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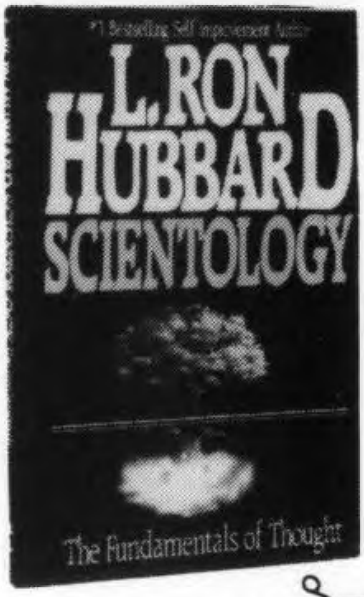
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My name is Gail Howard. You probably have heard of me. I actually developed a Lottery *Winning System*. It's so easy for anyone to win with, my System has made headline news around the country.

(I've been written up in the most important publications in the U.S.—*The New York Times*, *The Wall Street Journal* and *Newsweek*—as well as interviewed on popular TV Talk Shows such as "Good Morning America.")

The fact of the matter is, I have cracked the State Lottery Game.

Because you're reading this, you personally are invited to crack *your* State Lottery Game. (It's a snap with my System.) Here's what I'll send you FREE*—so you can become an immediate Lottery winner:

YOUR STATE LOTTERY WHEEL. YOUR WHEEL IS ABLE TO "PICK" THE WINNING NUMBERS—ALL OF THEM—FOR YOUR PARTICULAR STATE LOTTERY. BECAUSE IT INCORPORATES MY SYSTEM.

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Now I want to give 100 *other* people a chance to win big in the Lottery too.

That is why I have published this notice. And why I will be releasing a limited number of STATE LOTTERY WHEELS without charge. *I want 100 people to become Millionaires. You are to be one of them.* But you must respond to this notice without delay.

To get your complimentary STATE LOTTERY WHEEL return this free coupon right away.*

(Why am I doing this? Because I have all the money I need. Frankly, this is my chance to become the most famous woman in America. To be known—by millions—as the woman who beat the Lottery . . . and enabled others to beat it too. Since I don't need the money, I am giving away my STATE LOTTERY WHEEL for free.*)

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*Although there is no charge for this Lottery-Winning System, you are asked to PLEASE ENCLOSE $1 to help cover postage and handling.

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I SEE BY THE PAPERS

by Donald Michael Kraig

QUOTE OF THE MONTH:

...Money is like a sixth sense without which you cannot make a complete use of the other five.

—W. Somerset Maugham

Not only does money function like a sixth sense, but some people use what they claim is their sixth sense, or alleged psychic abilities, to defraud others of their money.

We find this practice absolutely abhorrent, and one thing for which we can thank the debunkers is the exposure of fakes. The reason we bring this up is because we must each learn to guard our finances, wherever problems might occur.



Donald Michael Kraig

In each issue of FATE we run hundreds of ads from honest advertisers. Unfortunately, we cannot check out each and every one of them. Therefore, with ads in FATE, or anywhere else, please remember the ancient advice of *Caveat Emptor*, "let the buyer beware."

As a standard rule of self-protection, you should really question yourself about sending large sums of money to people who are offering to "take off a curse" or "remove black magic" from you. In some instances these people are phonies trying to separate you from your money. Numerous books on the subject from a variety of publishers will tell you how to do this type of "spell or black magic removal" and will only cost you a few dollars.

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NESSIE ON SONAR?

Well, maybe. According to the Ness Information Services *Nessletter* of April, 1989, a boatload of tourists saw a sonar image that was 40-feet long and 300 feet below their boat, the *Caledonian Queen*. The owner of the boat, Norman McKenzie, had just installed the sonar equipment when the sighting was made on June 4th of last year. The newsletter is quick to point out that sonar interpretation is "very complicated" but that the report should be investigated further.

The report had originally appeared in the Sunday Post newspaper, making this possibly the first time that a newspaper has published an account of a group of people "seeing" the monster on sonar.

∞

AND WHILE WE'RE ON THE SUBJECT OF STRANGE ANIMALS...

In our August issue we ran a story about Bigfoot. Several letters have come in denouncing the author. FATE's only interest is that an article be well-documented and well-written. We feel that this article qualified on both accounts. If any readers disagree with an article we've published or with another person's ideas, we invite opposing articles or letters. But we will *not* publish irrelevant personal attacks. Period.

SKEPTICS DO BELIEVE

Many people with open minds think that the "Archie deBunkers" don't believe in anything. In actuality, many have as dogmatic a belief system as anyone in an orthodox religious group. If something doesn't fit into their belief system they first deny that it exists. Then they say that it is a trick. Finally, when they can no longer deny the validity of something unusual, they simply say that it is a normal possibility and they knew it all along.

Case in point: Years ago, explorers came back to England with tales of small hairy men, possibly the missing link. There was an uproar. "Impossible! They couldn't exist." When some of the small hairy men were brought back to civilization, there was the feeling that this was a trick. Finally, they were examined and called gorillas.

Case in point: For many years there were rumors of people who could walk on hot coals. "Impossible! Mass hallucinations or mass hypnosis." Then, in 1935, a young man from India named Kuda Bux performed fire walks in England on two occasions. He became famous. The debunkers cried, "it's a trick!" (And indeed, in this case it may have been. Kuda Bux later became a member of the Society of American Magicians.)

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Case in point: In the January-April issue of the Minnesota Skeptics *Newsletter*, an article is reprinted from a publication called *Laser*. The article described a poodle named Terr. According to the owner, Terr watches *Lassie* and interacts with pictures of dogs on the screen.

The debunkers said that there was no way that a dog could distinguish another dog on television. So they investigated.

First came James, the self-proclaimed "amazing" Randi. Please remember that on a recent television show Randi explained away a broken clock that was missing parts beginning to operate while Uri Geller was on television. "Ordinarily you would not have even noticed" such an event. Gee, Randi, maybe *you* wouldn't have noticed such an event, but I sure think that most of our readers would have paid attention!

Anyway, Randi's first assured cause for this doggie excitement was a trick—perhaps the dog would start barking when a videotape was inserted into a VCR. Randi played different tapes and Terr would watch for about five minutes, but then lose interest. Finally, when Lassie came on the screen, Terr snapped at the image and continued to snap until Lassie left the screen. And if you're wondering, Terr's owner was not in the room.

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REPORT
ON THE
SHROUD OF TURIN

Does the Shroud of Turin bear an image of the crucified body of Christ? Here is the fascinating report by Dr. John H. Heller, a member of the team of 40 scientists who conducted research on the Shroud. Before the work began, Dr. Heller, a biophysicist, was inclined to be skeptical about the Shroud. Then he read a pathologist's report of an examination of the image that made scientific sense. He took up the challenge it presented.

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

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Terr was also able to detect Lassie on a two-inch screen, and when a cat appeared on the screen he "went positively berserk." Randi is quoted as saying, "I wouldn't have believed it! But this dog actually watches TV."

So we begin with something outside of Randi's belief system (it couldn't happen). Then we move to his belief that it must be a trick. And finally, the admission that it occurs and it is just a part of his new system of belief.

Other skeptics spent their time investigating this case. Phillip Klass, it is claimed, was overcome with laughter. He is quoted as saying, "I don't believe it, I don't believe it. I didn't think it was possible." Once again we see movement from "it can't be" to "it's a part of science."

This brings us to a discussion of skepticism. According to *Webster's New Collegiate Dictionary*, the first definitions of the term "skepticism" are: a) the doctrine that true knowledge or knowledge in a particular area is uncertain, and b) the method of suspended judgment. Now note the comments of Randi and Klass. They both said that they didn't believe it. This means that in their belief systems this phenomenon did not exist.

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of what is the truth in the matter already in mind is not, by definition, the sign of a skeptic. Having already made up their minds in the matter is not a sign of "suspended judgment."

It should be noted that whenever there is a discussion on television or radio, or in newspapers or magazines, the CSICOPpers are the first to protest. Perhaps it's time to counter their protests by making them admit to the truth—they are not skeptics; they are debunkers.

∞

ATOMS ARE SMALLER THAN ELECTRONS

We *hope* that you are aware that this is incorrect. Unfortunately, according to an article in *Discover* about a survey funded by the National Science Foundation, only 43% of American adults knew that this was false. Only 45% of those who knew that the Earth travelled around the Sun also knew that it took a year for this to occur and not a day. 36% of the people thought that boiling radioactive milk would make it safe to drink. Some respondents thought that DNA is a food additive and that Chernobyl was a ski resort.

Age was not a factor in this test. Men, probably due to the fact that they are pushed in different directions due to stereotyping, fared slightly better than

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women. A recent study in England showed that adult Britons had about the same level of scientific sophistication, while the person who conducted the survey, on returning from Japan where he did a similar survey, thinks that the Japanese are "not much more that twice" as scientifically literate as we are.

When people don't understand basic concepts of science, it is no wonder that they are taken in by the simplistic and scientific-*sounding* answers given by debunkers.

∞

A PERIOD OF REMARKABLE DISCOVERIES

In this issue of FATE we are proud to present an article of immense scientific import—the discovery of an oblong pyramid beneath the waters of a lake in Wisconsin. The explorer who authored the article says that there are other structures that are not natural formations beneath the waters of this murky lake. This information is starting to appear in newspapers and will soon be on various television programs.

Meanwhile, off the coast of Florida, another amazing discovery has appeared. According to an article in the St. Paul *Pioneer Press Dispatch*, a sunken galleon has been discovered virtually intact. Many other such ships have been found, but only one or

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two others have been found relatively intact. The others have had much of the ship and cargo dispersed by currents and storms.

A videotape that was made by a remotely-controlled camera shows dozens of jars, ship's brass, a small cross, a silver bell, coins and silver ingots.

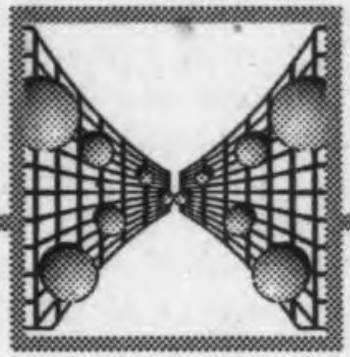
The name of the ship that is under 1500-feet of water has not yet been determined, but some archeologists believe that the historical value of an intact ship from the 1600s may be greater than any treasure on board. "Careful study could open a window to the past that we've never had before from a ship of this period" said Barton Arnold, former chairman of the advisory council on underwater archaeology, to the Society of Historical Archaeology.

Undescribed new technology used in discovering this galleon may lead to the discovery of other's in the future. It seems that the technology of today and tomorrow may lead us to better understand our past—and ourselves.

∞

AND FINALLY...

Yes, we had difficulties getting out some of our first issues of the new, bold and exciting FATE. We thank you for your support and your forgiveness for any typos you may have caught in the past few issues. It's better now, and the best is yet to come.



BEYOND THE KNOWN

by John Keel

GREAT BALLS OF FIRE

Where were you on the night of November 16-17, 1966? If you were outdoors you were probably gaping at the sky in awe. That was the night of the great Leonid Meteor shower when thousands of celestial objects plunged into our atmosphere, caught fire and hurtled to Earth like spectacular fireworks. Scientists in Arizona estimated that during one 20-minute period the meteors zipped past at the rate of 2,300 per minute. That's 130,000 bits of blazing debris per hour!



John Keel

Somewhere out there in space there is apparently a gigantic mass of boulders and chunks of iron that orbit the sun in an erratic pattern that brings it into the Earth's orbit every 33 years or so. The next big Leonid shower will occur sometime in 1999, probably around July.

If July 1999, sounds familiar it's because Nostradamus predicted that a"great terror" would come from the skies in that month. Some translators have assumed that he was talking about an atomic war. It is more likely that he was envisioning an attack of killer meteors. Our learned astronomers estimate that a meteor only one mile in diameter could kill every living thing on this planet if it collided with Earth in just the right spot and at the right angle. There would be shock waves, tidal waves and all kinds of geophysical upheavals. However, there's no need to worry. Nostradamus predicted that "Mars will reign for the good cause" and maybe save us. Could it be that the planet Mars will get in the way of the killer meteor and take the shock for us? We'll just have to wait until 1999 to find out.

You don't have to wait for the next Leonid shower to see meteors, however. Thousands of objects plummet into our atmo-

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sphere every day, sizzling across our skies and, fortunately, burning out completely before they hit the planet. Remnants of a few of these have been collected and studied, though. Most of them have been made of solid iron. Others are composed of various other metals such as nickel and some simply have been stones. Astronomers argue about how many of these things appear on an average day, but the figure is certainly in the thousands. Their total weight before hitting our atmosphere is in the many thousands of tons. Each year about 150 meteorites are recovered after striking land. The largest one, found in South Africa in 1920, weighs 132,000 pounds.

We can assume that the Earth has been bombarded by these things since the beginning of time. The craters on the Moon were probably formed by meteor strikes, too. So we have to conclude that many millions of tons of debris have been pelting us and if we could have collected all of it together it would probably form a body much larger than the Earth itself! Was there once an iron planet that blew apart? Did that explosion form the asteroid belt—a belt of some 45,000 miniature moons between Mars and Jupiter—and the Leonid mass tumbling in our own orbit?

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Message from Jean Rignac

I have always been disturbed by the fact that people suffer throughout the year with serious money problems, failure in love, loneliness, fear of tomorrow, and that nothing is done to help them.

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Thanks to the method I have perfected, which has finally been revealed, I can accurately tell you your future for the next twelve months.

The most important thing: I can tell you how to take advantage of your lucky periods and the good things which are going to happen during those months (this is for sure, even if you don't believe it). I can also teach you how to avoid those hard blows—with my help you can quickly see your life completely changed.

The Greatest Astrologer in Europe

Americans call him "Europe's most famous astrologer" after he made a series of predictions in a well-known American weekly, with a circulation of 17 million readers. These predictions concerned the lives of such famous people as the Kennedy family, Barbra Streisand, Richard Nixon, Elizabeth Taylor, Queen Elizabeth, Sophia Loren, and many other celebrities.

And as the months passed the Americans had to recognize that, amazingly, everything he predicted came true.

For more than 21 years, now, he has broadcast on Radio Luxembourg, followed by millions of listeners. And that's not all—each week in a famous paper, 1.6 million readers devour the page in which he describes their future, sign by sign.

The tens of thousands of letters he has received over the years prove the incredible accuracy of his predictions. Many people have asked themselves how he does it, how he exceeds (by far) the percentage of accurate predictions in astrology.

A large newspaper has lately given him the title of Astrologer of the Year with a score of 20 out of 20 for the accuracy of his predictions. This score puts him at the head of all astrologers in Europe, and perhaps, the world.

All this to tell you that Jean Rignac is not an ordinary astrologer. He is an exceptional person who can really tell you what's going to happen to you in the next twelve months.

Jean Rignac wants to use his valuable experience to help as many people as possible and to extend his helping hand to them. He is not able to do it for long because he soon will have to give priority again to his normal clients.

A Secret Method

As a youth, Jean Rignac was training to be an engineer. Always inquisitive and eager to learn, he asked himself this question: How is it that princes, emperors, geniuses, the great people of the world, follow the advice of their astrologer? Why do these men, with such heavy responsibilities, consult them when they

have an important decision to make? Is there something true about astrology, then?

He did some research and very quickly concluded that it was true, that there is something about it. He began to study astronomy, medicine, psychiatry, to research their influences on each other and on the character and behavior of people. Little by little, he perfected a method that gives him fabulous results—predictions with an accuracy that no astrologer has ever before succeeded in obtaining.

Jean Rignac's Predictions

During the course of his life, he has made thousands of predictions. But here are the most famous ones.

Jackie Kennedy's divorce from Aristotle Onassis in 1972. Barbra Streisand's love and health problems. President Nixon's visit to China. The six-day war between Israel and the Arabs, and its exact duration.

In the middle of 1970, he predicted the death of General de Gaulle (which happened on November 9, 1970). The death of Charlie Chaplin. The end of Gina Lollobrigida's film career. The stock market crash of 1988, etc.

He has drawn up the horoscopes of dozens of politicians and several Presidents of the Republic.

Many of his predictions concerning the political or economic life of the nation are not published. But they exist, and some people have benefited from them. Their accuracy is amazing.

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THE COSMIC STAKEOUT

In the early days of our space program NASA scientists were worried that meteors would pose a serious threat to our spacecraft. They tried to figure out ways to armor spaceships and astronauts. But they needn't have worried. There don't seem to be any meteors in space! At least, the astronauts and cosmonauts have rarely seen any big rocks floating towards the Earth. They are not a menace to space navigation. Likewise, astronomers studying the skies rarely see any meteors before they enter the atmosphere. And some scientists have spent their entire lives looking for such things.

So where are these thousands of rocks and chunks of metal coming from every day?

A minor hazard has been the presence of micrometeorites—objects the size of grains of sand zipping through space with the speed of bullets. Some of our unmanned satellites have ceased to function after being struck by these micrometeorites. Space suits worn by astronauts on the moon had layers of metallic shields to protect them from those tiny particles. But even the micrometeorites are relatively rare.

We know those things are there, but where are they? Why can't the astronauts see them? Why can't the astronomers see

them? Why do they always drop in remote places like Greenland, Africa and the Australian outback? So far as we know only one person in modern history has been hit by a meteor. On November 30, 1954, a 9-pound stone crashed through the roof of a house in Sylacauga, Alabama, and clobbered Mrs. E.H. Hodges. She recovered, but her roof was never quite the same.

THE BIGGEST IRON GLOB OF ALL

The biggest meteor in history is also the most mysterious. It probably began as a huge piece of molten iron weighing millions of tons and was surrounded by a thick cloud of gases, mostly oxygen, nitrogen and hydrogen. A very inhospitable place, as it cooled it oozed molten rock and somehow picked up a lot of electrical energy which crashed through its smoky skies in the form of lightning. Each bolt caused hydrogen and oxygen atoms to combine into molecules of water (remember your high school chemistry classes when you made water with electrical sparks?). For millions of years, this process produced a steady, unending rain. Eventually over 70% of the iron glob was covered with water. The portions that jutted up above the seas were slowly cloaked in volcanic ash and

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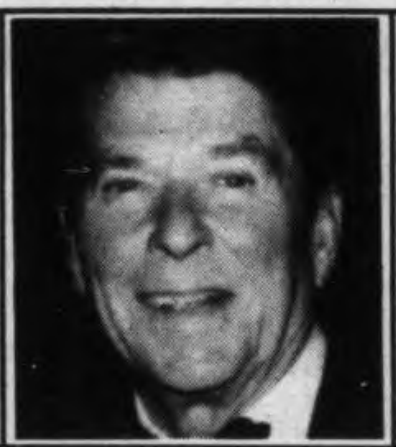
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By Guy Waid

I recently interviewed Joyce Jillson at her luxurious and delightfully informal home in California's exclusive San Fernando Valley. Over a cup of tea, Jillson confided she had recently completed a pilot research program which proved her psychic knowledge and advice brought new wealth and romance to everyone in the program. She showed me letters from those who had joined the project describing wonderful new romances and unexpected wealth! L.J. of Edmonton, Alberta wrote her, "You said I was going to meet a man. And I met a gentleman on the bus last week."



JOYCE JILLSON Asked constantly to share her knowledge of astrology on Television, Radio and as a daily columnist in over 87 newspapers in North America. She will cast a truly personalized Horoscope—Just for you!



RONALD REAGAN "Jillson insisted that astrology was definitely used in the planning of the summit between the President and Soviet leader Mikhail Gorbachev."—The NY Daily News



NANCY REAGAN "Things didn't go smoothly with the first two ladies, Jillson explained, because Raisa Gorbachev's birth date is unknown and consequently no guiding horoscope could be cast for her."—USA Today

Win unexpected money from Jillson's predictions!

H.H. in Montreal was very excited. "I won at Bingo: May—$200, June—$100, July—$100. And K.H. in Penticton, British Columbia thanked Jillson, "... following your advice the relationship between me and my boss improved, which allowed for my major career change."

The psychic knowledge and advice of the ages is now available to everyone!

In the past 20 years, the world of astrology has undergone great changes. Now all the math necessary to interpret the charts is done by computer. Jillson tells the students at her Astrological School in Los Angeles that they can now forget about the math and concentrate on the humanity of astrology.

When I asked what had given her the greatest personal satisfaction, Jillson laughed and said that being consulted by Hollywood stars was a "real thrill. But I am most gratified that, through my personalized computer consultations, anyone can now afford to benefit from the vast science of astrology."

Now, thanks to Joyce Jillson, when you participate in her research project you can receive your own, unique Lucky Numbers, Lucky Days and Lucky Signs!

I read through letters she had received and was amazed

PRESIDENTS AND REVEAL TO HOLLYWOOD STARS!

by how her predictions had meant sudden wealth and new romance to so many people. For instance, J.C. of Black Creek, Wisconsin wrote, "Put my name in lights. I went on a trip to Las Vegas. I taped my Lucky Number in the flap of my purse. I won $1,111.00!"

Jillson recalls her first encounter with astrology was "love at first sight." She was 14, living in Boston and her mother took her to meet the famous Maude Williams, then the leading astrologer in the U.S. "She was wealthy and lived in great style. I was so impressed by her insight into my teenage problems. She took a liking to me and asked me to be her student. I jumped at the opportunity."

Jillson confided to me, "I went through my own divorce several years ago. I think that was when it really hit me what an important role astrology plays in everyday lives."

Joyce Jillson is consulted by Police Departments.

I was surprised that she had been consulted by various Police Departments. 'From finding lost pets to tracking down desperate criminals, I have proven that astrology is a science that works in the 'real' world!"

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Ms. Jillson asked me to extend her personal invitation to readers to join in her exciting new Astrological research project. She added, "together we will chart unexplored areas of the human mind and personality."

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cosmic dust (an estimated 30,000 metric tons of the latter still settle there *daily*). The lightning storms continued as the glob fell into an orbit around the sun. It became the third planet, a beautiful blue and white orb that would ultimately become our tiny island home in the blackness of space.

If the Earth had settled a few million miles closer to the sun, life would have been impossible. It would have been just a trifle too hot and the actinic rays of the sun would have been too destructive. If it had orbited a few million miles further away, it would have been too cold. luckily for us, the planet picked just the right orbit.

If that iron glob had not had a strong electrical field, water would never have formed. Life itself requires an electrical environment. Planets without magnetic fields probably cannot produce major life forms. Our bodies, and all other living things, are tuned to respond to the energy of the sun and the electrical impulses of the Earth and the distant stars.

For many generations, school children were taught that the Earth was originally a chunk of the Sun that had somehow been catapulted into space. But now that we understand better the atomic process, we know the Sun is an atomic bomb and consists of a relatively small amount of material undergoing the fusion

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UFO Reporter



by Jerome Clark

CARL SAGAN'S HAT

Like a faded rock star who once sold millions of records but who is now, in Daniel Boorstin's definition of a celebrity, famous for being well-known, Carl Sagan is still a relatively prominent man. But he is no longer the media superstar he was just a few years ago, when his byline regularly appeared on best-seller lists and in glitzy magazines and he was the *Tonight Show*'s resident Dr. Know-It-All to those who knew little about science but who knew a handsome, charismatic and supremely confident talk-show guest when they saw one.



Jerome Clark

There were, of course, scientists who had another view of Sagan, seeing him as just another colleague who was likely to be right about some things and wrong about others. His scientific reputation, in other words, was never so inflated as his popular reputation, but it was, and is, an honorable reputation of which Dr. Sagan, a Cornell University astrophysicist, is justly proud. What most irked his colleagues and his critics, however, was his habit of making pronouncements on subjects on which, unlike astronomy, he had no real claim to expertise. When he spoke on such matters as religion (which he didn't like) and the nuclear freeze (which he favored), more often than not he gave the impression he was speaking from scientific authority, when in fact he had no more claim to theological or political wisdom than any other nontheologian or nonstatesman. To put it bluntly, he was talking through his hat.

Sagan still talks through his hat and though fewer people are listening when he does so, he still gets quoted from time to time. Most recently it was in the *Toronto Star* for October 16, 1988,

when he let loose on a subject on which he, a leading proponent of the idea of a densely-populated universe, is curiously phobic: the UFO phenomenon. He told reporter Jack Miller that "every flying saucer 'sighting' when given a genuinely tough scientific scrutiny has been judged either a mistake or a fraud."

Predictably but futilely, nuclear physicist-ufologist Stanton T. Friedman, acting in his capacity as one-man truth squad where Sagan's anti-UFO pronouncements are concerned, penned yet another "Open Letter to Dr. Carl Sagan" (see *MUFON UFO Journal*, May 1989), yet again destined to go unanswered. No surprise, since Sagan's statement, like most he has made on the subject, is false and indefensible. Unfortunately for the truth of the matter, nobody knows and nobody cares, except Friedman and the other ufologists, that this is the case, although one assumes that one day the scientific reputations of all those who discouraged UFO inquiry by misrepresenting the UFO evidence will suffer accordingly. Until then, it behooves us to subject Sagan's claims to some reality-testing.

Sagan's favorite way of expressing his sentiments is to say there are no UFO cases that are both interesting and reliable. The interesting cases cannot be believed, and the believable cases are uninteresting (i.e, susceptible to simple conventional explanation). That's a clever way of putting it, all right, even if it bears not even a passing resemblance to what is really happening.

"A strange moving light could be a searchlight from a weather balloon or a military aerial refueling operation," Sagan writes in his 1973 book *The Cosmic Connection*. Of course it could be, as ufologists have known for a very long time. That is why they do not base the case for the reality of UFOs on uninteresting reports of moving lights. Apparently Sagan feels, as did the late Dr. Edward Condon, that "all nonexplained sightings are from poor observers." If he really believes that, and I have no reason to believe he does not, he knows nothing worth knowing about the UFO phenomenon.

Obviously he has never heard of the Air Force's *Project Blue Book Special Report 14*, released in May 1955 and based on a massive statistical study of approximately 4000 UFO reports the Air Force collected between June 1, 1947, and December 31, 1952. The study was conducted by the Battelle Memorial Institute, a Columbus, Ohio-based think-tank which often performs classified work for government agencies. The scientists involved were directed to determine if UFO reports "represented technological develop-

ments not known to this country" and to build a model "flying saucer" from the data.

Of the 4000 reports, according to the Blue Book document, "the majority were received through military channels or in the form of observer-completed questionnaires; a few were accepted in the form of direct letters from unquestionably reliable sources." The investigators proceeded carefully to weed out 800 reports so inadequately documented as to be worthless. That left 3201 sightings. These were broken down into nine categories of evaluation: balloon, astronomical, light phenomena, birds, clouds and dust, insufficient information, psychological, unknown and other.

The first step in the evaluation was to ascertain the essential facts from the reports. The second involved determination of the observer's credibility and the report's self-consistency as well as its general quality. The third step was the categorization or identification of the object.

The initial "identification" was done by the individual who transcribed the report onto a worksheet. Afterwards a member of the identification panel judged the report without knowing what the other person's conclusions were. If the two arrived at the same identification, it was accepted as the final conclusion—but only if one or the other or both did not call the object an unknown. If they disagreed on a conventional explanation, other panel members analyzed the case. If either or both suggested the object was an unknown, the whole panel studied the case.

As physicist Bruce Maccabee observes in a detailed review of the Blue Book study (*Journal of UFO Series*, Vol. 1, No. 1, 1979), "It should be clear...that the individual report evaluation done by the BB#14 investigators was quite orderly and 'scientific'. Moreover, it should be clear that they took special precautions to assure that UNKNOWNS really were unknown."

This was not a collection of dewy-eyed believers, by any means. Yet *Special Report 14* statistics reveal that, the more fully-documented a report and the more qualified the observer, the more likely the sighting was to be of an unknown. One would expect precisely the opposite, of course, if the unknowns were really identifiable flying objects. Furthermore, the unknowns were most likely to be seen for long-enough periods of time—between 30 seconds and 30 minutes—so that there would have been a better chance for the observers to identify them. Dr. Maccabee remarks, "This finding contradicts the generally held feeling that most UNKNOWNS result

from short term observations (i.e., a few seconds)."

The investigators addressed the question of whether or not the knowns and the unknowns were identical. To do so they took six characteristics and subjected them to the chi-square test (used in statistical practice to determine the probability that one thing is truly different from another). The results:

Probability That "Unidentifieds" Are the Same as Identifieds:

COLOR: Probably less than 1%.

DURATION OF OBSERVATION: Probability very much less than 1%.

NUMBER: Probability very much less than 1%.

LIGHT BRIGHTNESS: Probability greater than 5%.

SHAPE: Probability less than 1%.

SPEED: Probability much less than 1%.

As the late J. Allen Hynek noted in *The Hynek UFO Report* (1977), "Now any statistician will tell you that statistical tests are not infallible. He will also likely tell you that examining any one characteristic, such as color, might involve subtle subjective differences, or purely unknown causes that would negate the results. But he will definitely tell you that it is most unlikely that all six of the characteristics examined by the Battelle study could be subject to the same sorts of errors, leading to an erroneous result. A quick calculation shows that the probability of all six UFO-characteristic chi-square tests giving the same results by chance (and thus making the conclusions drawn from the tests wrong) is much less than one chance in a billion."

You should not conclude from this, by the way, that the Air Force owned up in *Special Report 14* to the probable existence of truly anomalous flying objects. As was the case with the Condon Report 14 years later, its negative conclusions did not follow from its positive evidence.

The best evidence for UFO reality comes from interesting reports made by reliable observers. This has been repeatedly demonstrated throughout the history of the UFO controversy, as Sagan would know if he were to bother to learn that history. Even the skeptical Condon Committee was unable to explain a third of the reports it investigated, despite a strenuous effort to do so. These were not fleeting "insufficient-data" types of cases, either, but high-strangeness, highly-evidential radar-visual, photographic and similarly extraordinary reports. An independent review of the Condon data by a subcommittee of the American Institute of Aeronautics and Astronautics con-

firmed the puzzling nature of the unexplained cases and their resistance to conventional accounting.

Examples of UFO cases that have withstood the most thorough, tough-minded investigations abound. A full listing of them would take a thick book and would include, among many others, the Trans-en-Provence landing-trace case (1981), the Coyne helicopter-UFO encounter (1973), the Roswell event (1947), the Socorro landing (1964), the McMinnville photo and the New Zealand film (1950 and 1978, respectively), any number of radar-visual incidents, daylight-disc sightings and so on and on. When debunkers have tried to do away with these high-quality reports, they have been trounced in the resulting debates. In consequence the debunkers have lapsed into a telling silence, interrupted now only by grand, sweeping pronouncements uncluttered by the specifics. As folklorist-UFO scholar Thomas E. Bullard has written, "The certitude of skeptics grows in inverse proportion to their investigative experience. This situation hardly sounds scientific. In fact, it sounds positively medieval."

Another of Sagan's pronouncements is more an example of unbridled imagination at work than of serious criticism. He decides that a million stars in our galaxy harbor planets with technical civilizations capable of sending explorer spacecraft to other worlds. Given the enormous number of planets to be surveyed, "if only one UFO is to visit the earth each year," he has written, "we can calculate what mean launch rate is required at each of these million worlds. The number turns out to be 10,000 launches per year per civilization, and 10,000,000,000 launches in the Galaxy per year." And that, needless to say, renders UFO visitations extremely unlikely, especially when one considers that there is only a finite amount of metal available, not nearly as much as would be needed to construct billions of spaceships.

Of all the arguments ever advanced against UFOs, this may well qualify as the dumbest. It is based on nothing at all. As Sagan's critics (most of them UFO skeptics) have pointed out, we have no way whatever of determining how many intelligent civilizations exist or do not exist in the galaxy or the universe. One could argue just as easily that intelligent life in our galaxy is so rare that we on Earth are bound to be of enormous interest to those few technical civilizations out there, causing them to send fleets of spaceships to check us out.

Even ufologists disagree on the question of whether or not UFO reports constitute evidence of extraterrestrial visitation. But



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given the high number of interesting reports by reliable observers, given the world-wide patterns evident in these reports, given the hard evidence in the form of instrumented observations, landing traces, and physical and physiological effects (not to mention the remains reportedly found in the wake of the Roswell crash and attested to by dozens of military and civilian informants), and so on, the extraterrestrial hypothesis (ETH) deserves consideration as one not-unreasonable interpretation of the data. Certainly by their shape and behavior UFOs give the clear impression of being guided by a nonhuman intelligence, and that nonhuman intelligence may well be extraterrestrial in origin.

The principal irony in all this is that Sagan is a firm believer in extraterrestrial life. He supports space and radio-telescope probing of the universe for signs of alien life, which he is certain is there—even when from his perspective (having removed UFOs from the equation) there is no empirical evidence whatever that any such thing exists. At least ufologists, whatever other faults they may possess, are arguing from a body of sometimes-voluminously-documented evidence. (The report on the French government UFO project GEPAN on the Trans-en-Provence case alone consists of nearly 70 tiny-print pages of analysis based on field and laboratory study.)

Sagan's obsession, in fact, has been called a religious quest by his scientific critics. Historian of science Michael J. Crowe, author of *The Extraterrestrial Life Debate* (1986), notes that "Sagan, although disparaging the messianic motives of some flying saucer enthusiasts, has suggested that the mere detection of an extraterrestrial radio signal would provide 'an invaluable piece of knowledge: that it is possible to avoid the dangers of the period through which we are now passing...' Furthermore, according to Sagan, 'it is possible that among the first contents of such a message may be detailed prescriptions for the avoidance of technological disaster...' " Crowe and other critics (such as Karl S. Guthke) call Sagan a purveyor of "the myth of modern times," a prophet of a "religion or alternative religion."

Ufologists, unlike Sagan, harbor no illusions about salvation from outer space.

Another social scientist, Don Donderi of McGill University, has suggested that the Sagans of the world are motivated by an unconscious fear of the implications of the UFO evidence. Unable to consider it in any intellectually open fashion, they suppress it; yet it is a significant, if unconscious, factor

in their obsessive desire to communicate with extraterrestrials.

"The 'scientific' ETI interest," Dr. Donderi writes, "is in part a rational but unrealistic attempt to deal with the problem presented by the overwhelming UFO evidence in ways that are acceptable in [terms of] current scientific understanding of the universe. This behavior minimizes the anxiety which would be caused by accepting the reality, and the possible extraterrestrial origin, of the UFO phenomenon.

"There are two sources of this anxiety. First, the intellectual discomfort produced when one scientific paradigm is overthrown in favor of another; second, the real anxiety that our existence and society [are] threatened by contact with another technologically more capable extraterrestrial civilization."

Sagan's assault on the UFO phenomenon says nothing interesting or relevant about the object of his animosity, but it serves as a lesson in the dangers of putting in front of your mouth what you should be wearing on your head. Maybe it's too much to ask, Dr. Sagan, but would you please stop talking through your hat?

Mystery Ritual OF Krishna

By Paul Steiner

Krisshnattam is an Indian dance/drama form rarely seen outside of South India. A spectacle of stunning color and unique traditional dance, Krishnattam re-enacts the life of Krishna—the cowherd, the hero, the god. Continually challenging Krishna's power are "the bad and the ugly," flashing their fearsome faces and masks across the stage. A world emerges where gods and demons dance to the tune of the human voice and the beat of animal-skin drums. Singers, accompanying themselves on gong and cymbals, outline the story while drummers enhance and accent the dancers' precise, symbolic movements.

Krisshnattam is performed mostly inside a temple where only Hindus are allowed. Performances include scenes from *The Battle of Bana*, enacting Krishna and his wife Satyabhama's journey aback the mythical bird, Garuda, and Krishna's triumph over the arrogant demon Narakasura. Also enacted are scenes from *The Killing of Vivida* in which Krishna and his fellow heroes disguise themselves as Brahmins in order to enter the palace and defeat Krishna's most powerful enemy, Jarasandha. Other scenes are enacted, too.

There is only one Krishnattam troupe in existence. Their last performance in America was during the Festival of India, 1985-1986, and was held for the Asia Society of New York.

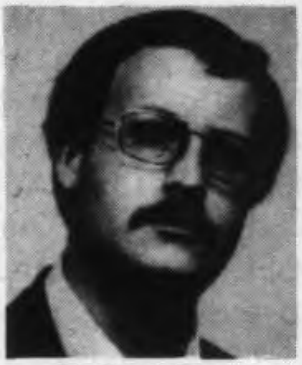
ON THE PSYCHIC FRONTIER



by D. Scott Rogo

Who was the world's greatest physical medium?

Most students of the paranormal would probably point to Daniel Dunglas Home (1833-1886), the great Victorian psychic whose seance-room feats included levitation, fire-immunity, psychokinesis and the production of phantomlike materializations. D.D. Home is probably best remembered for the experiments in which he participated with the celebrated chemist Sir William Crookes, which were chronicled by the scientist in his *Researches in the Phenomena of Spiritualism* (circa 1874).



D. Scott Rogo

But an equally phenomenal physical medium was Indridi Indridason, an incredibly obscure Icelandic youth known only until recently to a few scholars of parapsychology's history. But between 1905 and 1909, several of Iceland's leading scientists investigated his powers and were convinced of his genuineness even though merely a handful of reports of their research were ever published in English.

Our knowledge of Indridi Indridason and his mediumship has recently increased several-fold thanks to the efforts of Dr Erlendur Haraldson—a leading parapsychologist in Iceland—and one of his students, Loftur R. Gissurarson. Mr. Gissurarson began his career in psychology at the University of Iceland, where Dr. Haraldsson interested him in the life and career of the phenominal psychic. The enterprising student began searching for records left by the researchers involved with the case and translated them. Working from these sources, both he and Dr. Haraldsson finally pieced together the life story of Indridi Indridason and the incredible research in which he participated for four years. Their monograph *The Icelandic Physical Medium*

Indridi Indridason has recently been published by the Society for Psychical Research in England. It undoubtedly represents one of the most interesting reports published by the SPR in several years.

The fact that the youth's psychic powers ever blossomed in the first place is interesting since Spiritualism was virtually unknown in Iceland in the early 1900s. But a few scientists and scholars were familiar with table-turning and a small group was founded in Rejkjavik to experiment with the phenomenon. The young and country bumpkinish Indridi had come to the city to learn typography and found his way to the group, which immediately realized they had a powerful psychic on their hands when the table moved violently upon his initial visit! So for the next four years, they experimented with him and encouraged some of Iceland's leading scientists, theologians and physicians to witness his powers. Soon the psychic began entering trances, developed a succession of "spirit controls" and his mediumship evolved through a series of stages in which different phenomena were emphasized. A scientific society was organized by the prominent writer Einar Kvaran to carry out research on the youth, while other members included the Rev. Haraldar Nielsson (1868-1928) and Dr. Gudmundur Hannesson (1866-1946). These gentlemen were Iceland's leading theologian and physician/scientist respectively at the time.

Mr. Kvaran and his friends even built a small house for Indridi, which had a large hall (24 feet long by 12 feet high) where the experimental sittings usually took place. The psychic would sit toward the front of the hall controlled by the experimenters, while his psychokinesis would break out in different parts of the room—often witnessed by 50 or 60 people sitting on benches.

It would be impossible to chronicle each and every phase of Indridason's phenomenal mediumship, but the following summary and citations from the Gissurarson/Haraldson monograph will give FATE readers a rough idea of the psychic's power.

During the first phase of the mediumship, psychic lights and raps would break out in the room where the sittings took place. Levitations of the psychic soon followed and parts of his body sometimes mysteriously dematerialized. But the most spectacular manifestations were the materializations that would unfold with the lights. Sometimes they would themselves emit so much light that the psychic could be easily seen entranced in his chair, securely held by the experimenters.

Since the seance room was locked before each sitting, the psychic could not have let anybody in to fake the materializations.

The following report is an extract from a sitting held in Kvaran's own house. Even though the lights in the room were turned off, the phantom "...showed himself after the New Year in the living room, where we sat, with the medium among us—do not forget that! The medium was in a very deep trance. The new visitor was dressed in very fine white drapery, of which many folds hung down to the floor; and the light was radiating from him. We saw him at different places in the room. Once he stood on a sofa, and behind him was a red light which was similar to a little sun, with whitish light streaming out from it. This sight I shall never forget. Frequently he managed to appear 7-8 times the same evening in different places in the room. Many times we saw the medium and this materialised being simultaneously. But this extraordinary visitor could not be visible for more than a few seconds each time. When he had finished showing himself he tried to touch a few sitters with his hand, arm or foot, and he always allowed us to touch his materialised body before he dematerialised it again."

Sometimes, however, the phantom materialized simply in the shape of a pillar of light. One sitter at these experiments reported, for instance, that it "always appeared as a luminous, beautiful light-pillar [we are not told the exact shape of this "light-pillar"], just above the average height of a human figure and slightly broader. Inside this light we saw a human form but it was not clear enough, for example, for the facial expression to be distinctly seen. This light-pillar was very white but with a little tinge of blue. It was very luminous but did not flicker. However, it did not radiate much light. We saw the medium when the light-pillar stood near where he was sitting in a trance although otherwise there was darkness in the room."

These materializations only cropped up during a specific phase of the youth's blossoming mediumship and soon ebbed. Between 1906 and 1907 the spirit intelligences (?) controlling the psychic began teleporting objects into the seance room from the sitters' homes...or from the residences of people they knew.

Probably the most interesting of these experiments was reported that winter by the Rev. Haraldar Nielsson. When the seance began, Indridi became entranced and his "controls" were requested to psychically "steal" an object from the home of a prominent local physi-

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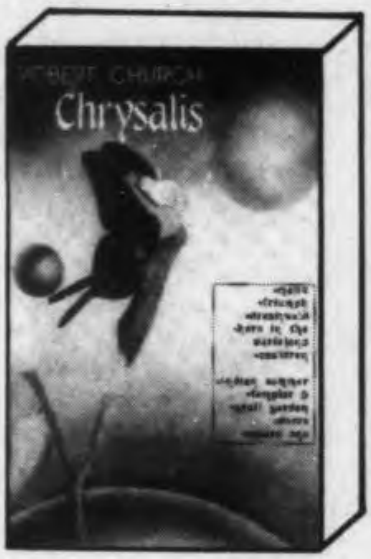
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cian. Soon the experimenters heard a strange clicking sound in the room. When the lights were turned on, they found a bottle filled with bird specimens on the table! The sitting was momentarily suspended while the experimenters phoned the physician, but he denied any knowledge of such a bottle. When the psychic was informed of this strange turn of events he went back into trance and his "control" explained that he (the control) had taken the specimens from a clothes chest in the physician's house, where an elderly man was talking with two guests. The physician was phoned for a second time and he admitted that his father-in-law *was*, in fact, present and talking with two friends. The doctor then recalled the bottle, since it contained some specimens left to him by a colleague which were kept in the chest. A quick check showed that the bottle was mysteriously gone...to his total consternation, but to the delight of the experimenters.

The bottle was gone—to his total consternation, but to the delight of the experimenters.

But the curious physical mediumship of Indridi Indridason consisted of more than these sometimes puerile though provocative psychokinetic displays. Sometimes violent telekinesis would break out in his presence in full light. This phase of the mediumship commenced in September, 1907 when the psychic was visiting a clergyman somewhere off the Icelandic coast. While walking near a local villager's residence, Indridi "saw" the spirit of a recent suicide who tried to possess him. For the next several months this entity produced incredible poltergiest outbreaks in the psychic's presence. It is lucky for posterity that a theology student was living in the small house built for Indridi and sharing its single bedroom. This young man became the chief witness to these displays.

On one occasion, a member of the scientific group studying the psychic was visiting the student when Indridi levitated over his bed in full light. Below is the report left by the investigators and written directly after it took place:

"Indridi is starting to dress again and is putting on his trousers, but I walk into the outer room and stand there. Then Indridi screams for help once

more. I run into the bedroom to him. But then I see a vision that I shall never forget. Indridi is lying horizontal in the air, at about the height of my chest, and swaying there to and fro, with his feet pointing towards the window, and it seems to me that the invisible power that is holding him in the air is trying to swing him out of the window. I don't hesitate a moment, but grab around the medium where he is swinging in the air, and push him down onto the bed and hold him there. But then I notice that both of us are being lifted up. I scream to Thordur Oddgeirsson and ask him to come to help."

The theology student (Thordur Oddgeirsson) states in his description of the incident that he ran into the room himself upon hearing the screaming. Even though the other witness was securing the psychic to the bed, random objects in the room kept flying or shooting from place to place.

Probably the final phase of the mediumship was the development of "independent" voices that often broke out during the sittings. These bizarre voices became so powerful that they eventually manifested in full light—even outside, where they would greet the researchers walking with the psychic.

It is unfortunate, though, that the case came to an abrupt end when both Indridi and his fiancée contracted typhoid in 1909. The psychic never regained his health and discontinued the sittings. He subsequently developed tuberculosis and died in 1912 when he was 29-years old.

The search made by loftur R. Gissurarson and Dr. Erlendur Haraldsson for the records of these experiments took place over 70 years after these events took place.. The two researchers failed to find the meticulously kept records of these sittings prepared by the society founded by Einar Kvaran. But enough reports and notes written by members of the group describing their experiments and the experimental precautions taken with Indridi were found to give us a fair picture of these fascinating events.

The monograph on this historical case, so carefully written by Gissurarson and Erlendur Haraldsson, represents an important piece of historical research and it is certainly fortunate that the Society for Psychical Research (which isn't in the best of financial situations these days) could find funds for its publication. It is probably one of the most important recent publications in parapsychology. The monograph can be purchased for $8.50 by writing to the SPR at 1 Adam and Eve Mews, London W8 6UG, Great Britain.

OUR STRANGE WORLD



by Mark Chorvinsky

INVESTIGATING STRANGE PHENOMENA

I often receive letters asking the question: How do I become an investigator of strange phenomena? To help those of you considering investigation for the first time, the following are some practical ideas and tips about investigating and researching the seemingly inexplicable and anomalous.

If any number of FATE readers start to seriously research and investigate phenomena in their area and elsewhere, a tremendous amount of important data will be generated that will be of value to future Fortean researchers and may have a positive effect on the study of strange phenomena.



Mark Chorvinsky

The first step in becoming a serious investigator is to become a researcher. Research and fieldwork are interconnected, different methodologies with the same end—data gathering. One of these without the other presents only a part of the picture. I have been doing research for most of my life and it is only over the last four years that I have been heavily involved in investigation. Investigation, performed using Fortean techniques, opens amazing new vistas for the researcher, and investigators who do not adequately research the topics of their fieldwork are missing out on another kind of excitement that is potentially just as exciting as going out into a swamp to look for a monster. Certainly investigation and research are vastly different endeavors and some individuals will have personalities that are better suited to one than the other. I am equally happy doing research and investigation.

A GOOD FIRST STEP

The best way to start to orient yourself to the variety of phenomena in your area and to get

right into the thick of things is to go to all of the libraries in your county and to any local historical societies. Check through the subject files, which are almost always located in the reference room. In addition to general subject files there are sometimes state and local files as well. The more specific the subject heading and the more local the files, the more chance that you will dig up some gems.

Many librarians are extremely rationalistic and may be less than helpful if they know the subject of your research. They may tell you that files do not exist (even if you have used them before), watch you like hungry birds of prey, and even try to stop you from using collections that they have some control over, particularly state rooms. It was easier for me to get credentials allowing me to use the Manuscript division in the British Library at the British Museum, than it was to get access to some small local collections of books.

There is prejudice against strangeness, and this is something that the researcher investigator will often come-up against. Therefore, I recommend, for the sake of a successful project, that you tell the librarians that you are "researching the folklore of your region." This places your research into a context that is intellectually "safe" for them. In fact, most of the material that you find will probably be collected in files labelled "Folklore." The subject headings concerning strange phenomena that occur most often and that you will want to check, include:

- •Folklore
- •Ghosts
- •Legends
- •Indian Legends
- •UFOs/also "Flying Saucers."

Photocopy as many articles discussing various strange phenomena as you can and go over the information carefully later. Consider which phenomena in your region you would like to investigate further. Pick a case and take notes on all of the details—names, dates, times, addresses, description of phenomena, and so forth. Get maps and check out the geography of the area. Try to contact witnesses and set up interviews with them. If possible, record the interviews. Additional sources of information include newspaper articles on microfilm, newspaper office files and police records. I would appreciate copies of any data or articles that you uncover in your research and investigatory work, as well as any reports of your investigations.

TIPS FOR INVESTIGATORS

• Don't get locked into studying just one type of phenomena. There is much to be gained by considering the interconnected-

ness of various phenomena.

• Study folklore, the pathology of lying and hoax dynamics. The knowledge gleaned from these studies will be very valuable during investigations.

• Other useful subjects to study include: abnormal psychology, photography and cinematography, folklore, cultural anthropology.

• Don't be out to prove something. Go out to gather data. At various points along the way you may wish to analyze that data to learn from it, but it is best not to jump to conclusions. Most believer-investigators declare the case a valid one long before all of the evidence is analyzed.

• Send a legal-sized self-addressed stamped envelope to me at the address found at the end of this column and I will send an "Entity Encounter Questionnaire" of use in fairy, monster, humanoid, ghost, etc. cases. Feel free to adapt this for specific cases.

• The goal of the Fortean investigator is to amass data, and then consider all possible explanations, including the possibility that there is none, if the data demonstrates this. This is in contrast to the rationalist investigator, who is "looking for an explanation." Remember, *an* explanation is not necessarily *the* explanation. Also, during flaps there is often a wide variety of causes for sightings.

• Do not approach a case taking it for granted that the phenomena in question actually occurred. This is an unrealistic approach, because it is a cold, hard fact that many if not most cases turn out to be based on hoaxes, misidentifications, confabulation, and the proverbial products of over-active imaginations. If you don't want to accept that most of the cases you will be investigating have prosaic explanations, it is probably better that you don't become an investigator.

• The investigator's most important tools are the pen, pencil, notebook, camera and film, tape recorder, rolls of dimes and quarters, and the telephone.

• The investigator has the power to change the nature of the case by interpreting the phenomena for the witnesses. Do not turn every hairy hominid sighting into a Bigfoot, every light in the sky into an alien driven spacecraft, and every bedroom visitation into an abduction case. Leave your frames-of-reference at the door. Conclusions, if any, should be drawn after all of the evidence is in.

• Look into the psychology of the witnesses and, if possible, talk to their friends, neighbors, acquaintances. Consider their psychological state before, during and after the incident.

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• Do not use hypnosis. It may alter the case in significant ways: recalling nightmares, confused memories, and phantasmagoria. There are few investigators or psychiatrists in the world who are in a position to separate the facts from the fiction in these cases, and in some cases there is no longer any distinction in the percipient's mind. Hypnosis has become a trendy investigatory tool due to its use by the abductionists, but after twenty years of studying it, not only have I never used it on a witness, I have never found the need to do so.

• Many "monster-hunters" think that investigation means going out to a spot where a monster has been sighted and sitting around waiting for it to show up. History shows this to be a poor methodology with respect to success ratios. Research and investigation can be expensive and time-consuming, and I don't see anyone handing out grants for monster investigation. Research is clearly the approach that brings in the most results in the least amount of time. We have "bagged" more monsters in a few hours of work in libraries than all of the monster-hunters who have spent their weekends camping out in the woods.

• An objective, open-minded approach is the ideal. There are two types of investigators who have proven to have no credibility: disbelievers and believers. The results of investigations by those of either of these worldviews are automatically tainted because both of these attitudes see only a part of the picture and it is the investigator's job to consider and present the entire picture. Both believers and disbelievers ignore data that contradicts their belief-systems. Both have made *a priori* judgments that affect their investigations. When a rationalist "investigates" a UFO case, you know it will be explained away, come hell or high water, no matter how strange the case is. Similarly, when objectivity is lost and credulity sets in, even blatant hoax photos start looking good.

• Keep your distance. If you feel that the phenomenon is after you, get away from it! Investigators have been so plagued by strange things that they have dropped out of the field entirely.

So, the next time you read or hear of something strange that is happening or has happened in your region, investigate it!

Mark Chorvinsky (PO Box 2246, Rockville, MD 20852) researches and investigates a wide variety of strange phenomena and is editor of *Strange* Magazine.

It's Halloween!

With Halloween comes all sorts of fun—parties, costumes, and tales of Witches.

But surprise! Witches and their Craft are real. Witchcraft, unlike the silly misconceptions found in movies and cheap novels, is a *religion* that worships a Goddess and a God. The motto of this religion is "harm none."

There are some people, however, who are trying to falsely equate Witchcraft with satanism in order to gain power over others. To combat this we are offering this special section with three articles by respected writers. Pauline Campanelli will shortly have a book out through Llewellyn Publications entitled *Wheel of the Year*. The article by Kisma K. Stepanich is from her book coming from Schiffer Publishing, *An Act of Woman Power*. Alan Richardson is known for numerous books including *Priestess*.

WITCHES & BROOMSTICKS

by
Pauline Campanelli

Halloween was—and is—a major seasonal celebration for those who follow *Wicca*, also known as Witchcraft. In this article the author, a practicing Wiccan, explains the meanings of numerous Halloween traditions and their spiritual significance to those who practice "The Old Religion."

Candy apples gleam in the light of a Jack-O-Lantern's grin and a caldron overflows with popcorn. Outside on this magical night the Moon climbs high in a cloudless sky as groups of little children shuffle through fallen leaves from house to house to beg "Trick or Treat!"

Among the costumed children—the black-faced hobos and bandaged mummies, the football players and punk rockers—there is the inevitable Witch. With pointed hat and warted nose, black robe and broomstick, the Witch is the very essence of Halloween.

As we know today, Witchcraft, or *Wicca* as it is now called, is the surviving pre-Christian religion of Western Europe. This Pagan religion had its origins in the earliest beginnings of our race and its first religious system—Shamanism. It is a religion based on the cycles of the seasons and their relationship with the eternal cycle of birth, death and rebirth.

Halloween was, and is, a major seasonal celebration of this ancient religion, and within this context every detail of the Halloween Witch has symbolic meaning.

The Halloween Witch represents the *Crone* aspect of the

Triple Goddess of this religion (the other two being the *Maiden* and the *Mother*). As the Crone she is the symbol of old age and the wisdom that comes with it. It is believed that the earlobes and the tip of the nose continue to grow after other parts of the body have stopped. And so the hooked nose of the Halloween Witch, like the elongated earlobes in representations of the Buddha, symbolizes the wisdom that comes with great age (many incarnations). For this reason, too, Buddhists at the Wat Po Temple in Bangkok apply bits of gold leaf to the earlobes of the statue of Buddha so that they might enjoy a long life.

The symbolic wart upon a Crone's nose represents the fact that Witches were healers. Among the many ills the Witch was called on to heal, the curing of warts was very common. (To comprehend the importance of this, remember some warts are cancerous). Right up to recent times in remote areas, wart-curing is still associated with Witchcraft and there are people who can cure warts by a variety of methods including "buying them" for a half-penny a piece, "throwing them away" in the form of a bag of small stones or pebbles, and an elaborate ritual involving the herb black-thorn, wool from a white sheep and milk from a red cow. The warts may be rubbed with a sliced apple or a bacon rind which is then buried. Or, according to Ruth E. St. Leger-Gordon in *Witchcraft and Folklore of Dartmoor*, they may be cured by a Witch simply saying "They'll go."

The black clothing of the Halloween Witch represents not the powers of darkness, but that great luminary of the night—"sister" to the Sun—the Moon. The Moon itself with its three phases—Waxing, Full and Waning—represents once again the three aspects of the Triple Goddess: Maiden, Mother and Crone. This triple goddess that influences the destinies of people was also referred to as The Fates. To the ancient Greeks they were called the *Moirae*. These three goddesses were named *Clothe* the spinner, *Lachesis* the weaver and *Atropos* who cut the thread of life at the end of our days. To the Romans they were the *Parcae—Nona, Decima* and *Morta*. To the Old Norse they were the goddesses *Urdr, Verdandi* and *Skuld*, and were known collectively as the *Norns*.

These three goddesses—who spin, weave and cut the thread of life—also traditionally dwell in a dark cave with a well or a pool. To the Greeks they were the "Daughters of Night" or the Moon in its three phases (The



Typical items that could be found in the home of a traditional Witch.

Greek name *Moira* means "part" and refers to the "parts" or phases of the Moon.

The waning or darkening phase of the Moon is traditionally equated with the third goddess in each of these trinities, Morta, Skuld and Atropos, who cut the thread of life. The "dark of the Moon," or New Moon, represents the end of one lunar cycle and the beginning of the next. The Dark of the Moon (like the dark Witches' robes) represents an ending and a new beginning, just as Halloween represents the ending of the Summer months (the season of abundance) and the beginning of the Winter months (the season of the Spirit). Halloween is the time when the world of the living and the realms of the dead are believed to be at their closest and the veil between them is very thin. Thus, to Christians it has become known as All Souls Day.

One object frequently associated with the Halloween Witch is the caldron. According to Brian Branston in *The Lost Gods of England*, the three Wierd Sisters in Shakespeare's *Macbeth* are again the Three Fates, but here the pool or well is replaced by a caldron. The Witches' caldron is defined by Scott Cunningham in *The Truth About Witchcraft Today* as an iron pot having three legs and an opening smaller than the widest part. This caldron, in which the Crone might brew her potions, has an ancient history preserved in the folk-tales of Europe. There is the Caldron of Cerridwen from which one drop of brew turned the young hero Taliesin into a Wizzard. In the tale of "Branwen daughter of Llyr" (in *The Mabinogion*) a caldron is brought to Britain from Ireland by a pair of giant warriors. It has the power to bring warriors slain in battle back to life. In the tale of "Culhwch and Olwan," handsome and generous King Arthur and his knights help Culhwch obtain a magical cauldron from the high steward of the King of Ireland. One of the so-called 13 Magical Treasures of Britain was the Caldron of Dyrnwch. The Holy Grail, as the object of the Quest of the Knights of King Arthur, was first introduced into the legend by Chretien de Troyes in 1180. He used the French word *graal*, from the Latin *gradalis*, meaning "a plate or cauldron that never could be emptied," a sort of Horn of Plenty. To the Witch it is the Caldron of Rebirth.

But of all the objects associated with the Halloween Witch, the broomstick has perhaps the most interesting history. The Witches' broom is traditionally made of three kinds of wood—the brush of Birch twigs and the handle of



Whimsical wind vane showing Witch riding on broom.

Ash bound together by Willow. In most European folklore, the Ash is the "World Tree," or the "Tree of Life." Willow is a tree associated with the change known as death, and even into the 19th century Willow trees were stitched into "mourning samplers" as symbols of death. The blossoming of birch signalled the beginning of the agricultural year and symbolized rebirth. And so, the traditional Witches' broom represents Life or Birth, Death and Rebirth. But the meaning and symbolism of the broomstick go far beyond that.

It is believed that at one time Witches rode their broomsticks hobby-horse fashion, leaping through corn and wheatfields. It was believed that the higher they leapt, the higher the crops would grow. This is a basic form of *sympathetic magic*.

Today the Witches' broom or *Besom* is used for symbolically sweeping the Witches' Magic Circle clean (after it has been duly vacuumed). "Jumping the Broom," in years past, was an accepted form of common-law marriage). Today, Jumping the Broom is part of the Wiccan wedding ceremony called a *Handfasting*.

It should be noted that according to testimony given in 1662 by

Isobel Gowdie, the famous Scottish Witch, the object used need not be a broom at all. "We'd take windle-straws or beanstalks, and put them betwixt our feet and say thrice,

Horse and Hattock, horse and go
Horse and pellattis, ho! ho!"

A woodcut published in 1489 shows masked Witches riding a forked branch. This riding pole of the Witch, then, might be a straight pole or one forked at the end. This staff is also the very symbol of the wizzard, the magician and the shaman.

According to Doreen Valiente in *An A B C of Witchcraft*, Scottish Witches called this staff a *Bune Wand*. In the British Isles Witches and Faeries seem to be very closely related and sometimes their descriptions are interchangeable. To be seen "Consulting with faeries" was evidence enough to be convicted of Witchcraft during the persecutions of the 16th and 17th centuries. It is thought today that Faerie-folk, although sometimes meaning Nature spirits, more often refers to the very ancient pre-Celtic native tribes of Britain. These people lived in sod-covered mound huts and practiced a shamanic form of religion. This identification of Witches with Faeries seems to suggest that the Bune Wand of the Witch may be one and the same as the star-tipped wand used to grant wishes by many fairy godmothers in childrens' "fairy-tales." To grant a bune, or boon, is to grant a favor.

These Faerie-folk, it is thought, sometimes entered and left their dwellings by way of the smoke-hole, the forerunner of the fireplace chimney. It was also believed in years past that Witches on their way to *Sabbat* or holiday meetings left their homes by flying up the chimney on their broomsticks.

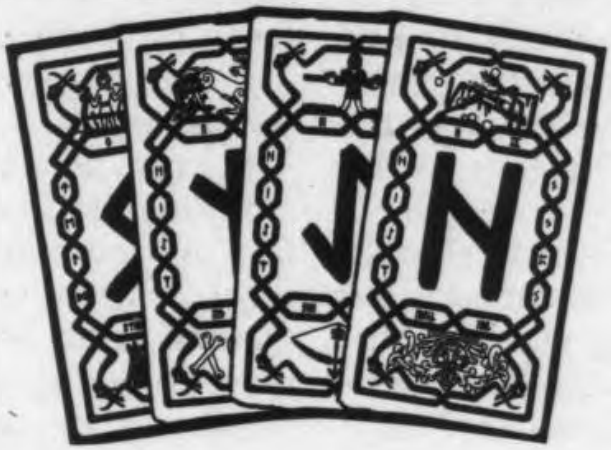
Shamanism as practiced in remote areas of the worlds today holds certain universal beliefs. One of these is that the Shaman, through chanting or dancing, drumming or ingesting trance or vision-inducing herbs, is able to leave his or her body and travel to the spirit realms to accomplish whatever his or her purpose might be for the benefit of the community.

Whether the Shaman is practicing on the plains of Mongolia, the frozen Tundra of North America, or the jungles of Guatamala, he or she will use a tool that is universal. In one tradition it will be a pole—a tree trunk with the branches removed propped up so that it projects out of the smoke-hole of the tent. Such tree trunks have been found in sacred wells in Britain. One is shown on the ancient Gundestrup Caldron, 2nd century B.C.E.,

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from Denmark. In another culture it is a drum of animal skin stretched over a wooden hoop; in another just the hoop is used, and in still another it is a staff of wood. In all cases, according to Ward Rutherford in his book *Shamanism—the Foundations of Magic*, it is considered to be an offshoot of the "World Tree." In some traditions the shaman's spirit is said to ride on the *Shaman's Horses* up through the smoke-hole of the tent to the world of spirits.

This staff or pole, an offshoot of the World Tree that connects the world of the living with the various realms of spirits, can be identified with *Yggdrassil* of Norse mythology. This is the tree upon which Odin hung crucified for nine days and nine nights in exchange for wisdom and the sacred Runes. It can also be recognized as the Maypole entwined with ribbons in Spring, the *Glastin* or sacred evergreen tree of the Celts and the *tannenbaum* of Germany, bedecked with ornaments at Yuletide. And it is the Witches' Broomstick at Halloween.

Shaman is a Siberian word meaning "one who knows." The Celtic name for Halloween is *Samhain* (pronounced sow-wen). It is just possible that these two words, so similar in sound and meaning come from a common "Old European" or Indo-European root.

And so, as you sit by the fireside this Halloween night and feel the presence of the unseen world that's gathered close around, as the wind sighs down the chimney in the wake of the passing Crone, be of good cheer and recall the words from a antique Halloween card

By pumpkins Fat and Witches lean
By coal-black cats with eyes of green
By all the Magic ever seen
I wish you luck this Halloween!






THE GODDESS

by
Kisma K, Stepanich

Wiccans worship a beautiful, life-giving Goddess. Who is She and what does she mean to the Witches? And more importantly, what does this Goddess, known by so many names around the world, mean to all men and women in the world today?

Who is the Goddess? What is she? This is a question many people are asking today. She is many things. She is ancient and young. She is serious and playful. She is the creative life force which flows through all women. She is the womb.

The Goddess is the female aspect of God. God is the male aspect of Goddess. Both are the polarities of the Eternal One, the Great Spirit, the Divine Life Force, the Creative Energy of physical manifestations.

The Goddess is the "Great Wisdom" referred to in the Judeo-Christian Bible.[1]

Proverbs 3:13-18

Happy is the man that findeth Wisdom, and the man that getteth understanding.

For the merchandise of it is better than the merchandise of silver, and the gain greater thereof than fine gold.

She is more precious than rubies; and all the things thou canst desire are not to be compared unto her.

Length of days is in her right hand; and in her left riches and honor.

Her ways are ways of pleasantness, and all her paths are peace.

She is a tree of life to them that lay hold upon her; and happy is everyone that retaineth her.

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As a woman, to come to know the Goddess is an act of liberation; of freeing the female soul. For the Goddess is the power of woman.

Her aspects in life are portrayed through the phases of the moon; the silver crescent Maiden, the full and swollen Mother, the dark and mysterious Crone.

The Granddaddy of myth interpretation, Joseph Campbell[2], tells us, "She is incarnate in every woman." As a woman's body waxes and wanes with her monthly mensus, she does indeed imitate the moon.

The ancient religion of the Goddess still lives today. Remnants of it are found throughout the world as ancient ruins are uncovered by archaeologists. Scholastic writings, based on its existence and importance, line the bookshelves.

The oldest artifacts in the history of the world unearthed throughout Europe and Asia, and from Spain to Russia, carbondated about 25,000 BC, are figurines of the fertility aspect of the Goddess, the Palaeolithic Venus.[3] Ancient Goddess shrines throughout Europe, Turkey and Greece still stand today.

Archaeologists have shown that the height of the Goddess worship was in the Neolithic communities about 7,000 BC, and the overthrow of the ancient religion was somewhere between 1800 and 1550 BC, the time of Abraham.[4] The final suppression of the old religion was not until the time of the Christian emperors of Rome and Byzantium, about 500 AD. It was at this time the last of the Goddess temples were closed down[5] and the old religion went underground.

Though the Goddess religion's existence went underground for thousands of years due to religious and political uprisings, today it is resurfacing. Men and women alike are experiencing the golden value of coming face-to-face with the Goddess. Life becomes holier and love becomes abundant.

Awareness of our responsibility to our planet—Mother Earth—is re-established, and peace—world peace—is sought after.

Through the resurgence of Goddess awareness we are traveling down a path which is bringing a semi-state of balance back to the souls of men. Women become stronger in their own life force, and men are able to open their hearts.

Matriarchy-Patriarchy—neither of these systems has entirely worked. The blending of the two will create a new way, a more peaceful way. Mind, body and soul will realign and the polarities of the Eternal One will flow through the life creation once

more. Balance. Conscious balance. Spiritual balance.

The Goddess religion, or awareness, is not about woman's oppression. Unfortunately, many of the current books available today reek of the resurgence of the Goddess from this perspective. A very feminist approach has been taken. As a result, the Goddess energy is being redirected into our consciousness from an aggressive, oppressive and hostile point of view.

Women are standing up and saying, "Look, here is my origin. Here is my 'God.' This is the life force that flows through me, and I am willing to embrace it." There is also a counter-attack coming from women who are saying that men are no good. "You are the ones who stripped women of their rights. You annihilated our religion by brutally massacring our female ancestors who peacefully and harmoniously walked their path by glorifying the creative, nurturing life force—the Goddess. How dare you!"

What is wrong with that? What's wrong with that approach, you may repeat in your mind. How does one answer that question?

As I sit and dwell on the answer to this question, I am taken back, in memory, to a beautiful autumn day.

...I sat on the south rim of the Grand Canyon looking down into the depths; an opening in the Mother Earth. It was late afternoon, and the sunrays slanted across the desert terrain as they drifted down on the west horizon meeting the land.

Goddess energy is being redirected into our consciousness from an aggressive, oppressive and hostile point of view

It was peaceful. Scattered about the large dirt parking lot were a few other cars. Sight-seers were scattered around the rim of the Grand Canyon. Off to one side sat a row of thatched roof huts. The huts contained the Navajo and their turquoise jewelry and wares.

Time stood still out here in the midwest where the Cowboys and Indians still fought over the land. Each trying to survive among the elements. Each trying to keep alive an essential lifestyle their spirit required.

Cowboys and Indians. How many of those movies had we seen while growing up? Movies

where Burt Lancaster, red-skinned and handsome, grunted or shoved his beautiful squaw, in silence, across the great basin. Or Dustin Hoffman growing old before our very eyes as he struggled through the Little Bighorn massacre of Custer.

"I'll be the Cowboy, and you be the Indian," we would tell each other. My brother would dress-up in his hip holster and cowboy hat. I would wrap something around my head and begin the war cries. I became the warrior squaw and was the one always killed in the end.

I thought of the Native Americans and their struggles with the new race of man that had come to "claim" the Americas. Why was it, I thought to myself, that all peaceful, earth-loving people are slaughtered? Was it simply that the animalistic characteristics of man took over when the hunger for power controlled the mind? The mind—the ego; our greatest enemy.

Yes, time stood still while I sat there looking out across the land which lay perfect and unreal, a manifestation beyond my conception.

Who dreamed this great beauty up, was my next question. And then, I saw the answer, right there before my eyes. The sun shifted a little lower and shadows filled in the spots where the sunrays could no longer reach.

Blackbirds suddenly lifted up from some hidden spot below. A field mouse crept out from under the scrub sage bush I was standing behind. Blue. Shades of blue radiated up from the vast opening. Rose washed over the sky, melting down to join the blue.

They were everywhere. The Goddess and God danced and joined everywhere. Each filled in the spaces the other could not at that particular point of the dance.

They were everywhere. Goddess and God. They danced and joined everywhere. Each filled in the spaces the other could not at that particular point of the dance. Yet, always they rejoined, merging their beauty. Female and male.

Both aspects of life would always exist. If we wanted to find supreme balance, I knew suddenly that all we had to do was stop

WAS IT JUST COINCIDENCE?

Or did Wendy Foster really foresee a disaster.



WAS IT JUST COINCIDENCE? Or did Wendy Foster really foresee a disaster.

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Robert Monroe detailed his out-of-body experiences.



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Photographs by Duane Michals.

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Or did William Horvath really sense an otherworldly presence.

In November, 1975, sociologist William Horvath visited the Great Serpent Mound of Ohio. Standing on the ancient Indian earth sculpture, Horvath was overwhelmed by a sense of dread. Although there was no wind, he watched as one by one, the leaves gathered into groups and began creeping toward him, rising and falling like footsteps...



The Great Serpent Mound of Ohio is thought to entomb Indian spirits.

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Note: All of these stories are real, but some of the names used here may have been changed to protect the privacy of the individuals.



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and watch the sunset, the dance of the two energies. For within the full spectrum of this dance, God and Goddess qualities existed. The qualities of beauty and strength, honor and humility, mirth and reverence. One does not overpower the other. They simply and naturally flow, blending together where they meet. Otherwise, in the places where they stood alone, they were a strength and a completeness within themselves...

No, the importance of the Goddess is not about how oppressed women have been, and still are because of their own ignorant stubbornness at perpetuating that attitude. The real importance is to rise up with the Goddess energy and become a strength and a completeness within ourselves. Not to try to overpower the male and his connection with God, but to simply and naturally flow, blending together when we meet.

Respect and acceptance. We cannot undo the past. Nor can we continue to blame other people for what happened in the past, especially before this life time. Now is the time to show respect and acceptance, and in our own strong and beautiful way to become, once more, our part of creation—the female energy, the Goddess.

Consciously, we have come to a state where the blending of the two energies is now possible. And, if we bring back the Goddess in such a hostile and attacking manner towards the male population who can blame men, or anyone for that matter, if they reject us, and Her?

No more blame. No more attack. We have evolved, as a whole, to the point where we are understanding that victory and honor do not have to be accomplished over the shedding of blood, but through the wisdom of understanding, opening the heart and joining the mind with it. And in the end, simply accepting other people's beliefs and respecting their spirit enough to allow them their own paths.
(From *An Act of Woman Power*, by Kisma K. Stepanich, in press, Schiffer Publishing)

NOTES

1 *The Bible*, King James Version
2 *The Hero's Adventure*, Joseph Campbell, Video 1987
3 *When God Was A Woman*, Merlin Stone, 1978, page 162
4 Stone, Merlin, page 10
5 Stone, Merlin, page 18



THE HORNED GOD

by
Alan Richardson

Along with the Goddess, Wiccans worship a powerful God. This God of the Hunt is filled with joy and happiness. In this article the author not only tells you about the God, but shares some of his personal experiences with this deity and His consort.

To the righteous and rigid Church-goers of medieval England the Horned God was invariably the "Foul Fiend, the Enemy of Salvation and true Lord of Darkness." His influence was malign and deadly; corruption and putrefaction marked his every step. But in fact this opinion of the Horned God was more a symptom of the ways in which Man's relationship with Nature had become corrupted, and it was in this relationship that the real putrefaction lay. The Horned God himself was, is, and always will be untouched, although his reflections became distorted for a variety of reasons. And if the witch-hunts were to drive him into the darkest corners of the ancestral memory, a few of his supporters knew that he would one day emerge on the edge of the forest again, to remind us of forgotten oaths and obligations, and show us all how to live under a more ancient kind of light.

MICK JAGGER—MEDIUM?

I first met the Horned God in the Spring of 1976. I had never dreamed of his existence before then, and the setting was an unlikely one to say the least—Earls Court arena in London, England, where I had tickets to see the Rolling Stones

in concert. The band was late in appearing. The thousands in the audience were restless but good-humored, and the mysteries of ancient gods were the *last* things upon my own mind at that time.

It was then that the fanfare began. A sound of trumpets which echoed and re-echoed around the less than acoustically perfect hall. I had never heard this piece before and assumed it to be something classical. Suddenly it was all forgotten as Time and Place gave way to one of the first pure visions of my life. Clear and potent and intensely alive, the Horned God riding a dark horse came from out of the depths of forest into the bright sunlight at its edge. He looked at me across the worlds, across the years, and I was lost to him from then on.

Herne? I thought or seemed to hear that name; and although I new little of mythology back then, the name was accurate. As the music of the fanfare rose and fell and faded away, a door leading to something wonderful opened within my psyche. After that, Mick Jagger's prancing on stage seemed rather silly and completely irrelevant. Moons had risen within me and nothing was likely to be the same afterward.

The music, I later learned, was Aaron Copeland's *Fanfare for the Common Man*, an entirely appropriate title as I now realize. And in the light of the fertility religion which once rippled outward from Herne's image and reality, Jagger's performance on the stage was an unconscious piece of mediumship that aptly celebrated a lesser-known god.

THE ANCIENT HORNED GOD

Yet Herne was not always so anonymous. He is depicted in the earliest of cave paintings, and can be found in some form within the "primitive" religions of almost every region in the world. His most graphic representations



"The Horned One"
From *The Witches Tarot*
Drawn by Martin Cannon

are to be found within the artwork of the Celts who held him in special reverence. In stone carvings or on pottery, he is often shown seated in the lotus posture surrounded by animals (including a serpent with a ram's head). Sometimes he is flanked by a bear. This was the case in the carving of him that was found built *into* the choir alongside the altar in Notre Dame church, in Paris, France. The European Celts invariably called him *Cernunnos*. This name survives in many English place-names today, such as Cerne Abbas and Cerney Wick. Herne is the contracted and Anglicized version of the name.

In later periods of medieval history this god often became identified with national heroes such as Merlin the Enchanter, Robin Hood, and even Sir Francis Drake. And although during the height of its power the Church did its very best to wipe out the last vestiges of what it *saw* as Devil-worship (i.e. worship of a god that was not its version of God), it never *quite* succeeded.

In one small but immensely important way his resurrection began when a Professor Geoffrey Webb, who was Secretary for the Royal Commission on Historical Monuments, discovered a male sexual organ carved in stone inside the altar of a church badly damaged during World War I. Later researchers went on to suggest that this was in fact the *rule* within the oldest churches in Britain. It was left to the anthropologist Margaret Murray to suggest that the Old Religion, of which the Horned God was a primary figure, was actually perpetuated within the very churches which—superficially—sought to stamp it out! The god which the common people worshiped was the one *hidden within the altar*. Murray also documented that the highest clergy within what was then the new religion of Christianity were also secret initiates of the Old Religion. She went on to suggest that the Kings of England, up until the end of the Plantagenet Dynasty at least, were regarded by the people as *Divine Kings*, living incarnations of their most ancient god.

Although she was an academic with no interest whatsoever in what might be termed "occultism," Margaret Murray unwittingly took upon herself the mantle and function of the Egyptian goddess *Isis* as she went in search of the scattered portions of her dismembered lover *Osiris*. Once that final portion was found hidden in the unlikeliest place—a Christian altar—the oldest of gods was re-assembled. His people began to breathe life into him again.

THE GOD *AND* THE GODDESS

Some writers have suggested that the formal imagery of the Osirian headgear (a headband with protruding serpents) contains the "horns" which simpler and more agrarian cultures associated with the stag. Whether or not this is so, it does help us realize that the Horned God can no more be seen in isolation than we can study Osiris without reference to Isis.

In fact the Horned God's consort rarely appears in prehistoric representations because she is all around. This is the Great Mother, the Spirit of the Earth itself, the Witches' Moon Lady who lives in our oldest dreams and through whom we all exist. We can picture her as a woman with a crescent moon upon her brow, or a similar radiance about her head as would suggest horns of a smaller kind. The name which she suggested to me was *Fiân* (pronounced Faahn), and it works well enough.

Herne and Fiân, then, to give them convenient tags, were slowly driven from the world both by a clergy which had forgotten the secret that lay within their altars, and by an increasing mechanization and industrialization which was to drive the bulk of the population in England off the land and into the cities. Natural cycles were forgotten; communities which had once developed a precious and often precarious self-sufficiency through a kind of symbiosis with the land and its seasons were destroyed. Forests were levelled to make more land available for grazing, and in time the international demand for wool was to have as much impact upon England as the discovery of oil had on Texas. The Lamb of the Christians triumphed at last—or almost did.

WITCHCRAFT

We can still catch glimpses of Herne and Fiân during the heyday of Witchcraft in Western Europe. According to the clerical authorities the very Devil was worshiped during the orgiastic ceremonies. Unspeakable sacrifices were made.

Three processes were at work here, however. The first is the attitude already mentioned in which a society and its priests had lost touch with the sensuous yet innocent and joyous aspects of the old fertility religion. The image of a free and running stag, for example, became corrupted into the static and all-consuming goat. Second, we can see the ultimate historical development of that technique of religious conversion whereby the gods of the former religion are turned into the devils of the new. And third,

it is unfortunate yet true to say that a few of the covens *were* actually involved in calling on forces of real darkness. Divorced from the old cycles of Nature and living in a world where the tribes and (later) agricultural communities no longer existed, they sought wealth, power and pleasure through whatever magical means beckoned, using whatever techniques were deemed potent. And the strength offered by the forces the Church feared most must have been seen by some to be powerful.

Witches today are lining up against human and animal sacrifice and/or abuse of any kind.

If the image of Herne as a god with stag horns degenerated into the veneration of the Goat of Mendes, then the idea of living sacrifices offered to the Goat is a corruption of a far older and purer truth linked with Herne. In the most ancient times it was known that the Horned God will give things, but he will also take something away. This is, in fact, the cosmic "Law of Exchange," which says that if you want something you have to pay for it, somehow. You may ask for (and get) the riches of the world, but there is a price to be paid for these through effort, sweat, and/or personal sacrifice.

So the Horned God was, and is, concerned with exchanges of energies. If we want things from him—knowledge, love, power—then we must be careful to consider what we might offer him *from within ourselves*, in return. It is the subtlety of this exchange which holds many of the secrets of magic today.

Obviously the idea of human or animal sacrifices to a Pagan God is a complete degeneration of this concept and god-image. Witches today are lining up against human and animal sacrifice and/or abuse of any kind.

MORE ENCOUNTERS WITH THE HORNED GOD

Now all this came through to me slowly, over the months, as I began to consider the significance of that encounter in Earls Court. In fact, he made another appearance that same year. Once, in a lush garden in Castle Combe in Wiltshire—a village which had been voted the prettiest in England—he burst into my inner

gaze with equal force. Considering his role as Lord of Animals, among other things, it was ironic that *Dr. Doolittle* was filmed there, as I learned much later.

It was a simple enough encounter, really. A friend stepped under some antlers that were fastened onto a shed wall. Suddenly, my friend seemed to disappear and a priest from the oldest light stood before me, filled with the god. In 1981, an absolute compulsion to draw and re-draw the Horned God's image marked an awakening of the right hemisphere of my brain, and signalled that some greater Mysteries were on the way. I lived with his image daily. Him and Fiân.

The God and Goddess never said anything to me in words. No axioms, no precepts, no philosophies. And yet they taught me things all the same, somehow.

Herne, as I was to be shown after these and other encounters, is more properly know as Herne the Hunter. He is regarded as the leader of the Wild Hunt, a spectral band of riders which gathers up the souls of the departed and takes them to the Otherworld. He is directly paralleled by *Gwyn ap Nudd*, who is said to live atop Glastonbury Tor. The Tor is a mound of enormous resonance and power that is said to be a



This image is known as a *foliate mask*. It was used in two ways. Carved on a building, it represented the God and asked for His blessings. In some Wiccan rituals a real mask of this type might be worn by a High Priest as a representative of the God.

gate to the Otherworld. In Scotland the equivalent figure is *Lailoken*, who is often seen as a primitive version of Merlin. In at least one part of Britain there is also a figure known as *Einar*, of Germanic origin, also having all of the foregoing qualities.

The gods would far rather work with us and show us things than have our blind worship. They can lead us to other realms and take us into the Earth Mysteries that lie behind them.

But if these were gods in a previous Age then we might learn to regard them more as *guides* today. They would far rather work with us and show us things than have our blind worship. We must not understand this term "guide" in the spiritualist sense, however, but more as a mode of consciousness which can lead us into other realms, and teach us forgotten things, and take us into those Earth Mysteries that lie behind them.

THE GOD AND GODDESS TODAY

We can see the influences of all this at work today. The images of Herne and Fiân, by whatever names they are known, are getting stronger as a new awareness develops about our relationship with Nature and the planet on which we live. Ecologists are constantly seeking to understand the profound system of balances, checks and cycles within Nature, and the ways in which we have interfered with all these. Modern Witches have wrought change in the international consciousness which have pointed us all back toward the Great Mother, and induced a sense of personal responsibility toward the whole ecosystem. And the image of the Horns themselves shows us that our brains have two halves, and that these contain points of consciousness which can grow upward, and point us to the stars.

Whatever names we choose, the Horned God and Goddess never died. They are alive today and within reach of us all. On how we deal with them depends the future of the Earth itself.

Astrological Influences

For October, 1989



by Anne Lyddane

♈ ARIES—March 21-April 19

A practical approach to career matters is important. Avoid confrontations and seek understanding in love relationships. Expansion around home base socially rewarding.
—Lucky days: 2, 9, 18, 23, 25, 31.

♉ TAURUS—April 20-May 20

If considering commitment, look beneath surfaces. Foreign travel combines business with pleasure. A legacy is a potential. Communications bring good news.
—Lucky days: 3, 4, 9, 20, 22, 28.

♊ GEMINI—May 21-June 20

Finances plus investments in real estate important now. Romance combines friendship plus physical attraction. Be practical working with a partner's funds.
—Lucky days: 1, 3, 4, 17, 20, 22, 31.

♋ CANCER—June 21-July 22

Let yourself go and be more colorful and interesting. Creative work around home base rewarding and productive. In romance watch actions, not words.
—Lucky days: 2, 3, 9, 11, 23, 24, 28.

♌ LEO—July 23-August 22

Employment sector strongly accented now. Try to combine originality with practicality. Keep home base matters smooth. Avoid jealousy and manipulation. Use your charisma. Creative work in privacy productive.
—Lucky days: 5, 10, 18, 23, 25, 29.

♍ VIRGO—August 23-September 22

Finances strongly in the forefront this month. Romance appears right on your doorstep and can be fun! Children and lovers demand attention and decisions.
—Lucky days: 3, 4, 17, 22, 25, 28.

♎ LIBRA—September 23-October 22

Trust yourself and take some action. Career combines pleasure, stability and new opportunities. Creative work a possibility at home base. Avoid emotional spending.
—Lucky days: 3, 6, 9, 13, 20, 22, 28.

♏ SCORPIO—October 23-Nov. 21

Excellent time for mulling over inner questions. Do some research before taking action. Communications may be delayed but ultimately progressive.
—Lucky days: 2, 5, 7, 20, 21, 25, 30.

♐ SAGITTARIUS—Nov. 22-Dec. 21

Social life offers you the limelight now. A good month for organizing your budget and spending patterns practically. A legacy possible with emotional overtones.
—Lucky days: 2, 11, 15, 22, 24, 29.

♑ CAPRICORN—Dec. 22-Jan. 19

Make a new beginning now. Originality and progressive ideas abound for success. Romance is mysterious and hidden. Marriage looks fulfilling.
—Lucky days: 2, 4, 9, 11, 15, 24, 29.

♒ AQUARIUS—Jan. 20-February 18

Quiet introspection produces creativity now. Visualize and organize for the future. Romance discovered among friends and groups. Keep career status quo.
—Lucky days: 1, 6, 9, 11, 15, 24, 25.

♓ PISCES—February 19-March 20

Children and lovers bring pleasure this month. An inheritance suggests a just reward to you. Organizations dealing with stability and security indicate success. Romance can be found at work.
—Lucky days: 2, 7, 11, 15, 24, 29.

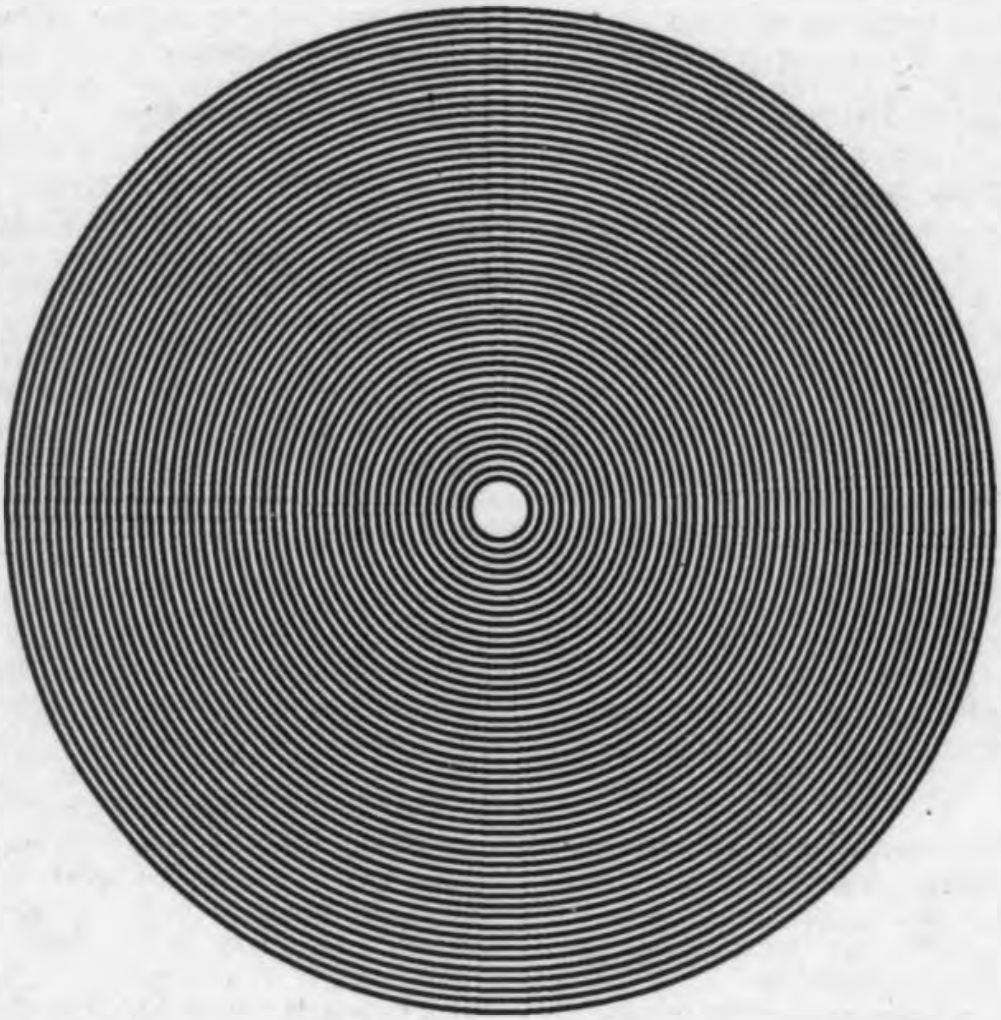
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THE NEAR-DEATH EXPERIENCE–1989

PART I

by D.Scott Rogo

Recognized NDE expert and FATE Consulting Editor reports on the recent conference held in Philadelphia by the International Association for Near-Death Studies



I was skeptical when the International Association for Near-Death Studies (IANDS) sent out brochures for its first annual conference. Twice before the organization had scheduled similar meetings, only to cancel them due to cold feet and financial wariness. But when I hadn't received a phone call by June 15th cancelling my registration, I figured it was safe to fly through the night to Philadelphia where the conference was scheduled to take place.

Philadelphia is a unique city. Enriched by the historical fact that it was this country's first capital, it was also the city where my parents first met and eventually fell in love...despite the fact that they disliked the place and were stuck there because of their military commitments during World War II. But the conference organizers spared us the urban nightmare of downtown Philadelphia and ushered us out to the suburbs and to Rosemont College. It was a wonderful place for such a conference. The college was founded as a ritzy girls' school and it was erected in a parklike setting. Every building is constructed of stone in imposing Gothic style. The main building even sports leering gargoyles, probably to ward off both evil spirits and flunking students! It is a peaceful monastic place, perfect for scholars to meet in order to share their knowledge, wisdom and insights on the spiritual world.

The conference was scheduled over three days, from Friday, June 16 to Sunday, June 18. Even while I was unpacking in the campus dorms early Friday morning, I could see that I was being joined by some very interesting people.

The first hint came when Kimberly Clark, a social worker from Washington, showed up in the same dorm. Kimberly is a well-known researcher on NDEs and a broad smile lit up her face when she saw me. She called to me to say she needed my help. Not—as I initially presumed—to help her understand some difficult research problem, but to help her carry her baby's carriage up the stairs!

While walking through the campus later that morning, I spoke with people from Canada, France and even Japan who had come to the conference. I was especially delighted when I ran into Kathleen J. Forti, who wrote the delightful children's NDE book *The Door to the Secret City* a few years back. The first session of the conference wasn't scheduled until that evening. So after a typical dinner of dorm food (which wasn't bad for this dubious genre of cuisine), everybody

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meandered over to the main lecture hall for the keynote speaker's presentation. It was there I got the first indication that the meeting would not be purely scientific. People kept walking up to one another before the program began. "Are *you* an experiencer?" they would reverently ask. The scene reminded me of my high school days, when my interest in religion took me to several Fundamentalist Christian churches where people would walk up to me and ask, "Have you been saved?" I recognized the same tone of voice in Rosemont.

Some people had obviously come to the campus to evangelize their experiences and spread the "good word" of the NDE. I was frankly bothered by the fact.

∞

That *both* the scientific and the personal implications of the NDE would be explored during the conference was clear by 8:30 that evening. Due to some equipment problems, there was an hour's delay before Dr. Elizabeth W. (Pat) Fenske gave her keynote address. A former missionary worker, she is currently a clinical psychologist in private practice in Philadelphia. She is also the executive director of the Spiritual Frontiers Fellowship, an organization catering to people interested in the religious implications that emerge from the study of psychic phenomena. The topic of her talk was "The NDE: An Ancient Truth, a Modern Mystery."

I can't say that I completely followed Dr. Fenske's presentation, which seemed to float from topic to topic in nearly random fashion. What I did glean was that she believes the NDE to be a look into the spiritual nature of Mankind and a metaphorical encounter of some sort. (She never made it clear to my mind, however, what this metaphor was expressing.) Later she said that the study of the NDE could bridge the gap between science and religion. So far so good, but soon she was off and running with comments on the cosmological viewpoints of Einstein, physicist David Bohm, Rupert Sheldrake, neuroanatomist Karl Pribrum and others. These thinkers believe(d) without exception that the psyche is part of a greater wholeness in Nature. By entering into the NDE, Dr. Fenske suggested, perhaps we participate directly in this wholeness by perceiving the spiritual world unemcumbered by logical thinking.

I was getting ready to applaud the speech, but then she continued. Now we heard talk of lasers as metaphors of cosmic light, mythological heroes entering

unknown kingdoms and so forth. Dr. Fenske's lecture began to sound like a fascinating piece of performace art more than a scientific presentation.If my memory serves me correctly, I think the most encouraging thing she said after speaking for over sixty minutes was, "Thank you for your patience." The problem was probably not in what Dr. Fenske was trying to say, but in the structure of her presentation. She had carefully prepared her speech in script, which is sometimes dangerous when you're dealing with a large audience. Spoken addresses should be simple in structure so that the listener can follow easily and without effort. I look forward to reading the typescript of this keynote address after it is published, when I think I'll pick up more widom from it than I could at the conference.

We heard talk of lasers as metaphors of cosmic light, mythological heroes entering unknown kingdoms and so forth. It began to sound like a fascinating piece of performance art.

If our keynote speaker did everything wrong in her presentation, Dr. Bruce Greyson performed brilliantly the next morning. Dr. Greyson has been the research director for the International Association for Near-Death Studies for several years. A psychiatrist by training and profession, he began exploring the strange byways of the NDE when he worked at the University of Virginia, where he collaborated with the well-known psychiatrist/parapsychologist Dr. Ian Stevenson. Currently he is employed by the University of Connecticut at Farmington, where he is in charge of emergency psychiatric services for their medical center. Still a relatively young man (who hides his nicely featured face behind a short-cropped beard), Dr. Greyson has written extensively on NDEs reported by suicide survivors.

Dr. Greyson decided, however, not to focus on this research subject for his morning lecture.

Instead, he devoted his talk to two important issues: Can the NDE be scientifically studied? Should the NDE be scientifically studied?

Unlike some near-death reseachers such as Raymond Moody and Dr. Kenneth Ring, Dr. Greyson has not committed himself to a particular explanation for NDEs. He has perennially kept a cool scientific detachment toward the subject. If I could put words into his mouth, I would say he feels that data speak louder than speculations.

Dr. Greyson opened his talk by pointing out that science is primarily a process for solving problems. Unlike spiritual revelations, scientific principles can only emerge from empirical observations which lead to generalizations concerning the real world. These generalizations can then be tested. These basic principles were first enumerated by John Stuart Mill (1806-1873), the British social reformer who first codified the scientific method.

Knowing that the NDE is not directly observable except by direct experience, Dr. Greyson designed a gargantuan project several years ago which is still in progress today. He has been psychologically testing large groups of NDE survivors and people who have *not* undergone the experience. The goal of the project is to determine whether there is anything special about people who experience NDEs. These psychological inventories—sent to the participants by mail—have examined every conceivable dimension of personality. Even though this survey has not been completed, Dr. Greyson presented several preliminary findings that seem to be slowly coming to light.

Probably the most interesting result of the study is that no specific demographic variables seem to "identify" the NDE survivor. The experiencer's chronological age, gender, occupation, educational level, religious background and so forth seem to have absolutely no bearing on the phenomenon. So it looks like the NDE is a normal human potential to which everyone is entitled.

Despite these fascinating but largely negative findings, however, three factors did stand out in the psychological inventories. Dr. Greyson went on to explain that people who find themselves surrendering to death while suffering a life-threatening episode often reported NDEs. People who kept on fighting the situation did not. Dr. Greyson also discovered that people who report NDEs score impressively on a personality factor called *absorption*, the capacity of some individuals to completely

immerse themselves in nonordinary reality, such as while reading books or enjoying films. Such people can become so involved in these realities that they momentarily lose contact with concensus reality. (For example, such a person might feel a chill and begin to shiver while reading about an expedition to the North Pole.)

For those FATE readers interested in the issue of right vs. left brain hemispheric dominance,* it seems that NDEs tend to be neither stringently right or left-brained in their daily life.

Like several earlier researchers, such as Dr. Kenneth Ring (one of the first psychologists to replicate Raymond Moody's pioneering research on the NDE), Dr. Greyson found his respondents reporting serious side-effects from their NDEs. Psychic experiences started cropping up in their lives and they were likely to see life as a spiritual process, even though they eschewed the importance of denominational religion. Related to these findings was the fact that most experiencers no longer expressed any fear of death.

The Connecticut-based psychiatrist was not willing merely to report the preliminary findings of his study, however, since he still wanted to speak on the original issue of his presentation. Should the NDE be scientifically studied?

Before pleading the case for the NDE, Dr. Greyson played devil's advocate and expressed his concern over the way society would use such information. Since the NDE is such a personally transforming experience, he pondered whether some people—perhaps not prepared for such a powerful encounter—should really explore it. Might it not encourage such people to kill themselves in order to enjoy such an ecstatic state? But despite such caveats, Dr. Greyson feels that the NDE takes place for a reason, so it is science's job to explore it. By investigating the inner-roads of the NDE, psychology can help people come to grips with such experiences and even help them to prepare themselves for death. Studying the NDE through the scientific method, concluded the psychiatrist, is the only way society will recognize its significance and the wide-ranging implications of this phenomenon.

While we were applauding Dr. Greyson's extremely lucid talk, I couldn't help but think back several years. I first met him in St. Louis where we were both attending the same parapsychology convention in the summer of 1978. I ran into him a second time

*See the two-part article on this subject by Michaleen Mayer, "The Human Brain: The Great Enigma" in the September and October 1982 issues of Fate.

in Los Angeles in 1981, where he was delivering a presentation of his NDE research to a meeting of the American Psychological Association. During this talk, Dr. Greyson pleaded ignorance when it came to explaining the NDE. But during his presentation at Rosemont, I perceived a marked change in his outlook. While he never said that the NDE proved the existence of the soul or its immortality, I noticed that he was beginning to see a more powerful meaning in the NDE than he did in either 1978 or 1981.

Dr. Grof believes that some psychiatric patients are not really psychotic but are experiencing "spiritual emergence" in their lives.

After such a fact-based presentation, I felt I was ready for something a little more experiential and personal. Catering to this predilection wasn't a problem since a panel of near-death experiencers convened on stage immediately following Dr. Greyson's lecture. (I will discuss this panel next month in the second part of this report.) Following the panel, the conference broke up into smaller workshops held throughout the campus, where the more personal side of the NDE could be explored. But these workshops posed a problem. There were so many of them offered simultaneously that choosing the most interesting posed a dilemma. Meetings were scheduled to discuss such subjects as spontaneous contact with the dead, dealing with dying children, longevity, and counseling people who survived NDEs. It was a long and provocative list from which to choose, but finally a workshop facilitated by Dr. Judith Miller entitled "The NDE: Its Clinical Integration" caught my eye. Dr. Miller is a psychologist with her doctorate from Northwestern Univesity in Chicago. She later studied under Dr. Stanislav Grof, the Czech psychiatrist and leading LSD researcher now residing at the Esalen Institute in beautiful Big Sur, California. Dr. Grof believes that some psychiatric patients are not really psychotic but are experiencing "spiritual emergence" in their lives, and Dr. Miller's workshop promised to focus on the psycho-

logical and emotional effects of the NDE—both on the experiencer and his/her significant other.

Discussing strategies people can use to integrate the experience into their lives was also promised.

I especially chose Dr. Miller's meeting because it reflected some recent and disturbing findings in NDE research. When scientific research into the phenomenon first began in the late 1970s, everybody knew that NDEs were powerful psychological episodes. People's values changed for the better and the experiencers no longer feared death. But side-by-side with this rosy picture came a darker side to the NDE. Some near-death survivors were confronted with a picture of reality they weren't prepared to handle. Sometimes these confused individuals reported problems dealing with everyday life or with spouses who didn't share their changed spiritual outlooks and perspectives.

Dr. Judith Miller cut an imposing figure when she spoke to us in one of Rosemont's many classrooms. Dressed in a moss-colored pull-over which partially hid a jungle-foliage print skirt, she exuded instant charisma. Our group of seventeen people consisted of several NDE survivors, a college student, two ministers and a pediatric surgeon who bore a disturbing resemblance to Paul Bartel, the actor who played the murderous antihero of the cult classic film *Eating Raoul*. In order to open the session, Dr. Miller invited each of us to explain why we chose her workshop, and it didn't take long before several post-NDE horror stories emerged from-the group. Probably the most poignant was offered by the pediatric surgeon, whose sympathetic wife sat silently beside him. It seems that he suffered a coronary a few moments before operating on a little girl, keeling over while preparing to make the opening incision!

"The other doctors carried me from the OR [Operating Room] to the ER [Emergency Room]," he explained, "but most of the doctors rushed off to the hospital administrator to check their legal liability to the girl's family." By this time he spoke from behind a pained smile. (The little girl's surgery was postponed and she was awakened.)

While his colleagues were trying to save his life (and perhaps their malpractice premiums), the pediatrician found himself out-of-body and floating near the ceiling. "My blood pressure was forty over twenty, but I lost interest in the doctors," he explained. Watching the resuscitation team attempting to save him wasn't

that interesting. Soon his focus was directed toward a tunnel, through which he soon found himself traveling. A brilliant and welcoming light could be seen in the distance.

"I wanted to reach that light so badly," he said. But then he suddenly returned to his body.

"My life's never been the same," he confided to us dolefully. "I can't practice medicine like I used to. Nothing in this world seems important anymore in comparison to what I experienced."

Shortly after the pediatric surgeon completed his story, a suicide survivor spoke up. She was a young woman from the East coast. She had tried killing herself when she was a child by driving a sled over a cliff. When she crashed, she left her body and simply floated over the scene dispassionately. But the impact of the experience has lasted a lifetime. "I feel half-dead in this world," she said in resignation. "It has always been like that after my experience."

A gentleman in his mid-30s described a similar simple NDE which resulted from a fall from a ladder. But he had no problems integrating his experience into the rest of his life.

When these three people completed their stories, Dr. Miller spoke on the related problems faced by people confronted by spiritual episodes that similarly change their values. The near-death experience, she explained, is similar to many ecstatic experiences people report in their day-to-day living, experiences often ignored by conventional psychology and even labeled "psychotic" by some psychiatrists. Such people face the fear that they're going crazy, she continued, since Western culture refuses to recognize the legitimacy of spiritual experiences. She then suggested that such experiences as the NDE and even some transcient psychotic episodes can be used for personal growth. She pointed to the writings of such psychologists/psychiatrists as C.G. Jung, R.D. Laing and John Perry who have emphasized this unique perspective in their work. The chief differentiation between a psychotic and a spiritual experience, she stressed, was that with a spiritual experience the percipient continues to engage in satisfying personal relationships.

Dr. Miller then concluded her presentation by offering us "tools" for integrating such experiences into our daily lives. She thought that people disturbed by NDEs should get into support groups, where they could share their feelings with other survivors. She also suggested the NDE survivors should self-exper-

iment with out-of-body travel or other ecstatic or inner-states. By learning to control such experiences, the individual can learn to stop fearing them and can better integrate them into daily life.

Since this workshop was scheduled to last only an hour, it was difficult to explore these issues further or in much depth. But I did realize my good fortune in developing my personal interest in the paranormal in childhood. I never experienced culture shock because of my own out-of-body experiences or other paranormal encounters, for I simply grew up with them as a natural part of my life. In light of Dr. Miller's workshop, I began to realize more fully that sometimes Western culture poisons people, and that the treatment (such as confronting experiences like the NDE) can be worse than the illness. Perhaps we don't need individual people becoming transformed by the NDE. Our entire *culture* needs to be changed so that people like that pediatric surgeon can be comfortable with their experiences.

But just what new perspective on reality is the NDE trying to teach us? If I felt despair after leaving Dr. Miller's workshop, the possible cultural potentials promised by the NDE appealed to my spiritual optimism. This optimism was reenforced back in the lecture room, where I immediately rushed to hear the next speaker. David Lorimer from Great Britain was scheduled to discuss "The NDE and the New Moral Order."

NDE survivors should self-experiment with out-of-body travel or other ecstatic or inner-states. By learning to control such experiences, the individual can learn to stop fearing them and can better integrate them into daily life.

I had first met Mr. Lorimer in London (where he is the chairman of the British version of IANDS) six months ago when we sat together on a panel discussing reincarnation before the Wrekin Trust. (The Wrekin Trust

is a small organization devoted to exploring the spiritual essence of man.) David has long struck me as the stereotypical Englishman—tall, educated and philosophical, but with a steady appreciation for subtle humor. At the beginning of his discussion he described his forays into Philadelphia's many museums. Deeply impressed by Rodin's famous statue *The Thinker* in one museum, he was delighted to find a sculpture entitled *La Pensee* in another one. "It is encouraging to find not only the thinker in Philadelphia," he observed, "but the thought as well!"

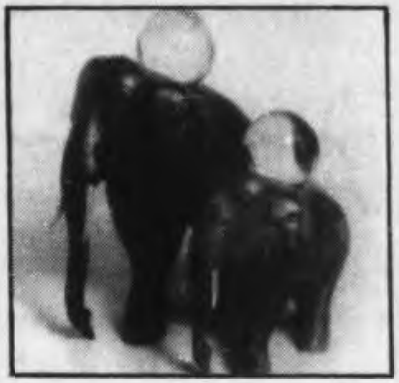
NDEs reestablish a fundamental spiritual order that we've forgotten.

When the muted chuckles subsided, Mr. Lorimer turned to more serious matters and reviewed for us the ever changing cosmology of Western civilization. Several principles of Western religion derive from Greek philosophy, he pointed out, which differentiated between the physical order of the Earthly world, the metaphysical order of the "other" worlds and the Divine Order of the gods. The eventual rise of materialistic science gradually caused society to reject the concept of the metaphysical order, but in his opinion, the NDE promises to reestablish it. Speaking of the experiences of NDE survivors in general, Mr. Lorimer posited that such encounters experientially validate that humanity and the world are spritually interconnected. The NDE helps us to experience what he called "empathetic resonance" with each other. People recovering from NDEs don't merely learn the spiritual lesson that we should love each other, he emphasized, they directly experience that deep emotion

It is not really a new moral order that NDEs establish, the British scholar concluded, but the reestablishment of a fundamental spiritual order we've forgotten.

While Mr. Lorimer was concluding his presentation, my personal thoughts returned to the pediatric surgeon and the suicide survivor who spoke so openly in Dr. Miller's workshop earlier that day. It was comforting to know that, in the long run, these people wouldn't suffer in vain.

(Part II of this article will appear in the next issue of FATE. D. Scott Rogo's column appears in FATE every month, too.)



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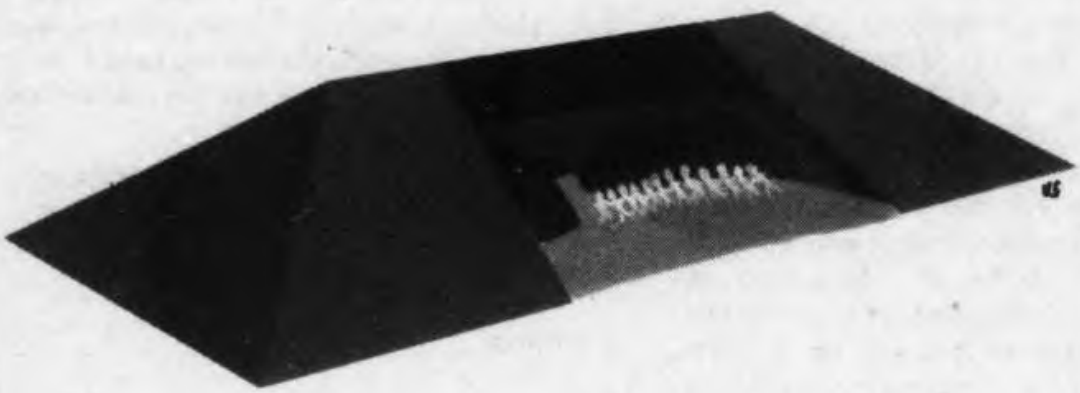
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FOUND— THE LOST PYRAMIDS OF ROCK LAKE

By Francis Joseph

Here are the first reports on the amazing discovery of huge, man-made objects beneath a lake in Wisconsin. This *exclusive* report for FATE magazine is by the man who made the discovery.



Cut-away view of submerged pyramid based on similar structure at nearby Aztalan, Wisconsin, archaeological park.

The yellow anchor line ran straight from a bright, daylit surface ten feet over-head, disappearing in an opposite direction through the murky depths far below. Following the taut nylon cord down into the green shadows, my body shuddered at twenty feet, as I crossed the thermocline—that barrier separating pleasantly warm from uncomfortably cold temperatures. Continuing a slow descent, I glanced up to see the silver trail of my air bubbles race toward the surface along a solitary sunbeam twisting through the water.

For some moments longer I sank into the bouyant underworld, unable to perceive its bottom. But when my depthguage read "35 feet," the emerald opacity parted like a filmy curtain, revealing the mud floor another 20 feet below. Its brown base, apparently devoid of life, stretched like a surreal desert in all directions. I knew this submarine wasteland well. In two years of exploration my colleagues and I had criss-crossed its waters numerous times. Always the objects of our search—if they indeed existed—had eluded our persistent efforts to find them. But now, materializing some fifteen feet directly beneath my flippers, a colossal figure reared up out of the mud bottom and stretched across it like a paved highway. Its appearance was so unnatural and unexpectantly huge that I paused momentarily in my descent, surveying the outsized structure from my hovering vantage-point.

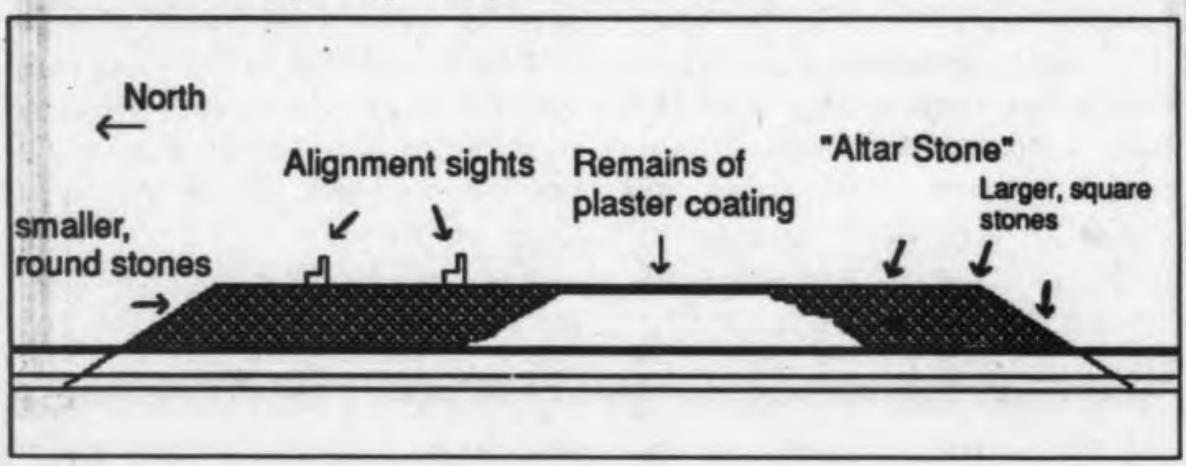
A gargantuan rectangle, its sides ran in straight, parallel lines, the walls sloping steeply and uniformly inward. The apex rose almost to a point, but was flattened at the very top, running the full length of the structure. On its southern end rested our anchor, and I resumed my descent, following its line down for a closer look at the site. This end formed a blunt triangle rising about ten feet above the silt. From our previous studies, I knew the silt layer to be at least two feet thick. It covered the actual mud strata another four feet deep; beneath lay a clay-like compacted mud strata resting on the rock bottom. The actual height of the structure, then, was about eighteen feet. Its width, judging from the angle of the sloping walls, I estimated at thirty five feet. Most of the structure was thus buried in mud. The narrow rectangle visible above the silt represented, therefore, only its upper third.

I set out to determine its total length by swimming northward along its flattened apex. As I did so, I could see that the structure was no geologic rock-heap, some

haphazard remnant from the last Ice Age, but an ordered collection of round, black stones, selected for size, and piled up to form not so much a true pyramid, as a kind of elongated tent-like configuration. The stones atop the apex, however, were bigger and seemed mostly square, resembling large cubes. One oversized cube, later referred to as the "Altar Stone," was uniformly square, suggesting human influence.

Other strange sights came into view. There was a bar-bell shaped stone and, stretching over a long section of the western slope, were the remains of a thick, plaster-like substance. Further along, toward the northern half of the structure, I passed over a curious L-shaped object similar to a pelvic bone, encrusted with snails. A further 15 feet along the apex, I saw another similarly L-shaped object made neither of stone nor bone, but of metal, possibly copper. I was astounded by the prodigious length of the whole structure. Having counted my kicks, I determined that the site was about one hundred feet long. Perhaps an additional 12 feet were lost in the mud bottom. It was here, at the extreme, northern end, that I saw its triangular terminus, identical to its southern counterpart, slope steeply into the silt.

Checking my depth-guage ("51 feet"), I swam back and forth over the structure, studying its details, until my air supply began to give out. Carefully re-inflating my bouyancy control jacket, I ascended slowly, pausing for decompression at 30 feet, then rose back across the thermocline through warmer temperatures and into the sunbeams probing the water around me. Popping to the wavy surface, I tore the regulator from my mouth and yelled to my expectant comrades in the little boat bobbing near-by that we had found the lost pyramid of Rock Lake.



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IN THE PURSUIT OF A LEGEND

Rock Lake is in the charming Wisconsin town of Lake Mills, located between Milwaukee and Madison, not far over the Illinois border. Three miles east of the lake lies Aztalan, a public archaeological park consisting of two truncated, earthen pyramids partially surrounded by a tall stockade—the modern recreation of a great wall that once encompassed a ceremonial center not unlike the cities built by the Mayas, in far-away Yucatan. Its actual name is unknown. More for convenience sake it has been called "Aztalan" only since its first excavation, in the mid-1800s.

Aztalan prospered as late as the early 14th Century A.D., when its civilized inhabitants finally succumbed to population pressures generated by the indigenous Plains Indians. They torched the Troy-like walls erected to shut them out, then sacked the city, culminating their wild destruction in an orgy of killing and cannibalism. The story of Aztalan seems somehow related to the old legends of pyramids at the bottom of near-by Rock Lake,

The first modern European settlers in Lake Mills, during the 1830s, heard tales of "stone teepees" under the water from the local Winnebago Indians. In subsequent years, in periods of extended drought, when the lake level was low, fishermen sometimes glimpsed what appeared to be large, rectangular structures beneath the surface. During one such period, the future mayor of Lake Mills himself caught sight of a pointed, submerged figure, and the quest for the lost pyramids was on. An imaginative array of search materials soon arose to solve the mystery. Everything from aerial photography and inverted, illuminated periscopes to home-made diving bells and elaborate drag-lines was enthusiastically put into practice, beginning at the turn of the century. But Rock Lake stubbornly refused to share her secrets.

For eight decades, search teams of amateurs and professionals alike scoured the lake, with only fleeting success. Sometimes they stumbled upon a suspicious figure. But when they returned to claim it, the structure was gone. Although less than three miles across at its widest point and perhaps ninety feet at its deepest, the bottom of Rock Lake is composed of high hills and steep trenches which might conceal even a large object. While its spring-fed waters are clean, they are normally thick with the "bloom" of algae, reducing visibility to arm's length. This typically poor clarity is often further

reduced by the loose silt bottom which is easily disturbed, billowing into impenetrable clouds of mud. Conditions are no better in the winter. Beneath the ice, millions of thriving micro-organisms make observation very difficult.

By the late 1960s, most professional archaeologists had given up on the credibility of Rock Lake's pyramids. Besides, they argued, the Indians never built in stone on a large scale, especially under water!

THE QUEST RENEWED

But the persistence of a myth often conceals at least some fragmented truth. Thus intrigued, I began scuba-diving in Rock Lake in spring, 1987—not haphazardly, but only after learning as much as I could about the history and geology of the area and particularly from veteran fishermen, whose lines sometimes snagged on unusual submarine formations. After a dozen dives, however, I had nothing to show for my efforts but a long line of used up air tanks.

Undeterred, my friends and I redoubled our efforts through autumn and into winter—without success. One scheme after another failed, and 1988 was more than half wasted before we finally ran out of ideas. We needed a fresh perspective, so I flew to Loch Ness, Scotland, home of another, better known search. I went there not for Nessie's sake, but to study the equipment used over the years to find her that was displayed at the big "Monster Museum." By far the most impressive instrument was an American side-scan sonar, a device which takes highly accurate photographic image readings, using sound waves, from the bottom of a loch, a river or a lake. Resolved to employ such high-tech equipment at the site of our Wisconsin quest, I returned home, contacted a side-scan sonar operator/owner in Muskegon, Michigan, and began preparations for our biggest assault on the pyramids.

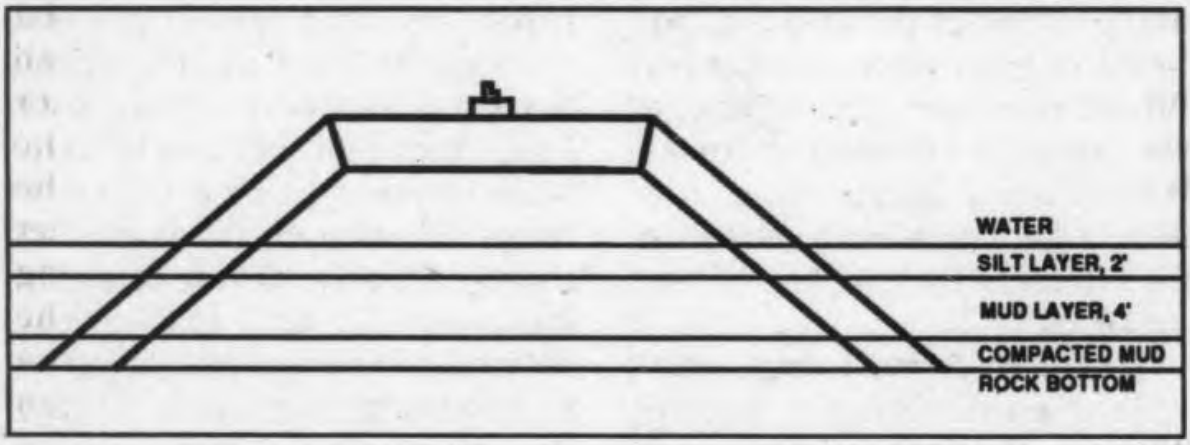
On the morning of June 4th, 1988, a small flotilla carrying scuba divers, surveyors, reporters and geophysicists escorted the *Sea Search*—Craig Scott's sonar-boat—across Rock Lake. By noon, his towed side-scan torpedo located an enormous structure off the north-east shore in nearly 60 feet of water. Read-outs from the graph defined the submerged object as an unnatural formation. Owing to the unprecedentedly superb visibility that day, Doug Cossage, my former diving instructor from Lansing, Illinois, made a clear videotape recording of the site with his underwater video camera. He was, according to plan,

the first man down on the target. Other divers later retrieved fragments of the plaster-like substance coating a section of its western wall. Analyzed at the University of Wisconsin, in Madison, these samples proved to be "unnaturally formed," and further investigation of the compound may help determine the age of construction which so far is unknown. Not coincidentally, the great stockaded walls surrounding Aztalan were originally covered over entirely with a heavy plaster, the same building material and technique discovered in Rock Lake's structure.

Dr. James Scherz, Professor at the University of Wisconsin, in Madison, after viewing the Gossage video tape, believes the strange L-shaped objects atop its apex may be devices used to align the structure to True North, The Rock Lake site is, afterall, oriented due north. Dr. Scherz suspects the sunken structure contains important astronomical correspondences with the earthen pyramids of Aztalan, especially as regards the Polar or North Star,

THE LAKE GIVES UP HER SECRETS

Even as this report is being written, new revelations from what has come to be called "Structure Number 1," or the



Structure Number 1, the LIMNATIS PYRAMID, viewed from the south end, in unruinous condition, standing 10 feet above the silt layer. Total height from rock bottom, approximately 18 feet. Estimated base width, 60 feet.

"Limnatis Pyramid," are coming to light, Limnatis was the Roman Goddess, Diana, in her manifestation as Protectoress of sacred lakes. After the civilization of which it was a part fell so violently, the pyramid's new name is appropriate, especially in view of its chief function. Although no human remains have yet been brought up from Structure Number 1, there is little doubt regarding its original purpose as a mass-burial mound. Similar, earthen pyramids at Cahokia, in southern Illinois, were charnel houses used to entomb families of the leading aristocracy.

Nor is Limnatis the only such anomaly at the bottom of Rock Lake. At least nine other structures, some of them wildly different from our first discovery, have been identified, and at least two of them have been mapped and photographed.

At least nine other structures, some of them wildly different from our first discovery, have been identified.

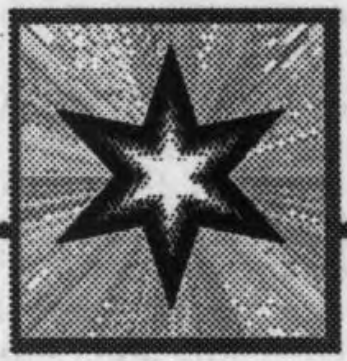
THE MYSTERY LINGERS

What, then, do these mysterious buildings represent? How did they arrive in their bizarre location, unique in all the world? Who made them? And why?

The answers to at least some of these questions are at last available. The level of Rock Lake, for example, has been gradually rising since it was formed 10,000 years ago. If someone stood on its shore a thousand years ago, at the beginning of the last suspected period of prehistoric civilization here, that person would have seen the tops of hills protruding above the lower waterline as little islands. On these the civilizers interred their honored dead, over which they heaped burial mounds of stone covered with thick coatings of pinkish white plaster to give the exterior a smooth surface. During the centuries that followed, the steadily rising waters rose over the structures, eventually hiding them beneath the surface. The drowned pyramids belong to a forgotten necropolis, a sunken city of the dead.

There is no place on earth like Rock Lake. We found its legendary structures, but who lies under their ancient stones? The answer to that vital question, at any rate, is still a well kept secret.

TRUE MYSTIC EXPERIENCES



by the Readers

AS MOTHER PROPHESIED

By John Olszewski

My mother, Pearl N. Pryer always told us three children, Marilyn, Donald and me, that she would watch over our lives.

On September 5, 1980, I had a vivid dream in which Mother told me, "John, John! Listen to me." She was in a hospital bed, her face very pale.

"I am dying," Mother said, "and I want you to know what the future holds. Marilyn will have some problems. She will remarry. Donald will have problems with his business. His store will close. He will start a new store in the same town. This will expand to two stores. He will be happy. You will have a major medical problem. Full recovery will take a long time. Your new business will last several years."

The scene faded out. I did not sleep the rest of the night. The next morning I told my wife of my experience. She said, "You know your mother has cancer. She may be telling you not to worry."

When I visited my mother in Santa Rosa, Calif., the following weekend, I told her of the dream. She smiled and replied, "What will be will be."

On December 4, I received a call from my stepfather. He asked me to come to Santa Rosa because Mother was dying.

Marilyn and Donald went with me to Santa Rosa Memorial Hospital. Mother was in a coma. She rallied later that evening, and we talked for a few minutes. Mother suggested that we return one at a time the next morning.

I was the first one to see her. I stood by her bed and held her hand. The situation was the same as the scene I saw in my dream.

Mother died the next day,

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December 5. That night Marilyn, Donald and I talked and found that each of us had had the same dream three months earlier.



John Olszewski

Mother's memorial service was on December 8. Three and a half years later, in June 1984, my sister remarried. In April 1986 my brother lost his store. Six months later he opened a new store. He plans to open another in the near future.

In February 1986 I had a heart attack. I am recovering and studying for a new career.—*San Jose,CA.*

∞

THE OUIJA BOARD IS *NOT* A TOY

By Mildred Stamos

World War Two was raging in Europe when my friend Romesa, asked me to store a few things for her while she followed her husband to his new post. "Use what you like," she said.

Among the things she left with me was a very old, beautifully hand-crafted, Ouija board. Her father had brought it from India when he came to America.

My husband Tom had been burned in an accident at the 36th Street Air Force Base in Miami, Florida, and had just been released from the hospital to convalesce at our apartment. After a couple of days, both of us were looking for entertainment. It was then that I recalled Romesa's ouija board stuck up in the hall closet.

Uppermost in our thoughts at the time was the uncertainty over Tom's next transfer. His regiment was expected to ship out either to Europe or Japan, so we asked the Ouija when Tom would have to go.

It spelled out "White as snow."

"What is white as snow," we asked?

"Sand" it answered, and the little iron shaped guide ran off the board. Although we tried for quite a while to get a clearer statement from it, it apparently had no more to say.

We were very dissatisfied with its peculiar, mystifying message anyway, so I put the Ouija back among Romesa's things and forgot about it.

Over the next year, I followed

Tom to several bases within the States. While in Alamogordo, New Mexico, I returned to our apartment one day, and found a little pile of what appeared to be



Mildred Stamos and her husband Tom

snow by the front steps. The weather was hot and snow would surely melt so I bent down to feel it. I was shocked to find it was sand—chalk white sand. When I asked the landlady about it, she said a neighbor had brought it back from the "White Sands National Monument," which is only twenty miles from Alamogordo. A year later the area become famous for the atom bomb testing grounds, but at the time we didn't know such a place existed.

Only a week later Tom was transferred again.—*Seymour, TN.*

∞

PEACE BEFORE PASSING

By H.C. Walters

My brother Randolph was the last child born into our family. He was unable to settle down to anything for very long until his 50s when he found his niche as an insurance salesman and did remarkably well financially.

Over the years I would occasionally see him or hear from him, but there was no constant communication. I was in St. Louis and he was in Houston. He occasionally drove to Detroit where he visited his ex-wife and children.

On his last trip through St. Louis in 1975, I found him in deplorable physical condition and remonstrated with him about his life-style. I felt that, as usual, he was not interested in my advice.

One evening a month later he phoned and informed me that he was in the hospital in Houston over the weekend for treatment of a knee infection. He talked as I had never heard him talk, sensibly and openly, and we chatted about our disagreements as children. He surprised me by admitting that surely I was not solely at fault, that he must have been looking for trouble himself.

I had never seen this side of my brother and was pleased that finally he seemed to be joining the human race.

He had been phenomenally



H.C. Walters

successful for the last couple of years and was accorded many honors by his fellow-workers and the insurance company. He added that he had taken my advice to improve his poor physical condition; he had embarked on a regimen of regular exercise and was determined to lose 60 pounds.

We had a wonderful, close conversation which uplifted me greatly. I had despaired of Randolph's ever finding himself.

The next day, August 12, a tearful sister, whom he had told the hospital was his next-of-kin, called to inform me that Randolph had died in the night of a heart attack.

I attended Randolph's funeral at our small hometown of Teague, Texas. Comparing notes with my four sisters, I learned that on the day before his death Randolph had called each member of the family and held lengthy conversations, seemingly to make efforts to patch up differences. Each told a story similar to my own. It seemed that Randolph had a premonition of his death and made a conscious effort to right his relations with each of his siblings.—*Florissant, MO.*

NOT JUST MOSES

By Ida M. Pardue

Moses wasn't the only baby set adrift on a river and saved.

So also was Sargon I, who lived to conquer and become king of Sumer nearly 4000 years ago.

The Bible tells us about Moses. Sargon's story is told on clay tablets which have survived to this day.

A quote by Sargon on one says that he was "cast into the river which rose not over me."

Sargon was found floating in a basket of rushes waterproofed with pitch and was adopted by a palm gardener named Akki (or Aqqui). He was raised in this trade.

Sargon was obviously very proud of his background. On ascending to the throne he took a new name: Sharrubinlubani. This translates as "reared by a gardener."

In another inscription he is referred to as "a gardener and cupbearer of Ur-Ilbaby (or Ur-Zababa'), having been made king.

BOOK REVIEWS



By Steve Deger

FUTURE MIND: ARTIFICIAL INTELLIGENCE

By Jerome Clayton Glenn

Acropolis Books Ltd., Washington, D.C., Hardbound, 1989, 310 pp., $19.95

Whenever I think of futurist literature I'm reminded of the Thanatopsis society of Garrison Keilor's *Lake Wobegon*. Each year, the "society" sponsored a lecturer from the university. One of these lecturers graced the Wobegonians with a view of the "world of 1980," complete with "gyrocoptors and giant factories harvesting tasty plankton from the sea."

So given my dismay over the usual fodder of the genre, one might expect a scathing review of this new book by Glenn. In this case I will make an exception. For although Glenn's more important assertions in this book have been standard theories for decades, and though talk about future technology is (and can only be) speculation, there are some fundamental world truths here. These, I think, deserve at least to be viewed in the light of the advances of our high-tech society.

The greatest thinkers of our day, from Einstein to Edison to Bertrand Russell, have all come out in support of merging the concepts of mysticism with the rational deliberation of science. While the more dogmatic on either side still tend to disagree, the idea is increasingly gaining a foothold with modern thinkers.

Easily said, but how do we go about achieving this philosophical merger? Rather than promoting the usual level theory of awareness, where certain people and ideas are stereotyped as higher or lower than others, Glenn advocates a "spherical theory. " Here everything is composed of smaller parts that are equally important to the whole. To facilitate this change in our way of thinking, Glenn introduces several Conscious Technology (CT) exercises. He tells us to envision being in the center of

a sphere with a radius of five feet. Then he tells us to switch our attention to our physical center. Other similar exercises serve as a sort of sensory push-ups, helping us to exercise our ability to change our awareness. The "technology" part comes into play when we realize that our minds are a sort of inner technology. Like microscopes, we can use them to work toward new developments in our external technology. Thus begins a merging, if you will, of the technocrat and the mystic.

It is from here that we enter the futuristic realm. We have created artificial skin, artificial limbs, artificial hearts, intraocular eye lenses, artificial blood and more. Will we soon become the cyborgs of science fiction? What ethical and moral dilemmas will this pose for us? Is immortality possible? How about the global community? To be certain, technology is advancing by giant leaps, which will require similar leaps in consciousness. Time will tell which technological discoveries shape our tomorrow, and which become things of the past. Similarly, time will tell if all this propaganda for multiple realities is the answer to the subsequent moral and ethical dilemmas. In the mean time, books like this—taken at face value—pave the way for inner and outer technology of tomorrow.

—ALSO NOTED—

SHAMANISM

By Neville Drury, Element Books Ltd., Longmead, Shaftsbury, Dorset, Paperback, 1989, 128 pp., $7.95

Psychologists may insist that shamanism is synonymous with schizophrenia, but now they'll have to answer to Nevill Drury. I can't imagine an "abberation" with such an intelligent structure. Drury shows that commonalties such as tree metaphors for the earthly link to the heavens, the use of spirit allies, drumming, song, sacred plants, etc., are parts of worldwide shamanic cultures. Even this worldwide prevalence adds to its legitimacy—Australia, Indonesia, Siberia and South America are all on the list of lands hosting shamanic cultures. At the very least, it is plain to see that Shamanism is more than a transient trend from the expanding American Southwest.

COMING BACK TO LIFE: THE AFTER-EFFECTS OF THE NEAR-DEATH EXPERIENCE.

By P.M.H. Atwater, Ballantine, New York, NY, Paperback, 1988, 280 pp., $3.95

In the wake of the "near-death experience" furor of the late 70s, it has been estimated that as many as eight million Americans have had an NDE. The question remains—how did it affect them? This book draws from interviews with 200 NDE survivors, showing how such things as increased psychic abilities, spiritual growth, a shift in one's view of reality,

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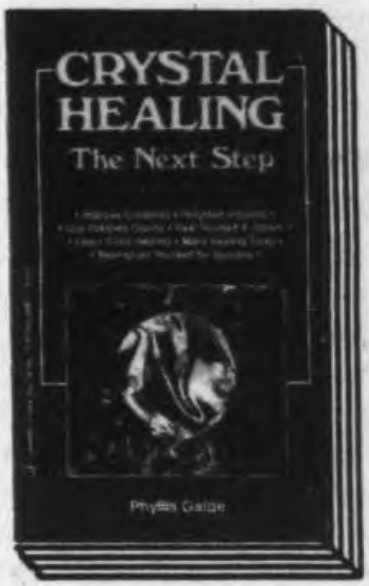
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and troubled relationships have manifested as a result of the experience. Mysteries still surround the NDE issue and the world has certainly seen its share of case studies and theories. But I think this book may signal a turning point in the NDE study.

THE STRESS-FREE HABIT

By John M. Perkins, Healing Arts Press, Rochester, VT, Softcover, 1988, 100 pp., $6.95

The American Cancer Society now attacks stress with the same fervor with which it attacks smoking. Unfortunately, the people are slow in following such advice. Here Perkins, an affluent management consultant, demonstrates that stress-reduction techniques have long been a part of life in the Andes, Yucatan and the Far East. Then he translates these techniques into Western terms. By being who we wish to be, balancing problem and solution, concentrating, having faith and meditating, we can overcome stress.

AROMATHERAPY FOR WOMEN

By Maggie Tisserand, Healing Arts Press, Rochester, VT, Paperback, 1988, 128 pp., $5.95

Take a look at a woman's insurance premium and you will soon realize that women have added, distinct health needs. In this illustrated book, Tisserand shows how to use essential oils and plant essences to treat such things as menstrual cramps, morning sickness, complexion problems and more. Two sections on pregnancy and childbirth and treating childhood illnesses provide hard-to-find advice for mothers. The author's style leans a bit toward folk traditions, telling "how" more often than "why," which can be both a detriment and a benefit. Of course, the serious health-minded reader will always check with a physician before treating herself anyway.

PSYCHIC ANIMALS

By Dennis Bardens, Henry Holt & Co.,New York, NY, Paperback, 1988, 203 pp., $9.95

We've all heard the stories of the pets who get left behind when their owners relocate. Months later, the little animal ends up on the owner's new doorstep, hungry and bedraggled. Some case studies reveal that the animals took entirely different routes than did their owners, suggesting some sort of extra-sensory homing ability. This book contains dozens of stories indicative of psychic faculties in various animals, including horses, dolphins, cats, dogs, birds and more. I heartily recommend this for any pet owner or animal lover (even if Bardens almost spoils it with an unfounded comment about nature religions).

COSMIC HEALING

By Alan Young, DeVorss & Co, Marina Del Ray, CA, Paperback, 1988, 60 pp., $7.95

This book contains portions of the world's most prominent channeled writings, including *A Course in Miracles, Divine Healing of Mind & Body, Lessons for the Aquarian Age, The Aquarian Gospel of Jesus the*

Christ, plus teachings from Seth, Saint-Germain, Gildas, Mentor, White Eagle and Silver Birch. It boils down their messages to reveal their unique insights on healing. Surprisingly, vastly different channeled entities and mediums turn up similar messages: Love is a pure, infinite, unifying force that carries healing along like a river. Unforgiveness is the dam that must be broken to let the healing energy flow, etc. This is an interesting read not only for the insights the channels offer, but also for its synthesis of seemingly divergent philosophies.

SURFERS OF THE ZUVUYA

By José Argüelles, Bear & Co., Santa Fe, NM, Softcover, 1989, 280 pp., $9.95

Argüeles' follow-up to *The Mayan Factor* shows how he can approach a subject both seriously and lightly. It documents his experience with his "fourth-dimensional light body." This double is like a soul, a conscience, a higher self, etc. Tuning into it is like merging the third (physical) dimension with the fourth (magical) dimension. Surfing the Zuvuya is an allegorical carpet ride in this dimension, helping the reader correlate this "new" way of thinking with such things as the creation of the Mayan calendar, and the ruins at Villahermosa. As you can expect, any attempt to elucidate the Mayan thought process will inevitably read like fiction. But fiction and nonfiction alike have teaching potential, and I recommend this to everybody interested in understanding their own intuitive process.

SPIRIT GUIDES

By Victoria Young, Silver Forest Publishing, Boulder, CO, 150 page Book & Cassette, 1988, $18.95

Typically, book and tape sets contain a mediocre book with a tape that merely raises the price of the pair. What caught my eye with this kit is that each of the products has a distinct use. The set is a how-to guide for finding one's spirit guide. The book serves to answer the reader's most common questions—what forms can the guide take, does everyone have a guide, what if people think I'm crazy, etc. Tapes seem to be the most effective and popular meditation tools, freeing the mind from analytical thought. Yes, I tried them out, and together they seem to yield interesting results—without manipulative, suggestive commands.

INTUITING THE FUTURE—A NEW AGE VISION OF THE 1990s

By William H. Kautz & Melanie Branon, Harper & Row, New York, NY, Paperback, 1989, 255 pp., $9.95

Is long-range prophecy merely hypothesis based on probability? Let the skeptics and parapsychologists battle it out. In the meantime, the predictions of our modern psychics afford us an ample opportunity to analyze the ongoing state of world affairs. Could private schools flourish while public schools fall by the wayside? Could marriage make a comeback in the 1990s? Personally, I think this book's potential for opening up new doors of thought is far more important than the accuracy of its predictions.



MY PROOF OF SURVIVAL

by the Readers

ELEVENTH HOUR DECISION

By Terry Quillen

In January of 1984, I received some saddening news. My Great Aunt, Mrs. Mary Scardino Clement, was dying of cancer. She was finally succumbing to the ravages of this dreaded disease which she had fought so valiantly for the previous two years. I booked the earliest flight I could and left Indianapolis for New Orleans, where she was hospitalized.

I had been close to Aunt Mary as a child, so it really hurt when I saw her racked with pain and delirious from the potent analgesics she was getting. As the medication wore off, she would become coherent—briefly— and then she would become "delirious" again, seeing and making reference to relatives long since dead. The most frequent subjects of her "delirium" were her late first husband, Joseph Scardino, and her mother, Fanne Villafranco.

A perceptive and spiritual man, Aunt Mary's husband Uncle Al, kept whispering in her ear, "It's okay, Mary, it's okay," as he gently hugged or kissed her. Still, she seemed to struggle and remained restless, "seeing" her former husband and telling him, "No, no, no!" Uncle Al turned to the family members gathered in the room and asked, "I wonder if she's really seeing Joe? Do you think he's asking her to go?"

Acting on his instincts, Uncle Al then turned back to Aunt Mary, hugged her tightly, and told her several times, "Really, Mary, it's okay. I'll be alright. Go, Honey, go be with Joe." Aunt Mary looked up at him and said, "I love you." Shortly afterwards she stopped breathing.

I believe that Uncle Joe really did come to escort Aunt Mary to

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∞

THE $40.00 GIFT

By Lois Merkle

I had lost my job due to a layoff on Friday, August 17, 1984, and then spent the next 48 hours in Vero Beach, Florida, at the bedside of my mother, Camille Catalano, who was dying of cancer.

She asked me to hold the family together, look after my single brothers, and, even though they had spent nearly 40 years together, she said that I should make sure that Dad, Andy Catalano, finds someone really nice and gets married again because he's not a loner. Then she made a strange request. She asked that when we were cleaning out the closet of her belongings that we not throw out her beige purse. It had $40.00 in it that she told me I'd need. It would be stashed in a secret compartment.

I didn't want to hear any of this and kept changing the subject, telling her that the only checking out she was going to do was at the front desk. I joked with her, but she became cross, and for the first time in my life she told me to "shut up and listen!"



Lois Merkle and her husband Bill

After she died I did my best to keep all my promises to her, but I quickly showed the symptoms of a heart attack and was rushed to the hospital. I was released with the diagnosis of stress induced palpitations. The bills for this nearly beat me home. The portion of the bill not covered by my medical insurance came to exactly $40.00, the same $40.00 my mother told me that I'd need. She had never been told that I had been laid off.

About a month after the funeral, Dad and I were cleaning out Mom's closet and found the beige purse. Indeed, it had two $20

bills stashed in its lining. We were quickly in tears again.

Awake almost all that night, I saw her in the corner of my room. I did not fear her because she loved me and would never hurt me. She was in a bright light, dressed in flowing robes and seemed transparent. She told me, "do not cry for me. I do not have any pain anymore." She also said, "I'll always be with you." I asked her if she needed any clothes. She laughed at me and told me that "the soul does not need clothes" and that she was in a wonderful place for all eternity. I never saw her after that night when she had come to console me.—*Arlington, TX*

∞

CONTACT

By Guinevere Curtiss

For many years I studied psychic and spiritual phenomena. After my son Larry Curtiss married Janice Hopkins, I found that she shared that interest. Several years later Janice was stricken with cancer. Janice's mother, Marianna Hopkins, and I stayed alternately for two-week periods to look after the two children, Cecile and John, and to drive Janice to the hospital for dreaded chemotherapy treatments.

Janice died on March 2, 1975. Marianna had taken the children home with her and Larry was making arrangements for Janice's memorial service. Upstairs, I had just finished a bath when I heard a loud crash. Larry called, "Are you alright, Mother?" He came up to investigate. In his bedroom the most recent picture of Janice had fallen to the floor without breaking the glass. He recovered it, but the wire and one eyescrew needed to rehang it were missing. He could not find them.

The next morning I was on my knees smoothing my bedclothes, and suddenly saw a wire by the baseboard. I picked it up—it was the picture wire with one eyescrew attached. How had it come unscrewed, travelled from Larry's room, through his bedroom door, along the hall and into my room, a distance of 10 to 15 feet?

Knowing that from my studies of the paranormal I would understand the implications, I believe that Janice was telling us she still lived in spirit. Her picture falling was her signature.—*Salisbury, MD.*



Guinevere Curtiss

REPORT FROM THE READERS



by the Readers

Due to a special feature on the pyramid discovery, the extra-long "Report from the Readers" feature will appear next issue.

THE NEW FATE

I've just read the June issue of FATE, and while I shall miss the Fullers greatly, I see nothing wrong with this issue. Keep up the good work. I have read FATE almost from the first issue, and I don't need to tell you I enjoy it. I hope to read many more good issues of FATE.—*Mrs. Helen L. Matthews, Spokane, WA.*

We'll miss the Fullers, too!—Ed.

∞

EYES OF FIRE

This is in reference to the June column, *Our Strange World*, that talked about Eyes of Fire. I have known a man whose eyes glowed. His eyes were blue grey. When I observed the glow it was indoors during daylight hours and he had his back toward the only window.

I don't believe it was a reflection from the light. While I have no proof, I do believe it is possible that it was the result of chemicals and electronics. The man was very wise, good and gentle. I have pondered over this as he did not know why or how his eyes glowed.—*Barbara Howard, Keavy, KY.*

∞

NEGATIVE STEREOTYPES

I was somewhat upset reading about the furor over the Oregon scare and the incident in which fundamentalists boycotted a New Age bookstore in California. It is interesting to note where negative stereotypes against such things as the New Age movement and many mystical groups come from.

1) It comes from real life atrocities by groups such as the Manson family and more recently the murders in Metamoras.

(Continued on page 124)

These columns of FATE are set aside each month for your comments. Send your opinion of articles, columns, and stories of unusual occurrences to REPORT FROM THE READERS, FATE Magazine, P.O. Box 64383-F8910, St. Paul, MN 55164-0383.



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(Continued from page 110)

2) It comes from horror movies and horror novels.

3) It comes from organized religion and television ministers. Have you ever read what most religious bookstores have to say about the New Age Movement and the mystical world in general? Most of the books are complete distortions and misrepresentations.

I don't see the New Agers attacking anybody.—*Michael Williams, Charleston, WV.*

∞

REPEATING NUMBERS

I wonder if your readers have had any experiences or researches that might explain this pattern of meaningful spiritual experience repeating over the years. The numbers are 3, 7, 9, 11, 13, 22.

In my own life I have had about ten of these experiences that fit this pattern. Is this an astral or spiritual biorhythm of some sort?—*Ken Willoughby, Fairacres, NM.*

∞

AVOIDING CONFRONTATION

Something needs to be said about how complacent mystical people are getting in this decade. Upon reading the article *God Told Me To* (April, 1989 FATE), I am dismayed and shocked that the local New Age community allowed such small numbers of people to push a New Age book-

store into moving to another town.

Education and understanding, not conversion and angry words, are the keys to letting others know what you really think! Angry words may lead to confrontation, which might have been avoided.

Mystical people have civil rights just as do fundamentalist Christians. Why didn't the local New Agers counter-picket? Where was their sense of loyalty? Why didn't the bookstore owner tell the phone company about the harassing calls? Why didn't she contact the ACLU?

I am constantly amazed at how certain types of people claim that God speaks to them and then they go and do ungodly acts. Unless the mystical community stops being so complacent and gullible, they will continued to be bullied.—*J.B. Scott (The Bennu) Salem, OH.*

∞

TELEPATHY LATER IN LIFE

Please, let us have *more* articles of the quality of "Jan Ehrenwald and the Cradle of Telepathy" (Fate, January 1989).

However, in view of the following story, I am not sure I agree with the statement "...overt telepathy all but disappears later in life."

Last week, a young male friend (24-years old) and I (66-years old) were consulting my Ouija board. We were seated about 20 feet from my husband (71-years old) who was reading a newspaper. The television set in his end of the large room was on quite loudly.

My young friend and I had just contacted a mother-type entity who repeatedly spelled out the word "menyou" along with statements about family love. I was taking down the letters and at the first "goodbye" break, I began to quietly read the message to my partner.. Before I read the first "menyou," my husband, who is of French extraction, suddenly called out to me, "menyou, menyou, did you say menyou?" I said I had written it several times, but I hadn't read it out loud. He said, "I haven't heard that term in years. My grandmother used to say that when she fondled a tiny child or kitten. It was a family term of endearment." Had we contacted his grandmother? It wasn't until I wrote this that I realized we should have asked that question.—*Esther VM Hamel, St. Ignatius, MT.*

∞

SPIRITUAL MUSIC

In belated response to D. Scott Rogo's *The Harmonies of Heaven* (FATE, November, 1988), "music of the spheres" may now be scientifically credible as indicated by helioseismology, the science

that studies solar vibrations. "Sun Quakes" are caused by long-period and short-period sound-waves that arise from the interior of the Sun, strike the surface, then rebound back to the solar interior (ref: *Astronomy*, March, 1989). The entire Sun rings with sound waves like a huge gong.

Solar researchers see this seemingly chaotic system of waves as being governed by harmonic resonance, with a particular frequency called a fundamental together with its overtones at frequencies above the fundamental. The Sun's heated gasses in convection are presumed be a source of the sound waves. This entire wave system is highly complex, but such systems have come to be viewed as having an order.

This continuously changing complex (we may speculate) is tantamount to a symphony. By inference, spheres in the cosmos each have their own system of harmonics. We are left only with the problem of sound transmission through the vacuum of space.

What physical science cannot yet detect is really no problem to the psychically sensitive. The vacuum of space is a transmitting medium for the harmonies in a way not yet understood—just as the electromagnetic waves of light are transmitted (and not yet understood).

I thought that this would be grist for your mill.—*Warren R. Aiken, Ph. D., Columbus, OH.*

∞

VELIKOVSKY RECONSIDERED

I have had occasion to regret my rather equivocal letter in support of Immanuel Velikovsky (FATE, April 1989). I feel that I did not come out strongly enough for a man whose books have delighted me for almost 40 years.

Velikovsky was indeed a gifted psychoanalyst, as letter writer Alice Miller pointed out (in the same issue)—and also a very courageous one. He undertook nothing less than the task of treating all of the human community as if it were a patient upon his analytic couch. The "Patient's" dreams (myths) were analyzed and childhood recollections (writings of ancient historians) were granted due weight.

However, Velikovsky was (knowingly) guilty of "premature confrontation." He confronted the patient with the analyst's conclusions before they had been rendered acceptable through "self-discovery" (the slow advances of science). The result was that the patient's analytic "resistance" held the field and "therapy" was abandoned, at least for the present. Typically, the patient left proclaiming the "incompetence" of the analyst and the "absurdity" of

his conclusions!

I urge that we all overcome our "resistance" and grant Velikovsky's discoveries their due. Perhaps, as he emphasized in *Mankind in Amnesia*, our very future depends upon it. I am especially concerned that many of his books have gone out of print.—*Kemper McCue, Miami, FL.*

∞

THANK YOU MR. POE

This letter is to thank you and express my appreciation for the article *Edgar Allan Poe and I* by Wanda Sue Parrott (FATE, May, 1989), and to thank the author indirectly for sharing her experiences.

Her article gives an amazing new awareness of a great American author often regarded as a "suffering madman."

As an information item, a book of Mr. Poe's writing came to the Russian-born composer Sergei Rachmaninoff. The translations were said to have been "utterly faithless" as poetry, but Rachmaninoff composed a tone poem for chorus and orchestra using "The Bells." Rachmaninoff sometimes worked with "the darker threads" of life's fabric in his music. Like Poe, his classical compositions still endure as outstanding, although limited to Western-style musical scales.—*Richard J. Dickman, Needles, CA.*

∞

A SPIRITUAL DIRECTION

I have been a long time reader and supporter of FATE. I enjoy the direction you have taken at this point and am glad to have an opportunity to give you my input.

You have alluded to the fact that all our interests in the unusual seem to be leading us to explore the ultimate questions of "Why are we here? Where are we going?" I couldn't agree more.

How about articles slanted towards this? I do not mean articles on organized religion. I mean articles on how our interests in these unusual subjects can awaken us and help lead us towards a greater understanding of ourselves and our neighbors all over the world. Also, how we can use this awakening to move into greater harmony on this planet and with the laws of the universe.

That is a big order, I know, but it seems to be in line with your thinking and understanding.

Good luck with Fate.—*Dick Cook, Cumming, GA.*

We would very much like to have more articles describing how psychic, mystical and magical experiences have changed lives. We have contacted many of our authors to let them know about this. We are also letting you—our readers—know so that you can write, too.—Ed.

THINGS TO COME



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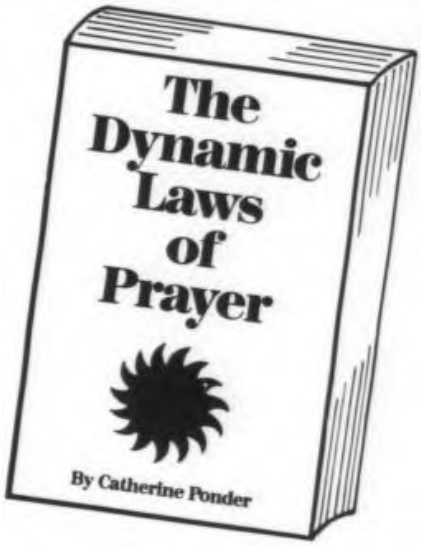
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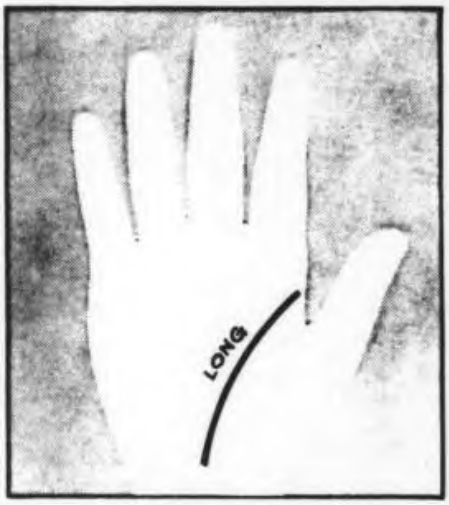
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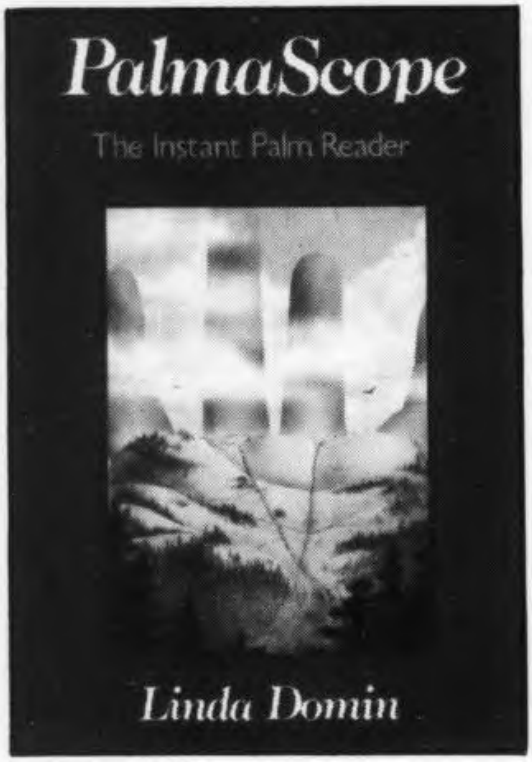
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