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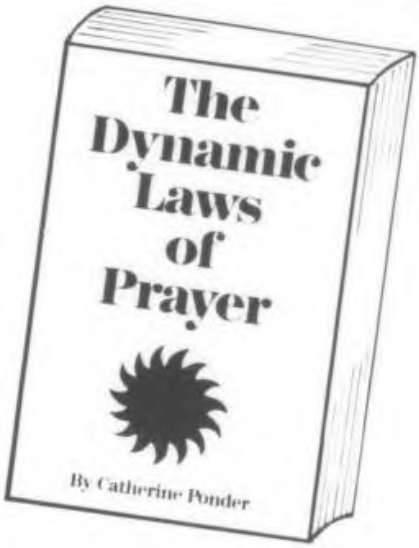
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Chapter 10: THE PRAYER OF SILENCE

Chapter 11: THE PRAYER OF REALIZATION

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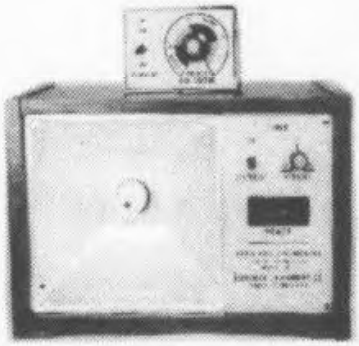
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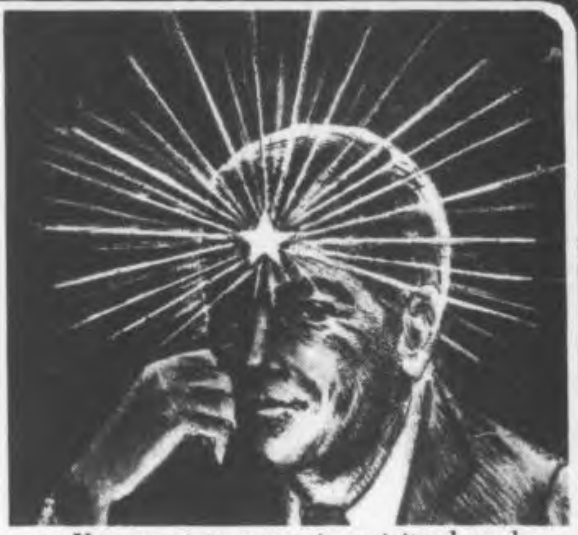
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I SEE BY THE PAPERS



by Curtis Fuller

QUOTE OF THE MONTH

How can you lose a mind-race with the Russians? There is no mind-race to lose.

—Paraphrased from National Academy of Sciences Report on Parapsychology

BELIEF IN ESP appears to be a combination of several human factors—the proper mind-set, personal experiences, a pattern of nonrational thinking, and undoubtedly a number of other characteristics. It is apparent that the research team of the National Academy of Sciences which issued a special study last December 3 did not share these qualities. The study was funded by the army to determine whether a number of unconventional learning techniques could improve the way soldiers are taught.

I write this a few days into December based only on a very incomplete, though lengthy article by Robert Gillette in the December 4, 1987, *Los Angeles Times.* I will try to have the complete 299-page report to discuss with you in detail in a spring issue of FATE.

One of the puzzling things about it is that the study purports to be of "exotic methods for alleviating stress, improving memory and accelerating learning" and yet it takes a vicious swipe at the whole area of parapsychology. Gillette writes that "the academy committee reserved its sharpest criticism for the realm of parapsychology and claims of evidence for such phenomena as extrasensory perception, mental telepathy and the putative use of mental power to bend spoons and jam computers."

∞

WARRIOR MONKS

THE REPORT tells us the U.S. Army once considered setting up what it called a "First Earth Battalion" composed of "warrior monks whose mastery of psychic powers might enable them to jam enemy computers, trigger nuclear weapons prematurely and walk through walls."



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John A. Swets, chairman of the study, said that 130 years of scientific research on ESP has produced no scientific justification for its existence. The quality of U.S. research in the field is "surprisingly poor" he said and the only saving grace seems to be that the Russian's research is even poorer.

∞

POOR RESEARCH

ANOTHER puzzling aspect of the study is that it does not appear to be based on any original research at all but is simply a rehash of some existing studies. In fact, with a funding of only $425,000 it would be quite impossible to do original research in the broad subject areas explored. And, any way, how did the study end up branching into parapsychology when its purpose was to investigate exotic methods of learning?

Here are some of the findings in that realm:

•*Sleep learning*. There is evidence that such material as foreign language vocabulary may be easier to learn when presented during the lighter stages of sleep, to reinforce information learned when fully awake. But this would not help during "true sleep."

•*Mental practice of physical skills.* Watching films or videotapes of athletes performing and then rehearsing their moves mentally seems to help in learning muscular skills,



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especially when combined with physical practice.

• *Accelerated learning methods.* Certain methods that combine conventional teaching procedures with motivational techniques seem to work but combining music with these procedures appears to have little value.

There was a mixed opinion on biofeedback. The verdict on so-called neuro-linguistic programing was unenthusiastic or negative. Other "super learning" techniques were also disparaged.

∞

GRAVE MYSTERY

AS FAR AS anyone knows the first settlers of English ancestry did not arrive in Texas until the early 1800's. Yet Kenneth Brown, head of the anthropology department at the University of Houston, believes that as many as 60 unusual graves found in a Houston city cemetery may place English settlers in the area as early as the 1600's. That would be 100 years before Joseph Blancpain, a Frenchman, established what is generally considered to be the first European settlement in the area.

Professor Brown's evidence includes "black earth graves"—which are graves refilled with soil brought in from elsewhere. He says that was a method used by the English to combat the black plague in the 15th and 17th Centuries. In addition,

two fragments of pottery recovered from one grave were of a type widely used by the English in the 17th Century.

Margaret Houston, a retired history professor at the university, thinks it would be "incredible" if Brown's theory should be correct. She says there were "so many better options" for British settlers. "They used to consider this a hardship post."

∞

SKILLFUL ROMANS

THERE ARE many ways to express a thought. A review by Sarah Bunney of the marvelous ancient Roman glass on exhibition in the British Museum until March 6, 1988, states: "The technology of glass-making has barely changed in 2,000 years."

We would prefer to say: "The Romans knew just about everything there is to know about glass-making." On FATE we choose to present archaeological descriptions as the glorious accomplishments of the ancients.

Of course, Sarah Bunney, after seeing the exhibition itself which is overwhelming, says of the Roman Glass, "It certainly stands comparison with the finest modern handmade glass." She is impressed by the Lycurgus Cup which is opaque green but turns to translucent red in the light. There is also the marvelous Portland Vase, blue with

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white cameo designs around it. This vase was so difficult to make that only five copies of it have ever been manufactured in glass, although Wedgwood has made copies in jasperware.

Despite this kind of wonderful skill and knowledge, which extended into scores of other areas of learning and technology, Rome fell to the barbarians. That is as great a marvel as the Portland Vase.

∞

DOOM PREDICTED

IN 1986 1700 people died from asphyxiation in the strange upheaval of the carbon dioxide polluted waters of Lake Nyos in Cameroon. Now a new disaster threatens in that area. United States scientists, who have been studying the lake, warn that a natural dam which has been holding back the waters could burst at any time. This would allow about 50 million cubic meters of water (about 1.5 billion cubic feet) to pour out, inundating the villages to the north and damaging the rich, heavity populated agricultural lands that lie 100 miles still farther north. John Costa, a hydrologist with the U.S. Cascades Volcano Observatory in Washington state, estimates that if the dam breaks it will send a 60-foot wall of water downstream for 20 miles. Engineers propose to head off the disaster by building a tunnel what would allow controlled drainage. So far there is no funding.

INFINITY

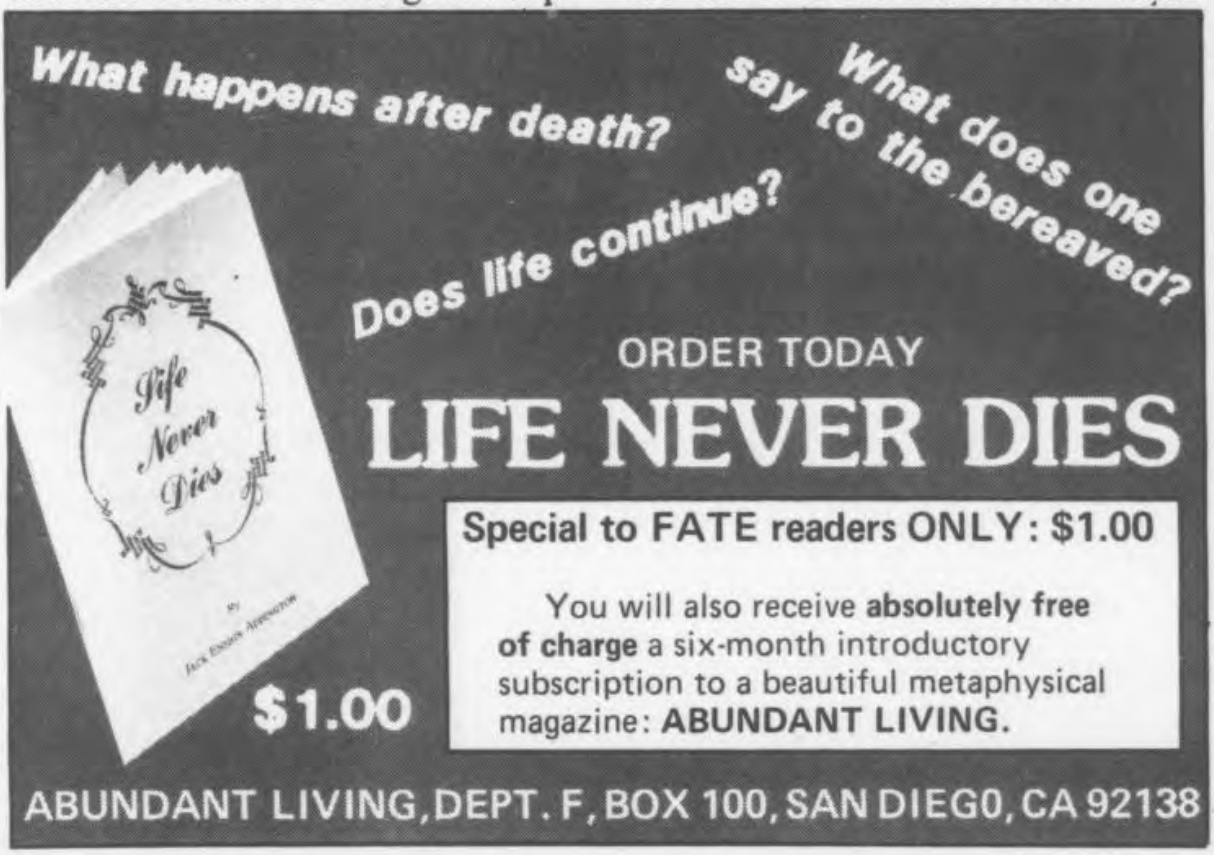
THERE IS SO much we don't know that it often seems the whole world is floundering in ignorance. Most of the scientists who have ever lived are at work today and the various governments of the world are spending billions of dollars each year on exciting research projects. We learn more and more and a number of things happen to this knowledge. At least two of them are crucial to my theme today. First: what we learn inevitably becomes compartmentalized. Our information is so rich that even the brightest scholars can encompass only a fraction of it; outside their own narrow fields of expertise they are lost. The second thing that happens is: each question answered poses new questions. We try to understand but soon seem to be dealing with infinity.

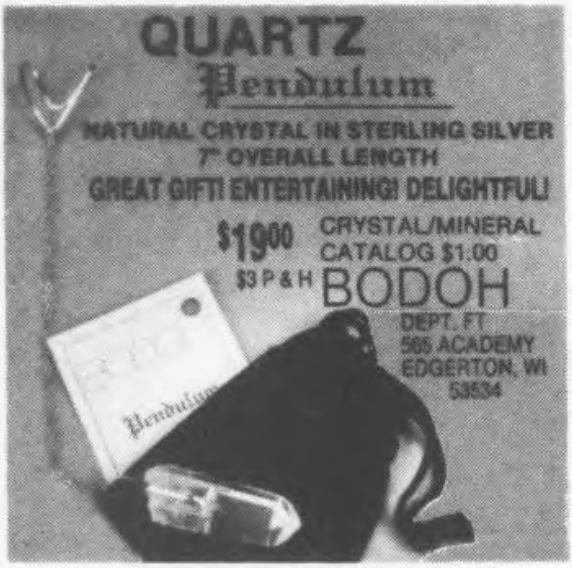
We are coming to understand that there is one paramount concern that we have not given its due. This is Earth itself. Our industrial society is trashing the world. We are poisoning the source upon which we are dependent for our lives.

∞

THE GAIA HYPOTHESIS

IN TRYING to reduce the complexity of our world to something we can understand a British scientist named James E. Lovelock has proposed the Gaia hypothesis. In the 1960's Lovelock worked with





THE QUESTION

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NASA exploring ways to test the possibility of life on Mars. He theorized that if there is life on Mars the atmosphere alone ought to reveal it. Using Earth as a comparison, Lovelock proposed that life uses the atmosphere both as a source of raw materials and as a sink for waste. It's a round robin affair. The continual interaction between the two keeps the atmosphere from reaching equilibrium and at the same time may hold the changes within limits. Now our information indicates that the atmosphere of both Mars and Venus is in equilibrium. Therefore, Lovelock reasons, neither can contain life.

With biologist Lynn Margulis of Boston University, Lovelock has expanded his ideas to theorize that the lower part of our atmosphere is part of life itself, that living things, both plant and animal, interact with it and help regulate it, including influencing its chemical composition and temperature.

∞

FOLLOWING OUR NOSES

RICHARD Monastersky reports in *Science News* that polluters have seized upon this idea to support their contentions that eventually life will counteract the serious effects of pollution. True but the polluters neglect to consider that this could take millions of years and by then mankind may not be here to enjoy it.

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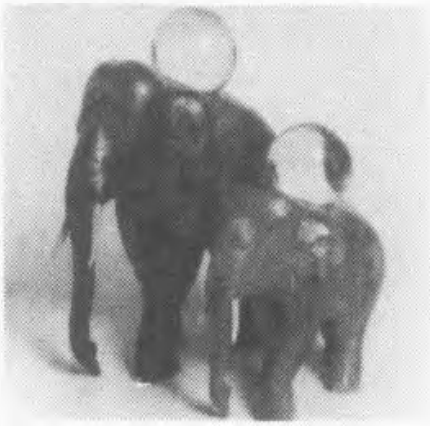
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Meanwhile, scientists are drawn increasingly to the Gaia hypothesis. Some specific areas of research seem to show that it really works but the scope of the theory is so vast that probably decades of research lie ahead of the scientists in the field. And there are scientists who object as does James C.G. Walker, of the University of Michigan at Ann Arbor, who believes that if any process regulates the earth's environment it must be the inorganic geophysical system. In March an international conference, sponsored by the American Geophysical Union, will explore Gaia. Lovelock is unruffled by the critics. He said to Monastersky, "What's exciting about all this is that by following our noses along a certain trail, we're finding a lot of interesting science."

∞

PLANKTON AT WORK

PART OF THE research to which Lovelock refers is evidence that ocean plankton are at least partially responsibile for establishing the earth's temperature. The idea behind Gaia is that various mechanisms, in this case marine plankton, help stabilize certain portions of our environment including the composition of the atmosphere and its temperature. They are self-regulating and prevent the development of conditions which would prohibit life.

The plankton affect life, includ-

ing their own, in a very roundabout way, which indicates how Gaia could work. Most, although not all, plankton cells produce a sulfur compound called dimethylsulfide (DMS) which protects them against the high salt concentrations of seawater. The cells excrete DMS into the seawater and it also returns there as part of their life cycle. The DMS diffuses into the atmosphere where it oxidizes to form sulfate particles. These then become the nuclei around which cloud particles condense—in fact they form the clouds which cover an average of 30 percent of the world at any one time.

Please understand, this is still theory, but DMS particles seem to explain the cloud nuclei for which scientists have been searching. The more nuclei, the more clouds and the greater their surface area to reflect the radiation from the sun. New evidence increasingly supports the importance of the reflectivity hypothesis.

Lovelock believes there is strong evidence that through this mechanism plankton influence global temperatures by increasing or decreasing the number of DMS particles, which then increase or decrease the amount of reflecting cloud cover.

We are still talking about an hypothesis only. It is theorized but it has not yet been proven that the system works like an automatic

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thermostat. Question: does a shift toward warmer temperatures stimulate plankton to produce more DMS? Thus creating more clouds and cooling the temperatures to stabilize them? Timothy S. Bates, of the Pacific Marine Environmental Laboratory in Seattle, says that nobody really understands how the climate affects the total plankton population. There is, in fact, contrary evidence that instead of indicating warmer oceans, an increase in plankton could indicate colder oceans. French researcher Dobert Delmas has shown that 20,000-year-old Antarctic ice has a higher than average number of particles derived from DMS.

"This means," says Monastersky, "that when temperatures were colder than normal, plankton—at least near the Antarctic—were creating high numbers of cloud particles, which would cause temperatures to drop even further." If so, under some conditions the plankton would help produce an ice age. And so it goes, the scientists grope toward the keys that will open the doors to understanding Earth and how it works.

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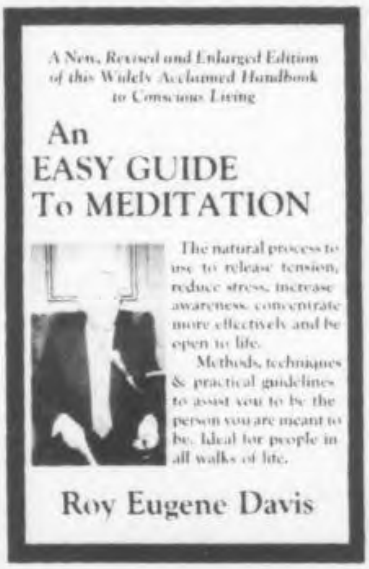
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tants—the jellyfish. *Discover* Magazine last August published a fascinating article on these rather simple if lethal creatures but I was most taken by the description of their elaborate defense/attack mechanisms which seem to belong on Galaxy No. 18 rather than in the beautiful oceans of Earth.

Shannon Brownlee, the author, advises that there are about 500 species of jellyfish but only a "few dozen" are harmful to human beings. But these "few dozen" can be pretty harmful! The venom of the box jellyfish, for example, contains a number of toxins. A sufficient dose of just one of the toxins can stop a human heart in three minutes. A smaller dose would allow time for another toxin to enter the human brain where it works to halt breathing. Still another ruptures red blood cells and if the victim should live more than a few hours he may die in a day or two from kidney problems.

Before you are unduly alarmed, the author hastens to tell us there is no record of anyone dying from jellyfish stings in the United States, even when the fleets of Portuguese men of war invade our southeastern coastal waters. In Australian waters, however, they probably kill more persons than do sharks.

It is their method of attack that is so lethal. Within the tentacles of the jellyfish is a little capsule called the nematocyst. This nematocyst con-

tains a coiled tube with a barbed harpoonlike point which it can project. The nematocyst is triggered by a hairlike projection that signals "fire" when touched. The actual firing mechanism is still not understood but it works like those coiled jack-in-the-boxes we played with as kids. The box springs open. The barbed harpoon leaps forward, pierces the skin and holds the nematocyst in place while the entire coiled, barbed tube projects poisonous toxins into the wound. The tube may be as much as 300 times longer than its width within the nematocyst capsule that contained it and it strikes with surprising force. Brownlee writes that, "A Portuguese man-of-war barb, for

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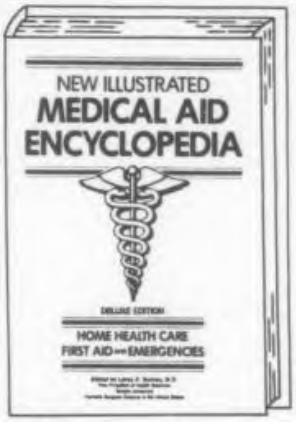
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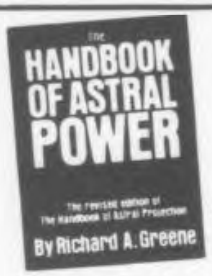
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example, can pierce a surgical glove. A movie of a hydra nematocyst showed it ejecting a barb in less than three milliseconds with an acceleration 40,000 times that of gravity."

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ONE BIG ICE CUBE

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What does one do with an iceberg twice the size of Rhode Island? The National Oceanic and Atmospheric Administration has tracked the berg since it first broke off from the shelf last May but is not sure where it will end up. The agency reported that it may be years, if ever, before it drifts far north. Years? If ever? That should give us some idea of its size.

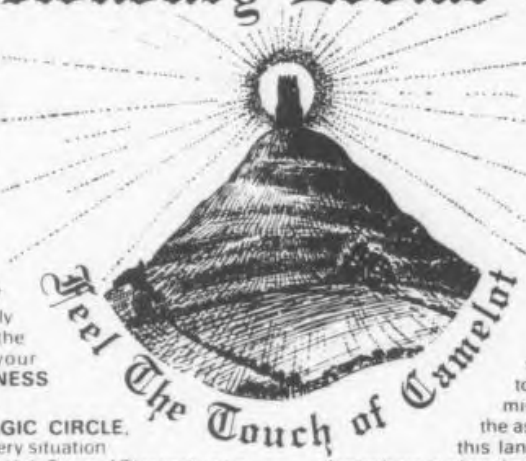
In the past two years a number of extremely large icebergs have broken off from the various Antarctic ice shelves. Scientists do not know why there have been so many. Four are floating around in the Antarctic and two of them have drifted north off the Eastern coast of South America where they may

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INSIDE LOCH NESS

THE RECENT highly publicized search for the Loch Ness monster was a typical media event and has, at the same time, been overblown and underrated by the sensational press looking for "The Creature That Time Forgot." Operation Deepscan drew more than 300 reporters from as far away as Brazil and Japan.

The project lasted 10 days. It involved the work of more than 100 crewmen and volunteers and 20 vessels. It was billed by the press as a "monster hunt" conducted by a "troupe of incurable romantics" but its purposes were far wider than that.

Operation Deepscan had four main objectives according to Dominic Belfield: (1) to investigate the abyssal fauna of the bottom of Loch Ness (this fauna grows under more

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than 600 feet of water); (2) to plot some of the loch's deepest waters; (3) to study the distribution of fish in the lake; and (4) to study the temperature variations in the water. None of these were mentioned by the media. All eyes were focused on one thing only—the creature which St. Columba witnessed on his evangelical tour of Scotland in 565.

Despite the general disappointment that no prehistoric leviathan turned up during the exercise, two discoveries were made, one of which should keep the myth alive.

An underwater photograph was taken in 1975 showing a gargoyle-like head, complete with "horns" which was claimed to be a mug shot of the monster. Operation Deepscan showed it to be a decaying tree stump—still in place after 13 years. Scratch that "monster."

Second, while no monster turned up, Deepscan's records "strongly suggest the presence of some abnormally large creature which patrols the depths of Loch Ness." So what is it? Adrian Shine, leader of Deepscan, says that the signals were equivalent in strength to those of a shark but not a whale. He believes, because of the habitat and available food supplies, that it is a fish.

The hunt goes on.

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other puzzles of ancient life forms scientists seem to have overlooked an important clue. The atmosphere during certain periods in ancient times was different from what it is today. Robert A. Berner of Yale University and Gary P. Landis of the U.S. Geological Survey in Denver have been able to analyze the air trapped in ancient amber and find that it varies substantially from the air we breathe today.

Air bubbles in 80-million-year-old amber appear to have an oxygen level of around 30 percent compared with 21 percent today. Air from 40-million-year-old amber, from the Baltic Sea, is about equal to that of today, however, while 25-million-year-old amber, from the Dominican Republic, shows only 16 percent oxygen. These differences are substantial and may help to explain the mysteries of widespread extinctions as well as puzzles about prehistoric animals that paleontologists are still wrestling with.

They have wondered, for example, how the pterosaur with its stubby body and wing span in excess of 30 feet could have stayed airborne. The answer must have been not only an atmosphere much richer in oxygen but one much denser than today's. And how were dinosaurs weighing scores of tons able to function efficiently despite their huge bulks? Again the answer might be a richer atmosphere. At the same time, drastic reductions in

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the oxygen levels might themselves have caused the extinctions.

But what caused the drastic reductions? This is obviously a subject for research as valid as the theories of intense volcanic activity or collision with huge meteorites that are being analyzed. The only theory advanced by Berner and Landis is that the spread of angiosperms (flowering plants) during the *Cretaceous* period might be responsible for the high oxygen levels.

∞

AIR UNDER PRESSURE

BUT HAS the atmosphere really changed?

Scientists who have modeled the ocean-atmosphere system theorize that oxygen levels may have been higher during the Cretaceous period because of the interplay of the weathering of rocks and the burial of organic matter. Heinrich Holland of Harvard University calls this a "very complicated interplay which we are just beginning to understand .... But I think [the amber finding] fits beautifully into what we know about the burial of organic matter during the *Cretaceous* period," he told *Science News.*

There is always the problem, of course, that the amber findings may be wrong but Landis and Berner don't think so. In the 80-year-old sample they found hydrogen still present although it is normally a diffusive gas. Also some of the

amber bubbles, when released, gave evidence of having been under pressure 10 times greater than today's atmospheric pressure. They don't see how outside gases could have entered bubbles containing such pressures.

∞

NEWS AND NOTES

• In 1987, 10 engineers from Massachusets Institute of Technology hope to complete construction of a man-powered aircraft made of graphite, epoxy and foam, with the intention of flying by muscle power from Crete to mainland Greece. The purpose is to recreate the legendary flight of Daedalus who fashioned wings of wax and feathers to escape capitivity on the island.

• If one considers only their DNA, the great apes are more "evolved" than men. Among the chimpanzees, pygmy chimpanzees and gorillas, the pigmy chimp is the most evolved and its chromosomes have changed more over time than the others. Surprisingly, according to Roscoe Stanyon of the University of Pisa, "the human karyotype [chromosome complement] is the most conservative . . . . It has more unchanged ancestral chromosomes." This suggests that the apes evolved more from their common human-ape ancestor than did man—but from our viewpoint, in the wrong direction.

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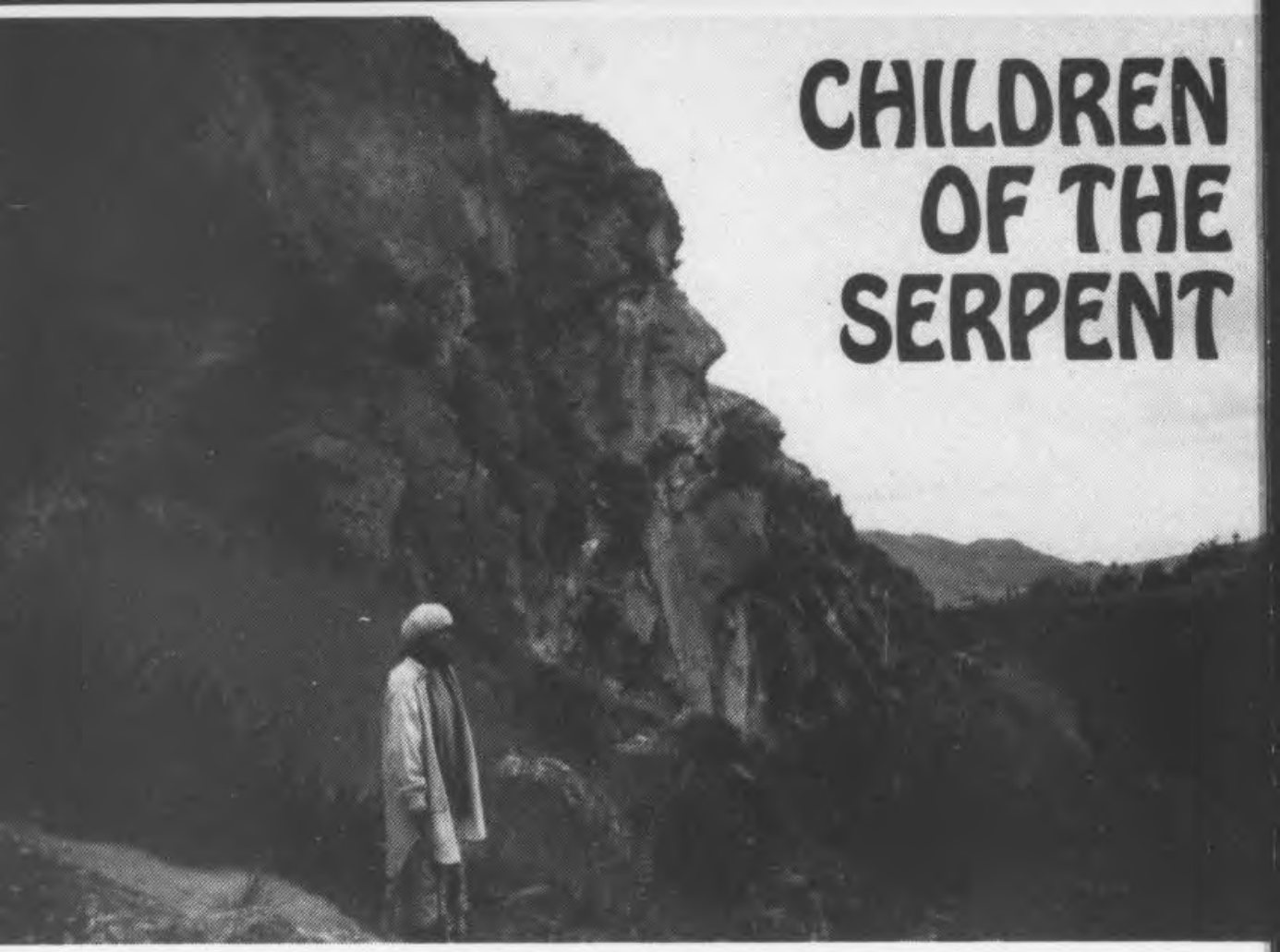
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CHILDREN OF THE SERPENT

The Canaris (meaning "Children of the Serpent") carved designs of human faces in rocks, including this 100-foot-high "Face of the Inca."

A proud but nearly forgotten South American Indian civilization leaves behind a legacy of archaeological treasure.

by K. Wishnia
Photos by Galo Carrion

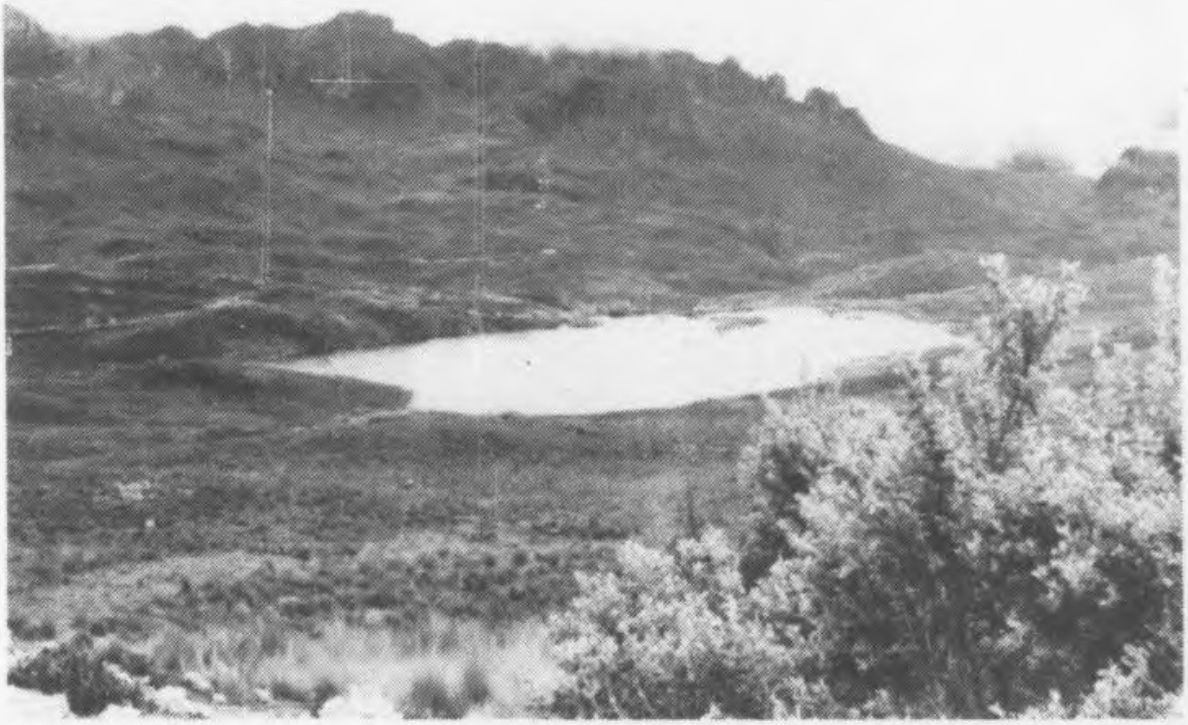
NO ONE KNOWS when they came or what language they originally spoke, although archaeological excavations have confirmed that *someone* was occupying the Cuenca basin—the future center of the Canari nation—as early as 2200 B.C. They figure in written history only when they were conquered by the merciless forces of Tupac-Yupanqui, the llth Inca emperor, sometime around A.D. 1450.

One thing is known: *Canari*, in the Ecuadorean dialect of Quichua, means "Children of the Serpent." Their belief in a primordial serpent as progenitor of their race suggests that the province of Canar was populated from the south by the Chimus, a tribe from the Peruvian coast possessing the same serpent myth, who are best known to Westerners as being one of the few tribes that managed for a time to resist the advancing Inca empire. Lewis Morgan, writing in the late 19th Cen-

tury, called attention to the fact that this custom of naming one's people after an animal was also common among North American Indians, and that families, clans and even whole tribes often took the names of their totemic progenitors, giving names such as Bear, Eagle, Crow and Wolf.

But the Canaris also credit the macaw—a large cousin of the parrot—as being the progenitor of their race. This belief was a significant one among the Mayan and Caribbean tribes, leading others to suggest that their migration from the north is the answer to this riddle of where the Canaris came from. *Kan* appears to be the root for "snake," and the great creator-god of the Mayas, *Kukulkan*, is always represented as a plumed serpent. The fact that the word for snake among the Shuars, who occupy that part of Ecuador's Amazonian jungle adjacent to the Canari territory, is *suiknana* would tend to support the claim that these two groups share common ancestors who came from the north. It is now widely accepted that the origins of the Canari nation lie in both of these directions.

Dr. Marco Robles Lopez of the Casa de la Cultura of Ecuador suggests that it need not appear strange to us that the Canari beliefs should have had room for two progenitor-gods; at the time of the Inca conquest the two dozen or so tribes that populated the Cuenca



At the bottom of this "sacred lagoon" fabulous riches may lie. Canaris believed serpent god lived underwater and offered it gold and silver.



Ecuador's most important ancient site holds Inca Temple of the Sun, built atop Canari predecessor so that sun passes directly overhead at noon.

and Canar basins were in the process of consolidating into one nation. But this process was cut short; therefore each tribe and possibly each household still had their own protector gods, fetishes and spirits. Actually the unification of their conquered peoples under their one religion of sun-worship was quite possibly the Incas' second most powerful weapon, after the sling.

Whoever their true progenitors were, once they came to the valleys of the Southern Ecuadorean highlands, they were relatively isolated. These valleys or basins average 8-9,000 feet above sea level and are flanked by the eastern and western ridges of the Andes which rise practically straight up from their flat surroundings. All of the major rivers drain downstream into the Amazon, making frequent navigation upstream unlikely. There is evidence that the Ecuadorean coastline represents the strongest link between the cultures of the Columbian and the Peruvian highlands.

But let us leave these as yet unanswered questions to take a closer look at what we do know about the Canaris.

EARLIEST MYTHS

The progenitor-serpent myth appears to be the oldest because it is the most fragmentary. It comes to us only through the stories told by

exiled Canaris to Spanish chroniclers at the time of the Conquest; they related that in a time long forgotten an enormous serpent gave birth to their race and promptly submerged itself in a bottomless lagoon high in the Ecuadorean Sierra. Because the serpent was their progenitor, they rendered homage to it each year by rowing boats out into the middle of various lagoons for the purpose of dumping untold quantities of priceless gold, silver and copper artifacts into their depths, where the treasures presumably are still to be found.

This myth is interesting for several reasons. The serpent is one of the first major characters in the Old Testament and is a primary foe of such diverse gods as Krishna, Horus, Apollo and Jupiter. Also in a way it is responsible for the procreation of our race as well. In addition, the practice of sacrificing precious metals to underwater gods can also be found among the beliefs of the ancient Celts and continues to this day in the form of wishing wells.

The second principal myth, equally astounding for its resemblance to the Old Testament, has as its prime element a tremendous flood. The myth says that in a remote area near the beginning of time the Canaris populated the whole region that is now the province of Azuay, but all of them were lost in a formidable inundation which covered the entire surface of the earth, except for two brothers who were the only survivors. They climbed to the top of a mountain called *Huacay-Nan* or "The Trail of Tears."



Scholars believe this was a lunar clock whose holes were filled with water so that moon's passing from one surface to another told hour.

As the waves closed in on the brothers, the mountain started to grow and as the waters rose, the mountain rose with them, which is why today it is so big. When the waters began to subside, the brothers found themselves alone in the world. They soon finished what



Canari men wear traditional clothing symbolizing ancient macaw god and also loss of their nation 540 years ago to invading Incas.

rations they had with them and went out into the valleys in search of food. When they returned, exhausted and empty-handed, to their shelter, unknown hands had prepared a full meal for them. This same action repeated itself for several days, by which time the brothers were determined to find out who or what had been leaving them all this food.

The next day one brother went out in search of food, while the other one hid near the place where the food was being left. Soon enough two macaws with the heads and faces of beautiful women appeared and immediately began to prepare corn and meat. The two birds discovered the brother who had been hiding and tried to fly away, but he grabbed one and forcibly made love to her, an act which resulted in the birth of six children, three male and three female, from



Today's Canari people live in adobe houses and suffer from the poverty that afflicts Indians of the Americas. Canari glory days are long gone.

whom descended the entire Canari nation; this is why the Canaris have always had great veneration for macaws. The traditional Canari dress imitates the macaw's black plumage, mixed with bright splotches of day-glow colors.

There is also a myth from the Tiahuanaco civilization of Bolivia concerning their supreme creator Kon-Tiki-Wuira-Cocha. It seems that when he first made humans, he didn't like them and turned them into apes, which vanished into the Amazon jungle. This idea of the creator's botched first attempt to make suitable humans can be found in the Biblical Apocrypha—though *not* in the official scripture—and is a commonly accepted belief among the Jewish mystic Kabbalists. Some scholars believe a connection between the Tiahuanaco culture and that of the Canaris is likely, in light of the findings at Chordeleg. It is assumed that the Canaris probably knew this myth as well.

CANARI POLYTHEISM

The Canari religions were a mixture of practically every classifiable form of belief. The oldest beliefs

appear to be animistic—that is, more or less, the endowment of "animate" qualities to naturally occurring phenomena—and this can be seen in their worship of certain mountains and lagoons, as well as lightning bolts, the morning star and large trees. They worshiped the macaw in a purely totemistic manner and also subscribed to a number of lithic cults. These are illustrated by their worship of stones that were remarkable, particularly if they were veined—like the marble that is still mined locally today—the large number of stone *huacas* (which translates roughly as "idol") that each Canari village apparently had, and their custom of carving the designs of human faces onto rocks. By far the most outstanding example of this is the so-called Face of the Inca, which actually predates the Incas by at least two centuries. It is an impressive sculpture, turning sheer rock nearly 100 feet high into a strikingly sharp outline of a human face.

The most recent element of the Canari religion to develop was a diverse polytheism. This form of religion is recognized by many scholars as the necessary final stage before any type of monotheism can be accepted. The principal gods of this pantheon were *Pachacamac* and his wife *Pachamama*. The first name is made up of *Pacha*, which means "world" or "universe," and *camac*, which is a present participle of the verb meaning "to animate." *Pachacamac* is often translated as "Maker of the World/Universe," but the Ecuadorean archaeologist and ethnographer Julio Matovelle, an Indian of Incan origin, insists that it is best translated as "He who gives life to the world/universe."

Pachacamac was so venerated that even in Peru the Incas had to incorporate him somehow into their worship of Inti, the Sun god. One of the chroniclers accompanying Francisco Pizarro tells of coming across a secluded sanctuary housing a statue of Pachacamac, who was represented as having his back turned to the worshipers. When the attendant priests were questioned, they responded that it was "the image of the one god. No one knows his face because no one has ever seen him."

Compare this to the following passage:

> And Moses said, I pray thee, show me thy glory. And He said, I will make all my goodness pass before thee, and I will proclaim the name of the Lord before thee; and will be gracious to whom I will be gracious, and will show mercy on whom I will show mercy. And He said: Thou canst not see my face; for no man shall see me, and live. And the Lord said, Behold, there is a place by me, and thou shalt stand upon a rock: and it shall come to pass, while my glory passes by, that I will put thee in a cleft of the rock, and will cover thee with my hand while I pass by: and I will take away my hand and thou shalt see my

back: but my face shall not be seen.
—Exodus, 33:18-23.

There are so many parallels between the religions of the Old Testament and the New World that I am almost willing to suggest that the legendary lost tribe of Israel somehow wound up in South America!

Pachamama signifies "Mother of the Universe." Both of these names are from the language of the Chimus and incidentally offer further support to the assertion that "mama" comes the closest to being a universal word as it is possible for a word to be. Pachamama's first child was the moon, a belief that is reflected by many North American Indian tribes who speak of "our mother" the earth and "our grandmother" the moon, i.e., the moon is older.

The moon herself was another powerful god, and the Canaris based their highly accurate calendar on her movements. The Canari year was made up of 13 months, consisting of 28 days each, plus one day per year that was devoted to the cultish worship of the moon. Simple arithmetic will show that their year had exactly 365 days and thus was as good as any of the other calendars being used in the Western world at the time of the conquest.

A large stone fragment with at least 21 deeply-gouged holes was unearthed at the site of Ingapirca. It is suspected that this stone represents a lunar clock. The holes were filled with water, and the reflection of the moon passing from the surface of one pool to another told the hour. No one, however, is sure if this is indeed the true purpose of this massive object. The Canaris also invented a calculator that performs all of the basic arithmetic functions.

In addition to the fairly standard gods previously mentioned, the Canaris worshiped corn and potatoes as genuine deities, which is understandable considering the enormous role that these two foods play in the diets of the Andean people even to this day. Oracles were consulted concerning the best times for plowing, watering and sowing these crops. Spanish chroniclers report that the planting of potatoes was accompanied by dancing and music played on special ceremonial instruments. It seems likely that human sacrifice was also once a part of this ritual, first because the other principal gods were honored by this same rite and secondly because overwhelming evidence indicates that around 850 B.C. the region suffered a serious population loss, probably due to a famine in the land. Certainly those people would have responded to such a catastrophe using any means necessary to appease the angry gods who were killing their people by choosing not to provide them with food. Since the Canaris believed

that they were consuming the "body" of the god of corn, for example, what better way to replenish the corn crop than by supplying the bodies of humans?

The Conquistadores took all of these beliefs to be the unconditional signs of a paganism and even of a savagery that they were bound by duty to God to destroy. Dr. Robles Lopez has raised the interesting point that these same Conquistadores came to the New World convinced that en route they were surely going to encounter giants, fire-breathing dragons, people with tails and without heads, and all manner of sea monsters, and that one of Hernando de Cortes' orders was to search the New World for those monsters with the giant, drooping ears and the snouts of dogs!

HUMAN SACRIFICE

It is believed that the legendary mountain, Huacay-Nan, that saved the two brothers from the flood waters is actually the peak of Mount Abuga, situated on the eastern ridge of the modern city of Azogues, capital of the province of Canar. The reason for this belief is that the road to the top of the mountain has always been called *Chaquimaillana*, which essentially means "Wash Your Feet." This represents yet another near-universal religious ritual performed before entering a hallowed place.

In fact temples as such were extremely rare among the Canaris. One must see the breathtaking *cordilleras* in order to appreciate that, particularly in this region, all of nature is one vast temple. The peaks of mountains were the most common places for the sacrificial offerings to the gods. Velasco, in his *History of the Kingdom of Quito* (1755), includes the following account:

Supay-urcu, in the province of Cuenca [Canar], means "The Devil's Mountain," because in one of the cavities of its rocky heights was a temple dedicated by the ancient Canaris to the sacrificing of one hundred children every year, before the harvest. This monument to abomination was renounced by the Spanish, who demolished it, leaving no trace of its original purpose. Nearly two centuries later, this site, never frequented by Christians because it is so harsh and sterile, was happened upon by two hunters, who discovered a hidden cave, with a large rock that served as an altar, completely bathed in blood, and a knife made out of flint. A little investigating turned up many poorly sepulchred youthful cadavers, a number of them quite fresh. Hearing of this, the *Corregidor* [i.e., Magistrate, though literally, "Corrector"] of Cuenca ordered the cave to be newly destroyed, and a cross planted on the spot. I personally visited the *pueblo* of Azogues in the year 1755, four leagues distant from said mountain, and referred myself to the parish priest, a man full of faith, who told me that these abuses continue, because he has seen the neighbors going every year, at night-

time, to the tops of the mountains to perform their customary sacrifices.... Neither the kings of Quito, nor the Incas of Peru, nor the Spanish have been able to suppress this abuse (Vol. I, p. 12, Vol. II, p. 35).

THE CULT OF THE DEAD

A large number of the stone *huacas* were consecrated to offerings to the spirits of one's ancestors, clearly testifying that the Canaris believed in an afterlife and a soul of some sort. Gonzalez Suarez's late-19th Century excavations of Canari burial pits revealed that, as in other nations in Asia and America, servants were condemned to die along with their masters, for the purpose of serving them in the other world. A common burial method was creating a circular pit and aligning the bodies along the radius with the heads at the circumference and the feet at the center.

Another common burial method was placing the body in a squatting position, with the head resting on the knees and the hands crossed behind the head with ceramic vases arranged all around. At Huapan, a few miles from Azogues, a sepulchre was opened that contained 30 quintals (3000 pounds) of copper axe-heads—many of them bearing the likeness of a macaw—and so many bodies that it bears chilling witness to the massacres committed by the last Inca emperor Atahualpa upon the defeated Canaris.

THE "FRAMED SYNTHESIS"

This fabulous wood-relief, discovered at Chordeleg in 1861, has been called a "framed synthesis" of Canari mythology. It was originally layered with a thin sheet of gold foil and represented a stylized human form raising his arms in an attitude of worship towards the full moon above. (I have personally observed the phenomenon known as "The Man in the Moon," which viewed from so near the equator actually appears to be a man lying on his right side.) The figure's left arm is spotted like a leopard's—the leopard being a totem animal among many of the indigenous tribes of Latin America—and terminates in an object believed to represent an altar of the type used to offer sacrifices to the moon-god.

Attached to the right side of this figure is the anthropomorphic image of a combination human-macaw's head—the latter being distinguished by the characteristic shape of its eye—with a serpent coming out of its mouth, leading down to another serpent that is clearly pictured as being under water. If one recalls the importance of both the macaw and the serpent in the Canari religion, then their significance among the images on this plaque is obvious. The underwater serpent is facing a stylized new moon; the representation of the full moon as circular or semicircular and the new moon as semiquadran-

gular is found among many other cultures, including that of Manta, in Ecuador's coastal province of Manabi, and therefore presumably reflects the commonly-held belief among these same peoples that the full moon dies each month and sinks to the bottom of the ocean, where it is reborn again as the new moon, and the cycle begins again.

Crowning the scene, in the upper left corner, is a geometric figure in the style of the Tiahuanaco culture that symbolizes the sacred mountains, caves and lagoons. This is truly a remarkable relief.

THE COMPLEX OF INGAPIRCA

Ingapirca, meaning "Wall of the Inca," is by far the most important archaeological site in Ecuador, but the Canari vestiges are often overshadowed—literally—by the more impressive Inca remains. The Incas actually built their Temple of the Sun on top of its Canari predecessor. The Elipse, as it is also called, is aligned with the sunrise-sunset axis; as Ingapirca lies between two and three degrees south latitude, the sun essentially rises due east, sets due west and passes directly overhead at midday.

Besides being the site of the previously mentioned Face of the Inca, the Lunar Clock and a massive stone Canari *huaca*, this site also includes zoomorphic rocks—huge boulders carved with the images of animals, such as the serpent—and the *Ingachugana* which means "Game of the Inca," although it is anything but a game. A 17-ton boulder situated at Ingapirca's highest point, *Ingachugana* overlooks the *Intihuaycu*, that is "The Ravine of the Sun." The *Ingachugana* appears to have been an altar on which the human (probably child) sacrifices were offered, before being hurled into the deep gorge below.

Ingapirca was the site of a Canari oracle for agricultural divinations and was therefore attended by priests and Virgins of the Sun. Similar oracles were in use at Huapan, Sigsig and *Tomebamba*, the old name for the modern city of Cuenca, meaning "Plain of the Knife," which further attests to the region's bloody past.

Nowadays 80 kilometers from Cuenca via the Pan-American highway, Ingapirca can be visited, in all its terrible sunwashed glory, without the slightest chance of the local inhabitants' trying to sacrifice tourists to the Inca sun god.

LOST COUNTRY

ALTHOUGH THE Soviet Union is the largest country in the world and takes up one-seventh of all the world's land, about 25 percent of the University of Wisconsin-Oshkosh geography class students could not locate it on a map.

Spiritually Cured of Cancer

I was under a sentence of death — but through treatment by doctors who died long ago I found new life.

By Ursula Hull

THE SHORT DRIVE from my home to Diana's was a tense five minutes for me. My vision was still blurred and it was difficult for me to drive at dusk. I knew it would be even more difficult driving home after dark when the oncoming headlights would reflect off the pavement. Yet I was willing to take the risk because my life depended on it. It was May 5, 1985, and I had never been to a spiritual healer before.

My family knew very little about what I was doing tonight. I had been covering up for months my secret determination to get well from cancer. They did not even know that I had stopped receiving chemotherapy. As far as everyone in the family was concerned I was under a doctor's care, and I would either get well or not. I don't think any of them knew the despair and hopelessness I had been feeling. The only people who really understand how desperate and lonely a verdict of death in the prime of life can be are those who have gone through a similar experience.

The personal search I had begun in order to take charge of my own destiny had included visiting psychics, iridologists, nutritionists, medical doctors working with vitamin therapy and hypnotists. I had already spent a lot of money and it was getting more difficult to keep all this activity under cover.

But what I was about to do this evening was what my family would consider nothing short of bizarre. I had heard about spiritual healings for years, but they always occurred "en masse," in large churches where only a chosen few were called forward to be healed. How could I be certain that I would be one of those few chosen even if I could afford to travel halfway across the country to one of the healing ministries? I was determined, therefore, to find help locally.

I felt very lucky to find a local spiritual healer who was willing to lay hands on me; and yet all the way to Diana's house I had my doubts.

The name Helen Williams* was given to me by my close friend and astrologer Dorothy McKitrick. Dorothy had been involved with a spiritual group years ago that was experimenting with past life regressions, channeling and spiritual healings. When I decided to seek an Edgar Cayce-type reading on my physical condition, Dorothy was the logical person to ask about this sort of thing.

I had been told there would be several people at Diana's in addition to Helen Williams to "help pray for me." This made me a little uneasy because I needed to be private about the agony I felt regarding my disease. Worst of all I could not talk about my condition without crying, and I did not want to embarrass myself in front of a group of strangers.

The crying had begun with the chemotherapy treatments and had been so severe that sometimes I cried all weekend while taking the medicine. Although I had not taken the leukeran for several months now, the crying spells were continuing.

I had no trouble finding Diana's apartment, but I hesitated before knocking on the door. When I finally knocked, the door was answered by Helen Williams, the person who would change my life. Helen looked at me with kind but piercing eyes as if she could see right down to my soul. She was a brunette, one of those people who are truly ageless. When she held my hands to welcome me, I felt an immediate calm come over me.

Helen introduced me to the rest of the group. Several of those present were licensed ministers and one person was a psychic. Diana herself had the gift of automatic writing. Nancy Aronsen was a trance medium.

Helen explained that Nancy channeled spiritual beings, some of whom had as a part of their experience been doctors. These beings would help to heal me from the other side. I was asked to take a special seat in the middle of the room. The seat had no back on it so that Helen could walk around me and lay hands on me wherever she was directed by the spirit world to put them. Once I was seated I took a good look at those present. I felt that they were the kind of people I could have run into anywhere and wondered how they had come together with their special interest in metaphysics. I was particularly interested in Nancy the channeler. Nancy was an attractive blonde with the type of translucent skin that can as easily look weary as it can radiate with a glow of excitement. When in trance, Nancy looked almost angelic.

Helen began the session by asking me to explain my condition. I ex-

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

plained how devastated I had been when I received the diagnosis of lymphoma in June 1984 during the biggest break in my career. After years of working in the clerical field, my promotion to grants administrator was to take effect just one week later on July 1. I described the poor prognosis I had been given. Then I explained the decision I had made to stop taking the medication I had been on for 10 months, and to look at alternative ways to get well. I told them about the numerous books I had read on self healing, how I had gone in search of a spiritual healer and how lucky I felt to have found one.

Helen then explained to me that she had always had the gift of healing through the "laying on of hands," and that she had learned so much about healing from the world of spirit. She said that she had only recently begun to work with a trance medium and that she and Nancy had had some very successful healings. She explained that cancer is a disease of resentment and that it might be very helpful for me to find out what my resentment was. She explained the group's beliefs in reincarnation and karma, saying my resentment was probably something I had brought into this lifetime with me as part of my karma. I acknowledged that I had believed in reincarnation for years, was a student of the Edgar Cayce readings and had hoped that I could have an Edgar Cayce-type healing.

Helen assured me that we would ask for such a healing but that before we began we would all wash our hands up to the elbow in salt water as a sign of purification. I found out later that Helen does not like to work with cancer patients because they take so much energy and that she must be careful not to take upon herself any of the diseases she heals. Her energy level after a healing is totally depleted.

After we had washed up and were back in our seats, Nancy went into a trance. Helen led her into the trance through prayer and deep breathing. Nancy's posture was in a receiving trance position, eyes closed, feet flat on the floor and palms up. A few minutes of silence followed and then a voice unlike Nancy's said:

Hello, I am Sabweh.

Helen: Hello, Sabweh, we have come together this evening to help Ursula get well. She has cancer. We would like to talk a little bit about why she has cancer. Can you help us with that disease?

Sabweh: Yes, that is why I was chosen to speak with you now.

Helen: After that I would like to do a healing on her. Can you also help me with the healing?

Sabweh: I am not a doctor. When it is time to do the actual healing I will request a cancer specialist to come forward.

Helen: I understand that cancer is

a disease of resentment. We would like to know what type of resentment Ursula is dealing with that brought on her disease.

Sabweh: She is very resentful of men and must overcome this resentment in order to be healed. She has had many lifetimes of hardship with her male relationships, and has chosen this lifetime to overcome those hardships. She has also brought the cancer upon herself to receive the care that she has been needing for so long. All of her adult life she has been a caretaker — of men, of her children and of other family members. This disease has allowed her to receive some desperately needed nurturing.

Helen: Can she overcome her resentment?

Sabweh: She is a very strong personality and can do most anything she sets her mind to.

Helen: Ursula, do you have any questions for Sabweh before we do the healing?

I could not think of any questions at that time because I was too stunned hearing about my resentment toward men. I did have a comment, however. I had always considered myself as being fond of men. I was attracted to them and felt that I was particularly able to get along with them. I mentioned this to Sabweh. He pointed out to me some of my specific problems with male relationships stemming from past lives and those I had been involved with during the past few years of this lifetime.

My most difficult relationship, according to Sabweh, was one I had come out of several years prior to the cancer with my alcoholic ex-husband. George and I had built a good life together only to have it shattered by his alcoholism. I was resentful that his drinking ruined our relationship and our future together. He finally died from cirrhosis of the liver, and I had not forgiven him for what I considered to be an unnecessarily early and willful death. In addition I was currently dealing with my son's drug addiction, which compounded my resentment and frustration. Sabweh made it clear to me that most of my time was spent "taking care of" the men in my life, rather than attending to my own personal development.

Another area of resentment was my professional life, where I felt that I had been held back from certain promotions by the men I worked with.

All of this information really hit home and made a lot of sense to me. As I looked back on my life, I recognized this pattern of male interaction stemming back to my childhood.

Sabweh suggested that I might also receive an attitudinal healing from the doctor. This healing would help me to understand that there

were situations involving the men in my life for which I did not need to take the blame. Every soul has to develop its own karma. This means that I cannot control another person's habits or control his destiny.

After Sabweh was assured that I had no further comments, Helen continued.

Helen: Thank you for speaking with us this evening, Sabweh. Now may we have the doctor please.

Nancy shifted her body slightly and, continuing her even breathing, said:

Hello, I am Andrew, I have been a doctor in many lifetimes and I specialize in the treatment of cancer.

Helen: Hello, Doctor, we are here to heal Ursula tonight. Can you please look at her body and tell me how far the disease has spread?

Doctor: The entire lymph system is affected, with large masses located in the abdominal area. The female organs are affected, and there is a large tumor on her liver. There is also a swelling on the right side of her neck. The pancreas and gallbladder are normal. Helen, you will begin by laying your hands on the abdominal area, front and back. Stand along the left side of her so that you can put equal pressure on the abdomen. We will use the "red healing ray" because you will need a lot of power for this area.

Helen: Oh, the red ray makes me so hot.

Doctor: We will need it for this healing.

Helen: All right.

Helen placed her hands in position and the heat that permeated my body from the abdominal area was tremendous. I broke out in a sweat while Doctor Andrew guided Helen's hands over my body ending with the swollen area on the right side of my neck. By now Helen was feeling so hot that her cheeks were bright red and her hair was moist with perspiration.

Doctor: Before we complete the healing I would like you to place your right hand on her forehead so that we can help her deal with her attitude of resentment.

I concentrated on the warmth emanating from Helen's hand into my forehead.

When the healing was over, Helen thanked the Doctor and talked Nancy out of her trance state. Nancy took some deep breaths and slowly opened her eyes looking slightly bewildered. As we discussed the healing, Nancy was as awed by the proceedings as I had been when they occurred.

Helen then warned me to hold on to my healing, not to get too physically close to another person that evening. This would insure that the healing energy would stay with me.

I drove home that night in the most peaceful state of mind I had been in for over a year. My clear vision was restored and I felt that I

had entered a new thought dimension. A blood test taken the next day showed results that were reported by my doctor as being "those of a well person." Subsequent CT-Scans confirmed my healing. I felt as if I had been given a second chance at life and I was determined to live my life differently.

My priorities have certainly changed. Now when decisions have to be made about time constraints or activities, I actually put myself first. I take better care of myself physically with diet and exercise, and emotionally with reading and meditation. I have also become involved in Helen's spiritual group which hopes to eventually open a metaphysical healing center. My expertise in writing grants and in marketing should become a beneficial asset to the center. Yes, the grants position was held open for me until I could get on my feet, and once I stopped worrying about getting ahead in my career, I was offered a marketing position with another firm.

But most of all, through the cancer experience, I have learned to let the men in my life take care of themselves. I find that I have attracted a different type of men, and am happier with my relationships.

It has been two years since my healing and although that period in my life was sad and stressful, I feel that I have become a better person through it all. I have certainly become more spiritual and involved with metaphysics. I feel that I can now provide better understanding to my fellow man and help others by sharing my experience. My friendships have changed dramatically. I find myself closer to those people who understand that there are dimensions other than our own, and that we can draw upon the spiritual power around us. Some of my family members have had a difficult time understanding exactly how I was healed although they all agree that I am well. My mother prefers to tell her friends that I cured myself through positive thinking, but overall my experience has created a lot of believers.

At one point several months after my healing I had some doubts about my physical condition and returned to Helen and Nancy for a channeling. By now we had become close friends.

This time the Archangel Raphael came through Nancy and told me, "You have been healed."

I will always be grateful to Raphael for that message. I am grateful to Helen for the healing, to Nancy for the channeling, and to the spirit world for directing the healing. They have given me the power to live, be well and spread the word.

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.

HOUSE OF THE FUTURE

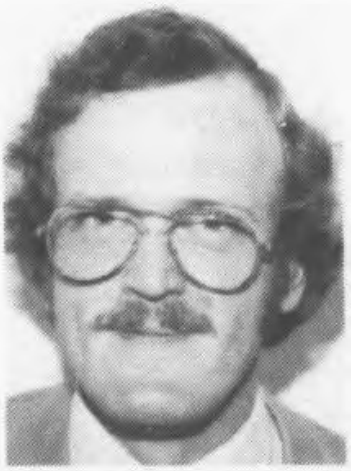
By Alvin Reagan

WHY WAS I at a fortune-teller's house? Answering a dare, perhaps. Certainly not from any faith in such predictions.

The house was a plain, ordinary-seeming sort and so was the lady within. Mary Lopez had no crystal ball and no cryptic tapestries, nor did she make melodramatic gestures. Rather she was a simple, rather pleasant person who seemed honestly interested in helping her "clients," very much like a doctor. But her revelations quickly laid to rest any idea that she was an ordinary person.

First, she told me, through the cards, several things about myself that anyone might have known—if that person knew me as well as my wife does! My marital status, number of children and worries over finances might have been coincidental revelations; but full disclosure of my confidential (from everyone but my family) job search and related plans to sell my house quickly squelched this theory.

Uneasy and beginning to suspect collusion between the fortune-teller and my wife (whom so far as I knew she had never met), I noted the



Alvin Reagan

predictions, made on October 21, 1986, as follows:

(1) Our house would not sell until November, which I doubted since the month was already October, the market was disastrously poor and we had just lost our only hot prospective buyer.

(2) My job search would be successful but not until the first part of the new year. I urgently hoped this was untrue since the search had been long, stressful and costly and because I had several interviews in the near future for jobs that offered exciting opportunities.

(3) A person who was to be important to me in my search was a "white-haired woman," one who was of great influence, such as the boss in charge of a company. I knew of no such person.

Now, nine months later, I can report: our house sale closed the day before Thanksgiving. In February 1987 I was interviewed and accepted a new position with a large company and our managing partner is, as predicted, a white-haired woman.

I cannot honestly tell you that this experience has removed all of my cynicism concerning psychic phenomena, or even concerning this particular fortune-teller. I only know, as Thomas Hardy said, "Though a good deal is too strange to be believed, nothing is too strange to have happened."—*Modesto, Calif.*

THE UNEXPECTED GRAVE

By Victoria Franke

IN EARLY September 1973 I was taking a walk in the lovely Brookside Cemetery in Englewood, N.J. I often visited Brookside, a spacious burial ground of individualized stones and crypts, because of the sense of rest I felt there, and to pay my respects to my paternal relatives.

On this early autumn day I brought along a copy of the playscript *The Corn Is Green*, by Welsh writer Emlyn Williams. I was a drama teacher in nearby Pascack Valley High School in Hillsdale, N.J., and in college I had played the lead teacher-character, Miss Moffat, who brings education and hope to the miners' children of a Welsh hamlet. Emlyn Williams was a favorite personality and playwright of mine whose birthdate, November 26, was also close to my own which is November 25. The teacher on whom Williams had based *The Corn Is Green* was his personal mentor, Miss Sara G. Cooke, a forceful educator who had released many Welsh youngsters from the darkness of ignorance, one being Mr. Williams himself. I was aware of his homage to Miss Cooke as expressed in his early autobiography *George*.

On this quiet pleasant day at Brookside, during the third year of my teaching, when I was 25 years old, something occurred which was unmatched by my previous experi-

ences. After about an hour of re-reading sections of the script while meandering about the grounds, I glanced about me to see where my preoccupied wanderings had led. To my amazement I found myself standing before a stone which read "SARA G. COOKE."

It was of a humble design, set in a blanket of ivy and displayed the deathdate 1901. Williams' teacher had died in Wales probably in the 1930's. I was aware of this at the time but found it a startling example of coincidence that this stone existed bearing the specific name and that I had unconsciously gravitated to it. I recall cleaning it off, brushing the top, etching out the letters and subduing unruly ivy at its base.

I also remember that it was one of an arrangement of three stones with an unmarked or worn-off baby's stone beside it and a matching stone for a "THOMAS COOKE" to its far right.

After 14 years I still investigate that particular spot at Brookside because I realize that something unusual occurred there. But I know from years of returning to the site that the grave of Sara G. Cooke does not exist in any part of Brookside Cemetery. In that exact spot there is a group of three graves for a mother, father and baby Johnson—James, Eliza and Mary. I am not prone to see things which aren't there; therefore, this experience is new and significant to me. I may



Victoria Franke

have visualized the name "Thomas" because Sara G. Cooke was close to a relative of hers named Thomas. It is a fact lightly mentioned in Williams' autobiography but nothing which I consciously recalled on that September day.

What produced that singular instance of "momentary reality" is a question that haunts me.—*Teaneck, N.J.*

LIFETIME BLESSING

By Zelma Cole

MY SISTER-IN-LAW Mary Cole and I not only were related but were best of friends. We were always together and never missed going to church on Sunday. When we heard that a revival was coming to our small town of Parma, Idaho, Mary and I were both excited. We never had been to one before. But we had talked many times about being baptized. This would be a perfect time. Most of the people in town would be there.



Zelma Cole

Everyone was talking about this event and it was to be held in the Methodist Church which we had attended since childhood.

Early in the evening we began to get ready. Dressed in our best clothes and having combed and recombed our hair, we were ready to go. We found seats towards the back. Soon the church was filled to standing room only. When the singing began we joined in; this was something we both enjoyed.

When the call to come forward was announced we knelt before the altar. With our heads bowed we heard the minister begin the blessing. Suddenly I felt the need to look up. Above and to the side of the altar I beheld a vision of our Lord Jesus. He was sitting on a throne that seemed to float toward me. A bright light surrounded him. I couldn't move. Amazed, I watched as the vision moved closer to me. When the vision faded I rose to my feet and in a sort of trance I went back to my seat. I forgot everything else including Mary, who still knelt at the altar.

On the way home I told Mary what had happened. I was still feeling awe and astonishment as a result of the vision. She had seen nothing and told me she thought I had imagined all of it. But my happiness told me it was true.

Today I am 76 years young. My life has had its share of problems, like everyone else's on this earth. But that happiness has stayed with me through the years and I look forward to seeing that beautiful throne with Jesus again smiling at me.—*Kelso, Wash.*

PEERING BACK IN TIME

ASTRONOMERS using an international network of observatories have discovered the most distant object in the universe, according to the *Chicago Tribune.* It is a tremendously bright quasar in the constellation Virgo, estimated to be 12.4 billion light-years from earth, some 10 million light-years farther away than the previous record-holder. Astronomers are peering back in time when they spot such distant objects because the light from the quasar was emitted 12.4 billion years ago.

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.

GRANDPA'S LAST LESSON

By Garrea Deem

MY GRANDPA William Sigmund Mielke passed away when I was 12 years old but memories of him have always sustained me. Grandpa told me many stories of rural Minnesota and of the good people who lived there. I enjoyed the warm tales because they were his but I now realize he was teaching me how to be considerate of others.

Late one night on January 28, 1954, he was telling me a suspenseful new story about two newlyweds who had lost each other in a snowstorm. The woman was freezing to death. He stopped speaking, stroked my cheek and slipped into a coma from which he never awoke.

Some years later I met Mike and we fell in love. On our wedding day I thought of Grandpa and pictured him smiling with approval.

A couple of years later, when my husband, who was in the navy and with his ship *The U.S.S. Frontier* stationed in Pearl Harbor, Hawaii, I began to have abdominal pain. On August 31, 1962, after I fainted in my doctor's office, I was taken by ambulance to St. Mary's Hospital, in Long Beach, Calif. My gynecologist had been unable to diagnose the source of my pain.



Garrea Deem

Near midnight I hemorrhaged and another doctor was called to perform emergency surgery. The last thing I heard someone say was, "Nurse, she's gone sour."

The tearing pain was gone and I felt at peace. Next, I was near the ceiling. My bed was ringed by medical personnel and my body wasn't moving. I accepted it without a fight. As the scene below faded away, a brilliant light engulfed me. And there stood Grandpa. He smiled but seemed sad.

He immediately began to finish the story he had been telling me when I was 12 years old, just before he had slipped into the fatal coma. He said the young woman had collapsed and was ready to die but when she thought of her husband's grief, she bravely fought her way to a farmhouse.

Suddenly, I realized I had forgotten my husband Mike. We had planned a whole lifetime of happiness. I couldn't leave him alone.

I awoke after surgery for a ruptured tubal pregnancy. The doctor told me I had hemorrhaged and he literally had brought me back from the dead. I had to have transfusions before they could begin to operate. If the rupture had occurred while I was home alone, I surely would have bled to death.

I am convinced I am being looked after and Grandpa's story about love and loyalty was what really sent me back.—*San Jose, Calif.*

ONE MORE TIME

By Celestine Merkel

LATE ON the evening of November 22, 1982, while my eyelids seriously contemplated sleep my mind stubbornly refused to comply. It had been a hectic week and Thanksgiving was a few days away. It was a special holiday for me. I had a passion for cooking and entertaining so our house was the usual gathering place. I was thoroughly engrossed and preoccupied with thoughts of menus, seating arrangements, table decorations and all the excitement and anticipation of the whole event. After a while the excitement gave way to exhaustion and I drifted into sleep.

It seemed as if I had just fallen asleep when I felt someone sit down on the bed, on the side where I lay. Thinking that it was my son Jason, I raised up on one elbow and rubbed my eyes, expecting to see my three-year-old. I sat up to reach for him and was startled to see my father George Harper sitting there. I froze as though paralyzed, totally unable to move. The streetlight shone through the window shade giving an eerie illumination to the room. I could see him clearly, not looking like a ghost but like a solid, breathing person. He just sat there looking at me. His hair was combed in his usual manner although it was somewhat longer and a lot grayer than the last time I had seen him about four years ago. He wore the same

dark-rimmed glasses. His brown eyes seemed to be searching my soul. He looked worried. He had a long gray-streaked goatee that reminded me of a billy goat. He was wearing dark suit pants and a white T-shirt—his usual manner of dress when lounging around the house.

His lips began to move as if speaking but no words came. At the same time he seemed to reach for my hand. What was he trying to say? What was he doing here? He lived in Cleveland, Ohio, over 400 miles away. I instinctively looked over at the clock; it read 2:30 A.M. Could I be dreaming? I could see everything on the nightstand, the clock, the lamp, the blue flowered tumbler half-filled with water. Then I felt the weight lift from the bed and he was gone. I actually searched the house but found no one and eventually went back to bed, logically assuming I had been dreaming.

I mentioned the dream only to my mother Virginia Barrett, fearing anyone else would think I was crazy. But the dream stayed with me; it had been so vivid.

On the day before Thanksgiving I was busy in the kitchen taking care of last-minute details when I was interrupted by the doorbell. It was the state police who handed me a paper with a name and phone number to call in Cleveland. Solemn-faced and without saying another word they left. Looking at the paper I felt a surge of fear which made me



Celestine Merkel

weak in the knees. I instantly recognized the name as that of my father's girl friend. Shakily I dialed the number and sat down. She confirmed my worst fears; my father had died a few nights ago. I was in a state of shock and couldn't eat Thanksgiving dinner.

My two oldest brothers Roger and George and my sister Ruth methodically prepared for the trip to Cleveland to identify him and make funeral arrangements. I refused to go thinking that my not being there would somehow make it not true. My father and I had always been close and I took the news badly.

On their return we were filled in on the details as we all sat around the dining room table. My oldest brother was told by a neighbor that my father was found in his room lying across the bottom of his bed. It was as if he had been sitting on the edge of the bed and had fallen backwards. His bed was still made and pictures of us were spread out on

the bedspread. Dad had been wearing dark suit pants and a white T-shirt, his hair was long and gray and he wore a scraggly goatee. He died of natural causes. Mom and I looked at each other and I burst into tears.

I now understood that he had come just to see me one more time.—*Lost Creek, W. Va.*

A VOICE TO REMEMBER

By Marieanne McConnell

MY FATHER and I had a difficult relationship. He was an alcoholic and toward the end of his life we did not see much of each other. He also had been ill for years, having suffered two heart attacks and a stroke.



Marieanne McConnell

On Tuesday evening November 25, 1986, I felt an overwhelming need to say a prayer asking for a healing of the relationship between Dad and me. Wednesday morning my family called to tell me he had died the night before. My sincere prayer uttered the night before seemed more than a coincidence to me.

A few weeks later, on December 17, something equally strange happened. It was my birthday and my friend Linda called me from the convenience store here in Norwood, Mass., where she worked to wish me a happy birthday. As she spoke I could hear a voice singing in the background. It was a man's voice singing in operatic style. Linda said, "Do you hear that?"

I said, "Yes. Do you have a radio playing?"

She replied, "No there is some man here in the store singing 'Happy Birthday' to you in beautiful operatic style."

Linda, in mentioning the incident later, said, "It was really strange. I know just about everyone who comes into the store but I have no idea who that man was."

I replied, "That's OK, Linda. I know him."

Linda hadn't known my father but those who did knew about his opera training and always commented on his incredibly beautiful operatic voice.—*Norwood, Mass.*

Deja Vu: Seeing The Already Seen

How can places and events you've never experienced before seem eerily familiar? Scientists investigate an odd mental mystery.

Part I

By Vernon M. Neppe

EVERYBODY is familiar with the expression *deja vu*, a French term that translates literally as "already seen." No psychological phenomenon has been explained in so many different ways and none infringes on so many scientific disciplines. And no phenomenon known to psychology and psychiatry has been so misunderstood. In this article I hope to shed some light on the subject and reveal what the sciences of psychiatry and neurology have learned about this extraordinary experience.

Just what is deja vu and how is it experienced? Deja vu can be regarded as an "as if" phenomenon. People who experience the sensation — for instance, while traveling to an unfamiliar country during a vacation — usually react to the sensation by saying, "It was as if I had been there before." So we can define deja vu as the *subjective impression that the present experience has happened before, even though it has not.*

Consequently deja vu is not something in which you believe or disbelieve — such as the way you believe in such psychic phenomena as telepathy, precognition or clairvoyance. It is primarily a personal experience, and just as nonobjectifiable as subjectively perceiving a voice inside your head. It can be poetically described as the "present turning into the past." But no matter how we conceive the experience, we cannot really prove it is occurring, since only the person experiencing the sensation *knows* it is happening. Deja vu exists solely within the percipient's inner reality.

It is not unusual for people interested in psychic phenomena to share an interest in the deja vu experience. The sensation may not necessarily be a simple illusion, since some psychic explanations have been proposed for the deja vu experience. Some researchers suggest that deja vu stems from a dim recollection of

a forgotten precognitive dream; in other words, perhaps you previously dreamed of an upcoming event but forgot the dream when you woke up. When the real-life situation occurred in the next day or so, you were left with a hard-to-catch recollection that the event took place before. Since deja vu frequently occurs when a person is traveling in an unfamiliar location, other psychic researchers suggest that the experiencer perhaps previously visited the location through out-of-body travel while still sleeping or lived there during a previous life.

Although such explanations may be possible, paranormal deja vu experiences probably represent a subcategory of the phenomenon. The more typical deja vu sensation can probably be explained more readily by psychology or perhaps neurology, the science of the brain.

How deja vu is experienced.

Deja vu is frequently experienced when a person is in a new place or a novel situation, engages in a first meeting or is initially exposed to something. These are not, however, the only times the sensations occur. Several persons I have talked with described repeated experiences with deja vu when they passed through a particular town or by a special house, road or river or while they were involved in a particular task. These experiences can even occur out of the blue.

For example, a former patient of mine was shaving one day when suddenly the environment around him became peculiarly familiar, while the process of shaving added to the eerie sensation. He experienced these sensations in the form of deja vu because of its *inappropriateness*; so in this case the inappropriate familiarity was the essential component of the deja vu experience and not the newness.

Similarly, another person with whom I spoke related how a road and geographical area normally well-known to him were, on one occasion, suddenly intensely familiar — including other perceptual experiences such as the sounds generated in the location.

It is not uncommon that the person experiencing deja vu becomes bewildered or perplexed when the sensation ceases. Why did I have that impression? To what was it due? The person may rationalize that it must be due to a previous life or that, if the experience is catalyzed by a geographical location, he or she saw a photograph or picture of it. Remember, however, that this psychological reaction is a consequence of the deja vu impression and is not really a part of it.

Deja vu, although it usually involves seeing, can include any form of perception. In other words, it can be sparked by hearing, smelling or even tasting something. The following example from my files illustrates

how deja vu can pervade an entire situation:

About a year ago I picked up a book innocently. Even though I had been dozy at the time, I suddenly felt very excited. The experience I was having made me alert, tingling and vibrant — like a door opening, confirming things that I never knew existed, a whole everything. Earth was too small for the comfort, wisdom and elation. I had no ego. I knew what I was reading even though I had never read it or come across it before. I knew what I was going to read further on. The ideas were very familiar — wow — like opening a fridge and smelling and tasting the leg of lamb inside — but that's much too mundane, it was not like that at all. It was almost a litany, a prayer; it was part of me. Even now when I pick the book up it is so reassuring. The concept was terribly familiar, but was not known verbatim. I would know intuitively the next concept. I felt like the wise old woman of the universe.

Despite the wide scope of the deja vu experiences, the term is sometimes used incorrectly. The purely journalistic use of the term deja vu can sometimes represent a sophisticated way of saying, "I get the impression history is repeating itself." So when Ronald Reagan once suggested a political innovation originally voiced by a predecessor 20 years ago, an erudite reporter described his sense of "deja vu" in his story. The most extreme form of this popular and frequent misuse recently appeared in an advertisement for a lady's dress. The garment had previously been in fashion, so when it was reintroduced to the fashion world and to the public, the newspaper ads described it as a case of deja vu.

Although this sort of improper use may seem harmless, scientists and psychologists will continue to insist on correct use of the term.

Deja vu in history.

Let's look briefly at the story of deja vu through the ages. We now know that the experience is a frequent one. Sixteen polls conducted by researchers indicate it is commonly reported by the general public. These polls indicate that more

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than two-thirds of the adult population will experience it sometime during their lifetimes. From these findings you would think it was reported just as often in the past as it is today. So it is surprising to see that historical references to the phenomenon are scarce and scattered.

The earliest reference to it, so far as I can find, is by the Roman poet Publius Ovid (43 B.C.-A.D. 18). But the first real description was given by St. Augustine (born in A.D. 354) who wrote that the sensation was caused by the influence of deceitful and malignant spirits.

Fifteen hundred years passed before anyone else dared discuss the subject further. A reference to the experience appears in 1815 when Sir Walter Scott mentioned it in his novel *Guy Mannering*. Shortly afterward the great English romantic poet Percy Bysshe Shelley linked the experience with the dream state. But probably the most famous literary reference to deja vu came in 1850 when Charles Dickens remarked on the sensation in his novel *David Copperfield*. It is well known that Dickens himself experienced an intense episode of deja vu while visiting Italy.

"We have all some experience of a feeling that comes over us occasionally of what we are saying and doing having been said and done before," Dickens wrote in his novel, "in a remote time — of our having been surrounded, dim ages ago, by the same faces, objects, and circumstances — of our knowing perfectly what will be said next, as if we suddenly remembered it."

* * *

WHILE Dickens was offering his literary musings on the subject, the formal medical establishment was also beginning to consider the subject. The earliest known medical speculation is in an 1844 book entitled *The Duality of the Mind*. The author was British physician A. L. Wigan. Drawing on his personal experiences, he suggested that the sensation occurs only when a person is tired — when, he said, one of the brain's hemispheres is more or less inattentive to what is occurring in the person's environment. Sleep could provide a similar situation. When something causes the brain to wake up, suggested the physician, the organ digests this environmental information after the other (and previously-awake) hemisphere has already acknowledged it.

Dr. Wigan's thinking actually anticipated an important contemporary theory for the deja vu experience. This popular idea also played a role in Joseph Heller's famous 1961 novel *Catch 22* in which a leading character undergoes the sensation. Heller writes that the character shook his head and "explained that deja vu was just a momentary infinitesimal lag in the operation of two coactive sensory

nerve centers that commonly functioned simultaneously."

We should keep in mind, however, that this neurophysiological explanation for deja vu is but one contribution to a plethora of other theories that have been put forward. Competing explanations have been offered not only by writers and brain researchers but by psychiatrists, psychoanalysts, medical experts, parapsychologists and psychologists interested in psychopathology. In fact, so many explanations have been proposed during the last 10 decades that Rhea White, a parapsychologist interested in the phenomenon, remarked ruefully in 1973, "It is doubtful whether there are many other experiences for which so many explanations have been offered, from so many different points of view."

* * *

BY THE END of the 19th Century several different terms were being used in philosophy and psychology to designate deja vu sensations. Paramnesia, reminiscence, false memory — these were merely a few of the suggested terms which also included a host of French and German expressions.

Deja vu proper first entered the scientific literature in 1876 when Prof. Emile Boirac, the rector of the Dijon Academy in France and a famous psychic investigator, published a letter in the *Revue Philosophique* in which he spoke of "le sentiment du deja vu." He also recounted his own experiences and classified them as a form of illusory memory, but his use of the term soon fell into disuse. L. Dugas published a paper on false memories in the same publication in 1894, but he credited a distinguished predecessor with coining the expression a year earlier. It was not until 1896 that the term "deja vu" was officially proposed by F. L. Arnaud to designate the phenomenon. He used the term in his paper "Un case d'illusion du deja vu ou de fausse memoire" in the *Annales Medicopsycholoque* that same year.

Although we know today that deja vu is a common experience, the experts of yesteryear entertained different ideas. The eminent Victorian physician Sir James Crichton-Browne prepared a report on "dreamy mental states" for *Lancet* (then as now England's leading medical journal). Part of his presentation was devoted to surveying the experience as it is portrayed in the writings of Sir Walter Scott, Rossetti and Samuel Taylor Coleridge.

"No doubt these dreamy states are very common amongst us at the common day," he concluded, "but it will I am sure be found on enquiry that they are by no means all-embracing, and while they abound among the educated, the refined and the neurotic classes, they are comparatively rare among the pro-

saic and the stolid masses of our people."

These sweeping and unwarranted generalizations didn't seem to be based on any empirical research, and the situation today hasn't changed much. There exists surprisingly little literature on the incidence of deja vu reported by the public.

We don't know, for example, at what point in their lives people begin to have the experience. You might think that the phenomenon would be described in the scientific literature for all age groupings. This is not the case, however. Prior to my own research into deja vu, the youngest case I knew of was reported by the Russian mystic P. D. Ouspensky. Ouspensky helped to popularize the complex metaphysical teaching of the enigmatic G. I. Gurdjieff and he describes his deja vu experience in *A New Model of the Universe* (1948). He was about seven years old when it happened.

I have personally learned of an unauthenticated case reported by a four-year-old. If any readers recall deja vu experiences from early childhood, I would be pleased to hear from them. But for the present we must settle for the following description which I first published in 1983 in my book *The Psychology of Deja Vu*. This case represents one of two such descriptions I have found from a five-year-old subject:

> I was only five years old. I can assess this because that was when we went on a holiday including Lake Tanganyika. Maybe that was the reason it stuck in my mind — because I was quite small. We went on a little launch on the Lake. The adults were trying to catch crocodiles. I felt great excitement, and was also a little afraid. My child mind worried that the crocodiles would turn over the launch. We went only to a little island actually in the lake. You can imagine how small it was. As I walked on it, it looked familiar. I thought I had been there before. The whole scene seemed familiar, no specific features. I had never been on an island like this. The feeling was quite ridiculous, because there probably weren't even any houses.

The fact that young children (and not simply more mature people) report such experiences is important to our eventual understanding of this syndrome. It prompts us to ask some important theoretical questions:

At what age can the child compare his youthful memories with previous ones, in order even to acknowledge that their familiarity is inappropriate?

At what point can the child perceive that such unfamiliarity is inappropriate, wrong and not based on real memories?

It was because so few data on such issues are available that I commenced my study of deja vu. I based my doctoral work on this phenomenon, hoping to find an explanation for deja vu.

This is Part I of a two-part article.

The Rebirth of Witchcraft

A little-understood but much maligned religion, falsely accused of evil practices, finds new life in today's America

Part I **By Bjorn Thorsson**

THE WORD witch brings diverse thoughts to modern minds. To many people it merely refers to a creature of legend and children's tales, an old hag wearing a pointed hat and riding a broom at Halloween. To others it is reminiscent of the witch trials of the medieval and renaissance church. Still others associate the word witch with Satanism and evil practices of every description. To many other people, however, witch means something entirely different. These people call themselves witches and practice a religion that is partly modern and partly derived from sources going back into antiquity.

I am one of these people. I am a follower of Witchcraft, just as other people are followers of Christianity, Judaism, Buddhism or a host of other religions. Although many of my friends are Witches, I am not yet a Witch; I may become one someday. Nor am I a "warlock"; there is no such thing. Witch is used in the modern movement to refer to both men and women. Pagan is a more general term than Witch. A Witch is someone who has been initiated into one of the various Witch traditions, while a Pagan may be an aspiring Witch or may follow a slightly different version of Paganism.

Witchcraft, or Wicca as it is called by its followers, is a branch of modern Neopaganism, a range of related religions that have sprung up based on old, pre-Christian beliefs. The best way to understand modern witchcraft is first to examine the entire Pagan and Neopagan movement.

Webster's dictionary defines pagan as "a. formerly, a person who was not a Christian. b. now, a person who is not a Christian, Moslem, or Jew; heathen." This definition is correct but incomplete. The many followers of Eastern religions, as well as atheists and agnostics, would be considered Pagans by

Webster's definition, but certainly not in the eyes of those within the modern Neopagan movement. When modern followers of these religions speak of Pagans and Neopagans, they refer to people who follow ancient, generally Western, beliefs not founded on Judeo-Christian theology.

Technically there is a difference between Paganism and Neopaganism in that only ancient, non-Judeo-Christian beliefs which have survived more or less intact can truly be called Pagan, while the many religions of essentially modern origin that derive from ancient sources are more properly referred to as Neopagan. But few of the old traditions have survived and common usage has tended to blur the meanings of the two terms. In keeping with modern practice I have used the words interchangeably.

* * *

PAGAN AND Neopagan religions have certain common characteristics which serve to identify them as being philosophically related, other than their non-Christian basis. Perhaps the three most obvious and meaningful beliefs held in common by most Pagans and Neopagans are polytheism, reincarnation and the rejection of the belief that man and the physical world are evil or otherwise corrupt.

In Western Judeo-Christian thought this last idea has to do with the idea that man has fallen from a state of grace, whiie in Eastern thought it is seen as a step along the way to perfection or nirvana. In Paganism, by contrast, divinity is seen as manifest in all of creation, the material as well as the spiritual. Hence man is not inherently evil but potentially good, since he is a being partaking of the divinity of all things. The world is not merely a place of suffering to be endured in hope of a better reward later but a part of creation to be enjoyed. We certainly believe that evil exists but it can be overcome. Indeed, overcoming evil and suffering through recognition of our divine nature is one of the goals of Pagan religions. This belief in divinity manifest in all things is sometimes known as monism.

Another trait common to almost all Pagan religions is polytheism, or a belief in many Gods. Monotheism has predominated in the West for so long that most people do not know it is of almost exclusively Jewish origin. Both Christianity and Islam derived their monotheism from their Jewish heritage. In the East today many people believe in more than one God, the Hindu religion being the prime example. Even in the West modern Christianity postulates a triune God rather than a straightforward monotheism. The different Gods are usually seen as different ways of expressing and relating to divine reality, since divinity is manifest in all of crea-

tion. Therefore in Paganism there is none of the "my-God-is-real-and-yours-isn't" thinking that so often characterizes mainstream religions.

A Pagan lawyer might say a prayer to the Norse God of justice Forseti before going to court, while a farmer might worship a fertility God such as Pan. Neither would see anything the least bit objectionable in the ways of the other, even though a lawyer follows the Norse Pantheon and the farmer follows a Greek God. Both Pan and Forseti represent portions of divine truth.

Finally, virtually all modern Pagans and Neopagans believe in reincarnation in some form. This belief is a bit more comprehensible to the average non-Pagan, being shared with many Eastern religions. About 75 percent of the world's population accepts reincarnation in some form. This belief illustrates the current Neopagan movement's modern, eclectic roots.

For example, I know several individuals who follow primarily Norse Gods in their Paganism. The old Norse had no belief in reincarnation as we understand the term. Death in battle was followed by existence in Valhalla, while death other than in battle led to an afterlife in a gloomy, cold realm. Modern Neopagans, however, have adopted the idea of reincarnation as being a more accurate description of the postdeath experience. Most of the authentic surviving Pagan religions already include the doctrine of rebirth. The doctrine of reincarnation also should not be confused with that of transmigration, the belief that human beings can reincarnate as animals or insects. Few Pagans hold this view.

People who know little about reincarnation often dismiss it as wishful thinking by persons who cannot face the finality of death. When the reincarnational viewpoint is better understood, it becomes obvious that this is not the case. Who would wish to live and die over and over again in preference to the conventional Western idea of one life followed by eternal bliss? In the Pagan view reincarnation is a learning process in which one is given the chance to perfect the self. Each person has as many or as few incarnations as he needs to learn those lessons that the incarnational experience has to offer. In contrast to the Christian view of one chance at life followed by reward or punishment, reincarnation offers the chance to practice the art of living until one gets it right.

These three traits are by no means the only ones characteristic of modern Neopaganism. They are, however, the ones most foreign to other Western religions. For example, virtually all Pagans have a deep respect for and love of nature which is reflected in their religious beliefs, but such reverence for nature is not unique to the Pagan movement. But

the love of nature is at the heart of the largest single Neopagan religion, Witchcraft, or Wicca.

* * *

WITCHCRAFT as modern Witches understand the term is a religion honoring nature and its cycles. Witches share the previously-discussed beliefs of monism, polytheism and reincarnation with most other modern Neopagans. In their polytheism Witches follow primarily two deities representing the male and female portions of creation. Different groups of Witches call their Gods by different names, depending on which old tradition they derive from. Despite the different names virtually all Witches consider themselves to be worshiping the same deities, the Goddess of the earth and fertility and the God of the sky, grain, the harvest and death and resurrection.

The worship of deities of earth and sky is symbolic of the dual nature of man as union of matter (earth) and spirit (sky). The relative importance given these two deities varies from group to group, with some Witches giving them equal emphasis and some giving greater emphasis to the Goddess. Even those Witches who follow primarily the Goddess agree that the male and female are ideally equal but choose to concentrate on the Goddess due to the patriarchal nature of the dominant religions of the last 2000 years.

The Goddess of Witchcraft is known by a variety of names but is found in virtually every Pagan or Neopagan religion. She is thought of as the earth mother, giving birth to all Her children. In this aspect She is often seen in three forms: maiden, mother and crone. As the maiden She is the earth in springtime when She is born along with the flowers and trees. With the coming of the time of planting, She becomes a woman through her union with the plow of the (male) God of grain. In autumn She gives birth to Her son, the God in His aspect as lord of the harvest, and becomes the mother. With the coming of the winter She ages and becomes the crone, stern but loving and protective older mother of Her now-grown son.

In addition to the earth, the moon is also a symbol of the Goddess. Nothing else could so well represent Her. Just as She ages and becomes the crone each winter, the moon ages and "dies" each month only to be reborn once more. The crescent moon symbolizes the female role in creation, gradually growing to term with the coming of the full moon. Serenely looking down on the affairs of man, the moon changes from day to day but remains changeless throughout the ages, just as the earth, the Goddess Herself, changes with the seasons but endures unchanged through the years.

In the waxing and waning of both

earth and moon we see a parallel with our belief in reincarnation. Just as the earth and moon inevitably are reborn, so our physical selves wax and wane but life itself endures eternally.

While the Goddess of Witchcraft is the earth mother, the God is the sky father. Again there is a close parallel with American Indian religions. The American Indians identified the sky with their God, whom they called Grandfather. The God is the king of the sky, lord of the harvest and master of the hunt. He is also lord of death and resurrection. He is sometimes considered to be the consort of the Goddess, sometimes Her son and sometimes both. In the summer He is born from the mother with the growing grain. In the fall He assumes His role as lord of the harvest and the hunt. In the winter he becomes the frost king and the comforting lord of death. As lord of death He is not the grim death God of many of the old religions but the comforter, the consoler. When we grow weary with age He gives rest and comfort before we are once again born into the world of men.

Like other Pagans, Witches believe in reincarnation. The time between lives is a time of rest and evaluation. Witches speak of spending this time in the Land of Faery, a land much like the Spiritualists' summerland. This is the closest thing we have to the conventional heaven. Actually, we believe that the between-life period can be spent in surroundings of the person's choice, since the nature of the spirit realm is dependent on the thoughts of the one experiencing it. For a person who has loved the world of nature and growing things on this earth, what better place to rest than a land of nature where it is always summer?

This is Part I of a two-part article.



DREADFUL NEWS FOR NIGHT OWLS

IN AUGUST 1987 the *Chicago Tribune* reported on a study that is dreadful news for night owls. Julian Biggers, a psychologist at Texas Tech University, took a look at the academic records of 1950 high school and college students and found that "morning people" — those who are at their best in the A.M. — got the best grades.

Unfortunately, people who are most alert in the afternoon or at night probably won't help themselves by going to bed earlier, says Biggers who reported on his study in *Self* magazine. He says this doesn't seem to work because our alertness peaks are controlled by internal body clocks and body temperatures.

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BETTY LOU WHITE DIES

BETTY LOU WHITE, managing editor of FATE and a member of the magazine's staff for more than 20 years, suffered a severe cerebral hemorrhage at her home in Lake Forest, Ill., on October 24 and died at Lake Forest Hospital six days later.

As managing editor she took care of the editorial production of the magazine in addition to her writing and editing contributions. She was especially interested in archaeology and wrote or procured most of the archaeological articles that appeared in FATE in recent years. She was extraordinarily skilled and meticulous as an editor.

Betty was 69 years old. She was born in Chicago while her father was in New York on tour as a vaudeville performer. In 1925, when she was seven, her family moved to Green Bay, Wis., where she attended school and lived until 1942 when she enlisted in the Women's Army Corps. Her abilities soon brought her to the attention of her superiors and she became a member of General Eisenhower's staff at Supreme Headquarters, Allied Expeditionary Force, and served in England, France and Germany. She was discharged as a captain in 1946.

After the war she lived briefly in Texas and then moved to Chicago where she joined the staff of Publisher's Development Corporation, remaining with that company for many years. After a brief retirement she came to work for the Clark Publishing Company. She was an accomplished musician and played the piano, viola and cello—the latter with the Lake Forest Symphony Orchestra and other North Shore musical groups.

She suffered a series of tragedies in later years beginning with the loss by fire of her Highland Park home. Her two beautiful collies died in the flames. This was followed by the death of her husband Robert H. White in 1981. Mr. White was an accountant, violinist and a collector of violins and bows.

Betty leaves nieces and nephews and two brothers, Robert L. Munson of Oak Brook, Ill., and John F. Munson of Charlottesville, Va.—*Curtis Fuller.*

MURDERER REAPPEARS AFTER 200 YEARS

History-minded tourist, interpreting a nightmare, devises a scenario from slavery days which turns out to be historical fact.

By Ervin Bonkalo

IN THE summer of 1979 we planned a trip from our home in Canada to the United States because my wife Maria-Luise wanted to visit an aunt, Klara Fritze, who was in a home for the aged in Gettysburg, Tenn. We booked a reservation in a motel well ahead because that city is overrun by visitors every summer.

We arrived there on July 5 and I liked what I saw of the motel's exterior. As a historian I am always interested in old buildings and I saw at first glance that the main building in the short section of the U-shaped motel was very old, 18th-Century style. Built of solid grey stone with white-trimmed 16-pane windows, it was two stories high with a small domed bell tower crowning the roof above the centrally situated door.

Although it was only 5:00 P.M. we learned to our great dismay that our reserved room had not been helf for us. (As a general rule in American motels and hotels, a reserved room can be rented if a guest does not occupy it by six o'clock unless he telephones to say that he will arrive late.) Chagrinned, the manager telephoned all the other motels and guest houses in the city and within a 20-mile radius but nothing was available.

"Look," said the manager, "we have one room which we usually don't rent because it is the last one in the east wing and it faces the street. It has two windows to the street and one window and its entrance door opening on the courtyard. It has no air conditioning, only a two-piece bathroom, no shower or bathtub and it is noisy. I'll rent it to you for half the usual price."

We were too old to pitch a tent at some campground and that would not be air-conditioned either. Tired from the long drive, we accepted the manager's offer and, with our toy poodle Fleur, moved in. The large square room felt rather cool when the door was opened and it had a slightly

musty smell. Never mind — we would endure it for one night. Tomorrow we would visit Aunty, then move on to a small resort in the Smoky Mountains where we were to spend the balance of our vacation.

We went out for dinner and when we returned we found Fleur not in her basket but in a corner, shaking. The poodle accompanied us on all our trips in Canada and the United States. We could leave her in the motel room for hours. She never made a mess or a sound even if the motel personnel entered the room for some reason. But if anyone touched our luggage he had to flee in a hurry!

Something must have scared the poor animal. All evening as we were unpacking and preparing to go to bed, Fleur kept close to my feet, walking along with me. She had never done this before; she was afraid of something.

The room had two narrow beds with a night table between. I left the courtyard window open, hoping that it might get a little cooler during the night. My wife chose the bed nearer that window. It was then I noticed that the windows facing the street were not like the one facing the courtyard. Those had 12 panes with white-painted wood trim separating them, a window style that was made until the 1880's when the manufacture of panel glass began in America. Until then panel glass was mainly imported from England or was made by hand in glassmakers' workshops.

"Ah!" I thought. "This room is not part of the new motel. It must have been here long before. I'll have to take a good look tomorrow morning."

I took Fleur out for a short walk but could not see much of the contours of the section in which our room was situated because an old tree shaded it from the streetlights. I did notice that the roof was not flat as it was over the motel wings. It had a gable facing the street and the roof was slanted accordingly.

Returning from our walk, Fleur dug in all four feet and resisted the pull of the leash. "Why is she doing that?" I wondered. "She must be afraid of something in that room." I picked up the three-pound dog, carried her in and put her in her basket close to my bed where she curled up.

When I went to bed and switched off the bedside lamp, the full moon was shining through the windows facing the street and only the branches of the old tree provided some shadow. The street was not as noisy as the manager had predicted. Hardly any cars passed by. Soon we were all asleep.

Suddenly my wife's screams awakened me. I switched on the bedside lamp and got up to find her sitting up in bed staring with wide-open eyes toward the courtyard window and shaking.

"What happened?" I asked.

In a trembling voice, she said, "A man — a Negro — half-naked — he

had a large knife between his teeth —jumped in through the window. He wanted to kill me. . . ."

I embraced her and said, "It was a nightmare. Lie down and go back to sleep."

But she insisted, "I was not sleeping. The noise of someone trying to remove the screen woke me up. I saw him, I saw him. . . ."

Then I noticed the dog. Fleur was sitting in the far corner of the room trembling and crying. "She must have seen it too," I thought. Then I said, "I'll leave the lamp on and sit up all night. If I hear anything suspicious I'll call the manager." Only then did I notice there was no phone in the room.

It was past 2:00 A.M. Soon Maria-Luise went back to sleep. Fleur curled up in my lap and slept too. As I kept vigil I mused about what had happened.

* * *

IN EARLY July the nights are short, the daylight long. When dawn came I dressed, put Fleur in her basket and tiptoed out.

Nobody was around and the street was deserted. By now I was certain that the wing where our room was located had been a house and I looked for evidence of this. The doors of the motel rooms faced the courtyard formed by the U shape. On the outer side, which faced a tree-studded ravine, only the small squares for the bathroom windows had been cut through the walls. But in the building containing our room I noticed two basement windows — but the motel had no basement. Between these windows stone steps led up to a clearly visible door frame which had been filled in with red brick.

I spent a long time observing the exterior of the motel and came to the conclusion two buildings on the property were original — the main house and a small house about 300 feet east of it. The background of Maria-Luise's nightmare began to take shape in my mind. A historian reads a lot, sees more than other people do and acquires a way of thinking that we call "history-mindedness."

The manager was in his office when I called on him at 6:45. He recognized me and said, "Any complaint? I told you. . . ."

I interrupted him, saying, "No complaint — but we had a very interesting night. Before I speak about that I want to say a few things about the original buildings of your establishment. Before the motel was built — about 200 years ago, in fact — a rich plantation owner lived in the stone house in the middle. The room where we slept is in a little house which was the quarters for the female slaves."

The manager interrupted me, "I know all that. Are you a member of the historical society?"

"No, I am not," I replied. "I am a teacher from Canada. While I know as much about the Civil War and

American history as a Canadian history teacher must know, I have never read anything about the pre-Civil War history of this area. All that I've said is my educated guess."

"That's remarkable!" he said, shaking his head. "How much more do you know?"

"The plantation owner or his son ordered a colored servant girl to sleep with him. She reluctantly agreed because she would have been severely punished or sold if she refused — never to see parents or lover again. Yes, she had a lover, one of the colored male servants. One night the jealous lover went to the female slave house through the window and killed the girl with a knife. My wife saw the scene in a nightmare which he had last night."

The manager stood up and looked at me in amazement, then went to his bookcase from which he removed a slim paperback and asked, "Are you sure you have never read this book?" It was *The History of the Bucknell Plantation.* "My grandfather wrote it," he continued. "He bought the place from the Bucknell family's last descendant."

"I've never seen it," I said. "Did what I guessed at really occur?"

"It did," he said. "Let's see, what was the date it happened? Here it is —July 5, 1779."

I was stunned. The murderer had reappeared after 200 years to the day!

CONGRESSWOMAN SEES "UNUSUAL THINGS" ON PILGRIMAGE

A DEMOCRATIC Congresswoman from Louisiana, Lindy Boggs, returned from an Easter pilgrimage in 1987 to state that she saw "many unusual things" at a site in Yugoslavia where appearances of the Virgin Mary have been reported in recent years. (See "The Virgin Mary in Yugoslavia?" by Father X in February 1983 FATE.)

One "unusual thing" was a photograph a woman took of the sun. "I looked at the sun and it just looked like the sun," Boggs told Associated Press. "But then she took that picture; then I saw the picture come out of the camera." It showed a door within the sun, according to the astonished Congresswoman.

"There's no way that picture could have been doctored — but sure enough, when it developed, there was a door that looked like a door to a tabernacle."

Boggs said that three of the beads on her sterling-silver rosary turned a golden color. Another pilgrim had a silver crucifix that turned golden.

The Making of an Oil Dowser

With obvious reluctance an oil company watches a dowser defy scientific orthodoxy and get dazzling results.

Part II

By Christopher Bird

This is Part II of our chronicle of the difficulties a dowser faced in trying to convince drillers of oil that he could pinpoint the wells they were seeking.

HARRY'S LETTER in hand, Duvall decided it was time to use his newly discovered and now proven talent. Unable to meet the tremendous costs involved in drilling his own wells, he sat back for a few weeks to evaluate all the Michigan oil companies known to him, his relationships with their executive officers and personnel and their financial solvency.

He settled on "Etoile Oil and Gas," by Michigan standards a large independent oil company with over 100 employees and a monthly budget of $5 million that had been successfully expanding for five years and had received a guarantee of millions more dollars for exploration. Its president was James Cartwright, a former geologist for a much larger oil company and its vice-president for financial affairs was Steve Waleska, whose social contact with Duvall and his wife had ripened into close friendship.

His heart in his mouth, Duvall, who wanted to work not just a few times a month on one or 200 acres but full time on thousands, lunched with Steve Waleska in February 1986.

Though not outwardly pooh-poohing Duvall's account of his exploits as documented by Harry's statement, Steve was obviously skeptical. Over dessert, Duvall, taking the bull by the horns, invited him to spend an afternoon with him out in the field.

That weekend the two set forth in the vice-president's four-wheel drive Jeep Wagoneer. Duvall, at his own suggestion, was blindfolded by ski goggles lined with black poster-paper taped firmly in place. Duvall

had exchanged the heavier, somewhat bulky herb jar for a lighter compact stainless steel pendulum, a copy of an original designed at the turn of the century by a French priest and famous water dowser, Abbe Alexis Mermet. Its small size allowed Duvall to work with it easily in cars, boats or other confined spaces.

* * *

"TODAY," he says, "I use the Mermet pendulum almost everywhere except while in a moving vehicle. When I'm traveling along a road doing broad-scale reconnaissance work, I substitute a small, light metal rod in the shape of a letter L that can swing freely in my right hand while the left hand guides the steering wheel. I 'program' the rod to move whenever I pass over a target I'm seeking, say oil in the Niagaran reservoir. I drive no more than 35 miles an hour because the individual reefs are often no more than a quarter of a mile wide or less and if I were driving at 50 or 60 miles an hour I'd cross that space before the rod had time to react."

By programming Duvall means "asking specific questions" as one would of an electronic computer to receive a digital-type "Yes" or "No" answer. The positive answer is indicated by the rod's movement, the negative by its remaining stationary.

This same simple method allows a practiced dowser to detect three separate conduits running under the lawn between a house and the street in front of it. On his first pass across the lawn, by specifically asking for it, he will find the water main as he crosses above it but his rod will remain motionless when he passes over the subterranean electric cable or sewer pipe, both discoverable in two more passes by mentally "targeting" for each and for each alone. All over the country a pair of such L-rods, routinely carried in their trucks, are used by utility company field employees. Held in each hand the rods swing to cross over each other when the dowsers are over underground pipes and other objects, obviating the need for expensive mine-detector-type electromagnetic instrumentation and the expense of time-consuming and useless excavation.

Duvall's main program questions specifically relate to commercially producible liquid or gaseous hydrocarbons at a given underground horizon, or level, with no interference from formations above or below the Niagaran. A typical question would be: "Is there commercially-producible liquid hydrocarbon under the stretch of road over which I am now driving?" Duvall says he must take care to block out "thought forms" or "mental images" placed by other explorationists on a specific survey area. It has been shown that they produce "static"—a kind of high noise—in a dowser's mental radio that can garble mes-

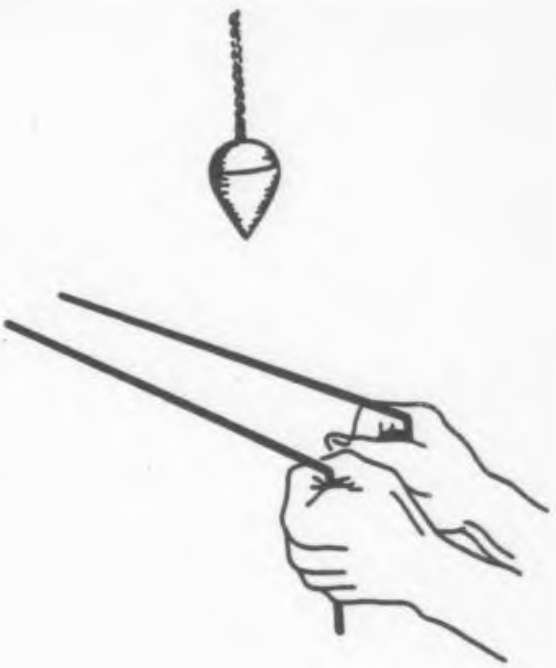
sages. This static is so tangibly real as to be recordable and measurable.

"These phenomena are indubitable," says Duvall, "and I have had to learn the hard way about the foul-ups they can cause."

The word "commercial" as applied to the Niagaran trend, Duvall defines as a potential rate-of-flow of 25 barrels of oil per day, or 150,000 cubic feet of gas, for a single well. "When I've programed myself correctly," he adds, "my L-rod will not react to anything less." He also uses a "1-10" rating scale, with "1" being almost a dry hole, "2" is a well over the flank of a reef or just off it; "3-9" successively indicates better and better prospects, as a projected well gets closer to the crest of the reef.

"The highest reading I've obtained," he says, "is a '9.' I got it only once and when I did my pendulum rotated so violently I thought it might break loose from its little restraining chain." The well was drilled by the Shell Oil Company in the fourth quarter of 1986 and produced 287 barrels of oil a day, close to the legal limit of 300 barrels a day.

Duvall's graded-scale numbers actually designate not quantities of oil or gas present in what laymen conceive to be pools, ponds or lakes but the amount of porosity in the rock strata without which oil, even if present, could not easily be sucked upwards by a pump. Although some dowsers claim they can forecast precise depths to oil reefs and their thicknesses which indicate pumpable amounts in barrels per day, Duvall avoids this. "That's fine for them," he says drily, "but what's most important to the people I work with is whether or not there is commercially-producible oil down there at whatever depth and amount. Don Gray strongly advised me never to make specific projections on these two parameters because it only brings trouble with clients who take the attitude that if you're not correct to the nearest barrel, then you're not correct on any of the rest of it."



Dowsers use Mermet pendulum (above) and light L-shaped metal rods.

* * *

ONCE blindfolded and seated in the back of Steve's truck, Duvall told his friend to go any-

where he wanted and stop wherever he desired a test as to whether they were over an oil-bearing formation.

"All afternoon," he recalled, "Steve drove for miles, often taking circular routes until I had no idea where I was. Whenever we stopped I was allowed to peek through my blinders only just enough to see whether my pendulum was moving or not."

By sunset Duvall had made 22 tests for oil and gas wells, some on the reef crest with 400-500 feet of pay zone or on its flanks with less than 50 feet, as well as strongly and weakly producing wells, or dry holes, all selected at Steve's whim. When they arrived home the vice-president, after checking records and maps, announced to his and Duvall's complete surprise that the dowser's calls had all been uncannily correct as attested by Steve's affidavit, signed and notarized on Christmas Eve 1986.

"Let it be known," reads the document, "that in March 1986 I conducted a test in which I took Mr. Duvall into Paradise and Mayfield Townships for the purpose of observing his claims. He was blindfolded the entire time. We made 22 tests, some over producing wells (both strong and weak), some over dry holes and some in the middle of nowhere. Of the 22 test locations I chose, he provided me with a correct evaluation in *every* case, or 22 out of 22."

ANYONE who might think that Duvall's troubles in establishing himself as an oil-and-gas dowser on a professional basis were now at an end should be cognizant of the fact that the very notion of *dowsing* not only scares people taught by bigoted religious sectarians to view it as a Satanic practice but also enrages most academically-trained professionals. In Duvall's case, this particularly applies to oil geologists and petroleum engineers who have spent years at institutes of higher learning to acquire training in hydrocarbon-location with the help of high-budget specialized technical instrumentation.

Few chief oil company geologists are willing to admit that a semi-educated Ezra, working with no more costly or complicated a tool than a jar of oil on a string, could surpass the prospecting results of their whole department with all its theoretical book-learning and its panoply of high-tech. The suggestion that this even might be so is enough to turn them apoplectic.

It is a sad commentary on the human condition that self-styled experts, priding themselves on what has taken them years to learn, jealously guard their body of knowledge from intrusion by any ideas that appear to threaten it. They are conditioned to believe as gospel that anything impervious to what is called the scientific method of proof is unworthy of their attention. It is

castigated as bogus and phony.

At stake—no longer the kind around which, not so long ago, faggots were piled to be ignited to burn heretics alive—is their job security. To stick one's neck out to open-mindedly investigate something as new, strange and thus far scientifically inexplicable as dowsing, is to put one's professional future and the well-being of one's family at risk.

Thus, even Steve in his verbal report to "Etoile's" president Cartwright was, as Duvall expressed it, hesitatingly "soft" about laying on the line the startling dowsing results he had witnessed. "In spite of all I had accomplished," Duvall said ruefully, "the burden of proof was still totally on my shoulders."

In early March 1986 he wrote a formal letter to Steve in which he expressed his frustration at "Etoile's" not acting to give him a contract as an oil-and-gas finder based on the accurate forecasts he had made. "I can only surmise," read the letter, "that all the work we did together and the recommendations I made to your company are either not important enough to justify their serious consideration or that Mr. Cartwright is simply not interested. The other possibility is that the dowsing tool and my proposal are on different levels of priority for 'Etoile' than they are for me."

Receiving no reply, the next week Duvall sent a second letter to Cartwright himself asking why he was having such difficulty arranging a meeting with him even though, as he wrote, "my results are undeniable in their credibility and amazing in their accuracy." To blast away the dam of the president's apparent reluctance, he concluded that he had no other option than to present the same information to another oil company.

The second letter evincing no more reaction than the first, Duvall delayed the implementation of his threat to follow it up four days later with a third, addressed not to Cartwright's office but to his home address. In it he virtually pleaded with the president to at least read the documentation during a quiet evening at home and call him with any reactions as soon as he had done so. "You know," he added in a postscript, "that I am not one to chase rainbows, let alone devote one whole year of my life to folly."

His 11th-hour try resulted in several successive meetings with Cartwright over the next two months as well as with the chairman of "Etoile's" board of directors who, from time to time, flew into Traverse City from out-of-state. As if unimpressed with the testimonials provided by both Harry and Steve, the two executives would not budge unless Duvall took them too into the field to witness his dowsing method and even to try it themselves.

"I was loathe to accede to their request," said Duvall, "because I have found that my dowsing produces optimal results when I work alone. To have two new men in derisively skeptical frames of mind continuously hanging over my shoulder making wisecracks and trying their hardest to interfere mentally with the movement and direction of my pendulum was more than trying."

It was no mean triumph when Duvall, having overridden a deprecatory atmosphere, convinced the two ranking "Etoile" officers of his talent and was offered a contract, even if limited to 90 days. The covenant, signed May 19, 1986, stipulated that he was to work for "Etoile" only for a fee of $200 a day plus travel expenses involved in going to any of 45,000 scattered acres or 70 square miles of "Etoile's" leaseholds in Michigan. He was to survey 90 odd well-sites proposed for drilling. Duvall carried a pager at all times to allow the home office to contact him in the field.

Duvall was also provided with two "To Whom It May Concern" notices, the first alerting anyone to the fact that 'Etoile' authorized Duvall to "physically observe and evaluate topographic surface features of any and all oil-and-gas leases currently held in 'Etoile's' company name. His inspection will not involve the use of any earth-penetrating equipment and thus there will be no damage of any kind to your land." The second notice asked the cooperation of anyone at a specific well-site in answering any of Duvall's questions as to the particulars of well-drilling problems.

"I was overjoyed," reminisced Duvall, "to get that limited time contract if only to at last be paid to prove to oil industry professionals that dowsing really works."

Because of the inordinate amount of time he had previously spent doing his surveys on foot or on snowshoes over hilly terrain, Duvall, in what he calls one of the best decisions of his life, prevailed upon "Etoile" to afford him a Honda 4-WD "all-Terrain" vehicle able "to almost climb up the trunk of a tree" and easily transport his 215 pounds over the roughest country. Using the new vehicle he was able to cover 10 times the amount of snowless territory in a given period as he had been able to walk but, more important, once at a newly staked well-site, he did not have to take a badly needed five or 10 minute rest to allow his heart to stop pounding and return to its normal rate as needed for successful divining.

For his winter treks he requisitioned an Arctic Cat snowmobile with an especially designed extra-long track, the "floatation" of which permitted him to proceed straight ahead even through two or three feet of newly fallen snow. Its fold-down platform could accommodate

a tool box big enough to contain his sleeping bag, pistol, knife, hatchet, flare kit and other equipment necessary to assure survival over a bitterly cold night should his snow vehicle break down.

Before leaving home each morning he provided his wife with a map showing, in detail, the area he intended to cover that day so if he did not return by nightfall she could tell a rescue party where to look for him.

"All that may seem overly cautious," he said to me, "but I want you and your readers to know that I've had several frightening experiences. Twice my Honda flipped on a steep hill to roll completely over on me and at least half a dozen times my snowmobile has become so mired in wet snow that I despaired of getting it moving again. Without those two trusty 'partners' I'd never have been able to do what I've done."

* * *

ALL HIS success during the 90 days of his contract notwithstanding, Duvall's client company "Etoile" still remained obdurately unconvinced that it had enough hard data to offer him the permanent staff position he was seeking or a share in the hydrocarbons he was revealing for it by dowsing. Instead the company extended his contract only for another 90 days.

"During that period," said Duvall, "it was made known to me that if I was consistently right on 50 percent of my dowsing calls, that is, 50 percent correct about every well actually drilled, 'Etoile' could easily become one of America's largest independent oil companies by using my dowsing as one of its exploration methods. Based on my early work, as witnessed by Harry, and all the data I had accurately gathered during my first 90-day contract, I was convinced beyond the shadow of any doubt that I could do much better than 50 percent!"

That this conclusion was not shared by "Etoile's" president Cartwright was evident in the atmosphere which Duvall described as "unfortunately not always conducive to that kind of 'peace of mind' within which dowsing is at its best." Cartwright had insisted that no one, including any "Etoile" employees, learn about the dowser's involvement in their projection efforts. To further guarantee that there be no publicly known association between him and the company Duvall was required to set up his own corporate entity, "Michigan Prognostications," with a post office box address to which all checks for his services could be mailed.

The demand to keep his relationship with "Etoile" strictly private was not always onerous to Duvall since he too chose to keep many of his activities confidential. This aroused a less than friendly curiosity in a number of people, one

typical example being a visiting out-of-state geologist who made inquiries of various persons including Duvall's wife, pumping them for information.

"I guess all of us interested in dowsing as a future means of helping humanity," Duvall commented with a tinge of sadness, "must confront the reality that, as much as we might yearn to believe in its applications, its very success still depends on confidentiality. Had it become widely known that I was working for 'Etoile' as a dowser, many of the Michigan oil companies with whom I have dealt or am dealing might well slam their doors in my face."

Added to the secretive atmosphere within which Duvall was constrained to work were certain irritating lacks of consideration on "Etoile's" part that increasingly disillusioned him about the company's good faith. In one case, after he had pinpointed not just a series of potentially profitable wells but an entirely new and hitherto unknown reservoir, the company made bold to offer him numerous "minerals" as shares in oil-and-gas plays are known, based on the old legal concept of "mineral rights" that are often not included in the ownership of a newly-purchased property.

Though the offer was made verbally by "Etoile's" president in the presence of his vice-president, it was later withdrawn when Cartwright, backing down, protested that he had only granted Duvall the right to *buy* the "minerals."

Steve also made Duvall's work difficult by not providing plat books vitally necessary to the dowser's work and declining to say whether his many dowsing findings reflected the results of seismic surveys undertaken by the company for the same target area.

To get an idea of how expensive such seismics are, one need only know that each time "Etoile" ran a mile-long seismic line on each 80 acres of the Niagaran Trend it cost the company $6000.

In the early stages of Duvall's work his contract called for "Etoile" to purchase the best internally-powered and completely portable satellite navigation system. Its purpose was to allow Duvall to pinpoint his location within 13 feet of where he was standing anywhere in Michigan.

"I needed that aid," said Duvall, "because, if I could have told where I was located with such precision, I would have provided "Etoile" with location data of unparalleled accuracy.

"The thing here is to remember that a reef can fall off at a rapid rate of decline. You can be on its crest, then walk only a few hundred feet and be completely off it. So the close tolerances available with such a machine could, at any time, have told me so accurately where I was in the middle of the wilderness that I

could almost have reported I was standing on a carpet-sized piece of it."

After weeks of prodding and many calls by Duvall, a $20,000 state-of-the-art Motorola Satellite Navigation System was ordered by "Etoile" but it never arrived in time for the dowser to use it prior to the expiration of his contract.

It was therefore with considerable mental trepidation that Duvall agreed to work a second 90-day period for "Etoile."

"I was coming to the conclusion," he told me, "that I was being manipulated, that the company was never going to give me the long-term exclusive contract calling for a substantial six-figure annual retainer; overriding royalties on all leases I was assigned to evaluate and a large life insurance policy with my wife as beneficiary, to offset the hazardous nature of my work; and other benefits."

Next month we will learn what Duvall does with his second 90-day consulting stint for "Etoile."



SMITHSONIAN GETS UNREAL DONATION

STRANGE ITEMS arrive at the Smithsonian Institution in strange boxes. A cardboard box from Nevada received in September 1975 was marked "Fresh Poultry."

Dr. T. Dale Stewart, anthropologist emeritus and former director of the National Museum of Natural History, opened the box carefully and found something he had never seen: a "baby mermaid." It came from one Darleen F. Fagg of Henderson, Nev. Fagg said the little creature with fanged teeth, half-human and half-fish, had been in her family for 35 years.

First she mailed Stewart a color photo of the nearly two-foot-long figure with a note saying, "I have something which I have been led to believe is authentic. It came from a cave along the Colorado River. . . and was thought to be called a mermaid by the Indians."

Stewart replied that he would most interested in examining the creature. When the unusual offering arrived, a hair sample was sent to the FBI lab, and a Smithsonian fish man was called in to look at the scales. But X rays gave it all away. There were sticks where there should have been bones and bent nails held the works together.

It turned out that the sandy hair on the shriveled head was from a dog. The lower torso of the scaly body was from a fish and the spiked sharp teeth were also from a fish. The rest of the body was made of papier-mache.

Deemed unsuitable for the vast Smithsonian collections, the creature was returned to Mrs. Fagg with the note, "Thank you for thinking of the Smithsonian."

UFO CRASHES

Behind the UFO cover-up, say intelligence officers, is the deepest secret of all: contact with beings from another solar system.

Part IV

By Jerome Clark

WHAT WAS the object that crashed near Corona, N. Mex., in early July 1947?*

No fewer than 10 of the 30 first-hand witnesses interviewed by William L. Moore and Stanton T. Friedman identified the object as a spacecraft. The others say simply that they have no idea what it was. The material that the officers from Roswell Field recovered was reported to be unlike anything used, then or now, in the construction of aircraft, balloons or guided missiles.

Non-UFO explanations for the object that figures in what is called the "Roswell incident" have been offered but subsequent investigation has failed to substantiate them. Some theorists have proposed that the object was a Skyhook balloon, part of the secret U.S. Navy Skyhook project to conduct tests in the upper atmosphere. In fact, the first Skyhook balloon was launched from Camp Ripley, Minnesota, *five months after* the Roswell crash.

A number of balloon experiments were conducted in the Southwest in 1947, but such balloons were familiar to local people, both military and civilian, and would not have been mistaken for something so extraordinary as the Roswell craft. When Gen. Roger Ramey, Commander of the Eighth Air Force, showed base weather officer Irving Newton a balloon and claimed it was the object recovered at Roswell, Newton was surprised that the Roswell people hadn't recognized it. "It was a regular Rawin sonde," he recalled. "They must have seen hundreds of them." Two weather-balloon crashes occurred around the same time, not in New Mexico but in Ohio, and the military had no trouble identifying the devices, which did not have to be sent on to "higher headquarters" as was the case at Roswell.

Classified rocket experiments (using V-2's) took place at Fort Bliss in El Paso, Tex., on June 12 and July 3 but in both cases the missiles were recovered.

In early September Gen. George F. Schulgen, Deputy Assistant Chief of Air Staff-2, sent FBI Director J. Edgar Hoover a classified memo which stated that "a complete survey of research activities

*See Part III for an account of the event and its immediate aftermath.

TOP SECRET / MAJIC
EYES ONLY

EYES ONLY

COPY ONE OF ONE.

****
* TOP SECRET *
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A covert analytical effort organized by Gen. Twining and Dr. Bush acting on the direct orders of the President, resulted in a preliminary concensus (19 September, 1947) that the disc was most likely a short range reconnaissance craft. This conclusion was based for the most part on the craft's size and the apparent lack of any identifiable provisioning. (See Attachment "D".) A similar analysis of the four dead occupants was arranged by Dr. Bronk. It was the tentative conclusion of this group (30 November, 1947) that although these creatures are human-like in appearance, the biological and evolutionary processes responsible for their development has apparently been quite different from those observed or postulated in homo-sapiens. Dr. Bronk's team has suggested the term "Extra-terrestrial Biological Entities", or "EBEs", be adopted as the standard term of reference for these creatures until such time as a more definitive designation can be agreed upon.

Since it is virtually certain that these craft do not originate in any country on earth, considerable speculation has centered around what their point of origin might be and how they get here. Mars was and remains a possibility, although some scientists, most notably Dr. Menzel, consider it more likely that we are dealing with beings from another solar system entirely.

Numerous examples of what appear to be a form of writing were found in the wreckage. Efforts to decipher these have remained largely unsuccessful. (See Attachment "E".) Equally unsuccessful have been efforts to determine the method of propulsion or the nature or method of transmission of the power source involved. Research along these lines has been complicated by the complete absence of identifiable wings, propellers, jets, or other conventional methods of propulsion and guidance, as well as a total lack of metallic wiring, vacuum tubes, or similar recognizable electronic components. (See Attachment "F".) It is assumed that the propulsion unit was completely destroyed by the explosion which caused the crash.

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* TOP SECRET *
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T52-EXEMPT (E)

In December 1984 television producer Jaime Shandera received roll of 35mm film in an unmarked envelope. When developed, it was found to contain what purports to be a briefing paper prepared for President-elect Eisenhower detailing recoveries of crashed UFOs and humanoid bodies and describing formation of ultrasecret "Majestic 12" group to deal with issue.

discloses that the Army Air Forces has no project with the characteristics similar to those which have been associated with the flying discs."

There is, however, another element to the story — one that, if true, conclusively proves the Roswell craft's nonearthly origin. If there were bodies of the vehicle's occupants and these bodies were not of human beings, no one could dispute that the remains that rancher Mac Brazel discovered and the army air force recovered soon afterwards were of a spaceship from another planet.

The Brazels, Maj. Jesse Marcel (who led the initial recovery operation) and Lt. Walter Haut say there were no bodies. At least they saw no bodies, they say, in what they were able to examine of the wreckage.

Conrad Zerbe, a photographer who participated in aerial reconnaissance of the crash area, says there *were* bodies. They were discovered from the air some distance from the wreckage of their presumed craft. To all appearances the occupants had bailed out of the vehicle in an unsuccessful attempt to survive the crash.

Frank Joyce, then a reporter for Roswell radio station KGFL, now a well-known news broadcaster in the Southwest, claims to know from firsthand observation that there were bodies, but he refuses to discuss the subject publicly.

When Friedman asked Bill Rickett, a Counter-Intelligence Corps agent who participated in the investigation, if there were bodies, he was struck by the retired officer's response. According to Friedman, Rickett "indicated that this was an area he couldn't talk about. He indicated there were different levels of security about this work — that a directive had come down placing this at a high level. He went on to say that certain subjects were discussed only in rooms that couldn't be bugged."

On July 7, 1947, Lydia Sleppy, who worked for Albuquerque radio station KOAT, took a call from reporter Johnny McBoyle of sister station KSWS in Roswell. McBoyle wanted to get a story on the press wires about the crashed disc. He had been to the site and seen it and, he told Sleppy, "They're saying something about little men being on board. . . ." At that point McBoyle stopped talking and would say no more, apparently warned to keep silent. Three and a half decades later he still would not talk about the incident. (For more details see Part III.)

Many years later military and intelligence personnel would separately tell a UFO investigator and several individuals in the media that the remains of four humanoid bodies were found in the general area of the Roswell crash. The beings were about four feet tall and

had gray skins, large heads and oversized slanted eyes. Their hairless bodies were thin and there were four long fingers on each hand. Later, the sources said, the U.S. government would give them a name: the "Grays." And it would come to know them well — at least as well as one race can know another which is unimaginably different from itself.

* * *

IN LATE JULY 1947 an anonymous air force officer prepared an evaluation of the UFO question as it looked one month after Kenneth Arnold's sighting on June 24. He reviewed 18 of the best sightings, including Arnold's, and concluded that "this flying saucer situation is not all imaginary or seeing too much in some natural phenomenon." He noted that according to reliable reports the objects appeared "metallic." They had a circular or disc or elliptical shape, were flat on the bottom and domed on the top, and sometimes flew in formation.

Everything indicated that this was a phenomenon of great importance, something of both scientific and national-security interest. So why did there seem to be so little interest at the highest levels of the U.S. government? The officer thought he had an answer: "Lack of topside inquiries, when compared to the prompt and demanding enquiries that have originated topside upon former events, give more than ordinary weight to the possibility that this is a project about which the President, etc., know."

On October 20, 1969, in an internal air force memo which came to light some years later as part of a release of UFO documents under the Freedom of Information Act, Brig. Gen. C. H. Bolender noted that "reports [of UFOs] . . . which could affect national security . . . are not part of the Blue Book system . . . [and are] handled through the standard air force procedures designed for this purpose."

Between these two memos stretched a long and mostly sorry history of apparent air force mishandling of UFO reports.

The formal — or at least public — air force investigation began on December 30, 1947, when Maj. Gen. L. C. Craigie ordered the establishment of Project Sign, to be headquartered at Wright Field (now Wright-Patterson Air Force Base) under the Technical Intelligence Division of the Air Materiel Command. It would carry a 2A restricted classification (1A was the highest) and would "collect, collate, evaluate and distribute to interested government agencies and contractors all information concerning sightings and phenomena in the atmosphere which can be construed to be of concern to the national security."

Project Sign began work on January 22, 1948. In the next few months Sign personnel found no

evidence that UFOs were Russian, American or imaginary. That left open a disturbing possibility: that they came from somewhere other than the earth. A July 24 sighting, in which two Eastern Air Lines pilots flying over Alabama reported a near-collision with a huge cigar-shaped object with two rows of lighted windows and an orange flame shooting from its rear, clinched Sign's growing belief that the planet was being visited.

They prepared a top-secret "Estimate of the Situation" which argued that flying saucers were real and interplanetary. Their report was delivered through channels to Air Force Chief of Staff Gen. Hoyt S. Vandenberg, who rejected it and sent it back. A few months later all known copies were burned. None has surfaced since.

Soon the pro-extraterrestrial group at Sign fell into disfavor and others, who believed UFOs to be explainable in conventional terms, assumed control of the project, which in late 1948 was renamed Grudge, initiating what Capt. Edward J. Ruppelt would call the "Dark Ages."

Grudge personnel were determined to destroy the flying-saucer phenomenon at any cost. They conducted only perfunctory investigations and produced forced or unlikely "conventional" explanations of sightings. When Grudge released its final report publicly on December 27, 1949, it declared that "all evidence and analysis indicated that UFOs were the result of misinterpretation of various conventional objects," hoaxes, hysteria or mental illness.

The air force announced that it was closing Grudge. In fact, Grudge was not closed, only (in historian David M. Jacobs' words) "in a state of suspended animation." By the summer of 1951 its personnel at Air Materiel Command headquarters consisted of one lieutenant. One of Grudge's projects, Twinkle (dealing with reports of unexplained "green fireballs" in the Southwest), continued but was classified.*

In September 1951, following spectacular radar-visual sightings of structured metallic discs over Fort Monmouth, New Jersey, the air force decided to reorganize Grudge under the direction of Capt. Ed Ruppelt of the Air Technical Intelligence Center (ATIC), formerly the Intelligence Division of the Air Materiel Command. Determined to conduct an open-minded inquiry, which he knew Grudge had not done, he removed hard-core anti-UFO elements and let it be known that his investigators were to be advocates of *no* UFO theory, pro or con.

*For details on this aspect of UFO history, see David Michael Jacobs' *The UFO Controversy in America* (1975), Edward J. Ruppelt's *The Report on Unidentified Flying Objects* (1956), and Brad Sparks and my "The Southwestern Lights," *International UFO Reporter*, May-June, July-August and September-October 1985.

Ruppelt reorganized the project, now called Blue Book, brought in trained personnel and saw to it that reports were investigated in a professional manner. The persistence of puzzling, well-documented sightings gave rise again to speculation within the project that UFOs were of extraterrestrial origin. In 1956, when he wrote his memoirs of his Blue Book experiences (*The Report on Unidentified Flying Objects*), he treated the subject with admirable balance, but no one who read it could doubt that he considered extraterrestrial visitation distinctly possible.*

An outbreak of sightings over Washington, D.C., in July 1952 caused so much alarm that the White House directed that a scientific advisory panel consider the UFO question. The CIA was put in charge of the project and in early January 1953 the panel, whose membership consisted of prominent scientists under the direction of physicist H. P. Robertson, met for three days, between the 14th and the 17th. It listened to briefings from Blue Book and other military investigators, looked over some of the reports and decided there was nothing to them. As one panel member, astrophysicist Thornton Page, would recall, the group "tended to ignore the five or 10 percent of UFO reports that are highly reliable and have not as yet been explained." At the time, Page recalls, he felt the subject was "ludicrous" (an opinion shared by other members of the panel; S. A. Goudsmit, for example, considered UFOs a "complete waste of time"), although in later years Page would develop a serious interest in the UFO phenomenon.

The Robertson panel urged that UFO reports be debunked to prevent hysteria and clogging of intelligence channels with UFO reports. An educational program would reduce "the current gullibility of the public and consequently their [sic] susceptibility to clever hostile propaganda" — that is, Soviet use of such reports for disinformation purposes.

Following the panel's recommendations, Blue Book, no longer under Ruppelt's direction, reverted to the Grudge practice of debunking after perfunctory investigation and continued this policy until it was closed down on December 17, 1969. To the American public it looked as if the U.S. government was out of the UFO business forever.

* * *

IF ONE follows the public history of the official projects, a clear picture emerges of an air force strangely unconcerned (except for brief periods, specifically the Sign and early Blue Book eras) with

*In 1960, however, his book was reprinted with three new chapters which dismissed UFOs as a "Space Age myth." Ruppelt, then an engineer working for Northrop, died that same year.

some extraordinarily evidential reports — among them eyewitness and instrumented sightings of structured craftlike objects whose appearance and maneuvers clearly implied the operations of an advanced technology — which one would have thought had all kinds of national-security implications.

Over the years civilian investigators would regularly hear reports of UFO encounters by military personnel who were warned not to discuss what they had seen and whose evidence (gun-camera film, for instance) was confiscated. Donald Keyhoe, a retired marine corps major and aviation journalist, became convinced as early as 1949 that a cover-up of a very big secret was in effect and argued as much in widely-read books and magazine articles. He went on to direct a Washington-based lobbying organization, the National Investigations Committee on Aerial Phenomena (NICAP), which sought Congressional hearings of the air force's handling of UFO reports. Keyhoe came to believe that the cover-up was being directed by a highly classified group of top scientists and government officials.

Others doubted that any such cover-up existed. Northwestern University astronomer J. Allen Hynek, who served for two decades as the air force's chief scientific consultant, thought Blue Book had "fouled up," as he put it, rather than covered up. Eventually he became disenchanted with what he saw as the project's chronic incompetence and sharply criticized it in his *The UFO Experience*. The standard academic history of the subject, David M. Jacobs' *The UFO Controversy in America*, agrees with Hynek's assessment.

But when the Bolender memo came to light, it was seen as confirmation of some ufologists' long-held suspicion that Blue Book was little more than a public-relations exercise and the really sensitive, evidential cases were going elsewhere. In Bolender's words, "reports . . . which could affect national security . . . are not part of the Blue Book system." But what were "the standard air force procedures" for handling these sensitive reports?

If the Roswell object was a UFO, the true history of our government's investigation of the UFO phenomenon was hidden from public view from the very beginning. In 1983, after the mass of evidence attesting to the reality of a crashed and recovered craft in July 1947 had convinced him of the reality of a cover-up, Bruce Maccabee of the Fund for UFO Research considered what this hidden history may have been. (Dr. Maccabee, a physicist employed by the Naval Surface Weapons Laboratory, has had considerable professional experience with classification procedures.) In a remarkable paper titled "Revised

UFO History"* he wrote:

> The Revised History proceeds from the assumption . . . that the air force knew by the middle of July 1947 that saucers were real and not man-made. Furthermore, it is not unreasonable to add the corollary that the air force knew that the technology represented by the [recovered] disc . . . was so far beyond our own that it could not be understood immediately. Instead, it could take years of research in advanced physics to understand how a disc worked. Moreover, clearly whoever has discs 'wins' in a military sense. Therefore it would become necessary to treat the disc as a military secret. This would mean containing all information about it within some small group. The military agencies best equipped for *containing* information are the intelligence agencies. Therefore the disc would be placed in the custody of an intelligence arm of the air force.

In Maccabee's view the public air force projects received "civilian/military verbal reports while the top air force generals maintain[ed] absolute secrecy about the real thing. That way they got to collect data which might have been useful without having to reveal what they knew. To the outside world it looked as if the air force was fulfilling its duty to investigate unknowns in the sky but with little hope of finding anything."

The cover-up was directed by a small secret group of intelligence specialists who reported directly to the President, the Secretary of Defense and the Joint Chiefs of Staff. Just below this group was another, larger one whose function was research, analysis and field investigation. The Air Materiel Command, the Air Technical Intelligence Center and the various public UFO projects at the bottom of this chain of command knew little or nothing of the secret work being done elsewhere, although each of these branches had at least one "mole" in its ranks. The mole's function was to be sure that the secret group learned immediately if — accidentally or otherwise — the public project got a sensitive case (such as a crash report) which was none of its business.

Maccabee believes that a principal purpose of the air force's relentless debunking of the subject was to discourage scientists from examining UFO data. A concerted effort by the scientific community to explain the UFO phenomenon, the engineers of the cover-up feared, might uncover the truth about extraterrestrial visitation and so blow the Ultimate Secret.

If Maccabee is right, it worked. Nonofficial UFO research was left in the hands of civilian ufologists lacking the technical expertise, funding or institutional support to do what needed to be done. And

*Available from the Fund for UFO Research, Box 277, Mount Rainier, Md. 20712.

scientists fell victim to a sophisticated hoax.

* * *

LET'S CALL him Raymond Enright. That's not his name but this is his story:

Before 1972 Enright, a wealthy filmmaker and a prominent figure in the Republican Party of southern California, had never given much thought to UFOs. To the extent that the subject had crossed his mind, he knew that the air force had investigated the reports and decided there was nothing to them.

Then one day in 1972 Enright was approached by air force officers who asked him if he would be interested in doing a feature on a secret project. Enright said he would be willing to consider it and was taken to a base and into a room. There he sat and listened as an officer described various classified projects, none especially interesting, which for one reason or another the air force felt it was ready to tell the American people about. In the course of the presentation the officer, in bland tones, began discussing the air force's UFO project, producing remarkable photographs and documents and talking about extraterrestrial visitors.

Enright was astonished. He said that he was under the impression the air force was no longer interested in UFOs. The officer said that was not true. In fact, the air force was deeply interested and had decided that at last it was ready to tell what it knew. Would Enright be interested in making a documentary film which would relate the UFO story to the public? He certainly would.

Over the next few months Enright had some amazing experiences. At one point he was taken to the Pentagon, where he met with two high-ranking air force officers who headed Blue Book in its last days. Publicly, both had been scathingly derisive of UFOs. Now, in an office in the Pentagon, they were showing Enright pictures not only of UFOs but of gray-skinned alien beings living and dead. Enright learned that between 1949 and 1952 an alien being who had survived a UFO crash lived in a "safe house" at Los Alamos, N. Mex. In 1952 he died of unknown causes. Enright saw pictures of him in the company of an air force officer who had been his constant companion during his brief life on earth.

Early in the course of his association with the air force officers, Enright was told that on April 26, 1964, a UFO landed by prearrangement at Holloman Air Force Base in New Mexico. Alien beings emerged from the craft and communicated with waiting scientists and military officers.

Enright was instructed to phone a certain officer at Holloman. This man would confirm the story and provide proof that it was true.

Enright asked his producer to make the call and when he did, the officer said he didn't know what he was talking about. If he wanted to come to Holloman, he would get the standard tour that everybody else got.

Nonplussed, Enright phoned his principal contact (a former Blue Book officer) and was told that if he called Holloman *personally* in 20 minutes, he would get an entirely different response. Enright made the call and this time the officer promised full cooperation.

Enright went to Holloman and met the officer. He was given 800 feet of film of the Holloman landing and contact. He would be able to use this in his documentary.

He took the film back to his home in California. He did not copy it —later he explained that he felt he would have been acting in bad faith had he done so — and so did not have a record of it when subsequently he was directed to return it. The project was off. There were political problems. The Watergate scandal had Washington paralyzed, he was told, and it just wasn't the time to drop a big story like this on the American people. But yes, he should go ahead with the documentary. He could tell about the Holloman landing but he should describe it as "hypothetical."

He was given a list of psychologists whom he should ask what the public response to an official announcement of extraterrestrial visitation would be. The psychologists already knew the whole story but they wouldn't let on when they spoke on the record, to tell him they were sure the American people could handle such an announcement.

Enright made his documentary. It was a good, professional product, of the kind one would expect from a man of his professional background, but it was nothing exceptional, not what it could have been. It didn't change the world.

* * *

THIS IS Linda Howe's story: Howe is an independent film and television producer specializing in science, environmental issues and international health. In the 1970's, as director of special projects for the Denver CBS-TV affiliate, she produced 12 documentaries. The one that attracted far and away the most attention was *Strange Harvest*, dealing with the then-widespread reports that cattle in Western and Midwestern states were being killed and mutilated by persons or forces unknown. Veterinary pathologists said the animals were dying of natural causes. Farmers, ranchers and some lawmen thought the deaths were mysterious. Some even speculated that extraterrestrials were responsible.

In the fall of 1982, as Howe was working on a new documentary on an unrelated matter, she got a call

from Home Box Office. The caller said the HBO people had been impressed with *Strange Harvest* and wanted to know if she would do a film on UFOs. In March 1983 she signed a contract with HBO for a feature to be titled *UFOs — The ET Factor.*

While in New York City to conduct business with the HBO people, she had dinner with Peter Gersten, a lawyer who had battled the government to force it to release UFO documents, and science writer Patrick Huyghe. Gersten had some material from a certain air force officer — we'll call him Major Cody — in a sensitive position at a certain base in a Western state. Cody had told Gersten he would be willing to talk about an alleged UFO landing at another air force base. At Howe's behest Gersten called Cody and a meeting was arranged.

On April 9 Howe met Cody in an office on the base. As it turned out, Cody had little to say about the landing. He wanted to talk about something else.

He asked Howe to move from the chair on which she was sitting to another in the middle of the room. Howe guessed later that this was to facilitate the surreptitious recording of their conversation.

"My superiors have asked me to show you this," Cody said. He handed her a document several pages long and told her she could not copy it, nor could she take notes. All she could do was read it in his presence and ask some questions.

The document, a photocopy on plain white paper, gave no indication anywhere which government, military or scientific agency (if any) had prepared the report, titled "A Briefing Paper for the President of the United States of America on the Subject of Unidentified Flying Vehicles." The title did not specify which President it had in mind, nor did the document list a date (so far as Howe recalls today) which would have linked it to a particular administration.

The first paragraph, written — as was everything that followed — in what Howe characterizes as "dry bureaucratese," listed dates and locations of crashes and retrievals of UFOs and their occupants. The latter were invariably described as 3½ to four feet tall, gray-skinned and hairless, with oversized heads, large eyes and no noses. It was now known, the document stated on a subsequent page, that these beings, from a nearby solar system, have been here for many thousands of years. Through genetic manipulation they influenced the course of human evolution and in a sense created us. They had also helped shape our religious beliefs.

The July 1947 crash at Roswell was mentioned; so, however, was another at Roswell, in 1949. This time one of the occupants survived

the wreck and he was taken to a safe house at Los Alamos. He was befriended, if that was the word, by an air force officer who became his constant companion until the creature died of unknown causes on June 18, 1952. The being was named "EBE," for Extraterrestrial Biological Entity. Subsequently he would be called EBE-1, since in later years another such being, EBE-2, would take up residence in a safe house. After that a third, EBE-3, appeared on the scene and was now living in secret at an American base.

Cody talked about a landing at Holloman AFB on the morning of April 25, 1964 — 12 hours after the famous Socorro, N. Mex., landing of around six o'clock the evening before.* Military and scientific personnel at the base knew it was coming — electronic communication with the alien occupants of the vehicle had been established sometime earlier — and so they were ready with five cameras. The film, taken from both air and ground, showed three aliens — EBEs — emerging from the craft, one in front, two behind.

Cody said Howe would be given 68,000 feet of film of the Holloman landing and also of the late EBE-1 and these were to be used in her documentary, which would tell the story of how U.S. officials learned that the earth is being visited and what they have done about it. Cody mentioned Enright, saying there had been an effort to effect a release of this information a decade earlier, but the political conditions hadn't been right.

On the last page the document cited the various official UFO projects. Blue Book was among them but the document indicated it had existed solely to take heat off the air force and to draw attention from the real projects, such as Sigma (the on-going electronic-communications effort), Snow Bird (research and development from the study of an intact spacecraft left by the aliens as a gift) and Aquarius (the umbrella operation under which the research and contact efforts were coordinated). The document also mentioned a now-defunct Project Garnet. Garnet's purpose was to investigate extraterrestrial influence on human evolution. After "all questions about human evolution" were answered, the document stated, the project closed down.

Cody told Howe of another group, something called "MJ-12." "MJ," he said, stood for "Majority."* It was a policy-making body

*See Coral Lorenzen's "UFO Lands in New Mexico," August 1964 FATE.

*In what follows readers will note small discrepancies in names and dates. One possible explanation for this lies in a little-known procedure intelligence agencies use to track leaks. Each individual privy to classified information is told a very slightly altered version so that if the story is repeated to unauthorized sources it is immediately apparent to his superiors who leaked the information. In this case it is also possible, of course, that the

whose membership consisted of 12 very high-ranking government scientists, military officers and intelligence officials. These were the men who made the decisions governing the cover-up and the contacts.

The meeting lasted, Howe recalls, about three hours. Cody told her that he and his "superiors" would stay in touch with her.

Over the next weeks Howe had a number of phone conversations with Cody, mostly about technical problems related to converting old film to use on modern film. She also spoke on several occasions with three other men, two of whom would call her on the phone but whom she never met personally. She met the third in Washington months later.

Cody suggested that eventually she might be allowed to film an interview with EBE-3. But the current film project was to have a historical emphasis; it would deal with events between 1949 and 1964. If at some point she did meet EBE-3, however, there was no way she could prepare herself for the "shock and fear" of meeting an alien being.

Howe had informed the HBO people of all this and she urged them to prepare themselves, legally and otherwise, for the repercussions that would surely follow the release of the film. The HBO people told her she would have to secure a letter of intent from the U.S. government with a legally-binding commitment to release the 68,000 feet of film. When Howe called Cody about it, he said, "I'll work on it." He said he would mail the letter directly to HBO.

Howe flew to New York. HBO told her it would not authorize funds for the film production until all the evidence was in hand and it was examined in the company of the Secretaries of State and Defense and the Joint Chiefs of Staff. But proceed anyway, they told her. Howe was furious at both HBO and Cody.

She called Cody at the base. "I have good news and bad news," he told her. She and a small crew would soon be able to interview the retired colonel (then a captain) who had spent three years with EBE-1. The bad news was that it would be three months before the 68,000 feet of film of EBE-1 and the Holloman landing/contact would be available. Meanwhile, in order to screen the material Howe would have to sign three security oaths and undergo a security check.

In June, Cody called to say he was officially out of the project. From now on she would be dealing with others. To Howe this was a blow because Cody was the only one she could call. She did not

discrepancies are the result of faulty memory, although the individuals whose stories follow insist they are reporting accurately what they were told. Howe, for example, is certain that Major Cody spoke of "Majority 12," although as we shall see other sources call the same group "Majestic 12."

know how to get in touch with the other and alway had to wait for them to contact her.

By October the contacts had decreased signicantly. That same month her contract with HBO expired. Later that year she was directed to meet one of the contacts in Washington. He showed her a badge which identified him as a member of a certain government agency. His words were to this effect: We know it's difficult. We would like your help. We're trying to find a way to go forward with this but political conditions are awkward. We must have this film on television no later than 1986. He did not explain what this last statement meant.

In the end it all came to nothing.

Today Howe looks back and says, "I don't know what the real truth is but I think I saw glimpses of it. This story is much bigger than I ever expected. But I saw it in a hall of mirrors, with quicksand as a floor."

* * *

THIS IS Bill Moore and Jaime Shandera's story:

In early September 1980 Moore, coauthor with Charles Berlitz of *The Roswell Incident*,* was on his way to Washington, D.C., from his home in Arizona to attend a debate on UFOs scheduled at the Smithsonian Institution. Along the way he was promoting his recently-published book in radio and television interviews. He was also continuing the investigation that had consumed him since 1978, when he and Stanton Friedman suspected that the Roswell case might be the one crashed-saucer story that could be documented.

He had done a radio show in Omaha and was in the station lobby, suitcase in hand, on his way to catch a plane which was to leave within the hour when a receptionist sitting at a desk in the lobby asked if he was Mr. Moore. He had a phone call.

Moore picked up the phone and heard the voice of a man who identified himself as a colonel at nearby Offutt Air Force Base. He said, "We think you're the only one we've heard who seems to know what he's talking about." He asked if he and Moore could get together and discuss things further. Moore apologized, saying that wasn't possible because he was leaving town in a few minutes. He took down the man's phone number and thought no more about it.

He went on to Washington. On September 8, on his way back home, he did a radio show in Albuquerque. On the way out of the studio the receptionist told him he had a phone call. The caller, who identified himself as an officer from nearby Kirtland AFB, said, "We think you're the only one we've

*Reviewed in February 1981 FATE.

heard about who seems to know what he's talking about."

Moore said, "Where have I heard that before?"

They agreed to meet at a restaurant in the area. The caller said he would be wearing a red tie. And that was how it all began.

Almost two years later, in May 1982, Moore approached someone he knew, a veteran film and television producer he'd worked with on a UFO movie that hadn't panned out. Jaime Shandera, Moore knew, was a level-headed guy who had no real background in ufology and no firm opinions one way or another. Moore needed someone who could look at things objectively. He had lived with it too long already and was exhausted. Besides that, his sources wanted to tell the story on film and the only filmmaker Moore knew was Shandera.

So Moore related the whole story to Shandera, who agreed it was awfully interesting. He did not, however, care to go to the considerable trouble of raising money for the film himself. He suggested a friend, a CBS producer who had recently moved to Los Angeles from New York.

Shandera talked with the producer, who said that if anybody but Shandera had told him such a tale he would have shown him the door. But the producer was hiring an investigator and maybe he could look into this.

Shandera had met Moore's principal source at the air force base where he was stationed. He was impressed. The guy was personable and straightforward. He said he was fronting for a group, including some powerful people, who wanted the cover-up ended. There were other powerful people who were opposed to their efforts, he said.

Shandera decided he wanted in. Moore had been at the beck and call of these people — 10 of them in all, six active, four periodically active (they'd show up for six months or so, then never be heard from again). Mostly they called on the phone but Moore had met some of them on a number of occasions. Sometimes he could contact them. They'd give him a phone number which would be good for a while; then one day he'd call and there'd be nothing.

It looked like a big, *big* story and Shandera believed in it enough to quit his job and devote fulltime to it. His wife, also a television producer, paid the bills while Shandera chased the Ultimate Secret. That was the way it had to be. You had to play it exactly their way or they'd drop you.

It turned out to be years of cloak-and-dagger stuff. Phone calls directing you to some distant city, where a stranger would appear and tell you something or hand you something — such as CIA documents about EBE-3 — and vanish back into the crowd. One time

Moore flew from airport to airport, getting directions at each stop from a voice on a pay phone. Eventually he ended up in a certain motel in upstate New York. He was to eat at the restaurant across the street — the caller even recommended a particular item on the menu — and to sit by the window. By 5:00 P.M. he was to be back at his motel room.

At precisely 5:00 P.M. someone knocked on the door and a man appeared with a bundle under his arm. He said to Moore that he had 17 minutes to do whatever he wanted with what he was about to be given. He could copy it but he couldn't keep it. Moore had a camera with him and did his best. The document purported to be a briefing paper telling newly-elected President Jimmy Carter about MJ-12, Project Aquarius, the little gray men and all the rest.

Moore learned later that the individual responsible for seeing to it that he got the document got into trouble. All Moore knew for sure was that not long afterwards two FBI agents called on him. They were friendly but they wanted to know about his loyalty and motives. UFOs were discussed.

The sources spoke of two UFO crashes, the 1947 one at Roswell, another along the Texas-Mexico border in December 1950. A humanoid was found alive in 1949 and housed at Los Alamos between 1949 and 1953, when he died of unknown causes. An air force captain, now a retired colonel, had been his constant companion during those years and much was learned from EBE-1, who was the "mechanic" on the craft that had gone down. Moore and Shandera were not told where this crash occurred; they know only of the two in 1947 and 1950.

In response to the Roswell incident MJ-12 — the MJ stands for "Majestic" — was set up by executive order of President Truman on September 24, 1947, and its first head was Vannevar Bush, the President's chief science adviser. The current head of MJ-12 is Vice President and former CIA Director George Bush. Project Aquarius is an umbrella group in which all the various compartments dealing with ET-related issues perform their various functions. Project Sigma conducts electronic communication with the extraterrestrials, part of an on-going contact project run through the National Security Agency since 1964, beginning with the Holloman incident of April 26.

President Reagan knows all this. In fact, it fascinates him to the degree that, in one source's words, he "eats it up like candy." He hints at it in public speeches and private conversations (including one with Soviet Premier Gorbachev during the Reykjavik summit) where he cautions that one day the human race may have to unite in the face of hostile extraterrestrials.

The source to whom Moore and Shandera would feel personally most close was an air force intelligence officer they call "Falcon." (They have given all their informants the names of birds.) When Falcon calls Moore, he always starts out by asking about his family. Moore has met him over 100 times and now knows Falcon's family. Shandera knows him well too.

I have seen and heard Falcon myself, but I don't know what he looks like or what his voice sounds like. I saw him on a videotape (said to have been made in February 1987) in Shandera's living room in North Hollywood on November 4, 1987. Falcon's face is in shadow, his voice electronically altered. He is sitting in a motel room and a reporter — the CBS producer's investigator — is asking him questions. The producer is filming.

Falcon is describing the nature and the subject of the cover-up. What is being covered up, he says, is visitation by nine different extraterrestrial races. He says nothing more about seven of them and only briefly mentions another, this one made up of aliens five feet tall, slender, with hair and slanting eyes. Mostly he talks about the little gray-skinned people who come from the third planet surrounding Zeta Reticuli. They have been here for 25,000 years and influenced the direction of human evolution. They have also played a large role in the shaping of our religious beliefs.

He talks about Majestic-12 and Project Aquarius. He says he doesn't know who the current members of MJ-12 are. He does say, however, that John Poindexter, Harold Brown and James Scheslinger are among those in the know. He talks about how four groups, each consisting of 200 persons, conduct secret UFO investigations in four assigned areas of the United States. He mentions the Roswell and Texas-Mexico crash. He says the bodies of the occupants, when autopsied, proved to be remarkably uncomplicated, with relatively few internal organs.

He says it first proved difficult to communicate with EBE-1. Eventually a speech device was implanted in his throat and he was able to speak in an English that was usually although not always understandable.

Falcon claims that some people within the cover-up want it to end. The American people are being prepared for the reality of alien visitation through the vehicle of popular entertainment. He mentions the Steven Spielberg movies *Close Encounters of the Third Kind* (its climax a thinly-fictionalized version of the Holloman landing) and *ET*.

He says that at CIA headquarters in Langley, Va., there is a thick book which is referred to as "The

Bible." The Bible contains all the various project reports on aspects of alien visitation. Falcon has read some of it.

* * *

WHO ARE these people? And why are they saying these things?

Moore and Shandera have met them on military bases often enough to know they are who they say they are. If there were any doubts on that score, they ended when Moore received a phone call from a source who told him that a Korean airliner had been shot down over the Soviet Union — before the story hit the press. They do not think they are the victims of a sophisticated disinformation scheme, but they don't know this for sure. They think the contacts are officially-sanctioned.

They also know, from long experience, that the sources talk a better game than they play. Moore and Shandera have been promised a "truckload" of documents but so far have been given less than a glove compartment's worth. One of these, the famous (or notorious) MJ-12 briefing paper for President-elect Eisenhower,* arrived in a plain brown wrapper at Shandera's residence in December 1984 and later, following cryptically-written guidance on two separate postcards, each manufactured in Ethiopia, each mailed from New Zealand, he and Moore found in the National Archives a memo from Eisenhower's assistant Gen. Robert Cutler to Gen. Nathan Twining referring to an "MJ-12 SSP [Special Studies Project] briefing" to "take place during the already scheduled White House meeting of July 16...."

Although "MJ-12" is not referred to as a UFO project — a curious omission if the memo is a hoax — critics have charged that it was planted. Some have hinted darkly that Moore and Shandera planted it in the Archives themselves after forging the MJ-12 document. This is unlikely for a number of reasons. (It should be noted that the MJ-12 document did not come to light until May 31, 1987, when it was reported on the front page of the *London Observer*, and then the person releasing it was British writer Timothy Good, who secured a copy through entirely independent sources rumored to be connected with the Ministry of Defense.) Moore and his associate Stanton Friedman have effectively refuted debunkers' sometimes poorly-thought-out charges against the document.*

Yet the MJ-12 document is hardly good evidence of anything and skepticism in the absence of firm validation is a rational response. The issue will be resolved not by

*See Part I.

*See, for example, Friedman's "MJ-12: The Evidence So Far," *International UFO Reporter*, September-October 1987.

ufologists or professional debunkers but by document examiners.

After 7½ years for Moore and 5½ for Shandera, the two are tired and want to resume normal lives, including jobs that, unlike Ultimate Secret-chasing, pay salaries. They tell their sources that they are about to release what they have — a story of some strange encounters with agents of the U.S. government, a videotape, a few more documents which are bound to be as furiously disputed as the ones they have already released — and the sources say fine, if you want to, go ahead; but if you don't, we'll have some very interesting stuff for you.

This past October their sources told them to collect some expensive camera equipment and fly to Washington, where they would be met by someone who would take them to a certain place in a wooded area. There they would be permitted to interview and film EBE-3.

When they arrived in Washington, no one was waiting.

If, in the curious and confused case of crashed discs, cover-ups, little gray men, MJ-12 and Project Aquarius, it is safe to say one thing, it is this: The hunt will continue and the prey will remain elusive.

★

SOVIETS SAY LITTLE BLACK MARTIANS EXIST

SOVIET SCIENTISTS are making plans to launch a series of unmanned missions to Mars to seek out life there. They are convinced an underground "oasis" where microorganisms thrive exists.

To American scientists the findings of the Viking probes which landed on the Martian surface in the 1970's seemed to have ruled out the possibility of life on the red planet, but the Soviets contend the Vikings looked in the wrong area.

Parts of the Martian surface resemble the permafrost that blankets the northern reaches of the Soviet Union, Russian scientists point out, and they think it is likely that microorganisms live beneath it.

Their speculations are interesting to their American counterparts who are now urging our own government to back further Martian exploration. The first Soviet mission to Mars will be launched in 1991.

Cornell University astronomer Carl Sagan cautions, "Now remember, we are not talking about little green men living under the ground. What we are dealing with here is little black microbes."

BOOKS

NEWS & REVIEWS

by Jerome Clark



TWICE-TOLD TALE

A UFO EVENT that never happened has inspired two books that say it did. The first of them, Frank Scully's *Behind the Flying Saucers*, appeared in 1950. A second, William S. Steinman and Wendelle C. Stevens' *UFO Crash at Aztec* (UFO Photo Archives, Tucson, Ariz., 1986, 625 pages, $18.95), has just been published. (Despite its 1986 copyright date the book was not released until the fall of 1987. It is available from America West Distributors, Box K, Boulder, Colo. 80306.) Its numbing length and thundering tone notwithstanding, the Steinman-Stevens book will cause no serious reader to rethink ufology's long-held view that the "incident" was an invention by confidence artists Silas Newton and Leo GeBauer.

Inspired by a much-publicized hoax generated to promote a Grade-Z science-fiction film, the two concocted a tale about a flying-saucer crash near Aztec, N. Mex., and related it to *Variety* columnist Frank Scully. Scully, to whom it apparently never occurred to doubt a word of this, rushed into print with a best-selling book which, aside from telling about the Aztec saucer, portrayed Newton and GeBauer as major figures in business and science.

The effect was to turn these shady characters into respectable entrepreneurs whose oil-detection device (which the book mentioned prominently) might be worth investing in. The device was worthless and in due course Newton and GeBauer ended up in court pleading before a skeptical judge that all those folks who sank money into it hadn't been defrauded. It was neither man's first appearance in court, nor would it be his last.

In 1952 J. P. Cahn exposed the scam in *True* and in the 1980's William L. Moore uncovered additional information, finding that the Scully affair was simply one of many instances in which Newton and GeBauer had separated fools from their money. For more details see Part II of my "UFO Crashes" series (February FATE).

That's the story, but you'd never know it from reading Steinman and Stevens' tortured, confused and at times infuriating attempt to persuade us that Newton, GeBauer and Scully were the victims of a monstrous plot by a U.S. government agency which has spent years and stopped at nothing (including numerous murders) to keep the Aztec crash a secret. This monumentally brainless book itself stops at nothing — no

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claim is too outrageous, no fear too paranoid, no speculation too absurd, no hoax sufficiently discredited to be disbelieved — in its effort to beat its readership into thinking, well, if these guys can write 625 pages on this, there must be *something* to it. Not necessarily.

It would take a review nearly as long as the book itself to deal with every distortion, every falsehood and every strange idea readers will encounter in *UFO Crash at Aztec*. The exercise would be pointless. Critics should be warned, however, that anything they say will be used as evidence that they are witting or unwitting agents of the intelligence community "operating under the influence of a carefully planned and controlled program of disinformation." Believers should be warned that, by taking issue with governmental denials of the Aztec incident, they may suffer one of those "mysterious deaths" to which Steinman and Stevens continually refer. In *UFO Crash*-land *nobody* dies a normal death.

Chapter I recounts the Aztec "incident" in considerably more detail than Scully (or, more precisely, Newton and GeBauer) did. We learn for the first time that no less than Secretary of State George Marshall was informed that the object appeared about to crash. "Marshall immediately called an impromptu meeting with the Joint Chiefs of Staff, the National Security Council and the President," Steinman and Stevens write. A minutely-detailed account of what happened then — what government and military units were involved, what prominent scientists came personally to the site to direct the recovery operation — follows. We are informed what the downed spaceship and its occupants

looked like, where the remains were taken and what was done with them.

What we are not told is why we should believe a word of this. This whole tale is recounted matter-of-factly (perhaps "factly" is not the appropriate adverb) as if the authors felt no obligation — as indeed the rest of the book makes clear they do not — to document this literally incredible story. There are no footnotes, no cited sources, nothing at all to assure us that the entire story is not the product of the authors' imaginations. (The most we get are references to anonymous sources who presumably would meet mysterious deaths if their names were known. The only named "sources" are local people who say they know nothing about any such crash. To Steinman and Stevens this is evidence that the crash occurred and that the locals are part of the cover-up.) If Steinman and Stevens are on to anything (which I doubt), they could not have argued their case less convincingly.

Actually, the Aztec story is positively credible compared to others we are offered. Typical of the wild claims made on flimsy evidence is a tale (on pages 276-78) of, in the authors' words, "a doctor who had examined a live creature taken from a recovered flying saucer!" (Steinman and Stevens are big on exclamation points.)

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We read that Stevens heard of someone (Lee Graham) who knew someone (R.O.) who knew someone (Dr. W.W.J.) who knew someone (Dr. Steen) who had examined the alien. Stevens contacted Graham and then R.O. From R.O. he learned Dr. J.'s whereabouts and called him.

"During that first telephone conversation I was able to make contact, Dr. J. at first acted very mysterious," Stevens reports. "After giving me the 'third degree,' he told me that he had to get in touch with another party, before he would divulge any of that particular information to me. He told me to call back in about a week. . . .

"During [the] second telephone conversation, Dr. J. explained that he had forgotten some of the details, and had to contact the nurse of the Dr. [sic] by the name of Claude E. Steen, now deceased (!?), who performed the actual physical examination of the living humanoid who was taken from the disabled flying saucer that was recovered by the U.S. Military in Northwestern New Mexico in 1948. This nurse, name unknown, accompanied Dr. Steen during this examination, and wished to remain anonymous.

"Dr. J. told me how Steen's nurse told him that this creature now was very frightening in appearance, in that it looked very human, but *reptilian* at the same time!! She made the comment, 'It must have originated from the pits of hell!' Dr. Steen contacted Dr. J. on the issue years later, because of Dr. J.'s specialization in Herpeitology [sic] and the fact that this humanoid creature seemed to have had reptilian origins."

After this conversation Stevens found that "Dr. Steen's older brother owned a

ranch near Mt. Lassen, California. He died mysteriously in an automobile accident off highway 395 in 1948 (the same time that Dr. Steen allegedly performed this examination). Likewise, Dr. Steen, himself, died in a mysterious automobile accident in August of 1966."

Wrapping up his case, Stevens writes, "There were many more rumors floating around the country in the early 1950's concerning live flying saucer occupants in the pressurized chambers."

Let's consider what Stevens is asking us to believe. We are to accept the reality of a recovered alien reptile on the basis of two phone conversations with a man about whom little is known (we don't even know if he really is a doctor) and whom Stevens (or any other investigator) has never met personally. Moreover, this stranger, whose reliability is unestablished, does not even claim to speak from firsthand experience; his source, allegedly, is an anonymous nurse who may or may not exist. The other firsthand source, Dr. Steen, is conveniently dead, as is his brother, and both are victims of Steinman and Stevens' beloved "mysterious" deaths. (As usual we are not told what was "mysterious" about these automobile accidents. All those who suspect nothing at all raise your hands.) Beyond that there are what Stevens calls "rumors" but apparently considers additional evidence.

You get the idea. If you believe anything you read in this book, better do some *deep* soul-searching.

Still, the news isn't all bad. The book is a virtual encyclopedia (with, alas, no index) of UFO folklore (even if unrecognized as such by the authors) and of reprints of old articles, documents, let-



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ters and clippings relating to rumors of crashed saucers and government coverups. *UFO Crash at Aztec* is less than useless as a source of factual information, but it's a *Paranoid's Home Companion* of UFO craziness.

OTHER REVIEWS

SPIRITUAL CHOICES edited by Dick Anthony, Bruce Ecker and Ken Wilber, Paragon House Publishers, New York, N.Y., 1987, 375 pages, $12.95, paperback

With the proliferation of Indian gurus, Christian evangelists and new religious cults, it is difficult for interested seekers and scholars to know which are authentic and which are fraudulent. It is a dilemma that can have devastating consequences: witness Jim Jones and Jonestown. *Spiritual Choices* goes a long way in helping intelligent researchers make a clear and rational choice in the right direction.

Based primarily on Dick Anthony's eight-cell typology (ranging from "multilevel monistic charismatic groups to unilevel dualistic technical groups"), which appraises a spiritual movement in terms of its metaphysics, daily practice or ritual and interpretive sensibility, *Spiritual Choices* offers the reader a comprehensive guideline to the strengths and weaknesses of almost any kind of religious movement.

For instance, those groups that are most problematic tend to be dualistic religions (like fundamentalist biblical Christianity) with a charismatic leader (like some television ministers: Jim Bakker, et al). The least problematic groups tend to be monistic religions (like Zen Buddhism or Advaita Vedanta

Hinduism) with a technical orientation or emphasis (such as Surat Shabd Yoga and Kriya Yoga) that have teachers with a historical lineage behind them.

What makes *Spiritual Choices* such an exceptional work is that it tests its theoretical constructs with a number of modern case studies, including analyses of est training, Meher Baba, Zen practice and Tantric Yoga. It also presents a devastating critique of teachers who have engaged in sexual activity with their followers under the guise that it is for their spiritual "upliftment." As the editors rightly assert, "A spiritual master who sexually exploits a trusting disciple is comparable to a parent who sexually molests a child."

In these times of paranormal fraud it is refreshing to know that there is a book like *Spiritual Choices* which separates the genuine spiritual quest from the charlatan's capital gain. If you are seriously thinking about joining a religion or following a guru or are just interested in the occult scene, reading *Spiritual Choices* first may be the best choice of all. — *David Christopher Lane.*

THE HANDBOOK OF ASTRAL POWER by Richard A. Greene, Next Step Publications, Box 1403, Nashua, N.H. 03061, 1987, 169 pages, $14.95, paperback.

If I had heard about astral projection and now wanted to learn how to do it, *The Handbook of Astral Power* would be a good book to buy. The recommended breathing and visualization techniques are helpful and Richard Greene directs the reader step by step. Of particular interest are his descrip-

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tions of how to employ astral projection in areas of daily life, such as problem-solving, stress reduction and pain control. There is also a useful question-and-answer chapter.

If, however, I wanted a book that looked for scientific explanations and examined various hypotheses about astral projection, this would not be the one to buy. Many of Greene's statements need clarification, at the very least. For example, he writes, "The astral body is always accurate, but its accuracy lies as true perceptions of the Astral Plane." This is a classic example of circular reasoning, otherwise known as begging the question.

Another unqualified overstatement: "If you believe that you can do something, then you can do it." As proof Greene relates that when a doctor told a patient that a benign tumor would become cancerous, because the patient subconsciously believed the diagnosis the tumor then became cancerous. Yet this also could have happened even if the patient had not known that he had a tumor.

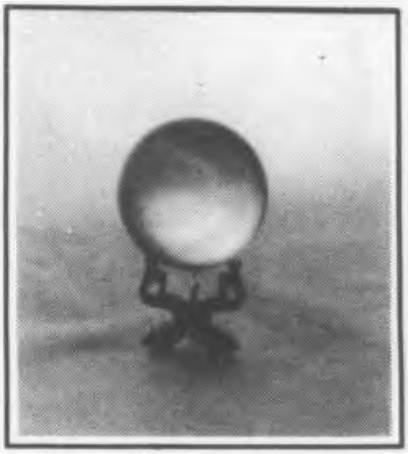
No references are given and scientific information is used haphazardly. For instance, dreaming is considered a form of astral traveling, particularly because rapid eye movements (REMs) occur during both. But from the information given one could also conclude the reverse: that what one perceives as astral travel is a form of focused dreaming.

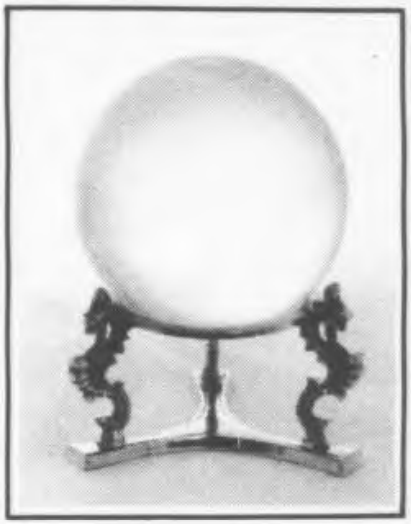
When 30 members of Greene's Astral Research Team projected themselves to the sun and the moon, they came back with similar concepts, such as that the sun contains extraterrestrial power stations and that one enters another universe by passing through the sun.

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I understand that these Balls are not acrylic or other plastic and are not quartz, but hand-crafted of 32% lead crystal.

The similarities of team members' reports are offered as proof that they actually astrally projected. Yet a similar need to come up with dramatic findings, or even group telepathy, would also explain correspondences in the reports.

I have yet to see a book or article in which proofs of astral projection cannot also be explained as telepathy or psychokinesis. Of course one who accepts astral projection (or out-of-body states of consciousness) as a primary explanation may suggest that telepathy and psychokinesis are forms of astral projection (and Greene does). But at this stage of scientific inquiry the phenomena themselves are really all that we can examine closely. In theorizing we need to qualify statements, examine alternative hypotheses and use terminology as precisely as possible.

Still, whatever astral projection is or isn't, the book is an informative how-to guide and Greene an experienced teacher. Although the price is a bit steep, it would be a useful addition to the practitioner's library — as long as coherent explanations are not the priority. — *Sally Ann Drucker.*

NATURAL ESP by Ingo Swann, Bantam Books, New York, N. Y., 1987, 216 pages, $8.95, paperback.

Dozens of books, most of them worthless, have been written for people who wish to develop ESP. Ingo Swann's *Natural ESP* is a happy exception to this collection.

Swann is more than just a gifted psychic. His broad educational background includes science and fine arts. He draws on these other perspectives to examine his own powers critically.

He holds that we each possess a core of ESP ability buried within us. To develop our psychic potentials, we have to make contact with the inner self and "retrieve" information we've already received.

Swann is best known to the public for his work as a star remote-viewing subject at SRI International. During some of his early experiments he learned that sketching his impressions of distant locations was easier than describing them. From this discovery Swann concludes ESP picture-drawing tests can be a royal road to the sixth sense.

Reviewing the role picture-drawing tests have played in parapsychology's history, Swann shows the many ways ESP information can be distorted. He cites the work of some of the early parapsychologists (who loved such experiments) and the picture-drawing tests of Upton Sinclair and his wife, made famous in the former's *Mental Radio* (1930). Swann writes that some distortion is natural to the ESP process and that similar forms of misperception crop up in the work of many psychics.

In *Natural ESP* he gives us both an engrossing guide to psychic development and an insightful study in the psychology of ESP in general.—*Christopher Bloom.*

ALSO NOTABLE

THE FAITH HEALERS by James Randi, Prometheus Books, Buffalo, N.Y., 1987, 314 pages, $18.95.

In this shrill and tiresome work — which Carl Sagan, in a remarkably unenthusiastic introduction, properly characterizes as a "tirade" —Randi makes the astonishing discovery that many television evangelists are hypocrites who fool and fleece the faithful. Imagine.

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.

DOUBTS ON MJ-12

I have reservations about the "MJ-12" document. We are asked to accept a photograph as a true copy of a real document. Could this document have been created for the purpose of making the photograph? If this is a TOP SECRET document, why hasn't the Justice Department or the Department of Defense investigated this leak? If the document is true then every charge of a government cover-up is true and intelligent life does exist in outer space.

The document states the beings were "small human-like beings" and the bodies were "badly decomposed due to action by predators." If these beings were not made of the same flesh and blood as we are, would any predator eat the flesh? The document implies the beings were human enough for predator attack, so does this imply that the "ancient astronaut" theory is correct? Then one of those beings could have been anyone's long lost cousin.

William L. Moore in the *Focus* newsletter tends to get upset at those who question the document. The scare word is debunker. Moore states that charges of "hoax, forgery, and deception are... premature." From the tone of Moore's statements he tends to get paranoid.

If Moore, Jaime Shandera and Stanton Friedman are so sure this is a true copy, why haven't they said they started a FOIA suit to get the document itself instead of asking us to accept a photograph?

I hope that I am not to be labeled a debunker because of what I have stated. It would be wonderful to prove this document true, but without the document itself and only a series of 35mm photographs to work with, I have reason to doubt.—*Russell Fidler, Villisca, Iowa.*

EXTRATERRESTRIAL GENOCIDE

I would like to answer Ron Miller's letter "Life on Mars?" (August 1987 FATE) which attacked my evidence presented in the May 1987 issue showing that an advanced civilization exists on Mars.

After doing his limited research, he tried to show in his letter that the Martian canal system which proves the existence of an advanced civilization

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did not exist and "no photograph exists that shows the spidery, artificial-looking network of fine lines that Lowell made so well known." He also claims that famous astronomer Lowell who first photographed the canals at the turn of the century was suffering from optical illusions and never made such photographs.

I suggest that Mr. Miller read Dr. Lowell's books and an article he published with his colleague E.C. Slipher entitled "Our Knowledge of the Planet Mars: Corroborative Evidence of Canals in That Planet," October 17, 1914, issue of *Scientific American*. Twelve photographs of Mars clearly showing the canal system in great detail are presented. From 1914 until 1965 hundreds of references about the Martian canal system appeared in magazines, journals and books along with photographs. By the 1950's the advances in astronomy and the high-powered telescopes allowed scientists to view and photograph the canal system with great accuracy.

The results were presented in "Photographs of the Canals of Mars" by Edison Pettit in November 1953 *Sky and Telescope*, the official journal of the Harvard Observatory. Despite this evidence, NASA claims that the thousands of photographs taken of Mars by our satellites never showed the canal system.

Mr. Miller stated that scientists generally did not believe in an advanced Martian civilization before 1965, the year the first crude photographs of the planet were taken by a U.S. satellite. It is true that there was debate on this subject throughout the decades, but I noticed that some of the big names in science besides Lowell accepted the

existence of such a civilization. Marconi, discoverer of radio, stated in the February 14, 1920, issue of *Scientific American* that he picked up radio signals from Mars. Prof. William H. Pickering wrote a letter in January 19, 1926, *Scientific American* entitled "Curious Geometrical Figures Appearing Upon Mars" in which he stated that the Martian civilization was at least 10,000 years old.

Science, the official journal of the American Association for the Advancement of Science, published "Martian Biology" in the April 6, 1962, edition summarizing 50 years of Martian research. This article concluded that it was possible that intelligent beings lived on Mars.

Scientists were shocked when a desert area of over 200,000 square miles suddenly turned dark green. A possible explanation was an "organized reclamation project" on the part of the intelligent beings living there. September 1955 *National Geographic Magazine* published these incredible color photographs, showing the planet with a blue atmosphere and detailed pictures of the canal system. Needless to say, NASA has never published any such photographs.

Mr. Miller attacked me for claiming that there is a vast government conspiracy to hide the truth about life on Mars. There are articles supporting this theory. In "Caution Stressed in Mars Life Analysis," published in the May 24, 1976, issue of *Aviation Week and Space Technology* the author stated that "Viking scientists intend to maintain a high level of secrecy about positive life indications if any are found until the data can be verified to the fullest extent



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possible." Why would the government want to suppress such information? The incredible answer is "Positive indications of life on another planet would be a finding with wide-ranging social and biological implications," said Carl Sagan.

The June 10, 1985, edition of the *New York Times* published "Protocol of Calls from Distant Space," which showed that the government was determined to suppress any evidence of advanced alien civilizations. Allen E. Goodman, dean at Georgetown University's School of Foreign Service and former analyst for the CIA, stated that the governments of the world would not want to share such information because of security problems. The National Security Agency would be in charge of controlling this evidence in the U.S.; Dr. Goodman felt that such information should be made public.

At any rate it is clear that a vast conspiracy exists to control information about space. I believe we have not been told the truth about the Martian civilization because we will one day have to colonize that planet and the Martians will have to go the way of the American Indian. The government will never admit that it is committing extraterrestrial genocide.—*Michael Cohen, New York, N. Y.*

MONETARY HAY

America is a faddish culture as we all know, so it is no surprise that in the current fad for channelers we are finding one on virtually every street corner. This is all the more reason to exercise discrimination — contrary to the viewpoint expressed in Part II of

(Continued on page 127)

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REPORT FROM THE READERS

(Continued from page 116)

Craig Lee's "Voices From Other Worlds" (May-June 1987 FATE). An enormous amount of drivel is being "channeled," often very expensive drivel. I have heard quite a few psychics and channelers and to me it is clear that the focus of discrimination is not "intuition," as Chandley says, but *content*. The issue is not really whether someone is actually channeling an entity other than himself, speaking from a superconscious version of self or just faking. The issue is what is being said, or "delivered" if you will, and at what cost.

I doubt that Craig Lee has read much of the real Seth material. If he had he wouldn't so blithely accept Thomas Massari's fake Seth. I've heard Massari; he's a pleasant individual and his "Seth" is somewhat entertaining, but he is *not* Jane Roberts' Seth, who has repeatedly emphasized that he works only through Jane and her husband Rob "in order to protect the integrity of the material," as Seth said.

Anyone who has read Seth knows that he cannot be reduced to some sort of cosmic est* leader and that the great volume of information and ideas that Seth presents cannot be reduced to mere stock-phrase positive New-Ageism. Furthermore — and I think this is important — Seth's material from the very beginning has been available to everyone who can read at a nominal cost or even free now that many libraries carry some of the books.

Never, despite staggering hospital and other medical costs through the years of Jane's illnesses, was the Seth material hawked (as does Massari) through tapes, "weekends with Seth," superseminars, high-priced private readings and so on. It is obvious that the real Seth came through to present a large body of teachings, to awaken us to some new and valuable insights, possibilities and approaches to life's challenges, and to make this work available to everyone. The same cannot be said of most of the current crop of fake Seths and assorted discarnate mystics making monetary hay with the new fad.

This is not to say there are no genuine entities in the crowd trying to help us, but people *must* learn to discriminate. I have heard many mildly entertaining and somewhat informative talks with enormously inflated price tags, prices based solely on the "fact" that the speakers are allegedly dead. Also, from all that I have heard, discarnate entities seem to have a boundless interest in our diets. In lieu of any real substance they can always go on about the virtues of fresh foods or vegetarianism. Another recurrent theme is a sort of self-help pep talk delivered in convoluted language and a weird accent. One of the many entities in the Seattle area distinguishes herself by wearing funny hats and playing with a rubber chicken. Fun maybe, but is it worth $50 a head?

If people would ask themselves, "What would I think of this information if it were being delivered by an ordinary, live human being?" they might get a perspective that would enable them to tell the wheat from the chaff in this thick current crop of channelers and the channeled. — *Renais Jeanne Hill, Joshua Tree, Calif.*

*est — Erhard Seminars Training — promotes self-help and self-improvement and teaches participants to take responsibility for their own health.

ANOTHER VIEW

I was dismayed by J. Gordon Melton's comments on channeling ("Books, News & Reviews," August 1987 FATE). He ridicules the whole area, in particular by his judgment of the channeled entities' philosophy as "shallow and unappealing." This seems to me like throwing out the baby with the bathwater.

The present channeling circus is an unfortunate outgrowth of the deep, positive, life-enriching ideas presented by Seth in Jane Roberts' books of the 1970's. Chief among those ideas is the recognition of the Authority of the Self, not that of preachers, gurus or channeled voices like Seth. Sadly, this seems totally forgotten in today's big-bucks channeling scene, as people fork over hundreds of dollars to hear ideas that are available in paperback. Read Seth! No channel changes people's lives; *people change their own lives.* Roberts knew this and simply refused to become another bogus "Authority" and get rich quick.

Americans want to purchase the New Age instead of becoming it; self-transformation is a tall order for most of us. Yet, whatever one's religion, it seems that the world cannot change unless and until *people* change. This reflects another of Seth's major ideas that we individually and en masse create our reality. God or the Great Spirit or whatever is all around in all things. As Seth put it, God knows each sparrow that falls because God *is* each sparrow that falls.

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Radical ideas? Yes, but deeply appealing and practicable for vast numbers of folks like me. What we find "shallow and unappealing" is the stifling, stagnant dogma of our major world religions. I hope and believe the world is ready for something new. — *Ralph D. Howard, Jr., Tuscaloosa, Ala.*

ALLURING APPEALS

I am a Registered Nurse doing research into near-death experiences and the concept of walk-ins as defined by Ruth Montgomery. I have personally experienced both these phenomena and would appreciate any FATE readers' sharing similar stories with me.

I realize how difficult it is for people to talk about NDEs or walk-ins. Being afraid of ridicule, these persons don't address these matters but keep them locked up inside themselves. I have gone through this myself but have overcome the problems and am readily able to discuss these experiences. I would like to hear from anyone who just needs to write or talk about his or her experiences.—*Lara Lee Waggoner, 618 Oaks Hollow, Jacksonville, Fla. 32211.*

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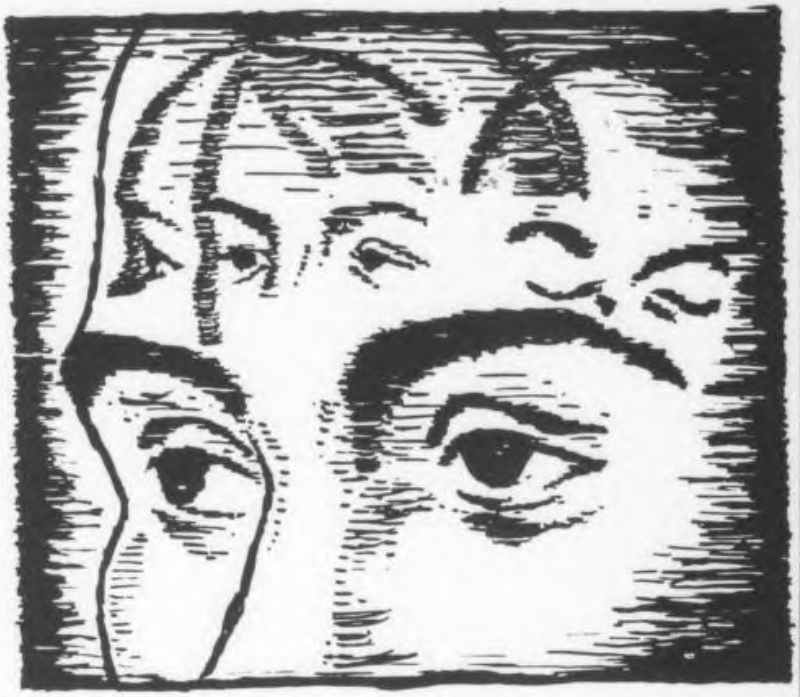
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I understand this 4-inch ball is not acrylic or plastic and is not quartz (which would cost at least $10,000), but is hand-crafted of materials containing 32% lead crystal.

Your Other Selves

Awaken the Psychic You



There is more to you than you suspect. Self goes far deeper than *surface consciousness*. Man is not fully conscious —that is, using the whole potential of his awareness—until he develops the dormant psychic energy every human possesses.

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The Rosicrucians, a worldwide cultural organization (not a religion) have shown thousands of men and women throughout the world how to make the best of their psychic faculties. No strange practices, no creeds or dogmas, but practical instruction on the functioning of your *inner self*.

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