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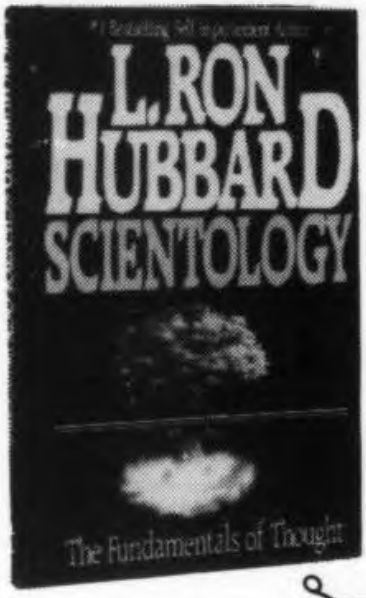
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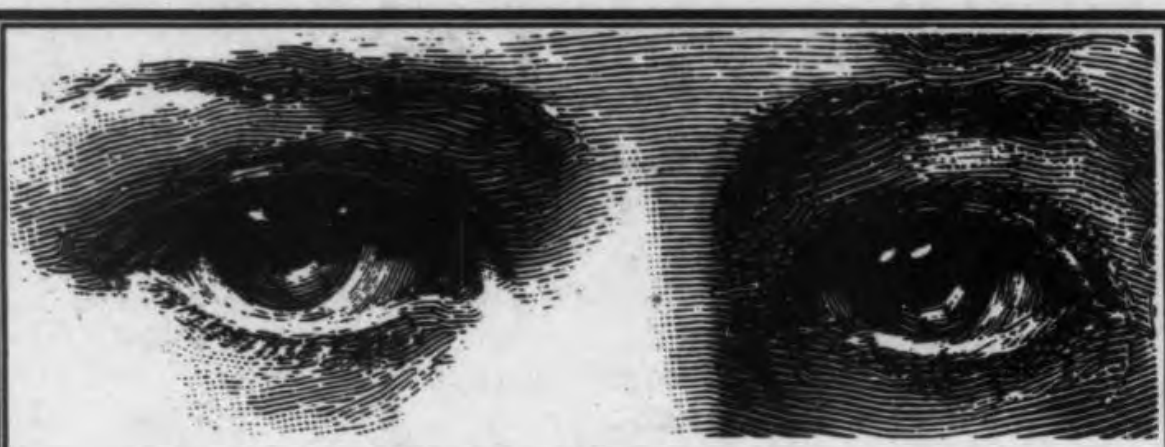
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THIS MONTH'S COVER ART BY LISA KNOPF



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I SEE BY THE PAPERS

by Donald Michael Kraig

QUOTE OF THE MONTH:

Round and round the circle
Completing the charm
So the knot be unknotted
The crossed be uncrossed
The crooked be made straight
And the curse be ended.
—T.S. Elliott (1888-1965)

There is something strange going on in the fields of England; so strange, in fact that Queen Elizabeth has been studying the problem and it has been written about in both *U.S. News and World Report* and the *Wall Street Journal.*


Donald Michael Kraig

The strangeness has to do with circles—giant circles up to 100 feet in diameter. This summer, 242 such circles have appeared in fields of grain. The circles are nearly perfect swirls that appear overnight. Some of these giant circles are near one another forming patterns that resemble different types of crosses.

Nobody knows what they are. Investigators, scientists, reporters and other curious people are bringing in equipment and trampling through fields to investigate.

The circles have been around for some time, but they did not have much impact on people until their appearance in large numbers this year. Some people immediately said that they were hoaxes. But many of the circles can't be seen except from the middle of a field of grain such as wheat. What good is a hoax if people don't know about it? And why, in spite of intense research, does the cause of the circles leave no tracks? In fact, the circles seem to have no effect on the surrounding crops.

It is amazing what the people who are trying to determine the causes are claiming. Some say they are caused by helicopters. Of course, the helicopter would have to fly upside down. One debunker claims it is a whirlwind, but farmers who own the



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land where the circles are discount this saying that the fields have no trace of wind damage and that the circles are too perfect. Other theories include an unknown intelligence, a Star-Wars type defense system gone amok, a crazed hedgehog, too much or too little fertilization, and alien ships—UFOs.

Now there may be some scoffers out there saying, "not more UFO stuff," but there is something else about these circles. Near some of the circles a mysterious white substance has been found. So far, laboratories haven't been able to identify it.

And another thing—the grain in the circle is not all dead. Much of it is still growing, although it has been flattened and is darker in color due to receiving less light than the grain around it.

One guess which sounds reasonable is that it could be caused by insects or a virus. But why do the circles form patterns?

Perhaps the best comment to the whole thing is from one of the farmers who has had several circles on his farm. Simon Brown says, "It means we have absolutely no bloody idea of what goes on around us. It's one of those eternal mysteries. Long may they continue."

Actually, we hope that the cause is discovered, and that new mysteries will arise.

A NEW TV STAR

The newest TV star in the Soviet Union is not a singer, dancer, comic or reporter. He is a former cyclist and journalist who is now a clairvoyant. His name is Alan Chumak.

Mr. Chumak has a two-hour show in the mornings. Millions of people watch as he makes movements with his hands. These movements, as described by Tass, the official news agency, are "as if he were shaping a sphere or weaving a thread." The results are phenomenal.

- People have reported being healed of aches, skin complaints and more serious illnesses.
- Water or a jar of hand or face cream placed in front of the TV while he is on the air seems to absorb his energy and can help a person all day.

Chumak claims that he is not a healer and that what he does is more in the line of meditation.

∞

MEANWHILE, BACK IN ENGLAND...

According to the *Psychic News*, a British psychic researcher named Andy Collins was threatened with arrest when he attempted to give a lecture on his work, which involves "the psychic clean-up of sites" where black magic may have been used. Allegedly under pressure from others, the Brentwood District

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Council invoked a law from 1881 which previously had never been used. His lectures have also been banned at two other sites in England.

We do not know who the people are who applied pressure to stop the lectures, although Collins made claims in the article. What we do regret are the actions of a pressure group to prevent a man from speaking and sharing his thoughts. What we wonder about is what the pressure groups are afraid that people might learn from the lecture. We have always thought that the free flow of ideas is necessary for a democracy.

∞

ARE SKEPTICAL GROUPS DESTRUCTIVE AND MANIPULATIVE?

In the September issue of the Minnesota Skeptics *Newsletter* there is an article reprinted from another skeptics newsletter which was adapted from an article in the *Santa Monica* [CA] *News*. In it, author Al Seckel gives 16 characteristics of destructive groups." Some people would be inclined to think of these as characteristics of groups commonly called cults.

Actually, this is very good information, although versions of it have appeared in other books, including the occult sourcebook, *Real Magic*, by Isaac Bonewits. We



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Faith 101

thought that it would be interesting to see how skeptical groups, such as CSICOP might fit in with this list of characteristics. Here is our assessment.

1) **Immediacy**. By this is meant that you are pressured into making decisions that are important right away. Skeptics automatically decide that nothing paranormal can exist. One point against them.

2) **Charismatic leadership**. The leader may claim "special knowledge" and demands followers' obedience. CSICOP certainly has some charismatic leaders in the persons of Klass and Randi. Both have knowledge of things that we ordinary people don't have. And as our exposé "sTARBABY" showed, if you disagree with standard philosophy you can be kicked out of the organization. Two points against them.

3) **Deception**. By this it is meant that the group "hides its true objectives" and may have fronts with innocent-sounding names. We think by now it should be clear that "skeptic" has become, unfortunately, a code-word for debunker. The innocent-sounding Committee for the Scientific Investigation of Claims of the Paranormal actually has the purpose of debunking. That's three strikes.

4) **Alienation**. Here the idea is that the group tries to alienate

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you from your family, friends and from society. We have seen some people who become obsessed with debunking and ignore family, friends and society, but we cannot claim that any skeptic organization *tries* to separate a follower from family and friends.

5) **Fatigue.** Many destructive groups put you through long hours of work, classes or training. You may have noticed that many skeptics are magicians of the sleight-of-hand variety. Some of their conventions and workshops can cause fatigue, but I would not count this against the skeptics.

6) **Lack of privacy.** The article does not limit this to simply not leaving you alone. It says that the group "interferes with your private contemplation and independent thought—inhibiting your ability to question." It is clear that to stay a member of some of the groups you have to follow their line, and that they will argue with you until you agree with their view. That's four points.

7) **Financial exploitation.** You would be required to give your possessions to the group and work for little or no pay. While some individuals who become obsessed with debunking may spend lots of money in this endeavor, we see no evidence that this is controlled by a group.

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8) **Physical exploitation.** This includes punishment, sexual and child abuse. None of the skeptical groups falls into this category.

9) **Totalitarianism.** Seckel says that your are expected to "think, feel, and act in a manner prescribed by the group." Again, if you don't follow the line of the group you're out. That's five points against the skeptics.

10) **Mystical manipulation.** With this characteristic the leader of a group is said to demonstrate miracles or psychic powers. Well, whenever skeptics can't seem to figure out a psychic phenomenon they call on Randi to produce a trick that duplicates the phenomenon. This is only a pseudo-mystical event, so let's only call it a half-point against them.

11) **Need for purity.** This means that the group tries to convince you that before you were a member you were impure. If you believed in any paranormal phenomena before joining a skeptics group, they do imply that you were, at the very least, a fool, if not impure. Another point.

12) **Confession.** The author says that the group will try to get you to confess your deepest secrets. We have seen no indication that skeptics do this. Still 6 1/2 points.

13) **Loading the language.** New words and new meanings for old words. Skeptics use magician's terms, so let's add a half-point.

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14) **Stifling opposition.** Another point against them. That's eight points.

15) **Exclusiveness.** This means that only the group has the "right answer to a specific question or problem." Another point.

16) **Rules.** This means that the group would require you to obey trivial rules. We have seen no evidence to this effect.

So the total against the skeptics is nine points. More than half of the 16 possible points, but we must say "not sufficient evidence" to convict. However, it should be pointed out that a group may be destructive and manipulative—a dangerous cult—*without* having all of these "characteristics." Therefore, we want to take this opportunity to give the following advice, taken from the article, to any who are members of a skeptics group or are considering becoming a member (this goes for other groups, too):

1) Ask questions. Don't accept vague generalities.
2) Remember, you can say "no."
3) Keep your self-worth.
4) Look for a hidden agenda. They may say they are skeptics, but are they really debunkers?
5) Keep outside contacts.
6) Avoid physical abuse.

We hope that at some time in the future destructive cults of all kinds will no longer exist.

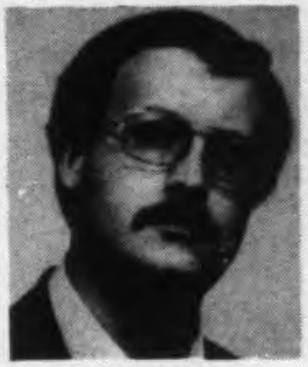
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ON THE PSYCHIC FRONTIER



by D. Scott Rogo

Precognition is a particularly problematic form of psychic phenomenon. It just doesn't seem to make sense. It really isn't difficult for most people to conceptualize telepathy, for example, as some form of mental radio. The phenomenon of clairvoyance seems something like X-ray vision. But virtually seeing into the future? Public opinion polls show that some people who readily believe in telepathy, clairvoyance and other forms of psychic phenomena often refuse to believe in precognition.



D. Scott Rogo

This paradox is not limited to the general public, for even a few parapsychologists don't believe in the existence of genuine precognition. Ever since the 1920s, some psychical researchers have posited that precognition is really a form of psychokinesis. In other words, sometimes we "foresee" the future (such as in our dreams) by using psychokinesis subconsciously to *make* the "predicted" events occur. This theory was first formally proposed in 1929 by Dr. Angelos Tanagras, a Greek researcher, in his book *Le Destin et la Chance.* (This monograph was translated into English in 1967 and published under the title *Psychophysical Elements in Parapsychological Traditions.* Real catchy!) Since that time, it has been reintroduced into the literature by such researchers as W.G. Roll and Dr. Jule Eisenbud. The PK theory for precognition has been most recently promoted by Dr. Stephen Braude, a philosopher who supports the view (which he superficially traces back only to Eisenbud) in his book *The Limits of Influence.*

Critics of this theory have pointed out that the PK-mediated precognition model suffers from serious defects. It can't explain visions of the future that take place after the experiencer's



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death. Nor does it seem a likely explanation for the prediction of public events. Precognition has been employed, for example, to foresee airplane disasters, volcanic eruptions and fluctuations in the U.S. commodities market.

Despite the conceptual and philosophical paradoxes raised by precognition, however, the subject has been a popular research subject in parapsychology. So in this month's column, I would like to survey some of this research and its implications for understanding the nature of the phenomenon.

∞

Probably the best known and successful laboratory precognition subject was Malcolm Bessent, a personable young Englishman who came to parapsychology's attention in the late 1960s. During those years the most exciting parapsychological research in this country was coming from Maimonides Medical Center in Brooklyn, whose dream lab was specifically investigating ESP. Malcolm Bessent (a distant relative of the famous Theosophical leader Annie Besant) had previously gained a reputation in England for his precognitive dreams, so the Brooklyn researchers recruited him for some special experiments. The protocol for these tests was relatively simple. Each night Bessent would

sleep in the lab while his brain waves were monitored. The researchers would rouse him periodically when his brain waves and eye movements indicated that he was dreaming. Bessent would then report his reveries over an intercom before returning to sleep.

On the following day, the experimenters would randomly select a packet from a pool of possible targets. Each envelop included a reproduction of a painting and the "scenario" for a special little adventure.

It soon became clear that their British visitor could easily foresee these randomly chosen experiences. One night, for example, his dreams focused on a patient escaping from a mental hospital. This theme cropped up in several of that night's dreams. When the experimenters randomly selected the target packet for the following day, they found a reproduction of Vincent Van Gogh's oppressive painting *Hospital Corridor*, with instructions for the staff to take Bessent on a walk through some bleak Maimonides corridors.

Over a period of several months, Malcolm Bessent was employed for two series of similar nocturnal precognitive tasks. He was stunningly successful during both series and these experiments have never been



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successfully challenged by skeptics.

But whatever happened to Malcolm Bessent, who showed such an exciting future in parapsychology during these experiments?

Research at the Brooklyn center eventually expanded in other directions and Bessent returned to Great Britain to become a Ferrari salesman. The original Maimonides dream laboratory later moved from New York and relocated in Princeton, New Jersey. The lab was reincorporated into the Psychophysical Research Laboratories (PRL) under the financial patronage of the late James McDonnell —best known for his work in the field of aviation with the McDonnell Douglas Corporation. Research was soon focusing more on PK and developing computer ESP games than anything else.

Despite the change in program, Charles Honorton—the lab's director—long hoped to persuade Bessent back into the lab. This chance finally came in 1987 when Bessent visited the U.S. on business and agreed to participate in a series of computerized precognition trials at the PRL's research facilities. For these experiments, Bessent would sit in front of a computer screen and try to receive precognitive impressions of a picture the com-

puter would soon generate. When a key was pressed, the computer's random number generator would select a pictorial target and three decoys from its banks and display them on the screen. Bessent would then select the target that most resembled his previous impressions. The experimenters expected their subject to chose correctly twenty-five percent of the time by chance. But his scoring over several hundred trials reached 30.4 percent. The chances of reaching this level by coincidence is less than one hundred to one.

Mr. Honorton's second plan was to determine if Bessent could exhibit extrasensory perception on the computer experiment. For these trials, Bessent tried to receive impressions of pictures *already* chosen by the computer, but not yet shown on the screen. The psychic failed to score significantly beyond chance on those runs, indicating that Bessent's powers were specifically limited to precognition and not ESP in general. (The entire experiment was published by Honorton in his paper "Precognition and Real Time ESP Performance in a Computer Task with an Exceptional Subject" in the December 1987 issue of the *Journal of Parapsychology*.)

But was the subject really displaying precognition? This expla-

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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."

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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.

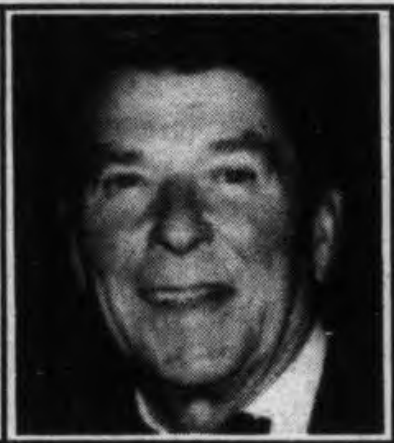
When I asked what had given her the greatest personal satisfaction, Jillson laughed and said that being consulted by Hollywood stars was a "real thrill. But I am most gratified that, through my personalized computer consultations, anyone can now afford to benefit from the vast science of astrology."

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



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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

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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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**The Time of My Birth _____ AM PM

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by Gloria Star

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nation for these provocative results is certainly the opinion of the researchers at PRL, but it could be challenged. Researchers skeptical of precognition would probably suggest that Bessent used his extrasensory perception to "scan" the target pool stored in the computer and then used PK to "rig" the contraption to select a picture that best resembled his impressions. While this is a rather contrived explanation for Bessent's success, it is theoretically possible. But if this explanation is true, why did Bessent fail on the clairvoyance part of the experiment?

One of the best ways to evaluate the PK vs. precognition issue is to examine the prediction of events which take place far in the future. Most laboratory research focuses on short-term precognition in which the subject is requested to foresee events taking place a few minutes or hours after the experiment's conclusion. In the early years of experimental parapsychology, however, some researchers did experiment with long-range precognition. The usual design was to request laboratory ESP subjects to predict the order of ESP cards (cards printed with either a star, circle, cross, wavy lines or a square) shuffled several days in the future. The results of these experiments were pretty equivocal. In order to

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explore this subject further, a few parapsychologists left the laboratory to study reports of spontaneous precognition—experiences placed on record by people from their daily lives.

Probably the most notable of these projects was undertaken by the British psychologist Dr. John E. Orme in 1972. Dr. Orme began his research by studying several case collections of spontaneous precognitive experiences recorded in parapsychology's literature between 1934 and 1967, including those cases reported in great depth by Edith Lyttleton in her 1937 monograph *Some Cases of Prediction* and by H.F. Saltmarsh in his *Foreknowledge* published a year later. The psychologist then graphed out the dates of the premonitions and the dates they were fulfilled. Dr. Orme found that the cases ranged from those fulfilled within a day to those confirmed 20 years later! But what was more revealing was that the length of time it took the premonitions to be fulfilled were not randomly distributed. The raw number of cases dropped off progressively in time, with the plurality fulfilled within a day or two. More long-ranged precognitive experiences were correspondingly much rarer.

Dr. Orme was impressed enough with his discovery to suggest that there is a direct

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interrelationship between precognition and linear time.

Dr. Orme presented his research to a conference on "Parapsychology and the Sciences" convened by the New York-based Parapsychology Foundation in the Netherlands in 1972. I took part in that conference and was not surprised when Dr. Orme's conclusions were challenged by several other participants. Probably the most obvious criticism was expressed by Dr. Bert Camstra from the Netherlands, who suggested that people probably more commonly *notice* and *report* precognitive experiences fulfilled within a day or so.

Dr. Camstra's explanation struck everyone as likely—even Dr. Orme, who openly conceded that the "reporting effect" model for his findings was possible.

A demonstration that precognition *is* related to linear time has recently been published by Dr. Nancy Sondow. She conducted her research from 1979 until 1983, while fulfilling requirements for her doctorate at City College in New York by recording her dreams in diaries. Sondow reviewed the diaries periodically to see if they foreshadowed events in her subsequent life. Like many dream diarists before her, she successfully recorded sometimes stunningly impressive precognitive experiences. She also found a progressive decline in the number of precognitive experiences with linear time. Close to half of her precognitive dreams were fulfilled within a day and then declined...exactly as Dr. Orme had found and reported back in 1972.

Dr. Sondow's complete report was published under the title "The Decline of Precognized Events with the Passage of Time" in the January 1988 issue of the *Journal* of the American Society for Psychical Research. Of course, Dr. Sondow's research doesn't prove that precognition is limited by time factors. Remember that Dr. Orme found some cases of precognition spanning a 20 year period between the prophecy and its fulfillment. But her research does indicate that precognition is most efficient when it focuses on short-term events in the experiencer's life. Such a finding will probably enable parapsychologists to develop cogent models for precognition sometime in the future... whether or not we fulfill our predictions through psychokinesis or really do "see" into the future!

CORRECTION

In my September column on ESP and early infantile autism, Dr Bernard Rimland's name was twice incorrectly given as Dr. Rimling. This was a typographical error in the original typescript that we failed to catch and may have confused some readers.

QUIRKS OF FATE

By Harold Helfer

Phillip Blake was struck in the neck by lightning while climbing a mountain in the Bangor, Wales, area. It tore off most of his shirt and the right leg of his pants, but he remained conscious and survived. "It was truly a miracle," said an official of the hospital where he was taken for burns. Blake, 26, credits the fact that the lightning struck the gold crucifix around his neck, rather than his flesh, for saving his life.

•

Jorge V. Ragde, a Santa Clarita, California, surgeon, owns five cars and two homes. So who won $15.7 million in California's Lotto? You're right. Dr. Ragde will receive $629,600 a year for 20 years.

•

Dottie Armstrong and Doris Reichenbach shared a maternity ward room at a New Brunswick, New Jersey hospital a quarter of a century ago. Doris gave birth to Christine and Dottie to Robert within 14 minutes of each other. They became friends, and recently Robert married Christine.

•

Reg French, of Brinklow, England, conquered his fear of heights and made his first-ever parachute jump at age 62. He did it to collect $2000 in pledges for cancer research and came through the more than a mile high plunge in perfect condition. Then the jubilant grandfather went on stage to be properly honored—and sustained a broken foot in a 9-inch fall from a platform.

•

Lewis Wright scored a hole-in-one and the prize that went with it, $15,000, at an Ashboro, North Carolina, contest. But he didn't get the money because he hadn't paid the $4.00 fee that would have made him an official entry. "I'll pay the $4.00 next time," he said.

•

In Sant' Agata di Militello, Sicily, Mrs. Laura Stammerra and Mrs. Rosa Calcagno, sharing the same hospital room, gave birth to babies at the same moment. Laura and Rosa are identical twins.

•

Sheila Marshall of South Normanton, England was fired from her job at a clothing factory. But she was soon celebrating. She and her husband had won a one-million dollar lottery.

UFO Reporter



by Jerome Clark

VISITORS REVISITED

Whitley Strieber has a new book out, a novel titled *Majestic* (G. P. Putnam's Sons, New York, New York, 317pp., $18.95), and my guess is that it will be riding high on the best-seller lists even when you are reading this. (I'm writing these words in mid-September.) Strieber, as most of you know, has written of his abduction experiences in *Communion* (1987) and *Transformation* (1988). *Majestic* is a fictionalized account of what is known to ufologists as the Roswell incident—the reported crash of a UFO near Corona in remote Lincoln County, New Mexico, in early July 1947. What occurred there was one of the most successful cover-ups in the history of government secrecy.



Jerome Clark

For the first 30 years of the modern UFO era the incident at Corona was little more than a footnote in the UFO literature. In his otherwise comprehensive Report on *The UFO Wave of 1947* (1967) Ted Bloecher gives it a mere three paragraphs, explaining that a rancher's discovery of the remains of a high-altitude weather device "got blown up out of all proportions" and it took the Army Air Force, which had sent investigators from Roswell Field, to straighten things out. In reality, as Stanton Friedman and William Moore found when they investigated the incident in the late 1970s and early 80s, this was a cover story and the material found and recovered was extraordinary; those who participated in the recovery operation considered the wreckage to be from some unearthly vehicle. All witnesses, military, civilian and journalist, were threatened into silence, and the compliant press of the period accepted the official pronouncements without question. (For more details, see my "UFO Crashes, Part III," March 1988 FATE.)

In an "Afterword" to his novel Strieber gives the unfortunate impression that the sole significant informant is one man, the late Jesse A. Marcel, the Army Air Force officer who led the recovery operation. Strieber correctly characterizes Marcel as a highly credible source; but what makes the evidence for the Roswell incident so compelling is that well over 100 persons who have been interviewed to date attest to the fantastic nature of the event. These people tell mutually confirmatory stories. The result is one of the best-documented cases in UFO history, and a body of testimony that leads inevitably to the conclusion that something very much like an extraterrestrial spacecraft met its doom in the desert of the American Southwest.

All attempts to debunk the case have been laughable. And the evidence continues to mount. Yet another investigation of the case—which has produced new informants, significant new leads, and a wealth of documentation—is now being conducted by Friedman, Don Schmitt (director of special investigations for the J. Allen Hynek Center for UFO Studies), and writer Kevin Randle. I am not at liberty to reveal here what they have learned; suffice it to say for now that they seem to have penetrated the deepest secret of all.

As a novel *Majestic* is no great work of art, but then it was not intended to be. This is, after all, pop fiction, not literature, and on that level it succeeds as a gripping, even disturbing thriller. It is not, I warn those of you who are as squeamish as I am, entirely pleasant reading. I don't read horror novels, but Strieber writes them (and writes them well, I'm told, by persons who do read them) and that no doubt explains the relish and skill with which he regales us with scenes of torture, mutilation and other yuckiness I personally could have done without.

Still, he is at his most dazzling in his evocation of the *alienness* of the aliens. Much of his description of what happens in the abductions that figure prominently (though, so far as we know, ahistorically) in his account of the Roswell incident is striking—not just terrifying and mind-bogglingly strange but true to the (usually far less articulate) testimony of abductees. Some of it, of course, is purely the novelist's imagination. There is no reason to believe that the aliens reported in abduction tales (even if we assume them to be actual physical entities) are collecting human souls. In fact, from the innumerable accounts we have of the conduct of these entities (the most detailed telling of which will appear in a remarkable book

by David M. Jacobs), I'm not sure these strange beings would understand what a "soul" is, much less a "personality."

I don't *think* Strieber personally believes in soul-collecting aliens, but then I don't know. He does have some peculiar ideas about the abduction phenomenon and he regards himself—his own soul—as an object of enormous interest to the "visitors," as he calls them.

Virtually alone among abductees, Strieber contends that the little gray men (LGM), who star in these close encounters of the third kind, are underneath it all nice guys who have our—certainly *his*—welfare in mind at all times, despite what the rest of us would regard as every indication to the contrary. Strieber has even persuaded himself that all those indications to the contrary are the invention of those to whom he refers, sneeringly, as "abduction researchers" who, he says in the first issue (Spring 1989) of *The Communion Letter*, "are not helping us to overcome our fears and build our relationship with the visitors. The visitor experience is rich, complex and fruitful. It is often terrifying, I won't deny that... But it can be used by the individual as a source of strength and self-knowledge. As such it is something to be treasured, not thrown away to satisfy the curiosity of researchers, or altered to fit their pet theories."

This is a crock. To start with, the idea that the abduction phenomenon is shaped by "abduction researchers" (a.k.a. ufologists) has been devastatingly falsified by folklorist Thomas E. Bullard (see my column in July FATE). Briefly, through an extensive survey of abduction accounts worldwide, Dr. Bullard found that the essential elements of the experience are identical wherever they are reported and no matter by whom they are investigated. Certainly ufologists (as well as others, including mental-health professionals) have made mistakes in investigating these complex and bizarre reports, but they cannot be fairly accused of creating them or distorting their content.

Second, from every independent indication, abduction experiences (whatever their cause) are destructive, and not *in any sense* positive. This has been demonstrated so repeatedly that a number of psychologists, psychiatrists, physicians and other professionals have banded together to form an organization called Treatment and Research on Experienced Anomalous Trauma (TREAT) to find a way to help people who have been scarred (physically and spiritually) by abduction experiences. Their operating assumption is that

these people are victims of post-traumatic stress disorder (PTSD), meaning that they are much like persons who have endured combat, assault or life-threatening accidents. TREAT takes no position on the nature of the abduction experience, but it assumes that its effects (whatever its causes) are real and hurtful. A number of the TREAT people were introduced to the abduction phenomenon through individuals they encountered in their own professional practice.

I mention this because *Majestic* is a brief for Strieber's rose-colored view of the "visitors." Clearly Strieber means it when he calls them, more than once, "angels." They represent, he says, "freedom: the soul in the open sky..." His book is an impassioned attack on the United States government for engineering "one of the worst mistakes that has [sic] ever been made... In 1947 somebody from outside this world attempted to form a relationship with mankind... Fresh from victory and full of pride, our generation failed the test. We made a horrible mess of it. We did not understand the subtle and terrifying—the magnificent—thing that they were."

All of this is debatable. To start with (again assuming abductions to be literal), there is no evidence other than Strieber's account that the LGM have any interest, or even regard, for us as individual sentient personalities. One of the most strikingly consistent features of abduction accounts is abductees' complaint that they were treated like lab animals, that the physical examinations and other unvolunteered-for indignities to which they were subjected were painful and humiliating, and that the LGM seemed not to comprehend why abductees expressed anger about all this. Some abductees have even asserted that, despite their superior technology, the LGM may be inferior to us because they have no significant capacity to feel. Strieber to the contrary, no evidence exists to support such wishful thinking as holds the "visitors" are here to oversee our spiritual transformation. From every indication we have to date, such a concept would be entirely, if you will pardon the expression, alien to them. They are not, so far as we can tell, here for our purposes; they're here for their own, and we are just a means to their ends.

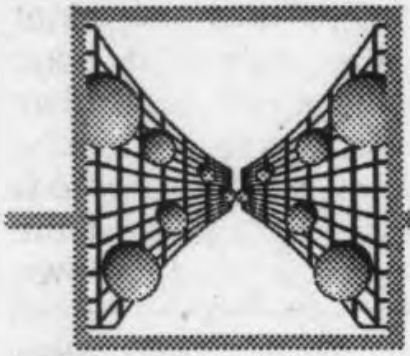
Furthermore, I contend that the U.S. government was right to effect a cover-up. It would have been crazy and irresponsible to announce such a discovery to a world in the grip of international tension, fueled in part by the paranoid delusions of madman, mass-murderer and Soviet dicta-

tor Josef Stalin. Nothing could have more threatened an already-fragile international order than the Truman Administration's declaration that, having recovered an extraterrestrial vehicle, it now was studying an advanced technology which Stalin immediately would have understood could lead to the development of weaponry far beyond anything the Soviets could have conceived of. (Interestingly, for reasons that proponents and skeptics of the cover-up continue to argue about, this development does not seem to have happened.) That would have, in my opinion, effectively sabotaged any possibility for peace talks and arms-control agreements for decades to come. If we assume that ET technology is indeed in our government's hands, the decision to keep this Ultimate Secret was a wise one, making possible peace for four decades and the winding down of the Cold War in the late 1980s.

I, too, would like to see the cover-up ended, but it is foolish to demonize those who caused it to be. It goes without saying that Strieber is entitled to his opinions and in *Majestic* he's fashioned an exciting tale out of them. But it must also be said that, if we are hosting "visitors," it is dangerous to sentimentalize them. If these beings exist in a real, biological sense, they are, besides being technologically beyond us, very, very different from us. To understand their motives, we must monitor their actions without false hope or unfounded fear. As Charles Fort once wrote, if there are gods, pray that they are sane ones.

Strieber's trying a shotgun wedding to join the contactee message with the abductee experience—it won't work...

Strieber is trying to force a shotgun wedding: the marriage of the contactee message to the abductee experience. It won't work. Not only are the partners incompatible, they don't even belong to the same species. One, from every indication, springs solely from the human imagination; the other represents something that has baffled everyone who has studied it objectively. And that "something" may be just what it seems to be: evidence of the presence of "visitors" who not only came uninvited but have behaved badly ever since.



BEYOND THE KNOWN

by John Keel

DISAPPEARING STARS

Is there a vast scientific conspiracy to keep the truth about the stars from an unenlightened public? Think about it. You have seen all kinds of film footage and photographs taken in space by our astronauts...the stars are conspicuously missing in most of them! Where have all the stars gone? Those "billions and billions" of celestial bodies described by Dr. Carl Sagan don't seem to exist. Are NASA officials censoring the stars?



John Keel

Pioneer balloonists such as Prof. Auguste Piccard were nonplussed when they soared to the threshold of space and watched the brilliant blue sky shift to a deep purple end then plunge to coal black. At a mere twenty miles (maybe not so "mere" when you are going straight up) the temperature plummets to far below zero and the thinning atmosphere no longer diffuses light. The sky darkens to a hostile pit of blackness and the balloonist—or astronaut—is confronted with the awesome loneliness of deep space. The brightest object is the nearby sun and it tends to block out the dimmer stars.

When we stand on the Earth and gaze at the night sky we are looking through a dense veil of atmospheric gases. Light coming from distant sources is softened and spread out, something like light from a projector hitting a movie screen. And many stars are too faint to penetrate the atmosphere at all. The result is that the star-laden sky is more of an optical illusion than a reality. The actual universe is far different from what we see. In a sense, we are looking at a two-dimensional universe and we are only seeing a very small part of it at any given time.

Once we go beyond that twen-

ty-mile limit and head into outer space we are in a completely new environment. The black vault of permanent night is speckled with tiny pinpoints of light, most of which can't be seen from the earth at all. Familiar features like the Big Dipper vanish. Suddenly there are a thousand North Stars...or none at all because there is no north. We are surrounded on all sides and the Earth and Sun become minor specks amongst millions of others. It is as if we have gone into a great swarm of fireflies moving in many directions and glowing with many different intensities.

This is the miracle and the enigma of outer space.

The detailed star maps and charts drawn so lovingly by generations of astrologers and astronomers from their Earthly bases become utterly worthless. If we were to fly farther out into space there is no way we could find our way back to earth with such maps. We would become lost in the stars.

In outer space the detailed star maps and charts drawn so lovingly by generations of astronomers and astrologers become utterly worthless.

∞

KLAATU, CALL HOME

Away from the glow of our feeble little sun, we would find the universe filled with wonders that we can never see from Earth. There are huge dark blobs everywhere. Some are mountains of stone adrift in space. Others are swirling clouds of gas so big they can consume entire galaxies. One such cloud engulfs the hundreds of stars in that tiny part of the sky called the Pleiades. (Known as The Seven Sisters to all ancient cultures, only *five* of the stars in the Pleiades are visible to the naked eye.) Everyone is familiar with the gigantic blackness that forms the Horse's Head nebulae. Only a few stars are able to peek around it. There are many more of these black things out there, together with great glowing orbs that seem to soar about mindlessly, defying all the laws we have invented to make our universe more comfortable.

In addition, there are immeasurable amounts of energy radiating from all these things. If the Big Bang theory is correct, all these stars, lumps and gases are sparks and debris from the catas-

trophic explosion of some object of unthinkable size. Since the main product of any explosion is energy, the energy in our universe far outweighs the physical matter. There are waves and pulses of energy on all frequencies and each star and galaxy is broadcasting energy of its own. We are awash in these great fields of energy. Gravity, which is still an unexplained mystery, may be one of these spatial fields. Ancient astrologers somehow figured this out, too, and suspected there was a way to measure the influences of all this energy on the human animal. Indeed, it is probable that the earth's orbit carries it through various fields of energy at various times of the year and that the these fields do affect living organisms. The position of the stars may merely serve as a crude guide of our celestial wanderings. When certain stars are in certain positions the Earth may be passing through a specific energy field.

It is easy, relatively speaking, for us to guide a space satellite like the Voyager II *away* from the Earth. The scientists who devised Voyager II even included instructions on how to locate our little planet in case somebody out there happened to find it drifting through the cosmos. Their system was simple enough. The finder merely has to triangulate the radio energy from a series of distant stars in much the same way that a ship at sea can triangulate its position from distant radio stations. NASA knew that a star map *per se* would be useless, but maybe the hypothetical extraterrestrials who find Voyager II will know enough about radio and simple mathematics to pinpoint our little island in space.

Star voyagers would not only need a sturdy system of transport, they would also need a thorough-going knowledge of radio and electronic navigation. If we ever send men into deep space we would probably have to set up a powerful radio beacon on Earth so they could find their way back. And we would have to hope that some blood-hungry insectoid race on some distant world doesn't intercept it.

Unfortunately for our own curious race the experiences of the Soviet Cosmonauts and American Astronauts indicate that human beings cannot really survive prolonged travel through the gravity-free reaches of interstellar space. However, it is always possible that some new discovery in quantum mechanics will find a short cut...a *Star Trek*-like space warp that will enable us to skitter to the stars.

∞

COUNTING STARS

Earthbound astronomers are constantly counting little specks of light on photographs and cataloging the heavens. The latest official star catalog contains eighteen million (18,000,000) entries, naming or numbering eighteen million plus celestial bodies and pinpointing their locations. They have barely begun their task. There are probably eighteen million stars in our galaxy alone. (In case you haven't heard, we are sitting on the edge of a huge ring of stars known as the Milky Way.) Dr. Sagan is probably right when he says there are "billions and billions" of stars out there, so many that counting them is probably a futile and worthless task. It would be like counting the grains of sand on a beach.

In a few months, NASA will be launching a specially designed telescope satellite. It will give scientists an unobstructed view of the universe. Its television camera will probably send back some astonishing pictures of things that astronomers have never been able to see through our murky atmosphere. We may finally be able to peer beyond the edge and into the great void beyond. Maybe it will be like the old keyhole gag...we'll find someone out there looking back at us!

Of course, the NASA conspiracy may continue. Their photos may come up blank like the starless pictures taken by the astronauts. The truth is that when a camera is adjusted to the bright light coming from the Earth or an astronaut's space suit, the iris in the lens shuts down and cuts out dimmer lights like stars. Also without an atmosphere you have to look more closely to detect the narrow, undiffused bands of light coming from each star. They're there...by the billions. They're just a little harder to see and photograph. NASA executives are too involved in conspiracies to get their budgets increased. They are not blanking out unwelcome stars. We will be counting stars for thousand of years to come. And they will be influencing us forever.

NASA is to involved in getting their budgets increased to blank out unwelcome stars!

John A. Keel is director of The New York Fortean Society, P.O. Box 20024-R, New York, NY 10025-1510.

OUR STRANGE WORLD



by Mark Chorvinsky

GLOWING EYES

In the October 1989 FATE Magazine, a letter from Barbara Howard of Keavy, Kentucky was published in the "Report from the Readers" department (p. 110) under the title "Eyes of Fire." The letter, which was in response to my June, 1989 "Our Strange World" column, stated that "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 of the light... I have pondered over this as he did not know why or how his eyes glowed."



Mark Chorvinsky

To refresh the reader's memory, in June I had written about a Tommyknocker with "eyes of fire" seen coming out of a mine shaft in Maryland. As I explained then, there are hundreds of references to glowing, blazing, and fiery eyes in monster reports. Likewise, glowing red, green and yellow eyes have been an important element of close encounters with unusual entities such as phantom black dogs, ghosts, demons and UFO occupants. In numerous cases the first thing the percipient notices are the entity's glowing eyes. If the creature was "natural," what would explain the "fiery eyes?" Why would eyes possibly glow? An explanation that monster-expert Mark Opsasnick proposed at the time was the possibility of a reflection from a lantern, if in fact the Maryland Mine night watchman described in my column was carrying one. According to Opsasnick, "People's eyes generally do not glow. No known animal has self-luminescent eyes. This glowing eye problem is one of the biggest mysteries surrounding Bigfoot phenomena. It is possible that some unknown

physical animal might have some sort of unidentified eye chemical that produces such an effect."

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NIGHT-SHINING

In the science journal *Nature* there are mentions of reports of the phenomenon of "night-shining." Night-shining has been observed in numerous animals according to Ernest P. Walter (assistant director of what is now the National Zoological Park), who had come across reports of the phenomenon in his research (*Nature*, March 30, 1940, p. 506). We will return to the question of animal night-shine shortly. In response to Walter's statements about eye-shine in that issue, Denis G. A. Dyson of King Edward VI School in Stratford-on-Avon wrote to *Nature* (May 11, 1940, P. 737) concerning what he called an "undoubted case" of human eyes shining. He claimed that for many years he had known of a shop assistant in Birmingham, England who had exhibited this unusual phenomenon. The *Nature* article explains that "not being aware of the rarity of such an occurrence he made no particular observations, his impression is that the glow was of a 'dark red colour.' " *Nature* concluded by suggesting that considering the lack of data concerning this phenomenon in humans, perhaps one of its scientist-readers could look further into this subject.

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EXCLAMATIONS OF HORROR

In the September 14, 1940 edition of *Nature*, E. A. Glennie noted that scientists specializing in the study of caves are in an excellent position to observe night eye-shine in humans. "I have seen it on three occasions with different individuals, and once was accused of exhibiting the phenomenon myself," he wrote.

In every case, Glennie was below the person whose eyes were shining and the eyes were illuminated by a focused light beam from an electric lamp. "The glow from the eyes is a most uncanny tawny orange, causing exclamations of horror," according to Glennie.

Once, Glennie saw human night-shine outside of a cave. In this case an Indian woman who was bending down looked back at the headlights of Glennie's car. He saw "a momentary gleam from her eyes, which ceased as she stood up and faced the light."

In each of these situations the lighting situation was similar—that of a concentrated light source being shined onto the eyes. Glennie was led to ask, "Is it possible that the normal individual only exhibits the phenomenon when, with dilated

pupils he is caught by a concentrated beam of light coming from this rather unusual direction?"

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EYE-SHINE IN ANIMALS AND HUMANS

To answer this and other questions concerning human and animal eye-shine, we spoke with Dr. Peggy Zelenka of the National Eye Institute in Bethesda, Maryland. She agreed with Mark Opsasnick's statements—as far as science is concerned, there are no animals whose eyes are phosphorescent or self-luminescent. There are some conditions, however, in which animal and human eyes *appear* to glow. This phenomenon is more common in animals than humans, since animals often have a "tapetum," a layer of crystals in the iris that reflects light back from the eye to the light source in a very directional way. This tapetum is largely responsible for the glowing eye effect most often noticed in cats, which generally exhibit a green eye-shine. It is pigmentation in the Iris that gives animal eyes their characteristic eye-shine color.

This reflection of light off the animal's tapetum can register as a glow rather than a reflection for several reasons. One is the sheer brightness of the eye-light. Due to the retro-reflective nature of the tapetum, there is extremely efficient reflectivity, with most of the light hitting the animal's eye being reflected back through the eye and out again. The effect is that of the eyes acting as little beacons sending back out much of the light that came into them. The eyes appear to be the source of the light particularly at certain angles and when there is little competing light. This is analogous to the moon, which one might surmise is the source of the light coming from it when in fact it is reflecting light off of its surface.

As far as science is concerned, there are two conditions in which human eye-shine can occur. First, even though the human has no tapetum to reflect the light back, if the illumination is intensely bright then some light actually reflects off the back of the eye bouncing off of the red blood vessels. A good example of this is the effect achieved when an instamatic camera is used with a flashcube and no extender—characteristic red irises result. Second, when eyes reflect a directional light source in a very dark place with little competing light as in the example of a cave such as E. A. Glennie described above.

I think that it is significant that glowing eyes have been reported in so many cases of encounters with strange entities and that the reader often seems to interpret the word "glow" to mean "self-illuminating." In fact, the condi-

tions for eye-shine are prevalent at night when many monster sightings occur.

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SOME SPECULATIONS ON GLOWING EYES

This brings us back to the Barbara Howard letter in "Report from the Readers" that inspired this column. Ms. Howard describes a case in which there appeared to be a human eye-glow in a man who had his back to the only window in the room. If there were no other light sources such as a lamp, we have here the only case that I know of in which human eyes seemingly glowed without an external light source responsible for the glow (although I imagine that there are some in the religious literature, as holy figures are often depicted as glowing and shining).

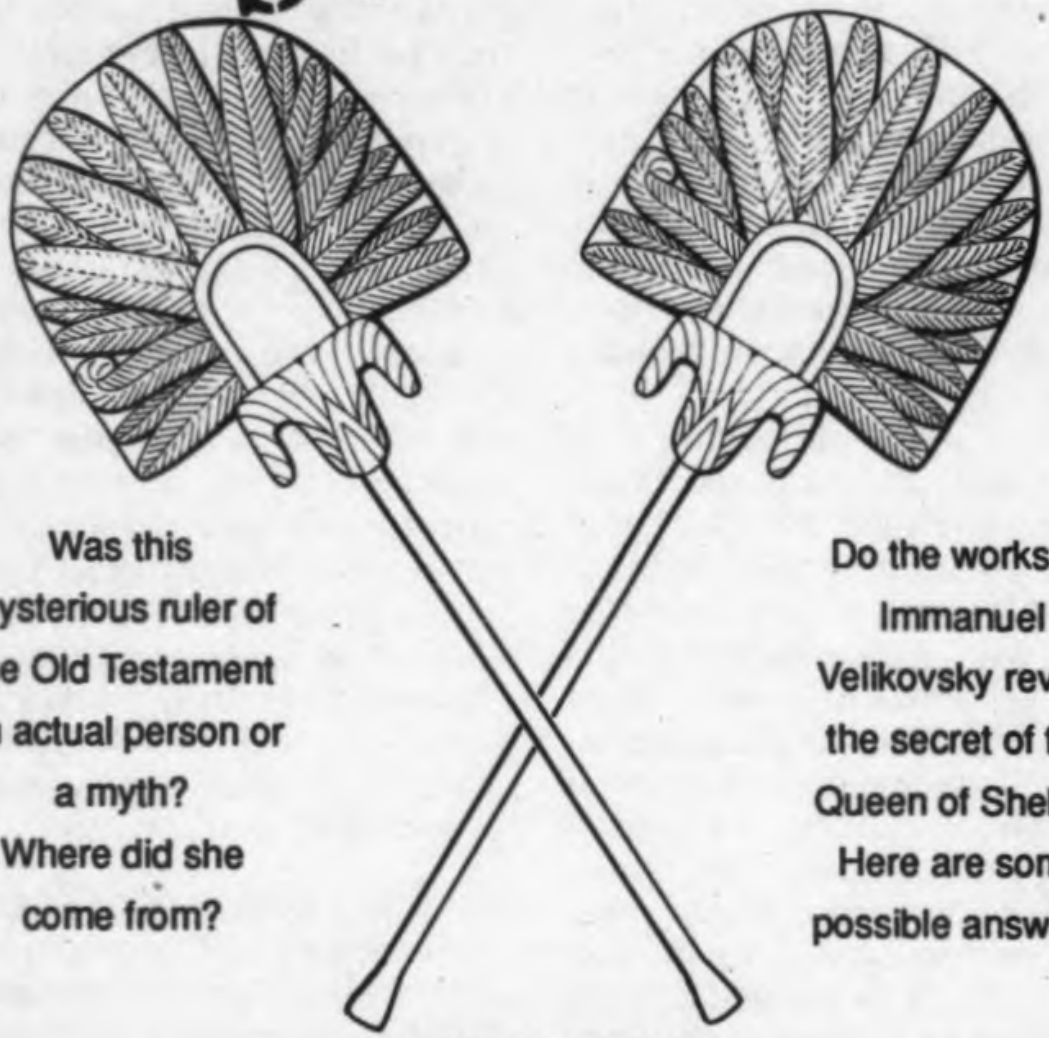
With all deference to Opsasnick, Zelenka, and mainstream scientific thought, could there possibly be self-luminous eyes? There are a number of luminescent animals and plants that give off their own "cold light." Cold light bioluminescence is the result of a chemical oxidation process in which luciferin, an organic compound, reacts with oxygen in the presence of the enzyme luciferase. Oxyluciferin is created during oxidation and energy in the form of light is released. Cold light such as this is found in nature in some fungi, bacteria, deep sea fish, plankton, fireflies, and occasionally humans (see "Human Glow Worms" in John Michell and Robert J. M. Rickard, *Phenomena*, Thames and Hudson, London, 1977, p 24-25).

Some speculations: E. N. Harvey, in *The Nature of Animal Light*, 1920, discusses "luminous bacteria." Perhaps there is an infectious glowing bacteria that can live in "vitreous humor," the gel like-material that fills the eye. Another long shot possibility — perhaps there is an extremely rare mutation in which the chemicals necessary for phosphorescence are present in the eye.

Is there a real eye-glow in humans? Can a person's eyes actually give off light? Mrs. Howard's letter suggests that this may be so. This columnist will continue to try to find additional reports of glowing eyes and would appreciate any other cases of this phenomenon that FATE readers may know of. Perhaps in a future "Our Strange World" column we will discuss further mysteries of the oft-mentioned "eyes of fire."

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THE MYSTERY OF THE QUEEN OF SHEBA— SOLVED?



Was this mysterious ruler of the Old Testament an actual person or a myth? Where did she come from?

Do the works of Immanuel Velikovsky reveal the secret of the Queen of Sheba? Here are some possible answers.

BY GLENN RAHMAN

The story of the Queen of Sheba is tersely told in two chapters of the Old Testament.[1] The unnamed queen, having heard of Solomon's fame, visits Jerusalem in the year 940 B.C., accompanied by a large entourage, indicative of her wealth and power. The two monarchs exchange rich gifts, and finally the Queen of Sheba returns to her own country—leaving no trace of herself outside of some scattered folklore.

The Scriptures inform us that many rulers came to the court of Solomon to honor him, but of all of these royalty only the Queen of Sheba was deemed important enough to be treated in detail. Why should this be so? Except for the Bible, only a few Talmudic traditions, some unsubstantiated regional legends and the history of Josephus (37-95 A.D.) mention her at all. The Queen of Sheba appears as if from thin air and proceeds to vanish back into it. All the work of modern historians and archeologists has failed to uncover any additional facts which would support the belief that she was a historical person.

For this reason, some scholars have dismissed the Queen of Sheba as a myth, created to glorify the reign of Solomon. Other scholars, more imaginative, have postulated that the ancient Arabian Kingdom of Saba must have been the home of the famous queen, or possibly Ethiopia where, remembered under the name *Makeda*, she was considered the originator of the ancient royal line.

Was the Queen of Sheba a real person, or a myth? The Bible contains a great deal of folklore which should be approached with caution, but archaeology has confirmed that much of what it reports is reliable history.

Those who doubt the Queen of Sheba's reality may point to archeological studies which prove that the Sabaen kingdom (now modern Yemen) existed no earlier than the later ninth century B.C., a full century after the life of Solomon. Not a stone in the desert exists to support the hypothesis that a wealthy kingdom flourished in Saba at the date when the queen would have had to live.

As for Ethiopia, its legend is usually dismissed; local dynasties in the ancient world often claimed legendary heroes for their ancestors. Nonetheless, the Sheba myth in Ethiopia does have an intriguing aspect, and we shall return to it directly.

SECRETS FROM JOSEPHUS

To unravel the mystery of Sheba, we must turn to the historian Josephus, to whom the Queen of Sheba's origin was

apparently no mystery. He writes: "Now the woman who at that time ruled as queen of Egypt and Ethiopia was thoroughly trained in wisdom and remarkable in other ways, and, when she heard of Solomon's virtue and understanding, was led to him by a strong desire to see him which arose from the things told daily about his country."[2] In another place,[3] Josephus gives the name of the queen as "Nikaule."



Could it be that Queen of Sheba was also the queen of Egypt, ruling in her own right? If this were so, it would explain the impression her visit of state made upon Hebrew historians. Egypt was, after all, the richest and most powerful kingdom in the Middle East.

Nonetheless, a search of the king lists of Egypt fails to name any queen ruling at the time of Solomon. For this reason, the statement of Josephus has been largely ignored by historians.

Fortunately, in the first half of this century, the Russian-born scholar Immanuel Velikovsky made an in-depth study of the ancient relationship between Israel and its neighbors. In doing so, he may have finally solved the mystery of the Queen of Sheba.

In a series of books entitled *Ages In Chaos*,[4] Velikovsky offers evidence for a remarkable thesis—that the chronology system used by Egyptologists to date the events and royal reigns of Egyptian history contains misconceptions so profound as to entirely invalidate it.[5] The result is that the Egyptian history we presently find in our textbooks presents major distortions. Long periods are shortened, short periods are lengthened, "dark ages" are created, kings are made to reign in the wrong order, and sometimes whole dynasties rule twice under different names.

By laborious study, Velikovsky was able to reconstruct a sequence which is supported by the best archeological evidence. His scheme solves many of the problems which have perplexed conventional historians since the



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nineteenth century. One of his most important discoveries was that the greatest Egyptian dynasty, the Eighteenth, ruled five hundred years later than previously assumed.[6] When this adjustment is made, we discover that in the year 940 B.C. a woman reigns as sole pharaoh of Egypt—Queen Hatshepsut.

AN AMAZING WOMAN

According to the inscriptions that have come down to us from ancient Egypt, Hatshepsut would have been a woman worthy of note in any age, but doubly so in the land of the Nile, where queens did not normally rule in their own right. Hatshepsut was the daughter of Thutmose I and his royal throne-princess, Amose. She seems to have been charismatic, energetic and assertive. According to the inscriptions, her father educated her like one would a boy of the time, training her in leadership and allowing her to accompany him on his tours around the kingdom.

Thutmose I was a mighty war-leader and organizer. He expanded his realm to the south, into the part of the Sudan then called "Ethiopia," and into Asia, where he reduced certain Asian cities and forts held by enemies of Egypt. He seems to have had better relations with the other inhabitants of Palestine.

According to the reconstructed chronology of Immanuel Velikovsky, Thutmose I would have been reigning in the early part of Solomon's rule. The Old Testament (I Kings 3:1) mentions that pharaoh presented Solomon with one of his daughters for a bride. To this daughter he gave a dowry—the city of Gezer, located west of Jerusalem.[7]

Upon his death, Thutmose was succeeded by his son, Thutmose II, born of a concubine, whose right to the throne derived from his marriage to his half-sister, Hatshepsut. This second Thutmose seems to have been a mild-mannered, weak-willed man; his forceful wife may well have dominated his government.[8] The royal pair had only daughters, one of whom was married to one of Thutmose II's sons (by a concubine). This son, Thutmose III, should have assumed the throne at his father's death (in 948 B.C.). Instead, his stepmother (and aunt) Hatshepsut, now about 30 years old, stepped in and assumed the kingship for herself.

We must call it a kingship, since Egypt had no tradition for rule by a woman; Hatshepsut held power by the legal fiction of being a man. She often dressed like a man, even to wearing the false gold beard of the office, and sometimes even referring to herself as a male in her

inscriptions. If such a policy seems strange to us today, it must have been just as strange to the ancient Egyptians.

But several factors disarmed Hatshepsut's critics. Her rival, Thutmose III, was still very young. The queen undoubtedly had a wide circle of devoted supporters. Born of a king and a throne princess, her prestige was immense; moreover, she had proven her ability to rule during her husband's reign. Having taken the throne for herself, Hatshepsut did not disappoint her adherents. Her reign was peaceful and it brought Egyptian prosperity to new heights.

Against the uniformity of the Egyptian background, a land whose society and culture were so unchanging that archeologists are hard pressed to place a date upon artifacts and inscriptions which may be separated from one another by centuries of time, this unorthodox queen is a very appealing figure. Unlike another female usurper, Irene of Byzantium (780-802 A.D.), Hatshepsut does not seem to have had a cruel streak. Nor did she, like Elizabeth I of England, involve her country in interminable wars. She cultivated trade and had a passion for building.

If any queen of Egypt prior to Cleopatra ever matched Josephus' description of one "thoroughly trained in wisdom and remarkable in other ways," it would be Hatshepsut. But did she ever journey to Palestine, to be remembered there as "the Queen of Sheba?" Certainly a visit between the two mightiest monarchs of the Middle East would not go unnoted in Hatshepsut's monuments. Do they in truth recount an important foreign journey by the queen?

A DESIRE TO VISIT "PUNT"

Josephus relates that the Queen of Sheba was led to Solomon by "a strong desire." Hatshepsut's inscriptions admit to a similar strong desire to see a realm of plenty called by the ancient Egyptians "Punt," or, alternately, "God's Land." On her temple walls at Deir el-Bahari, Hatshepsut ordered to be carved pictures narrating her expedition to Punt.

She believed that the god Amon himself urged the pilgrimage. Her inscriptions state: "I will lead the army on water and on land."[9] Unfortunately, time and the queen's enemies defaced her monument; about two thirds of the reliefs are illegible. The remainder leaves gaps in our knowledge of what occurred during the journey. Many conventional scholars doubt that the queen actually accompanied the expedition. The nineteenth century

Egyptologist Henry Breasted, for example, explains away the damaged picture of the queen being received in Punt as merely a statue of herself carried by the Egyptian expedition.[10] Hatshepsut's own inscriptions seem to assert that she went there in person: "I have reached the myrrh-terraces. It is a glorious region of God's Land."[11]

Later in Hatshepsut's reign, she was to look back upon her trip as the greatest accomplishment of her career (President Nixon regards his trip to mainland China in the same way). Other voyages had been made to Punt by Egyptians, but they passed with little notice. Only if the queen went herself would the voyage be presented as a feat of great importance.

We should not believe that Egyptian pharaohs were stay-at-homes. Hatshepsut's own father had personally led his armies far and wide. Many later warrior-Pharaohs would carry on the tradition. Necho II would, in fact, keep a house in Babylon.[12] There was nothing out of the ordinary for an adventurous woman like Hatshepsut to visit a land whose stories had fascinated her.

WAS "PUNT" PALESTINE?

But where was Punt? Can the records prove that it was Israel in the days of Solomon?

In Hatshepsut's narrative, Punt is not addressed as a foreign land.[13] This suggests that Punt was not far distant from Egypt and was associated with it in some regard. Neighboring Israel, ruled by her father's old ally Solomon—a king married to her own sister—is a good match.[14]

If any queen of Egypt matched Josephus' description of the Queen of Egypt, it was Hatshepsut.

Hatshepsut traveled to Punt by water. Did the Queen of Sheba take ship also? According to rabbinical writings, the queen made the first part of her trip by sea.[15] The Ethiopians also make their ancestral queen arrive in Israel and depart by ship.[16])

To go to Palestine from Thebes, Hatshepsut must have crossed the desert to the Red Sea. From here ships escorted her and her party to Ezion-Geber, the Israelite port on the Gulf of Aqaba. Her inscriptions say that a chief of Punt

named "Paruah" met her.

It is not known who was Solomon's governor at Ezion-Geber at that time; somewhat later in his reign, a man named Jehoshaphat, *son* of Paruah, held the post. It would have been a common occurrence for a son to succeed his father in the same government position.

Once she arrived in Punt, Hatshepsut received gifts of green gold (copper?), silver, lapis lazuli, malachite, myrrh and many other treasures—treasures which can be shown to have been the productions of Palestine. Most of the natives, too, are drawn as fair, West Asian types. Another distinguishing feature is the depiction of trees growing close to the water line. Clearly, the tides near the point of Hatshepsut's landing must have been unusually small.

THE QUESTION OF THE GIFTS

However, because the pictures also show African people, Arabian plants, and African apes among the gifts, most archeologists leap to the conclusion that Punt must have been located in Africa or Arabia. Accordingly, they have searched for a harbor with small tides all across the southern reaches of the Red Sea—and have not found a suitable match for Hatshepsut's Punt.

If Hatshepsut visited King Solomon in Israel, there is nothing remarkable about her being presented with treasures and slaves gathered from Africa and Arabia. The African people, apes, and plants had all been brought to the port of Ezion-Geber by the adventurous seamen of Solomon, (aided by their Phoenician allies under King Hiram) from Ophir, an unidentified region of Africa. The expense of bringing foreign captives and products to Israel was precisely what made them treasures worthy to be presented to a visiting queen.[17]

Our sources well bear out this theory. Even the name of King Hiram is preserved in Hatshepsut's Deir el-Bahari inscriptions, when she refers to "the men of Irem."[18] Josephus mentions that Africans were brought back from abroad.[19] In fact, the grave of one of these black men has already been found by modern excavators.[20]

Having completed her visit, Hatshepsut returned on shipboard to her capital, Thebes in Egypt, by way of the Nile. To reach Thebes by water, the queen must have passed from Ezion-Geber to Jerusalem, then on to the Mediterranean coast (where, presumably, a second Egyptian fleet was waiting).

This would not have been possible had Punt been located upon the Red Sea, for it has no access to

the Nile. Unfortunately, instead of abandoning an African site for Punt as an untenable hypothesis, some historians have supposed that a Nile-to-Red-Sea canal must have existed in Hatshepsut's time. Such a theory only adds to the maze of contradictions found in our textbooks. History records that Pharaoh Necho first attempted to build such a canal hundreds of years later, and that his effort was a failure.

If the queen of Egypt visited Solomon, why was she remembered as the Queen of Sheba? Josephus, in his *Jewish Antiquities* (II, x, 2), states that Saba was an ancient name for Meroe, the capital of early Ethiopia, part of which had been conquered by Thutmose I. "Queen of Sheba" would not have been an inappropriate title for Hatshepsut, queen of Egypt and Ethiopia. Moreover, Jewish historians such as Josephus had always understood that she had come from Egypt.

As we have already mentioned, the Ethiopians remember the royal queen under the name of "Make-da." Ancient rulers bore many different names, and it is known to Egyptologists that Hatshepsut was also called "Ma' kare." The names are very similar, considering that they have been passed down through different languages for almost three thousand years.[21] Consider that Darius and Xerxes are the English versions of the names of Daryavaush and Khsrish, two famous Persian kings.

Although both the Scriptures and the Deir el-Bahari reliefs convey the idea that the state visit of Solomon and Hatshepsut was friendly and productive, the meeting did not usher in an era of peace between their countries.

For some reason, in 933 B.C., Hatshepsut consented to give refuge to an Israelite rebel, Jeroboam the Ephraimite. This man was honored with an Egyptian princess for a wife. It is also known that during his late years Solomon began to fortify his cities. It is perhaps because Egypt was no longer an ally that Solomon's heir, Rehoboam, took an Ammonite woman for a wife instead of an Egyptian.

At Solomon's death (circa 931 B.C.), a revolt erupted and Jeroboam returned to lead it. The civil war sundered the Israelite kingdom into two parts, Israel and Judah. Jeroboam became king of Israel, Rehoboam retained Judah.[22]

Hatshepsut may or may not have been party to the growing tension with Israel. At least war did not break out while she held power. Possibly, the royal faction headed by Thutmose III was clamoring for expansion. About twelve years after her visit to

Punt, Hatshepsut disappeared from Egyptian history. In fact, Thutmose III made an attempt to remove her name from all the monuments of the kingdom. Whatever befell the queen herself, it seems that she was never laid to rest within the rock tomb that had been carefully prepared for her.

There is no evidence to say that Hatshepsut was either executed or assassinated. If she was merely exiled, it is tempting to think that Thutmose III might have sent her to the very ends of his kingdom—to Ethiopia. If so, the people of Ethiopia may have had a good reason to claim Make-da, the Queen of Sheba, as their own.

The king of Egypt was establishing an empire, and the first of his conquests was the land visited by the Queen of Sheba.

Another Ethiopian legend says that the Queen of Sheba bore a son to Solomon. While this is probably too romantic a notion to be true, Shane H. Mage (PhD. Columbia University) speculates that Solomon's son by his Egyptian wife (Hatshepsut's sister) may have shared his aunt's exile. Surely neither Rehoboam nor Thutmose would have had any love for him. This young man may have been the Menelik who is called the son of Solomon and the Queen of Sheba.[23]

Though Velikovsky and others have shown that the period preceding and coincident with the life of Hatshepsut bears a striking similarity to the era of Solomon and the Queen of Sheba, we must be severe in our analysis of the evidence. As we have seen, even trained archeologists can jump to the most outlandish conclusions—such as turning a few caged apes in Israel into proof for a lost kingdom of Africa.

Fortunately for Velikovsky's thesis, both the generation immediately following Solomon and the generations long after his time continued to display personalities and events very similar to those which follow Queen Hatshepsut's era. We have here only enough space to note the immediate aftermath of the her visit.

As we have said, Israel suffered a civil war upon the death of Solomon. In the year 927 B.C., a pharaoh whom the Scriptures call "Shishak" attacked Judah and sacked the city of Jerusalem.

The Hebrew chiefs from all around the beaten land came to pay homage to the Egyptian conqueror (II Chronicles 12).

AFTER HATSHEPSUT

With the disappearance of Hatshepsut, Thutmose III became the unchallenged ruler of Egypt. In his second year, he attacked Palestine. He was invading a divided land. He says his *Annals of Karnak*: "Now at that time the Asiatic had fallen into disagreement each man fighting against his neighbor."[24] Thutmose's attack was an unqualified success. He brought back treasures untold from a great city of the Asiatics which he called "Kadesh."

Shishak was Thutmose III; Jerusalem was Kadesh. The king of Egypt was establishing an empire, and the first bauble of his conquests was the land whose riches had bedazzled the Queen of Sheba.[25]

NOTES:

1 I Kings 10; 2 Chronicles 9.

2. Flavius Josephus, *Jewish Antiquities*, VIII, vi, 5.

3. Ibid., VIII, vi, 2.

4. *Ages In Chaos* (1952), *Peoples Of The Sea* (1977), *Ramses II And His Time* (1978), all published by Doubleday, Garden City, NY.

5. Velikovsky and other scholars have gone into great detail explaining how the early archeologists of the Middle East labored under various misconceptions. The reasons for their mistakes are too many to discuss in a short essay, but basically they followed religious fundamentalist beliefs that legendary characters such as Abraham were real people, living in advanced city-states as early as 2000 B.C., which is probably 500 years too early. The evidence provided by archeological excavation was therefore not taken on its own merit, but used to prove the religious chronology. The empty years thus created were filled with "dark ages," for which researchers admitted they could find no artifacts, or the careless use of both foreign and native records, not realizing that the events described in the sources were often the acts of the same, not different kings. Modern archeologists have lost their religious bias, but have followed the old dating system without reexamining the unsound basis upon which it was based.

6. Gammon, Geoffrey; "A Chronology for the Eighteenth Dynasty," *SIS Review*, Vol. II, No. 3, 1977, p. 94. Conventionally, the Eighteenth Dynasty is said to have ruled between 1575 and 1335 B.C. In Velikovsky's revision, Solomon (971-930 B.C.) would have ruled contemporaneously with the Egyptian pharaohs Thutmose I (972-960 B.C.), Thutmose II (960-948 B.C.), and Queen Hatshepsut (948-928 B.C.)

7. I Kings 9:16.

8. Wells, Evelyn; *Hatshepsut*, Doubleday, New York, 1969, pp. 153-156.

9. Breasted, James Henry; *Ancient Records*, Vol. II, Sec. 285, quoted in Velikovsky, p. 117.

10. Breasted; *A History Of Egypt*, Scribner, New York, 1905, p. 229.
11. Breasted; *Ancient Records*, Vol. II, Sec. 288, quoted in Velikovsky, p. 120.
12. Velikovsky; *Ramses II And His Time*, Doubleday, Garden City, N.Y., 1978, p. 187.
13. Velikovsky; *Ages In Chaos*, p. 109.
14. The evidence Velikovsky marshals for the identification of Punt and Palestine is extensive. Suffice it to say that a number of inscriptions indicate that Punt was east of Egypt. The name "Punt" has the same root as "Phoenicia." To the Romans, "Punic" was the equivalent of "Phoenician." Furthermore, documents of Hatshepsut's successor, Thutmose III, occasionally use "Punt" as a name for Palestine.
15. Velikovsky; *Ages In Chaos*, p. 114.
16. Danelius, Eva; "The Identification of the Biblical 'Queen of Sheba' with Hatshepsut, 'Queen of Egypt and Ethiopia,'" *Kronos*, Vol. 1, No. 4, 1976, p. 9.
17. According to I Kings 10:22: "For the King had at sea a navy of Tharshish with the navy of Hiram. Once in three years came the navy of Tharshish, bringing gold, and silver, ivory and apes, and peacocks." Also, I Kings 10:11: "And the navy also of Hiram that brought gold from Ophir, brought in from Ophir great plenty of almug trees, and precious stones..."
18. Velikovsky; *Ages In Chaos*, p. 141.
19. Josephus; VIII, vii, 2.
20. Danelius; p. 13.
21. Eva Danelius (p. 10-Il) demonstrates that Josephus' name for the Queen of Sheba, "Nikaule," is also very similar, but one needs to look at it through the eyes of an Egyptian linguist.

The "Ma" in the name "Ma'kare" is written in hieroglyphics with the symbol of the goddess "Ma'at." If the name of the goddess changed in later times, the queen's name would inadvertently be changed too. By Josephus' time, the goddess Ma'at was often called "Neit." The "l" in Egyptian hieroglyphs is the same as "r." Hence the Queen of Sheba's name Nikaule may be restored to what it might have originally been, "Makaure"—one of Hatshepsut's own names.

22. Mage, Shane H.; "Behold Thy Gods, O Israel," *Kronos*, Vol. VII, No. 3, 1982, p. 66.
23. Ibid.; footnote, p. 70.
24. Breasted; *Ancient Records*, Vol. II, Sec. 416, quoted in Velikovsky, p. 148.
25. The Revised Chronology, originally outlined by Immanuel Velikovsky and now carried on by sundry scholars, is a vast field of ongoing study. It involves a span of nearly two thousand years and casts new insights upon many ancient kingdoms and famous rulers.

Persons interested in reading beyond the *Ages In Chaos* series may find of interest one of these journals oriented to the work of Immanuel Velikovsky:

Aeon, The Kronia Group 12001 S.W. Steamboat Dr. Beaverton, OR 97005

Catastrophism And Ancient History, 3431 Club Drive, Apt. 7 Los Angeles, CA 90064

SIS, c/o Mrs. Val Pearce, 57 Meadway, Harpenden, Herts, AL5 1JH, England

THE REALITY OF GHOSTS II



The world-famous detective of the mystic reveals more true tales of ghosts!

By Professor Hans Holzer

(Adapted from his book, *Best True Ghost Stories*)

In 1965 I received a curious letter from a Mrs. Stewart living in Chicago, Illinois, in which she explained that she was living with a ghost and didn't mind, except that she had lost two children at birth and this ghost was following not only her but also her little girl. This she didn't like, so could I please come and look into the situation?

I could and did. On July 4, I celebrated Independence Day by trying to free a hung-up lady ghost on Chicago's South Side. The house itself was an old one, built around the late 1800s, and not exactly a monument of architectural beauty. But it suited its present purpose—to house a number of young couples and their children, people who found the house both convenient and economical.

In its heyday, it had been a wealthy home, complete with servants and backstairs for them to go up and down on.

I did not wish to discuss the phenomena at the house with Mrs. Stewart until after Sybil Leek (the famous author, antiquary, psychic and self-professed Witch), who was with me, had had a chance to explore the situation. My good friend Carl Subak, a stamp dealer and skeptic, had put aside his skepticism and come along to see how I worked. Immediately on arrival, Sybil ascended the stairs to the second floor as if she knew where to go! Of course she didn't; I had not discussed the matter with her at all. But despite this promising beginning, she drew a complete blank when we arrived in the apartment upstairs. "I feel absolutely nothing," she confided.

We gathered in a bedroom where there was a comfortable chair and windows on both sides that looked onto an old-fashioned garden. There was a porch on one side and a parkway on the other. The furniture, in keeping with the modest economic circumstances of the owners, was old and worn, but it was functional and they did not seem to mind.

SYBIL MAKES CONTACT

In a moment, Sybil Leek had slipped into a trance. But instead of a ghost's personality, the next voice we heard was Sybil's own, although it sounded strange. Sybil was "out" of her own body, but able to observe the place and report back to us while still in trance.

Sybil told us about a maid named Judith and her lover, a man named Dugan. Dugan, she said, went away. I asked if they had any children.

There was a momentary silence. Then Sybil continued in a drab, monotonous voice, "The baby's dead."

Sybil went on saying that Judith felt guilty for neglecting the baby. The baby was only a few weeks old when it fell down some steps and died.

Strange, I thought, that Mrs. Stewart had fears for her own child from this source. She, too, had lost children at a tender age.

"Is Judith still here," I asked?

"She's here."

"Can you talk to her?"

"No. She cannot leave here until she finds—You see if she could get Dugan—"

"Where is Dugan? Is he dead?"

"Yes. She wants him here, but he is not here."

"How did she die?"

"She ran away to the water...died by the water..."

I asked the entranced Sybil to tell us more about Judith.

"Judith Vincent, I think. 21. Darkish, not white. From an island."

"And the man? Is he white?"

"Yes."

"Can you speak to her? What year does she think this is?"

"1913."

"Tell her this is the year 1965."

Sybil informed the spirit in a low voice that this was 1965 and she need not stay here any longer. Dugan is dead, too. I directed her to explain to the spirit that she need only call out for her lover in order to be reunited with him "Over There."

"She's gone..." Sybil finally said, and breathed deeply.

A moment later she woke up and looked with astonishment at the strange room, having completely forgotten how we got here, or where we were.

THE EVIDENCE

I immediately wanted to check out some of this material. The first one to sit down with me was the owner of the flat, Mrs. Alexandra Stewart. A 25-year-old graduate of the University of Iowa who works as a personnel director. She had witnessed the trance session and seemed visibly shaken. There was a good reason for this. Mrs. Stewart, you see, met the ghost Sybil had described.

The Stewarts had moved into the second floor apartment in the winter of 1964. The room we were now sitting in had been hers. Shortly after they moved in, Mrs. Stewart happened to be glancing up toward the French doors when she saw a woman looking at her. The figure was about five feet three or four, and wore a blue-grey dress with a shawl, and a hood over her head, for which reason Mrs Stewart could not make out the woman's features. The head seemed strangely bowed to her, almost as if the woman were doing penance.

The ghost returned about a month later. Again the figure appeared at the French doors. She looked very unhappy to Mrs. Stewart, who felt herself strangely drawn to the woman, almost as if she should help her in some way as yet unknown.

Sybil Leek talked about a woman and a dead baby—all of it borne out afterwards by witnesses. But she couldn't have known this...

The Stewarts heard strange noises, too. Above all there was the crying of a baby, which seemed to come from the second-floor rear bedroom. It could also be heard in the kitchen though less loudly, and it seemed to come from the walls. Several people had heard it and there was no natural cause to account for it. Then there were the footsteps. It sounded like someone walking down the back stairs and just fading away!

The phenomena continued, and soon included other areas of the house. On the first floor in the living room, Mrs. Stewart heard the noise of someone breathing close to her. This had happened only recently, again in the presence of her husband and a friend. She asked them to hold their breath for a moment, and still she heard the strange breathing continue as before. Neither of the men could hear it or so they said. But the following day the guest came back with another man. He wanted to be sure of his observation before admitting that he too had heard the invisible person breathing close to him.

The corner of the living room where the breathing had been heard was also the focal point for strange knockings that faulty pipes could not explain. On one occasion they heard the breaking of glass, and yet there was no evidence that any glass had been broken.

Mrs. Martha Vaughn is a bookkeeper who had been living in the building for two years. Hers is the apartment in the rear portion of the second floor, and it includes the back porch. Around Christmas of 1964, she heard a baby crying on the porch. It was a particularly cold night, so she went to investigate immediately. It was a weird, unearthly sound—to her it seemed right

near the porch, but there was nobody around. The yard was deserted. The sound to her was the crying of a small child, not a baby, but perhaps a child of from one to three years of age. The various families shared the downstairs living room, so it was not out of the ordinary for several people to be in the downstairs area. On one such occasion Mrs. Vaughn also heard the breaking of the *invisible* glass.

Richard Vaughn is a laboratory technician. He too has heard the baby cry and the invisible glass break; he has heard pounding on the wall as have the others.

Several other people who lived in the house experienced strange phenomena. Barbara Madonna and her husband felt a presence, especially near the porch. They studiously avoided it, even if it meant walking downstairs to shake out a mop.

Lolita Krol also had heard the baby crying. She lived in the building for a time and bitterly complained about the strange noises on the porch.

Douglas McConnor is a magazine editor, and he and his wife moved into the building in November of the year Barbara Madonna moved out, first to the second floor and later to the third. From the very first, doors and windows would fly open by themselves when there wasn't any strong wind.

When they moved upstairs to the next floor, things were much quieter, except for one thing: always on Sunday nights, noisy activities would greatly increase toward midnight. Footsteps, the sounds of people rushing about, and of doors opening and closing would disturb Mr. McConnor's rest. The stairs were particularly noisy. But when he checked, he found that everybody was accounted for, and that no living person had caused the commotion.

I recounted Sybil's trance to Mr. McConnor and the fact that a woman named Judith had been the central figure of it.

"Strange," he observed, "but the story also fits my ex-wife who deserted her children. She is of course very much alive now. Her name is Judith."

Had Sybil intermingled the impression a dead maidservant with the imprint left behind by an unfit mother? Or were there two Judiths? At any rate, the Stewarts did not complain further about uncanny noises.

On the way to the airport, Carl Subak seemed unusually silent as he drove us out to the field. What he had witnessed seemed to have left an impression on him and his previously skeptical philosophy of life.

"What I find so particularly

upsetting," he finally said, "is Sybil's talking about a woman and a dead baby—all of it borne out afterwards by the people in the house. But Sybil did not know this. She couldn't have."

No, she couldn't.

THE FLAMING GHOST

Nothing is as democratic as seeing or hearing a ghost, for it happens all the time to just about every conceivable type of person. Neither age nor race nor religion seems to stay these spectral people in their predetermined haunts.

I treat each case reported to me on an individual basis. Some I reject on the face of the report, and others only after I have been through a long and careful investigation. But other reports have the ring of truth about them and are worthy of belief, even though some of them are no longer capable of verification because witnesses have died or sites have been destroyed.

A good example is the case reported to me by Mrs. Edward Needs, Jr., of Canton, Ohio. In a small town by the name of Homeworth, there is a stretch of land near the highway that today is nothing more than a neglected farm with a boarded-up old barn still standing. The spot is actually on a dirt road, and the nearest house is half a mile away, with wooded territory in between. This is important, you see, for the spot is isolated and a person might die before help could arrive.

Once, the Needs' car got stuck in the mud on a rainy day, and they had to drive through open fields to get out. It was on that adventure-filled ride that Mr. Needs confided for the first time what had happened to him at that spot. Needs and a friend were on a joy ride after dark. The two men had been drinking a little, but were far from drunk. It was then that they discovered the dirt road for the first time.

On the spur of the moment, they followed it. A moment later they came to the old barn. But just as they were approaching it, a man jumped out of nowhere in front of them. What was even more sobering was the condition this man was in: engulfed in flames from head to toe!

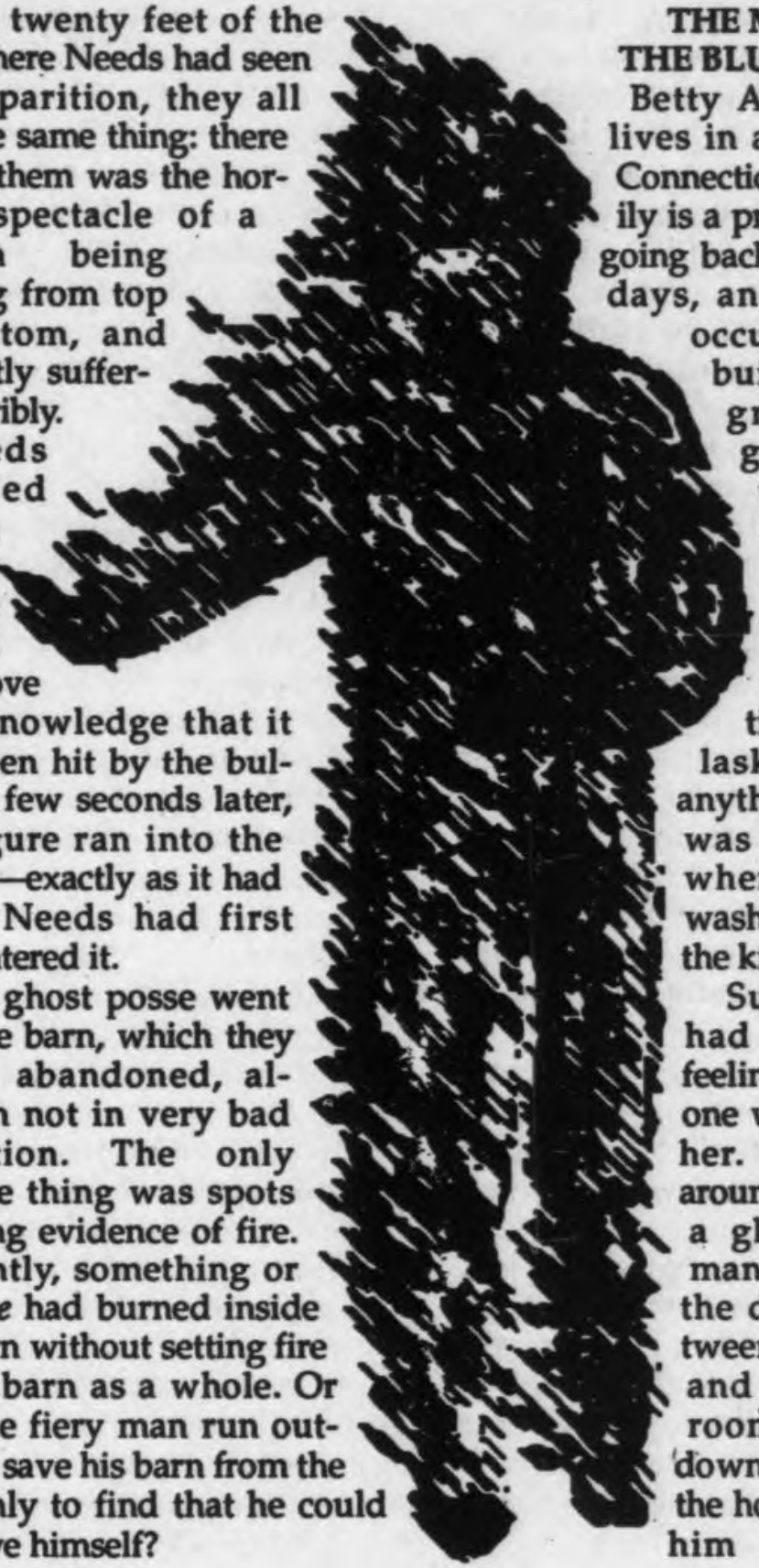
Needs put his bright headlights on the scene to see better. The man then ran into the woods across the road, and just disappeared.

Two men never became cold sober more quickly. They went back to the main highway and returned with two carloads full of other fellows. They were equipped with strong lights, guns, and absolutely no whiskey. When the first of the cars was

within twenty feet of the spot where Needs had seen the apparition, they all saw the same thing: there before them was the horrible spectacle of a human being blazing from top to bottom, and evidently suffering terribly.

Needs emptied his gun at the figure. It did not move or acknowledge that it had been hit by the bullets. A few seconds later, the figure ran into the woods—exactly as it had when Needs had first encountered it.

The ghost posse went into the barn, which they found abandoned, although not in very bad condition. The only strange thing was spots showing evidence of fire. Evidently, something or *someone* had burned inside the barn without setting fire to the barn as a whole. Or had the fiery man run outside to save his barn from the fire, only to find that he could not save himself?



THE MAN IN THE BLUE JACKET

Betty Ann Tylaska lives in a seaport in Connecticut. Her family is a prominent one going back to Colonial days, and they still occupy a house built by her great-great-great-grandfather for his daughter and her husband in the year 1807.

The first time Mrs. Tylaska noticed anything unusual was one night when she was washing dishes in the kitchen.

Suddenly she had the strong feeling that someone was watching her. She turned around and caught a glimpse of a man standing in the doorway between the kitchen and the living room of the downstairs part of the house. She saw him only for a

moment, but long enough to notice his dark blue suit and silver buttons. Her first impression was that it must be her husband, who of course wore a Navy blue uniform. But on checking she found him upstairs, wearing entirely different clothes.

She shrugged the matter off as probably an hallucination due to her tiredness, but the man in blue kept returning. On several occasions, the same uncanny feeling of being watched came over her, and when she turned around, there was the man in the dark blue suit.

It came as a relief to her when her mother confessed that she too had seen the ghostly visitor—always at the same spot, between the living room and kitchen. Finally she informed her husband, and to her surprise, he did not laugh at her. But he suggested that if it were a ghost, perhaps one of her ancestors was checking up on them.

Mrs. Tylaska and her husband, a Navy officer, were in the process of restoring the venerable old house to its former glory. Perhaps the ghost wanted to make sure they restored the house properly and did not make any unwanted changes. They were doing a great deal of painting in the process of restoring the house, and whatever paint was left they would spill against an old stone wall in the back of the house.

One day Mr. Tylaska found himself in front of these stones and started to study them. To his amazement, he discovered that one of the stones was different from the others—it was long and flat. He called his wife and they investigated the strange stone. Upon freeing it from the wall, they saw to their horror that it was a gravestone—her great-great-great-grand father's tombstone, to be exact.

Their research discovered that all the family members had been buried in a small cemetery nearby. But it filled up, and one day a larger cemetery was started. The bodies were moved to it and a larger monument had been erected over her great-great-great-grandfather's tomb. Since the original stone was of no use any longer, it was left behind. Somehow the stone got used when the old wall was being built. But evidently great-great-great-grandfather did not like the idea.

The Tylaskas eventually stood the old tombstone upright in their own backyard. It was nice having grandad with them that way, and if he felt like a visit, why, that was all right with them too. From the moment when they gave the tombstone a place of honor, the gentleman in the dark blue suit and the silver buttons never came back.

WHAT TO DO IF *YOU* MEET A GHOST

"What shall I do if I think I have a ghost in the house? Shall I run? Shall I stay? Do I talk to it or ignore it? Is there a rule book for people having ghosts?" Some of the questions I get are like that. Others merely wish to report a case because they feel it is something I might be interested in. Still others want help: free them from the ghost and vice versa.

In the most urgent cases, I try to come and help the people involved. I never charge for my services, so usually I do this in connection with a TV show or lecture at the local university, for *someone* has to pay my expenses. The airlines don't accept ghost money, nor do the innkeepers.

Granted, I can visit a number of people with haunted-house problems every year, but what do the others do when I can't see them myself? Can I send them to a local ghost hunter the way a doctor sends patients to a colleague if he can't or does not wish to treat them?

Even if I could, I wouldn't do it. When they ask for my help, they want my approach to their peculiar problems and not someone else's. In this field every researcher sees things a little differently from the next one. I am probably the only parapsychologist who is unhesitatingly pro-ghost. Some will admit they exist, but spend a lot of time trying to find "alternate" explanations if they cannot discredit the witnesses.

I have long, and for good scientific reasons, become convinced that ghosts exist. Ghosts are not necessarily hallucinations or the mistakes of casual observers. With that sort of practical base to start from, I go after the cases by concentrating on the situation and problems, rather than trying hard to change the basic stories reported to me as some researchers will do. I don't work on my witnesses; I've come to help them.

Once in a while, a person may have thought something was supernormal when it was not, and on rare occasions I have come across mentally unbalanced people living in a fantasy world of their own. There just aren't that many kooks who want my help: evidently my scientific method, even though I am convinced of the veracity of ghostly phenomena, is not the kind of searchlight they wish to have turned on their strange stories.

What should you do until the Ghost Hunter arrives? Relax, if you can. Be a good observer, even if you are scared stiff. And remember, please—ghosts are also people, and there, but for the grace of God, goes someone like you.

WHEEL OF FORTUNE

By Paul Steiner

Rock star Jon Bon Jovi may not really be convinced that Elvis Presley is still alive, but whenever he performs in Memphis, he leaves a backstage pass for Elvis "just in case."

●

Joseph Hazelwood, captain of the tanker *Exxon Valdez* that spilled massive amounts of oil along the Alaskan coast, always seemed to believe that nothing bad could befall him. The now ironic motto printed as the caption under his college year book proclaimed, "It can't happen to me."

●

A Brooklyn, New York, hospital staffer beat to death a man caught tampering with his $26.00 windshield wipers in the hospital's parking lot.

●

Millionaire inventor Thomas Alva Edison often slept in a laboratory closet with his clothes on because he was convinced that taking them off promoted insomnia. He often boasted that he needed only three hours of sleep a night. But Ford Motor Company archives contain many historical photographs of Edison and his close friend, Henry Ford, in labs, workshops, at meetings and picnics. Ford always shows up attentive and alert, but Edison frequently can be seen dozing or asleep in a chair, on a bench or on the ground.

●

Traffic was stuck in the true sense of the word because a truck with 46,000 pounds of molasses overturned on Route 4 near Paramus, New Jersey, and about 100 pounds leaked out.

●

Volkswagen hands out $300 in savings bonds to babies born in the back seet of a VW. So far over 400 infants have collected. Recently, a Great Dane bore a litter in the back seat of a VW. Her owner was gifted with a case of dog food.

●

Celebrity lawyer Marvin Mitchelson taped a segment for a *20/20* TV show at New York's Regency Hotel. By coincidence, it was done in suite 2020.

●

Polygram rock star Jackie Jackson might *Be The One*, but lately it's his head security man, Ray Grady, who's lucky. He played and won the lottery in three of the cities visited during Jackson's recent tour.

DRUGS AND DEVILTRY IN MEXICO



Here is the chilling background on what really happened in Metamoros, Mexico

By Chester S. Geier

A gruesome story of drug runners who practiced satanic rituals and human sacrifice to gain protection for their activities began unfolding in Mexico on April 9, 1989. Alerted to drug trafficking at the site, police were watching Rancho Santa Elena, 20 miles outside the town of Metamoros, owned by Elio Rivera Hernandez, leader of a drug smuggling family.

Alarmed when he encountered police while on his way to the ranch, Rivera fled onto the Property. He was pursued and caught, and a search of his car turned up marijuana. Returning with a search warrant, police found 75 pounds of marijuana and several ounces of cocaine in the ranch house.

At the same time, police were investigating the disappearance of Mark Kilroy, 21, a University of Texas senior, who had vanished two weeks earlier after celebrating spring vacation in the cantinas of Matamoros. Shown a photo of Kilroy, the caretaker at the ranch admitted that an American had been brought there under guard, and then he pointed to a wooden shack some 400 yards away.

At the shack police detected the overpowering stench of decaying flesh and found several shallow graves. Digging eventually uncovered the bodies of 13 males, one as young as 14. Some of the victims had been slashed with knives, others had their heads beaten in. One had been hanged, another burned to death and two had been riddled with bullets. Almost all showed indications of having been tortured and horribly mutilated, including having ears cut off and hearts ripped out.

In the shack, 15 by 25 feet in size, police found an iron kettle containing dried blood, a charred human brain and animal remains. In bowls was a nightmarish collection of items, including human hair, chicken parts and a goat's head.

Elio Rivera Hernandez led police to four suspects who were arrested and questioned. Bit by bit, there came to light the blood-chilling tale of a gang of drug smugglers who practiced black magic and human sacrifice to obtain protection from enemies and police while running 2,000 pounds of marijuana a week to the U.S.

Leader of the band, police learned, was a man named Adolfo de Jesus Constanzo. He conducted the murder rituals at Rancho Santa Elena. It was Constanzo who, in mid-March, ordered his followers to bring an American male to the ranch. This turned out to be the unfortunate Kilroy, and it was Constanzo

who executed Kilroy with a machete chop to the back of the neck.

As a search for Constanzo began, information on his background was pieced together. He was 26, lanky and red-haired, a Cuban who grew up in Miami and who had relatives there. He had a reputation as a clairvoyant and mystic, and belief in his occult powers reportedly inspired such loyalty in his followers that they called him *El Padrino*, the Godfather.

While still in his teens and living in South Florida, Constanzo practiced Santeria, a Caribbean form of Voodoo. Supporting this story, police turned up at the Matamoros ranch, along with the human remains, dozens of long candles and partly smoked cigars, as well as garlic and peppers—ritualistic accompaniments of an offshoot of Santeria called *Palo Mayombe*.

To gain the assistance of the devil, the murdering band of cultists boiled the brains and hearts of their victims, adding to this nauseating concoction human bones and animal heads. Within a few weeks of the discovery of the cult investigators learned its members may have been involved in at least 16 killings and likely as many as 24.

In addition to Constanzo, police sought a woman said to be his companion, Sara Maria Aldrete, 24, a Mexican student at Texas Southmost College in Brownsville, across the border from Matamoros. During a search of Aldrete's Matamoros home, police found a blood-stained altar, decorated with candles.

On April 11, Aldrete related later, she and Constanzo were watching TV in his apartment in Mexico City when they heard a news report of the bodies found at Rancho Santa Elena. Aldrete said she questioned Constanzo about the bodies and he told her about the cult he led and its satanist activities.

Aldrete fled with Constanzo to a house he had outside Mexico City, then to a remote cabin and finally to the Mexico City apartment of members of the ring who had not yet been taken into custody. Police were on the trail of the remaining drug ring members, and on May 6 they closed in on the apartment where Constanzo and the others were hiding.

Ordered to surrender, the gang members began firing weapons to hold the police at bay. With bullets raining in through the windows and the threat of tear gas imminent, Constanzo realized he faced capture or death. He ordered the other men in the apartment to execute him and a companion, Martin Quintana

Rodriguez. They did so and then surrendered to police.

Taken into custody were three including Aldrete and two men. Another man and two women were arrested a few days later.

Questioned by police and later by reporters, Aldrete emotionally denied that she was the high priestess of Constanzo's satanist cult. She insisted she had not known of the ritual killings and had not participated in them. Further, she said, she was not a member of the cult but was being initiated into it.

A college sophomore standing an inch over six feet tall, Aldrete related that she met Constanzo on a street in Matamoros a year earlier and became friendly with him. He gave her a Tarot card reading, she said, and she was impressed with its accuracy. She found him very charismatic and was attracted to his mystical interests. She became a willing student of his in what she called "Christian Santeria," a blend of Voodoo, Roman Catholicism and old African beliefs.

She began living with Constanzo and introduced him to her former lover, Elio Rivera Hernandez. Rivera was immediately intrigued by the thoughts of magical protection Constanzo might offer his drug smuggling activities and an alliance was formed.

Aldrete added that she had nothing to do with marking of the bodies of some cult members with scars in the form of inverted crosses. These marks were signs that Constanzo had given them the authority to kill. Alvaro de Leon Valdez, a cult member, supported Aldrete's denials about being involved in the ritual killings. De Leon has admitted killing two victims and watching the murder of two others, including Mark Kilroy.

Investigators consulted authorities on primitive religions and cults in order to shed light on the symbolism behind the grisly evidence of human sacrifice found at Rancho Santa Elena. In the opinion of Carl Raschke, professor of World Religions at the University of Denver, the Mexican murder ring practiced "a custom-made religion, a synthetic satanism." It is strongly linked, he said, to a Mexican underground cult called *Santismo*, which includes the practice of cutting out human organs as sacrifices to gain magical strength from the gods. Santismo, Raschke added, is "based on fantasies about the ancient warrior strength and magic of the Aztecs."

"As best as I can see, what we've got here is a group doing its own thing, taking a little Bruja from Mexico, a little Santeria from Cuba and a little Satanism from the U.S.," stated J. Gordon

Melton, professor of religious studies at the University of California at Santa Barbara. Melton and other experts stressed that Santeria does *not* require human sacrifice in its rituals.

Santeria and Palo Mayombe, a similar religion with origins in the African Congo, involve the sacrifice of animals to a number of gods, according to Mercedes Sandoval, an anthropologist at Miami-Dade County College. She and Raschke emphasized that the fear of death by drug smugglers was a force that would drive them into occult religions. The appeal of Santeria is the promise of help here and now, while mainline religions are concerned with the hereafter.

Among Santeria's 40 gods, the hunting god *Ochosi* is often appealed to with animal sacrifices by those who engage in antisocial activities, Sandoval said. Ochosi is regarded as the owner of jails and inspires the belief that one can avoid jail by sacrificing to this god.

People who knew Constanzo related that he used his good looks, charm and claims of clairvoyance to attract prosperous or influential Mexicans as well as to impress drug traffickers. Clients of his services in foretelling the future reportedly included important government officials and popular entertainers.

"He would tell rich people what to do to make things better, and since what he told them happened, they would pay him $30,000 or $40,000," said Constanzo's brother, Fausto Rodriguez, 21, in Miami, reported the *Dallas Morning News* on May 14.

They practiced "a custom-made religion, a synthetic satanism."

Other experts stressed that Santeria does *not* require human sacrifice.

Constanzo's mother, Delia Gonzalez Del Valle, also of Miami, said, "He knew things." Among them, she explained, Constanzo predicted that former President Reagan would be shot in 1980, but would survive. And he predicted that a great tragedy would strike Mexico just months before the Mexico City earthquake of 1985.

At the age of 14 Constanzo dropped out of high school after

fathering a child by his 13-year-old girlfriend. He began claiming to have out-of-body experiences, to be able to heal the sick and to predict the future. He worked at odd jobs and in 1984 obtained a modeling job in Mexico City, where he fathered another child. He began attracting well-to-do clients for his readings, including a popular singer and a movie actress.

Constanzo flaunted the prosperity that came his way. He wore diamonds, sapphires and rubies on every finger and drove a 1989 Mercedes Benz.

Mexican authorities revealed another facet to Constanzo. He was, they said, a bisexual who had affairs with several of his cult members. He twice bought a boyfriend $10,000 worth of clothes in Brownsville, Texas.

For all his vaunted clairvoyance, the man admired as the Godfather failed to foresee that his "synthetic" satanic practices would do no more than result in disgrace and death.

OMEN OF DEATH OR LOVE BUG?

By Ida M. Pardue

No one knew it for years, but it was a mistake to call it the "Deathwatch" (or Death Tick) beetle.

The strange, rhythmic clicking made by the beetle was claimed to be an omen of death. "When the ticking stops, someone in the household will die," say the superstitious.

While the spooky sound of the Deathwatch beetle made in the dead of night terrorized listeners, entomologists spent a long time figuring it out.

The beetle isn't deadly at all. It's simply a grown-up "book worm"—and a hungry one.

To get its favorite food, decayed wood, it bores its way into old furniture and house beams. There, hidden from sight, it does its strange behavior—it bangs its head against the wood at a set rhythm of seven to eight ticks per second.

So it isn't ticking off the time before someone dies. In fact, the noise is a mating call, the sound of one beetle hoping that another beetle (of the opposite sex) will hear and come running!

I wonder if there is a more appropriate name for this beetle?

THE ~~REINCARNATION~~ RETURN OF HEUNG JIN NIM

Heung Jin Nim died from injuries sustained in a car accident on January 2, 1984. He returned to physical embodiment in the summer of 1987.

By Joel Bjorling

Heung Jin Nim was the second son of Rev. Sun Myung Moon, founder of the controversial Unification Church whose followers are disparagingly called "Moonies." Moon and the Church have raised intense public ire due to allegations of spying, brainwashing, mind-control and unorthodox interpretations of Christian doctrines. Moon spent some time in prison due to tax problems.

Rev. Moon's story began with an alleged spiritual encounter with Jesus who, Moon claimed, commissioned him to complete the work that He had left unfinished. *The Outline of the Principle*, a summary of the *Divine Principle*, a basic text of Rev. Moon's theology, states that he (Moon)"wandered through the invisible (spirit) world which is the world of cause, seeking to solve all the fundamental questions about life and the universe." In the spirit world, Moon "freely communicated with Jesus and the saints in Paradise."

THE UNIFICATION CHURCH AND THE SPIRIT WORLD

Some of the Church's major teachings concern the spirit world, including the belief that spirit beings assist in the spiritual development of people on earth. Church leader Rev. Chung Hwan Kwak stated that Rev. Moon's "teaching has not only opened the door to us to believe in the spirit world, but we also have a clear and logical understanding of it. If we sincerely and correctly apply our knowledge, we can receive great spiritual assistance in our personal growth and healing and in the accomplishment of our various responsibilities."

"RETURNING RESURRECTION" —*NOT* REINCARNATION—

Moon's belief that those in the spirit realm return to assist people on earth is called "returning resurrection." It is a process by which those who did not attain perfection on earth "return" to assist people in their spiritual development. "Returning resurrection" is an opportunity for mutual growth. The *Outline of the Principle* states that "a person who dies without completing his mission must return and cooperate with a person on earth who has the same kind of mission and the same disposition."

The spirit person, it is claimed, helps the person on earth to receive revelations and deep experiences of "truth." He can help him experience phenomena such as healing and prophecy.

The concept of "returning resurrection" sounds like reincarnation, but the Unification Church claims that it does not teach reincarnation. They claim that "the physical self of the person on earth becomes the physical self of the returning spirit as well."

The "returning resurrection," they claim, is a matter of cooperation, not reincarnation.

SPIRIT PHENOMENA

Spirit manifestations in the form of subjective experiences are said to have occurred often at Unification Church conferences. At a conference on the Ivory Coast in May of 1987, some participants claimed to feel an invisible hand waking them if they became sleepy during a lecture. During workshops, a number of people became entranced, spoke in tongues, or saw visions of Rev. Moon.

Heung allegedly began conveying messages through mediums shortly after his death. Rev. Moon stated that Heung "has created a bridge for those in the spirit world to come down and stay on earth...Heung Jin Nim can now command the forces of the higher realms to come down and stay on the earth and begin to do battle against the evil spirits."

In the summer of 1987, the Unification Church announced that Heung Jin Nim had become embodied in the body of an African Unification Church member from Zimbabwe. Rev. Kwak wrote that this African had been taught by Jesus Christ directly for over ten years. The name of the African has not been revealed, but he has toured throughout the world lecturing in the guise of Heung. According to Kwak, "Heung Jin Him can (now) literally live, speak, and work with members twenty-four hours a day..."

Heung organized a series of

special conferences in Africa. They consisted of singing, prayers, confessions, and repentance. John Raineri, a photographer with the *World and I*, a sister publication of *The Washington Times*, a Unification Church-owned newspaper, said, "(Heung) talks non-stop. I've seen him speak for three days straight; he doesn't rest the whole time."

In November, 1987, the re-embodied Heung first met Rev. and Mrs. Moon. Rev. Takeru Kamiyama, a Church leader, observed that he practically jumped into his father's arms and embraced his mother.

Several Church members claimed to be channeling messages from Heung. An elder asked him, "How can I tell which one (of the channelers) is really speaking the truth? He answered, "In the name of True Parents (Rev. and Mrs. Moon), ask the person who is channeling, 'Do you come from the realm of *shimyung*, the realm of the heart of True Parents?' If the person says 'yes' three times, then he is for real."

HEUNG VIOLENT AT TIMES

At a conference with Heung, Unification Church members had individual meetings with him. They reported that though these conferences were excruciating, they were, nonetheless cleansing. Heung Jin Nim often became violent with lapsed members and even physically struck them.

Some members were skeptical of the re-embodiment of Heung, wondering whether this African really was, indeed, he. Even Heung's brother, Hyo Jin Nim, was initially skeptical, yet he eventually accepted him. Rev. Kamiyama, too, was skeptical. However, he, too, came to accept the African.

The case of Heung Jin Nim has brought to public attention the teachings of the Unification Church about the spirit world, and, especially, the influence of spirit beings upon people on earth. Channeling within the Unification Church has largely subsided, but Heung is still active. Young Oon Kim, professor emeritus of theology at Unification (Church) Theological Seminary, has written that "Unification theology does recognize astonishing new findings in the parapsychological field." She acknowledges the contributions of J.B. Rhine, William James, Arthur Conan Doyle, and the Society of Psychical Research to the field of psychical investigation.

The Unification Church teachings assert that a spirit world exists, and that we go there at death. In that world, we grow toward the fullness and the completeness of life.

20 YEARS LATER



Whatever is there refuses to leave!

Whatever is there is still felt by all who visit the old house.

By Dan Thomas Howe

Massive oak trees line the property of the two-story house that sits on the lush, green lots just northeast of DeWitt, Arkansas. It is here that numerous paranormal occurrences have been prevalent for over 20 years.

The occurrences are varied, and almost unpredictable in nature. There is more than the "bumps in the night" or the "poltergeist experiences" normally associated with hauntings.

This haunting defies rational explanation—*or does it?*

In the 1960s, the house was purchased with money received in an accident settlement that left a boy, François, near death, and his cousin Johnathan dead. The boys were riding their bicycle along U.S. Highway 165, just west of DeWitt, when a drunken driver topped a hill and plowed, head-on, into the bicycle. The cousin, riding on the handle-bars of the bicycle, died instantly. François was terribly injured and lay near death in a Little Rock hospital. It was months before his family told

him of Jonathan's death.

By the time François was released from the hospital, the final arrangements were being made for the purchase of the house. François was 12 years old (the same age as Johnathan had he lived) when the family moved into the house. It wasn't very long until the family came to the realization that the house harbored much more in its confines than they had ever expected.

The father and mother, Geoff and Edan, moved François and his four sisters and brother into the house. The children were given the upstairs bedrooms, while the parents took the one downstairs.

The children, ranging in ages from 11 to 19 were the first to experience the many "personalities" the house had. The children told their parents about the visit they had received from "an old lady with green eyes and a flowing bath robe" who visited their bedrooms. The old lady never spoke, but sat quietly at the foot of their beds and looked at them with her green eyes glowing in the darkness. Then she simply rose silently and glided into nothingness. The parents dismissed the children's report as active imaginations—at first.

After only three months in the house, the mother, Edan, became convinced that the children's stories were very real. She became frightened, but not hysterical. Whatever it was in the house seemed to pose no imminent danger to the family. Edan felt this, yet she couldn't explain why.

One warm, sultry summer morning at 6:00, Edan sat in her sprawling dining room enjoying her morning cup of coffee. The birds sang cheerfully on the limbs of the huge oak tree just outside the dining room window and the sun was peering above the tree-line that bordered her property. The bird-song was interrupted by silence, absolute silence. Edan heard 20-year-old Carolyn calling "mama," in a voice that expressed sheer horror. Carolyn came bounding down the staircase. Her skin was pale, very pale. She said, "Mama, it's talking to me and following me." Edan rose quickly to her feet and grabbed Carolyn.

"What are you saying?" Edan asked.

Carolyn replied, still hysterical, "He is right behind me, Mama!"

Edan turned and saw nothing; however, she heard the sound of footsteps approaching. The footsteps can only be described as the sound of wet feet on linoleum.

The sounds were getting closer. Edan remembered her great-grandmother telling her, when Edan was a child, that ghosts can't hurt you, but they can cause you to hurt yourself. She also

remembered her great-grandmother saying to address the dead by saying "In the name of God, what do you want?" She told Carolyn to address the "man" in this way. When Carolyn did so, she turned to her mother, even more hysterical, and said, "Oh my God, Mama. He answered me!" With that Carolyn fainted.

Upon awakening, Carolyn could remember nothing!

Immediately, Edan looked at the spot where Carolyn had addressed the presence and said, "In the name of God, leave us now!" The footsteps seemed to walk back to the staircase and fade away as *it* climbed the stairs.

Upon waking, Carolyn could remember nothing about what had happened to her earlier that morning, perhaps from fright.

So many things began to happen after the occurrence with Carolyn. Poltergeist-like presences would unplug the family television, while the family sat in the living room watching it. The large window-fan would also, stop running, as though unseen hands forcefully stopped the blades. Francois' blankets would be violently pulled off of him while he tried to rest in bed. Each time the blankets would be neatly folded at the foot of the bed, instantaneously, by unseen hands.

It is important to note at this time that Geoff and Edan Lacuaren (not their real names) and their children were very poor people. They had no material or monetary wealth. All they collected from the accident was spent on the purchase of their home. They couldn't even afford to remodel and modernize the 100-year-old structure, except for a little here and a little there. Even then, Geoff did the work .

A preacher once stated, after visiting the house with me that there appeared to be a "dark cloud" that hung over the house, even on the sunniest days. Of course, not in the literal sense, but nonetheless, it was there.

Most of the activity centered around the children, as is typical of many poltergeist hauntings. Just prior to each experience, the air came "heavy," and in daylight hours, the birdsong would cease.

The phenomena seemed to be a melange of historical periods. Some of the phenomena were apparently from the 1800s, while others were clearly in the "automobile-era."

Take for example the old lady. This ghostly figure was described as looking like something out of the late 1800s or early 1900s.

Another phenomenon was a car that would drive up and blow the horn at the front door. Each time the family looked for the automobile, nothing was there.

As the years passed and the children became young adults, the events became less frequent, but more bizarre.

In 1976, I was spending the night with the family. (They were my cousins and close friends.) I have always heard that something occupied the house with Edan's family, but frankly I was a skeptic. After that night, I'll never be skeptical again.

As I climbed into the bed, I noticed the area around me became very cold. François turned to me and said, "Oh God, it's here again!" Not knowing what to expect, like François in the next bed, I sat up and waited for the inevitable. What followed is something I will never forget.

On the floor of the room, we saw a faint spherical "cloud" of pure white that appeared to pulsate. The sound emanating from the "cloud" was distinctly the cry of an infant. The baby's cries became louder and louder, eventually filling the entire house with its cries. Edan appeared in the doorway of the bedroom and listened. Then she covered her face with her hands and lowered her head. The crying lasted for over 30 minutes and faded as quickly as it had begun.

This year I will celebrate my 35th birthday. Recently, I spoke with Edan, who now lives in the sprawling house all alone. (Her husband died of cancer last year.)

When I asked her if the events still occurred at the house, she replied, "Yes, it is still here, but it doesn't bother me as much anymore. Maybe I've accepted it, maybe I'm too old to worry about it, but it is still here with me."

She told me that her children visit her often, but each one of them refuses to sleep upstairs. In fact, they refuse to even go upstairs. As the children gather for the holidays, they lay on the floor of the living room in their sleeping bags and listen to the movement of furniture and the footsteps of the "man" in the two upstairs rooms. At times, they still hear the baby crying, as though it is being severely beaten.

The house is deteriorating with age, yet far from dilapidated. The massive oak trees seem to be drooping ever-closer to toward the ground and the "cloud" still hangs over the house and property.

Whatever is there refuses to leave. Whatever is there is still felt as it makes its presence known to all who come to see.

Edan really doesn't live alone, but she doesn't know who it is she lives with, or rather, what lives with her.

Astrological Influences

For December, 1989



by Anne Lyddane

♈ ARIES—March 21-April 19

Career is of utmost importance this month. Use patience and perseverance combined with practical approaches. Idealistic romance becomes grounded at end of month. Avoid over-sensitivity or resentments at home. Year ends on level of success.
—Lucky days: 6, 15, 20, 25, 27.

♉ TAURUS—April 20-May 20

Foreign travel for business or pleasure can bring rewards in practical ways. Communications accented as a useful tool. A generous legacy may arrive. Clarify contracts and agreements.
—Lucky days: 2, 6, 11, 20, 25, 30.

♊ GEMINI—May 21-June 20

Heavy highlighting of practical use of mutual assets plus inheritance now. Investments should be based upon realities.Watch your budget; restrain extravagance. Time for an honest appraisal of work-employment values.
—Lucky days: 1, 4, 9, 18, 24, 31.

♋ CANCER—June 21-July 22

You can materialize your desires for strengthening a present relationship or marriage. Someone with similar emotional needs for an enduring partnership is available now. Employment expansive and progressive.
—Lucky days: 2, 5, 9, 18, 23, 29.

♌ LEO—July 23-August 22

Take stock of ultimate work goals this month. Plan, organize and be practical. Employment issues productive. A love or marriage situation needs realistic outlook, too. Avoid rocking boats at home.
—Lucky days: 3, 8, 17, 22, 25, 26.

♍ VIRGO—August 23-September 22

Emphasis upon lovers and children. Watch actions, not words. A sense of humor is important. Change of residence can be stimulating. Romance at work? Communications need clarity—say what you mean.
—Lucky days: 4, 9, 18, 24, 26, 31.

♎ LIBRA—September 23-October 22

Grounding and stabilizing necessary at home. Base decisions upon realities. Romance may land at the close of the year. Watch emotional holiday spending.
—Lucky days: 4, 6, 11, 20, 25, 27.

♏ SCORPIO—October 23-Nov. 21

The limelight shines on relatives, environment and communications. Decisions should be based on realistic data. Money and value system expand productively. Romance at home. 1990 brings a new image.
—Lucky days: 1, 5, 14, 18, 23, 28.

♐ SAGITTARIUS—Nov. 22-Dec. 21

Out with the old! Emphasis on finances, assets and personal values. Project and materialize previous dreams. Combine progressive visions with practical techniques. Romance hard to pin down.
—Lucky days: 5, 9, 11, 15, 22.

♑ CAPRICORN—Dec. 22-Jan. 19

All stops are out now and all your chickens have come home to roost. Trust your abilities and get cracking toward goals and desires. Romance has value and a light touch, but think deeply before making a marriage commitment.
—Lucky days: 1, 3, 5, 9, 18, 23, 28.

♒ AQUARIUS—Jan. 20-February 18

Tying up old but important matters in a practical way is being accented now. What you have learned in the past can be repackaged and projected in new ways with success. A new romance with an individualist.
—Lucky days: 2, 5, 9, 17, 22, 25, 27.

♓ PISCES—February 19-March 20

Your career potential takes off in new, expansive regions. A hidden romance surfaces and becomes grounded. Plan to join groups which can be helpful in practical ways. Past efforts may bring you success and recognition.
—Lucky days: 3, 5, 9, 15, 18, 23, 28

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MY PROOF OF SURVIVAL

by the Readers

HE WANTED THE LIGHTS ON

By Marion Richardson

My husband, Shirl G. Richardson, died September 7, 1985. We had often discussed life after death, although he was unsure of its reality. I shared with him my belief that we will know who we are and what we had done in life. I had no proof of this belief until two weeks before Christmas, 1987.

For the first time I had succeeded in putting up Christmas lights on our front porch. My husband had always put the lights across the entire front of our ranch home in Flint, Michigan, and we both enjoyed their glow. However, one thing we disagreed on was turning the lights on during the day. My husband wanted them on. I felt it was a waste of electricity because they could not be seen.

So from time to time he would turn the lights on during the day. When I discovered this I would turn them off. "Where's your Christmas spirit," he would ask? So in the days before Christmas we would have a good-natured battle. Then, on Christmas Eve day and Christmas Day I'd agree with him and the lights would burn brightly all day and night.



Marion Richardson

FATE will pay $10.00 for each story published in this department. Stories must deal with an actual experience proving spirit survival. They should be less than 300 words and typed double-spaced on one side of the paper (dot-matrix draft mode or script not accepted). They may be mailed to FATE Survival Editor, P.O. Box 64383-F8912, St. Paul, MN 55164-0383. Manuscripts must show author's name and address and include a stamped self-addressed return envelope.

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by Charles Cosimano *(formerly Psionics 101)*

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When I arrived home two weeks before Christmas, 1987, I was surprised to see the Christmas lights on the porch burning brightly. I was puzzled because I knew I had not left them on in the morning. I checked with my sons, Thomas and David, to see if they had been over and perhaps turned the lights on; they had not. I checked for electrical problems, but there were none. Somehow the light switch had actually been turned on.

When I arrived home the following day the lights were on again. The same thing happened the next day, too. I positively knew the lights were off when I left each morning, so by now I began to think that I was "cracking up."

I made a definite point in turning before retiring for sleep that night. In fact, I spoke out loud to myself, saying, "There, the switch is off! The lights are out!" I went to bed with no more thought about it.

The next morning was Saturday. I was enjoying a leisurely breakfast when for no reason I got up and walked into the living room. The light switch was up and the Christmas lights were on!

Suddenly, I *knew* it was my husband. I felt joyous, but I also felt sad because the veil between our physical and his spiritual world prevented me from seeing him. That evening I had an intense crying spell in which I talked to his picture, thanking him for assuring me he was fine. I also bemoaned the fact that I probably would not hear from him again since he had made contact with me. He must have heard me because the next morning the lights were on again. I was very happy that he was still with me.

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Nothing happened again until Christmas Eve Day. Again the lights were on that morning and I gleefully clapped my hands and said, "Merry Christmas, Honey!" Of course, I left the lights on all day and night.

I told him I didn't want him to stay here on Earth because I knew he was safe and well. I wanted him to go forward in the spiritual realm and learn and grow spiritually. He must have heard and understood me because I no longer feel his presence and he no longer turns on the Christmas lights.—*Swartz Creek, MI.*

∞

A TRUE STORY

By Victor C. Klein

In the early morning of November, 22, 1974, I had a dream. I was alone in the vast expanse of a grey and white world. My feet were supported by an undulating, thick white fog that clung about my ankles. The fog stretched from horizon to horizon. I stood emotionless, unmoving, alone.

Suddenly, I heard a voice reassure me that everything was alright. I turned toward the voice to face my paternal grandmother, Maria Dembrowski Klein. I did not attempt to speak with her; I only listened. She told me not to worry or be concerned because everything was how it should be.

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She repeated this message with minor variations several times.

Then she said, "Since I've been here 'they' call me daughter. Can you imagine anyone calling me daughter?"

I said, "no," thinking that it was silly for anyone to refer to a woman over 75 years old as a daughter. The dream ended.

My father, Victor Henry Klein, awakened me at 9:30 A.M. He informed me that Granny, my paternal grandmother, had expired from a stroke at about 3:00 A.M. and we had to prepare for the funeral.



Victor C. Klein

Although she had had a stroke three years earlier, she had made almost a full recovery. She bowled twice a week and led an active social life. The condition of her health was not an immediate concern to anyone, so this could

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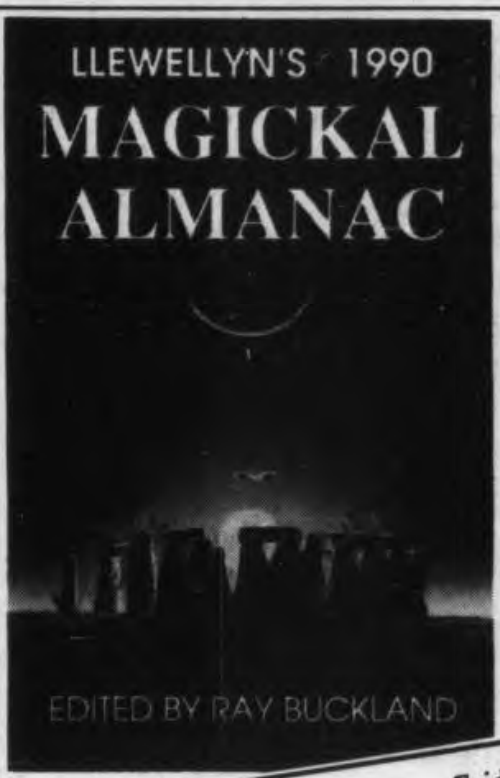


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not have been a sub-conscious response on my part. Also, I was not especially close to her and she played no seminal role in my psychological development.

I related the dream to my father. He advised me to say nothing as the rest of my family might doubt my sanity. I have remained silent until this day.—*Metarie, LA.*

∞

HE TOUCHED ME

By Mary Bridgers Peed

In 1978, my beloved cousin, the Reverend Francis Smelt (a retired Methodist minister in the Florida conference), lay dying of emphysema. The summer was very hot as my husband, Paul, and I drove to Lakeland, Florida, from Georgia for our usual visit with him and his wife, Mary. We knew that this time the goodbye would be final.

Over the following months I was occupied with my son's college preparations. On the Saturday night before Francis, my son, left for college, I went to bed early and promptly slept.

I dreamed that I was in Florida, preparing to leave the Smelt's home for my cousin's funeral. At the service in the funeral chapel his widow dropped her gloves. I went back after the burial to retrieve them. While in the chapel there was a soft step behind me. To my utter amazement, there stood my cousin, smiling broadly with twinkling eyes behind his gold-rimmed glasses. He was dressed in his navy blue suit with a white shirt and light blue tie. Before I could react, he spoke gently and reassuringly, "Mary, I'm fine now. You don't have to worry about me any more." Then he vanished.

I woke suddenly and looked at the clock. It was a few minutes past midnight. Early the next morning the phone rang. His widow tearfully told me that he had died a few minutes after midnight.

When we went back that summer, she drove us by the funeral home and told me what he wore—exactly what I had seen in the dream.

What more proof did I need that his spirit still lived—and loved me?—*Fort Valley, GA.*



Mary Bridgers Peed

SIR WALTER SCOTT'S KRAKEN



Sir Walter debunked the sighting of a sea serpent—

Or did he?

By John Quin Ames

Best known as a poet and as the author of such popular novels as *Waverly, Ivanhoe, The Abbot* and *The Talisman,* Sir Walter Scott (1771-1832) was also an avid collector of antiquities as well as a keen observer and chronicler of the lore, superstitions and customs of his beloved Scotland. A number of his works broach the occult and supernatural, either as a main subject or as a plot device for his novels. In 1830, near the end of his productive life, Scott published his *Letters on Demonology and Witchcraft*. This book presented Scott's observations and conclusions on these subjects after a lifetime of interest, study, investigation and reflection.

Upon Scott's death, a multivolume biography of the renowned Scotsman was authored



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by his son in law, John G. Lockhart (1794-1854).Called one of the great biographies in the English language, the work incorporated excerpts from Scott's correspondence as well as from the diary he had kept.

Of special interest is a diary entry of August 7, 1814, in which Scott recorded the following during his travels to Orkney, Shetland, Hebrides, and the coast of Ireland:

"There was a report (January was two years) of a kraken or some monstrous fish being seen off Scalloway. The object was visible for a fortnight, but nobody dared approach it, although I should have thought the Zetlanders would not have feared the devil if he came by water. They pretended that the suction, when they came within a certain distance, was so great as to endanger their boats. The object was described as resembling a vessel with her keel turned upmost in the sea, or a small ridge of rock or island. Mr. Scott thinks it might have been a vessel overset, or a large whale: if the latter, it seems odd they should not have known it, as whales are the intimate acquaintances of all Zetland sailors. Whatever it was, it disappeared after a heavy gale of wind, which seems to favour the idea that it was the wreck of a vessel." [1]

The "Mr. Scott" mentioned in the above passage refers not to Walter Scott, but to his identically surnamed host at the time.

Walter Scott made light of the story of the kraken in a postscript to a letter, written in verse, which he penned on August 13, 1814, to the Duke of Buccleuch:

"In respect that your Grace has commissioned a Kraken,
You will please be informed that they seldom are taken;
It is January two years, the Zetland folks say,
Since they saw the last Kraken in Scalloway bay;
He lay in the offing a fortnight or more,
But the devil a Zetlander put from the shore,
Though bold in the seas of the North to assail
The morse and the sea-horse, the grampus and whale.
If your Grace thinks I'm writing the thing that is not,
You may ask at a namesake of ours, Mr. Scott—
(He's not from our clan, though his merits deserve it,
But springs, I'm informed, from the Scotts of Scotstarvet;)
He questioned the folks who beheld it with eyes,
But they differed confoundedly as to its size.
For instance, the modest and diffident swore
That it seemed like the keel of a

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ship, and no more—
Those of eyesight more clear, or of a fancy more high,
Said it rose like an island 'twixt ocean and sky—
But all of the hulk had a steady opinion
That 'twas sure a *live* subject of Neptune's dominion—
And I think, my Lord Duke, your Grace hardly would wish,
To cumber your house, such a kettle of fish." (2)

The word "kraken" is derived from Norwegian and refers to a mythical sea monster said to appear periodically off the coast of Norway. The word was used as the name of the gigantic beast summoned up out of the ocean depths by Poseidon in the film *Clash of the Titans*.

In drawing his conclusion about the nature of the "kraken" sighted off of Scalloway, what Scott seems to have overlooked is the fact that if the object were indeed "the wreck of a vessel," it seems equally odd, to use Scott's own words, that the Shetland sailors "should not have known it," for if whales were the "intimate acquaintances of the sailors, then the same would undoubtedly have been equally true for vessels or the hulks of wrecks.

Whatever it was that the Shetland sailors had sighted and observed during that two-week period in January, 1812, it was something which had them both frightened and perplexed.

1) Lockhart, John G. Memoirs of Sir Walter Scott (Vols. I-X), Vol. 4, pp 216-217. Edinburgh. Adams & charles Black.
2) Ibid., Vol. 4, p. 376.

Coming soon!

UFO PARKING LOTS

By John Ellis Sech

People in Nashville, Tennessee, thought that city councilman George Darden was kidding when he proposed that the city set aside funds for the construction of a landing pad for UFOs, but Darden insists that he's very serious about this project.

While some people may be laughing at Darden for his scheme, it may turn out that the councilman's proposed landing pad—if it ever gets built—may be the first of many to appear across the country.

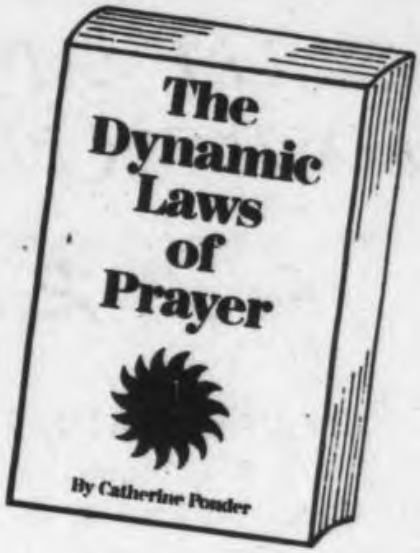
But rather than being used by UFOs, they may be used by American-made flying saucers.

Paul Moller, an engineer in Davis, California, has developed a flying saucer which may be in mass production by the mid-1990s. The craft, which is powered by 8 modified rotary snowmobile engines, will be able to sit up to four passengers and will be able to reach speeds of up to 400 mph.

A prototype has been built and flown. It rises straight up and lands by coming straight down.

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by the Readers

ETERNAL SOLDIER

By Rene Boulay

In March, 1945, the war was winding down in Europe. My outfit had just crossed the Rhine and we were at Division Headquarters near Heppenheim as part of a liaison team. Headquarters was a medieval castle which was mostly intact and had suffered little war damage. From its ramparts, the castle afforded a commanding view of a major crossroad, which made it a stronghold today just as it was in olden days. We were to stay here for a few days awaiting our next assignment.

All enlisted men had to perform guard duty regardless of rank or organization. So one night I found myself walking the parapet of the castle. It extended for about 100 feet on the side facing the crossroad, presumably the direction of any major threat.

It was just after midnight, since "Midnight Charlie" had just made his run. Midnight Charlie was a lone German bomber. Every night at midnight the plane dropped a few bombs on the intersection—which did no harm—and then disappeared back to Germany.

Soon after its departure, I was at one end of the parapet and gazing out onto the landscape below. The moon was nearly full and everything had an eerie appearance.

As I turned to walk to the other end of the parapet, I saw a figure standing there. "It must be my relief," I thought. But it then occurred to me that it was much too early for that. So I walked towards the figure to find out who it was; perhaps, I mused, it was someone with a cup of hot coffee.

As I came closer the figure became clearer. I could see that he wore a cape. Since it was win-

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ter and quite cold up there, it was not unusual for sentries to throw a blanket over their shoulders. As I approached to within 50 feet, however, I noticed that he wore a strange helmet, more conical than the GI issue and with something protruding from the top like horns or wings.

The figure held lone stick upright. This stick looked like a spear or lance. He also wore a tunic which reached to his knees. But what intrigued me the most is that he wore a full beard. This was strange since beards were not permitted in the army—mustaches, yes, but not beards. The figure was not hazy or nebulous, but looked quite solid like an ordinary human being. My curiosity was so much aroused that as I walked toward him I completely forgot to challenge him.

As I came closer, the moon went behind a cloud and the ramparts were enveloped in darkness. Within a few minutes the area was again bathed in moonlight, but the stranger was gone! I searched everywhere, all over the parapet, but found no one.

At this time I began to have serious misgivings on being negligent of my duty in not challenging him. If someone were trying to play a trick on me, I could be in deep trouble.

But I dismissed these doubts out of hand. After all this was wartime and this was Division Headquarters; no nonsense was tolerated here. Besides it was a good way for a prankster to get shot, for we had orders to challenge and if not satisfied to shoot first and ask questions later.

I was not just an impressionable rookie at the time and had survived the D-Day landing and gone through several campaigns. I was certain that the soldier was like no one I had seen before.

We left the next day since our battalion was reassigned to a new sector. I never had the chance to discuss the apparition with other soldiers at the castle. It was not the kind of topic that you brought up casually.

Over the years I have become convinced that I may have seen the ghost of a medieval German soldier, destined for some unknown reason to eternally walk the parapet of this particular castle.—*Clearwater FL.*



Rene Boulay

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LOOSE BOLT IN ENGINE

By Patricia Yoder

During the 1970s I had an alphabet board to be used with a pendulum. I didn't work with it very often because the words it spelled out never seemed to make sense. One time in 1975, though, it immediately spelled out "Loose bolt in engine."

There were four cars among the family members at that time so I asked, "Whose engine?" and the pendulum spelled out my name! Figuring there was nothing to lose by looking, I went to the garage and opened the hood of my car (a 1964 Dodge). Everything looked perfectly all right as I worked my way from one side to the other.

As I was leaning over the fender, looking at the engine, I caught sight of a small gasket lying on a shelf-like projection where the fender was attached to the car. I had picked it up and was looking at it just as my son, Gene, got home from high school. I showed it to him and asked if he knew what it was.

"That's out of the master cylinder," he said. Then he pointed to the back wall of the engine compartment and cried, "Look at that!" It was covered with brake fluid. Every time the brakes were used, fluid was forced out of the master cylinder because the cap was loose without the gasket.

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And the bolt that held the cap on was loose too, of course.

We figured the gasket had fallen out when a service station attendant was checking the brake fluid.

This was the only time the pendulum gave me any useful information—*Auburn, WA.*

∞

A LAST GOODBYE

By Marie W. Weisbrod

It was a year of disasters, with one nipping at the heels of another—an aborted attempt to obtain financing to build a house, in spite of an excellent credit rating and good salary (before the women's liberation movement); personal problems involving members of my family; a fire in the school room that destroyed years of art work and teaching materials.

Something or someone "out there,"—or perhaps something inside of me—was trying to tell me there needed to be changes in my lifestyle.

At the end of school term 1973, I gave up my apartment, put furniture in storage, bade farewell to sons and friends and set out for summer travels in a camper van. The last stop before heading north was a visit with my aged mother, Helen Skillin, who lived in Riverside, California. As I was ready to drive away, she said, "I dreamt last night that you were living in

a beautiful place of woods and streams and birds."

My wanderings took me from state parks to national forests covering the Northwest. Hiking, reading, meditating and writing in a journal, I was determined to put fifty-four years of life into order and find new directions.

One night in the middle of July after a long hike in the Sierras, I suddenly began to cry, utterly devastated. Not being a person who frequently weeps, there was apparently no reason for tears. I awoke the next morning feeling buoyant and free, ready for new adventures.

It was not until my return to Southern California at the end of the summer that I learned of mother's death that same night in July. The family had not known how to contact me or where to find me. But she knew, and came to say goodbye.



Marie W. Weisbrod

For the past sixteen years, life in my lovely mountain home, sheltered by cedar and pine, has been as happy as mother dreamed it would be.—*Idyllwild, CA.*

∞

VACATION PLANS

By Pruetta Tuch

In the Spring of 1983, my husband, George, our two daughters, Tara and Ashli, and I began discussing various prospects for a summer vacation. We narrowed our choices down—Florida or California. Though I had not been to either state, my personal choice was Florida. For no apparent reason, the thought of going to California was extremely upsetting to me.

After several weeks of the family's indecision, I awoke one morning, harboring the very vivid memory of a dream I had had that night.

My family and I were in California on vacation. We were traveling in our car along a narrow road on the edge of a very high cliff. My husband was driving and our two daughters were in the back seat. Far down below us was the ocean. Suddenly, the car went over the edge and as the front of the car pointed straight down, I remember looking out the windshield as we fell toward the watery grave. I then glanced around to the back seat and my youngest daughter, Ashli, then

six, was no longer there. My eyes caught a very strange and unidentifiable creature outside the car window. Clothed in a long flowing white robe, the being spread its tremendous wings and cupped them around the front of the car, stopping us in mid-air. My dream ended.

The next Saturday morning, my husband and I sat having coffee. I did not mention the dream. My daughter awoke and came in the kitchen, announcing that she had had a dream that she "needed" to tell us about. Her exact words were:

"We went to California on vacation and we drove off this big high cliff and we were falling into the ocean. I got so scared that I made myself change into an angel and I flew out the window of the car and I caught it and held it up in the air. I saved us!"

We went to Florida and had a wonderful time. I do not, in any way, intend to leave the impression that California would not be a delightful state to visit on vacation. I am sure it would be. But perhaps it was not the place for us to be in the Summer of '83.—*Houston, TX.*

∞

FLAMES OF FIRE

By W.V.S.

I had my first vision when I was 14 years old. It happened in the year 1944. We were in the fourth year of World War II, and as a lot of my classmates I had a brother in the armed forces. My friends and I would bring the letters we received from them to school to read and to share each other's news. My brother, Thomas, would write, instructing me to take good care of myself and to always be a good girl.

It was on a Friday night that I had my first vision. I had just gone to bed and was lying there trying to find just the right position in which I could fall asleep. My mother, Helen, was in the kitchen ironing my father's work shirts. I could hear her humming softly as she ironed. I snuggled deep under my covers and closed my eyes.

Suddenly flames were shooting up and across the whole foot end of my bed. I opened my eyes and quickly sat up and looked around. There were no flames. I turned my head to look at the bedroom doorway and saw the kitchen light was still on. If there really was a fire in my room I felt my mother would have known. What a terrible dream, I thought, as I lay back down.

For almost three weeks the same dream occurred every night except that the flames were getting higher and closer. I sometimes could feel the heat of the fire. I became so terrified at bed-

time that I tried sleeping sitting up with the bedroom light on.That was when I realized that those weren't dreams I was having because I had not been asleep! All I had to do was to close my eyes and there would be flames. I thought I was losing my mind. My mother told me to pray.

In the third week on Friday night the flames were gone. I was finally able to fall asleep in peace. Early Saturday morning my mother shook me awake and handed me a telegram. There were tears in her eyes. My brother had been killed in action in New Guinea. The fire was out.—*Cicero, IL.*

∞

ZONA LEFT

By Barbara Rysdorp

In 1976 my mother-in-law came to live with us. She was widowed, almost blind and unable to live alone any longer. She had been with us only for a short time when the doctor discovered gangrene in a toe and she entered the hospital to have it amputated.

The day before her death my husband, Eugene, and I visited her. She seemed unusually happy. As a former nurse she was quite content in her surroundings.

We were called back about one the next morning. She'd had a massive heart attack. The doctor didn't think she'd live. The CPR team was still in her room when we arrived and we were sent to a waiting room.

The lights were dim. Everything was quiet. The world seemed to slow down and we waited. Suddenly I became uneasy. The top of the room disappeared. I saw a broad sweep of stars. I saw Zona float in front of me. She looked at me, turned her head away and floated out of sight.

I felt as if the universe were pouring into my mind, or I was pouring out. There seemed to be no difference in the concept. If I wanted to be somewhere, all I had to do was "think it." If I had a question it would be "answered" as it was formed.



Barbara Rysdorp

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There was a special unity that I remembered later, a sense of becoming whole, yet remaining an individual. Then the ceiling was back and I began pacing the floor. I'd lost my sense of time and space and felt restless.

The doctor came in and told us Zona was dead.—*Royal Oak, MI.*

∞

IT HAPPENED TO ME!

By Sheila O'Connor

I was on my way back to the States after spending several years in England. I was bringing two cats, Bubbles and Sparky, who had "adopted" me. Knowing that to bring them into this country required only a rabies vaccination and a certificate of health from the veterinarian, I made arrangements well in advance to have the cats examined. This advance notice allowed the vet to order the vaccine (rabies in non-existent in the U.K. and the vaccine has to be specially ordered) and send for the relevant health forms, both of which would take several days.

As hoped, the cats proved perfectly healthy and I was delighted there would be no problems bringing them to live in the United States.

But I was wrong. On returning to my house I discovered the health certificates were nowhere

Continued on page 106.



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to be found. I searched everywhere. A call to the taxi company revealed nothing had been left in the cab. They were not at the veterinarian's office, either, and the assistant said she had seen me walk out with them in my hand.Without the documents the cats would be delayed at immigration quarantined.

I prayed that the certificates would turn up, and the next night I had a dream. In it I saw a magazine and hiding between the pages of the magazine were my certificates. The dream was so vivid I could remember it clearly the next day.

With less than 16 hours before my flight, the vet's assistant called me to say that the certificates had "miraculously" been found—between the pages of a magazine in the office.—*Washington, D.C.*



Sheila O'Connor

REPORT FROM THE READERS



by the Readers

RANDI ATTACKS!

Though I can understand your frustration at my continued existence, I must object when you ascribe to me comments I never made and which I cannot imagine ever making, merely to satisfy your need for an easy target. You have quoted me as saying, "it can't be," in reference to a very real though unexpected phenomena (sic) which I observed (*I See by the Papers*, October, 1989). The event was a reaction of a friend's dog to another dog as seen on a TV screen. Although I was rather surprised at this quite positive reaction, since I had been told that dogs do not relate to such images, I was immediately able to accept the fact that on this occasion, this dog did react. It is possible that other dogs, at other times, have reacted, do react and will react to appropriate TV images. I have never said, concerning any premise which I have reason to doubt, "It can't be."

You have no right to quote me—correctly—as saying "I wouldn't have believed it!" and then reconstruct that statement as "[this phenomenon is] outside of Randi's belief system (it couldn't happen)." I want to go on record once again with this statement:

> I will believe even the most unlikely claim, providing that sufficiently good evidence is presented to support it, and in cases where the claim can be properly tested, that it is so tested and proven in a scientifically sound manner.

As for the "broken clock that was missing parts," none of us have (sic) any evidence that such a clock existed, unless we prefer to believe an anonymous telephone voice. You should also know that clocks/watches with missing mainsprings and/or other parts can and often do begin "to operate," if you accept mere ticking as

Continued on page 113

These columns of FATE are set aside each month for your comments. Send your neatly typed opinion of articles, columns, and stories of unusual occurrences to REPORT FROM THE READERS, FATE Magazine, P.O. Box 64383-F8912, St. Paul, MN 55164-0383.

BOOK REVIEWS



By Steve Deger

STIGMATA

By Ian Wilson

Harper & Row, San Francisco, Hardcover, 1989, 174 pp., $17.95

Imagine getting dressed one morning, just going about your daily business, when suddenly blood begins to ooze from your palms, feet and side. You have just developed *stigmata*—the phenomena of the wounds of Christ appearing on another person's body.

Or perhaps you had better avoid imagining this. For as Ian Wilson points out in this book, stigmata don't seem to happen at random. There is a specific personality type that seems to be the primary target of such phenomena. Thus, the stigmata enigma seems to be the result of mind over matter, and not the result of a saintly attunement with Christ and His sufferings.

Debunking strange phenomena is an emotional issue, but decanonizing saints is treading on some mighty thin ice. Yet after looking at the grisly photos and reading the case studies in this book, I think Wilson may be on to something.

Take the most renowned case of St. Francis of Assisi. While contemplating Christ's sufferings during the crucifixion, Francis "miraculously" developed nail wounds similar to those of Christ. It seems less miraculous when you discover further details about Francis' life. He once publicly disrobed in front of his father, renouncing his familial ties, in order to devote himself to his "true Father." He later subjected himself to severe hardships out of his devotion to God. Once during a 40-day fast he ate only a half a loaf of bread. Other stigmatics have been known to subject themselves to similar hardships. So just as the shaman invites altered reality states with his drumming, so might a stigmatic open the door for such a state through fasting, isolation and intense prayer and visualization.

Case studies of other stigmatics from medieval Europe to modern America illustrate this point.

Psychosomatic illness, manic behavior, extreme fasts, extended isolation and mortifications turn up in many stigmatics' histories, and *all* of them have pondered over the wounds of Christ prior to their afflictions. One stigmatic was even induced to bleed while under hypnosis. This, along with the lurid photos of documented cases, support Wilson's hypothesis of the psychosomatic origins of stigmata.

Whether this is the correct answer, or the only answer, only time will tell.

∞

—ALSO NOTED—

PHOTOGRAPHING THE SPIRIT WORLD

By Cyril Permutt, Aquarian Press, Wellingborough, Northamptonshire, England. Paperback, 1988, 192 pp., $12.95

Is this a book of actual spirits, or is it merely a compilation of multiple exposures, subdued light photos, lens flare accidents and doctored prints? Without actually seeing the negatives, it is impossible to tell. Take a look at the ads in a major newsstand magazine and you'll quickly see the "magical" things photographers can do these days. Many of the effects here I could personally duplicate using various darkroom techniques, but that doesn't mean that is how these prints were made. Some of the inside copy states that witnesses were on hand during the exposures and during the development process, who reported no tampering of any kind with the final images. So what we have here is a photo book of *purported* ghosts and spirits, energy bodies, ectosplasmic formations and psychic feats. If one looks at it this way, the book can be a fascinating study of supernatural phenomena. I like to think of it as a yardstick for measuring the development of photography.

∞

MYSTERIOUS CALIFORNIA

By Mike Marinacci, Panpipes Press, Los Angeles, CA, Paperback, 1988, 144 pp., $7.95

"Eureka! I have found it!" Forgive me if you are a Californian, but there is no contest when it comes to picking the nation's strangest state. Hundreds of religions, sects and cults have either sprung up in California or made it their home. And looking through this book by Mike Marinacci, these are only the tip of the iceberg. Here Marinacci has compiled a list of strange phenomena and erie places in the Golden State and arranged it alphabetically by county. Both California natives and inquisitive tourists will probably be interested in checking out some of these places—such as Markleeville in Alpine County, with its ghostly Civil War soldier who has been seen marching through the city. Or the glowing lady of Rose Hill Cemetery. Or the Sasquatches of Big Rock Canyon. Northern, Central and Southern California are all covered here, and although some of the reported phenomena happened many years ago, this presents a fairly comprehensive look at the state's weirdest phenomena.

∞

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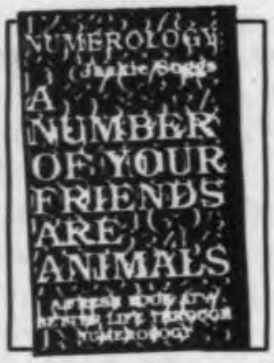
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COMBATTING CULT MIND CONTROL

By Stephen Hassan, Park Street Press, Rochester, VT, 1988, Hardcover, 239 pp., $16.95

While reading this book I felt genuinely bad for Stephen Hassan and his alleged experience with the Unification Church, commonly known as the "Moonies." I also felt enraged that there are people who might deceive inquiring people just to bilk them of their money. But I couldn't help but wonder if Hassan's case wasn't special or exaggerated, if "exit-counselors" weren't participating in deprogramming, and if it was fair to label something a cult, since the term seemed defy having an exact definition.

Hassan shows how some cults deliberately lie about the nature of their organization, fearing potential converts won't give them a chance. He explains how a confused convert can't help but feel inadequate when a roomful of cult members seems certain about its beliefs. This book doesn't answer every question about mind-washing, deprogramming, etc., but it does make brainwashing seem both possible and frighteningly easy.

∞

NUMEROLOGY: A NUMBER OF YOUR FRIENDS ARE ANIMALS

by Jackie Suggs, Top of the Mountain Publishing, Largo, FL, 1988, Paperback, 256 pp., $9.95

This is an introduction to how numbers correspond to personality and the events in one's life. Suggs tells how to determine your life path number, name number and the type of animal with which your numbers correspond. Numerals in the birthdate are added and reduced until you come up with a one-digit number. Letters in the name have a corresponding number which are added in the same fashion. There are nine animals that correspond with our name numbers. Then you flip through the book to see what each number signifies.

But does numerology give us a true picture of our inner selves? On one level it does, since *each* of us has the wise element of the owl, the rambunctiousness of the rabbit, etc. Besides, no one I showed this to could resist the temptation to find out his or her number and pet, which makes it fun whether you believe in it or not.

∞

PENDULUM POWER

By Greg Nielson & Joseph Polansky, Destiny Books, Rochester, VT, 1987, paperback, 128 pp., $4.95

Dowsers have used pendulums for centuries as a tool for finding lost objects, buried treasure and the answers to questions. This book contains true reports of amazing finds with the aid of the pendulum. In a famous example from 1959, Vern Cameron used a pendulum to locate the nation's entire submarine fleet. He was subsequently barred from leaving the country, for the government considered him a security risk.

The authors then give advice on how to dowse, how to select a career in dowsing, how to find missing objects and answers to questions and more. Originally published in 1977, this is a complete, no-nonsense guide to pendulum use.

"operating." My comment, "Ordinarily you would not have even noticed," which you carefully quoted out-of-context, did not specifically apply to that unsubstantiated report.

But you are well aware of your own techniques, and I waste my time informing you of something that you quite well understand.

Incidently, I do not recognize the "two-inch screen" you refer to, nor my comment in reference to that device.

Please take greater care when quoting me or ascribing attitudes to me. As for Mr. Klass, I will allow him to defend himself, if he feels it worth the effort.—*James Randi, Plantation, FL.*

The Author Replies

Mr. Randi, let me assure you that I am not frustrated at your "continued existence." As a matter of fact, I am glad that you are here. You have certainly helped insure that paranormal researchers must do their homework. Your revelations concerning fake healers have been very valuable. I applaud you for that. However, just as I feel that it is my right to congratulate you when you are correct, I feel that it is also my right to chastise you when you are wrong.

I have not quoted you out of context, nor have I misinterpreted what you said. Rather, if you had bothered to read my column in its entirety, you would realize that I did not quote you as saying, "it can't be." I was illustrating what I feel the mind-set of skeptics to be—the "it-can't-happen, it-must-be-a-trick, it's-part-of-science" evolution of thought.

You claim that this is not part of your philosophy. Fair enough. We have printed your letter so that all of our readers can understand what you believe. However, as a student of such subjects as semantics and logic, I must add the following:

You say that you "will believe even the most unlikely claim..." By using the term "unlikely" you have already defined what your mind-set is. In your books *The Magic of Uri Geller* (pp. 10-11, 279) and *Flim-Flam* p. 196), you describe—correctly—how people who were looking for a psychic phenomenon found it even if it did not exist because of a predisposition to believe. What you forgot to mention is the corollary to that statement—people with a predisposition *not* to believe will never find psychic phenomena when such phenomena do exist. Since you write that such phenomena is "unlikely," you have already indicated your predisposition not to believe. You say, however, that you will believe if "sufficiently good evidence is presented to support it..." This is a

Continued on page 124

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clever bit of rhetoric. "Sufficiently good evidence" is so totally vague as to be meaningless. Is subjective evidence good? Where is the line between sufficiently good and not quite good enough? In sum, your "statement," while sounding good, says little.

Since you don't know me, let me introduce myself to you. I have been involved with magic for about 25 years, am a regular member of the Magic Castle, have specialized in mentalism, and even published a book on the subject. I am fully aware that timepieces can work temporarily, even if missing some parts. But you have missed the issue altogether. For the question I raised in my column was whether or not a timepiece that was missing parts yet operated would be noticed. I, for one, would notice such an occurrence. Your comment, "ordinarily you would not have even noticed," was part of your answer to a direct question by Bill Bixby, asking you to comment about the the situation described by a viewer. That, sir, was your response, and not something about watches starting without mainsprings or the honesty of the caller. If, as you claim, I was quoting you out of context, then I apologize for assuming that your answer to a direct question referred to that question.

Since I listed my source of the

tory about the dog as the Minnesota Skeptics *Newsletter*, I assume that either you did not read my column in its entirety or were misquoted in the *Newsletter*. And you are correct, I did err in describing a "two-inch screen." What I meant to say was that the dog was also able to detect Lassie when the TV image was only *one inch* in size. For your records I have sent you a copy of the article from which I quoted you.

Mr. Randi, I will continue to quote you, word for word, and in context. I will continue to compliment you when you do something that is helpful to society, and I will continue to voice my opinions when I think you err. You are free to comment on what I say or what any of our writers say in our "Report from the Readers" section. If you wish, you may even write articles for us and we will consider them for publication.

FATE has been around for over forty years, and we can understand what must be your frustration at *our* continued existence. We will continue to support honest research into all paranormal and mystical fields by those who, as *true* skeptics, have suspended making a judgment until after all of the results are in. We will continue, as we have for over four decades, to print well-written, well-documented articles.—*Donald Michael Kraig*

PROGRESS REPORT

Thank you for the overwhelming response describing your experiences while meditating on the Crystal Skull (FATE, July 1989). Due to the large number of letters received I will be unable to answer each of you personally. Many of you had fascinating experiences and my thanks to you all.

There will be a follow-up article in a future issue of Fate. It will require careful selecting, as I want to do justice to all of your fine reports.—*Phyllis Galde*

∞

INCENSED

I am in search of incense formulas. I am seeking the authentic eastern method of incense-making. Any recipes from the readers would be sincerely appreciated.—*Rev. Dr. W.M. Darden, Ph.D., 14463 Osborne Hill Rd. Grass Valley, CA 95945*

∞

CORRECTION PLEASE

I am a subscriber to FATE and do very much enjoy this publication. However, once in awhile I do come across an error. In your July, 1989 issue there is an historical error which prompts me to write to you.

Alexander Graham Bell did not invent the telephone. Meucci was the inventor. Bell was the financial backer for Meucci's invention. Bell did try to steal the invention by claiming that he

(Bell) was the inventor. A lengthy court case was held in New York State and Meucci was able to prove that he was the true inventor. Bell admitted to, and was fined heavily for, fraud, attempted theft and perjury.—*Fulvia Rubio, White Plains, NY.*

∞

MORE ON SHC

Larry Arnold (*Report from the Readers*, FATE, September, 1989) has misunderstood the article John Fischer and I co-authored, *Did Jack Angel Survive Spontaneous Combustion* (FATE, May 1989). We did not postulate "a bad valve," but rather that Angel—in attempting to learn why the hot water of his motorhome ceased flowing—opened the safety valve on the hot water heater. He admitted this in court papers. (It was much later that he made up the story about "spontaneous human combustion."

Despite Arnold's assertions, we listed numerous corroborative factors including: 1) the *open* safety valve; 2) the water pump's slipped drive belt; 3) the "extremely hot" heater panel; 4) the conclusion of engineers who examined the heating unit; 5) inspection of the electrical system (ruling out an alternate source for the accident); 6) absence of burn marks inside the motorhome; 7) Angel's unburned clothing (especially consistent with scalding; 8-9) two early observers' descriptions of Angel's burns; 10) his physician's description of the burns (indicating an *external* source, whatever its identity); and 11) the pattern of damage (greatest to the hand, progressively less to chest, groin and ankle).

To continue counting, there are these additional corroborative factors (not mentioned in our article): 12) burns on Angel's back, "in spots" consistent with spattering by hot water; 13) *another* expert inspection, substantiating the basic findings of the one we cited; 14) a loose water-pump drive pulley (the obvious cause of the slipped drive belt; and 15) a medical report quoting Angel as stating he ran out of hot water while taking a shower. There are still others.

Arnold cites the alleged opinions of two doctors—one who actually (as Arnold conceded) "refused to make a causal determination about what for him was a unique case," and another who (if not quoted out of context) makes unequivocal diagnoses from photos. Both lacked crucial particulars about the accident; neither diagnosed "spontaneous human combustion."—*Joe Nickell, Lexington, KY.*

The Author Replies

Retailers/owners/repairmen of AVCO motorhomes called Joe's "solution" untenably techni-

cal. *Note that Joe fails to mention this.* Statements by Drs. Fern and Mackay aren't "alleged opinions": they *are* opinions, based on their expertise under the circumstances given. It is true neither physician "diagnosed 'SHC' "; we never claimed otherwise. Joe, however, feels qualified to refute the M.D.s.

Furthermore, consider the logic of Joe's alternative to SHC: that Mr. Angel (who said he *awoke* to find his hand burned, testimony Joe chose to dismiss) allegedly opened his motorhome's hot water safety-relief valve and then *calmly stood there* while pressurized water seared his forearm, then raised his arms—*still holding the valve open*—so the alleged hot water jet could drill a hole into his chest, then pirouetted—*still holding onto the valve*—so he could get "spattering" burns on the nape of his neck, his back, his groin and legs before *finally* letting go! (Or if the valve was defective, the lawyers then had a strong case—which they said they didn't.

Make sense? We'd like to know what FATE's readers think happened to Jack Angel and about SHC generally. We're open to all ideas that don't ignore, contrive or corrupt any evidence.—*Larry E. Arnold, Harrisburg, PA.*

Editor's Note: And so would we. We have edited the above two letters to remove personal attacks on Mr. Arnold by Mr. Nickell and Mr. Arnold's reasoned, but now unnecessary, response to those attacks. In Mr. Nickell's original article he wrote, "We [Nickell and Fischer]did not...actually investigate the Angel case (largely because we were swamped with work at the time), but we did privately discuss the case at some length." We leave our readers free to make up their own minds in the matter. Let us know what you think.

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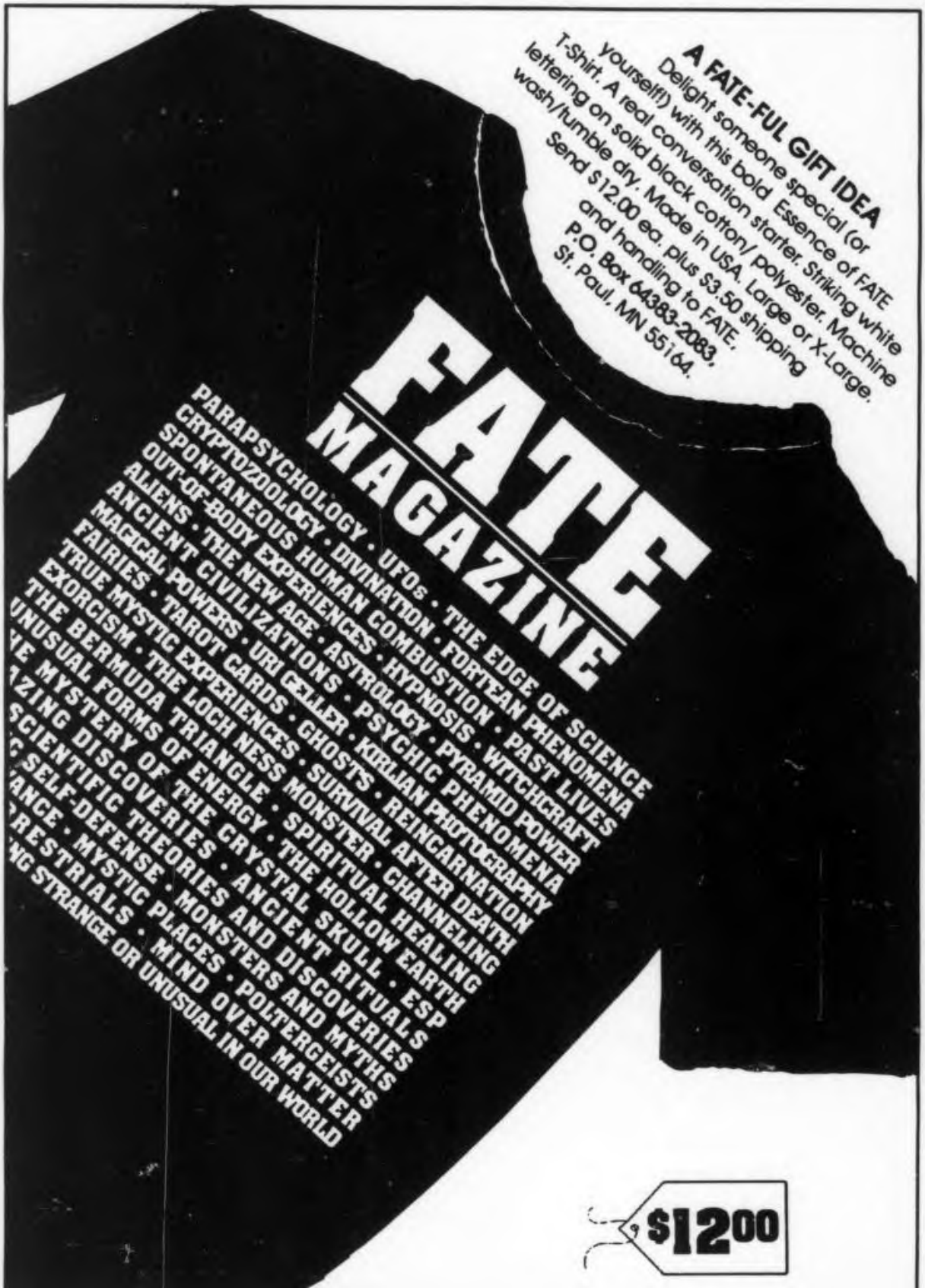




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