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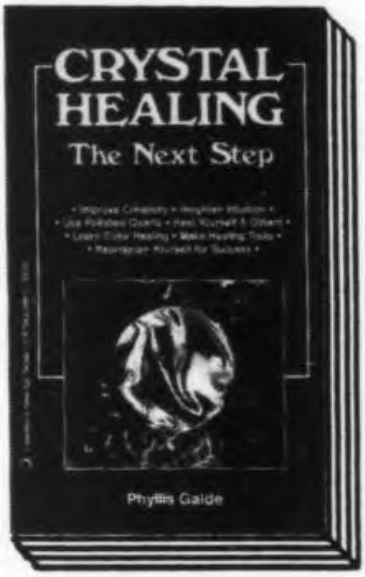
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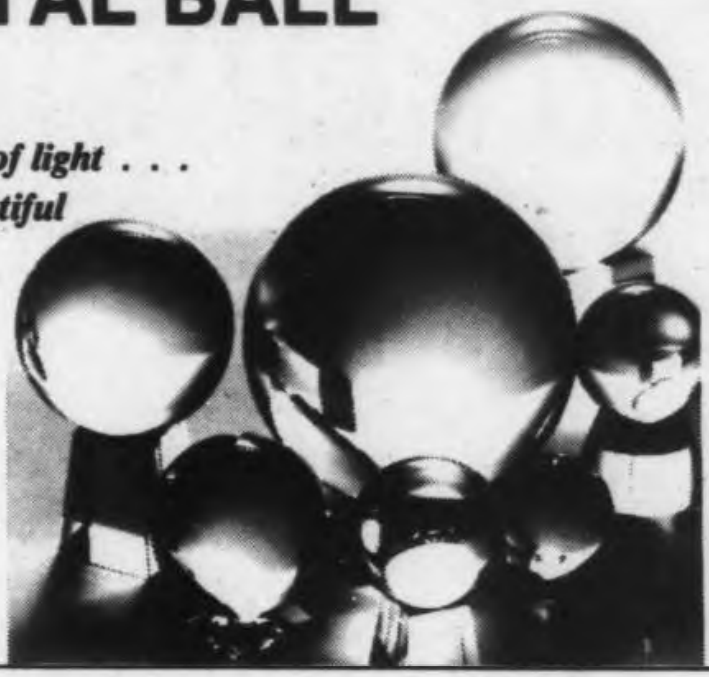


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I SEE BY THE PAPERS

by Donald Michael Kraig

QUOTE OF THE MONTH:
There is properly no history; only biography.

—Ralph Waldo Emerson

Most of us think of events as being the focal points of history. The rise and fall of Greece. The Rise and fall of Rome. The influence of Christianity in the Western World. The Crusades and the Inquisition. The discovery of the American continent. The two World Wars. People landing on the moon. And yet, the reality is that people—individuals—make and record history.


Donald Michael Kraig

This means that all of history is a recording of the foibles of humans. Further, that each recorder of history, no matter how objective he or she tries to be, still includes personal ideas and prejudices. For example, let's look at the life of the great scientist, Sir Isaac Newton (1642-1727).

Newton is universally known and revered as the father of modern physics. His discoveries place him among the superstars of science. Voltaire wrote "A genius such as Newton was born perhaps once in a thousand years." But what do we really know of Newton other than his discoveries?

According to *New Scientist*, Newton believed in magic and occultism. He wrote rules for Bible interpretation. He wrote hundreds of thousands of words on alchemy. He had collected a huge personal library (for the time) of 1752 books. Of these, 170 were on magic and most of the 369 scientific ones were primarily about alchemy.

As the article by David Hughes states, "We have to remind ourselves that the origins of the scientific experimental method are to be found in the magical tradition." Perhaps the magical influence is why, when Newton saw that a prism breaks

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light into five colors, he added two more (orange and indigo) so that he would have the mystical number seven.

But it may be no wonder that we have ignored the spiritual and mystical side of Newton. Since the Renaissance those aspects have played a smaller and smaller part in our daily lives. Many scientists try to ignore the spiritual and mystical since they can't identify it, taste it, measure it or control it. Certainly astronomers don't like to acknowledge that their science was originally a mere offshoot of astrology, and that some of the greatest astronomers, including Tycho Brahe, Johannes Kepler, and others were also astrologers. Even Emerson, whose quote opened this column, said "Astrology is astronomy brought to earth and applied to the affairs of men."

"What about the 'Objections to Astrology' signed by so many astronomers and other scientists" you ask? Well, what isn't generally known about that document is that it was originally sent to 300 people to sign, yet barely more than half did so! And with the unusual laws of quantum mechanics, more and more of scientific thought is looking like spiritual thought.

∞

CONSTITUTION GRANTS FREEDOM OF RELIGION TO SOME

There is a religious upheaval happening in the western Wisconsin communities of Grantsburg, Siren, Frederic and Webster. Since 1972, youth workers from the Polk Burnett Youth Ministry have been allowed to eat lunch in the high schools of these communities and, as reported in the *St. Paul Pioneer Press Dispatch*, "chat" with students. The head of the ministry admits that the purpose of these visits is to recruit teens for other programs.

Last year, a parent filed a complaint charging that this may violate the First Amendment to the Constitution. No matter what your position on this case, it certainly does ask us to check our own opinions on what Freedom of Religion, as granted to us in the Bill of Rights, really means. If there is freedom of religion, shouldn't the ministers be allowed to come on campus? Or has the state, by allowing them to come on campus, established one type of religion as a de facto state approved religion?

But what makes us concerned about losing this precious freedom is a seemingly new interpretation of it by the Reverend David Carlson, who is the pastor of the Covenant Church in Siren

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and a member of the board of directors of the youth ministry in question. He believes the common understanding of religious freedom is wrong. Says Carlson, "I would be opposed to other religions coming into our schools. But again, the foundation of our nation is built on the Christian faith. I insist on freedom of religion, but in our country I take that to mean freedom of the religion on which we were founded." In other words, freedom of religion means freedom for Christians only.

Other than the fact that many scholars would question whether our nation was "built on the Christian faith," this philosophy, which most people believing in freedom of religion would disagree with, is frightening. Not only does that mean that Jews, Moslems, Buddhists, Hindus and other religions with smaller numbers would have no rights, but possibly even some Christians would be denied religious freedom in Reverend Carlson's vision of America.

This is because some Christians believe that certain Christian sects are actually practicing non-Christian religion. These "non-Christian Christians" would include the 7th Day Adventists, Christian Science, the Mormons, the Worldwide Church of God, Jehovah's Witnesses and many

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others. So if not all Christians are Christians, and if only true Christians have religious freedom, who will decide which sects are the true Christians?

This leaves us with the choice of either granting religious freedom to all—including those with whom we disagree—or letting some group, such as the government, decide which religions should be allowed. And isn't that what our founding fathers said we shouldn't do?

Some of those whom many think might agree with Reverend Carlson have their own problems. For many televangelists donations are down—even to those who were not associated with recent scandals— although they may be picking up again. According to TV Guide, however, the scandals may not be over. The Internal Revenue Service is investigating 39 TV ministries. Allegations against these ministries range from ministers skimming donations for personal use to the use of ministry money for political activities—an activity denied to all non-profit organizations. It seems likely that some televangelists will be in the news for more than their preaching.

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We wanted to take a brief opportunity to introduce ourselves to you. The publisher of Fate, Llewellyn Publications, is the oldest publisher of mystical, magical, astrological, spiritual and "New Age" books in the Western Hemisphere. Book topics have included astrology, psychology, mysticism, esoteric Christianity, magic, alternative

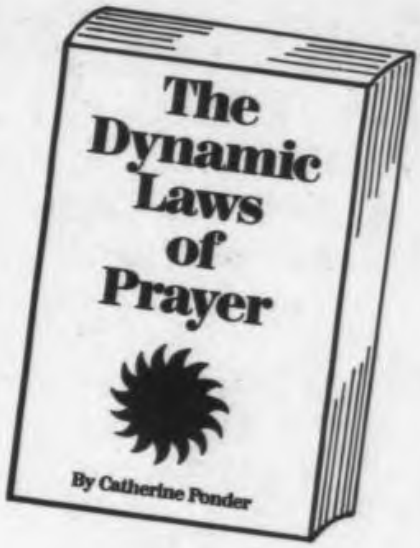
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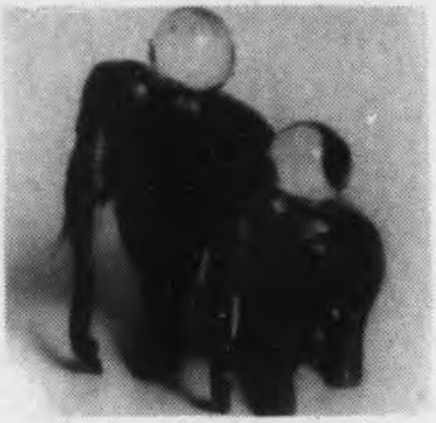
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Carl Llewellyn Weschcke is the president of Llewellyn. His efforts on behalf of these various topics over the last three decades have earned him the title of "The Father of the New Age."

Donald Michael Kraig is the new editor. A graduate of UCLA with a BA in philosophy, he has been studying such topics as mysticism, spirituality, eastern and western religions and magic for over twenty years. He has taught on a variety of subjects for ten years. He has a massive book, *Modern Magick*, that has been published by Llewellyn. It is the first, step-by-step course of lessons in magic ever.

Valerie Schmidt is the new Circulation Manager. She received her degree in Applied Design from the University of Minnesota. She previously worked as the Circulation Manager of several consumer and business publications.

Norman Stanley is the designer and keyliner of Fate. He has helped to improve the style and appearance of this issue as well as all future issues. He has come to Fate fresh from the Minneapolis

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Sara Remke is in charge of classified advertising. She graduated from the University of Minnesota with a degree in English Literature. Previously she was customer representative for a company that made meditation tapes.

∞

FROM OUR OOPS FILE

Yes, we do make mistakes. Due to a last minute change in the previous issue (our first), we inadvertently listed two short articles as being in that issue. They do appear elsewhere in this issue and we apologize for any problem this may have caused.

If you find any errors, please let us know immediately.

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THE HOLLYWOOD DEATH DREAM

By Wyn Esselborn

Bebe Daniels, a leading movie star of Hollywood's Golden Era, had a terrifying dream. In it she had walked a gravel path to a huge white colonial house on an extensive lawn. Within the house she met comedian John Bunny, Barbara La Marr ("the girl who was too beautiful"), and others of her profession whom she knew were dead. Also there were two living people, top idol Rudolph Valentino and madcap favorite Mabel Normand. They swarmed around her and asked if she would stay. Politely she said "No."

The next day, while filming a scene for the movie "Speed Girl" in an unfamiliar section some miles from Los Angeles, Bebe had to drive a car about ninety miles an hour due to her stunt double's illness. Veteran character actor Theodore Roberts sat beside her.

Bebe's coat collar suddenly swirled against her face. She asked Roberts to pull it down and he accidentally put his finger in her eye. Soon she could hardly see.

She swerved to a fairly deep roadside ditch to get her bearings. To her horror, she saw the house of her dream. Instinct told her it meant death.

Frantically (she never knew how), she forced the automobile back down the road's center, fainting when she stopped. She was not surprised later when friends Rudolph Valentino and Mabel Normand died extra young.

OUR STRANGE WORLD



by Mark Chorvinsky

"STRANGE BELIEF" POLL PROVIDES SURPRISING RESULTS

In October, 1988, Jim Castelli and George Gallup, Jr. released data from a poll that did not receive widespread attention in the paranormal press. The poll—labelled a "Religion Poll"—had some fascinating and startling results, and has added to the relatively small amount of statistical data available to those studying strange phenomena and their relationship to belief-systems. Like all polls, this one is most useful as an indicator. My calculations are based on it.

The *Indianapolis News* of October 29, 1988 presented the poll and some of its conclusions in an article titled "Witches, Ghosts Real for Millions of Americans." This title is an excellent example of the manner in which the media can subjectively influence a supposedly "objective" article.

Castelli and Gallup consider angels, devils, ESP, Bigfoot and Nessie under the umbrella heading of "paranormal phenomena." They then make a distinction

REGIONAL RANKINGS OF BELIEFS BY PERCENTAGE OF BELIEVERS

EAST		SOUTH		MIDWEST		WEST	
ESP	49%	Angels	64%	Angels	55%	ESP	52%
Angels	35%	Devils	49%	ESP	44%	Angels	41%
Déja vu	33%	ESP	42%	Devils	41%	Déja vu	40%
Precognition	26%	Déja vu	25%	Déja vu	30%	Precognition	32%
Devils	23%	Precognition	19%	Precognition	23%	Devils	31%
Clairvoyance	21%	Astrology	15%	Clairvoyance	16%	Clairvoyance	28%
Ghosts	15%	Bigfoot	15%	Ghosts	15%	Ghosts	21%
Bigfoot	15%	Witches	13%	Astrology	14%	Witches	18%
Astrology	15%	Clairvoyance	12%	Bigfoot	13%	Astrology	15%
"Nessie"	10%	Ghosts	10%	Witches	13%	Bigfoot	15%
Witches	08%	"Nessie"	07%	"Nessie"	11%	"Nessie"	07%

Chart based on figures from 11/88 Gallup Poll carried by Los Angeles Times Syndicate

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between phenomena such as devils and angels, which they say are "associated with much traditional religious teaching" and the other phenomena such as ESP, Bigfoot and Nessie which they say "are regarded by many as superstitious beliefs." What they mean is that they are considered as superstitious beliefs by them and those sharing their world view.

AVERAGE RANKING OF SUBJECTS IN ALL AREAS

Angels	48.00%
ESP	46.75%
Devils	36.75%
Déja vu	32.00%
Precognition	25.00%
Clairvoyance	19.25%
Ghosts	15.25%
Astrology	14.75%
Bigfoot	14.50%
Witches	13.00%
"Nessie"	08.75%

The pollsters never mentioned the fact that this poll of what they call the "paranormal"—a term I dislike—showed that some of these subjects are "normal" among various demographic groups. For example, in the case of both those with some college education and college graduates, 53% believe in ESP. 55% of those polled in the Midwest and 64% of those polled in the South believe in angels and devils. In fact, a hefty

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58% of those with no college education believe in angels. Doesn't this suggest that these phenomena are in fact a part of the norm? I would think that when over 50% of those polled in a region share a belief, that belief should be considered "normal," at least for that region.

ESP, DÉJA VU, PRECOGNITION AND CLAIRVOYANCE

Parapsychologists should be extremely happy with the results of this poll. Nationally, belief in ESP averaged 46.75%. More people believe in ESP, déja vu, precognition and clairvoyance in the East (50%) than in either the South (42%) or the Midwest (44%). The poll shows that the more college education a person has, the *more* one tends to believe in ESP. For example, in the case of both those with some college education and college graduates, 53% believe in ESP. A higher percentage of college graduates expressed belief in ESP, déja vu, precognition and clairvoyance than those with some college education, who, in turn, have a greater percentage of belief than those with no college education.

GHOSTS

One of the most unusual aspects of the poll is the variation in belief in ghosts based on education.

In every case except that of ghosts, the belief in the phenomenon either increases or decreases with the amount of education. For some strange reason, though, 18% of those with no college education believe in ghosts, 8% of those polled with some college education believe in ghosts, and 16% of college graduates believe in ghosts. Thus, according to these figures, one would infer that college dropouts believe in ghosts less than both college graduates and those with no college education. This paints the picture of a little knowledge being a dangerous thing—for ghost beliefs.

Based on my own investigative experience, I was surprised to find that this poll indicates that Southerners believe in ghosts less than those living in the other regions. Southern ghost-belief is part and parcel of the belief-scape of the South; more so than in the East. In this poll, though, the East leads the South by 5 percentage points in ghost-belief. I have travelled throughout the eastern US and while there are no shortage of ghost-beliefs and believers (better than 1 in 10 persons), ghosts do not seem nearly as pervasive as they do in the South. There seems to be something about the southern milieu that makes it hospitable for ghosts and those who believe in them.

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DEVILS AND ANGELS

Devils and angels are the big winners in the poll with regard to entities. When the average US percentages of those polled believing in angels and devils are combined (44%), they are more than double the percentages of those people believing in all of the other nine subjects included in the poll combined (21%). This is not surprising since angels and devils are a part of the belief-system of a number of religions and as such are described and discussed more often in more venues than the other subjects. The two highest figures for any phenomena in any region in the US are for angel belief in the Midwest (55%) and the South (64%), two regions with populations high in religious belief. According to the poll, the more college education one has, the less likely one is to believe in angels and devils.

BIGFOOT AND THE LOCH NESS MONSTER

In my averages for the four regions, the two "conventionally" cryptozoological subjects, Bigfoot and the Loch Ness Monster, range in the last place with, respectively, 14.5 % and 8.75% of those polled expressing belief. I would like to know why this poll shows people with no college education believing more

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in Bigfoot (18%) than college graduates (14%) and those with some education (14%); while the figures for belief in the Loch Ness Monster are reversed, with more college graduates expressing a belief in Nessie (18%) than those with some college (13%); and a relatively small number of those with no college education (6%). These low figures make Nessie the big loser of all of the subjects included in the poll. *This Nessie data contradicts the oft-repeated assertion by rationalist debunkers that the more "educated" people are, the less prone they are to believe in things outside the rationalist world view.*

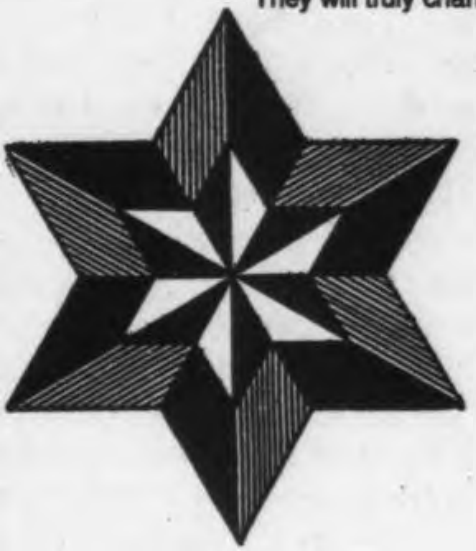
WITCHES

Practitioners of Wicca should be interested to note that, based on these statistics, the more college education a person has had, the more one is is likely to "believe in witches." Of those polled, 12% with no college believed in witches, as opposed to 13% of those with some college education and 15% of college graduates. Witches certainly exist as there are many individuals who consider themselves Witches.

Therefore, I find this whole notion of "belief in witches" confusing and ambiguous. I suppose there is the implication here that the pollsters are asking if the person believes in individuals who have "magical powers." In the

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East, witches are the big losers in terms of public belief, but they fare better in the other regions.

ASTROLOGY

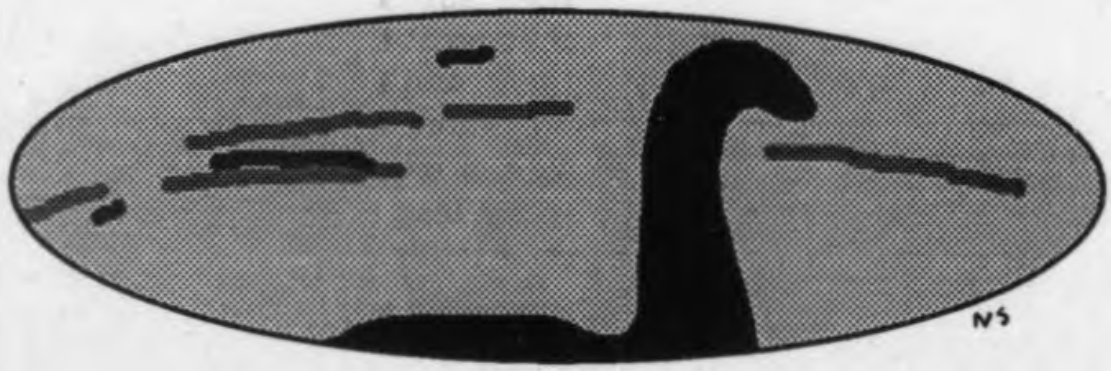
Belief in astrology averages at 14.75% and is extremely consistent from region to region, more so than any of the other subjects included in the poll. Castelli and Gallup have also determined that while this poll indicates that 15% of Americans say that they believe in astrology, 25% of those polled read astrology columns in newspapers and a whopping 85% know what sign of the Zodiac they were born under.

THE MOST SKEPTICAL

Which regions of the country are the most skeptical? The most credulous? I felt that determining the aggregate of percentile beliefs for each region would give me an indicator that might be useful in informally analyzing regional trends. Based on my calculations, the West believes in these phenomena more than the other regions, with the exception of angels and devils, which are bigger in the Midwest and South. ESP, déja vu, precognition and clairvoyance had more believers in the West and East than in the Midwest and South. According to my calculations, the East is generally the least credulous region, followed by the South and the Midwest.

In general, the poll shows that American college graduates believe in strange phenomena less than those with some or no college education. This is likely do to the fact that rationalism is the prevailing world view in the academic world. Evidently, parapsychological phenomena are exempt from this education/belief correlation, perhaps because they deal with what many think of as "powers of the mind," the mind being held in respect by educators and many of their students.

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



UFO Reporter



by Jerome Clark

THE UFO ABDUCTION ENIGMA

Mention "UFO abductions" to any debunker and he is sure to explain patiently to you that such tales are the product of "confabulation." By that he means this:

Virtually all reports of kidnapping by aliens emerge under hypnotic probing, typically by UFO believers and other unsavory types. Fanatical and incompetent, determined to prove the reality of extraterrestrial visitation, they make the elementary error of asking their hypnotized subjects leading questions. Persons in an hypnotic state are unusually suggestible; desiring to please the hypnotist they will respond in a way that they believe provides the answers their questioner wants to hear. Thus they construct—usually innocently—fantasies about encounters with humanoid beings, following cues picked up from the hypnotist. "UFO abductions" have as little basis in reality as stories of "past lives" recounted under hypnosis.



Jerome Clark

As it happens, this explanation—like much that passes for UFO debunking—is nonsense, but it has at least a surface plausibility. There is no question that hypnosis is a risky complicated procedure full of pitfalls for the unwary. There is, moreover, no doubt that people do fantasize under hypnosis, and there are incompetent hypnotists who through carelessness or desire for affirmation of cherished beliefs direct their subjects to tell them what they want to hear. If this were all there was to the abduction phenomenon, we could all breathe a sigh of relief and go on to something less unsettling and more productive.

There is, unfortunately, more to it than that—a great deal more,

it appears—and virtually no one, ufologist or psychologist, familiar in any serious way with the evidence (whether through first-hand investigation or in-depth analysis) agrees that confabulation is the answer to the mystery. Confabulation is the favorite explanation of the armchair theorist who knows little about the subject.

One major problem with the confabulation hypothesis is that abduction stories do not exist in a vacuum. Unlike many "past-life" narratives, they do not begin and end on the hypnotist's couch. People do not even approach UFO investigators unless they have had odd experiences, portions of which are unaccounted for in their memories. Typically such an experience involves the sighting of a strange flying object at close range—and, in some cases, of the object's occupants.

Unlike many "past-life" narratives, reports of UFO abductions do not begin and end on the hypnotist's couch.

Immediately following this observation witnesses often have a sense of "missing time," and the next thing they know everything is as it was before the UFO appeared. In a number of cases investigators have been able to substantiate the witnesses' late arrival and their bafflement concerning an unaccounted-for hour or two. In other words, the "missing time" is not an illusion caused by simple absent-mindedness on the witnesses' part, as another glib explanation has it.

In short, abductees do report consciously-recalled UFO encounters and they do fall victim to a period of amnesia. The confabulation hypothesis conveniently fails to address this vital aspect of the abduction phenomenon. Even if one doubts the reality of extraterrestrial kidnappings, one has to acknowledge that a genuine mystery exists here. Confabulation does not explain the sighting and the missing time—both of which occurred far from the hypnotist's couch.

Okay, the skeptic concedes. All that may be so. Still the abduction "memories" elicited by hypnosis remain suspect. "Surely," the skeptic tells you, "*these* are confabulation."

No, they are not, according to a recent study by a leading expert on the abduction phenomenon.

Thomas E. Bullard is a folk-

lorist whose 1982 Ph.D. dissertation at Indiana University was entitled *Mysteries in the Eye of the Beholder: UFOs and Their Correlates as a Folkloric Theme Past and Present*. Three years ago Dr. Bullard received a grant from the Fund for UFO Research to conduct an exhaustive comparative analysis of all known abduction accounts and to determine what (if any) patterns could be found in the data. If the patterns were nonexistent or trivial, there would be no reason to consider "abductions" anything other than random fantasies. Earlier writers and investigators had maintained that patterns occur, but none had addressed the question in so rigorous and systematic a way as Bullard would. The results of his inquiries were published in 1987 in the two-volume *UFO Abductions: The Measure of a Mystery*, available—to those with deep pockets—for $100.00 from FUFOR, Box 277, Mount Rainier, MD 20712.

...the cause of abductions remain unknown, but it is beyond dispute that an abduction phenomenon exists.

UFO Abductions is the most important work ever written on this contentious issue. Certainly it is the only purely objective, non-axegrinding treatment, the one book to which anyone who seeks an utterly honest weighing of the pros and cons can go. In the course of a complex, sophisticated and multifaceted survey which examines just about every conceivable aspect of its subject, Bullard finds a number of robust patterns, including some so subtle that they had escaped the notice even of ufologists. These patterns hold true over time and geography, regardless of who the witnesses or investigators are. Bullard says the cause of abductions remains unknown, but he demonstrates beyond dispute that an *abduction phenomenon* exists.

The implications are clear enough for the confabulation hypothesis: reports that are remarkably consistent world wide seem more likely to be based on real events than subjective fantasies—especially when these reports agree in very specific, and not just general, detail.

Moreover, Bullard writes in a major new study, "Any attempt to dismiss abductions as a side-effect of hypnosis runs up against

a serious obstacle from the start—not all abduction testimony emerges under hypnosis." Writing in the just-published *Journal of UFO Studies* (Vol. 1, new series) Bullard expands on his FUFOR study and notes that of "104 [abduction] cases qualified as high in both reliability and information content," no fewer than 30 were consciously recalled.

Skeptics can no longer repeat their old claims as meaningful answers.

In his 38-page paper (titled "Hypnosis and UFO Abductions: A Troubled Relationship") Bullard reasons that if hypnotic confabulation creates imaginary abductions, the accounts told under hypnosis should be measurably different from the ones related by individuals with full conscious recall. In fact, they are not; the accounts are virtually identical in all important respects.

Bullard takes his argument further by comparing reports elicited by four hypnotists (Drs. Clamar, Harder, McCall and Sprinkle), each with a different perspective on the phenomenon, to see if—as one prominent critic has suggested—"the beings a witness describes reflect the personality of the hypnotist investigating the case." Bullard finds no evidence to support this claim. The same range of patterns emerges, consistent with the abduction phenomenon in general. "Rather than a full scale shaping force as postulated by the skeptics," he says, "hypnotists appear less the leaders than the led."

Further evidence of the irrelevance of confabulation comes from a series of experiments conducted in 1977 by Drs. Alvin Lawson and William McCall. Volunteers were placed under hypnosis and encouraged—with leading questions, it should be noted—to imagine UFO abductions. The idea was to see if imagined encounters contained the same features as allegedly real ones.

Although a few similarities emerged, on the whole, Bullard observes, there were "many and serious" differences. For example, whereas humanoids figure in 70 percent of the "real" cases, they were described in only 10 percent of the imaginary ones. (Most of the imaginary UFO beings have never been reported in "real" cases and encompass a significantly wider variety of

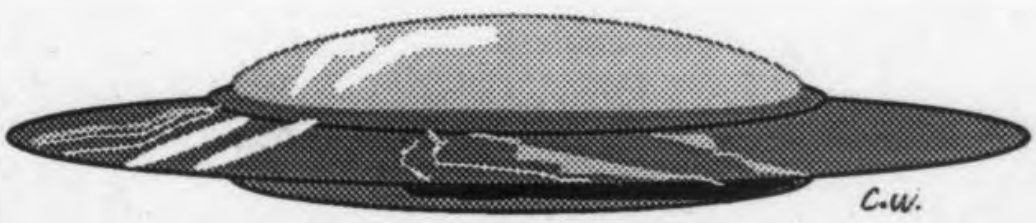
shapes and behaviors.) Other major discrepancies include the appearances of the UFOs and the contents of their interiors.

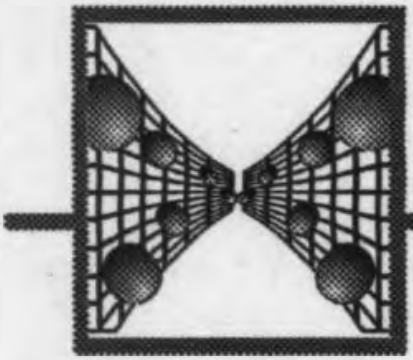
Bullard concludes, "Weighed and found wanting time and again, hypnosis cannot shoulder nearly as much responsibility for abductions as the skeptics have proposed. None of their appeals to confabulation, influence by the hypnotist, and experiments with non-abductees stand up under a comparative examination. In light of these findings, the burden of proof now drops on the skeptics. They can no longer repeat their old claims as meaningful answers. For any future rebuttals the skeptics must look deeper into the phenomenon itself rather then simply deduce the hazards of hypnotic testimony from scientific studies of hypnosis, or read theoretical interpretations into abduction reports from a safe distance. The skeptical argument needs rebuilding from the ground up."

Bullard says that whether "objective or subjective...experience seems the only adequate explanation for many traits of real abduction stories."

The true nature of that "experience" remains a question waiting for an answer. But even if we still do not know for certain what "UFO abductions" are, at least we know, thanks to Bullard, something about what they are not.

(*The Journal of UFO Studies* is published by the J. Allen Hynek Center for UFO Studies, 2457 W. Peterson Ave., Chicago, Ill. 60659, and can be purchased for $15. Edited by Prof. Michael D. Swords of Western Michigan University, it is the only existing refereed scientific UFO journal. The new issue, 174 pages long, contains lengthy papers by Bullard and Swords on the extraterrestrial hypothesis, and Dr. Erol A. Faruk on laboratory analysis of UFO ground traces, plus a forum on abductions with contributions by psychologists, folklorists and ufologists.)





BEYOND THE KNOWN

by John Keel

MYSTERIOUS INFLUENCES

Don't shoot your astrologer! It's not his or her fault that your horoscope is a mess and that your whole life seems to be misaligned with the stars. Our dreary little planet is going through a bad phase...one that is manmade and totally out of whack with celestial movements. If we continue to muck up the cosmos, your birth sign will become as reliable as a sun dial in an eclipse.



John Keel

Astrologers in ancient Mesopotamia had it made. This planet, and our whole solar system, moved in reliable patterns century after century. The actual mechanics of earth—the magnetic field, the gravity field, the naturally electrical atmosphere—were all reasonably constant, and measurable. In addition, there were great unseen force fields in space (probable effects of the hypothetical Big Bang) that our sun and planets were sailing through at periodic intervals. Then, of course, there were miniscule waves of energy gushing across the cosmos from other stars to set up tiny reverberations in our electrical/gravitational environment. Thousands of years ago, great thinkers and brilliant mathematicians became aware of the warp and woof of the universe and countless generations studied the stars and all of these other factors, slowly developing the notion that life forms on this planet were often greatly affected by energy patterns from very distant sources. The science of astrology was based upon all this information.

Present day astrologers still use fragments of that ancient knowledge, including the charts and mathematical tables that were worked out long ago by learned men on remote deserts. Until about one hundred years

ago, the astrological methodology worked fairly well. People born at certain times of the year were predictably different in personality, character and attitude from those born at other times. By studying millions of people, as well as their stars, astrologers were able to sort out and catalog these differences.

No matter how bizarre and irrational the system seemed to those of skeptical bent, it *did* work. Human life, and probably all other forms of life here, were unquestionably influenced by energies from out there somewhere.

Your birth sign will become as reliable as a sun dial in an eclipse.

SPACESHIP EARTH

Until the 1960's, humanity was rather arrogant about its place in the universe. Then our own space program created a cultural shock. We suddenly saw our home planet as it really is—a tiny blue and white speck in the incomprehensible vastness of space. This discovery made us rather nervous and we launched a very, very expensive search for life elsewhere in the universe. We didn't find any. But our radio telescopes did pick up all manner of strange noises from energy waves that were normally invisible to us. Great stars called Pulsars and Quasars were pumping electrical static into space. Other great objects existed beyond the very limited range of human eyesight (our eyes can only see a small portion of the electromagnetic spectrum), pouring infrared and ultraviolet waves across trillions of miles of space. Undoubtedly, all of this energy has some effect on us, too, even though the astrologers never knew of them and so never accounted for them in their calculations.

Back on the desert in Mesopotamia, the early astrologers could study these matters unimpeded by anything other than the simple natural forces. They didn't know anything about electricity but they made some amazing guesses. And their systems worked despite their ignorance. For example, we now know that the human animal is a delicately balanced electrical organism. Modern physicians refer to chemicals and fluids in the body as electrolytes and they are taught how important electrical conductivity is to the function of our carcasses. We actually radiate

electrical energy that can be detected and measured. Radio waves on certain low frequencies can make us feel lousy...or terrific. Your body is actually tuned to 7 or 8 Hertz(cycles per second) on the ELF (Extremely Low Frequency) band. Some people are actually so electrified that they can't wear watches.

Some years ago there was an international scandal when the Russians were caught deliberately beaming ELF waves at the US Embassy in Moscow. Personnel there were suffering from mental confusion, headaches and other illnesses directly attributable to the Soviet radio signals.

Human brains utilize electrolytes and ELF waves to act as radio transmitters and receivers. We call it ESP and the signals can suffer interference during magnetic storms (which are common during heavy sunspot activity) and phases of the moon. Old-fashioned "Moon Madness" is not only a reality, it is now being augmented by modern radio transmissions.

MARCONI'S LEGACY

Until one hundred years ago, there were no man-made radio signals on this planet. Then Marconi, Tesla and all their colleagues stumbled upon the electromagnetic spectrum and began to send electrical impulses through the air. Within a few short years there were thousands of radio stations all over the planet blanketing the world with signals on a wide range of frequencies...from the rapid pulses of UHF (Ultra High Frequency) television (which are only a fraction of an inch long) to the military ELF signals which can be 2,500 miles long. (Submarines and spy networks use ELF extensively.)

If your eyes were tuned to the invisible part of the spectrum you would find that you are surrounded day and night by a sea of electromagnetic radio energy. Assuming that you were sitting on Mars and looking at the earth, you would have seen a remarkable change take place in the last one hundred years. Prior to Marconi, the earth was a placid place marked only by a few random magnetic storms and the normal steady flow of magnetism between the poles. Since Marconi, the entire planet has been covered by a thick curtain of variegated electrical energy. Many of these signals are very harmful to plants and animals. In the 1960's, the government set up a Bureau of Radiology to study the problem of electromagnetic pollution. They found that some cities, such as Phoenix, Arizona, were bathed in so much EM pol-

lution that many people were adversely affected...sickened. In the state if Wisconsin, where a massive Navy ELF station is in operation, local citizens have frequently protested because their phones ring endlessly with no callers on their other end, their TV sets go berserk and their hypersensitive pets cringe under furniture.

Another effect of all this EM pollution is that it has formed a huge shield over the earth, effectively jamming many of the energies that normally flowed over us in the past. The energies that formed the basis for the beliefs of astrology, energies so weak and so subtle that their effect upon the human condition could only be calculated after thousands of years of observation and study. Now that we are living at the bottom of a well filled with electromagnetic sewage, astrology may not be a working concept anymore. A horoscope drawn up by a well-trained, dedicated astrologer today may be far less precise than the same horoscope would have been a hundred years ago. So don't shoot your astrologer if he tells you that you're going to get rich on Tuesday and you break your leg instead!

Examine your daily newspapers and you will find plenty of evidence that the human condition has changed in exact ratio to the introduction of EM pollution. The acts of madness that were once reserved for those periods when the moon was full are now becoming daily occurrences. We have created our own negative energies to upset the delicate electrolyte systems of the human body. For thousands of years, our bodies were adjusted to the frequencies of the cosmic energies coming in from space. Now that we have surrounded ourselves with radio waves on every possible frequency, our bodies are confused and we are collectively frothing at the brain in a world where madness is becoming the norm and sanity is an anti-social condition.

The acts of madness that were once reserved for those periods when the Moon was full are now becoming daily occurrences.

THEIR NEW JOBS

By Claire Metzger

Pamela White and Cheryl Williams, who live in Lily Dale—a Spiritualist community in Cassadaga, New York—during the summer, and in Florida the rest of the year, gave up high-paying jobs to become psychic consultants. Traveling the country giving lectures, seminars and workshops, they have bookings in 30 cities this year.

They met at a Fortune 500 chemical company in Phoenix, Arizona, where White was top sales manager, earning $70,000 a year. Williams is the first woman to coach an Olympic swim team and has degrees in philosophy, physical education, and German, a Master's degree in Middle Eastern archaeology, and is a doctoral candidate in theology.

The two are so in tune that they often see things simultaneously when working together. Williams claims that everybody is psychic and has intuitive abilities. "The difference is in the degree to which you are committed to cultivating it." Both say that they do not make decisions for people. "There is no such thing as prediction," says White. "There is only projection. Sometimes projections are so accurate people call them predictions." They see themselves as "helping people get started on the path of spiritual development, not converting or changing, but expanding or enhancing possibilities."



PRIEST EXORCISES TRAWLER OF GHOST SAILOR

By W. Ritchie Benedict

British officials, investigating why the crew of a fishing trawler was regularly out of work, called in a priest to exorcise what the sailors claimed was a ghost on board. According to Reuters News Agency, Skipper Derek Gates said he and his four-man crew stopped sailing and started claiming state unemployment benefits because they were convinced that the trawler, the *Pickering*, was haunted. The radar would go wrong at the same time each night when the boat was at sea, the steering regularly went haywire, lights would go on and off, and cabins started freezing even with the heating full on. After hearing the crew's complaints, officials called in Tom Willis, a local Anglican priest who is also a recognized exorcist. Willis traced the history of the boat to Ireland where he was told a man had been lost overboard and his body never recovered.

Since the exorcism, in which Willis scattered holy water through the trawler and called on the restless spirit to depart, Skipper Gates has reported a totally different atmosphere. "It is a warm and friendly boat and we are having very successful catches," he said.

ON THE PSYCHIC FRONTIER



by D. Scott Rogo

In our February 1989 issue, we reprinted "Beyond the Three Faces of Eve" from *Parade* magazine, which told the life story of Chris Sizemore after her "cure" from multiple personality. The brief article told only part of the story, though. Not covered was that during one part of her life, Chris was constantly plagued by psychic experiences. Most of these episodes were garden variety ESP experiences so common to everyday life, and a short section of her book *I'm Eve* (written with Elen Sain Pittillo and published in 1977) chronicles them.



D. Scott Rogo

Chris may have been psychic since childhood. She was still living in the rural south when her sister fell ill from what looked like pneumonia. While the girl was trying to recover, Chris had a dream in which she met Jesus, who explained that her sister had diphtheria, not pneumonia. Chris imparted the information (which proved to be correct) to her parents and it saved her sister's life. Mrs. Sizemore's psychic propensities resurfaced upon the completion of the therapy that served the central role in *The Three Faces of Eve*. During her later married life she had several precognitive experiences, which usually focused on her family's safety.

I wasn't too surprised when I read these stories. Several years ago I had the good fortune to interview Dr. Ralph Allison, a California psychiatrist who is a pioneer in the study and treatment of multiple personality. He told me that psychic factors play a predictable role in these cases. (My two-part interview with Dr. Allison was published in the July and August, 1983, issues of FATE.) I really didn't know what to make of Dr. Allison's remarks, but subsequent research on the syndrome has borne out his contention.

Multiple personality disorder has become *the* topic of today's psychology. While it was previously considered a rare disorder, recent research indicates that it is probably relatively common. It seems to be linked to childhood physical and sexual abuse, and most experts believe that it results from a form of spontaneous self-hypnosis. This may be why hypnotism is often successfully used to contact and fuse the sufferer's competing personalities. Probably the most significant upshot of psychology's rediscovery of the disorder was the founding of the International Society for the Study of Multiple Personality and Dissociative States in Chicago, Illinois.

During a gambling escapade in Atlantic City she started correctly calling roulette wheel outcomes over and over.

Another effect has been the publication of a literal plethora of books by cured survivors of the illness, or by their therapists. I began keeping track of these books in 1982, hoping to see what light they would shed on the psychic side of multiple personality. I haven't been disappointed.

Completely in keeping with what Dr. Allison told me that year, most of these sufferers described psychic experiences in their books. Take the celebrated case of Billy Milligan, for example, whose life story came to light when he was caught and convicted of several campus rapes in Ohio. The complete history of this strange case was told in 1981 by Daniel Keyes in his *The Minds of Billy Milligan*. Early in his life, Billy apparently told his mother that something was wrong with a pregnant friend, not knowing that the friend had recently broken up with her husband. Billy's mother later told Keyes (famous as the writer of "Flowers for Algernon") that her son was remarkably telepathic in childhood.

More fascinating is the story of Kathy Roth, which was told in 1986 in her book *Shatter* (written with Nancy Hughes Clark). Born and raised in New York, Kathy's illness was the result of being physically batterings by her sister. She only discovered her multiple personalities years later when she often traveled on business. She kept meeting people she didn't know, but who knew her! Several times during her life she became briefly (but highly) psychic. During a gambling escapade in Atlantic City, for example, she started correctly calling roulette

wheel outcomes over and over. She broke for dinner, but then continued with her phenomenal string of successes. But the most impressive part of her life concerns a "ghost" she once saw while talking a course in parapsychology. She was talking with a classmate in a restaurant when she saw a figure materialize over her friend's shoulder. She described it in detail and it perfectly resembled the friend's mother-in-law, who communicated a significant message.

What do these reports mean? Are they telling us anything important about multiple personality or psi in general? As far as I can determine, there are roughly three theories that can explain these psychic encounters:

1) These experiences show that people suffering from multiple personalities are genuinely psychic.

2) Although interesting, there is really no evidence that these special people report psychic experiences more commonly than the public in general. Their stories may be true enough, but not remarkable.

3) For the cynically inclined these stories represent fictional episodes "invented" to make the books more sensational.

This third explanation was first proposed to me when I decided to publish a survey of psi and multiple personality cases in a parapsychology periodical.

One of the referees on the paper summarily rejected it, saying that popular books by people claiming dissociative disorders were suspect—i.e., obviously written to "cash in" on current interest in the subject. The illustrious psychiatrist claimed, without producing a shred of evidence for his contention, that the psychic stories told in these books could be confabulations or lies.

Now this viewpoint was particularly uncircumspect since the two most popular books on multiple personality ever written—*The Three Faces of Eve* and Flora Rheta Schreiber's *Sybil*—make no mention of psychic experiences. What the psychiatrist really ignored, however, was that some of the recently published books cited in my survey were not written by the sufferers. The psychic

Are people who suffer from multiple personality disorders actually more psychic than other people?

claims were made by the psychiatrists or clinical psychologists treating them!

Probably the most notable of these books is *When Rabbit Howls* by the Troops for Trudy Chase. The bizarre writer's credit was chosen since Ms. Chase has not been cured and the book was written through the combined efforts of her several personalities. Like so many people in her situation, Ms Chase's problems began when she was (purportedly) raped by her stepfather. She was treated by Dr. Robert Phillips, Jr., a psychiatrist in Maryland. Ms. Chase revealed a hotbed of seething hatred in therapy, which was carefully kept in balance by her many personalities. So perhaps it isn't surprising that when she came to discussing her relationship with her stepfather, psychokinesis broke out in true poltergeistic fashion. Clocks would go wild, car fuses would blow, stereos and radios began to malfunction, overhead lights flickered and so forth.

Dr. Phillips witnessed some of the phenomena himself. Between the psychokinesis and the patient's frequent psychic dreams, the psychiatrist finally posited that some multiple personality cases extend further than psychology is prepared to go. He even suggests in the book that in dealing with such cases, "perhaps we are peering into a world of which we cannot perceive, and are privileged to go beyond our senses into the world of the spiritual."

My second example comes from my home state of California. Some years ago, a young psychotherapist near Los Angeles found herself treating a multiple personality case. She had never been taught procedures for dealing with such a patient, so she had to turn to a senior psychiatrist for help. He didn't know what could be done, either! (I don't mean to imply that these two clinicians were incompetent. My comments merely reflect on psychiatry's traditional ignorance of the subject.) The result was the formation of a support group for clinicians in the same situation, which is still meeting today. From clues that I spotted in the book, the case that caused the fuss has finally been told in *Voices* by Dr. Trula Michaels La Calle, the original therapist. The patient exhibited so much ESP in his everyday life, sometimes witnessed by Dr. La Calle, that the author brings up the subject in the book.

Based on these sources and others I could cite, I think we can dismiss the notion that reports of ESP in the lives of multiple personality patients are bogus.

But that still leaves us with an important issue to resolve.

Granted that multiple personality sufferers show psychic capabilities, are they *more* psychic than anybody else? We know from polls taken by the National Opinion Research Council in Chicago that over fifty percent of the public claim psychic experiences. (Of course, it is impossible to say whether the public is reporting real psychic experiences or misinterpreting coincidences or other similar events.) So until parapsychology gets a better baseline for how commonly people encounter the paranormal in general, the experiences of Chris Sizemore, Kathy Roth and Billy Milligan remain enigmatic. These people may not be more psychic than you or I, but simply more willing to reveal themselves to the public. Nobody knows for sure, nor is this controversy likely to be resolved in the near future.

By the way, for those FATE readers interested in my study, I can end this column on an optimistic note. I took my original paper and resubmitted it to another journal, whose referee readily recommended its publication. It will be issued this year in the *Journal* of the Society for Psychical Research.

EARTHQUAKES And Astrology— Is There a Connection?

By John Ellis Sech

A 1983 article in the respected journal *Nature*, by astronomer Steven Kilston, and Leon Knopoff, a geophysicst at UCLA, shows that Southern California may experience a major earthquake measuring higher than 6 on the Richter scale between 1983 and 1991 with November 1987 being the most vulnerable month.

They found a connection between the positions of the Moon and the Sun and major earthquakes in Southern California which occurred along north-south faults.

Ten of 13 earthquakes occurred either near or at sunrise or sunset when the Sun's influence on the earth's surface is at its greatest.

Studying Earthquake records dating back to 1857, it was discovered that they tended to strike the area every 18 to 19 years. This cycle corresponds with a major event in the Moon's orbit around the Earth—every 18.6 years the Moon is at its northernmost point in its orbit. It's possible that at this point the Moon could exert an extra influence on the faultlines.

Support for the theory came on October 1, 1987, when an earthquake struck Whittier, California shortly after sunrise. Several weeks later California's Imperial Valley was rocked by two earthquakes. The first struck at sunset on November 23rd, and the second followed the next morning around sunrise.

The Powers of the Crystal Skull



Photo by Frank Dorland

by Phyllis Galde

WHAT EXACTLY IS THE CRYSTAL SKULL?

It has been called the world's most mysterious artifact: a priceless, life-sized quartz crystal human skull, carved into the perfect likeness of a human skull. Coming to us from uncharted ancient times, it would be nearly impossible to duplicate it even by today's advanced technology.

Not only is this Crystal Skull anatomically accurate, but it would have been impossible to fashion it with the primitive tools early people had at their disposal.

Who made this amazing Skull, and for what reason was it made?

It is reputed to have unusual powers, and many who see or touch it report unusual changes within themselves. Does the Skull have the power to heal or transform?

The Crystal Skull described here is commonly known as the Mitchell-Hedges Skull, because it was found by F.A. Mitchell Hedges' adopted daughter, Anna, while on an archaeological dig in British Honduras in the 1920s. Mystery and intrigue even surround the event of its discovery.

Because quartz crystal cannot be carbon dated, there is no way of knowing how ancient this Crystal Skull might be. It is thought to be at least 12,000 years old, and some theories place its age in millions of years. The only sure way to determine its age would be to smash the Skull apart (destroying an exquisite artifact) in order to ascertain the age of the water inclusions trapped inside it. This, however, would only tell us the age of the crystal from which it was formed, not when the Skull itself was fashioned.

This amazing Crystal Skull is reputed to have miraculous healing properties and telepathic information concerning the origins of mankind. Some theorists feel it was either made or used in ancient Atlantis.

Why was a skull carved out of rock crystal anyway? Quartz crystal is an extremely hard substance and a very difficult medium to use in carving. One theory has it that the Skull was fashioned only after 300 years of patient craftsmanship in which sand and water were used to first smooth down the single piece of rock, and then the intricate details were carved into its surface.

THE SCIENTIFIC INVESTIGATIONS BEGIN

Scientific investigation of the Crystal Skull began in 1964 when Anna Mitchell-Hedges brought the Skull to the Dorlands

in New York City. Pioneer "biocrystallographer" Frank Dorland and his wife and associate, Mabel, carefully studied the Crystal Skull for six years. The Dorlands are internationally known art conservators and wanted to discover if this was a genuine archaeological object d'art. At first, Dorland did not find anything particularly unusual about the physical make-up of it.

Due to its great monetary value, it was always kept in a Mill Valley, California bank vault when it was not being subjected to study. One night, having worked too late to return it to the vault, Dorland was relaxing in front of the fireplace with the Skull on the coffee table in front of him. He realized that the eyes of the Skull were reflecting the fire exactly. This unique (accidental?) viewing led to the discovery of the mysterious and unique optical properties cleverly carved into the Skull.

Underneath his microscope, Dorland began to discover incredible optics of a very sophisticated nature. Halfway back in the roof of the mouth of the Skull there is a broad, flat plane similar to a 45 degree prism. This surface can direct light from beneath the Skull into the eye sockets.

If the Skull were placed on a stone altar having a concealed interior firebox and a light hole up through the altar to where the Skull was sitting, the flickering flames could be reproduced visually as being alive in the eye sockets. There is also a thin ribbon-like surface carved next to this flat plane that could act as a magnifying reading glass. Next to the 45 degree prism there is a natural ribbon prism. Extending through the more than six inches of solid rock quartz crystal, this channel is free from veils and inclusions. Print viewed through this is not only legible, but also undistorted and only slightly magnified.

This amazing aspect of the crystal skull is not duplicated in any statue anywhere in the known world.

Behind what appears to be an intentionally carved prism, there is a concave and convex surface that acts as a light gatherer to bounce the light to the 45 degree prism and out to the eye sockets. The back of the Skull is formed as a beautiful camera lens, gathering light anywhere from the rear and reflecting it into the eye sockets.

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Probably the most unusual aspect of the Skull is sharply illustrated in the delineation of the zygomatic arches. They are carved in relief beside the cheekbones, just as they would be found in a human skull. This is not duplicated in any statue anywhere in the known world. There is a narrow channel from which enough material has been removed to have an air space. Light from either the back of the Skull or from underneath it will flow through these arches. They act as pipes channeling the light up to the edge of, and into, the eye sockets. At their end there is a hollow depression, which acts as a lens and scatters light into the sockets. From this system, a light to the rear would show the same as a light underneath. Interruption of this light, such as a movement of a person behind it, would create an astounding optical effect.



—The Face of the Skull—
Based on forensic reconstruction.

Two bearing sockets or holes, which are invisible when the Skull is in an upright position, have been drilled into the base, one at each side. When two supporting axles or pivots are put in the holes, the Skull comes close to a balancing point and can be moved and rocked back and forth.

The jawbone, which is detached and removable, fits perfectly into two polished sockets and can be made to move up and down. The top surface of the cranium is slightly uneven. To the touch, it evidences much the same unevenness that a human baby's head does. The eye sockets vary and are slightly offset as would be the case in a human skull. With the exception of no suture marks on the top, it is as perfect as an anatomical scientific model.

A scientific forensic restoration done by modern police experts shows how the living model, if there was one, may have looked. It ended many years of speculation as to the gender of the skull, and all were in agreement that it

was a female in her late teens or early twenties.

HEWLETT-PACKARD INVESTIGATES

In December of 1970, Dorland took the Crystal Skull to the Hewlett-Packard Laboratories in Santa Clara, California for testing. This laboratory is a world leader in electronics, computers, etc. They are experts in electronic quartz technology, probably one of the best. They also produce the precision quartz crystals used in the Hewlett-Packard oscillators and quartz crystal thermometers. The lab procures raw electronic crystal and then precisely cuts and shapes it into electronic oscillators (gold-plated quartz crystal wafers that vibrate at a precise frequency).

The lab performed two significant tests on the Crystal Skull. Submerging it in a bath of index-matching benzyl alcohol and viewing it under a polarized light, they determined that it had been cut without regard to the axis and that it was a single crystal. The orientation of the X-Y axis and the "veils" revealed by the polarized light showed that the jawbone, now a completely separate piece, had originally come from the same piece of crystal. The people at Hewlett-Packard stated that the size and clarity of the crystal alone made it a rarity. One worker said, "There is no way of proving its age. A lot of the ideas of mystery and evil that have sprung up around it could easily have come from the eyes. By shifting the light source or moving the angle of view even slightly, an infinite variety of refraction patterns can be seen. They could be quite hypnotic."

There, as elsewhere, the Crystal Skull created a stir of excitement. Even among people familiar with crystal and its properties, it raised as many questions as were answered. The exquisite workmanship and high gloss of the finish cause it to appear brand new, but it was the consensus of the lab experts that, given a crystal of the same size, these foremost producers of crystal components in the world today could not possibly produce a skull of comparable quality.

Dorland carefully examined the crystal skull for years, subjecting it to every known scientific, non-destructive test. His conclusion, and that of other experts, was that even with the advanced technology we have today, it would be nearly impossible to carve as exquisite an object as the Mitchell-Hedges Crystal Skull.

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Because this Crystal Skull was found in Mesoamerica, and

because the skull motif was so prominent among Mayan and Aztec worship, it is felt that this Crystal Skull may have been used extensively in rituals and worship among these cultures.

At one time, in the early '40s, the Skull had a more sinister reputation. It was thought to have been a "Skull of Doom," and anyone who looked at it would have bad luck or meet with an untimely death, but recently the Skull has enjoyed a much more positive press. Some New Agers feel it has the power to heal and is a storehouse of information, waiting to be accessed when we learn how to tap into this crystal computer.

The Skull was discovered in Lubaantun ("City of Fallen Stones") in British Honduras in 1924. F.A. Mitchell-Hedges, British author, soldier of fortune and adventurer, was searching for the legendary civilization of Atlantis. He thought he could find remnants of it in British Honduras. His discovery of a rock carved with Mayan symbols encouraged him to continue searching for the lost city he intuitively felt was there. The group did unearth a lost Mayan city, but nothing could compare with the exquisite artistry of a quartz crystal skull, accidentally discovered by Mitchell-Hedges' adopted daughter, Anna Le Guillon Mitchell-Hedges. She was about 16 at the time and often accompanied her father on his archaeological digs and deep sea fishing adventures. Lubaantun, one of the last great Mayan centers, was built around the 8th or 9th century A.D. The area is covered with heavy vegetation. It was apparently a trade center for the cacao bean (which is used to make chocolate). The city covered an area of over seven and a half acres. There were pyramids over 40 feet tall, but the most spectacular part of Lubaantun was its huge amphitheater, one of the largest found in all the Mayan ruins. The excavations of most Mayan cities that developed into religious and administrative centers show that they were built on sites that had earlier been villages. The ruins of Lubaantun appear to span only some 150 years prior to its mysterious abandonment around the 9th century A.D.

There are Mayan villages in Guatemala that date back as early as the 7th century B.C. The Mayan civilization reached its zenith between 300 A.D. and 900 A.D. Then, for reasons not understood, this unique civilization collapsed and its people mysteriously disappeared or migrated elsewhere.

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HOW THE CRYSTAL SKULL AFFECTS PEOPLE

In some mysterious manner that will one day have a scientific explanation, crystal, after being "energized" by a person, seems to expand the individual's awareness beyond the five senses. The continuing association with the Crystal Skull began to have a mental effect on the Dorlands. During the years of their association and study of the Skull they neither smoked tobacco, nor drank alcoholic beverages or coffee. They became vegetarians. The Crystal Skull began to express a definite personality to them. They began to be aware of the mental effect crystal was having on them.

Other people have varying reactions to the Crystal Skull on seeing it for the first time also. Some become sleepy. Others have difficulty breathing, or their heart begins to pound.

PHENOMENA SURROUNDING THE CRYSTAL SKULL

Californian friends of the Dorlands, visiting New York City, had written ahead to the Museum of the American Indian asking to see the Crystal Skull. They were told that it was not on display and would not be for some time. However, honoring their request, the Museum accommodated them with a private showing in the office of the secretary of the director. The secretary brought the Skull to them.

From the time Mitchell-Hedges had traveled with the Crystal Skull, it had been kept in a black wooden box, fitted with sponge rubber that had been made especially to fit it. The box had two doors that folded away from the back part, allowing the Skull to be viewed from the front and both sides, without being removed from the box. The secretary opened up the box for them so they could view it. The visitors were very interested in metaphysics and psychic phenomena, and they questioned the secretary at some length. She was adamant that all of it was a lot of nonsense and made it quite plain that they were taking up her valuable time and it would be best if they left. They thanked her for the opportunity of seeing the Skull.

She then replaced the cloth band with the buckles that went around the box, tightened them, and picked up the box to take it

back to storage. She walked about halfway across the room and stopped dead in her tracks. She turned around and her face was drained of color. She was aghast. After a moment, when she could speak, she said, "It thumped me! Right through the cage, it thumped me!" She left then, extremely upset.

No doubt she had moved hundreds of items from place to place in the museum. She had thought it ridiculous that people were placing any power in an art object. Yet, when she picked it up, the Crystal Skull "thumped" her.

"It thumped me! Right through the cage, it thumped me!"

Mr. Sibley Morrill, then editor of a major East Bay newspaper in Oakland, California, had an appointment to see the Crystal Skull while it was being studied at the Dorland home. He asked if he could bring a guest. When they arrived, it was discovered that Morrill's guest was the notorious Anton LaVey.

Their combined viewing and discussion about the Skull continued on and on, until it was too late to return the Skull to the Mill Valley Bank vault. That night after LaVey had departed, strong poltergeist effects took place. Strange noises were heard in the night, sounding like bouncing ping-pong balls. Kitchen utensils were strewn about, and a large plastic dialer on the phone was thrown across the room. Dorland got up to investigate, but found nothing. Due to the valuable paintings they frequently worked on as restorers, they had an unusually tight security system. Nothing was broken and no alarms set off, yet both the Dorlands heard the sound of a huge cat padding around, as though their house cat suddenly weighed 150 pounds. This experience convinced them to be more careful as to the type of person that should be allowed to visit the Crystal Skull!

Although the Skull is a perfectly colorless piece of quartz crystal, on occasions it has appeared to change in color to shades of green, violet, purple, amber, red, and blue. At other times, the Crystal Skull has stimulated certain people's olfactory senses, giving the impression that it was emitting a distinctive musky odor which was impossible to describe, being both sweet and sour. A faint chorus of sounds resembling human voices and the sound of small silver bells have been heard by many

people when in the presence of the Skull.

Frank Dorland once observed a halo around the Crystal Skull similar to the ring around the moon. It extended out about 18 inches and lasted approximately six minutes. "It made me want to be very, very still and very quiet," he stated.

As part of his ongoing scientific investigation, Dorland obtained a large quartz crystal ball from the History Division of the Oakland, California Public Museum. After two years of proximity to the Crystal Skull, the ball seemed to reproduce, to a lesser degree, some of the same phenomena: the sweet-sour odor, and the visual effects.

THE SKULL OF DOOM?

Earlier in this century, the Crystal Skull had a much more sensational reputation. Much of this mysticism was fostered by Mitchell-Hedges in his autobiography where he says: "It is stated in legend that [the Skull] was used by a high priest of the Maya to concentrate on and will death. It is said to be the embodiment of all evil. Several people who have cynically laughed at it have died; others have been stricken and become seriously ill."

After he wrote the above, there were incidents which occurred in several different places that seemed to reinforce this description of the Skull.

F.A. Mitchell-Hedges traveled with the Skull to many places. In Africa, it created a special stir. The following is a quote from a South African newspaper article in the '40s:

"The 'Skull of Doom,' a life-size skull fashioned from rock crystal more than 3,600 years ago and notorious for the bad luck it brings to those who view it, left another victim in its wake when it passed through East London in the Sterling Castle today in the possession of its owner, Mr. F.A. Mitchell-Hedges, the well-known explorer and big game fisherman.

"Mr. Mitchell-Hedges will arrive in Durban tomorrow (Tuesday) on his way to Zululand.

"Within a few hours of photographing the Skull, Mr. Jack Ramsden, a newspaper cameraman, had the shock of his life when he started to make a print from the negative. As he switched on the apparatus there was a shattering explosion and the already darkened room was plunged into complete darkness.

"'I ran from the room and nothing would take me back,' he told me a short time later. 'In my 20 years as a photographer I have

never known this to happen to an enlarger.

"'They have flickered and gone out but I have never even heard of one exploding like this.'

PRESENT REPUTATION OF THE CRYSTAL SKULL

More recently, the Skull's reputation has improved a great deal. Most New Agers firmly believe that the Skull is here for a beneficent purpose, and that viewing it or touching it brings about positive feelings and changes to those who are near it.

Anna Mitchell-Hedges occasionally takes the Skull on lectures and exhibits it. She generously allows people to touch the Skull, and many even place their own personal crystals next to the Skull, supposedly to "charge" them.

They have flickered and gone out, but I have never even heard of one exploding like this!

One psychic, Lorraine Darr, who saw the Skull in Sedona, Arizona in 1987, had this to say about it: "When I laid my hands on it, I felt a hum, a buzz coming from it. There was a sense of energy that was nice. It felt like I was greeting an old friend." Some have reported these same kinds of energies emanating from the Skull when they have been near it.

Others who have spent time with the Skull feel it reaches them even in absentia. Catherine Bowman (author of *Crystal Awareness*, 1987) has had unusual meditations regarding the Skull. She had seen the Skull on several occasions previous to an upsetting meditation in August of 1987. In this particular meditation, she saw the Skull with blood coming from it. It was a very upsetting experience, and she felt that perhaps it was a warning.

Dorland relates numerous incidents when scenes have miraculously appeared within the Skull. During a meditation with the Skull, he once witnessed thousands of people walking across a high mountain bridge from one village to another. On three different occasions a dark spot appeared which spread across one half of the Skull and appeared to be a clear, black void surrounded by a band of very deep purple. Images of temples and skulls have appeared from time to time.

In April of this year I was present at a metaphysical conference in Louisville, Kentucky, where the Skull and its owner, Anna Mitchell-Hedges, were featured guests. After a slide show and talk about the Skull, we were able to view it at close range.

Later that night in my room, I decided to "invite" the Skull into my room by visualizing it there. I had some vivid experiences, and for much of the night it actually seemed to be present. It felt like I wasn't sleeping at all, and my dreams seemed very real. Within three or four days my outlook on dealing with people had really changed and I was much more positive and happy in my associations with others. Sometimes the skull's influence may have a delayed reaction.

WILL YOU PARTICIPATE IN "THE SKULL EXPERIMENT"?

Whatever the reason for these phenomena, one thing can be agreed upon: they do indeed happen, and these strange visions and happenings cannot be discounted, for they have occurred to numerous people throughout the world who have been in contact with the Skull at some point in their lives.

I believe that the Skull can be used as a focus of the mind to obtain wisdom and knowledge from the collective unconscious. The Crystal Skull has been likened to a "crystal computer" with all knowledge contained within in it, just waiting to be tapped by the right access code.

I am inviting you to try this experiment and see what messages or images the Crystal Skull has for you. We would like to share your experiences with other FATE readers.

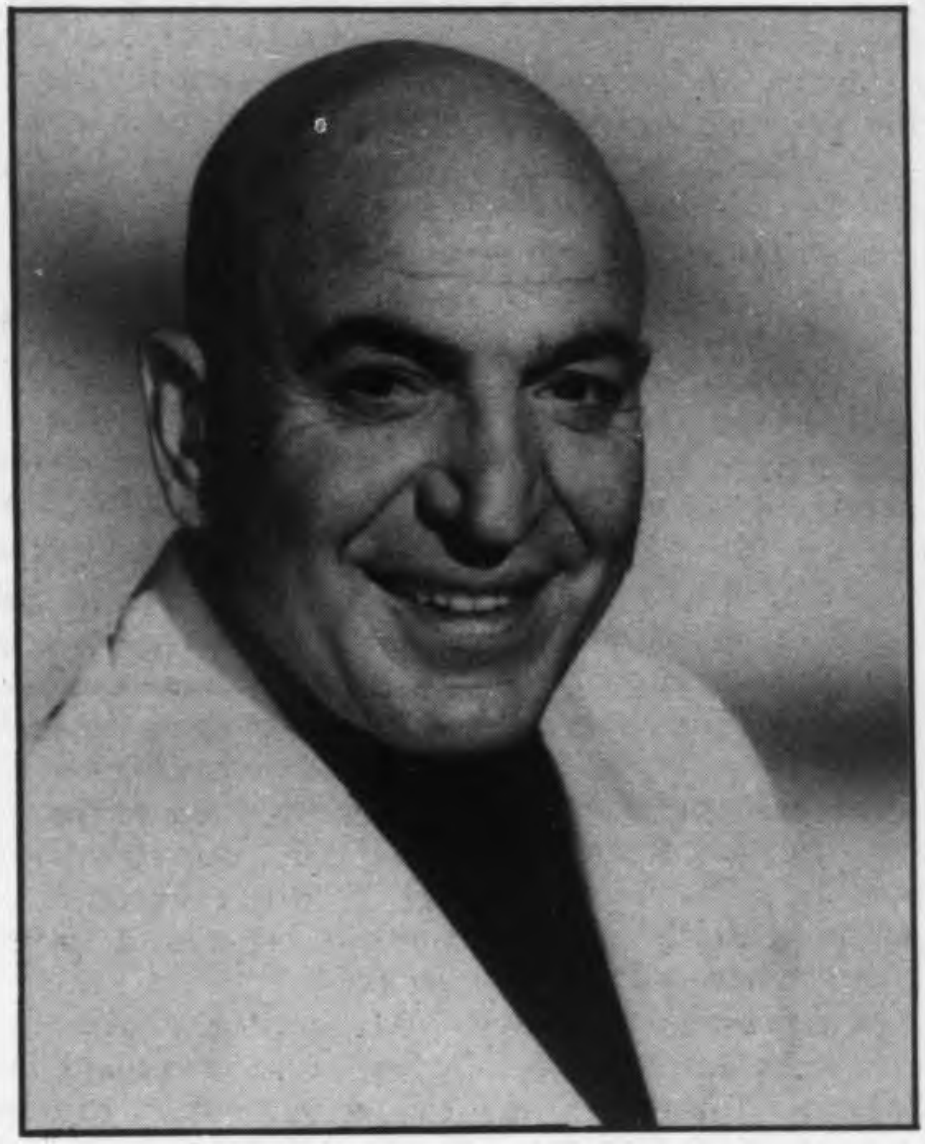
Find someplace where you can be quiet and undisturbed for a few minutes. Begin with some slow, deep breathing. You will find that your whole body will relax. Close your eyes and begin visualizing the Skull from the photo on the front cover. Mentally invite the Skull to come into your space or consciousness. Keep repeating this invitation several times. Soon you will "see" the Skull in your mind's eye. It may even seem to appear in the room you are in. Ask it what message or information it has for you. You may hear words or see visual images.

When you feel comfortable that you have heard or seen all that the Skull has to share with you, gently return to a normal state of consciousness and write down all you experienced.

Later, please print or type your experiences neatly in a letter and send it to Phyllis Galde, c/o FATE Magazine, P.O. Box 64383, St. Paul, MN 55164-0383.

THE NIGHT I HITCHED A RIDE—WITH A GHOST

By Telly Savalas
As told to Hal Jacques



A true-life mystical experience
by one of the great stars of television and motion pictures!

It was one o'clock in the morning when I was driving home from New Jersey to Garden City, Long Island and ran out of gas.

I was in a predicament. Not only was I out of gas but I was also out of money. I didn't have a penny in my pocket.

I locked my car and started to walk along the road through a wooded area in hopes of finding an all night gas station when a soft voice from out of the darkness startled me.

"Looking for a lift?" it said.

I turned my head and saw a black Cadillac that I somehow hadn't seen before and saw a man in a white suit sitting behind the wheel."

"Thanks a lot," I told him. "I sure am" and I climbed into the front seat alongside the driver whose face I couldn't see too clearly.

He didn't ask me where I wanted to go, but nevertheless in a few minutes he pulled into a gas station and as he did he said to me, "I can let you have a dollar."

It didn't seem strange to me at the time that he knew that I needed money without asking me. It was only later that it occurred to me.

I took the dollar bill he handed me and said, "I wanna' thank you, mister. I also want to pay you back. Will you write your name and address for me? I'll send it to you."

He did as I asked and I put the slip of paper in my shirt pocket.

The man in the Cadillac waited while the station attendant put a dollar's worth of gas into a can and when the transaction was completed, he offered to drive me back to my car,

Neither of us spoke on the drive back when suddenly my benefactor said, "I know Harry Agannis."

"I don't know Harry Agannis," I told him. "Who is he? What does he do?"

"He's the Boston Red Sox utili-

I never told her that the handwriting on the last letter which Bill had written his wife...

ty infielder," came the answer.

When we got back to my car I poured the gas into the tank and when it failed to start, the man in the Cadillac moved his car behind mine and gave me a push.

My motor caught on and when I turned to thank the other driver he merely touched the brim of his hat and drove off.

I thought of it as an unusual experience and nothing else, but when the New York papers the following afternoon announced the sudden death of the 24-year-old Boston Red Sox baseball

player, Harry Agannis—I was startled.

On reading further I learned that Agannis had died at about the same time the driver of the Cadillac was saying to me, "I know Harry Agannis."

I went to the laundry hamper and took out the shirt I'd worn the night before and fished the slip of paper with the man's name and address out of the pocket.

I was curious. What was it all about? Who was he and what did he have to do with Agannis? I was determined to get some answers.

The address was in Massachusetts. I dialed information and got a phone number and dialed it.

When a woman answered I asked, "May I please speak with Bill?" and I gave her the full name that was written on the slip of paper.

was a perfect match-up with the handwriting on the slip of paper

There was a pause and then the woman asked, "Will you please tell me who is calling?"

"It so happens," I said, "that I met Bill last night and he was very helpful and I merely wanted to—"

"Last night—you say you met him last night?" And with that she broke into tears, managing to say that Bill, to whom she had been married, had passed away three years before.

I was speechless at the import of her words. I couldn't believe what I was hearing.

And then she became angry and flared up saying, "I don't know what it is you're trying to pull but whatever your game is—I don't like it!'

"Ma'am, I assure you—this is no game," I told her. Then I told her how I happened to run out of gas and how Bill came to my rescue.

And in turn she told me that her late husband had once owned a black Cadillac and that when they had laid him to rest he was wearing the white outfit I'd seen him in. That stunned me.

Bill's widow came to New York and met with me and I went into all the details of the events of that night and left no doubt in her mind that in some strange way I had seen her late husband.

The experience was a pretty rough one for her which is why I never told her that the handwriting on the last letter which Bill had written his wife was a perfect match-up with the handwriting on the slip of paper on which he'd written his name and address for me.

I'd heard about and read about such things but I never believed in such stuff. I sure believe in it now.

The "Spirit" of the Declaration of Independence

By Alexander Keetle



Who was the mysterious stranger?

Did he help guide the destiny of America?

The fate of America was guided by an impassioned speech delivered to the delegates in Philadelphia in 1776 by a mysterious visitor. The signers of the Declaration of Independence were vacillating in their strength of purpose, and were uncertain in taking the deciding steps to break from England as a free country.

The delegates attending this convention could easily be forgiven for their fear and reluctance, for signing the document amounted to declaring war on their mother country. And if they lost the war, every person who signed the parchment lying on the table in front of them would be guilty of the crime of high treason—a crime punishable by death.

Also, the delegates who represented the various colonies had many differing viewpoints as to the focus of the policies which would govern this new nation.

Several speeches were presented. Interested citizens crowded the balcony listening avidly to the proceedings. Thomas Jefferson, John Adams from Boston, and Dr. Benjamin Franklin, the printer from Philadelphia, all spoke convincingly and eloquently. The delegates wavered through the long summer day realizing that death could be an outcome for those who signed the declaration. Finally the lower doors were locked, and a guard was posted so they would not be interrupted.

According to Manly P. Hall, who studied old letters of Jefferson, it was late in the after-

noon before the delegates mustered up enough courage to consider taking the final plunge. They talked about the consequences—axes, scaffolds, and the gibbet—when suddenly they were interrupted by a strong voice which said:

"Gibbet! They may stretch our necks on all the gibbets in the land; they may turn every rock into a scaffold; every tree into a gallows; every home into a grave, and yet the words of that parchment can never die. They may pour our blood on a thousand scaffolds, and yet from every drop that dyes the axe a new champion of freedom will spring into birth. The British King may blot out the stars of God from the sky, but he cannot blot out His words written on that parchment there. The works of God may perish: His words never.

"The words of this Declaration will live in the world long after our bones are dust. To the mechanic in his workshop they will speak hope: to the slave in the mines, freedom: but to the coward kings, these words will speak in tones of warning they cannot choose but hear.

"They will be terrible as the flaming syllables on Belshazzar's walls! They will speak in language startling as the trumpet of the Archangel, saying: 'You have trampled on mankind enough! At last the voice of human woe has pierced the ear of God and called His judgment down! You have waded to the throne through rivers of blood: you have trampled on the necks of millions of fellow-beings. Now kings, now purple hangmen, for you come the days of axes and gibbets and scaffolds! [The French Revolution followed 13 years later.]

"Such is the message of that Declaration to mankind, to the kings of the earth. And shall we falter now? And shall we start back appalled, when our feet touch the very threshold of freedom?

"Sign that parchment! Sign, if the next moment the gibbet rope is about your neck! Sign, if the next minute this hall rings with the clash of falling axes! Sign, by all your hopes in life or death, as men, as husbands, as fathers, brothers, sign your names to the parchment, or be accursed forever. Sign, and not only for yourselves, but for all ages, for that parchment will be the textbook of freedom, the Bible of the rights of man forever.

"Nay, do not start and whisper with surprise! It is truth, your own hearts witness it: God proclaims it. Look at this strange band of exiles and outcasts, suddenly transformed into a people; a handful of men, weak in arms, but mighty in Godlike faith; nay, look at your recent achievements, your Bunker

Hill, your Lexington, and then tell me, if you can, that God has not given America to be free.

"It is not given to our poor human intellect to climb to the skies, and to pierce the Council of the Almighty One. But methinks I stand among the awful clouds which veil the brightness of Jehovah's throne.

"Methinks I see the recording Angel come trembling up to that throne and speak his dread message. Father, the old world is baptized in blood. Father, look with one glance of Thine eternal eye, and behold evermore that terrible sight, man trodden beneath the oppressor's feet, nations lost in blood, murder, and superstition, walking hand in hand over the graves of the victims, and not a single voice of hope to man!'

"He stands there, the Angel, trembling with the record of human guilt. But hark! The voice of God speaks from out the awful cloud: 'Let there be light again! Tell my people, the poor and oppressed, to go out from the old world, from oppression and blood, and build my altar in the new.'

"As I live, my friends, I believe that to be His voice! Yes, were my soul trembling on the verge of eternity, were this hand freezing in death, were this voice choking in the last struggle, I would still, with the last impulse of that soul, with the last wave of that hand, with the last gasp of that voice, implore you to remember this truth—God has given America to be free!

"Yes, as I sank into the gloomy shadows of the grave, with my last faint whisper I would beg you to sign that parchment for the sake of those millions whose very breath is now hushed in intense expectation as they look up to you for the awful words: 'You are free!' "



It is said that the unknown speaker fell exhausted into his seat, but his speech had served to convince the delegates. A murmur ran through the hall. "Sign." John Hancock had barely time to sign his name boldly before another grasped the quill, and another. The names appeared rapidly: Adams, Lee, Jefferson, Franklin and the rest.

As the delegates turned from their momentous task to thank their source of inspiration, they found the speaker's seat empty. He had mysteriously disappeared. Although the doors were all locked and there was no way out, he had gone. No one had seem him leave. Who was he? Recorded history has no answer.

(Speech taken from "The Theosophist," May 1938.)

THE PSYCHIC LABORATORY OF THE MOBIUS SOCIETY

Part Two

By Ann Druffel

Scientific research into psychic healing and psychic underwater archeology

CAN HEALING ENERGY AFFECT WATER?

As exciting as Mobius' underwater archaeology projects had been, a quiet experiment carried out in the tranquil environment of the Healing Light Center in Glendale, California equally engaged Mobius personnel with its futuristic and humanitarian implications. This scientific experiment, also curiously involving water as an integral component, was called "Infrared Spectra Alteration in Water Proximate to the Palms of Therapeutic Practitioners." Researchers in a variety of disciplines, including Bernard Dean, Douglas Dean and Edward Brame, had scientifically monitored and documented healing experiments between 1965 and 1982. In these experiments, reputed healers "treated" jars of water, which were then used during the course of the experiments. Increased vitality in cell colonies, enzymes, and seedlings was reported. Critics of these findings, however, argued than the high variability of living systems, rather than therapeutic intent of the psychic healers, might account for the positive results reported in such experiments. Later, Dean found what seemed to be an actual alteration of the molecular structure of treated water around the 3.0 micron range.

Mobius, building on prior work, sought to develop an experiment which answered earlier criticisms and which could provide a protocol for subsequent work. They also sought to obtain measurements which would show healing to be something other than a placebo effect. As Schwartz states, "We were drawn to water early on because

★ ★ ★ ASTROLOGY EXTRA ★ ★ ★

NOTED ASTROLOGER, JOYCE JILLSON NEEDS 1000 *FATE* READERS FOR AN IMPORTANT RESEARCH PROJECT!

HER PREDICTIONS HELP LOVE AND WEALTH

She charges $300 per consultation. Now she will personally prepare your Forecast FOR ONLY $1.

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."

Win unexpected money from Jillson's predictions!

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

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

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

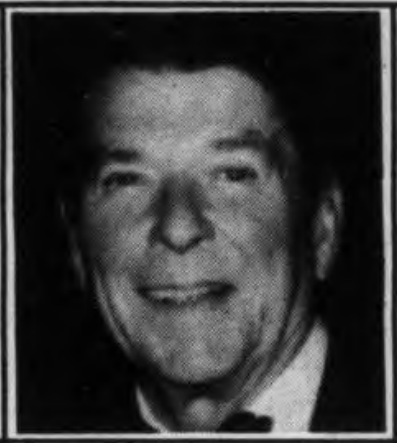
When I asked what had given her the greatest personal satisfaction, Jillson laughed and said that being consulted by Hollywood stars was a "real thrill. But I am most gratified that, through my personalized computer consultations, anyone can now afford to benefit from the vast science of astrology."

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

I read through letters she had received and was amazed



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



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



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

PRESIDENTS AND REVEAL TO HOLLYWOOD STARS!

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

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

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

Joyce Jillson is consulted by Police Departments.

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

Reply today and be one of 1000 readers to get a Personal Forecast prepared by Joyce Jillson herself!

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

Just fill in and return your Research Project Questionnaire. And you will receive your own Personal Forecast for only $1! The same advice that public figures and Hollywood stars pay $300 for! You risk nothing. When there is so much to gain and nothing to lose, wouldn't you be foolish not to participate?

Join Joyce Jillson's Research Project

Thank you for taking part in my research project. Please fill in the Questionnaire completely. When I prepare your Forecast, I want it to be accurate and personal.

238A

Name _____

Address _____ Apt. # _____

City _____ State _____ Zip _____

My Date of Birth: _____

**The Time of My Birth _____ AM PM

The Place of My Birth:

City _____

State _____ Country _____

I am ☐ Female ☐ Married ☐ Single
☐ Male ☐ Unmarried, Living Together
☐ Divorced ☐ Widowed

Employment Status
☐ Full Time ☐ Part Time ☐ Seeking Employment
☐ Not Presently Employed Outside The Home
(i.e. Student, Retiree, Housewife)

	YES	NO
I have a favorite number.	☐	☐
I have won a large sum of money.	☐	☐
I have difficulty keeping to a diet.	☐	☐
I have passed up great opportunities that I shouldn't have.	☐	☐

**If you're not sure of the exact time of your birth, don't worry, an auxiliary Solar Chart will be prepared so the necessary calculations can be performed.

I will personally cast and send your first Personal Forecast—FOR ONLY $1 (plus 95¢ Postage and Handling)! My research will permit me to continue to cast your personal prediction and Transiting Planets Chart for a nominal fee. This is my way of thanking you for your participation in this important psychic research.

Clip And Mail To:

Joyce Jillson Research Project
117 Spencer Plains Rd.
Old Saybrook, CT 06475

All information will be kept private and strictly confidential

of the long ethno-historic association between water and healing. ...[The] idea of therapeutic intent playing a role in healing is found in almost every human culture. We were also attracted to this experimental approach because we wanted an experiment in which the taking of the measurement and its analysis was completely conservative. One of the things which afflicts much of parapsychological research is that the very structure of the experiment is hard for other scientists to understand. In this case, infrared spectrophotometry was among the most widely published of all scientific studies, and it was well understood by people in many disciplines."

Neither Mobius nor any other researchers, of course, understood why psychic healing occurs, or why changes in the molecular structure of water should occur in conjunction with it. But they felt that should not stop scientists from exploring whether some objective measurable effect was taking place. Mobius sought only to demonstrate this change in a conservative, controlled experiment. Why it occurred would have to left for another day.

The Mobius experiment in healing indicated that if the healers had actual ill patients to work on they were more likely to be successful, even though the experiment was focused on the water. The diagnosed illnesses of the fourteen recipients included lung cancer, AIDS, arthritis, and recovery from surgery. But how could water be integrally associated with the healing process? It was decided that vials of sterile water would be attached to each healer's hand by means of a special glove. It was assumed that any healing field generated by the healer would also affect the water.

Before the experiment began, certain predictions were made: (1) that some or all of the treated water samples would show a change in the infrared spectra at a predicted point, in comparison with control samples; (2) that experienced practitioners would be more effective than those who had never done such work; (3) that there would be a difference between water samples exposed five minutes to the healer's hands and those exposed for ten or fifteen minutes, the change being greatest in the 15-minute samples.

Each day during the five-day experiment, one vial of sterile water was designated the Calibration Control. A spectroscopic analysis was run and charted, as was every other event in the entire study, all selections of vials being made by pseudo-

random number generator. Four vials were randomly assigned to each healing session. One, called the Session Control, was kept apart and handled only by the researcher who coordinated that part of the experiment. In every possible way, the healing experiment was removed from any deliberate choice of any human mind, except the intent of the practitioners to therapeutically affect another human being and, as a result of that action, alter the molecular structure of the water as well. Temperature, barometric pressure or other variations were examined and corrected when possible. The Mobius personnel who handled the spectrophotometric measurements of the water samples were "blind" (that is, they had no knowledge of the session details), just as the session-control researcher was blind to the spectrophotometric results being obtained. The four samples delivered to the two spectroscopists after each session all looked alike. It remained for a cold machine to distinguish the differences between them, in the form of individual IR spectra from each.

Would pure water, placed in the hands of a person doing a healing, be altered? Here was research a pure scientist could understand!

The bottles were placed on the healer's hands for the first 5, 10, and 15 minutes, after which the sessions were allowed to continue as long as the healers felt they needed to take; each session lasted typically from 30 to 45 minutes. Each practitioner used his or her own techniques during the healing sessions, some resembling the so-called "laying-on-of-hands," some a more conventional method used in some hospitals known as Therapeutic Touch. The difference between these two healing methods, as reported by Dr. Douglas Dean in 1984, is described as follows: Therapeutic Touch is used in a medical or nursing context. There is no correlation with "professing of faith," and any healing which occurs is regarded as happening by the physical or mental action of the healer. Nor does the practitioner even touch the patient in many cases, but moves his or her hands slightly above the patient. In contrast, laying-on-of-hands is usually employed in a religious

context, it is traditionally considered related to "faith healing" and is generally thought of as a spiritual gift.

Mobius did not impose any conditions as to techniques used, except that no medication or manipulation was to be involved. This was not an experiment to measure technique, but rather to measure objective changes in sterile water enclosed in vials. The water, in essence, served as non-obtrusive witnesses to the healing sessions, while being essentially divorced from the process of the healing as far as the healers were concerned. Some of the healers were trained practitioners, the others being talented in psychic faculties but not trained or experienced specifically in healing. Therefore, a wide variety of techniques were used, ranging from medically-oriented Therapeutic Touch, to evangelical Christianity, to forms which would fit more into a "channeling" phenomenon.

If persons were helped or healed, that would be gratifying. But Schwartz and his colleagues had designed an experiment that had no expectation of miraculous healing. They were certainly open to such events but felt that the experiment could stand on its own merits independent of that issue. The main intent of the experiment was to obtain and scientifically monitor 61 vials of sterile water and determine if predicted changes occurred.

THE RESULTS— A NEW THEORY AND PROBLEMS FOR FUTURE RESEARCH

Overall, there was a strong, statistically significant difference between all treated vials vs. the controls. All treated vials were grouped together, for Mobius wanted to take an extremely conservative statistical approach. As expected, trained practitioners did better than the novices, a result the researchers found not surprising since the same thing could be said of almost any human endeavor. However, the people who were untrained in healing still produced significant results; this suggested that even with no training it was possible to affect the water if the healing intent is there. As far as the third prediction was concerned, the researchers and healers were somewhat surprised to learn that there was no correlation between the time of exposure of the vials and the intensity of effect; results showed that it took five minutes or less to produce a significant change.

"We don't have enough yet to reach a firm conclusion, but this suggests that healing is a pulse

phenomenon—that there is a buildup, a discharge, a relaxation, and then the whole thing repeats," explains Schwartz. "This, of course, is very typical of other biological system processes. For example, muscles don't clench forever, and nerves don't constantly fire. The idea of healing being a pulse phenomenon is very different from what the healers themselves said was happening. They typically saw healing as a constant effect. As to whether or not repeated 'pulses' add together to make an accumulative effect, we simply don't know, but the water samples don't suggest this. One of the things we're going to look for in future experiments is how small a time it takes to make this change."

The main difficulty of the study was that two of the Session Control vials showed changes similar to those of the water in the treated vials. Intriguingly, these vials were associated with healing sessions that had the strongest healing results in the recipients, and the researcher who was handling the materials to bring them to the spectroscopists was deeply affected emotionally by what he saw. There exists the possibility that he may have psychically affected the water himself, without meaning to do so. Future Mobius research will change this design in the protocol to eliminate this possibility. A different scenario could also be postulated—that is, that some undefined field effect, perhaps along the lines discussed by Rupert Sheldrake and others, caused the treated vials to affect the Session Controls through close proximity. Only further research can answer these questions.

Although the measurable effects on water were the main thrust of this study, there was great interest, from a human point of view, about the recipients of the healing sessions. Descriptions of improved well-being were received from several of the recipients, including the anomalous disappearance of a kidney stone. The patient suffering from AIDS, who was also plagued by arthritis and who always "felt cold," reported significant results. As the session progressed, he reported feeling warm, and the severe pain he was experiencing eased off dramatically. "The patient died three months later, but he felt better until he died," notes Schwartz. "We need to expand our definition of what constitutes 'healing.' The experiment showed me that sometimes 'healing' is relief from pain, or a more comfortable life. We should not always expect miracles."

THE SEARCH FOR SUNKEN TREASURE

While the Healing Pilot Study proceeded, the most adventurous project Mobius had ever tackled was coming into being in early 1985. Mobius received a grant to carry out an archeological survey of a 1500-square kilometer area along the Bahama Banks. Mobius' Banks Project began—three successive probes, each step refining the data, until the respondents had identified three small zones, each about a square mile in size, as being significant to this search. The respondents tuned in on shipwrecks of archeological, historical and salvage value, including the remains of a Spanish treasure galleon—one of hundreds which had plied their trade from the New World to the Old and back again, along the route of the Gulf Stream. This treasure ship had been blown East upon the Bank in a violent storm or hurricane centuries ago, according to the psychics' descriptions. Follow-up research revealed that one of the three sites chosen by the psychics was also very close to the estimated location of the famed "Roman's wreck" as well as another historical shipwreck, the *Santa Barbara*.

Was one of these the great, proud ship which Mobius' psychics had described and sketched? Or was it an another galleon, its name forgotten? Along with treasures of gold and silver ingots and chests of gems, gold Meso-American artifacts were described by several of the respondents as being aboard; these ceremonial treasures, they stated, were associated with ancient spiritual rituals. These respondents stressed that the ritual artifacts had been responsible for the ship's doom, and that, when recovered, they must be returned to the culture from which they had been stolen. Some of the respondents gave other warnings—that the search must be spiritually motivated; that the search for the treasure ship would take longer than anticipated; and that before the final success of finding treasure, another important discovery of archeological and historical value would be made.

To Mobius, the warning about spiritual motivation made sense, for Stephan Schwartz believes that the essence of human nature, and of all human endeavor, is spiritual. As Schwartz states, "One of the things that makes intuitive phenomena difficult for materialist scientists is that they postulate human consciousness as independent of time and space—that there may be some part of us that survives. If you believe that consciousness is sim-

ply a biochemical or a bio-electrical phenomenon that is just an accident of history, then you have to believe that human beings are just animated meat. I find that a philosophically repugnant position, and I don't think that the evidence in any scientific discipline supports such a conclusion. It's a conclusion that is being presented as if it were scientific fact, when in reality it is the sheerest speculation and one that is inconsistent with the personal experience of millennia of human endeavors."



The 110-foot research vessel *Seaview*. On the rear of the ship are seen the huge blowers which cut through to bedrock, revealing traces of an ancient treasure galleon. © Mobius Society, 1989.

Mobius responsibilities in the Banks Project extended only to research. Seaview Exploration Associates (SEA), a Bahamian corporation, oversaw the mechanical operation and the financing of the project. The search phase was an integration of electronic remote sensing, visual inspection, marine archaeology, and on-site intuitive functioning. This balanced combination on the first expedition was housed on a broad-beamed 110-foot ship, aptly called *Seaview*, able to accommodate a crew of 22. A blue canopy covered it amidships, protecting expensive gear. On its bridge was a state-of the-art satellite navigation system, and every cubby hole and drawer in the rich wood interior was crammed with marked maps, transcripts, and sketches produced by each of the twelve psychics, as well as marine maps

and technical and historical books pertaining to the license area.

A large walk-in freezer was crammed with provisions. It was necessary to feed the diving crew well, most of whom served in other capacities while not actually in or under the water. On the back of the vessel, above her huge twin propellers, two giant blowers perched like colossal, segmented creatures. When lowered, these were capable of blowing great holes in the shallow sandy bottoms of the stubborn sea, uncovering what had been concealed for centuries.

Besides the diving and support crew, Peter Throckmorton, one of the founders of modern nautical archaeology, oversaw the archaeological aspects of the project and spent the majority of the search time aboard. Saul Friedman of Lamont Geological Laboratories and Robert Bisson, Chief Executive Officer and Senior Research for BCI Geonetics, carried out the electronic remote sensing aspects of the project, Friedman doing the on-site proton precession magnetometer survey, and Bisson coordinating an aerial survey and satellite surveillance analysis of the site.

The *Seaview* loaded up on fuel, water, food and other necessities of life and steamed out to the search sites, pitching to and fro on the blue Bahama waters for weeks at a time. It was a self-sustaining cocoon—and a very active one at that. The crew members worked a minimum of twelve hours a day, six days a week. In recognition of the spirit which was at her heart, Sundays were days of relaxation. And through it all, at anchor or en route from one consensual zone to another, the great motors throbbed and roared, so the Captain could keep her bow to the wind.

As in the Dean Richmond Project described in Part 1 of this article, the waters the research vessel rode were decidedly uncooperative. Although it was the ideal time of the year, the ocean in the area of the Grand Bahama Bank showed a bizarre tendency to rebel. For days at a time, the waves made the water unsafe for diving; about one day in three was actually usable for productive work. The rest of the time the *Seaview* lay to, on the lee side of islets which dot that area. The spirits of *Seaview's* crew were sorely tried as they watched precious time slip away.

From analysis of the intuitive data, it was suspected that the southernmost of the three consensus zones was the most likely to contain the treasure galleon. However, this zone was most

prone to the building waves because it was essentially open sea—it had no sheltering islets nearby and was virtually inaccessible for underwater search until early Spring of 1988. Even if divers could submerge and search, the blowers could not be safely used. However, the respondents noted that the other two consensual zones were sites of considerable archeological and historical value, well worth the effort it would take to unveil, and some of the psychics had specified that a treasure ship was in one or the other. The research crew bowed to the will of the weather and investigated the two more sheltered sites first.

One by one, five of the twelve respondents were taken out in small boats and asked to guide the craft to areas toward which they felt drawn. At each area of interest, their descriptions of what lay beneath the waters were noted and a styrofoam buoy was dropped, its number and location being logged on work charts. Correlations of psychic impressions were constantly searched for on the "mag charts," which had been prepared earlier by the magnetometer crew. Nothing was left to chance; science and psi worked happily hand-in-hand.

A total of eleven sunken boats were quickly found by this method, completely hidden by ocean depths, and each described precisely by the psychics before verification by the divers. Most of these were more recent craft—a drug boat sunk in a furious run from nearby Andros Island, a British man-of-war, a commercial vessel of the mid-19th century, a slave trader. All of these, though yielding no treasure, were grand successes as far as the intuitive method was concerned. The crew of the *Seaview* (those who were new to Mobius and its wonder-working) were amazed as on-site diving and historical records verified each find. "Everywhere the psychics say there is a ship, there is a ship," one crew member exclaimed.

In the Northernmost zone, the well-preserved ruins of an armed American brig were described as lying beneath a blanket of dense eel grass and sand; this data was a combination of psychic perceptions provided spontaneously by on-site psychics, and respondents' impressions documented months before in Mobius' Los Angeles headquarters. Magnetometer anomalies were recorded nearby but not strong enough to denote the presence of a large ship. The respondents, however, were adamant that a vessel of salvageable value lay concealed at the site and dropped buoys which later proved to be within

15 feet of the vessel's center!

Visual inspection of the site at first revealed very little to indicate the possible presence of a buried ship. However, one diver noticed that three spikes of fire coral in the area lay in a precise line. A small hammer solved that puzzle— the fire coral was covering metal spikes once used to fasten the boat frame to the ship's keel. The crew began working the site in December 1987. *Seaview's* powerful blowers carefully cut a swath along the perimeter of the perceived area. Then Seaview divers cut their way through the thick eel grass and sand; after numerous man-hours, beautifully-preserved planks, undisturbed from their original framing, lay exposed to human view for the first time in over 150 years.

Seaview's resident archaeologist, Peter Throckmorton, studied artifacts from the sunken vessel and determined that it was a beautifully-built merchant ship. That the fittings were bronze rather than iron indicated it was a ship from wealth, if not its cargo at least its owners. Later research in nautical records identified it as the American brig, *Leander*, which sank in April 1834 while returning from Cuba to her home port of Boston. Its officers' quarters were carefully salvaged. Items brought up were sent to various scientific labs for study— they included a silver or pewter cruet, the captain's razor, a part of an antique drafting instrument, and a small vial of medicine from the doctor's pharmaceutical kit.

Although it did not reveal



The site of the brig Leander as it first appeared to the divers. The merchant vessel from the 1800's was hidden under a thick layer of eel grass and sand. © Mobius Society, 1989.

treasures of great value, the work on the American brig fulfilled two of the psychic's predictions: 1. that a ship of salvageable value would be found before our treasure galleon revealed itself; and 2. that the Banks Project was primarily a spiritual quest. The toil on the American brig had welded *Seaview's* crew into what Stephan Schwartz described in a newsletter sent to the *Seaview* investors, as "a working unit of combined minds, bodies, and, very much to the point, spirits united with Spirit." The brig *Leander* was the subject of papers delivered before scientific conferences in 1988 by Schwartz and De Mattei, and it has found its place in history by demonstrating the efficacy of Mobius methodology before the world.

A different kind of treasure began to emerge—not of gold and gems, but another cargo which Spanish treasure galleons carried—dyewood.

But the great luck in finding the Beaks Cay wreck was not to continue. When the weather in the third zone finally cleared to some degree in early Spring 1988, efforts were concentrated there, but the treasure ship Mobius had been hired to find proved a much more difficult venture. As the psychics described the elusive galleon, it had hit upon a reef and had spread out over several miles. It did not lie in one single relatively intact deposit. The sea cooperated only about a third of the time. During these precious days, each site on which a buoy indicated a prior magnetometer hit or psychic perception was carefully explored by the divers, and *Seaview's* blowers cut great swaths in a grid pattern, crisscrossing the square-mile consensual zone which had been indicated by numerous psychics.

A strange combination of frustration and frolicking resulted. At first absolutely nothing was found to indicate the presence of a sunken galleon, but treasures of the sea, brought up by the divers, provided merry feasts of lobsters, crab and fish. Then, a different kind of treasure began to emerge—not of gold and gems, but another cargo which Spanish treasure galleons carried—dyewood. Dyewood was tropical hardwood found in the New World; it became a major trading

commodity as early as the 1500s, attaining value second only to precious metals and gems. It was boiled in water to produce distinctive deep rich colors; the beautiful red and black gowns seen in the paintings of the Old Masters are examples of its use.

The trail of dyewood, mixed with smaller fragments of wood apparently from the hull of an ancient ship, was discovered about 18 feet under the water and an additional 13 feet under the sand. The dyewood pieces included large hearth-size logs, indicating that they were part of a cargo from an early Spanish galleon. Throckmorton was elated, as were Mobius and *Seaview's* crew. They had found "fragments of wood from the ship" described by several of the psychics as they had previously told how the ship smashed upon a reef and tore apart. The massive quantity and cohesiveness of the dyewood find was proof that the ship from which it had separated was close at hand. Both science and psi confirmed that the *Seaview* was very near the site of a sunken treasure, probably within a mile.

Uncharted reefs—matching the respondents' descriptions—were also found on the borders of the consensual zone. However, the blowers could not be used to explore near the reef—the safety of the crew and the *Seaview* itself would be jeopardized. Day after day, week after week, the great blowers worked the sea bottom whenever the weather permitted, seeking metal artifacts from the ship itself which might have separated from the main mass. What was needed was a metal artifact from an early Spanish ship to confirm the find. But metal artifacts evaded the searchers, while each working day's horde of dyewood piled high on Seaview's decks. Finally, the research vessel was forced to end its search for 1988.

THE FUTURE OF THE BANKS PROJECT

Mobius' Banks Project is not ended; the evidence suggests that it has accomplished its main task—to intuitively locate remains of a sunken galleon off the Grand Bahama Bank. In a specified square mile or two of ocean, a galleon lies buried. It remains now for Seaview Exploration Associates to confirm the exact resting place with more conventional methods; a three-dimensional magnetometer survey is planned which can pinpoint where the main mass of the ship lies buried; once this is accomplished, diving alone will provide the opportunity to bring up verifying artifacts without need for blowers.

THE MOBIUS SOCIETY AND YOU

Mobius is now twelve years old, and its extraordinary quest continues. Although its staff is small, all persons interested in this remarkable organization's work can join its spiritual adventure and help explore the outer limits of human capabilities. The Mobius Associates Program is open to anyone who is fascinated by psychic phenomena and the mysteries of inner space. Mobius has made it possible for persons throughout the world to experience psychic perception, and the Associates Program provides more personal seminars where intriguing results have been attained in remote-viewing and visualization. As Stephan Schwartz states, "If you believe that the greatest asset we have—to solve the earth's problems—is the awakened human potential of its citizens, please join us in The Mobius Society."

Note: You may write to The Mobius Society, 4801 Wilshire Blvd., Los Angeles 90010, for a sample newsletter and further information.



THE MOON AND ALEXANDER GRAHAM BELL

By Harold Satterfield

Alexander Graham Bell, the inventor of the telephone, was an eccentric man who had many quirks and peculiar habits. Perhaps the strangest of these was his aversion to moonlight. On nights when the moon was full, Bell would go about his house closing drapes so the lunar rays could not fall upon him or members of his family while he slept.

It is unclear why Bell found the light of the moon so offensive. It should be remembered, however, that folklore has always attributed strange powers to the moon, and in Bell's day, the term "lunatic," derived from "luna," Latin for the Moon, was frequently used to describe a person who was mentally ill.

In any case, the chore of shielding his wife and children and himself from the light of the full moon was no great inconvenience for Bell because of another peculiar habit: he was a night owl who seldom went to bed before four a.m.

THE MENEHUNE:
Little People of the Pacific

What happened to these little people who were such excellent builders? Or were they just imaginary?

By Loren Coleman
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The Hawaiian Islands appear to be mere specks on a map. Most people who have not traveled there feel the place is rather simple and yet incredibly beautiful. What images flash in your mind when you hear the word "Hawaii?" A small bit of land, thrust out of the Pacific by some ancient volcanic action? The sorrowful blue-green waters of historic Pearl Harbor? A black-sand beach, created in paradise, filled with bikini-clad and golden-brown sun worshipers and surfers? A band of Polynesian hula dancers meeting planes coming to the islands? The location of a couple of popular television shows involving law enforcement?

Well, of course, Hawaii is those things and much more. Very much more. Hawaii is deserts, volcanic wastelands, montane jungles, deep canyons, rain forests, and the location of one of the oldest earth mysteries of the Pacific—the *menehune*, the little people.

During the early part of 1989, I pulled together my plans to travel to Hawaii for a FATE investigatation of the legends and tales of the menehune. I assumed that while there the chore would not be an easy one. Often my previous inquiries into hidden phenomena have met with local silence and skeptical distance. I felt the growing gulf between mainland tourists and the native Hawaiians might be too big to bridge. Also, in talking to other researchers around the states, the general consensus was that material on the menehune was rare. However, I had had some luck in stripping away the tourism facade before in other locations, most often when I could find a local go-between (see my books, *Mysterious America* and *Curious Encounters* for examples). With all those thoughts someplace in the background, I looked forward to the challenge of digging deeper into the menehune story, and visiting some solar-baked islands during the winter that is so cold in my New England home.

As the jet rolled to a stop, some of my images of Hawaii quickly faded. There was no sun, and it was raining in buckets. So much for a suntan on this investigative trip!

I had decided to journey to what is supposedly one of the most underdeveloped of the islands, Kauai. The guide books I picked up noted that Kauai is the "Jewel of the Pacific," nicknamed the Garden Isle. The 555 square mile, 33 mile wide island is the location of the 2700-foot cliffs of the Na Pali Coast where the Hollywood magicians filmed the movie "South Pacific," and created the lovely fictional land of Bali

Ha'i. Here is the site of the 5000-foot-high Mount Waialeale "the wettest spot on earth," I read, sadly—and a stone's throw away from Waimea Canyon, the Grand Canyon of the Pacific. But more to the point for me, this specific locale was said to be one of the most sacred isles of Hawaii because many Kauain sites were associated with the menehune.

Kahului Airport Renovations." In an attempt to assist weary jetlag travelers finding their way through the mess of the construction, the Hawaiian Department of Transportation appears to have made a decision to use the comic image of the mystic menehune. The leaflet goes on: "The menehune lend their image to badges worn by approximately



The Menehune are known throughout Hawaii. © Loren Coleman 1989

I rapidly learned that there is a paradox in the attitude here towards the menehune. Some people see them as a silly distraction while others give them serious acceptance—almost respect.

I was immediately startled by the huge drawing of a happy menehune in the airport. A flyer jokingly explains what's going on: "State Hires Menehune for 600 employees at Kahului Airport. As you walk through the airport, you'll know who to ask for directions and information just by looking for employees with badges." I saw the wall-filling poster, but I didn't see one employee with a menehune badge.

For those people who don't know who these figures represent, the transportation folks add

this: "Menehune are fabled to construct huge buildings, often overnight. They are credited with building the architecturally ingenious fishponds and bridges of Kauai, where most are believed to live. Their cousins, the leprechauns of Ireland, create all kinds of havoc and play tricks on humans, but the menehune of Hawaii are helpful little creatures who befriend children and other folk in need of help."

On my first rainy night on Kauai, as I was driving one of the hundreds of white rental cars that seem to populate Hawaii, my car's headlights began to pick up something ahead that indicated the relationship between the islanders and the menehune may be more overtly commercial than I had thought. I splashed my way passed Route 450's Menehune Food Mart, and rushed on to my rustic chilly cabin overlooking the Na Pali coast's "Valley of the Lost Tribe." I spent that first night pondering why a food chain and state transportation department had chosen the menehune—I was expecting hardly any apparent acknowledgement of these beings.

I had plenty of time to try to find the answers, especially since the cold and rain continued for several days during my mini-expedition. So, relatively dry in my cabin and snuggled under some warm blankets, I pulled out some of the books I had begun to gather locally. I spent hours reading about the menehune, their alleged fabulous construction feats, and the legends written about them. I soon discovered most Hawaiian writers had a very different feeling about the menehune than the one I had gotten from my airport and supermarket encounters.

Indeed, one of the first things I read was an article in a newspaper I had bought that first day at the airport. The piece made a small mention about Kauai's Menehune Ditch, a place I knew I wanted to see. I was struck by how the local writer had discussed this mysterious structure as the "site of an architectural wonder built by early inhabitants of Hawaii." The tone was not at all legendary, but more anthropological and decidedly logical.

I found other examples of this sense of these ancient folk. Mary Kawena Pukui and Caroline Curtis' *Tales of the Menehune* gave a good overview: "The menehune were the little people of Hawaiian tales. As they lived in the mountain forests and only came to the lowland at night, they were not often seen. Yet the Hawaiians could describe them. They were two or three feet tall, the stories said, thickset and hairy. Some of them were never

heard to talk while others talked with deep, gruff voices." These authors went on to say the menehune were known to work at night, in great numbers, and within a single night could wall in a fishpond or construct a building. The menehune ate bananas, small fish and shrimp.

Other books, such as Viola K. Rivenburgh's *Tales of the Menehune, The Little Pixie Folk of Hawaii*, like Pukui and Curtis' book, brings together some of the oft-told folkloric tales. Rivenburgh summarized her feelings about the menehune's works when she wrote in the introduction: "The most wondrous achievements seem to have been on the little garden island of Kauai where their great Menehune Ditch stands to this very day."

Menehune Ditch, a remarkable and extraordinary waterway has "long puzzled archaelogists," writes Ray Riegert in his *Hidden Hawaii*. Riegert, who refers to the menehune as the "Hobbits of the Pacific," does not hold back in his statements about these wee ones. Theirs is Kauai's "most fascinating history," he states. "They were a merry, gentle people." Then really going out on a limb, Riegart mentions that some say the menehune came from the lost continent of Mu, which stretched across Polynesia to Fiji before it was swallowed by tidal waves: "Where they finally traveled to is less certain. After the Polynesians settled Kauai, the menehune king, concerned that his people were intermarrying with an alien race, ordered the menehune to leave the island." Riegart concludes: "But many, unwilling to depart so luxurious a home, hid in the forests. There, near hiking trails and remote campsites, you may see them even today."

What of this belief that the menehune are still current, and are more than mere humorous Hawaiian leprechauns? I had been coming across various hints that the small town of Waimea might be a key in my search. A stop at the local library seemed a good place to get some more historic background data.

Researching the subject at Kauai's Waimea Community Library, with its lizards shyly showing themselves to my son's glance, was revealing. It became pretty apparent that the mainland notion that information about these little people is rare is quite wrong. Although the pamplet and archives files held nothing, and the computer readout of the books showed the bigger Hawaiian libraries contained many of the menehune folklore volumes, this library held one of the most important documents ever written about this subject: Katharine Luomala's *The*

Menehune of Polynesia and Other Mythical Little People of Oceania, published by the Bishop Museum in 1951.

In this serious, anthropological study of these little people, Luomala brought together almost everything that was known about the menehune up through the 1940's. (Like her, I have chosen to treat "menehune" as a compound noun, rejecting the anglicized popular accounts that add an "s" to form the plural.) She does not waive from the fact that Hawaiians said they had seen these people in modern times.

"The most detailed description of Menehune," Luomala writes, "is that of J.H. Kaiwi, whose grandparents claimed to have met some Menehune while gathering sandalwood in the mountain forests of Kauai. Kaiwi describes the Menehune as having short, hairy bodies, which are stout, round, muscular, and very strong. Set In a red-skinned face are big eyes hidden by long eyebrows. A low, protuding forehead is covered with hair of undescribed color and texture. The nose is short and thick."

Luomala appears to feel that there may be some firm reality behind all of the legends and folklore of the menehune. She even notes that some 165 years ago, under the reign of Kaumualii, the last independent ruler of Kauai, a census was taken of the population of Wainiha Valley in which 65 of the 2000 people counted by the king's agent were menehune. All 65 lived in Laau (literally meaning "wood"), a community in the depths of the valley forest. Luomala wonders if the little people were a "tribe of dwarfs."

165 years ago, under the reign of Kaumualii, a census was taken of Wainiha Valley in which 65 of the 2000 people counted by the king's agent were menehune.

Today, we know Laau is the name of a ridge in the Hanalei District of Kauai. Many names in Kauai relate to their menehune connections. For example, near the site of my cabin in Kokee State Park, lies the Honopu, an unhabited valley and trail near the northwest coast of Kauai, also in the Hanalei District. On maps and popularly, it is called "Valley of the Lost Tribe," in reference,

according to the book *Place Names of Hawaii*, to "a legendary little people...who lived at Laau at the headwaters of Wainiha Stream where wild bananas, their food, grew; they stole camper's food."

Literally scores of sites on all of the Hawaiian islands have stories about their linkage to the menehune. On Oahu, Huila is a fishpond near Kahana built by the menehune, as is the one near Lihue, Kauai. Kapakule is the old name of the fishpond built by the menehune and dredged when Pearl Habor was developed. The heiau, a sacred worship site, entitled Iliiliopae on Molokai is said to have been constructed by an army of the little people. On the Big Island of Hawaii, Akahipuu is a hilltop associated with the menehune, as are the swampy mountains, the Waineki, above Waimea, Kauai. In a reflection of the spook light sightings found throughout the world, menehune lights are seen at Kawaihapai, a land division between Waialua and Kaena, Oahu, and on the slopes of Mount Waialeale, Kauai.

Kauai's Kiki-a-Ola, now known as the Menehune Ditch, is the most famous menehune construction site still in existence. I decided it was about time for a trip there. After days of rain the clouds had merely stayed gray on the first of February when my family and I drove up Menehune Road, passed Menehune Place, outside Waimea, to find the ditch. Rounding a bend on a narrow street, we almost missed the small signs for the Menehune Ditch, and drove right on by anyway because there's no parking on this muddy one lane road. A short while later we came to a primitive dirt road no one would want to drive their nice white rental car on, so we swung around, found a pullout, carefully parked, and hiked back to get a closer look at the ditch.

The setting was romantic enough. Dripping from the edge of a rain forest, the surroundings were filled with strange bird calls and red jungle-fowl crows. Cacti overhung the ditch, and directly across the road, almost as if from another era, was one of the most beautiful little swinging footbridges I've ever seen. The whole place had that aura. While there examining the ditch, what seemed like a wild horse raced by, soon to be pursued by a Hawaiian man—complete with lasso—on another lathering, sweaty horse. He asked us which way the earlier horse had gone, and after we told him he galloped off down Menehune Road as if into another century.

Menehune Ditch, itself, could easily have been missed on a trip

to Kauai. It had been noted on maps I had earlier examined, including one from the National Geographic Society, and one got the feeling folks hereabouts knew this was really significant. Despite this seeming acknowledgement of the importance of this site, my first impressions were not very good ones. A couple of badly painted wooden signs and an old tablet erected in 1928 were all that identified this truly mysterious wonder. The road was crumbling into the Waimea River and the location seemed to be suffering from benign neglect.

In fact, the Menehune Ditch should be viewed as the Hawaiian equal of England's Stonehenge, although it is much smaller than that Old World megalithic wonder. The Historical Territory Landmark of Hawaii tablet gives some hint as to what can be seen here. It says, in part:

MENEHUNE DITCH
The row of hewn stones along the inner side of the road is a remnant of one wall of an ancient water-course which is said to have been built by the MENEHUNES (Hawaiian dwarfs or brownies) The stones were brought from Mokihana

This menehune aqueduct grows on you. The longer you stare at it, the more you get a sense that it was not that easy to build. You feel you are standing in front of something deeply unexplainable, truly sacred, and yet almost forgetten in the modern world. The controlled flow of fresh water comes out of a myste-



The Menehune Ditch
© Loren Coleman 1989

rious cave-like hole in the mountainside. The stones still left in the wall are very precisely cut rectangles of reddish volcanic rock. Giving a notion of something more grand in the past, the wall is now only two stones high. One leaves Menehune Ditch somewhat sad, knowing the place is on the endangered list of earth mystery sites.

Menehune Ditch, as it turns out, is very close to the location of one of the most recent sightings of the menehune. Soon after I arrived on Kauai, I met a college-educated young woman who was able to lead me straight to this remarkable story. As often happens, I was asking around, carefully and respectfully, about the object of my pursuit, when a Ms. Janet Smith casually said, "Oh, I live at the place the menehune were seen by the nearby school's kids about '40 years ago.'" Now that sounded interesting!

Before I left the Waimea area, I had interviewed Ms. Smith and her father, the Reverend Kenneth W. Smith, and had learned the details of this amazing episode of recent menehune history. Although neither of the Smiths had themselves seen the menehune, Reverend Smith, in his capacity of pastor of Waimea's Foreign Church, Christian Church, and Hawaiian Church, had talked down through the years with many first hand witnesses of the encounter.

Reverend Smith noted, right off the bat, that the Hawaiians with whom he has discussed the incident speak of it rather matter-of-factly. The pastor has been on the islands for years now, and although white, the locals trust him. They would not trust me, and therefore, according to Smith, a witness like George London, now in his 70's and in the hospital, would find no reason to talk to somebody, not from the islands, about his menehune sighting. I had found another series of informants, and the trip was taking a turn for the best.

Basically, the facts of the incident are rather simple. Two middle elementary level classrooms, about 45 local children, along with a white school superintendent, saw a group of menehune. The children reported that the menehune were playing around large trees on the lawn of the parish property which is directly across the street from the school that is now the Waimea High School. The menehune were jumping up and down into the trees. Suddenly seeing the school kids, the wee folk dove "under" the house, seemingly into some "entrance." The local Hawaiians still believe the menehune live thereabouts.

Reverend Smith knows a white superintendent saw the menehune because he has spoken to that man. A few years ago at a formal reception a man came up to Smith and asked if it was true he was the pastor for Waimea. "Yes," Smith replied. "Oh," the man went on, "then you live in the 'Menehune House.'" Cautiously, Smith told me, he inquiried as to what the man meant. The individual then revealed he was with the group of children when they saw the menehune, he had seen the creatures too, and knew that locally the parish house is now known as the "Menehune House."

Smith told me a bit about this house. Built in 1826, it was the governors mansion, a prison and a morgue during its time. The pastor assured me that the basement is made of heavy stone, and alluded to the fact that no subterranean entrances for the menehune could exist there. Still, some folkloric traditions, according to Janet Smith, tell of there being a tunnel underneath the house that goes all the way up into the mountains. She said this escape route was the reason that Kauai's early rulers were never able to be conquered, which we know from history is true.

Both of the Smiths were well aware that the parish house is, indeed, presently haunted. The reverend noted the house is one of the few specific routes of the marchers of the night, Ka huaka'i o ka Po, the ghostly procession of the dead. The younger Smith said she's heard noises, and friends have told her about "energies" and "presences" after they've spent a night there. She recalled one man, a Hawaiian, in a group of visiting students who came up to the house's door, put both his hands up in front of him, and said, "Whoooa - I'm not going in there!"

Ola street is named after the Kauai king who is said to have asked the menehune to build the waterway that today is called the Menehune Ditch.

Although the Smiths and some locals do not realize It, the street where the house is located gives a clue to this site's special connection to the menehune. Ola street is named after the Kauai

king who is said to have asked the menehune to build the waterway that today is called the Menehune Ditch. This can be seen in the Hawaiian name for the ditch, Kiki-a-Ola.

A few years ago, children attending school in Waimea, Kaui, believed that some menehune hung about the school ground and ran under the building when the children came out for recess.

Only after I investigated this report, visited the school, house and menehune-involved trees, and photographed everything, did I find out that the earlier researcher Luomala had alluded to the sighting in her study of the menehune. She had written in 1951: "Another friend tells me a few years ago children attending school at Waimea, Kauai, believed that some Menehune hung about the school ground and ran under the building when the children came out for recess." I was happy to have added much to the record by chronicling the more detailed facts of the case. Perhaps the "Menehune House" should be added to the list of earth mystery sites that should be preserved.

At the end of my time on Kauai, I traveled to the Menehune Fishpond which is almost already on the list of extinct earth mystery sites. Almost on the other side of Kauai, this location is even harder to find. From Lihue, you drive on Rice Street, past the busy Nawiliwili Harbor, then take a right on Route 58, a quick left on Niumala Road, and finally a right on Hulemala Road. Since the fishpond presently is on posted brush-filled private property where one could easily imagine someone waiting with a .22 to pick off curious investigators of the unknown, I was happy to overlook the fishpond site from a high road on Niumalu Bluff. Tour buses slowed down as they came by my viewing spot then whizzed on, so I figured I had found the closest vantage point to this menehune-built wonder.

And it is rather wonderful. The pond spreads across a lush

green valley floor and is backdropped by the Hoary Head Mountain Range. Said to have been built thousands of years before the Polynesians came here, legend tells of a twenty-five mile long line of wee menehune passing rocks from hand to hand to construct the fishpond in one night. Who knows? It is rather awe-inspiring whether it took one night or one month. This site, like the Menehune Ditch, gives one a peaceful feeling, a sense of a people who loved and respected the land and waters of Hawaii.

But I was jarred into reality rather quickly. I uncovered a couple of giant real estate signs reading "Menehune Fish Pond—FOR SALE—102 Acres," complete with two telephone numbers to call. Kauai is anything but underdeveloped nowadays; tourists are streaming to this island, even in the rain. I imagine someday soon we will hear about the swimming pools and tennis courts of the "Menehune Fish Pond Condominiums and Resort." Remember, they dredged a menehune fishpond to build Pearl Harbor, so someone may ruin this location in the future. These magical, mystical menehune fishponds just do not last long in the modern world of concrete, condos and white rental cars.

And that's too bad.



Menehune House and tree on which the Menehune were said to have played.© Loren Coleman 1989

PSYCHICS AND "FORTUNETELLERS"



The author has put on many of the popular psychic fairs.

She has seen the good readers and the bad ones.

But how can *you* tell the difference?

By Mary E. Leonesio

Have you ever been to a psychic?

Was it a brief encounter, on the dare of a friend, in a dimly lit room, complete with crystal ball and the "soon you'll meet a tall, dark, and handsome stranger" routine? Perhaps—figuring that if it's good enough for Nancy Reagan, it's good enough for you—you had a chart done by an astrologer who explained the relationship that certain planets have with your life (many astrologers rely on their psychic skills, too). Or maybe you decided to pay your Aunt Martha a visit, and while you were there she "fooled around with the cards a bit."

Whatever the circumstances, if you've been to a psychic you surely remember the event and how you felt afterwards.

Today most people come away from a psychic reading feeling encouraged and optimistic. Many psychics are intelligent and well-informed, and they greet their clients cheerfully, displaying a genuine interest in their welfare. They make sure you leave feeling good about the reading and yourself. They will never try to frighten you, but instead will encourage you and perhaps help you to realize your potential and your strengths and weaknesses.

Regrettably, though, throwbacks from the "bad ol' days" still exist. They are the ones I call "fortunetellers."

Having sponsored many metaphysical events over the last few years, I've had the occasion to meet both "fortunetellers" and true psychics. I've worked with hundreds of people in just about every conceivable field within the broad scope of metaphysics and I can honestly tell you that yes, there are fakes out there—as there are in any profession. But there could be no imitation if the real thing didn't exist. And I can boast of many psychic friends who are the genuine article.

If you've been contemplating visiting a psychic for the very first time but don't know what to look for, here are my suggestions:

- **Try not to be overly concerned with predictions.** Yes, a prediction might happen, but then again, it might not. Readers predict *possibilities* and *probabilities*, not unchangeable events. Nothing they say is carved in granite because your free will enters into the picture at all times. You can change what you don't like according to your choice.
- **Don't allow readers to make you feel dependent on them.** A true psychic would never insist that you consult with him/her first before making a decision.

• **Don't let them make your decisions for you.** You alone are responsible for the choices you make in your life. Never lose sight of that fact. If you're advised during the course of a reading to sell your house, get a divorce, etc. then say "Thank you, but I make my own decisions." Readers can alert you to trends—the beginning of events that may happen.

A psychic reading can be likened to a weather report in that you're advised in advance of existing and possible future conditions. If a storm is predicted, you have the option of staying indoors until it passes or dressing for the weather and taking your chances. Either way, *you* make the decision and you are in control of your future. You cannot control the weather itself, but you can control how you react to it.

• **True psychics will not defame other readers in order to build themselves up.** Doing so is an indication that they are not at all confident in their own abilities as psychics. If you hear, "I don't usually talk about other psychics, but..." just smile and resolve never to go back.

• **It's considered unethical for readers to ridicule forms of divination other than the ones they use.** Many methods are available and are equally valid and each reader has special gifts, talents, and skills.

• **Gossips are just as bad (and boring) as egomaniacs.** They're not interested in you or in helping you. They just want to impress you with name dropping by revealing the names of other clients. That isn't what you're paying for.

• **Religion and belief systems should not enter into a reading.** This includes reincarnation (unless you specifically request a past life reading). If you have not embraced the concept of reincarnation, simply state that you want to focus on the "here and now." A true psychic won't be offended.

Bringing religion into the reading frequently indicates that they want to show you how "spiritual" they are. If they feel that they must validate their profession and/or themselves by telling you of their religious background, it's best to steer clear. Chances are they want to convert you, not help you.

• **Be wary of readers who try to convince you of the inevitability of your future.** If you hear "you can't change it," "this is your destiny and you can't do a thing about it," or "your chart doesn't lie. This is your fate—period" run for the hills! *You* control your future.

• **"Fortunetellers" tell you**

what they think you want to hear. "Money is coming your way," "lots of travel is in store," or "you'll soon meet the man/woman of your dreams" are common expressions they might use. Unless you want to be "stroked," avoid this type.

• **Occasionally you'll come across "fortunetellers" who will tell you what you *don't* want to hear.** This can have the effect of scaring the wits out of you! Sometimes they do this because they're on "power trips" and they want you to think that only they can solve your problems for you.

Sometimes they do this out of envy. If you appear to be attractive, prosperous, self-confident or if you display any characteristic that the "fortuneteller" envies, he or she may make predictions of disaster.

You should consult a psychic because you want to gain self-insight and develop a better understanding of where your life is headed. There's plenty of good ahead for all of us, so if your reader says something like "there's an aura of death around you," "I sense evil in your path," or "are you sure you want me to go on?" get out of there! And if you experience this at a psychic fair or any type of metaphysical event, report the incident to the person or persons sponsoring it. Don't hesitate to do this because if they're legitimate, they'd want to know.

• **Be cautious of readers who pump you for information.** Occasional questions, such as "am I on the right track?" or "does this make sense to you?" are OK in order to clarify issues. But "fortunetellers" can work wonders with bits of information that you might provide.

•**Don 't be impressed with "New Age jargon."** If some of the terminology is foreign to you ask that the reader clarify his or her statements. After all, you should understand the reading. (I once overheard a reader say to a client, "Excuse me, sir, but did you know that your solar plexus is wide open?" The man checked his fly!) If readers "hem and haw" and can't explain what they just told you, then you're dealing with "fortunetellers" at best. Watch out for readers who speak in veiled and obscure language. If you question them and they, in turn, hint that you don't understand because you are a "negative or close-minded person" or "of a lower vibration," then you've just been insulted! If they have a message for you let them tell you what it means without further translation.

• **Psychics are responsible for their own lives just as you are responsible for yours.** If they

won't make a move until they consult other psychics then they certainly have nothing to offer you.

• **A reader is not necessarily a "born psychic."** It is true that each of us, to some degree, is psychic. But I don't know of any professional psychics worth their salt who haven't spent much time in research, study, and observation. And they all practice, practice, practice! It takes time to develop natural abilities into skills and psychic abilities are no exception. Of course, there are some truly gifted psychics who have never tried to develop further, but they're the exception rather than the rule.

• **Watch out for readers who make "predictions" after the fact.** This seems like a contradiction in terms, but I know of readers who, after the occurrence of an event said, "I knew all about that in advance because I saw it in a vision. It was so real!" or "My guides told me that was going to happen." Yeah? Well, why didn't you tell us? Sure, at times we all have wished we would have verbalized a hunch or feeling, but true psychics would not try to make themselves look good with an undocumented prediction.

• **The fee.** This is always a touchy issue. Some people believe that a psychic should perform readings free of charge. Although money shouldn't be the main issue a psychic is worthy of payment. Few people realize how difficult it is to use psychic skills to assist the person sitting across from you, especially when he/she is nervous, frightened or has decided that no matter what the psychic says, it's going to be wrong. I sometimes wonder why this latter type of person even bothers consulting a psychic in the first place. It's a challenge, I guess. And some people fashion themselves as debunkers.

Exorbitant fees are uncalled for, and usually those who think they have a "direct pipeline to the wisdom of the mystic masters" will demand an inordinately large sum. Conversely, ridiculously low fees (perhaps $2 to $5, except for mini-readings at psychic fairs) are usually charged by "fortunetellers" because they'll try to entice you into coming back again and again, each time charging more for their readings.

Professional readers who only accept donations and no set fee for their services are best avoided. If they can't place a value on their work then it's probably because their work is of no value. (This does not apply to amateurs or to clergy who offer counseling services.) Some "fortunetellers"

may mistakenly believe they can beat the IRS by not charging for their services.

• **Length of a reading.** The amount of time spent on a reading should be reasonable. You are paying for the psychic's expertise and his/her time. Therefore, you shouldn't demand that you get a lengthy reading unless you're willing to pay for it. On the other hand, if you feel you're being denied a reasonable amount of time, say so. A reading varies in length usually from thirty minutes to an hour (except for mini-readings at psychic fairs which usually last about fifteen minutes).

"Fortunetellers" will sometimes offer readings of "five minutes for $5." They usually don't last even that long because they're "cold" readings. You know the type: "You've cried many tears in your life," or "There are many changes going on around you." Then, of course, they'll do their best to talk you into a longer reading for more money. If you fall for it, you'll just get more of the same.

• **Exaggerated accuracy.** If readers keep reminding you of their rate of accuracy, they're bragging and nothing more. How could they possibly keep track of their alleged successes unless each and every client followed up with a detailed report?

• **Fortunetellers will take full credit when they're right, but blame others or other things when they're wrong.** Their error may be caused by the weather, the vibrations, the planets, you, or any of a host of reasons. Real psychics will be wrong occasionally. They are not infallible, all-wise and all-knowing. They're human and they have their "off" days just like anyone else. But a psychic will admit to human error. The "fortuneteller" will not.

• **Avoid those who demand acceptance.** "Fortunetellers" may make statements such as "My guides never lie." Translation: "I'm always right." Don't even waste your time with this type. They insist that you accept information that doesn't pertain to you and, if you refuse, they get in a snit.

However, don't feel that you must agree with everything the psychic tells you. Days or weeks later you may find that what you were told was indeed, correct, even if you didn't think so at the time.

• **Are you cursed?** If it's even hinted to you that you've been "cursed," see this for what it really is: an attempt to control you and probably bilk you out of a lot of money. Most "fortunetellers" aren't so stupid as to come right out and say that you've been

cursed, so they'll say things like, "Things just never seem to go right for you," or, "Just when you think you've made it, something always goes wrong."

Now, who of us hasn't indulged in a self-pity at one time or another and said these things? But it isn't true of our entire lives!

Many "fortunetellers" are smart enough to know that you might be depressed that day and hoping that they (the "fortuneteller") will be able to make everything all right. As a matter of fact, they're counting on it. So if you're told that they can "clear the path for you" or "remove the negativity and evil that's following you," leave and don't look back! If it occurs at a metaphysical event, report the incident to the person in charge.

Conversely, some "fortunetellers" love to complement their clients' egos. They'll use lines such as, "Wow! What energy! What positive vibrations!" "Ooooh, you have healing hands! Have you ever thought of becoming a healer?" or, (and this is the one I find most contemptible) "You are so psychic! Have you ever tried to develop your abilities further?" Then, of course, the follow-up is that they just happen to teach classes on the very subject they commented on. What a coincidence!

Don't misunderstand me—there are many excellent metaphysical teachers, counselors, and instructors out there. But some unethical ones turn out students like automobiles on an assembly line. Yes, everyone has to start somewhere, but many psychics spend at least a couple of years practicing on friends and family before trying their skills in public. Would you want a first year medical student to perform surgery on you? This is the same principle.

•Overall, you should feel comfortable with the reader. Granted, it may feel a little strange at first, but you shouldn't have the urge to get up and run. If you feel creepy, trust your instincts and leave.

It's my goal to remove the *fear factor* of a psychic reading and to demystify the experience for you. I've listed the most common factors and situations to watch for in order to help you to steer clear of the fortunetellers and to guide you to the real thing.

True psychics are just as dismayed as you and I that a handful of "fortunetellers" can give metaphysics and the New Age a bad name. The majority of psychics and readers want to serve humankind as best they can and when they hear "Thanks, I feel much better now," they know they've done their part. And indeed they have.

Astrological Influences

For July, 1989



by Anne Lyddane

♈ ARIES

Love affairs and children's interests highlighted now. Communications and travel strong potentials. Career continues important for grounding-materializing. Avoid impulsive behavior.

—Lucky days: 4, 5, 7, 14, 15, 29.

♉ TAURUS

Your financial picture and value systems appear dualistic currently. Home expansion or refurbishing accented. Romance exciting and ardent. New studies or training can be profitable.

—Lucky days: 2, 10, 12, 22, 2.

♊ GEMINI

You can be the star in your community now, gemini. The spotlight combines with romance. Don't rock the work boat. Use assets cleverly.

—Lucky days: 6, 12, 23, 28.

♋ CANCER

That new image and chapter suggests success. Be yourself. Money and assets appear generous and abundant. Romance too. Creative work can be profitable.

—Lucky days: 6, 7, 12, 15, 17, 21

♌ LEO

This is YOUR month, Leo. The public limelight, romance and sexy pleasures are indicated. Friends, groups and organizations help you express your talents.

—Lucky days: 4, 8, 23, 27, 28.

♍ VIRGO

A fine time for planning, organizing and visualizing your desires. Someone reputable and exciting in the background is helpful now. Career dualistic.

—Lucky days: 1, 4, 6, 12, 23.

♎ LIBRA

Your charisma shines with friends, social groups and romantic opportunities now, Libra. Travel overseas by air a potential. Stick to your budget and avoid emotional spending.

—Lucky days: 7, 10, 15, 23, 25.

♏ SCORPIO

An upswing and public recognition around career strongly potential, Scorpio. Romance allied with your work sector as well. A legacy promised.

—Lucky days: 3, 4, 7, 11, 17, 21.

♐ SAGITTARIUS

To marry or not to marry? You appear pulled two ways here. Travel to faraway places suggests possible meeting with romantic partner. Finances stable.

—Lucky days: 6, 11, 20, 22, 25.

♑ CAPRICORN

Mutual assets with a companion evidence abundance. An inheritance could smooth monetary situation now. More than one employment opportunity available. Love proves exhilarating.

—Lucky days: 7, 12, 17, 21, 25, 30.

♒ AQUARIUS

Marriage with someone generous, successful and attractive a possibility, Aquarius. Children's interests have ease of mutual communication. Work rewarding.

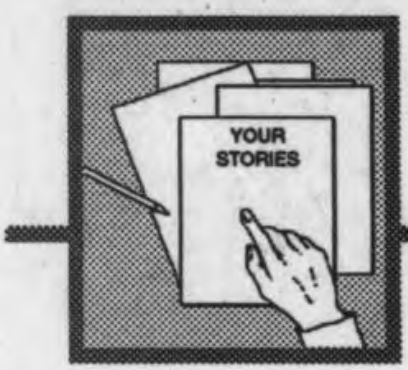
—Lucky days: 6, 11, 14, 21, 25

♓ PISCES

Your past employment efforts receive recognition and approval now. A romantic relationship also involved at the work scene. A second home or expansion a potential.

—Lucky days: 7, 12, 17, 21, 25.

This page is presented for your entertainment. Like any form of guidance, astrology should help, but not control your life. If this page has helped you, please write to us and let us know!



MY PROOF OF SURVIVAL

by the Readers

THE BEST BIRTHDAY GIFT

By Marion Brenish

My brother, Peter, died suddenly at age thirty-six. His death was quite a blow. As my birthday approached three months later I was still reeling from the shock.

Over the years I was usually separated from my family by hundreds of miles. Yet Peter never forgot one birthday. There was always a beautiful card with a crisp new bill, usually a twenty. It saddened me to think that this would be the first time I wouldn't hear from Peter.

I made plans for a weekend birthday trip to San Francisco, with my boyfriend, Joe. A few days before leaving town, I had a very vivid dream. In it, Peter appeared. He told me that he was thinking of me and wouldn't forget my birthday. I awoke certain that he would keep his word.

On the day of my birthday, Joe and I had a wonderful, exhausting time; we had done some extensive walking up and down



Marion Brenish

the hills of San Francisco. Our feet were sore and we were headed back to the hotel. Suddenly, an overwhelming urge came over me. I wanted to walk out of the way to a certain restaurant. I couldn't understand why, because I didn't even particularly care for this cafe. Joe was not happy about my sudden urge either.

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Yet I persisted.

We arrived at the restaurant to find it overcrowded. We left. We turned towards the corner and headed back to the hotel. Suddenly, a gentle breeze stirred. I felt something against my leg. I looked down. There was a crisp twenty dollar bill clinging to my ankle. I knew Peter was with me still, and hadn't forgotten this special occasion. It was the best birthday gift I had ever received.

∞

GRANDMA'S FINAL VISIT

By Cheryl Rodgers

As a child, I was often spiritually aided by my grandmother, Edna Lambert, who had died in August, 1949, before my birth in March 1950. She was "present" on several instances between the time I was seven and seventeen and I received information I could not have known otherwise. Her loving presence was always felt when I was young.

However, at seventeen I began to need proof of God's existence. Late one night in September, 1967, I prayed, "Dear Lord, please let me know if you are there."

Suddenly, I felt grandma's familiar presence. She repeatedly stroked my arm from shoulder to hand. Sadly, I thought, that maybe I'm just imagining this. A strong scent of flowers filled the room but I continued doubting. If only I had a physical sign!

Abruptly, the window fan turned on. Startled, I sat bolt upright. Then, the blades stopped spinning. Relieved, I reasoned that the fan had started by a short circuit. This was no proof. If something else happened—if the desk lamp turned on—then I would believe. At once the desk lamp lit up. Then the light went out.

Still skeptical, I thought that this was unreal. Just then, a tingling energy rushed through my body. I felt God's great peace enfolding grandma and me. This is real. I was convinced. Her guidance no longer needed, Grandma indicated that this would be her final visit.

The next morning I told mother of my childhood experiences and the most recent encounter. "I believe you," she said quietly.



Cheryl Rodgers



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"Cheryl, I've never told you, but on the night of your grandmother's funeral I turned in to go to sleep at 7:00 pm. As I lay, crying, the floor lamp next to my bed lit up. The next day at your grandpa's house, Dad told me he had gone to bed at 7:00 pm as usual when a funny thing happened. He said 'I was thinking of your mother when the floor lamp came on!' "

I understood then that I was not the only one grandma had comforted and guided with a little light.

∞

BURIED BUT STILL KICKING

By David Albert Moreland

On a hot July morning in the summer of '52 I reported to my job as a grounds keeper at the Alexandria Cemetery in Alexandria, Kentucky, although I had quite an upset stomach. I have had many such stomach aches in the past and had come to accept them as part of my daily routine. But since I was in a section of the cemetery isolated from my supervisors' view I thought maybe a brief rest might help settle my stomach. After quickly glancing around I found the perfect place. A recently dug grave that had not had time to allow grass to take root made a soft bed. A plastic cover kept me from getting dirty and a flat headstone made a nice pillow.

As I lay down to rest I had an uneasy feeling as if something or someone was trying to contact me Soon I began to get impressions of a scene in my mind as if a play was unfolding before my eyes, but at the same time I felt as if was also a participant—it had the qualities of a vivid dream. I could feel myself in a room sitting in a chair. Suddenly, I realized to my horror that some men had entered the room with clubs and were about to attack me. As the men beat me from one end of the room to the other I could feel my body reacting to the imaginary blows as if they were real. My heart began pounding and adrenaline began pumping through my veins. I awoke in a cold sweat. My body felt as if someone had gone over me with a hammer.

Shaken and stunned, I managed to walk over to where my supervisor was working digging a grave, about fifty yards on the opposite side of the hill. Normally this was a short walk, but considering my condition it seemed more like three miles. After calming myself down, I asked my supervisor how the man in the fresh grave had died. His answer sent shivers up my spine. "He was clubbed to death in his living room by three of his friends who owed him money."

∞

TRUE MYSTIC EXPERIENCES



by the Readers

THE MAN IN THE GRAY OVERCOAT

As told to Judith A Senning by her maternal grandmother Louise Pantozzi-LeClaire

It was a hot sticky Sunday in Brooklyn, 1910. A typical Sunday in almost everyone's neighborhood; the era of organ grinders, keystone cops, kids playing hopscotch and stoop ball, and bustled women maneuvering baby carriages covered with taffeta. But this wasn't the case with my brothers, sisters or myself. Every Sunday we had to stay all dressed up after church and head right for the cemetery to visit my grandmother's grave—no matter what the weather or how much I whined—and be forced to listen to my mother carrying on in the middle of Holy Cross Cemetery. Sure I loved my grandmother and I missed her, but when you're a kid all of 10 years old, you really don't look forward to this ordeal on a weekly basis!

It was scorching hot by the time we arrived. I felt dizzy and my arms ached from carrying Mary, my baby sister. I turned and handed her to my eldest sister Rose, ignoring her dirty looks as I walked off. I called out to my brothers and made a vain attempt at catching up with them. I saw my mother in the distance and heard her voice echoing as the wind picked up and shook the massive oak trees above us. "Ssshh!" my brother Charlie turned, putting his finger to his lips. I knelt down, feeling the muddy earth beginning to cake around my knees and stared at my mother's face. There was a look of grief upon it; it was a face that seldom smiled anymore. She prayed aloud in Italian and I bowed my head pretending to

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pray, suitably bored by this time. I watched her place fresh flowers before the marker, then I turned to look around. The sun had gone down, thankfully, giving us some relief from the heat. After almost an hour had passed, my back was stiff, I was thirsty, and my eyes were starting to itch. I noticed my older sister nodding off, along with Mary. My brothers stared straight ahead like wooden soldiers. I stood up ever so quietly, and tiptoed away.

I wandered around for a while. I took a look about me and noticed there didn't seem to be anyone else in the cemetery except us. I remember even then that it struck me as being strange. How come we're the only people here? Where are all the people we saw when we came? In dismay I noticed that I was lost. The path I'd been walking on had turned into a maze; the sky above had grown dark and threatening. I came to a mausoleum and saw a bench carved of stone. I sat down, trying to remember my way back. I got up and continued on until I came to a statue and noticed violets floating in huge puddles surrounding it. This wasn't like the rest of the cemetery—the graves here were much older and the flowers upon them were dead or wilted. The grass here hadn't been trimmed. I glanced back at the violets floating in the water and picked up a long blade of grass, playfully whipping the water with it.

Suddenly, I felt a strange chill as if someone had placed a piece of ice down the back of my dress. I felt my heart pound in my chest and saw a strange reflection in the water. I figured it was one of my brothers, Steve or Charlie, playing tricks on me. I turned. "All right, just you wait till Papa..."

Standing before me was a man well over six feet tall. His face was ashen with white lips and deep sunken eyes that burned into me. Fear seemed to take hold of me, refusing to let go. He was dressed from head to toe in winter fashion—all in grey. Every fiber and nerve in me shook violently as I struggled to cry out, backing up and tripping over my own two feet as I did. He moved towards me and his eyes, black as the night, seemed to look right through me. The birds had stopped chirping, the cicadas had stopped buzzing.

"Do you see me?" He spoke, his voice an eerie echo.

"Y-yes I do!" I whimpered.

Again he came closer. "Well when you see me, RUN!" He stepped back and vanished. Vanished!

I sat there, watching as he drifted away into a mist. I shook my head. Then, summoning

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every bit of strength, I ran. I kept on running, calling out my mother's name, searching for her face. Finally, I heard her. Her voice was calling me and when I saw her I ran to her as fast as I could. She grabbed hold of me, looking at my dirty dress. "Where were you, Louise? Answer me!" she pleaded in her broken English. I grabbed onto her skits and tried to catch my breath.

"Mama, there was a man! He was horrible-looking. All in grey! And Mama, he disappeared right before my eyes!" My sisters and brothers laughed, mocking me. But my mother saw the tears in my eyes and ignored them. Pulling me closer to her, she placed her hands on my shoulders.

"Louise, tell me the truth! Did he really look the way you said? Are you hurt?" I shook my head. "I am. He did. I'm not!" I replied, answering her questions in an orderly fashion. I looked around. The cemetery had once again become a dark and sinister place. My mother crossed herself and my sisters and brothers drew closer to her, like moths around a flame. We walked along with her as she called out in both Italian and English, but no one answered. My mother pulled us to her as she hurried us along.

"Mama, isn't it kinda strange? A long grey coat in the summer?" I looked at her. I tugged at her skirts again. "Mama, do you think it was...a ghost?" She didn't answer me. She didn't have to.

The years did not help me forget the man's face or those terrible eyes. Needless to say, our visits to Holy Cross Cemetery ended then and there. We didn't mind.

∞

THE NIGHTMARE THAT CAME TRUE

By Patricia Dutton

On February 10, 1983, the telephone rang cutting into the night blackness of our bedroom. Half asleep I reached for it.

"Hello..."

"Is this where Lani Dutton lives?"

"Yes..."

"Are you Mrs. Dutton?"

"Yes..."

"This is trooper..." I didn't



Patricia Dutton

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hear the rest, a stabbing pain had ripped through me, from the top of my head to my feet. Oh don't go on, I silently prayed, please...

"Is Mr. Dutton there? There's been an accident."

"Oh God no..." I handed the phone to my husband. His eyes questioned me, but I couldn't speak.

"Tom Dutton....yes....Is it serious? We'll be right there." At that moment I knew I was begining to actually live the nightmare I'd been having.

For a year I'd been having the same nightmare of losing Lani. In the nightmare I would lose her in a crowd, then spend the rest of the night, or half the night searching for her, only to wake up dripping in sweat. I would never find her. When that would happen, I'd get out of bed and go into her room to check and see that she was safe.

Two weeks prior to the accident, the nightmare had become more explicit. I had not seen the actual accident, but I had seen myself mourning her death. Three days before the accident, I saw her in her coffin.

Blinded with fear, my husband and I dressed and rushed for the car. I stopped long enough to telephone our son Paul.

The few minutes it took to drive to Kent General Hospital near our home in Dover, Delaware, seemed endless. We passed an intersection with red flares still burning.

"That's the placed" my husband said softly. I nodded numbly, my hands so tightly clapsed they were bloodless.

We parked the car and ran to the emergency entrance, a policeman we'd known several years met us. His eyes were red and filled with tears. Our son Paul stepped in front of him his eyes hollow. I heard myself screaming.

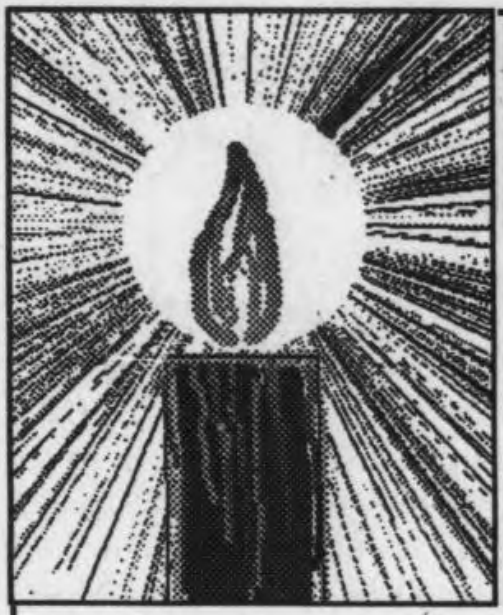
"My daughter is dead! Lani is dead!"

"She didn't make it Mom. She didn't..." his voice breaking, Paul took my arm.

I had the feeling of walking on to a stage. This wasn't real. It was all the props from my dream. The bright lights of the waiting room were the footlights. It was only nightmare!

I found myself being led to a dreadful little room with no windows. It was a cell. A doctor closed the door and my whole world disintegrated. Far off in the distance I could feel my body rocking as I tonelessly repeated over and over, "Dear God! oh God!" It was the first of many pleas for Him to lead me out of my living nightmare I'd dreamed so many times.

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BOOK REVIEWS



By Steve Deger

EXTRAORDINARY EXPERIENCES

Personal Accounts of the Paranormal in Canada

By John Robert Colombo

Hounslow Press, Willowdale, Ontario, Canada,1989, Paperback, 279 pp., $15.95

For some reason, I rarely think of Canada when I think of the paranormal. I don't know why, for this book shows that when it comes to strange phenomena, Canada has plenty to offer.

Take, for example, the God of the Waters and of the Lakes. In 1782, a trader named Venant St. Germain was travelling with three other men and an Indian guide when he spotted a human-like figure emerge from Lake Superior. The group watched it in astonishment for several minutes, then St. Germain decided to try to shoot it. The Indian guide struggled with St. Germain to foul his attempt, shouting that the creature was the God of the Waters and of the Lakes, and an attempt to shoot him would cause him to vent his wrath on the group. In the course of the argument, the creature disappeared into the lake. Later that night, a violent storm erupted, pelting the camp and its members for three days without break. The events were later reported and sworn to before two judges of the Court of King's Bench.

This book contains many other similar occurances, many of which were sworn to in front of government officials. More than 70 tales of sea serpents, sasquatches, psychic healers, mediums, Witches, ghosts and UFOs comprise this revealing work. The stories are short, but well-written and to-the-point. Some of the accounts are quite interesting in that they reveal the actual language, customs and beliefs of the day (1700's, etc.), and most of the others were written by contemporary Canadians.

The author makes no attempt to explain or disprove the occurances cited in the book. Instead, he seeks to show that reports of

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the type included here are anything but rare. In fact, they have been fairly common throughout the centuries, and continue to be so today. From the early explorers to the 19th-century spiritualists and the modern psychics, the book's contributors illustrate this well.

Canada is the world's second largest country. Collections of paranormal stories have been published in the U.S., the U.K., France and other countries, but never in Canada. I grew up close to the Canadian border, yet the only fantastic Canadian stories I ever heard were about gigantic walleye pike. Now Cathie brings us Canadian reports that will make the old fishermen yarn-spinners blush with humility.

—ALSO NOTED—

THE INVENTIONS, RESEARCHES & WRITINGS OF NIKOLA TESLA by Thomas Commerford Martin, Lindsay Publications, Bradley, IL, 1988, Paperback, 510 pp., $16.95

Tesla, the discoverer of alternating current, was first described to me as a heroic man who died promoting an invention he said would end poverty forever. Wondering if this was an exaggeration, I have been looking for an authoritative book on Tesla ever since. This one fills the bill—it was proofed by Tesla himself! This is not a biography, but rather a detailed look at Tesla's theories and inventions. It is quite complex, but the diagrams, analyses and lectures provide an objective look at his early finds—everything from polyphase currents to unipolar generators.

THE SIRIUS MYSTERY by Robert K.G. Temple, Destiny, Rochester, Vermont, 1987, Paperback, 301 pp., 12.95

Have aliens visited this planet? This book sheds light on the traditions of four African tribes and the ancient cultures of Sumer and Egypt. These cultures possessed extensive knowledge about the Sirius Star system, which they claim was given to them by visitors from Sirius. The author documents his findings, which makes his study a credible look at the "alien visitation" enigma.

HUGH LYNN CASE: ABOUT MY FATHER'S BUSINESS by A. Robert Smith, Donning Co., Norfolk, VA, 1988, Hardcover, 315 pp., $19.95

This is the story of Edgar Cayce's son. The late Hugh Lynn Cayce had a love/hate relationship with his father—a man known worldwide as one of the greatest modern psychics. This book therefore presents the renowned psychic in a unique perspective—complete with Hugh Lynn's own biases and personal glimpses.

THE SECRET LANGUAGE OF STONE by Don Robins, Rider, London,1989, Paperback, 254 pp., $15.95

It appears that certain psychic phenomena are associated with stones. In this book Robbins discusses many such occurances, including the case of the Hexham heads. These

(Continued on page 124)

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carved stone Celtic heads have reportedly been the center of some mysterious events, including the recurring appearance of a black were-wolf. The author combines discussions of other similar phenomena with highly scientific investigations of the molecular structure of stone. He also includes an in-depth look at stone legends from many cultures.

THE OCTOBER SCENARIO by Captain Kevin D. Randle, Middle Coast, Iowa City, Iowa, 1988, Paperback, 181 pp., $9.95

This book details a series of UFO sightings and abductions that occurred in October 1973. It thoroughly discusses five specific abduction cases and compares patterns and differences between the reports. The author, a former USAF intelligence officer, then examines these cases from a historical perspective. This book also contains many photos of "UFOs"—some of which have been proved as fakes, others which remain a mystery.

POSSESSION & EXORCISM by Hans Naegeli-Osjord, M.D., New Frontiers Center, Oregon, Wisconsin, 1988, Paperback, 204 pp., $9.95

This book discusses possession and various types of exorcism. It includes several case studies, and explores electronic communication with non-physical beings. Naegeli-Osjord is a psychiatrist-psychologist with a private practice in Zurich. He combines his knowledge in this area with a parapsychology background, exploring both aspects of the possession phenomena.

CHANNELING by Charles T. Tart, Holt & Co., New York, N.Y., 1989, Hardcover, 400 pp., $18.95

I can't help but wonder how legitimate some channeled writings are—and if they really are channeled—how knowledgeable these discarnate entities are. This book does a fair job at answering some of these questions. It discusses some of the more popular channels such as Jane Roberts. It also examines the historical roots of channeling from various cultures, the type of individuals who become channels, the material channeled and the means of channeling and also offers some possible explanations. It winds up with an overview of how the reader can explore channeling, giving some expert advice. It even gives a warning about hazards associated with channeling.

THE BRIDGE TO INFINITY by Bruce L. Cathie, America West, Boulder, CO., 1989, Paperback, 205 pp., $9.95

There is nothing more frustrating to me than seeing an old theory of mine completely worked out by another writer. Can't I do anything original? In this book, Cathie postulates that all of the physical world is made up of overlying wavelengths of pure energy. He then uses mathematics and geometry to explain some of the world's strange events and mysteries, including the pyramids, Stonehenge, the events at Fatima and many other Biblical stories. He has developed equations and theories to explain much of the physical universe, and he compares them with those of Einstein.

REPORT FROM THE READERS



by the Readers

ORIGINS OF UFOs

I feel FATE and Jenny Randles have been most objective in reporting about UFOs. I am not discounting other writers, but these are just the few I have had time to read who have impressed me the most.

Venus and Mars were the old standbys as to the origin of the UFOs, but later space exploration has eliminated these. With our best technology, it will take about a year to get to Mars. There is one barrier we must accept in space travels. Nothing can travel faster than light. The nearest neighbor to our sun is the Alpha Centauri system. This is roughly four light years from us or six trillion miles. A touch down and return would be a 12-trillion mile round-trip. Even if an advanced civilization could travel at 2/3 the speed of light, the time involved would make it unthinkable.

I am not dismissing UFOs but believe if we look outward we are looking in the wrong direction. Can we dismiss all the abduction stories? It is difficult to accept this as objective reality, but I have talked with some of those that believe they were abducted and although I would not say they were lying, I don't know what to make of it.

Is a cosmic joke being played on us, or a new reality? My main point is not to look to outer space as the origin of UFOs. I, however, am not ready to say where to look next.—*Terrence Peterson, Nowata, OK*

∞

SPIRITUAL DIMENSIONS

In "Horned Jackals and Devil Birds" (January 1989 FATE) Karl P.N. Shuker mentions the ability of the devil bird to cover distances that could not conceivably be accomplished by material means and also to elude capture.

As bizarre as it may seem, I have had a personal experience with a devil bird in the United States. It made its birdlike noises at the same time of day in the same locations for a period of weeks. Investigation into the matter revealed that this is a supernatural force, often referred to as an elemental. *Kahuna Power* called it a *lapu* and correctly described its chirping sounds.

These columns of FATE are set aside each month for your comments. Send your opinion of articles, columns, and stories of unusual occurrences to REPORT FROM THE READERS, FATE Magazine, P.O. Box 64383-F897, St. Paul, MN 55164-0383.

It is time for Christians and intellectuals to investigate the claims of the supernatural more closely. If there is evil in spiritual dimensions we should learn how to defend ourselves against such evil. Magic is a real manifestation of the life force or human spirit (I Corinthians 12). Evil has no monopoly on the use of such forces and due to our free will, it is our responsibility to deal with evil on the earth plane. Does anyone agree?—*Eddie Kunze, Evansville, IN*

∞

TRAVELING HARMONICA

About ten years ago we had two homes 350 miles apart and made the trip between them about every six months. As pastor of our church I had the kids from the church come to our home for a hymn-sing. This was a day or two before we made the bi-yearly trip. I had an especially nice harmonica that was missing after the sing was over and I supposed one of the kids had taken it.

We made the trip and when we arrived, the harmonica was lying on the drawing board I used as a desk. It had made the trip ahead of me. How would the experience be classed or explained?—*Cleo E. Hook, Flat Rock, IN*

∞

TEMPORARY HEALING

Please send me incidents of people who are partially or completely blind or deaf who have had an OBE or NDE in which the impaired faculty was temporarily restored.—*Emil J. Mueller, 8600 W. Lane #46, Stockton, CA 95210*

UFO OR OIL FILTER?

Back in the September, 1978 issue of FATE there was an interesting story entitled "Stolen Physical Evidence of a UFO." I found the story to be well-written and informative. The description of the missing evidence was of a cylinder that was a "matrix of magnesium othosilicate and thousands of 15 micron spheres scattered in it."

I recall that the Germans had developed an oil filter that they had used during WW II and it was made up of micron size brass beads that were fused together into the shape of a filter. And this particular filter was very effective as it didn't need to be replaced like a conventional one.

I am curious as to whether or not this just might be one and the same thing.—*Henry J. Schuren, Stanhope, NJ.*

(Editor's note: And I wonder if someone is still making this type of oil filter and if it would work in today's cars.)

∞

ESP AND BETA BLOCKERS

I'm in my 60s and have had psychic experiences since childhood. For many years I've also had borderline hypertension unrelieved by various medications until about four years ago when I was placed on a beta blocker. Since then my BP has been well-controlled, but I've had no psychic experiences.

Is there a positive correlation between beta blockers and the loss of psychic abilities? I wonder whether FATE's readers on beta blockers have made similar observations.—*Charles R. Ewy, Hydes MD*

A PLACEBO CLOCK?

Regarding the article by Lawrence Jerome (*Crystal Power: What Our Readers Think* in FATE, April 1989) concerning his purported "research" into crystals, I'd like to ask Prof. Jerome whether he believes that quartz clocks and watches operate on the "placebo effect."—*Dyan Freeman, Everett WA*

(Editor's note: As the new editor, I looked over the article in question. It seems that although Prof. Jerome shows that successes using crystal power in healing are roughly equivalent to placebo successes, he gave no support to show that crystal power and placebos are the same. Further, his research was merely correlating data from surveys rather than any experimentation. Thus, Prof. Jerome's thesis needs more work before it should be accepted.

Still, the rough equality between reported successes using crystals and using placebos is noteworthy and the article worth publishing as an opening to further research and comment. What do you think?)

∞

WAR HAS BEEN DECLARED

I was very much disturbed by the story "God Told Me To" (FATE, April 1989). The account was about fundamentalists who are at war with the New Age movement and various other forms of occultism.

To most fundamentalists there is not much difference between such beliefs as the New Age, any form of occultism, and Satanism. To the fundamentalists they are variations of the same thing.

In case you have not browsed in one, religious bookstores have books out that are very anti-New Age. Many teach or preach a conspiracy theory in which the New Age movement is going to take over the world and persecute Christians and introduce the so-called anti-Christ. Most fundamentalists consider the New Age movement to be Satanic to the core.

Many religious talk shows openly condemn the New Age movement and all forms of occultism. Some have campaigns against all forms of the New Age and occultism in general. They always picture it as evil.

Every year, especially right before Halloween, these religious shows go on an anti-occult campaign and even ask for a banning of the celebration of Halloween.

Ever since that special by Geraldo Rivera there has been a panic. Just let some teenage vandals kick over a tombstone and rumors abound about devilish cults in the area.

There are Satanic cults, but mostly the church is against any form of occultism and mysticism in general. I think that all FATE readers should be aware that fundamentalist groups are out to destroy the New Age.—*Michael Williams, Charleston WV*

(Editor's note: Although the author of the above letter paints with a wide brush, many of his claims are true. Some people, calling themselves fundamentalists, want to limit the freedoms of others. For more information about this see my "I See By The Papers" column this issue. We must be aware and defend our rights now, (as long as they do not limit the rights of others) or we might be sorry later.)

THINGS TO COME

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