me.

I said my good-byes and very quickly departed. I picked up my wife and went to visit my mother Constence Medeiros elsewhere in Boston.

When we arrived, my mother was about to leave for her Saturday visit to the church. She said she knew I wasn't a churchgoer but she hoped Jean and I would accompany her. We agreed and proceeded to her house of worship, Saint Ann's Catholic Church in Dorchester. When the services began, the tears rolled down my cheeks. I prayed that my dear friend would be taken out of her earthly misery.

About six months later I received a call from Margie Sands. I asked her about Mrs. S. Margie said she had died. I told her about the date and time of my visit to Mrs. S.' bedside and then Margie said something strange: "Oh, you're the stranger." She went on to explain that, when she visited the hospital with Mrs. S.' daughter, the nurse told her that a stranger had come to say good-bye and that the stranger seemed to be quite upset at what he saw.

She also said that Mrs. S. passed

on about two hours after the stranger's visit. That was about the same time I was in church praying for her release. — *Milford, Mass.*

THREE MORE YEARS

By Olive Hall

IN THE SPRING of 1963 two of my aunts, Bessie Nuckles and Olive Kiger, were seriously ill. It was anyone's guess which of the two of them would die first.

One evening Aunt Olive's daughter Gladys called to ask me to pray for her mother. I promised I would. When I went to bed soon afterwards, I prayed for both aunts, then dropped off to sleep almost at once.

I dreamed I was taking a walk out past the cemetery when I saw two bundles rolled up in sheets. For some reason I knew it was my aunts and I was distressed that their bodies had been left unburied.

I picked up one, climbed a two-foot stone wall, carried her through the cemetery, found an open grave and laid her on the ground. Then I went back for the other bundle. When I got back, someone had built a fence around the other bundle and I could not get in. There were three pots of flowers by the other bundle.

The next day I phoned Gladys, telling her I was sure it was her mother within the fence because she was much the heavier of the two. Aunt Bessie I could have lifted but Aunt Olive I could not. I told her I sensed that the three pots of flowers must mean three years.



Olive Hall

Aunt Bessie died within a few weeks. Aunt Olive lived three more years. — *Milford, Ohio.*

TELEVISION VISION

By Wyatt Clay Kaldenberg

I WAS raised in an atheist family in the small farm community of Springfield, Colo. I was taught to look at the world through a scientific eye. My parents informed me that gods, ghosts, UFOs and psychic phenomena were all bunk. I believed them — until I was 12 years old and saw something that changed my life.

It happened in the early fall of 1967. I was sitting alone in front of our black-and-white television watching my favorite show, *Combat*, as Vic Morrow and his men shot at Germans from inside the ruins of an old brick farmhouse.

The show cut off into a commercial. When *Combat* resumed, I noticed something different. There

were three black men fighting with the army and somehow they got into a jungle. The German soldiers had all turned into Orientals. Vic Morrow was gone and some redheaded kid was now giving the orders.

I was pretty annoyed. Evidently someone at the station had put the wrong film into the machine. Instead of running the rest of *Combat*, the station had put on some movie about fighting the Japanese.

I got up and walked over to the set intending to turn it off. Then the bright red hair of the platoon leader caught my eye.

His red hair *was* red! And the jungle *was* green! The battle was in color — but we had a black-and-white television!

As I stood frozen in amazement, I heard the redheaded soldier, who appeared to be in his late teens, tell his men to run for it as soon as he started firing. Then I watched the young leader crawl on his belly through the mud until he reached a small hill.

The teenager stood up in the open and started firing his rifle. Nearly all the enemy soldiers must have whipped their rifles around and shot at the kid. Their bullets ripped him to pieces.

Suddenly my astonishment turned into horror. That redheaded teenager who was getting blown apart was my brother Frank!

I ran into the kitchen to get my mother, but when I showed her the TV, it had gone back to being black and white and Vic Morrow was back fighting the Germans.

When my father came in from the field, I told him what I had seen. Both he and my mother assured me I must have fallen asleep, that Frank was all right and that nothing would happen to him. I had just had a bad dream.

Later that night I got to thinking about what my parents had told me and it made a lot of sense. So I forgot about the incident until three weeks later.

Two soldiers knocked on our door and my mother answered it. When I heard her crying, I came into the living room to see what was wrong. There I learned that Frank had been killed.

The soldiers said he had sacrificed his own life to save his platoon. My brother was a hero and the government gave my family a tiny medal.

Two months after the funeral I reminded my parents of what I had seen on the television screen. They got angry at me and told me never to bring up the incident again. I never spoke a word about it to either of them after that.

Since that day my life has changed greatly. Instead of being an atheist, I have become a student of religion and the occult. And I no longer watch television alone. — *Idaho Falls, Idaho.*

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.

A LIFE JUST BEGUN

By Sherry Johnson

MY AUNT Helen Daniels was in her 40's when she was diagnosed as having bone cancer. Because I was only 11 at the time, I had never experienced a loved one's prolonged illness, let alone death. In her hospital room we talked at length about God and the afterlife. Although at my young age I couldn't understand what it all meant, it was soon to be made clear to me.

On August 5, 1968, a call came from the Fresno, Calif., hospital that the end was near. All the adults left to be at her bedside. Two hours later the phone rang again and a voice on the line said my beloved aunt had died.

On the night of the funeral, after everyone else in the house had gone to bed, I lay in my room trying to remember the good times Aunt Helen and I had together. Yet the anger and sadness at her passing kept creeping into my thoughts.

All of a sudden my aunt appeared at the end of my bed. She looked beautiful; there was no pain or agony in her face. Sitting at the edge of my bed, she took my hand and at that moment I felt a sense of immense relief.

Although an audible word was never spoken, I could hear her "speaking" in my mind. Helen told me of the peace and happiness she felt. She said all the relatives who had gone before were there to meet her and to help her over. I shouldn't worry about her because her life had just begun.

When she got up to leave, she said she would not be able to return to me ever again but that I should know she was watching over me. Then she walked down the hall and vanished.

My family assured me I was dreaming. I know I wasn't. Since this experience I have no fear of death. — *Fresno, Calif.*

THE RINGS

By Jaye Prouflis

MY MOTHER Mildred Demmy died on January 13, 1973, at the age of 73. I was 36 years old at the time. Because I was an only child, we were very close and I was devastated at the loss. I had always believed in a hereafter and I hoped to see her again. As the years went by, my faith in all things, including survival, seemed to diminish.

Then in August 1982 my youngest son was married. For the service he used an old diamond ring which had once belonged to my dad, Herman Demmy, who died in 1960. During an outdoor pool party after the wedding several guests were admiring the ring and it was being passed around. In the process it somehow got lost.

On May 5, 1984, I was feeling depressed and I called upon the spirit of my mother to help me find the way back to my old faith. The very next day my daughter-in-law, my youngest son's wife, went out into the backyard and there she found the long-lost ring. How it could have been there for two years and gone undetected where we had all walked, mowed the lawn and shoveled the snow, I have no idea.

In July 1986 my feelings of despair and doubt returned. Again I called out my mother's name and pleaded for help once more. That night I couldn't sleep because of our bed, an antique one which has always moaned and groaned at our slightest move. This had never bothered me in the past but was doing so now because of the terrible mood I was in.

For the next two nights the bed noises kept me awake. Finally my husband and I decided to take it all apart and try to tighten it up. As we were doing so, my husband found a solid gold earring which had been my mother's and which I had lost months before.

Another coincidence — or another message from Mother? — *Jackson, N.J.*

THE CAT CAME BACK

By Evelyn Thor

FREQUENTLY pet owners wonder if there is life after death for their animals. I can answer this question in the affirmative.

My cat Shelly died in 1980 but returns occasionally, not as a flesh-and-blood cat but as a recognizable image of her own sweet self. At first I became aware of her sitting in back of me but when I would turn, there was nothing. I finally discovered the trick of remaining in my present position, only looking out of the corner of my left eye. Then I can see her.

When I moved from our old house in Calumet City, Ill., I thought she would be unable to find me. But I learned that it is not only places to which animals return; it's to the people they cared for in life. I have felt her presence and seen her in my new apartment here in Burbank, at the laundromat and even in a restaurant when I was having coffee alone.

If this works for me, it can work for you. The next time you have a feeling that your deceased pet is with you, do not turn to look but remain as you are, gently shifting your gaze until you can see out of the corner of your left eye. Your beloved pet will be visible to you. —*Burbank, Ill.*

MEETING AFTER DEATH

By Cosette Willoughby

MY SON Richard, who had an intense interest in the psychic, died of a massive stroke on April 3, 1985, and was buried one week later. Normally this ends the story of a dead person.

But this story really starts 20 months later on December 3, 1986, at 9:30 P.M. MST. Frank Brown (pseudonym), a friend and childhood playmate of my son's, called from Downey, Calif., to say he was planning to visit a relative near El Paso, Tex., and wondered if he could visit me as well. He said he had gotten my phone number and my son's address from Richard — in the month of December 1985!

I said that was impossible, that Richard had died almost two years earlier. Frank insisted he met Richard in Downey in December 1985 and they went to a small cafe. They talked for about an hour, during which Richard gave Frank accurate information about me, my phone number and Richard's last address. Frank was certain about the date of the meeting.

I checked the address that Richard had given Frank. It was the same as the last one I had for Richard before he died; the phone number he used there was also accurate.

Frank didn't know Richard was dead until I told him so. — *Fairacre, N. Mex.*

NO TIME TO COME IN

By Leona Hutchison

WE HAD a warm relationship with our 17-year-old nephew Brian Hutchison. He was a good fishing companion for my disabled husband Bill and spent a lot of time with us. If I had to be away for a time, he would stay with my husband who is ambulatory only part of the time.

On July 4, 1979, at 2:00 A.M. I dreamed I heard a loud firm knock at the door. When I opened it I was surprised to see Brian here at that time of the morning.

"Brian," I said, "what are you doing here? Please come in."

He replied, "No, Aunt Leona, I

don't have time. I came to say good-bye."

This was so sudden and unexpected, I felt apprehensive and asked where he was going. Brian gave me a warm smile and said, "Oh, away . . . ."

"But where are you going?"

Again he smiled that warm smile and said, "Oh, maybe Timbuktu."

"When will you be back?" I persisted.

He looked serious and replied, "I don't know, Aunt Leona."

I felt that he was being evasive and didn't want me to know and this made me sad. Finally he said, "Say good-bye to Uncle Bill. I love you both." Then he turned and left. I was completely bewildered.

At eight o'clock the next morning Brian's mother called to tell us that he had been killed in an auto accident about 2:00 A.M. My dream had told me he didn't have time to come in. — *Ogdensburg, N.Y.*

GRANDFATHER'S CANE

By Jill Rapp

MY GRANDFATHER Victor White lived in the small town of Marlin, Tex., 10 miles from my home in another small town, Reagan, when I was growing up. He died from complications of a stroke when I was 12 years old. He had become partially paralyzed and walked with a cane.

About one week after his death in May 1953 I was sitting on the couch in our living room when I heard footsteps coming up the sidewalk. My grandfather had walked in a characteristic way; he would take a step and then drag the other foot. These were the exact sounds that I heard as I sat on the couch, although I didn't realize that I was hearing Grandfather's footsteps. Knowing that he was gone and that at times beggars would come to the house asking for food, I thought at first it was one of these.

I went outside and didn't see any footprints in the dirt that covered part of the sidewalk but leaning against the steps of the porch was my grandfather's walking cane.

To this day no one knows how that cane made its way to our house—10 miles from Marlin to Reagan.—*Bryan, Tex.*

★

SPACEFLIGHT DECONDITIONS RATS

IN THE fall of 1985, the Houston Space Center released the findings of Richard Grindeland who dissected 24 rats flown on the space shuttle the previous spring. The rats experienced massive losses of muscle and bone strength during a week in orbit and returned to earth limp "like dishrags," Grindeland said. He suggests that astronauts on long voyages may need protection from the wasting effects of zero gravity.

LIVING IN THE NEW AGE

When East meets West, a mystical movement with deep American roots is revived for a modern generation.

Part I

By J. Gordon Melton

Reprinted by permission from *Encylopedic Handbook of Cults* (Garland, 1986)

DURING THE 1970's religious observers became aware of a diverse new social and religious movement whose most visible proponents were teachers of Eastern and mystical-occult philosophies. Ira Friedlander, an early sympathetic observer, described it thusly:

"A great spiritual energy has been moved to this country and holy men of the East are following it and, of course, they bring the Light within them to become our mirrors. They establish centers or ashrams and reconfirm the spiritual centers within ourselves. They plant the seeds of inner peace with their divine grace, which remains and nourishes like a good rain that falls on fertile soil; long after the rain has gone, the seed in the soul continues to grow."

This New Age movement, as it came to be called, grew on what many had perceived to be a great spiritual hunger in the West. David Vaughn, whose *A Faith for the New Age* (1967) was one of the harbingers of the movement, saw the unmet religious need and reflected, "This widespread spiritual hunger is symptomatic not of a healthy, virile Church, but of conditions of famine accompanying volcanic eruptions and earthquakes in the ecclesiastical domain."

Western society has periodically experienced widespread religious hunger accompanied by denunciations of the Church as dead, formal and spiritually bankrupt. However, for the first time in many centuries, that spiritual hunger coincided with the presence of a number of Eastern religious teachers, and a new wave of sophisticated mystical-occult teachers, many with a strong Eastern flavor to their teaching, prepared to feed the general public.

The New Age movement was and is the attempt to find the social, religious, political and cultural convergence between the new Eastern and mystical religions and the religious disenchantment of many Westerners. While some who explored the new spiritual systems which emerged in the late 1960's became members of one particular group, others found in the ferment a transformative vision of a new world which

transcended the limitations of any particular culture or religion or political system and surpassed the outmoded thought forms of old world theologies and beliefs. That transformative vision ties together the bewildering diversity that constitutes the New Age movement and gives the movement its name.

* * *

THE NEW AGE movement can best be dated from 1971. By that year Eastern religions had opened ashrams and centers and books had been published representing the various strains of New Age concern, and a self-conscious political movement began to emerge. *East-West Journal*, possibly the first national periodical to focus the issues of the New Age movement, was begun by a Boston macrobiotic community, and the first popular book representative of the movement appeared: *Be Here Now* by Baba Ram Dass. The first networks, a typical New Age organizational form, were created and in 1972 the first national New Age directories were published: Ira Friedlander's *Year One Catalog* and the first edition of the *Spiritual Community Guide*.

Even prior to the movement, in the 1960's, small groups in various communities began to call themselves "new age" and adopt some of the elements that would in the 1970's characterize the movement. For example, as early as 1967

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Leland Stewart of Northridge, Calif., had captured much of the essence of the movement in his International Cooperation Council and its ideal of a new civilization built on "unity in diversity."

The New Age movement had many precursors. Its roots can be clearly seen in previous attempts to find points of convergence between East and West. In the United States, possibly the first movement to synthesize the newly discovered wisdom of the East with Western thought was Transcendentalism. Growing out of the religious dissent in New England, the early Transcendentalists took the recently translated holy books of Hinduism and

created a uniquely American form of mysticism. Transcendentalism was the first substantial religious movement in North America with a prominent Asian component. Its emergence signaled the arrival of an alternative religious tradition in America which has grown up and existed beside the more prominent churchly and sectarian Christian bodies. This alternative tradition valued mysticism and Eastern religious wisdom, with which it integrated Western values, particularly individualism and success orientation.

Transcendentalism passed its emphases upon mystical experience and Eastern religion to several popular movements: Spiritualism, Theosophy, New Thought and Christian Science. Within these popular movements Transcendentalism became wedded to Western occult thought and the new mental healing movement which had been brought to America by the disciples of Franz Mesmer. By the end of the 19th Century the alternative religious tradition had grown and splintered into various factions, each of which possessed its own national organization. During the 20th Century both Spiritualism and New Thought divided periodically, thus producing numerous new organizations, several of which became national in scope. The membership of these groups supplied the initial support for the New Age vision once it was presented to them.

While Westerners were discovering and appropriating Eastern religious thought, Eastern religion itself was reeling under the impact of an imposed Western government and the Christian missionary movement that came with it. The Hindu renaissance represented a significant adaptation to the Western critique of Hindu polytheism and village religion. It put forth what might be thought of as a Protestant Hinduism stripped of the deities and the accretions of traditional Indian religion so offensive to Western monotheists. It transformed the ashram, traditionally the small isolated residence of a guru, into a communal structure analogous to a Christian congregation. It sought to appropriate the knowledge of the West and valued the opinion of Western religious leaders. Members of the Brahmo Samaj aligned themselves with the Unitarians. Ramakrishna had visions of the Blessed Virgin Mary. Swamis Vivekananda and Yogananda, two outstanding products of the renaissance, were the first to plant Hinduism in America.

Emerging as a prime example of the Western alternative religious tradition, Theosophy stepped into the midst of the Hindu renaissance when its founders, Madame H. P. Blavatsky and Col. Henry S. Olcott, moved to India in 1878. Once

settled, the Theosophical Society began a conscious attempt to inform its members and the general public about Eastern wisdom and to integrate Eastern thought into Western life. The first book on Hinduism written in English not merely to inform but to "convert" Westerners to Hinduism, *Nature's Finer Forces* by Rama Prasad, was published in 1890 by the Theosophical Publishing House. Blavatsky and the Society standardized the language concerning what we now call reincarnation and became the major conduit for passing the concept to the West.

The classic theosophical statement of what has come to be an essential component of the New Age perspective is Bhagavan Das' *The Essential Unity of All Religions* (1932). Das argued for the "Truth of essential Unity in superficial Diversity" of religions. He demanded the emphasis on the unity of religions as a means to further world peace. He spent over 500 pages defining the elements of Universal Religion and saw its teaching as an imperative.

Theosophy, as did Spiritualism and New Thought, splintered into a number of factions after the death of Blavatsky. Early in the 20th Century Alice Bailey left the Society to found the Arcane School and during the 1930's Guy Ballard founded the "I AM" Activity. Each of these groups has further subdivided, producing scores of new organizations.

While propounding the vision of the essential unity of religion, theosophists also proposed the vision of a coming new world religious teacher who would teach the nations the new truth which was being revealed to theosophical leaders by the spiritual masters. Under the leadership of Annie Besant, Krishnamurti Jeddu was nominated as the embodiment of the teacher. After assuming the role for several years, he disassociated himself from Besant and the Society and became a teacher on his own. Alice Bailey gave impetus to the vision in her book, *Reappearance of the Christ* (1948), and like Besant equated the coming of the world teacher with the several prophesied future religious events, the second coming of Christ and the return of the Buddhist bodhisattva Maitreya.

Another component of a convergence of Eastern and Western thought was the growth of the study of world religion in Western scholarly circles. Beginning in the 19th Century, scholars stripped away many of the derogatory stereotypes of Eastern religions. Among the visible results of the scholarly enterprise has been the creation of a number of interfaith organizations and conferences, possibly the first being the World Parliament of Religions sponsored by the League of Liberal Churchmen in Chicago in 1893. This conference introduced most Eastern religions to the United

States and led to the establishment of the first Hindu, Buddhist and Islamic organizations. The convergence of religions has been a continued concern of the interfaith cooperatives.

* * *

WHEN THE New Age began to be announced in the early 1970's, there was already in place a large audience for its message, the members and constituencies of the several hundred alternative religions that had grown and spread since the mid-1800's. However, in 1965 a significant new factor, crucial for the emergence of the New Age movement, appeared.

In that year the Asian immigration exclusion acts that had been in effect since the early 20th Century were repealed and Asian and Middle Eastern countries were put on the same immigration quotas that had always been given to Europe. Annually tens of thousands of Asians have moved to the United States. Where for decades only a trickle of Asian religious teachers came to America, and those primarily to serve Asian ethnic congregations, since 1965 numerous teachers have either moved to America or taken advantage of generous visa regulations to build followings in the United States. Many of these teachers came not to work within the new Asian-American communities but to spread their teaching among Westerners. The last days of the 1960's saw the launching of a major missionary thrust by the Eastern religions toward the West. It has not been centrally coordinated but has grown out of a popular idea within all the religious communities in Asia from Japan to India: the West is ready for and in need of the wisdom that the East possesses.

Once the idea of the New Age was articulated, the early exponents began to build the networks that have become so definitive of New Age organizational priorities. The early directories listed those groups and organizations seen to be aligned at least partially. They included centers of the various occult, Eastern and mystical religions, health food stores, metaphysical bookstores, yoga teachers, parapsychology research organizations, psychic development interest groups, communes and alternative health care facilities. The early directories showed little discrimination and tended to include names of groups which appeared to offer any alternative spirituality, even traditional Christian groups with unusual names.

Once the national networks were defined and a broad community who accepted the basic vision of the movement evolved, numerous services facilitated the movement's development. Most important in any decentralized movement, periodicals tied the diverse groups and

individuals across the country together and kept the movement informed. The most important included *New Age* (created by former staff members from *East-West Journal*), *New Realities, New Directions, Yoga Journal* and *New Age Journal.*

Many periodicals also served particular Eastern and occult groups, and newsletters arose whose circulation was limited to a single metropolitan area or one organization's membership. In the early 1970's in San Francisco, *Common Ground* appeared as a directory of local New Age activities and services. Its format was copied in other cities by periodicals which go under names such as *New Age Chicago, Free Spirit* (New York City), *New Frontier* (Philadelphia) and *New Texas* (Austin). *Whole Life Times*, which has copied *Common Ground*'s format but is primarily concerned with alternative health networks, appears in several local editions and has spurred similar periodicals such as *Alternative Health* (Fort Lauderdale, Fla.) and the *Holistic Learning Quarterly* (Pittsburgh).

As the movement progressed through the 1970's, leading spokespersons began to appear. Baba Ram Dass was the first recognized national exponent of New Age consciousness. A former professor of psychology at Harvard, the Jewish-born Richard Alpert accompanied his colleague Timothy Leary through a period of experimentation with psychedelic drugs before going to India and finding his guru. He reappeared as Baba Ram Dass, a guru in his own right, just as the New Age was being announced. His excellent Western academic background as transformed by his newfound Eastern faith made him the perfect symbol of the New Age.

The movement consumed his popular books: *The Only Dance There Is* (1973), *Grist for the Mill* (1976), *Journey of Awakening* (1978) and *Miracle of Love* (1979). He was joined by other popular figures, some of whom were, like himself, leaders of their own alternative religious movements: Zirpal Singh, Yogi Bhajan, Pir Vilayat Khan, Swami Rama, Reb Zalman Schachter-Shalomi, Swami Kriyananda, Sun Bear, Swami Muktananda and Rabbi Joseph Gelberman, to mention a few.

The movement also brought forth teachers who were not just aligned to New Age ideals but who founded or led organizations with a primary commitment to the New Age. Most prominent among these is Marilyn Ferguson of Interface Press, editor of *Brain/Mind Bulletin* and *Leading Edge Bulletin*. Ferguson jumped into prominence with her visionary survey of the movement, *The Aquarian Conspiracy* (1980), which is the most commonly accepted statement of movement ideals and goals.

David Spangler is the most

important spokesperson for the movement after these two. After three years as co-director of the Scottish community at Findhorn, he returned to the United States and founded the Lorian Association, a New Age community near Madison, Wis. His early volume, *Revelation, the Birth of a New Age* (1976), is a popular statement of New Age perspectives.

The 1975 publication of *A Course in Miracles* by the newly formed Foundation for Inner Peace thrust Judith Skutch, an early New Age advocate in New York City, into the spotlight. The multivolume *Course*, a simple restatement of New Thought metaphysics using the metaphor of "miracles," became a very popular study book throughout New Age circles, and several hundred groups were founded across North America during its first decade in print. Other popular New Age teachers include Patricia Sun, George Leonard, Jean Houston, Norman Shealy, Irving Oyle and Sam Keen.

Preferring cooperation to competition, New Age exponents tried several social structures to embody their ideals. Communes were a natural option and some older communes were among the first groups to identify with the New Age perspective. Prominent among these communes are the Lama Foundation (New Mexico), the Renaissance Community (Massachusetts) and the Stelle Community (Illinois). Many of the Eastern teachers promoted communal living among their followers and some nurtured communes within their organizations. Prominent among these communes are the Abode of the Message, founded by Pir Vilayat Khan of the Sufi Order, the Ananda Cooperative Community of Swami Kriyananda, and New Vrindvan, the community of the International Society of Krishna Consciousness in West Virginia.

The most important elements in the New Age movement are the many individuals, organizations and businesses that have arisen to facilitate the process of transformation which is at the heart of the New Age vision. Every metropolitan area has scores of individuals who teach transformational techniques from meditation to the martial arts or who practice the various forms of alternative medicine, body therapies and psychological processes.

Organizations, primarily of a local and frequently ephemeral nature, support the practitioners and provide a point of contact between those seeking and those providing services. Particularly in the field of health, national professional and referral associations have arisen to bring some order to the competition among numerous forms of therapy (some of dubious value) offered by individuals with varying qualifications.

Among the most prominent are the American Holistic Medical Association (Washington, D.C.) and the Association for Holistic Health (San Diego). Numerous businesses have also arisen which serve the New Age community through their distribution of a wide range of New Age products from yoga mats and meditation cushions to macrobiotic cookware, health foods, Oriental art and incense. Many of these businesses are also trying to be a model of the New Age for the business community and embody New Age principles in the organization of their businesses.

This is Part I of a two-part article.



A GRAND OLD NAME

By Frieda Staples

ON THREE different occasions, complete strangers have mistaken me for someone called Mary.

The first time it occurred I was in New York City and a woman touched me on the shoulder as I was about to enter the subway, saying, "Hi! Mary Glass!" I said, "Sorry, but I am not Mary Glass. I'm Frieda Staples." The woman got angry and said, "I'll never forgive you for giving me the brush-off after you said you would always be my friend." She walked off in a huff without giving me a chance to say another word.

The second stranger, a man in Chicago, came up to me as I was leaving the store where I worked as a saleslady. He said, "Why, Mary Lowell, what happened? You have not been to work at the factory for the past two weeks." I replied, "Because I am not Mary Lowell and I work in this store. What factory did you say?" He said, "You know what factory. All I have to say is that if you're not in tomorrow you'll be out of a job. That is what the boss said when I asked about you."

The third and last time I was mistaken for Mary was while I was shopping in a department store in a suburb of Chicago. I was at the jewelry counter when a woman next to me exclaimed, "Mary Baker! I can't believe it. I heard you had died." I replied, "Sorry to hear of the death of your friend Mary Baker but my name is Frieda Staples."

She said, "It was your voice that made me look at you and I felt sure you were Mary Baker." As she walked away she kept looking back in disbelief.

I have not been mistaken for anyone called Mary since I heard of Mary Baker's death.

by Betty Lou White

FATE'S LIGHT SIDE

The British weekly *New Scientist* noted in March 1986 that scientists are walking around Bulgaria, loosely holding forked green sticks to locate underground water deposits. According to the Bulgarian Telegraph Agency, the ancient art of dowsing has attained the status of an exact science behind the Iron Curtain. The Bulgarians call it radiesthesia — the psychobiophysiological method of locating water.

★

A delinquent taxpayer promptly paid his bill in person at City Hall in La Marque, Tex., after receiving a notice by mail that he owed one cent. Allen De Vasier, a retired refinery worker, wondered why the city didn't call him about the overdue tax instead of spending 22 cents to mail the notice.

★

An animal lover who visited and fed monkeys at a zoo in Paignton, England, for 20 years left them nearly $600,000 when she died in July 1985. Marie Lefevre, a childless widow, left almost her entire estate for the upkeep and welfare of 120 primates at Paignton Zoological and Botanical Gardens in Devon, southwest England.

★

Gert-Jan Verkerk of Enschede, The Netherlands, sought by police for drug offenses, was arrested after he placed a lost-and-found ad in the hope of retrieving a bag of marijuana. The bag, which contained papers bearing the suspect's name, had been turned in to police in August 1986, one day before the advertisement appeared. Police pretended to be the finders and answered Verkerk's ad.

★

Balancing his two checking account statements, Fritz Kron of Valencia, Calif., was astonished to find their balances as of July 1, 1986, were exactly the same to the penny: $48.43.

★

Magdalena De Vree of Belgium swallowed 10,999 diamonds and 217 emeralds in an attempt to smuggle them into Italy, but she was arrested after X rays revealed the jewels in her stomach. She flew into Milan's Linate Airport from Zurich, Switzerland, about the middle of January 1987. Authorities estimated the value of the jewels at about $1 million and arrested the woman on smuggling charges. How the jewels were to be recovered was not revealed.

RETURN OF THE UNICORN

Once common in the desert areas of ancient Israel, the majestic white oryx antelope today relearns the ways of the wild.

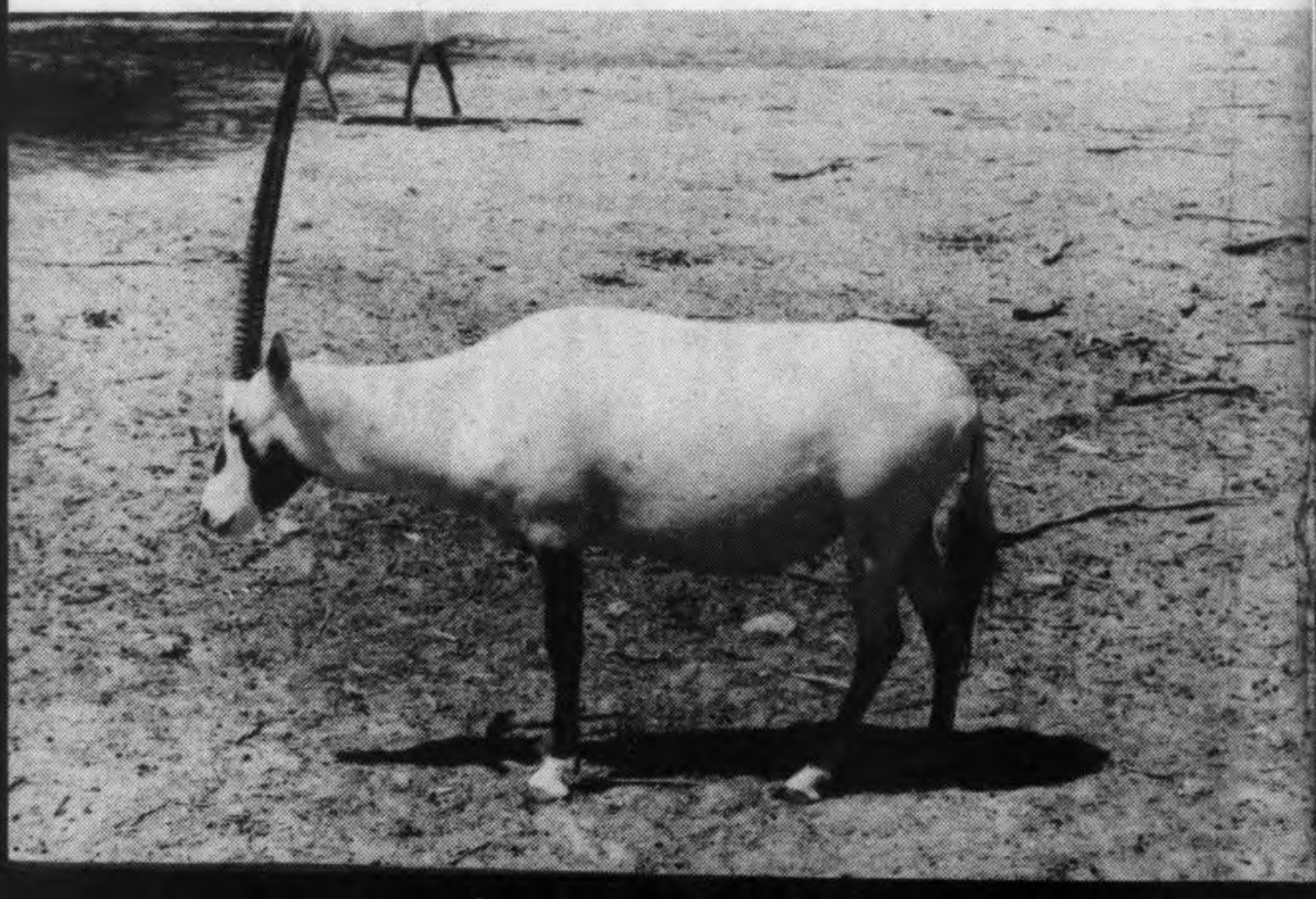
By Bill Clark

CINDERELLA and I used to be good friends — until I began hassling her. Now when she sees me, she just glares pure anger in my direction and mutters unprintable syllables under her breath. Nevertheless, I have tremendous love for Cinderella and all of my provocative advances arise from this great love. I have glorious visions of Cinderella's vital function in the future of her herd of unicorns.

That's right, Cinderella is a unicorn — not a mythical, fairy-tale damsel-in-distress with ugly stepsisters and an absurd glass slipper. I quit believing in fairy tales about 40 years ago.

Unicorns, however, are quite another matter. I work with them nearly every day. Not everyone calls them unicorns. My boss Avraham Yoffe doesn't. But then, he's an irascible battle commander, a re-

"Cinderella" and her herd will be returned to their ancestral desert home when wildlife authorities believe the animals can fend for themselves.





Oryx leucoryx is pure white with sparse black markings on face and lower legs. Incredibly powerful and fleet of foot, the antelope has three-foot horns which are ramrod-straight and sharp as arrows.

serve major general in the Israel Defense Forces.

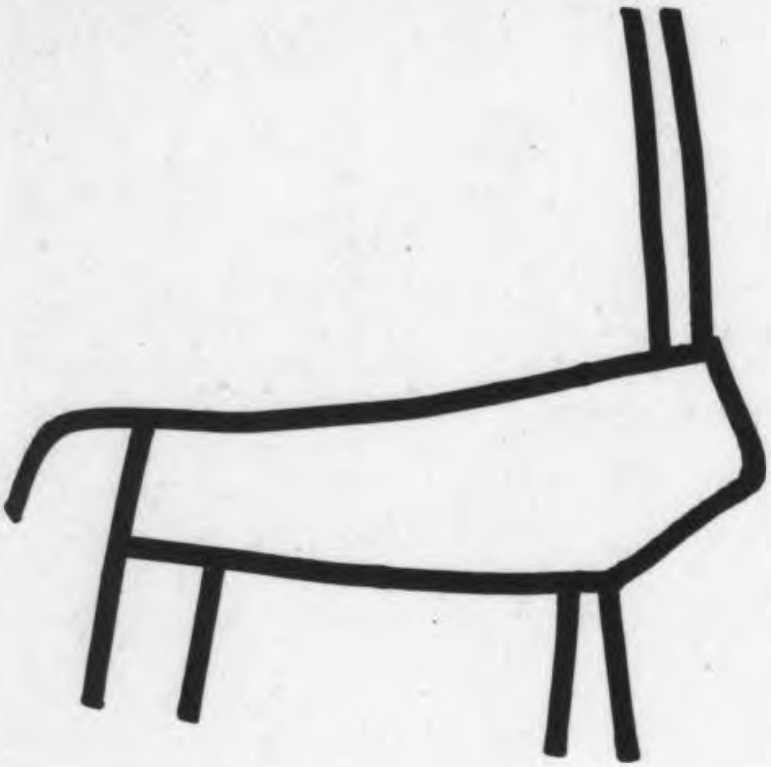
"Call them *re'em,*" he bellows. "That's what their real name is anyway."

I shrug. Cinderella's ancient Hebrew name would confuse people just as much as her modern scientific name — *Oryx leucoryx.* Besides, if "unicorn" was good enough for the king of England, it ought to be good enough for me.

In the King James Version of the Bible, you'll find the unicorn mentioned quite a few times. Take, for example, the awesome description of the Children of Israel returning to the Promised Land: "God brought him [Israel] forth out of Egypt; he hath as it were the strength of an unicorn: he shall eat up the nations his enemies, and shall break their bones, and pierce them through with his arrows" (Numbers 24:8).

Awhile later Moses sought to establish the tribe of Joseph as Israel's unifying influence. Blessing the tribes shortly before their entry into the Promised Land, the great patriarch said of Joseph: "He is noble. . .and his horns are like the horns of unicorns: with them he shall push the people together to the ends of the earth: and they are the ten thousands of Ephraim, and they are the thousands of Manasseh" (Deuteronomy 33:17).

Other biblical references generally give the same impression of the unicorn, an incredibly powerful creature with a horn, or horns, which ought to be respected.



Rock carving made in 12th Century B.C. (traced by author) unquestionably portrays one of Cinderella's ancestors. The carving is within four miles of Israel's Hai-Bar nature reserve.

The animal in question is not an imposing one-horned horse. It's an imposing two-horned antelope commonly called the white oryx today, although I still prefer the King James "unicorn." When you read "unicorn" in the King James Version, you can be sure that scripture refers to this lovely white antelope. It's a beautiful, very strong creature, pure white with a few black markings on its face and lower legs. It has two horns which are ramrod-straight and arrow-sharp and when viewed in profile they appear as one.

This animal was common in the desert areas of ancient Israel. A number of physiological adaptations enabled it to live in habitats where even wild camels couldn't survive. A wild oryx antelope, for example, can live its entire life without ever tasting a drop of water; it gets enough from vegetation and licking dew from rocks early in the morning. It also has a carotid rete, an unusual radiatorlike assembly inside its nostril cavity, which cools arterial blood before it gets to the brain. This means the antelope can tolerate high body temperatures which would certainly kill other creatures.

A number of other adaptations — including its highly reflective white coat — assure its survival even in the earth's most hostile

deserts. The Negev is one such desert. Sandwiched between the parched rocks of Sinai and the open sands of Arabia, the Negev (its very name means "dry") is the epitome of the concept of desert. Just check the instruments: Usually the rain gauge is empty — because rainfall averages less than one inch a year while the sun can evaporate nearly 100 inches. The temperature gets up to about 122 degrees F. in the shade — but the only shade comes from the little awning over the weather instruments. Relative humidity can hover around 15 percent. Scientists measuring solar radiation report that 7.5 million calories of heat sizzle every square meter of land every day in the summer, and the landscape gets nearly the maximum illumination possible on earth.

Yet the white oryx antelopes thrive here — as much at home as a polar bear on the arctic tundra or a sparrow in the city park. These powerful, majestic creatures were the princes of the Negev all through biblical times. And they survived the numerous invasions and conflicts that swept the land — the Assyrians and Babylonians, the Romans and Byzantines, the Arabs and Crusaders. It was during the Crusader occupation that the Hebrew word *re'em* became associated with the unicorn.

The Crusader diaries contain many amusing entries. They tended to exaggerate — sometimes preposterously. You can read of the great marches from the sea to Jerusalem (actually, it's about 35 miles) and of fording the mighty River Jordan (in most places, it's about 15 yards across and in a few places it can be forded without getting your knees wet) and of marching across the Negev (which can be as hot as a skillet but isn't much larger). All of present-day Israel is about the size of the state of New Jersey.

The Crusaders also exaggerated a bit when it came to local wildlife. And one elusive creature particularly fired their imaginations. It was spectacularly white and so light of foot that it appeared to skip across the sands like a zephyr.

When pursued, white oryx antelope tend to run in a zigzag pattern. With eyes on the sides of their heads, by zigzagging they can keep watch on their pursuers. This behavior gave the Crusaders a profile view of the antelope and in profile, the closely-spaced horns appear as one. There's no record of the Crusaders' having actually caught up to one of these antelopes and it's unlikely that they ever got within 200 yards of one. Consider the odds: The quarry is a desert-adapted antelope with keen senses and a speedy gallop. The pursuer is a European knight seated on a massive horse carrying many pounds of armor, shields, lances, swords and perhaps a banner or two. All of this hardware is tantamount to an

inverted saucepan collecting the heat of an intense sun.

Those knights were likely formidable on the cool, grassy fields of Europe, but on the hot, unyielding gravel and sand of the Middle East, much of their invincibility wilts. So, like fishermen telling stories about "the one that got away," the Crusaders returned to Europe with fantastic stories about the unicorn.

Shortly after the Crusades, De Garillaume, clerk of Normandie, published *Le Besteare Divin,* in which we find: "The unicorn has but one horn in the middle of its forehead. It is the only animal which ventures to attack the elephant and so sharp is the nail of its foot that with one blow it can rip the bellies of the beast. Hunters can catch the unicorn only by placing a young virgin in its haunts. No sooner does he see the damsel than he runs towards her and lies down at her feet and suffers himself to be captured by the hunter."

Stories like this got around. A couple of centuries later, Leonardo Da Vinci tells a similar tale: "The unicorn through its lack of temperance, and because it does not know how to control itself for the delight that it has for young maidens, forgets its ferocity and wildness; and laying aside all fear it goes up to the seated maiden and goes to sleep in her lap, and this is the way the hunter takes it."

Just one century after Leonardo's time, the scholars of King James' court sat down to translate the Bible into English. When they came to a creature which in Hebrew was called *re'em,* an animal that symbolized incredible power — particularly its horn which could "push the people together to the ends of the earth" —it became obvious. This *had* to be the unicorn which the Crusaders had seen in the Holy Land.

The King James Version of the Bible, incidentally, has all sorts of wondrous wildlife — dragons, behemoths, leviathans, even a critter called pygarg. Conspicuously absent is the gazelle — easily the most numerous large mammal living in Israel and mentioned by its Hebrew name *zvi* in many passages of the Hebrew text. It seems the English scholars just didn't have a strong background in Levantine zoology.

* * *

THE WHITE oryx, the *re'em*, the *Oryx leucoryx*, the unicorn — whatever you want to call it — survived quite happily for thousands of years. Moses and Job knew it. David wrote of it in the Psalms.

The first serious destruction of the animal began in the 1800's when modern firearms were introduced into the Middle East. The unicorn could easily evade a bumbling Crusader but it could not outrun a rifle bullet.

The real catastrophe occurred in this century. During World War I,

the fabled Col. T. E. Lawrence (of Arabia) was sent to the Middle East to foment a revolt among the Arabs which would tie up a number of Ottoman Turkish troops. To encourage the revolt, Lawrence distributed 60,000 modern Lee-Enfield rifles to the Bedouin tribesmen in the region. The weapons were high-powered, rapid-fire and accurate. In the open desert terrain they were devastating. The struggle against the Turks was sporadic and never involved more than a couple thousand irregular tribesmen. The vast bulk of the weapons were turned against the region's wildlife.

The first extinction was the local race of Asiatic wild ass. It was the smallest of modern equines, barely three feet high at its shoulder. Christian tradition says that this modest creature, the native ass of the Holy Land, was the animal Jesus rode from the Mount of Olives on Palm Sunday. Today it is extinct and can never be retrieved.

The ostriches, which so perplexed Job (39:13-18) and became important symbols to Isaiah, Micha and Jeremiah, were the next to go. They were shot into extinction to provide pretty feathers for fashion salons in Paris, London and New York. The Holy Land's native ostrich is today as extinct as the dodo and the dinosaur.

Then the oryx antelope were targeted. Israel's population was promptly wiped out. Hunters pursued the animals eastward into the Arabian desert. The wild populations were systematically destroyed — first by Bedouin tribesmen armed with British rifles and later by oil corporation teams which had access to all-terrain vehicles and aircraft.

The last known wild white oryx antelopes were exterminated on the fringe of the Rub al-Khali, the great Empty Quarter, which extends into the Sultanate of Oman. The year was 1972. The trophy hunters had wiped out the wild populations of an animal that had inspired prophets and saints, an animal which English translators of the Bible had called "unicorn." Fortunately for the species, however, a few dozen specimens survived in zoos around the world. These animals were the only hope for survival of the white oryx.

My boss, that irascible battle commander who gets piqued every time I insist on calling these antelopes "unicorns," is Avraham Yoffe. He retired from the army a few years back but maintains his active reserve status. As soon as he left his military command, he assumed a new job as director of the newly-created Nature Reserves Authority. And one of his first acts was to declare "Yoffe's Second Law of Return."

The first Law of Return, an act passed by the Knesset (Israel's parliament), provides that any Jew, anywhere in the world, has the right to emigrate to Israel and be granted

full citizenship automatically. According to Yoffe's Second Law of Return, any wild animal that once lived in the Land of Israel and was locally exterminated during recent times will be brought back to the Land and given protection and nurture. And he put the white oryx antelope at the top of the list.

Yoffe started his quest in 1964 but soon discovered that nearly every oryx in the world had some sort of Arab string tied to it. He couldn't buy, trade or find a pair to bring home to Israel. But he was determined to bring back the animals of the Bible to the Land of the Bible and persisted until he got his way. Eventually the Israeli general got his antelopes and from no less a source than the personal stock of Saudi Arabia's late King Faisal who, at the time, was very much alive.

It seems that Faisal cherished his personal zoo collection on his palace grounds near Riyadh. One day about 20 years ago he decided he wanted to acquire a pair of orangutans. Faisal's emissaries found an animal dealer who had a pair of orangutans he was willing to provide to the king. But the dealer wasn't interested in being paid. Instead he wanted a swap; he wanted some of Faisal's white oryx antelope. The deal was clinched with the customary contract with the customary clause stating that the animals would under no circumstances be sold, traded, transferred or otherwise provided to the "Zionist entity."

The animals then embarked on a world-girdling expedition. They were transported from Saudi Arabia to Naples and then to various obscure locations before reaching the United States where they eventually ended up in the Los Angeles Zoo of which at the time Mrs. Reese Taylor was president. And she was on friendly terms with my boss.

Just about this time the U.S. Department of Justice agreed that any contract containing an Israel-boycott clause was illegal and invalid. Thus no legal restraints blocked the shipment of the oryx to Israel.

Yoffe dispatched Mike Van Grevenbroek, then chief curator of Israel's Hai-Bar nature reserve, to Los Angeles where he took custody of three pairs of lovely antelopes. World Airways volunteered to fly the small herd to Kennedy Airport in New York — and that's where I joined it.

It was May 22, 1978, a warm spring day at the busy airport. And that was the day I first set eyes on Cinderella. It was love at first sight. She was comfortably nestled in her large, wooden transport box but she looked a little foolish with cut sections of garden hose slipped over her horns. That was to protect the inside of the crate from their rapier tips in case she threw a temper tan-

trum while confined. But she remained docile and demure while she was loaded on the El Al jumbo jet and then flown east to her new home in the Negev.

* * *

AT FIRST Cinderella was tame as a dairy cow. We could lead her around by grabbing the base of a horn and pulling.

"We gotta start an education program," I told her one day. "These horns are supposed to be able to push 10,000 people to the ends of the earth! You don't even use them to push the gate open on your paddock. What kind of unicorn are you, anyway?"

When Van Grevenbroek left Hai-Bar in 1980, I was appointed new chief curator and shortly thereafter I started harassing my beloved Cinderella.

"Look, you dunderheaded goat!" I scolded. "This nature reserve is only a halfway house for you. You're too tame to release into nature — there are real wolves and leopards out there and they'll turn you into fast food mighty quick if you're not tough enough. So you gotta get tough enough!"

I did absolutely terrible things to her and the rest of her herd. Sometimes I'd shut off their water for 12 hours through the heat of a Negev afternoon. "Get used to it, friends," I'd say. "Twelve hours is nothing compared to what you'll run up against out there!"

Then I'd cut down all that nice alfalfa hay they were dining on and force them to chew on bitter saltbush and prickly acacia leaves. "They don't grow alfalfa out in the desert, sweetheart. You better get used to it!"

I'd sneak up on them in the middle of the night and charge with a pair of enormous German shepherds on long leashes. "This isn't a zoo," I'd shout. "You've got to sleep with your ears and noses working. When you go back to nature, I guarantee, the wolves and leopards won't have leashes."

Gradually they toughened up. They have come to sense their own innate power. Today they all walk confidently with their heads held high and alert. And *nobody* dares grab Cinderella's horn — anyone so foolish as to try is apt to be skewered by a sharp three-foot horn backed by plenty of muscle.

Cinderella has risen to the rank of dominant female in her herd which now numbers 32 animals. Aside from relearning the ways of the wild, the oryx have been producing plenty of calves over the past nine years.

I have invested a lot of work in Cinderella and a lot of emotion. I do have a keen affection for this lovely creature and I suspect she has a measure of respect for me. I'm often perpetrating new offenses to teach her more of the ways of the wild, and just as often, she's plotting

my ruin. Neither of us has ever drawn blood but we have come mighty close.

Sometimes, after Cinderella has lowered her horns and charged straight at me — and I have jumped into the back of a pickup truck or climbed an acacia tree — I read to her from the Good Book.

"That's right, sweetheart," I tell her. "You're learning. You're supposed to be untrustworthy. Here, listen to this: 'Will the unicorn be willing to serve thee, or abide by thy crib? Canst thou bind the unicorn with his band in the furrow? Or will he harrow the valleys after thee? Wilt thou trust him because his strength is great? Or wilt thou leave thy labour to him?'" (Job 39:9-11).

Cinderella and her kind are just about ready to be released into truly wild areas of the Negev Desert. They've lost the tameness of the zoo paddock and relearned the wildness of their natural habitat. The herd now lives in a nearly wild state at the Hai-Bar nature reserve. "Nearly wild" means the herd is pretty much at liberty within nearly 3000 acres of fenced natural habitat. The fence keeps the antelope in one general region so we can monitor them. The fence also keeps out the desert predators; there is a healthy population of desert wolves in the area and a few leopards. We don't want to expose the oryx to wolves until we are triple-certain that they can defend themselves as well as their wild-born ancestors did.

Right now we're only double-certain they can handle a pack of desert wolves. Perhaps in another year or two — 1990 at the latest —these unicorns will be returned to their ancestral desert home. And they shall walk proudly upon the sand and gravel deserts where once they were seen by the prophets.



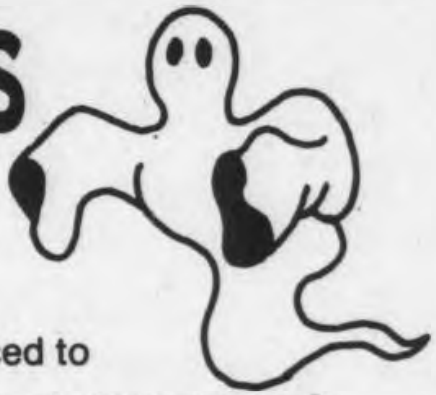
AN INCAN LEGACY

PLANTS something like potatoes cultivated by the Incas 2000 years ago in the Andes promise to become a major food crop in mountainous areas of the world today. Steven King, a botanist at the New York Botanical Garden's Institute of Economic Botany, reported in the science journal *Garden* in December 1986 that the Andean tuber plants have been almost replaced by Western crops.

King said a study of the vegetables, known locally as oca, maca and ullucu, shows they are tremendously high in protein. The ullucu, for example, has 60 percent more protein than potatoes and twice as much as rice. Andean people today use the tubers in stews, soups and salads.

The three foodstuffs are known to have antibiotic and diuretic properties and the medicinal folklore surrounding them, King said, may have a basis in fact.

WHAT ARE GHOSTS MADE OF?



Are they wretched human beings sentenced to wander through eternity or a peculiar natural phenomenon?

By Victoria Branden

WHEN I WAS about eight years old I saw a ghost. I didn't know what else to call it and it was known (a family joke) for years as "Vickie's ghost."

We were having a family reunion and our house was jammed full of people. My mother made a dormitory of an upstairs bedroom which was normally never used because it was a rather disagreeable and inconvenient place, facing north, with a small window and no clothes closet. It was cold in winter, hot in summer, with a ceiling that sloped almost to the floor, and a large double bed which couldn't be moved because of the disposition of the ceiling.

In fact, it was just the sort of hole in which the "hired girl" would be stuck in the days when it had been a farmhouse. I suspect that it was the wraith of some unhappy domestic serf, put-upon and despondent, which I saw that night.

There were nine or 10 kids in the room and the noise was appalling. We had pillow fights, charging with whoops from bed to bed, laughing ourselves into hysterics and crying when the fun got too rough. Every so often there would be an adult interruption from downstairs, with threats to spank or separate us all into different rooms. Eventually we exhausted ourselves and went to sleep.

Sometime in the middle of the night I woke up and saw a figure sitting on my bed. At first I thought it was one of the cousins. Then I realized it was a grown-up but no one I had ever seen before: a woman in early middle age, wearing a wilted-looking dress in some cheap, gray-checked cottony material. She was thin, with graying hair pulled back into a meager knot on the nape of her neck. Her shoulders were bowed, her whole demeanor one of discouragement and apathetic despair. She did not see me or show any awareness of the little mob of sleeping children.

She did not look in the least dangerous and I wasn't frightened until I realized that she was no one I had

ever seen and must be a ghost. I didn't want her to be a ghost and I tried resolutely to turn her into somebody familiar.

"Alice?" I said in a quivering voice. "That's you, isn't it, Alice?"

Then out of the corner of my eye I became aware of Alice, asleep with her mouth open on the far side of the bed. The whole thing is as vivid to me right now as it was then. One of the distinguishing features of such an encounter is the extraordinary strength of the impression. As soon as I decided that it was a ghost, I was scared and took the classic escape of pulling the sheet over my head.

Next morning, when I reported that I had seen a ghost, I got the predictable response: you dreamed it. They didn't think I was lying but they were sure it was a dream. But I dream all the time and this was completely different.

No one has seen the ghost since and although once or twice I have slept in the north bedroom again, I have never seen it either.

* * *

EVEN THOUGH I saw it, I still don't believe it was the spirit of some dead person. For one thing, a spirit would presumably have some kind of consciousness and this apparition had none. It was visible and seemed three-dimensional but it was totally *unaware*. It was not as if I were in the room with another being who had a conscious mind. The ghost was like an image frozen in time, as if one had turned off the sound on the television and the image was frozen on the screen.

Of course I can't prove that the figure I saw wasn't a ghost, in the departed spirit sense, but consider what this belief requires. Is some wretched human being, having died, sentenced to spend eternity sitting around in a dismal back bedroom? Or, if we suppose she has gone on to a better world, would she have to come back periodically to that dismal bedroom and sit around wearing old clothes which must have long since rotted away? And is this part of an ordered universe, directed by an omniscient and benevolent providence?

Very well — but I saw it. How can it be explained? It is a common kind of apparition. If you look through any collection of ghost-seeing experiences, you will find hundreds of similar cases. (Fictional ghosts are much more sensational.) The most plausible explanation to account for apparitions of this kind is the energy-trace theory.

As everyone knows, human beings, like all living things, constantly give off energy. In states of acute emotion we seethe with chemical and electrical activity. It has been hypothesized that such concentrations of energy leave a sort of trace which lingers in the atmosphere or is somehow retained in the physical surroundings. It might be

compared to the negative of a photograph. Then, if there is a violent disturbance of the normal atmosphere (such as invasion by a crowd of shrieking children), the image becomes visible, as the figures on a photographic negative do when it is exposed to the developing solution.

In her autobiography *My First Hundred Years* Margaret Murray suggested that apparitions are a form of photograph. Ghosts are usually seen in rooms or sheltered places and — if they are recognizable — wear the clothes in which they were last seen. Dr. Murray says, "This seems to me strongly suggestive of a photograph, a writing caused by light on some combination of the constituents of the air. . . . It should be remembered that in photography though the light waves are recorded on a prepared surface, the result is not visible till the surface is specially treated, otherwise the surface . . . remains blank. I suggest that this is also the case with apparitions."

Although this should not be taken too literally, the photograph analogy is provocative and could be useful as a starting point for research. Murray also points out that the similarity to a photo is strengthened by the fact that apparitions tend to fade in the course of time and to appear less frequently.

My particular ghost has never been seen again, but apparitions of this general type do tend to be seen more than once, and by more than one person. A good example is the famous "Cheltenham Ghost" observed often by the four daughters of Capt. F. W. Despard, between 1882 and 1886, after which its appearances became less frequent and gradually faded away. It was first seen by Rose Despard, a medical student, who kept a journal in which she carefully documented its appearances. Although she was not frightened and several times tried unsuccessfully to talk with the ghost, she noted that she frequently felt cold in its presence and was conscious of a feeling of weakness, "as if she had lost power to the figure."

This was probably true. She was providing the catalytic force, the chemistry for its materialization, and in consequence felt a depletion of energy. Sensations of cold are commonly reported in sightings of apparitions and have been attributed fancifully to the ghost's bringing a cold breath from the tomb, as if it lived in its coffin. I didn't feel it with my ghost but presumably its catalyst had been the uproar in the room earlier, and not my personal work.

Long after the Cheltenham Ghost had faded and most of the people involved were ghosts themselves, a solicitor wrote to the Society for Psychical Research (which had investigated the story) to say that as a youth he had played with the Des-

pard children and had seen the ghost. None of them was afraid of it and it seems never to have shown any awareness of their presence.

I have read hundreds of accounts of apparition sightings and in not a single case has the ghost done, or attempted to do, anything threatening or dangerous. Fictional ghosts may be revengeful, destructive and terrifying; they are also completely imaginary. Again, after copious reading, neither can I find a single instance of a ghost of this type's doing anything sensible or useful, anything suggestive of purpose or consciousness. Ghosts simply appear and disappear. An apparition, in short, is not a conscious or sentient entity.

After long experience in ESP-testing, W. G. Roll of the Institute for Parapsychology supports the theory that objects can be impregnated with a person's psychic energy. Cards that have been frequently used give consistently better test results (for the impregnating agent) that "clean" ones. Clairvoyants called in to help in the search for missing persons will ask for something belonging to the lost individual; sometimes they are able to give remarkably clear descriptions of the owner by holding such an object and occasionally will give suggestions of his whereabouts. As with all aspects of this faculty, it is by no means invariably successful and unfortunately, if no genuine elucidation is forthcoming, the psychic sometimes tries to fake it, discrediting the bona fide experiences.

Sometimes, instead of a visual image, the trace will be auditory. In a house where such a trace lingers, people will hear voices or other sounds such as footsteps, although these often have a natural cause.

At least two individuals are needed for any sort of apparition-perception: the originator who, in a state of heightened emotion, leaves some kind of energy trace and the percipient who becomes aware of the trace.

This brings me to another type of apparition-seeing, in which more than one observer may see the "ghost." This happens when a telepathic cue is picked up by the observer from a close relative or friend who is in acute emotional turmoil or physical danger. As I discussed in a previous article,* such telepathic cues are often translated by recipients into an apparition. They will see the endangered person as if he were there in the room. If there are two observers present, it seems not unreasonable that the same telepathic cue might be picked up by both or communicated from one to the other.

This is speculation, of course, and it assumes that telepathy is a real and normal faculty of the human mind. It seems a reasonable

*"The Chemistry of the Supernatural," June 1985 FATE.

explanation for the sightings of apparitions by more than one person, particularly when the apparition is of a person known to them (unlike the trace type where the original is unknown).

It must also be stated that there are very few cases such as the type described above. Most are second-hand and poorly documented.

* * *

ONE FINAL type of sighting occurs because of the extreme suggestibility of the human mind rather than because of any objective phenomena.

In an experiment using my students as subjects, I chose one class whose members had shown signs of being suggestion-prone and who were also keen on the idea of the supernatural. I told them, with some deliberate exaggeration, that the north corridor of the college always gave me a creepy feeling. (It did to some extent because it was the way used by students en route to the parking lot when they were skipping classes and I always wondered if my professorial duty was to drag them back.)

I went on to suggest that this was the site of the old farmhouse that had been torn down when the college was built — although I knew perfectly well that no such farmhouse had ever existed. Could some hideous tragedy have been enacted there, I asked, leaving sinister traces that could still be felt?

In no time at all the north corridor was haunted. People reported feeling cold as they walked through it. They felt a sense of deadness and oppression. Before long someone had glimpsed a hooded figure — just out of the corner of his eye. When he turned around, it vanished. Footsteps were heard, trampling behind frightened co-eds.

I had proven my point. Feeling a little guilty at having deceived my poor guinea pigs, I confessed the truth: I had made the whole thing up. There had been no sinister farmhouse, no horrid rural tragedy.

I thought they were going to lynch me, not only because I had deceived them but because I had deprived them of the delicious creepy-crawly horrors they had been enjoying. A few staunch believers, declining to accept my confession, insisted that the north corridor *was* haunted, that the hooded figure was lurking there like something out of a Spielberg film. But after a while it died out and I have never attempted any such experiments since.

As I say, I feel guilty about having told a lie but nevertheless it seemed to illustrate nicely the extreme suggestibility of the human psyche. Ghosts tend to appear to people who are looking for them.

I have often wondered about the original of the apparition I saw in our old house. What sort of emotional crisis imprinted her sad

image in our north bedroom? Had an unhappy servant woman once sat there, perhaps contemplating suicide? Had she perhaps been driven to despair by a mob of unruly brats, since it was the noise of a gang of children that was the activating agent?

If this was so, she deserves to rest in peace.



ANGRY BUCK GETS EVEN

AN EIGHT-POINT buck wounded by a deer hunter's arrow attacked the same hunter one day later, pinning him to the ground with his antlers and cutting the man with one of his own arrowheads. Instead of telling how he got his buck, this time "the buck almost got me," said Dan Ossmann of Seymour, Wis.

Ossmann said he heard something in the brush near his home on November 12, 1986, and got off one arrow which hit the animal near the ribs. The deer ran off and Ossmann tracked it briefly, then gave up until the next day.

"The temperature got down to around zero that night and I thought it was better to let the buck weaken overnight. I wasn't worried about losing the animal," Ossmann told Associated Press.

He picked up the trail the next day and got to within 10 to 15 feet of the buck but the next thing he knew he was on his back with the deer standing over him.

"I couldn't believe he could move that fast," he said. "He had me pinned down with his horns planted on either side of my thigh. I had to wrestle him down by holding onto his horns like a steer."

When he finally managed to free himself, Ossmann finished off the buck with his hunting knife.

"When the deer hit he broke my quiver and arrows went flying everywhere. One cut across my hand and cut my finger," he said. The finger required 10 stitches.



ICELAND TOUGH ON TOBACCO

ICELAND requires some of the strongest warnings ever to appear on cigarette packages, according to the *Chicago Tribune,* and the warnings are illustrated for greater impact. One is a blue drawing of a pregnant woman with the caption, "Smoking during pregnancy endangers the health of mother and child."

Iceland has a population of only 240,000 and health officials are concerned because 40 percent of the people over the age of 16 smoke.

A TALE OF THE HAREM



Shipwreck, capture by pirates, slavery, political intrigue — all fulfill an amazing prophecy.

By Marie E. Buckles

THE OLD SAYING that truth is stranger than fiction is borne out in the haunting and romantic story of Aimee Dubucq de Rivery, a French Creole beauty whose fate took her from a sugar plantation in Martinique to the Grand Seraglio, the imperial harem of Ottoman Turkey in Constantinople during the latter half of the 18th Century. There she rose to power as Queen Mother, or Sultan Valideh, Crown of the Veiled Heads.

Behind this rise from the comparative wealth and ease of her guardian's home in Martinique to the hidden splendors of the seraglio lies a tale of shipwreck, capture by pirates, political intrigue, violence and murder — all of which, according to tradition, fulfilled an amazing prophecy made to Aimee when she was a schoolgirl in Martinique by an old black fortune-teller named Euphemia David.

Our authority for the truth of the prophecy is no less a person than Napoleon's Empress Josephine who was Aimee's cousin and, like her, a Creole born in Martinique. She and Aimee had consulted Euphemia together and the prophetess had also predicted her future with such incredible accuracy that she still spoke of it years later. She confided the details to her close friend, the celebrated French astrologer Anne-Marie Lenormand who published them in 1820 in her book *Memoires Historiques et Secrets de l'Imperatrice Josephine.*

She has been accused of extensively embroidering the prophecy by hindsight. If she did, Josephine and Aimee perhaps never quite lost touch. Indeed, it may have been through Josephine that Aimee's relatives in Martinique learned that she had not drowned at sea as they had long believed.

Undoubtedly there *was* a prophecy, although Euphemia herself remains a shadowy figure, an old woman in a ramshackle hut near Josephine's childhood home, peering at the palms of two eager schoolgirls and at the coffee grounds they had brought with them. Having taken the young Josephine's breath away with the glittering future she predicted for her, she proceeded to foretell an even more astonishing destiny for Aimee.

"You will be sent to France to complete your schooling," she began. "Your ship will be seized by corsairs and you will be taken captive and placed in a seraglio [harem]. There you will bear a son. This son will reign gloriously but the steps of his throne will be dyed by the blood of his predecessor.

"As to you, you will never taste the outward honors of the court but you will live in a great and splendid palace where you will reign supreme. Then, at the hour when you know your happiness is won, that happiness will fade like a dream and a lingering illness will carry you to the tomb."

How Aimee viewed such an alarming, if romantic, future we have no idea. But she might have felt distinctively apprehensive when, about a year later, her guardian Dubucq de St. Preuve decided that she should go to a finishing school in France.

Many wealthy Creole families sent their children "home" to be educated but, with Euphemia's prophecy hanging over her, Aimee may have been reluctant to exchange her carefree life on a tropical island for a trip to France. Although piracy was on the decline, the trade in slaves, both white and black, was not. She must have heard tales of men and women abducted by pirates and sold into slavery and the lengthy sea voyage lost all its charms as she pondered Euphemia's words. In fact, the voyage was uneventful and as she stepped onto dry land with not a pirate in sight, she must have laughed at her childish fears.

The Convent of the Dames de la Visitation was in Nantes, a bustling maritime city with many connections with Martinique (and not a few with the slave trade). Aimee had an uncle there but for the next five years the convent was to be her home.

They were happy and formative years and when her original stay was lengthened by three years due to war between France and Britain over the American War of Independence, she did not object, for she loved France deeply. During her bonus years she worked hard at her studies and at the acquisition of accomplishments considered essential for well-bred ladies of her time. How scandalized the nuns would have been had they known how invaluable her musical abilities and

her singing would prove in the harem!

Eventually, when she was about 21, she sailed for home amid the tearful farewells of those who had grown to love her during her stay. Her guardian would have every reason to be proud of his adopted daughter who was returning home an accomplished, well-educated and lovely young woman.

* * *

IF SHE remembered the prophecy at all, it was soon banished from her mind as she was confronted by one peril that Euphemia had *not* foreseen. In the Bay of Biscay her ship sank during a violent storm and only the timely, if fateful, arrival of a Spanish merchantman saved them from drowning, sealing Aimee's fate in doing so.

As they sailed in brilliant sunshine a day or so later off the island of Majorca, they were attacked and easily overwhelmed by Barbary pirates. Aimee, dazed and terrified by the suddenness of the disaster, was dragged on deck for inspection by the pirate captain. (Because no other passengers are mentioned, it is possible that she was aboard one of her family's ships with quarters specially fitted out for her.) One glance at Aimee was enough for the pirate to realized that he had netted a rare prize. She was unceremoniously bundled below and locked up under guard as they headed for Algiers.

If she consoled herself with thoughts of ransom, such hopes were shattered in Algiers. Some say she was sold on the open slave market to envoys of the Turkish Sultan, others that her captor offered her to his master, the ruling Dey of Algiers who, in turn, dispatched her to his overlord Sultan Abdul Hamid I, ruler of the Ottoman Empire. However it happened, Aimee made one last voyage, the European clothes so carefully chosen for the trip home exchanged for the silk robes and gauzy veils of the Orient.

Her first weeks in the seraglio were marked by a nervous hysteria which sent shock waves through the harem where, contrary to popular belief, a well-ordered, disciplined atmosphere prevailed, everyone knew her place in the hierarchy and protocol was strictly observed.

Although now the name Grand Seraglio implies simply the harem where Aimee was to spend the rest of her life, in fact she became one of several thousand inhabitants of a walled city within a city, a labyrinth of palaces, pavilions, courtyards and gardens, the Sultan's residence, the seat of government, a Moslem shrine and much more.

The alien beauty of her new world, where walls glowed with exquisitely patterned tiles and light fell through windows of colored glass onto rich carpets, was completely wasted on her. The horror of

her situation, her firm belief that she had fallen into the hands of barbarians, had been intensified by the grisly sight of a pile of severed heads displayed outside the gate of the seraglio to deter would-be criminals. Then there was the terrifying presence of the Chief Black Eunuch, the Keeper of the Girls, a figure so impressive that, in her fear and ignorance of her new environment, she may have mistaken for the Sultan himself!

Day after day she raged and wept until he became seriously alarmed. Such unheard-of behavior must cease or the Dey's gift would become a white elephant. He begged the assistance of Mihrisah Sultan, mother of the Sultan's heir Prince Selim, and fortune smiled on Aimee at last, for her meeting with this gifted and beautiful woman proved a turning point in her life.

Mihrisah Sultan was deeply involved with those who recognized the need for Turkey to emerge from its semimedieval isolation into the vigorous modern world epitomized by Western nations such as France and Britain. Diplomatic relations, long established between Turkey and France, had waxed and waned according to the prevailing political climate. Mihrisah Sultan and her son were pro-French and she at once grasped Aimee's potential.

What counted was not just her exceptional beauty but her French background, wealth, breeding and education. With her pale gold hair, blue eyes, fair complexion and willowy figure, her character and intelligence, she was a complete contrast to the Slavs, Greeks and Levantines to whom the Sultan was accustomed.

Although they later became close friends and allies, the older woman at first regarded Aimee simply as a useful pawn in her political game, through whom Western ways and ideas could be filtered to the Sultan while others did the real political maneuvering. Thus Aimee was initiated into the world of harem politics which for generations had been a major force in Turkish affairs.

How Mihrisah Sultan swayed the strong-willed Aimee is a matter for speculation. Doubtless a change of heart wasn't wrought overnight but the unhappy girl presumably responded to a mixture of tact, sympathy, firmness and guile. Perhaps she was regaining her composure and beginning to assess the opulence of her surroundings, emphasized by Mihrisah Sultan's almost regal state and the sumptuous clothes and jewels of her companions. It was all a far cry from the simple elegance of colonial Martinique — and, after all, hadn't Euphemia David promised that she would live in a great and splendid palace? She may even have felt a flicker of pride in the name they had given her in the harem: Naksh, or

Nakschedil, the Beautiful One.

So she began to adapt herself to her strange new life, discovering to her surprise that this bizarre, secret world devoted to sensuous pleasure was far from being the hotbed of vice she had imagined. Indeed, she learned that within the Islamic world the harem was (and is) a thoroughly respectable institution; it was she who was out of step in considering herself shamed by being there. To her companions a place in the imperial harem was a great honor, although some of them might never even see the Sultan.

Reluctantly she allowed herself to be groomed for the role of a concubine. She could still be stubborn and rebellious, however. She flatly refused then or ever to be converted to the Moslem faith. She remained a devout Christian to the end, something of an anomaly in one whose future title, Crown of the Veiled Heads, made her titular leader of the Empire's Moslem women.

Her fury rocked the harem once more when she was finally summoned to the Sultan's bed. Again Mihrisah Sultan's subtle diplomacy was called upon to avert disaster but at last, gorgeously robed and bejeweled, Aimee followed the Chief Black Eunuch as he led her ceremoniously to the Sultan.

* * *

FROM THAT HOUR Aimee began her slow rise to power. The 59-year-old Abdul Hamid found her so enchanting that she speedily became a firm favorite. The birth of her son Mahmoud in 1785 strengthened her position, although she had to learn then to tread warily through the dangerous world of the harem. Her success with the Sultan had already aroused the jealousy of one of his Kadines, or "wives," the mother of his other son, Mustapha. Now that Aimee had borne a son, this woman's rivalry grew more deadly. She was determined that Mustapha should eventually ascend the throne and she wanted no more royal princes to complicate matters.

Succession to the Ottoman throne passed not from father to son but to the next eldest male in the royal family, a system that frequently inspired violent conflict. Prince Selim had himself recovered from two attempts at poisoning, so Aimee had to watch baby Mahmoud at every moment.

When Abdul Hamid died a few years later, Aimee, who by then had been elevated to the status of Kadine, retired into the background to devote herself to her son's safe upbringing.

Nevertheless she was a close friend of the new Sultan, Selim III, sharing his reforming ideals. It is believed that her hidden influence was behind many of his innovative, pro-French ideas. Such ideas, however, antagonized his subjects, for

the idealistic Selim lacked the strength and governing ability of Aimee's son Mahmoud, waiting in the wings.

After a stormy 20-year reign he was deposed and imprisoned thanks to the ceaseless plotting of Mustapha and his mother, aided and abetted by the formidable Corps of Janissaries, once the elite corps of the Turkish army, now a corrupt, powerful body which could, if it chose, make or break Sultans. Tragically, a rescue attempt mounted by one of Selim's loyal friends merely precipitated his murder and the order for Mahmoud's execution. Tradition says that Aimee hid her son in a disused oven until Selim's supporters regained control. Mustapha was deposed and imprisoned and Mahmoud proclaimed Sultan.

Thus, in 1808, Aimee reached the pinnacle of her career in the seraglio, becoming Sultan Valideh, Queen Mother, ruling over the seraglio as Euphemia had foretold.

It must have been a bittersweet triumph, overshadowed by Selim's murder. During the months that followed, Aimee must have been reminded forcibly of Euphemia's chilling prophecy about blood on the steps of her son's throne. A further insurrection by the Janissaries, involving Mustapha and his mother, brought down upon them the terrible severity of which Mahmoud was capable. He waited with catlike patience for years to crush the Janissaries but Mustapha and his mother were executed.

Mahmoud II proved a strong and immensely able ruler. During his 31-year reign he implemented all Selim's dreamed-of reforms and began the laborious process of modernizing his country. He was the first Sultan to wear Western-style dress, although Aimee probably now clung to the Oriental styles that suited her so well.

She had recreated in the privacy of her own apartments the France of her youth, where she is said to have introduced her son to the delights of French champagne. As the years passed she took her role as Sultan Valideh seriously, ruling the seraglio with a firm hand and exerting a wise and liberalizing influence on Mahmoud while she lived.

Nevertheless there was still one more prediction to be fulfilled: that death would reach out for her in the midst of her happiness. In 1816 it was fulfilled. She became ill, possibly with tuberculosis, lingering on until the winter of 1817 when she died, having made her last confession to a Christian priest hastily and secretly summoned by Mahmoud.

On her tomb was inscribed the name by which she had been known in the seraglio — Naksh, the Beautiful One. It was a fitting tribute to Aimee Dubucq de Rivery, the golden girl from Martinique, whose fate had been written in the stars.

Write your own Dream Book

Finding out what your dreams are trying to tell you is easy; but you have to remember them.

By Marcelle Blackerby

THE LORE and vast symbolism of dreams have fascinated mankind since the beginning of time. In biblical times people consulted dream interpreters and the first dream dictionary was written by Artemidorus Daldianus, a Greek soothsayer, about A.D. 150. The belief that dreams carry messages goes back to ancient times.

During the 19th Century the educated public in general dismissed dreams as mere figments of an overactive imagination or the results of overindulgence in food or drink. But today science is probing the dreaming state. Modern thought holds that dreams are significant for our overall well-being.

In 1940 Calvin Hall, director of the Institute of Dream Research in Santa Cruz, Calif., became dissatisfied with current theories about dreaming and began to do research on his own. After thousands of tests he concluded that a dream is a vital and definite message to the dreamer. He compared a dream to a letter composed by the unconscious mind. Since that time studies have intensified and dream research today is precise and sophisticated. The scientific world we live in recognizes dreaming as a valid form of communication with the unconscious.

All dreams are made up of visual images and these have led to the wide use of published dream dictionaries. Although these works may offer some insight into our dreams, their symbolism is often obsolete. Some of the books lose meaning as social viewpoints change. What was once taboo may now be completely acceptable. While some symbols may have universal meanings, most are entirely individual. You may have pleasurable feelings about the sea, for instance, while another person may feel anxious and frightened by the mighty waters.

By compiling your own dream book, you can better understand the messages from your uncon-

scious where everything we encounter in everyday life is permanently recorded. The symbols in our dreams may represent all these things, everything we have ever read, heard, said, thought, seen and felt. The unconscious uses these symbols as it tries to communicate with the conscious mind.

Because your own dreams are unique, a dream book made up of your own impressions and feelings will be like no other. With a better understanding of your dreams, you may expose problems or opportunities you have failed to recognize consciously. A dream message may lead to quick and positive action to correct or take advantage of a situation. Many dreams serve as warnings and scientific studies have established the value of the precognitive dream.

Dreaming is also considered a key to creativity. Robert Louis Stevenson is one famous man who credited his creations to dreams. Coleridge's *Kubla Khan* came to him, he said, during sleep. We all have vast resources of unused creative talent. Perhaps too much time and energy are taken up with everyday conflicts and personal problems. By learning to read our dreams correctly, we can free ourselves from some of these cares. Once a problem is recognized and brought forward, it is often easier to face. Then the way opens for dream messages with creative content.

ALTHOUGH some people claim to have vivid dream recall, most of us remember only vague parts of dreams. But even these shadowy images can provide surprisingly clear messages if we have a personal dream book.

You will need a thick loose-leaf notebook because you'll be adding to it all the time. And you must make a conscious effort to recall your dreams. Don't be discouraged if they are vague at first. Once you have suggested to yourself that you are going to remember them, the dreams will become clearer.

In the notebook make lists of people, places and things you encounter in your daily life. Next to each item, write an impression or feeling you have about that item. Remember not to be hampered by traditional concepts. No matter how odd the association may seem, record your first thought. For example, you have written the word "rose." What happens when you see a rose? Does it bring to mind some particular person or event? List the first idea that comes to you. When you next dream of a rose, refer to your entry. You may find it represents someone or something symbolically.

I suggest dividing your book into sections to help you compile your lists. For example, you could have colors (red, blue, yellow), activities (dancing, running, climbing), animals (bear, dog, elephant), people

(doctor, priest, husband) and objects (ring, merry-go-round, knife). The entries are limited only by your imagination. Make them as complete as you can in the beginning but each time you encounter something new, or remember something old, record it along with your association. Thus your dream book will grow.

Here are some hints to help you recall your dreams:

(l) Keep pen and paper on your bedside table and provide a nightlight or a flashlight you can switch on quickly.

(2) Before you fall asleep, resolve to remember your dreams.

(3) On waking, whether it's midnight or morning, immediately write down anything you can recall about the dream.

(4) Check your dream book in the morning for clues to the meaning of your dream and add to your lists any new things that the dream may have revealed.

* * *

SCIENTISTS tell us the unconscious mind is a storehouse of information. A personal dream book helps us remember, record and put to use the once confusing dream messages. We can learn to use the vital self-knowledge that lies stored in the unconscious for a richer and more controlled life.

The idea that you can learn to understand your dreams by recording them is not new. Extensive research indicates that after a conscious program of dream recording, a subject begins to have much clearer dream recall.

One final note: Don't believe anyone who tells you that those who wake up slowly have better dream recall. Dr. Ann Faraday, dream researcher and author of the book *Dream Power,* writes: "Abrupt awakenings following a loud noise result in much more recall than gradual awakenings produced by means of a soft whisper. [This] suggests that the dream dissipates rapidly in the time between sleep and full awakening."

Once you have started your dream book and a program toward better dream recall, you are on the way to tapping the vast resources of your unconscious mind.



WHY ARE JAYS BLUE?

THE FEATHERS of blue jays have no blue pigments. So why are blue jays blue? According to *Science News,* Leonard W. Winchester, Jr., of Science and Technology Corporation in Hampton, Va., has found that tiny cells in the feathers' barbs scatter the light the same way the atmosphere scatters light to make the sky appear to be blue.

TAKING HAWAII SKEPTICS TO COURT

Debunkers on their crusade take on the wrong enemy:
a parapsychology instructor who won't be bullied into silence.

By Loyd Auerbach

IN 1986 Gharith Pendragon — his real name; he's of Welsh extraction — was minding his own business, which consisted of conducting community service (noncredit adult) classes throughout the Hawaiian Islands. These classes included an introductory course in parapsychology and others dealing with psychic development. The classes were popular and Pendragon was respected. In addition he worked as a psychic, consulting with persons from all walks of life and usually charging little or nothing for his services.

But early in March of this year Pendragon was forced to file a suit in U.S. District Court in Honolulu against a group of local skeptics. Also named in the suit were the University of Hawaii, James Randi and the Committee for the Scientific Investigation of Claims of the Paranormal (CSICOP).

The story begins with a Hawaiian organization called the Quackery Action Council, formed to combat the spread of dubious medical practices and fraud. Among these were "psychic surgery" and faith healing — targets also of noted debunker and magician James "The Amazing" Randi. On the council were, among others, several members of the faculty of the University of Hawaii.

The Quackery Action Council spawned an organization, Hawaii Skeptics, whose aims and motivations echoed CSICOP's in seeking to rid the world of what debunkers call "pseudoscience."

In July 1986 Greta Woodrew, a North Carolina-based psychic who says she is in touch with extraterrestrials, was brought in to speak at the University of Hawaii. She attracted a large crowd and took home $10,000, over $1000 of which came from student fees, according to a September newspaper article by

Kurt Butler. She also was presented as a parapsychologist and no one disputed that identification, even though she isn't.

Woodrew's appearance at the university enraged Hawaii Skeptics. They were even more upset at the amount of money she took in from the general public and the student body.

Following Woodrew's departure from the islands, Hawaii Skeptics vowed to educate Hawaiians on the supposed dangers of pseudoscience. But their efforts quickly went beyond mere proselytization. They could do nothing about Woodrew, a non-Hawaiian, but Gharith Pendragon was another story.

Because Pendragon was teaching his (noncredit) courses through the university system, he quickly became the focus of the Hawaii Skeptics' war against ideas of which they do not approve. It is certainly true that professional parapsychologists disagree on whether psychic development can be taught, but Pendragon was teaching a fairly level-headed introduction to the science of parapsychology as well as classes offering an overview of psychic-development techniques.

For their part the university faculty members who were also Hawaii Skeptics went to the university administration to declare that parapsychology is not a science and that it should be discussed only by faculty members within psychology and other accredited courses (typically taught, I'm told, by members of Hawaii Skeptics). They wanted Pendragon's courses dropped, even though they were supported by monies paid by the students in those classes.

When he became aware of what was happening, Pendragon phoned a number of parapsychologists on the mainland (the Parapsychological Association has no members in Hawaii). Besides me, Pendragon spoke or corresponded with parapsychologists Charles Tart, Stanley Krippner, Richard Broughton and Dean Radin, among others. He also contacted Marcello Truzzi, a sympathetic skeptic who helped put matters in perspective. Many of those Pendragon contacted wrote the university to urge an open and balanced discussion of scientific parapsychology.

In response to my own letter I was assured that the university was making no judgments on the legitimacy of parapsychology. There is information to the contrary, however. From all appearances the University of Hawaii decided either that parapsychology is not a science and should not be taught or that Pendragon's classes were to be dropped. And several were in fact dropped.

* * *

DURING THE initial onslaught against parapsychology in general and Gharith Pendragon in par-

ticular, the most vocal of the skeptics' group was Victor Stenger, a professor of physics at the University of Hawaii. In letters and articles in the university and Hawaiian newspapers he attacked parapsychology and parapsychologists. Furthermore, on more than one occasion he identified his group as an "official chapter" of CSICOP and James Randi as an adviser to the group. Skeptics spokesman Kurt Butler, a nutritionist who took over for Stenger when the latter left the country on business, has reiterated this claim.

Stenger and Butler's arguments, although emotionally charged, are factually questionable. In a November 15, 1986, letter to the *Honolulu Star-Bulletin* Stenger states that "parapsychology is covered in several of the credited psychology courses at UH. . . . There isn't a shred of evidence for the existence of ESP or related psychic phenomena."

Somehow this doesn't sound like adequate coverage of the topic by someone who "honestly presents the best available knowledge on that subject." No responsible skeptic would deny that there is "evidence" for psi; the debate concerns whether or not that "evidence" is sufficient to prove the case.

Stenger, like other self-proclaimed skeptics who claim that parapsychology is a pseudoscience, lumps the scientific research conducted by parapsychologists in with astrology, the Bermuda Triangle, ancient astronauts and the nonscientific words of popular "psychics." What is presented to the public as parapsychology is not always what a parapsychologist would feel truly represents the field.

Stenger also misses the point that science is an ongoing process, not just a body of proven facts. Whether or not one is doing science does not depend on whether what is being studied has yielded convincing evidence of its existence. To paraphrase Marcello Truzzi, skepticism is doubt, not denial; denial, after all, is an act of faith.

Both Stenger and Butler claim to have conducted a lengthy study of the paranormal and of parapsychological research. But as Dr. Ray Hyman, who heads CSICOP's parapsychology subcommittee, has pointed out, it takes a very long time to assess the research methodologies and results of parapsychology (over two years for the Ganzfeld research alone, as Hyman noted at the 1984 CSICOP conference at Stanford University).

Stenger and Butler have a hard time getting even basic facts straight. Stenger, Butler and other Hawaii Skeptics have alleged that their group is an "official chapter" of CSICOP. In reality CSICOP has *no* officially-sanctioned chapters. The local debunking organizations listed in each issue of *Skeptical*

Inquirer are called "groups with aims similar to CSICOP's" but they have no official standing. While the Bay Area Skeptics, possibly along with one or two other groups, may have had official status at one time, CSICOP and those groups decided for a variety of reasons (including legal ones) to change that status to an unofficial one and withhold official recognition of the new groups proliferating around the country. This occurred as early as the beginning of 1985, well before the events in Hawaii.

This sort of misrepresentation seems odd for spokesmen for a group that claims to object to (in Stenger's words) "falsehood . . . paraded as truth and nonsense . . . promoted as fact."

Among other falsehoods paraded as truth are some peculiar assertions Butler has made about Pendragon. On the *Larry Shaffer Show* on KGU-AM early this year, Butler said Pendragon is "in the so-called JFK Institute in Orinda, Calif., which is unaccredited. It's a diploma mill. Anyone can get a diploma from them without any supervision." (Since there is no "JFK Institute" in Orinda, Calif., only a John F. Kennedy University, and Pendragon has received information about the university from me, one can only assume that Butler was referring to JFK University.) When a listener insisted that John F. Kennedy University is an accredited school, Butler replied with a resounding "False." Butler had made similar allegations about the university on a television show just a week earlier.

Pendragon is not a student at John F. Kennedy University, nor has he ever claimed to be (he is working on a degree in psychology through another university). John F. Kennedy University is in fact accredited, and by the same organization that has accredited the University of Hawaii. In addition, it's not all that easy to get a diploma from JFKU; as one who has a Master of Science degree from that institution, I can vouch for that. Butler, in other words, did not know what he was talking about.

Butler and others have charged that Pendragon has called himself a "licensed clairvoyant" and a parapsychologist. Although a newspaper article about Pendragon did say he claimed the former, he says that allegation was made by the reporter, not by him. He thinks — and has so stated on radio and television and in print — that the reporter misunderstood him when he said he has a *business* license. He has no idea what a "licensed clairvoyant" would be. Moreover, to the best of my knowledge Pendragon has never claimed to be a parapsychologist. In looking over the newspaper clippings he has supplied me, I find no evidence that Pendragon claims to possess advanced degrees or exten-

sive scientific training. Yet, even as Pendragon tried publicly and repeatedly to clear up these matters, Butler continued to make these unfounded charges.

The skeptics' behavior has grown ever more bizarre. According to Lynn Shaffer (wife of talk-show host Larry Shaffer), members of Hawaii Skeptics, after failing to get through to Larry at KGU radio and finding his home number unlisted, called Shaffer's father. From him they got the number they wanted by hinting strongly that Shaffer could lose his job at the station if they didn't speak with him.

Once the skeptics had that number, they called and relayed the same threat to Lynn Shaffer. Soon afterwards, when Larry Shaffer said on the air that members of Hawaii Skeptics were not to call his home ever again, one member, Alicia Leonhard, called the show and stated emphatically that Lynn Shaffer called *them*. Lynn says otherwise.

On December 19, 1986, Butler wrote Shaffer to demand that Butler and others from the skeptics' group be allowed more time on the air. Butler also threatened to have the matter taken up by an attorney. Butler's demand was ridiculous, since neither he nor Pendragon is running for public office and the FCC rule concerning equal time for opposing candidates does not apply. Anyway, in the situation of an entertainment program (which is, after all, what a radio talk show is), the host and the station pick the guests, not the other way around. Otherwise everyone who claims an opposing viewpoint would have to be given air time.

The Hawaii Skeptics have been nothing if not careless: careless in their treatment of the facts, careless in their behavior and, most of all, careless in whom they chose as their enemy. Had they looked more attentively at Gharith Pendragon, they might have thought twice about taking on a man who refused to be intimidated and who, moreover, is married to a lawyer. Allison Jacobs-Pendragon, with the help of another attorney, Kenneth H. Nakamura, is handling her husband's lawsuit, which calls for more than $1½ million in damages on twelve counts.

Trying to clarify the relationship claimed by Stenger between CSICOP and Hawaii Skeptics, Jacobs-Pendragon wrote CSICOP asking that relevant information be sent to her and to the newspapers and other media in which Stenger had alleged the group's official status. In response CSICOP executive secretary Mark Plummer sent her a disclaimer, saying Hawaii Skeptics and other such groups are independent of CSICOP, but did not send copies to the other places as instructed.

Although CSICOP does try to

make clear in *Skeptical Inquirer* that such groups are autonomous, a January 1987 request for monetary and other support sent by CSICOP to subscribers to its publication states (emphasis added), "These groups, *with our assistance*, are increasing media coverage of our message." Since Hawaii Skeptics seem to be aiming their messages at the public through the media, this is hardly a disclaimer of any and all ties between CSICOP and local groups. Interestingly enough, both the Quackery Action Council and CSICOP are officially affiliated with the National Council Against Health Fraud.

To his credit Pendragon has used this opportunity to educate himself. Where his parapsychology course was weak, he has strengthened it by listening to suggestions from Radin, Tart, Krippner, Broughton, Truzzi and me. In fact, acting on suggestions from Truzzi and me (although Butler is claiming credit for this), he has included skeptical readings on his reading list.

Pendragon has also used the situation to contact other Hawaiians with a serious interest in parapsychology. With Lynn Shaffer, Allison Jacobs-Pendragon, Wilbert Wong, author Christopher Bird, anthropologist Edward She and Clifford Chock, M.D., Pendragon has formed the Hawaiian Society for Psychical Research, whose aims are similar to those of the American Society for Psychical Research (although the group is *not* a sanctioned chapter or affiliate). Advisers to the group include Stephen Schwartz of the Mobius Society, Donna McCormick of the ASPR and me, a faculty member of John F. Kennedy University.

* * *

WHAT'S REALLY at issue in Hawaii?

First is an issue which is near and dear to the hearts of all civil libertarians: academic freedom. Is Gharith Pendragon to be allowed to teach parapsychology? Or are the Hawaii Skeptics to be permitted to expunge parapsychology from any University of Hawaii context, credit or not — even when Pendragon's courses are not supported by state funds as are credit classes? Are they to continue to present a false message of what the science of parapsychology is, misleading an unsuspecting public with claims that confuse parapsychology with outlandish nonsense from the supermarket tabloids? Will the Hawaiian public be given the chance to learn what is fact from what is debunkers' misrepresentation?

Pendragon is also suing on grounds of defamation of character, citing numerous false charges the skeptics have made against his ethics and motivations.

Aside from the question of defamation, the other issues in this case have much to say about the future

of parapsychology as an area of concern to the academic world. Parapsychologists must take a stand against debunking polemicists who abuse their station as scientists; more important, the members of the debunking groups around the world need to watch their own more carefully. Just as one parapsychologist may reflect badly on the whole field, so can the out-of-control behavior of one group of debunkers make all skeptics look like fanatical pseudoscientists.

Another, similar battle has been brewing in Sacramento, Calif., where a woman named Kate Lang has been the target of less vehement attacks by Sacramento Skeptics. The Sacramento group is more cautious than its Hawaiian counterpart, satisfied simply to try to get Lang's classes (also noncredit) pulled from American River College and attempting to regulate future classes by urging passage of a state law requiring that all courses, for credit or not, taught at the community-college level be subject to faculty approval. This has profound implications for the future of community-service classes and adult education in California.

Parapsychology may finally get a hearing if the Pendragon case does end up centering on the issue of parapsychology's status as a science and on the validity of the skeptics' claim to be the sole guardians of truth.

In any case, Gharith Pendragon has fought a fight similar to the one legend says another Pendragon, King Arthur, fought. But instead of unifying a nation, this Pendragon's battle may very well unite parapsychologists with other scientists whose concern is freedom of inquiry against those who wish to censor ideas. Whether that censorship is in the name of science or religion, it's still censorship, pure and simple.



FOSSIL PIT YIELDS RECORD-SIZE SKELETON

UNIVERSITY of Florida paleontologists have unearthed the skeleton of a 7,000,000-year-old shovel-tusked mastodon — the world's largest extinct mammal — from a fossil pit in Marion County. The pit also contained complete or nearly complete fossilized skeletons of horses, a sloth, rhinos and alligators. The mastodon, an extinct early relative of the elephant, stood nearly 12 feet high at its shoulder, according to the scientists. It is 50 percent larger than a typical mastodon and 20 percent larger than a Mongolian skeleton which, until the Marion County discovery, was the world's largest. These finds, reported in January 1987, are forcing scientists to reevaluate their view of the prehistoric world. — *W. Ritchie Benedict.*

A GHOST attended the wedding

It was a red-letter day when my wife's niece was married — a day that banished any doubts I might have had about an afterlife.

By George Frampton

I MARRIED a woman from a wealthy family who lived in a very large house called Shepherds in Bushey Heath, Hertfordshire, England. On June 24, 1978, my wife's niece Clare was to be married. It was to be a big affair and the reception was to be held in the extensive grounds of Shepherds.

At that time my wife's mother Ethyl Arnot, a widow who has since died, lived in the great house with just my wife Audrey's youngest sister. There was a second sister, Beryl, between them in age, and it was her daughter who was getting married.

The run up to the wedding was an exciting time for the women. There were to be nearly 200 guests and my mother-in-law had hired outside caterers. One person who was looking forward to the wedding with great enthusiasm was Lillian Leslie, my mother-in-law's lifelong friend. Lillian, also a widow, stayed so often at Shepherds that over the years I got to know her very well. In fact, I grew quite fond of her.

In many ways Lillian was an unusual woman. She played the saxophone and she organized a small band of persons as old as she was and together they played at old people's homes — for free, of course. In addition, Lillian was a confirmed Spiritualist. Every Sunday she went to London, to Belgrave Square, which is the British headquarters of the Spiritualist movement. We often discussed the subject and once, at her insistence, I went with her to Belgrave Square. I was not impressed.

As the wedding day drew near, my mother-in-law and Lillian took themselves to London to buy new dresses for the ceremony. My wife and I were at Shepherds in the evening of that day so we watched while each lady put on her new dress for us to admire.

One week before the wedding, Lillian had a completely unexpected heart attack while staying at

Shepherds and was dead when the ambulance arrived.

We were all greatly distressed, especially my mother-in-law. But of course the wedding went ahead.

As I sat in the church during the wedding ceremony, I thought of poor Lillian who had been so looking forward to the wedding. It seemed such a cruel stroke of fate that had denied her the pleasure of being there.

After the church ceremony a fleet of cars took us all back to Shepherds. A huge marquee had been erected during the days preceding the cermony but since it was a glorious day with a bright sun shining, the caterers had placed dozens of small tables and chairs on the lawns.

I was seated at one of the tables with my wife and two daughters. The toasts were drunk and the speeches made, and when that was all over, our niece Clare and her new husband started to circulate among the guests.

I left the table and went back to the house. When I entered the bathroom, I saw — standing by the wash basin, wearing the dress she had bought for the wedding — Lillian.

I wasn't afraid, only shocked and unable to speak. She smiled at me.

"I just had to come, George," she said. "I couldn't miss it, could I?"

I cannot swear that the words were said out loud. I think perhaps they were conveyed into my mind.

I still stood speechless and as I stared at her, she faded and was gone. I leaned against the door and found my brow was wet with sweat.

When I went downstairs and back to the table, my wife and daughters remarked at once that I looked unwell.

"I've just been talking to Lillian!" I blurted out.

Of course it was hopeless. They didn't believe me and put it down to either the sun or drink. But I had had only one glass of champagne and I had not been in the sun because I prefer the shade.

Any doubts I might have had about an afterlife vanished the moment I saw Lillian.

CONDOR KIDNAPS INFANT

DEUTSCHE Press Agency reported in April 1986 that a rural Peruvian mother claimed a condor swooped down from the skies and flew off with her four-week-old infant. The Lima newspaper *Expresso* identified her as 35-year-old Donatila Taype Cardenas. She told authorities she had put the baby down in a field near Andahuaylas in the mountainous province of Apurimac and looked up moments later to see a giant bird flying off with her infant in its talons.

BOOKS

NEWS & REVIEWS

by J. Gordon Melton



DID THE DEVIL DO IT?

TWO QUITE different but equally controversial issues recently have thrust the psychic community into the limelight: satanism and channeling. According to some, both phenomena have widespread support and if critics are to be believed, both have sinister connotations.

Satanism, which enjoyed a certain popularity for a few years after Anton LeVey announced the formation of his Church of Satan in 1966, returned to the news when some police officers and child psychologists declared they had found evidence of a nationwide satanic cult conspiracy engaged in wholesale child abuse. (See Charles Rappleye's "Satanism and Child Abuse," April 1987 FATE.) Led by wealthy pedophiles, the new satanists supposedly have physically and sexually abused children in bloody orgiastic rites; then, believing that the children would never report their experiences, the satanists released them. The first account of this kind of satanic activity — at least so far as I am aware — came from Michelle Smith, the subject of *Michelle Remembers* (1980).

The cases against those individuals accused of participating in the satanic cults collapsed. The wild stories told by the alleged child victims not only were not corroborated but in many instances were actually disconfirmed. Sites where rituals supposedly occurred never yielded evidence that such events had taken place. Persons who the children said were killed in rituals showed up at police stations claiming to be very much alive.

Now, in *The Politics of Child Abuse* (Lyle Stuart, Secaucus, N.J., 1986, 319 pages, $17.95), journalists Paul and Shirley Eberle reveal at least one important cause of the recent rash of charges of satanic child abuse: changes in the law making the reporting of child abuse easier and in some cases mandatory. By shielding persons who report suspected child abuse, authorities have allowed some individuals to abuse the law by fraudently accusing others of child abuse. The Eberles cite cases in which divorced persons have charged that their ex-spouses were child abusers so that they could gain custody of the children. In recent years the number of unsupported reports of child abuse has skyrocketed.

As all this was going on, some reports began to be tied to accounts of satanic rituals. Many of the early reports were

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simply false — hoaxes arising out of the intense emotions of family disputes. Yet, once the suggestion was made, psychologists started to question children about satanism. After periods of intense interrogation lurid tales emerged. Although such tales were inconsistent, changed in the retelling and were unsupported by other evidence (sometimes there was no evidence that child abuse had occurred at all), the children's stories were believed.

The Eberles argue convincingly that both the claim that child abuse has significantly increased and the charge that satanists are involved with some of it are based largely on a few individuals' overworked imaginations.

Real child abuse occurs, of course, but according to the Eberles, it is the psychologists who have forced the stories of satanic abuse upon the children. In the process hundreds of persons have had their reputations and careers ruined by media coverage and their financial assets wiped out by huge legal fees. Moreover, it has become apparent that in a number of instances false stories of satanic child abuse have so distorted the truth that it is now impossible to ascertain whether real child abuse did occur.

While there are undoubtedly a few satanic groups operating across the country, this new satanism seems to have become the cult that never existed.

NEW AGE VOICES

CHANNELING, on the other hand, does exist. Today every major city has at least one or two mediums who channel wisdom from one or more disembodied master teachers. Channeling is a long-honored practice in the Spiritualist movement — it goes back to the production of such books as *Oahpse* and *The Aquarian Gospel* — and has continued throughout the 20th Century. In the 1960's it became a popular practice among flying-saucer contactees and many of the contemporary masters are viewed as extraterrestrials.

The new wave of interest in channeling has followed the enormous success of the Seth books coupled with Jane Roberts' reluctance to make herself available as a public figure. During the 1980's, however, trance channelers have become popular figures and through new video technology have been able to expand their audience, attracted by the

drama of trance work, so that thousands can sit in on trance sessions.

While one trance medium, J. Z. Knight, who channels Ramtha ("Books, News & Reviews," November 1986), has attracted considerable attention (and criticism over questionable financial dealings), other mediums are making more substantial impact on the public in general and the New Age movement in particular through their tapes, videos and books. Among the most important are Pat Rodegast and Virginia Essene.

Rodegast had been channeling Emmanuel, a master spirit teacher, for several years when she met Baba Ram Dass, who was quite taken with Emmanuel and who since then has endorsed him in public lectures. He wrote the introduction to Emmanuel's material which Rodegast and Judith Stanton have compiled into *Emmanuel's Book* (Some Friends of Emmanuel, Box 1006, Weston, Conn. 06883, 1986, 262 pages, $10.00, paperback).

Virginia Essene channels from an entity who claims to be "The Christ" and in his name has issued *New Teachings for an Awakened Humanity* (Spiritual Educational Endeavors Publishing Company, 1556 Halford Ave. #288, Santa Clara, Calif. 95051, 1986, 197 pages, $7.95, paperback).

Both books teach the New Age gospel: identification of the self with God, reincarnation, the need for self-realization and so on). Both have become New Age best-sellers. Both avoid the question most likely to inter-

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est FATE readers: Is there any evidence that these spirit entities are anything other than figments of the mediums' imaginations?

While there is some minimal attempt to theorize about the identities of the entities, neither volume questions the reality of Emmanuel or "The Christ." The wisdom of the philosophy is taken as its own ultimate authority, with, of course, the unspoken assumption that the reader would not question such a wise teacher who has manifested in such an extraordinary manner.

Knowing the idiocies, contradictions, and failed predictions that have poured out of the mouths of channels, I find no reason to believe any of them. And since the "spiritual" wisdom in these books strikes me as shallow and unappealing, I will not bore you with details.

Because her story played to a national television audience last January, actress Shirley MacLaine has risen quickly to the top of the heap of New Age teachers. It was inevitable that those offended by her new faith would rise to rebut it.

The most substantial refutation so far is a book by F. LaGard Smith, *Out on a Broken Limb* (Harvest House Publishers, Eugene, Oreg., 1986, 207 pages, $6.95, paperback). Like many evangelical Christians Smith takes exception to MacLaine's flippant use of the Bible and opposes her ideas on reincarnation, extraterrestrial intelligences and channeling. In one of the more intelligent Christian responses to the New Age movement, Smith does not fall into the distasteful practice of attributing everything one doesn't like to demonism. FATE readers may find in Smith's book a welcome dose of reality after overdosing on New Age sweetness and light.

OTHER REVIEWS

THE RELEVANCE OF BLISS by Nona Coxhead, St. Martin's Press, New York, N.Y., 1986, 183 pages, $6.95, paperback.

Countless persons throughout the world have had mystical, or bliss, experiences, many of them spontaneous or unexpected. These experiences have occurred in all cultures, in every historical period and to persons from diverse religious backgrounds.

In *The Relevance of Bliss* Nona Coxhead examines case histories of spontaneous experiences as well as those that have been induced by techniques such as meditation and yoga and by drugs. She considers bliss experiences in relation to medicine, psychology and neurophysiology, the "new physics" and research into cases of near-death experiences. She defines a "bliss experience" as one that is "impossible to mistake . . . shift of perception and feeling so overpoweringly illuminating that it cannot be confused with any other state of mind or consciousness."

The experiences Coxhead describes — she has had them herself — will inspire and captivate the reader. But when she details research that correlates bliss experiences with neurophysiology (i.e., what happens to the brain during such experiences), a reader uninitiated in the terminology and processes of neurophysiology may get lost. There is a great deal of technical material in these 200 pages.

Recent research into near-death experiences has used scientific and statistical approaches but, Coxhead writes, mystical concepts ultimately will "be able to furnish us with the most com-



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plete account of all aspects involved." In both near-death and bliss experiences "a point is reached where the individual loses contact with the solid world of sensory impressions . . . in such a way that ordinary ego function is disrupted or absent. It is this essential transformative event that enables the individual to become sensitive to the realities of another dimension of existence."

A major virtue of this book is that it treats bliss experiences as a universal phenomenon not limited to a particular religion. Thus one does not have to be a member of a certain faith — or even outwardly religious — to have a bliss experience. Bliss experiences release the ultimate capacities inherent in the human character. Bliss has been a hidden dimension of the human saga and people have often not talked openly about it because the experience is intensely personal and because it has commonly been equated with insanity.

Coxhead concludes that bliss "has more relevance for our time than anything else whatever! I see that it is *not* just a panacea, a wistful, far-off mirage for idealists and Utopians, for religionists and the mystically predisposed: it is ultimate *realism*. It is the food and drink of our fundamental being, the utmost functional necessity of a purposeful, meaningful life." — *Joel Bjorling*.

OGOPOGO by Arlene Gaal, Hancock House, Blaine, Wash., 1986, 128 pages, $6.95, paperback.

We North Americans don't pay much attention to our water monsters. The Lake Champlain monster has been reported since 1609 but it was 1984 before "Champ" got a book to itself.

The water monster of Lake Okanagan, British Columbia, has fared little better. Known to the Indians for centuries but not reported by Caucasians until 1860, *N'ha-a-itk*, as the Indians call it, has been the subject of only two slim paperback books in all that time — and both carry the title *Ogopogo*.

Mary Moon wrote the first one in 1977 and now, a decade later, Arlene Gaal appears with hers. It is not, I regret to say, a very good book.

Poorly organized, indifferently written and carelessly attentive to detail, it is enough to make a dedicated monster student scream in frustration. Gaal's little book offers virtually nothing beyond the sightings reported since the late Miss Moon's book appeared.

I say "virtually nothing" because she does list some pre-1977 sightings Moon missed. I suspect they are ones from witnesses encouraged to come forward after Moon's book made the topic a bit more acceptable.

Gaal does have some other interesting (although anecdotal) reports, including two of her own, both of which are confirmed by photographs. Unfortunately her pictures, as well as others in the book, are inconclusive. Some even appear to be long-lived waves of the type noted by an observer on Lake Champlain a century ago. He warned that waves from a passing steamer, combined with the lake's natural waves, could produce a "phenomenon . . . exactly like the sinuous movements of a great reptile moving along partly above the surface of the water."

Although this phenomenon is well known to researchers at both Lake Champlain and Scotland's Loch Ness and has caused false reports of water

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monsters, Gaal appears ignorant of it.

At another point, bolstering her case for Ogopogo's existence by citing other once-unknown life-forms, she manages to make two fish out of one, reporting separate discoveries of "latimeria" and the coelacanth. The first living coelacanth, caught some 60 million years after its believed extinction, was named *Latimeria chalumnae* after Miss Courtenay-Latimer, curator of a small South African museum to which the creature was brought by the fishing crew that caught it.

Gaal provides no index or bibliography and many of the sighting reports in her text are bereft of dates, times or weather conditions. She refers once to a mysterious bone and then drops the topic.

Frankly I wish she had been able to bring Moon's book back into print, with an updated appendix of sighting reports and a bibliography of newspaper and magazine articles from British Columbia. Since that wasn't possible, I have to say that, despite its too-numerous flaws, Gaal's *Ogopogo* belongs in your water-monster library. — *George W. Earley.*

CASE STUDIES IN PARAPSYCHOLOGY edited by K. Ramakrishna Rao, McFarland & Company, Box 611, Jefferson, N.C. 28640, 1986, 130 pages, $14.95

Case Studies in Parapsychology consists of 10 papers presented in honor of the late Dr. Louisa E. Rhine at a conference held on November 12, 1983, at Duke University in Durham, N.C. The papers center on research with spontaneous, real-life psychic experiences, a major focus of Rhine's professional interest.

Two of the papers, one by editor K. Ramakrishna Rao, the other by Sally Rhine Feather, the Rhines' eldest daughter, offer an engaging review of their subject's life and work. The contribution by Debra H. Weiner and JoMarie Haight is a comprehensive summary of Rhine's work with spontaneous cases, together with a discussion of some of the issues it raised and the controversies it roused.

In the next paper Sybo A. Schouten offers a different approach for analyzing spontaneous cases with particular reference to Rhine's case collection, one that makes no assumptions about the existence of psi but simply accepts such reports as human experiences that may, or may not, involve a paranormal element.

In his contribution William G. Roll examines Rhine's study of spontaneous cases of macropsychokinesis in poltergeist and haunting incidents. Another article by Rao sums up Rhine's views on psi and its place in nature. A paper by James Carpenter shares some personal thoughts on the relationship between clinical psychology and parapsychology.

The remaining articles are concerned primarily with three classes of spontaneous cases in which Rhine showed some interest. Karlis Osis discusses theoretical aspects of apparitions; Emily Cook, in an especially provocative paper, examines the status and problems of reincarnation research; and D. Scott Rogo effectively summarizes what is known about out-of-body experience. Concluding the collection is a bibliography of works by Rhine compiled by H. Kanthamani. — *Rodger I. Anderson.*

REPORT FROM THE READERS

These columns of FATE are set aside each month for your comments. Send your opinion of articles and stories of unusual occurrences to FATE Magazine, 500 Hyacinth Pl., Highland Park, Ill. 60035.

THE UNDERLYING TRUTH

Ken Willoughby's letter titled "Afterworld Slavery" (April 1987 FATE) demonstrates that he has completely misread and misunderstood my article "The Sage, the Saint and the Yogi." To imply that God realization entails "vampirism" (e.g., God needs our individual identities just as a vampire needs blood) is simply absurd. If anything, it is the complete opposite: it is man who needs God, for without Him-Her-It nothing can survive.

If God is not a likable term, then substitute Nature (with a capital "N") or Energy (with a capital "E"), for the point remains the same: A power much greater than our egos lives in this universe. For the theist it is a Personal Supreme Lord; for the materialist it is blind forces of nature governed by chance; and for the mystic it is an Absolute Being. No matter what label we give this "power," the fact remains that we are under its jurisdiction.

Thus Willoughby's allegation that spiritual adepts are recruiting "puppets for a type of afterworld slavery scheme" contradicts the very truth of our day-to-day existence. We are already unconscious parasites in a world we did not create. For example, all of man's philosophy will not change the existential fact that we cannot survive for more than 15 minutes without air. Are we not therefore "slaves" — wholly dependent — on our earthly habitat? We are but bubbles of consciousness in an ocean which far exceeds our ability to encompass it. Better to admit our insignificance, dependence and ignorance than to feign some kind of illusory conceit of all-knowingness or to pretend that our puny individual efforts are the pinnacle of evolution.

This is not to suggest that individual initiative is wrong but only that it must be placed in a wider context. Democracy and self-discipline are not dangerous, as Willoughby has incorrectly inferred from my article, but they are ultimately doomed to pass away, just like the rest of mankind. Genuine saints and mystics are not necessarily against personal and social development (in fact, they encourage it); they wish to awaken man to the reality of his situation: The body will decay, the brain will die, the mind will be absorbed, etc. Hence, the Masters argue, why not

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realize that which is always permanent and true: Being/Consciousness/God?

Never have I said that "death is more desirable than life," as Willoughby wrongly alleges. Death and life are two aspects of the same whole. It is most important to realize the underlying truth of our condition and stop believing and acting as if our egos were the Supreme Creator of everything. The message of the saints is a simple one, perhaps best captured from the Indian Upanishads: "Be led from the unreal to the real; be led from darkness to light; be led from death to truth." — *David Christopher Lane, Del Mar, Calif.*

LIFE ON MARS?

"Tip of the Iceberg," Michael Cohen's letter in the May 1987 issue of FATE, is interesting if not entirely logical. "All the information on this planet published before 1965," he tells us, "shows that Mars not only had life but also may have had an advanced civilization. The *evidence* [my italics] can be found in any public library."

An interesting set of values Cohen has, that he accepts as "evidence" speculation and theories more than 20 years old and based on earthbound observation and rejects as spurious the close-up orbiter data that happen to shatter some of his quaint illusions. And one wonders what sort of library he frequents. Even a cursory examination of serious works about Mars published prior to 1965 hardly indicates any unanimous belief in intelligent life on that planet. To the contrary, if anything.

As far back as the period between the world wars, conditions on Mars were thought to be not too different than we know them to be today. From the time

of Italian astronomer Schiaparelli and Percival Lowell to the 1960's, the consensus about Mars was not as Cohen suggests but rather that the planet possessed only primitive life forms at best and that the "canals," if they existed at all, were most likely either an optical illusion or some sort of natural feature.

What possible indications of intelligent life *would* have been discernible to an earth-based observer? Obviously, the "famous Martian canal system," according to Cohen, although, despite his claims, *no* photograph exists that shows the spidery, artifical-looking network of fine lines that Lowell made so well-known. The "canals" that show up in early earth-based photos are clearly identifiable with known Martian features, such as Sinus Sabaeus. Of course Cohen's argument is more than a little circular: the canals prove that there was a civilization and the civilization proves the existence of the canals.

Instead of the wholesale acceptance of the canals by pre-space age astronomers which Cohen suggests, even in Lowell's time few astronomers agreed with his observations. Only a scant few were able to see his "canals" and none with the clarity he did. To the remaining vast majority, they simply did not exist — at least not in the form Lowell described. His contemporaries easily found flaws in both his observations and theories — from the fact that his canals as a water transportation system would not work to the even more damaging fact that his canals did not obey the laws of perspective. The latter point was just one of many indications that the canals were nothing more than an optical illusion — a conclusion borne out by recent experiments establishing a

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physiological basis for such a specific illusion. Cohen also either is not aware or cares not to recall that Lowell saw "canals" on Venus, Mercury and Saturn. Are these being covered up too? Or is it more likely that Lowell, as the recent experiments suggest, was simply prone to making geometric, linear devices from random patterns?

Most of the "facts" with which Cohen blithely assails us have no more basis in reality than the canals of Mars. — *Ron Miller, Fredericksburg, Va.*

THE SEARCH IS ON

"Ghost Hunters," an organization of scientists investigating ghosties, ghoulies and things-that-go-bump-in-the-night, is seeking help in developing a North American Apparitions Register, a comprehensive listing of hauntings in the United States, Canada and Mexico. Its goal is to build up a reliable index of ghost-sightings and hauntings, each carefully described and investigated in detail.

The organization of trained scientists, all with doctorates in various disciplines, needs reports of ghostly happenings anywhere in North America and will keep information confidential. Any FATE reader who has a true ghostly tale to tell is invited to write. —*Julian Granberry, Ghost Hunters, Box 398, Horseshoe Beach, Fla. 32648.*

RING-IN-FISH STORY

I appreciated Michael Goss' tracing the origins of the old story about the lost ring recovered in a fish ("The Ring-in-the-Fish Story," April 1987 FATE). He overlooked, however, one important link in the folkloric chain.

Between 1805 and 1808, Ludwig

Achim and Clemens Bretano compiled a collection of poems in German folk idiom entitled *Des Knaben Wunderhorn* (The Youth's Magic Horn). One of these poems, *Rheinlegendchen,* details a fish-and-ring story: A country lass, deserted by her lover, throws her engagement ring into the Rhein River. The king discovers the ring in a fish and the lover, apparently now in the king's service, recognizes it. He returns the ring and himself to the young girl.

This variant of the story has a significance that other versions can't claim. In the years between 1888 and 1902, Gustav Mahler composed his brilliant song cycle *Des Knaben Wunderhorn,* setting to music many of the old poems. He turned *Rheinlegendchen* into a memorable song. — *Martin Cannon, Canoga Park, Calif.*

* * *

And then there's the one about the woman who worked in a tuna cannery in California and lost her wedding ring while she was shredding tuna. Many months later the ring was returned to her by an Ohio man who had found it —you guessed! — in a can of Chicken of the Sea. — *Doris M. Humphrey, Rockville, Md.*

THE SIEGE OF CROESUS

In "The Siege of Sardis" ("I See by the Papers," April 1987 FATE), Curtis Fuller has Cyrus the Great of Persia killing Croesus in 547 or 546 B.C.

Most of the ancient Greek historians — such as Herodotus and Eusebius — say that Croesus was captured by the Persian emperor and held a prisoner at court where he lived into the time of Cyrus' successor. — *John T. Harllee, Florence, S. C.*



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LOVE THE DOVES

In "Miracle of the Doves" (February 1987 FATE) I was struck by author Hilary Evans' amazingly definitive conclusion: "Catholic pilgrims. . .interpret as supernatural the remarkable, but ultimately entirely natural, behavior of the doves of Fatima."

Considering the subject matter of many occurrences reported in FATE and the fact that few are questioned, I am surprised that the Fatima doves should be singled out for such peremptory skepticism.

Surely this is an example of the saying: "For believers no explanation is necessary; for nonbelievers none is possible." — *Pat Loughran, Camarillo, Calif.*

* * *

The behavior of the Fatima doves is not miraculous. The fact that people think it was is a sorry commentary on their sympathy for birds.

There are no wild species of white doves or pigeons. Albinism is a trait selected by human breeders. Nature constantly eliminates it because a white bird is a visible target for hawks. All the white doves which followed the statue were domestic birds sold for the express purpose of attending the processions. They had been raised by canny pigeon breeders in large numbers in anticipation of big profits when the processional day arrived.

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(Continued on page 127)

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REPORT FROM THE READERS

(Continued from page 116)

the poor birds were unable to cope with their new situation. The strongest probably flew up to roofs or trees; the weaker fell back into the crowd where they were trampled. A few sought refuge on the only accessible ledge above the roaring crowd, the ledge on the statue's base. There they cowered, too disoriented and terrified to move.

Thousands of birds were sold and released for the processions. Every one of them perished. Cage birds cannot fend for themselves in the wild. Most died from hunger and exhaustion; some were run over by cars or caught by predators. The whole spectacle was base, callous and commercial. In Africa, where the pigeon fancy is not well established, the tragic farce was not repeated.

Who would call this cruel destruction of thousands of helpless birds a miracle? A real miracle would occur if humankind, or at least those who consider themselves religious or spiritual, would develop a little sympathetic understanding of the birds and animals with whom we share this world. — *Dai Circe, Coachella Valley, Calif.*

UFO ROUNDUP

In the early 1970's I was living in Gautier, Miss. One summer afternoon it suddenly got dark and windy so I walked out my front door to have a look. A thunderstorm was moving in fast. I stood for a few minutes watching the approaching storm, then noticed something odd: Across the street from my house and above the trees, I saw an oblong black box moving in a straight line. It was moving slowly in front of the heavy cloud cover. It made no noise nor

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did it have lights. I kept watching, wondering what it could be.

At this time two friends of mine came out of the house and we all stood looking up at the object. After two or three minutes, it started doing something strange. It continued on its straight path and never slowed or veered from its course even in the strong winds. It just started rotating and right in front of our eyes it changed from an oblong box to a silver saucer.

Since this experience I have seen strange lights in the sky but nothing as strange as that. — *Sherry Benfield, Pensacola, Fla.*

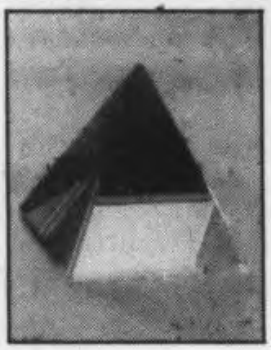
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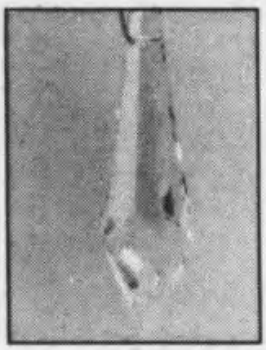
On July 27 , 1985, my husband and I were driving to Florida for a short vacation. Going through Tennessee, I turned on the car radio just in time to hear a news update which referred to a report of a six-mile-wide UFO reported by the Chinese. On July 29 I read a short paragraph in the Tampa newspaper about this sighting.

When we returned home, we found not one person who had heard of the UFO. Can anyone shed some light on this report? — *Kathleen Colson, Kingman, Ind.*

"SETH" AS POPE

In "Another Look at Seth" ("Report from the Readers," October 1986 FATE) Michael Watson attempts to discredit the authenticity ascribed to the alleged disembodied entity who spoke through the late Jane Roberts. On the basis of historical inaccuracy, he cites Seth's claim that he was a pope in A.D. 300 and goes on to say, "History tells us that St. Marcellinus was the pope in Rome for the period A.D. 269 to 304 when he





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died. Yet Seth says, 'The dates 325 and 375 come to mind in connection with my own life at that time.' A man who died in A.D. 304 can scarcely still be alive in 325 and 375."

After rereading Chapter 22 of Roberts' *Seth Speaks,* I think that Watson's study of it was not thorough enough. The quotes in this chapter come from Roberts' May 15, 1971, ESP class session where 18 people were present. In one place Seth says, "For I was a pope in A.D. 300. I was not a very good pope." In another he says, "It was in the 300's." If one takes into consideration all of these quotes from Seth, one cannot establish the beginning or the end of his reign as pope with certainty. Therefore I wonder why Watson chose this particular issue to research.

Nowhere does it appear that Seth was trying to prove that he was a pope. The subject of Roberts' May 15, 1971, ESP class session was reincarnation. As well as going into the incarnations of some of the students attending that session, Seth briefly went into one of his own. The point of that session was not the art of historical documentation.

I am not impressed with Watson's first point in his attempt to refute Seth's authenticity — that a city and a family name appearing in Chapter 12 of *The Seth Material* cannot be traced. Here Seth was referring to a woman's past life (who knows how long ago?), a small town and an old cathedral in France. Towns, even countries change their names and cathedrals fall. — *Druscilla Malone, Chicago, Ill.*





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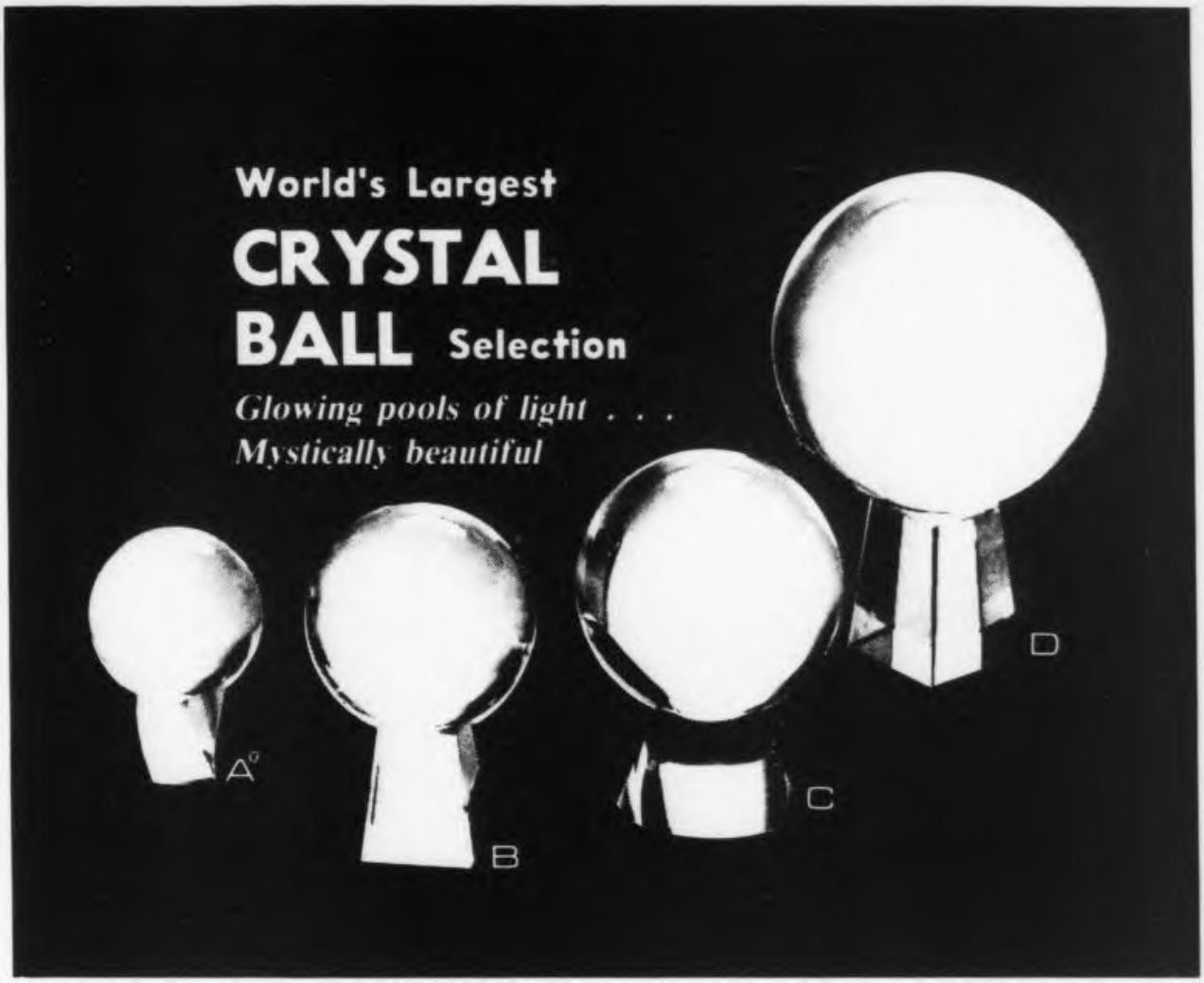
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