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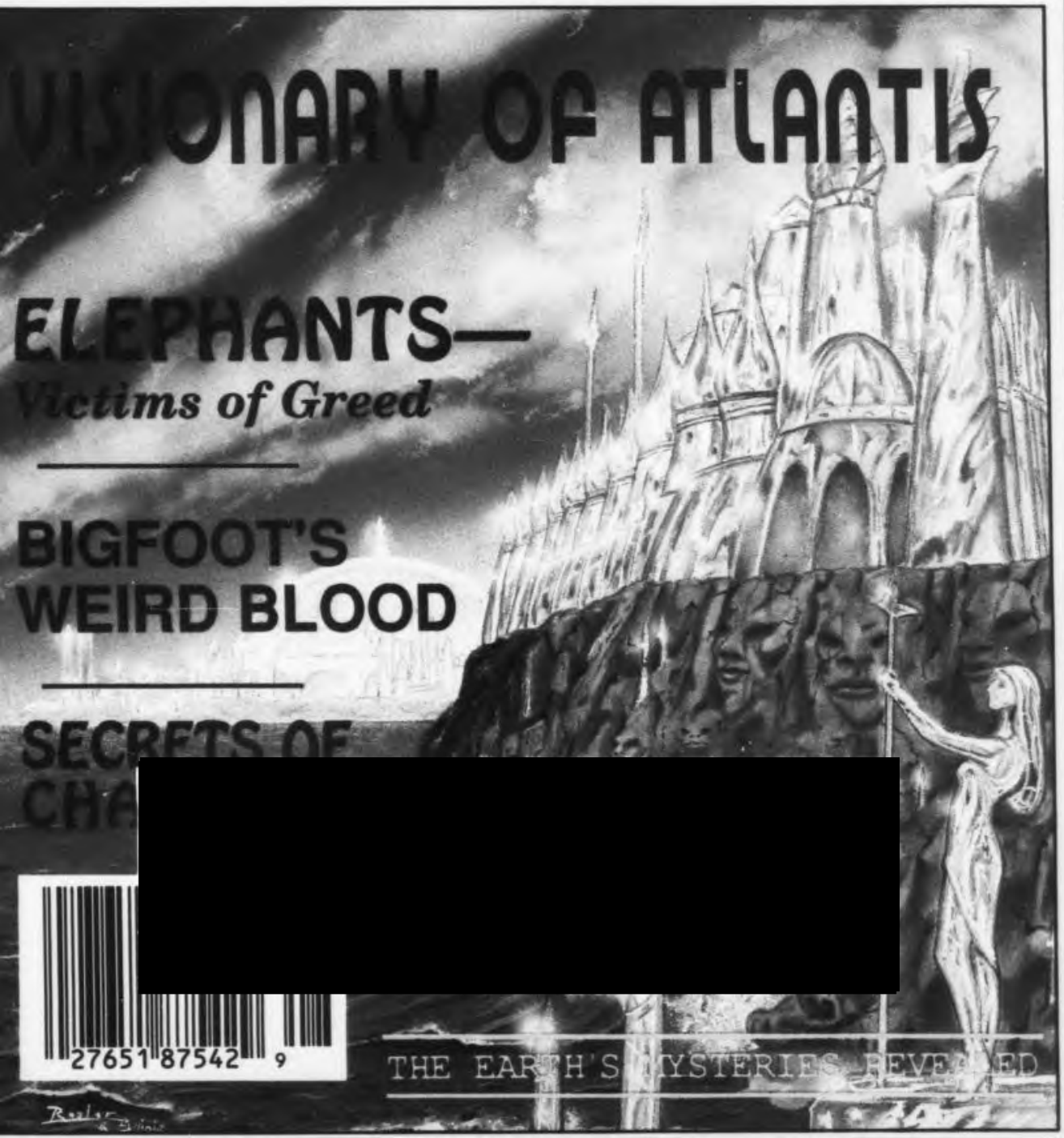
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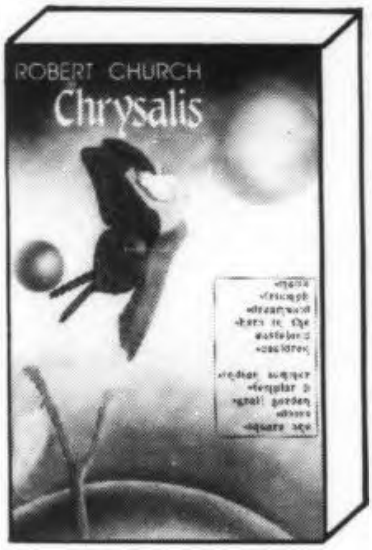


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I SEE BY THE PAPERS

by Donald Michael Kraig

QUOTE OF THE MONTH:

I am too much of a sceptic [sic] to deny the possibility of anything.

—T.H. Huxley

[He] acknowledged that even he [Paul Kurtz] agreed with some New Age ideas.

—Lys Ann Shore
In the Spring, 1989 issue of
The Skeptical Inquirer


Donald Michael Kraig

Be still my beating heart! The one and only Paul Kurtz, Chairman of the Committee for the Scientific Investigation of Claims of the Paranormal (CSICOP), agrees with some New Age ideas. Unfortunately, the author of the story that mentions this surprising revelation does not tell us what Mr. Kurtz—arch skeptic and nonbeliever—believes in.

Still, the article—which reports on a conference that was held by CSICOP in Chicago to "evaluate" the New Age—does shed some light on their thoughts.

Robert Basil, a Ph.D. candidate in English and editor of the anthology *Not Necessarily the New Age* (published by Prometheus Books, the publishing arm of CSICOP) claims that the "religious aspect of the New Age movement was first noticed by fundamentalist Christians, who recognized the movement's conflict with biblical teachings."

Well, this statement has many repercussions. Does Mr. Basil contend that anything which is in conflict with the biblical interpretation of fundamentalists is religious? This would mean that the belief in evolution is religious. It even means that atheism is a religion.

The big thing that both Mr. Basil and fundamentalists seem to have difficulty with is the differentiation between spirituality and religion. Specifically, a religion is a type of formalized spiritual system. Many aspects of the New Age are spiritual, but there

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is no indication of a single, organized New Age religion.

Basil and another speaker, Maureen O'Hara, a humanistic psychologist, see the New Age as "a large-scale rejection of science." Although I cannot speak for every person who considers himself or herself to be a New Ager, I believe that this is partly true.

Specifically, it is a rejection of closed-minded science that will not tolerate the possibility of anything outside of its world-view. It is a rejection of the science that initially rejected antiseptic procedures in surgery and the theory of continental drift. It is a rejection of those who ignore alternative forms of medicine without giving them a fair and honest investigation. And for some it is a rejection of the science whose only aim seems to be the creation of quicker and more deadly weapons.

∞

DEALING WITH THE NEW AGE

Respected author and FATE contributor J. Gordon Melton gave advice on how to make what the article's author called "an effective critique of the New Age movement." Actually, these are good for dealing with any group whatsoever, so I will list them here:

1) Don't dismiss a group or its ideas with words like garbage or nonsense instead of analyzing the group's experiences and ideas.

2) Don't set things up as logical-rational versus emotional-subjective. This is a false dichotomy.

3) Base critiques on an in-depth knowledge of the subject. Focus on issues, not people. Study the source documents.

4) Be aware that the New Age [like other movements] is changing all the time.

It seems to me that these ideas would be good in dealing with groups such as the skeptics themselves. Read their documents—don't merely say that they are full of nonsense—focus on ideas, and be aware that they have to change every time something they believe in is proven wrong.

∞

16 DEATHS ON THE SPACE SHUTTLE

In February of this year, the space shuttle Discovery took several fertilized chicken eggs into space. This experiment could have important implications for humanity's future in space.

According to *Science News*, of the eggs that went into space, 16 were fertilized nine days before launch and another 16 were fertilized only two days before takeoff. The experiment was done to see if there would be any difference between those that spent time in space and a duplicate control set kept on the ground.

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healthy. The 16 that were fertilized two days before the mission and spent five days in space died.

"We don't know why the embryos stopped developing, but it happened sometime after the launch," said Purdue University student John Vellinger, who devised the experiment.

There may have been experimental error. One egg might not have been fertilized. But if it turns out that the cause was some factor of space travel during the early stages of the reproductive cycle, then the science fiction image of giant cities in space may remain fiction until the cause is discovered and methods for dealing with it are developed.

SOME LIKE IT COLD

According to an article in *New Scientist*, discoveries in southeastern Australia indicate that in the early Cretaceous period (105-130 million years ago) the average temperature near the South Pole was five degrees centigrade and could fall to minus six degrees centigrade. One would think that this would be quite inhospitable to any dinosaurs if our usual picture of them—cold-blooded and rather slow—is correct.

But recent fossil discoveries in southeastern Australia indicate that dinosaurs lived in this rather inhospitable location. Scientists speculate that the dinosaurs may have hibernated, reduced their



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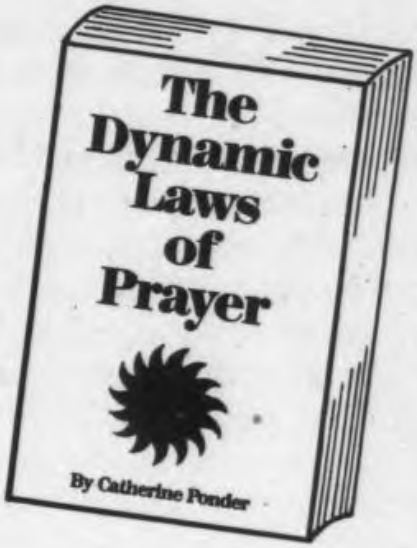
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level of activity, or migrated surprisingly vast distances in order to survive.

According to Thomas Rich of the Museum of Victoria, Patricia Rich of Monash University, and their colleagues, there would have been plenty of plant life to eat, even though there would be prolonged periods with no sunlight. The researchers have identified several species of dinosaurs, including meat-eaters, flying reptiles, freshwater reptiles and turtles. Some may have developed extra large eyes or increased visual acuity for seeing in the limited light area.

As frequently happens, new discoveries result in new questions. How did they survive the low temperatures? Also, this research implies that cold and dark alone could not have caused the dinosaur extinctions at the end of the Cretaceous period some 65 million years ago, "unless these conditions were prolonged for months on end."

This spells trouble for the catastrophists who believe that an impact with a large celestial body raised enough dust to blot out the sun. Could it have lasted long enough to do the dirty work? Will we ever know why the dinosaurs died? Will this knowledge be important to our survival as a species? We'll keep you posted.

∞

OLD SYSTEM FOR THE NEW AGE

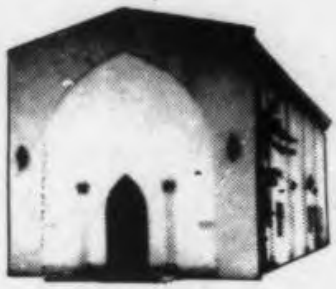
It's really quite amazing. Scientists and skeptics frequently make fun of various folk practices. Then somebody breaks through the dogma, really investigates, renames something, and it becomes a scientific miracle.

One of the most famous of these techniques is herbology. Folk remedies ridiculed as mere

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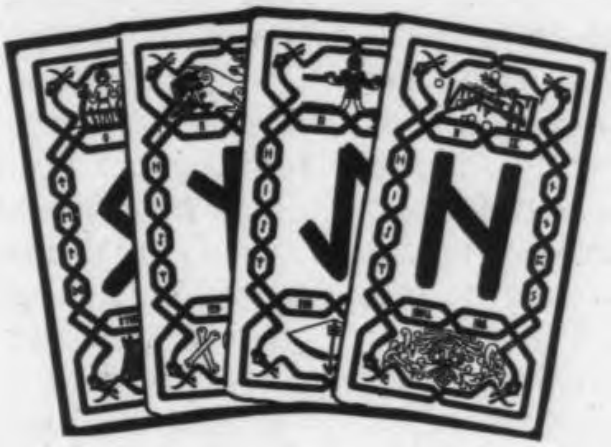


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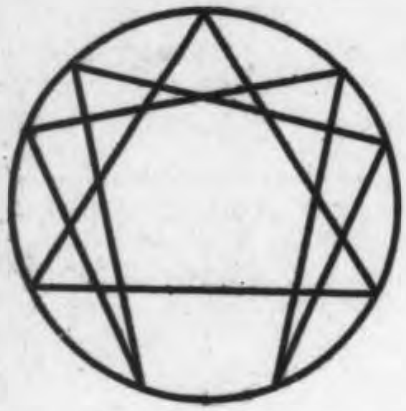
roots and weeds have provided lifesaving drugs. Another such system is homeopathy. In this system, minute doses of natural substances seem to help with ailments. When it was scientifically verified as possible, the old guard screamed. They even called in the magician Randi to try and debunk the findings. We still wonder why scientists need a magician unless they think that the research includes fraud.

But the system that continues to amaze scientists with its various successes is creative visualization. This system involves allowing the mind to create a strong image of something that is desired, from self-healing to wealth. Obviously, to the old guard, this couldn't possibly work. "Mere superstition!"

But what happens when the process is actually investigated and renamed? Well, according to an article in another issue of *Science News*, creative visualization, I mean "guided relaxation and imagery techniques," can have profound physical effects.

It seems that new mothers with a baby in an intensive care unit often find producing enough breast milk difficult. At least part of this problem seems to be caused by such things as fatigue, anxiety, stress, etc.

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along with his colleagues, gave 30 such mothers guidance in their technique of relaxation and imagery by way of a 20-minute audiotape. After only one week of listening to the tape once a day, daily milk production was 50% higher than those who did not listen to the tape. And women with the most seriously ill babies had more than double the production of the control group.

The tape included a guided relaxation of the muscles along with deep breathing and descriptions of surroundings that were pleasant. Then the listener had descriptions of milk flowing to the breasts and the pleasant feeling of the baby's warm skin.

These are *exactly* the same techniques shared by numerous teachers and in numerous books under the name "creative visualization." They have been taught to people for hundreds, if not thousands, of years. They have been used by people—millions of people—because the techniques work. In spite of all of this research, the authors of this new study caution that the findings need verification with longer-term studies.

∞

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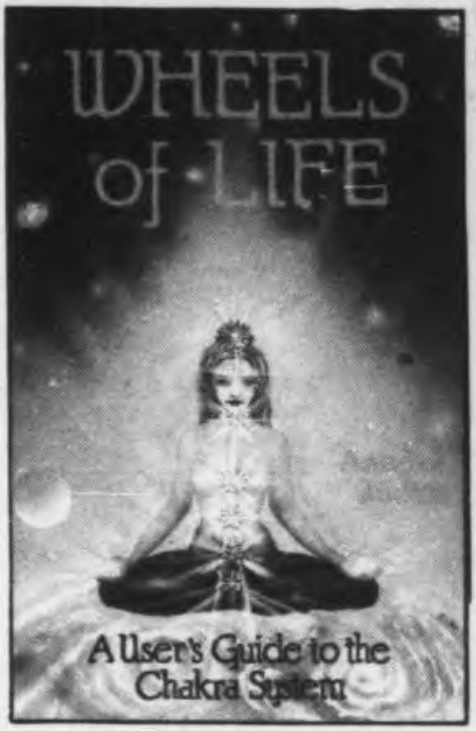
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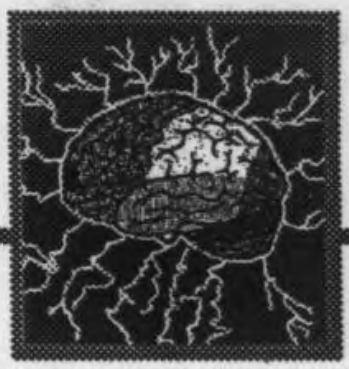
similar books and papers.

The most recent person to do so is the Rev. Barry H. Downing, a Presbyterian pastor. In a recent book he claims that the cloud by day and pillar of fire by night that guided the Jews out of Egypt was a UFO phenomenon, as was the fire at the top of Mount Sinai, Elijah being taken to heaven in a fiery chariot and many other events. He hopes that this will help bring together the liberal and fundamentalist interpretations of the Bible. We certainly wish him well.

However, the Jews had a form of mysticism involving many of the meditative and spiritual techniques that some people today claim can be found only in Eastern and Shamanic systems. The earliest system, *Merkabah* (the Throne of God) *Mysticism*, developed through the Middle Ages into what is known as the *Kabalah*. An understanding of these mystical systems can fully explain virtually every unusual event in the Old Testament. Mix that with influence of Greek and Roman spirituality, along with the possibility of deific intervention, and the New Testament can be explained.

Is it possible that UFOs and aliens were involved with the Bible? Of course it is. But until the explanations also explain away the mystical aspects, we are not convinced.

ON THE PSYCHIC FRONTIER

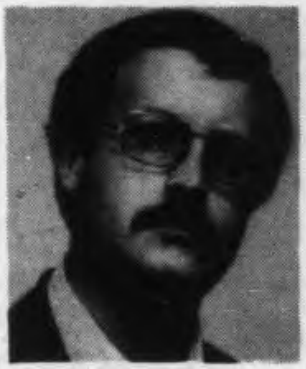


by D. Scott Rogo

THE NEAR-DEATH EXPERIENCE

With so much literature on the near-death experience in print, it wouldn't seem likely that anything *new* could be said. But as the NDE is studied in further detail, the more complicated the phenomenon becomes.

During the heyday of interest in the NDE, when Dr. Raymond Moody's *Life After Life* was published in 1975, there were two basic theories for the experience. Either NDEs were literal journeys into death or they were hallucinations. It is becoming increasingly clear that both those explanations are simplistic, so in this column, I'd like to report on three recent findings on the NDE.



D. Scott Rogo

It is beginning to look as if some aspects of the classic NDE could be illusionary, but not in the sense that the experiencer is seeing something that doesn't really exist. Some features of the NDE may result from logical misperceptions of events taking place within the brain. Take the "tunnel" through which so many NDE survivors report floating during the experience. Speaking before last year's conference of the Society for Psychical Research (held at King Alfred's College in Winchester, England), Dr. Tom Troscianko and Dr. Susan Blackmore of the University of Bristol offered a neurophysiological explanation for this common sensation. They pointed out that "tunnels" do not seem limited to NDEs, but are reported by people undergoing drug experiences, suffering from migraine or even during meditation. This finding suggests that the tunnel reported by NDE survivors probably isn't a portal to some new dimension but perhaps something more mundane. The British researchers believe

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that the brain's visual cortex (that part of the brain that processes visual information) produces such a sensation when increasing electrical noise is generated there. Such a situation might occur during a life-threatening crisis which brings a person close to death. Because of the way the cortical cells are distributed in the brain, the person would begin to "see" a white light which would gradually expand and fill the entire visual field. The result would be the "experience" of floating down a tunnel toward a point of light. Sound familiar?

This new conceptual model for the tunnel experience is certainly interesting, but there are problems with it. It isn't clear to me why dying a slow death would cause increased electrical noise in the occipital lobes of the brain (where the visual cortex is located). I would expect a decrease. Nor does their interpretation of the tunnel experience explain why the sensation is culture specific. People in Western countries often report tunnels during their NDEs, but not people in other cultures. *If* the NDE is primarily a neurophysiological experience, then the tunnel sensation should be universal.

I reported on cross cultural studies on the NDE in the December 1988 issue of FATE (See my article "Near-death Experi-

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By Guy Waid

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

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

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

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

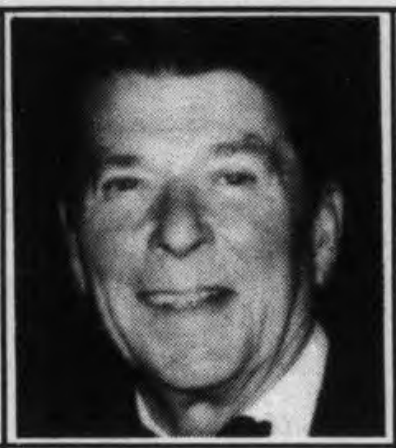
When I asked what had given her the greatest personal satisfaction, Jillson laughed and said that being consulted by Hollywood stars was a "real thrill. But I am most gratified that, through my personalized computer consultations, anyone can now afford to benefit from the vast science of astrology."

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

I read through letters she had received and was amazed



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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

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

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

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

Joyce Jillson is consulted by Police Departments.

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

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

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ences Around the World"). Small numbers of cases collected from the indigenous populations of Guam and Papua New Guinea failed to confirm the classic Moody-type NDE reported from the West. Most notable was that clinical death survivors in those cultures did not report out-of-body experiences or tunnel effects. More often than not, they simply "walked" down a road or path to the realm beyond death.

Some relatively new evidence supporting the cultural basis of the NDE has been collected in India by Dr. Satwant Pasricha and Dr. Ian Stevenson, which they reported in the *Journal of Nervous and Mental Disease* (Vol. 174, No. 3). In none of the reported cases did the NDE survivor describe out-of-body experiences or floating through a tunnel. The dying person was usually greeted by bedside messengers who took them before a St. Peter-ish figure who checked a book to see whether the correct person was brought. The experiencer was usually sent back to Earth because a mistake was made! It doesn't take much insight to see that these cases differ markedly from the classic NDE popularized by Dr. Moody.

Despite the differences between Occidental and Indian NDE cases, neither Dr. Pasricha nor Dr. Stevenson believe they

disprove the survival theory—*i.e.*, that these experiences represent genuine journeys through death. They suggest in their report that "we should remember, however, that if we survive death and live in an after-death realm, we should expect to find variations in that world, just as we find them in the different parts of the familiar world of the living. A traveler to Delhi encounters dark-skinned immigration officials, who in many respects behave differently from the lighter skinned immigration officials another traveler may meet when arriving in London or New York. Yet we do not say that the descriptions of the first traveler are 'real' and those of the second 'unreal.' In the same way, there may be different receptionists and different modes of reception in the 'next world' after death."

I don't think the skeptic will be impressed by this line of reasoning, but it does give partisans of the NDE a way to skirt the culture contamination issue. My own feeling is that Drs. Pasricha and Stevenson offer nothing more the a false analogue. While people in different cultures might perceive the "otherworld" disparately, don't think we should expect them to report entirely different sets of experiences.

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the literalist school of thought have become partially skeptical of the NDE. This has certainly been the case with Dr. Kenneth Ring, who was one of the first researchers to replicate Raymond Moody's work. In his book *Life at Death*, the Connecticut psychologist provisionally offered the NDE as evidence for everlasting life. Later he became fascinated by the psychological effects NDEs have on clinical death survivors, especially when he discovered that some of them report seeing visions of their own future lives or of the Earth's fate. These planetary visions oftentimes include scenes of great cataclysms.

Dr. Ring wrote profusely on these experiences, both in a lengthy paper published in the June 1981 issue of *Anabiosis—the Journal for Near-Death Experiences* and in his subsequent book *Heading Toward Omega*. (This research served as the subject for his "Near-Death Visions of the Future" published in the December 1982 issue of FATE.) Dr. Ring felt that these cataclysmic visions should be taken literally or considered the Earth's *possible* fate unless we change our ways. Many of the people with whom Ring spoke earmarked 1988 as the date for the coming cataclysm. The obvious failure of these predictions has caused Dr.

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Ring to reconsider the prophetic side of the NDE. In an update he recently published in the Fall 1988 issue of *Anabiosis*, he suggests that planetary visions probably represent symbolic features of the NDE. Subconscious concern with the survival of our planet is certainly not a new phenomenon and the fear of coming catastrophies has preoccupied mankind for centuries. In this respect, Ring suggests that the prophetic features found in some NDEs "seem to be reflections of the collective psyche of our time, which is generating its own images of planetary death and regeneration for which the sensitive souls of our era serve as carriers."

This is certainly a more logical explanation for these prophetic visions than taking them literally. Several researchers interested in the NDE (including myself) privately postulated something similar when Dr. Ring first published his cases. While he would dispute the implication, it certainly seems possible that the entire NDE is some sort of vision. Whether or not this vision suggests the real existence of some realm beyond death is an entirely different controversy.

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OUR STRANGE WORLD

by Mark Chorvinsky

PATAGONIAN LAKE MONSTER SURFACES?

Perhaps the hottest monster of the year has been "Nahuelito," the lake monster sighted by many tourists around the popular Argentinean resort of Bariloche. In the manner of Nessie, Nahuelito is named after the body of water that is her domain, Nahuel Huapi Lake, which covers 318 square miles at the foot of the Patagonian mountains.

Nahuelito has occasionally been visible for several minutes on the surface of the lake and has been sighted by scores of tourists and locals. Descriptions have varied from that of a giant water snake with humps and fish-like fins to a swan with a snake's head. Other descriptions have included the overturned hull of a boat and the stump of a tree. Estimates of the creature's length range from 15 to 150 feet. Nahuelito is said to surface only in the summer, when the wind is still. Witnesses say that a sudden swell of water and a shooting spray precede the surfacing of the creature.

There are many resorts in the mountains of southern Argentina. Bariloche resort hosts 100,000 tourists in summer season and as many in winter. The largest group of Nahuelito sightings was at the beginning of March, coinciding with the tourist season. The population of the resort areas have taken to Nahuelito in expected ways. The possibilities for exploitation have not escaped the local's notice: Nahuelito T-shirts and posters are common sights around the resorts.

Nahuelito became an Argentinean media star this year, as the summer vacation in Patagonia coincided with the slow news "silly season." The first films of the creature, showing little more than lines and ripples on the water, have been shown many times on news shows. They are said to provide little information as to Naheulito's appearance.

Patagonia, with its mountainous and desolate regions, has been home to many tales of monstrous animals, and the notion of a Patagonian lake monster is not a new one. Patagonian Indians told of a huge creature, a lake-dwelling animal without head, legs or tail. The Patagonian plesiosaur has been in the public consciousness since the early 1920s.

Peter Costello, in his book *In Search of Lake Monsters* (Granada Publishing Limited, St. Albans, Herts, 1975), points out that 11 years before Nessie came to the world's attention, the search for a Patagonian plesiosaur made international news. In 1922 Dr. Onelli (Director of the Buenos Aires Zoo) received a report of huge tracks and crushed bushes and undergrowth leading to an unnamed lake shore. And, according to the account, in the middle of the lake was a monster.

The well-regarded informant, an American gold prospector named Martin Sheffield, saw "an animal with a huge neck like a swan, and the movements made me suppose the beast to have a body like that of a crocodile." The swan-like neck mentioned here is an element of a number of contemporary Naheulito sightings as well. In Arthur Conan Doyle's *The Lost World*, which was serialized in *The Strand* in 1912, one of the characters describes a lake monster he once sighted as a "creature like a huge swan, with clumsy body and a high flexible neck." The inevitable circular question of whether life is imitating art or art imitating life (or some permutation thereof) comes to the forefront in cases such as this.

The inevitable circular question of whether life is imitating art or art imitating life comes to the forefront in cases such as this.

Costello felt that *The Lost World* "inevitably colored popular ideas" and set the stage for the 1922 Patagonian plesiosaur debut.

Onelli had been receiving sporadic reports of an unknown creature since 1897 and with the information he now had as a result of the Sheffield sighting, he was determined to mount an expedition to find the monster.

The expedition, which was led by José Cihagi, superintendent of the zoo, was unsuccessful, causing Leonard Matters in the July 1922 issue of *Scientific American* to conclude that the plesiosaur, "if it ever existed, appears to have fled to parts unknown." One interesting aspect of the ill-fated expedition was the conservationist attitude some Argentineans had toward the monster, foreshadowing the efforts of Joseph W. Zarzynski and Jacques Boisvert with Champ and Memphré respectively, both of which are now protected by law. In 1922, Dr. Albarrin, President of the Society for the Protection of Animals, petitioned the Minister of the Interior to refuse permits to the expedition on the grounds that the creature in question came under laws forbidding the hunting of rare animals. The expedition was carrying dynamite (to mine the lake) and elephant rifles.

While the expedition permits were not refused, there was some question as to whether permits had been granted or not. There were crossed signals—the expedition, now far into the Patagonian lake region, stopped until the permit question was settled and this confusion and the press criticism surrounding it seriously damaged the image of the expedition.

Nahuelito sightings pre-dated both *The Lost World* and the 1922 Patagonian plesiosaur search. The George Garrett lake monster sighting is perhaps the best known historical Nahuelito sighting, the earlier sightings taking place in other lakes and rivers of Patagonia. Around 1910 Garrett was managing a company on Lake Nahuel Huapi when the brief incident supposedly occurred. Garrett provided the following description to the Toronto *Globe* at the height of the 1922 Patagonian plesiosaur controversy: "...we were beating windward up an inlet called 'Pass Coytrué,' which bounded the peninsula. This inlet was about five miles in length, a mile or so in width, and of an unfathomable depth. Just as we were near the rocky shore of the peninsula, before tacking, I happened to look astern towards the centre of the inlet, and, to my great surprise, I saw about a quarter of a mile to leeward, an object which appeared to be 15 or 20 feet in diameter, and perhaps six feet above the water. " After a few minutes, the monster disappeared. "On mentioning my experience to my neighbours, Garrett continued, "they said the Indians often spoke of immense water animals they had seen from time to time." The news story recounting the Garrett

sighting ran in the *Globe* on April 6, 1922. Thus, the story was told in retrospect, some 12 years after the event.

The plesiosaur theory is the main one being bandied about in the press and it is such a creature whose smiling countenance gazes out from the tourist posters. While the living dinosaur explanation is the most prevalent one, there are several other less popular theories making their rounds in Argentina. Of interest to those who have been following the "mystery submarine" phenomenon is the local belief that an unknown sub is prowling the lake's depths. For those readers unfamiliar with this phenomenon and its folkloric implications with regards to aquatic monsters, one of the essential notions expressed by its proponents is that the mystery submarine is a modern manifestation of the aquatic monster, a cultural variant on the water monster. (See Michel Meurger with Claude Gagnon, "Lake Monster Traditions," *Fortean Times*, London, 1989; also *Fortean Timess* #49).

Patagonia is no stranger to mystery subs—in February, 1960, the Argentine navy chased an "unidentified undersea object" for 18 days, never finding the strange intruder. The now-chic monster-mystery sub connection was not lost on the press at the time. Newsweek opened its February 22, 1960 feature on the mystery sub entitled "The Wily Whatzit?" thusly: "Was it a whale? Or an amphibious flying saucer? Or the Loch Ness monster gone astray?"

Was it a whale? Or an amphibious flying saucer? Or the Loch Ness Monster gone astray?

An article by William R. Rudy in the *New York Post* of February 17, 1960 was headlined "The Monster Rally Down Argentine Way," and describes the route that Nessie would have taken to get to Patagonia: "From Loch Ness in Northern Scotland the route lies down the Ness River, seven miles NNE into Moray Firth and the North Sea. Wind and weather conditions probably would dictate a serpent's next move—over the Orkney's into the North Atlantic, or the shorter route through treacherous Pentland Firth. Once

in the North Atlantic it is virtually a straight run some 8,000 miles SSW to the cold waters of Golfo Nuevo on the lower Argentine coast." The article's illustration visually expresses the theme as it depicts a caricatured "sea serpent" monster on the surface of the water in proximity to a battleship dropping depth charges.

Also making the rounds is a third theory augmenting the growing body of strange lore surrounding nuclear power. Some Argentineans are wondering if Nahuelito could be the result of nuclear experimentation by German scientists during the Peron regime in the 1950s.

Those intrigued with almost any aspect of lake monster study will find something of interest in the case of Nahuelito. The Lake Nahuel Huapi monster and her Patagonian relations may have been the first possibly-real creatures linked in the public consciousness with the plesiosaur, an image that is as popular or more popular today in the public imagination than it was in 1922.

Whether fact, fiction, or some surreal combination of the two, one thing is certain—Nahuelito is here to stay and we will be hearing much more about her in the future.

Mark Chorvinsky (PO Box 2246, Rockville, MD 20852) is editor of *Strange* Magazine.

ROMAN THEATRE—FOUND

By W. Ritchie Benedict

A Roman amphitheater where gladiators fought and soldiers paraded almost 2000 years ago has been discovered in the heart of London's financial district. The archaeological find ends 300 years of speculation on the location of the amphitheater that experts were certain existed in Londinium, the Roman's name for the city.

Describing the discovery, British Sunday newspapers called it the most exciting in Britain since the end of the WW II. A team of 15 archaeologists began digging in 1987, and at a depth of about five meters found a complex of Roman walls more than a meter wide. They believe it is the eastern end of an oval amphitheater. It is next to the Guildhall, where the lord mayor has his offices.

The archaeologists believe the amphitheater stretched 100 meters east to west and 80 meters north to south. Walls and coins uncovered at the site date to the late first or early second century A.D. There is evidence of an earlier and more primitive wood amphitheater built below the stone structure.

Such arenas were used for gladiator battles, weapons training, military parades and spectacles such as bear-fighting.

UFO Reporter



by Jerome Clark

WHO WAS DONALD MENZEL?

To Donald Howard Menzel, American scientist, professor of astronomy at Harvard University, UFOs were a "modern myth," something that "scientists of the 21st century will look back on as the greatest nonsense of the 20th century." Menzel was so obsessed with this "modern myth" that he wrote three books (actually, as critics have noted, three different versions of the same book) battling the UFO heresy and proposing what purported to be conventional explanations of reports.



Jerome Clark

To the author of a mysterious document which has been circulating in the UFO community the past two years, Donald H. Menzel was someone else entirely: a member of an above-top-secret project involved in the study of the remains of crashed extraterrestrial vehicles and their humanoid occupants. In other words, if the document is to be believed, Menzel's apparent loathing of the very concept of alien visitation was a pose; it was intended to send a signal to the public and, perhaps more important, to his scientific colleagues that this was a subject to be avoided.

Who was Donald Menzel?

There were two Donald Menzels, and it has been only in the last two years, thanks to the extraordinary investigations of nuclear scientist/ufologist Stanton T. Friedman, that we have learned about the second Menzel. Menzel himself is not alive to respond to the strange new allegations being made about him—he died on December 14, 1976—but it seems fitting that this man who never ducked controversy in life should be the subject of it over a decade after his death.

One Menzel was a remarkable man. Born in 1901, he got his bachelor's degree at 19 and

received his Ph.D. in astrophysics from Princeton at 23. He spent nearly all his professional career at Harvard—for three years as head of the astronomy department and for 12 as director of the Harvard College Observatory. During World War II he was chairman of the Radio Propagation Committee of the Joint and Combined Chiefs of Staff, dealing with radar and communications matters, and headed the Section of Mathematical and Physical Research of U.S Naval Communications.

On May 12, 1949, the eminent astronomer witnessed two enigmatic objects in the desert sky over New Mexico. His private description of the event and his later public one differed markedly. In fact, his initial account of the incident did not come to light until the 1970s, when researcher Brad Sparks managed to uncover the report, sent to the Air Force and stamped "CONFIDENTIAL."

Menzel related that at 9:30 that evening he and a driver left Holloman Air Force Base on their way to Alamogordo New Mexico. As they traveled along Highway 70, heading east of northeast, Menzel, in the backseat, admired the full moon ascending in the southeast and noted the presence of the reddish star Antares just below and to the left of the moon.

A minute or two later he saw another object in the sky, this one nearer the horizon and farther to the left. As he told the Air Force, "The star had a fuzzy appearance, caused, I thought, by low-level atmospheric haze. As I watched, I noted, within half a minute, a second star about three degrees to the South of the first." Thinking at first that these were the stars Castor and Pollux, he watched them for another minute as they gradually became brighter.

Suddenly he realized that the "two stars had to be something else." They were too big and, for another thing, Castor and Pollux were in the western, not the east-southeastern, sky. The objects, he related, were "very nearly identical in diameter, nearly one-half the size of the full moon. The drawing accompanying his report shows two small circles."

Quickly determining that these were not reflections on his bifocals or on the car window, he continued to observe the "ghostly objects" for another four minutes. They were white, almost as bright as the brightest stars, and level with each other. Then the object on the right "suddenly disappeared." Convinced that what he was seeing was "exceptional," he ordered the driver to stop immediately, but the very moment he was speaking, the second object vanished instantly.

Menzel calculated that if the

objects were truly motionless, as they seemed to be, they were at least "180 miles away" and about "3/4 of a mile" in size. (If they were closer and in motion, they would be smaller.)

When Menzel submitted his report to the Air Force soon afterwards, he was clearly puzzled. But when he recounted the story four years later in his first book, *Flying Saucers* (published by Harvard University Press in 1953), he had it solved, even though he grudgingly acknowledged that "I cannot explain the phenomenon in every detail. It was," he wrote, "merely a reflection of the moon...A layer of haze, perhaps disturbed and tilted by the moving car, probably caused the trick reflections of the moon. The situation was comparable to "that of a person riding in a fast motorboat. He might see the moon reflected in the bow wave thrown up by the boat. But the reflection would vanish when the boat stopped. Therefore, he reasoned, the lunar-reflection theory "would also explain why the pair of ghostly attendants faded at the moment we stopped the car; the reflecting bumps would then disappear."

As Sparks points out, "The facts that Menzel so neatly fitted to his moon-reflection hypothesis are exactly wrong. These UFOs that Menzel called 'extra moons' in his four-year-old account actually were *one-fourth to one-half* the apparent size of the moon, according to his original four *day*-old report. The UFOs did not 'fade away,' they 'suddenly disappeared.' And that did not occur when the car stopped, but while the car was *still traveling at 50 mph*. The second UFO vanished at the precise moment that Menzel *asked* the driver to stop. By then, the first UFO was already gone."

In other words, Menzel altered the details of his own sighting so that he could "explain" it.

In other words, Menzel altered the details of his own sighting so that he could "explain" it. There is no mention of this sighting in Menzel's two subsequent books, published in 1964 and 1977, although in the latter work he would claim his "first encounter" with alleged UFOs was in 1955.

Menzel's dishonest treatment of his own sighting extended to his treatment of other peoples' as

well. Although in all other areas of scientific inquiry Menzel was never less than distinguished, when it came to UFO study this great scientist was seldom less than pseudoscientific. Even the Air Force's Project Blue Book rejected his explanations, which were usually wrong even when the sightings involved did turn out to have conventional causes. Blue Book officials actually considered Menzel something of a joke. In more recent years, devastating critiques of Menzel's theories have been written by Sparks, Friedman and physicists James E. McDonald and Bruce Maccabee. All have shown that Menzel—apparently intentionally—omitted from his accounts inconvenient aspects of sightings so that he could explain them away. These were not always "conventional" explanations, by the way. As Dr. Maccabee has shown (see, for example, his long paper "Still in Default," *MUFON 1986 UFO Symposium Proceedings*), some of Menzel's theories violate the laws of physics and conventional explanations must obey conventional physical laws.

Is the answer in the mystery of Menzel's personality or in something rather more sinister?

There is a certain humor in all this, but there is also tragedy—not to mention a mystery. The tragedy is that Menzel did such a lousy job of UFO research when he could have contributed so much. The mystery has to do with why this otherwise-sensible man behaved like a crackpot whenever his thoughts turned to UFOs.

In December, 1984, a curious item arrived at the North Hollywood, California, home of television producer Jaime Shandera. Inside an envelope with no return address was a roll of 35mm film which, when developed, proved to depict pages allegedly from a November 18, 1952, briefing for President-elect Eisenhower. The author was identified as Adm. Roscoe Hillenkoetter, first head of the CIA. The briefing paper claims that the U.S. government has recovered two crashed UFOs and the bodies of four extraterrestrial humanoids. It also says that on September 24, 1947, Operation Majestic-12 (MJ-12) was established by executive order to oversee policy and research relating to such matters,

under the directorship of Dr. Vannevar Bush. (The MJ-12 document is discussed in more detail in my series "UFO Crashes," January-April 1988 FATE. Recent developments in the ongoing controversy will be reported in a later column.) The paper lists the 12 members of the project: prominent figures in the military, intelligence and scientific communities—all but Menzel were known to have had high security clearances.

The appearance of Menzel's name on the MJ-12 list surprised the UFO community. Otherwise the document said little not already known or alleged. Stories of UFO crashes had already been published in the UFO literature and a hoaxer could easily have picked them up and incorporated them into a bogus document. But it was a bizarre blunder for the hoaxer (if such he was) to include among the MJ-12 membership a man who not only was a vociferous debunker but had no known post-World War II association with the intelligence community.

It was a bizarre blunder for the hoaxer (if such he was) to include Menzel among the MJ-12 membership—or was it?

Stan Friedman long has been convinced that the MJ-12 document is what it purports to be, and since he has conducted what is by far the most extensive investigation into it, he deserves to be listened to. He thinks Menzel was an eminently logical candidate for MJ-12 membership.

Menzel led a double life—one as a scientist, the other as the keeper of some of this nation's most important national security secrets. This fact was not known even to Menzel's biographers. It took an enormous amount of research on Friedman's part, including probes into private archives and interviews with persons who never before had been approached on the subject, to determine that Menzel had a long association with the highly classified National Security Agency (known to have a UFO association) He possessed a Navy TOP SECRET ULTRA security clearance, did consulting for 30 industrial companies on classified projects, and worked for the CIA.

Friedman learned that Bush (MJ-12's claimed head) and Menzel had been personally and profes-

sionally close since 1934. Menzel also had known associations with some of the other supposed MJ-12 members such as Bronk and Berkner. He was also known as a man who knew how to keep his mouth shut where classified material was concerned. Furthermore, as a communications specialist during World War II, he knew well the effectiveness of disinformation as a technique of concealing secrets. In other words, contrary to what was known outside the intelligence community prior to the surfacing of the MJ-12 document, Menzel had the proper credentials to be picked to serve on a super-secret UFO project. But did this in fact happen?

Friedman thinks it did. He thinks that Menzel portrayed himself as a UFO debunker to keep "almost a whole generation of scientists in both the U.S.S.R. and the U.S.A. from even nibbling at the UFO phenomenon." His double role explains, Friedman says, "how such an important astrophysicist could be such a lousy ufologist."

The people who knew Menzel best, however, disagree. Psychiatrist and science-fiction writer Ernest Taves, who co-wrote Menzel's last book, protests that he knew Menzel as well as anybody and never detected the slightest sign that he was, underneath it all, a proponent of extraterrestrial visitation. (Taves concedes, however, that if there had been a crashed UFO, Menzel would have been among those likely to be informed of its existence.) But the most vocal critic of the Menzel-MJ-12 association is Menzel's widow, Florence, who dismisses Friedman's theory.

Friedman counters that "denial is the standard response of close family and friends to surprises about people one has known very well for a long time..." He writes, "For example, take the three Soviet spies who were well-established in the British Intelligence Service MI-6, Burgess, MacLean and Philby. They fooled their associates, family, friends, for more than 15 years, in a very much more difficult situation. Klaus Fuchs was the brilliant scientist who turned over an enormous amount of information about the atomic bomb project to the Soviets. His traitorous efforts came as a complete shock to his associates." In Friedman's view Menzel led a similar double life, though as a patriot, not as a traitor.

"It is certainly true that I have not been able to provide a smoking gun about Donald Howard Menzel's involvement in Operation Majestic-12," Friedman acknowledges, but argues that Menzel "could very well have been a part of such a high-level group" and that he could have

hidden that even from friends and family.

Perhaps. But for all the respect I have for Friedman, I do not believe it. I agree that it is interesting that Menzel's heretofore hidden life as an intelligence figure was found out after the MJ-12 document appeared. But that is far from enough to prove that he was privy to the Ultimate Secret.

It is more plausible that, had Menzel known something he would have behaved differently. I doubt that he would have made the public spectacle of himself that he did over 2 1/2 decades.

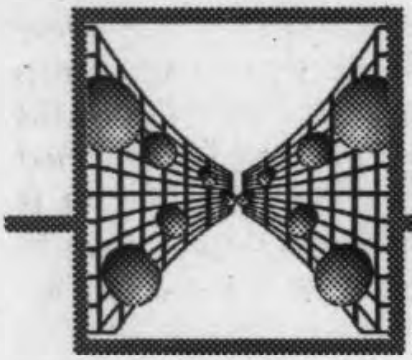
Menzel was a scientist. His UFO debunking was so incompetent as to stain his scientific reputation.

It is easier to believe he would have used his influence far less visibly to keep colleagues and others away from UFO study. He would have quietly told fellow scientists that his research had convinced him UFOs aren't worth anybody's time; he might have even spoken at an occasional scientific conference on the subject. He was respected and listened to by all who knew him. Perhaps he would have written a couple of articles for popular magazines to deliver the same message to a general audience. This would have done the job.

What he would not have done, in my view, was what he did: become obsessed to the point of goofiness. He would not have needed to write three books on the subject, putting himself farther and farther out on a limb which would one day be cut off. He would not have maintained a massive private correspondence with witnesses, ufologists, readers and others whose pro-UFO views could not possibly have threatened government secrecy. In fact, the only people who had the resources to put the lie to official anti-UFO pronouncements were his scientific colleagues, and putting them off the scent did not require these kinds of potentially humiliating endeavors.

Menzel was neither hero nor villain—sadly, he was just a fool.

I think history will judge Menzel a brilliant scientist who nonetheless managed to delude himself. He is far from the only such example in the history of science. Friedman seeks to rehabilitate debunker Menzel as a hero when he wasn't even a villain. He was, sadly, just another fool.



BEYOND THE KNOWN

by John Keel

PHANTOM CIRCUSES

If you wake up tomorrow morning and find a Madagascar Mooneyed Marmoset chewing on the tomato plant in your garden, and if you call in the police or the local press, you can be sure that some "expert" will quickly surface and soberly announce that the creature "obviously" escaped from a traveling circus or a private zoo. These "experts," usually professors at some local college, have been talking this kind of rubbish for generations. Every year kangaroos, black panthers, Hima-layan brown bears, giant Condors and a multitude of other peculiar non-indigenous critters march across the American landscape. And each time a cryptozoological oddity wins the attention of the press, some idiot "expert" starts mumbling about circuses and zoos.



John Keel

Actually, circuses are an endangered species. Forty years ago there were over 400 major and minor circuses traveling about the United States. Today there are fewer than 40...and only four of those travel with a real menagerie of animals.

As for private zoos, their numbers have dwindled dramatically in the past 30 years thanks to inflation and the great difficulties that have destroyed the exotic animal import business. When a creature really does escape from a zoo or circus, a very rare event, the accompanying publicity turns it into national news.

But just wait. When a vagrant kangaroo pops up in Illinois or Connecticut—and one will—the idiot experts will start babbling away about phantom circuses and private zoos.

GHOSTLY TOILETS

On April 24, 1989, according to the Associated Press, Duane Cline was reading a newspaper in his

house in Portland, Oregon when a chunk of ice "the size of a volley ball" crashed through the roof into his bedroom. Mr. Cline and his wife Joan were understandably a bit miffed by this intrusion. A local "expert" immediately announced that the heavy piece of ice had "obviously" fallen from a passing airplane. While zoos and circuses have been taking the rap for our peripatetic mystery animals, airplanes have been getting the blame for the endless ice falls. Forteans know, of course, that ice has been dropping out of the sky for thousands of years, sometimes even killing livestock and, on some occasions, human beings. The "experts" always claim that the frozen lumps have come from the toilet of an airplane!

Let's talk about toilets. Oldtimers will recall that the toilets on railroad trains used to open unceremoniously onto the tracks. No flushing required. Piston-driven airliners sometimes had an arrangement whereby the contents of the toilet's tank could be discharged through a tube into the atmosphere. Sometimes this fluid could freeze and fall away from the plane in an ugly lump. In fact, some samples of ice falls analyzed in the 1960s were found to contain scented soap and human hair. So our experts concluded that *all* ice falls were from flying toilets. But modern jet planes do not dump their toilet tanks at 30,000 feet. If they were rigged like trains and old prop planes, their cabins would decompress every time they tried to discharge the tank and it is possible that passengers might even get sucked down the toilets.

Ice does form on the leading edges of the wings and other control surfaces. A mere quarter-inch of ice can be dangerous, causing a "stall" (making the wing lose lift) so icebreaking devices are installed that shatter the ice formations into tiny pieces. Few, if any, of these pieces ever reach the ground. They melt on the way down.

Our notorious experts usually misidentify the blobs of blue ice that come crashing through our rooftops. They figure the bluishness is proof that it came from some aerial toilet. But blue ice has a name—palaeocrystic—meaning ancient ice. It is usually found in icebergs and at the South Pole. As the name implies, it is very old ice. So why—and how—is antique ice dropping on us at regular intervals?

ICEBERGS FROM SPACE

When the experts aren't blaming airplanes, they mumble in their beards about another explanation. And it's a doozy! They tell us that ice falls come from the tails of comets! Think about that

for a moment.

Hundreds of times each day, huge chunks of metal such as solid iron, chromium, and nickel plummet into our atmosphere. We call them meteors, and the friction with the air is so intense that very few of these metallic objects ever reach the ground. They catch fire and melt on the way down. Our space capsules would have suffered the same fate if NASA had not solved the problem by coating them with a special ceramic material which melts away, absorbing the heat from the friction with the atmosphere. If solid metals melt in the plunge through our atmosphere, how can blocks of ice survive the same fall? Obviously they can't.

In order for a 20-pound piece of ice to fall from the sky, it would have to weigh at least *2,000[10] tons* when it first entered our atmosphere. This would be the size of one of Jupiter's satellites!

A Russian rocket probe did find that Halley's comet, which passed through our solar system a couple of years ago, is really made of ice. Probably palaeocrystic ice at that. But if it had been on a collision course with Earth, very little of it would have survived the heat of entry.

So where is all this ice coming from? Ice falls are not a rare occurrence. Several falls are recorded each year. In addition, other forms of ice frequently drop on us. Hail storms with hailstones the size of golf balls or even bigger take place every couple of years somewhere on this planet. Some of these are composed of layers or "skins" like an onion indicating that they were formed in stages. In our upper atmosphere?

Even stranger, slabs of ice sometimes two feet thick, usually forming into columns like giant cigars (hence their name, "cigar ice") keep dropping on us from those celestial commodes.

In his book, *Investigating the Unexplained*, the late Ivan T. Sanderson noted that "...there are several cases of huge slabs of ice with one surface perfectly smooth and the other festooned with icicles! Now what the hell do you make of that one?"

THIN ICE

Scientists are skating on thin ice when they try to explain these things. If outer space is really filled with gigantic icebergs we need a sensible explanation for how they might be formed. Was there once a super planet composed of water which exploded into small fragments that immediately froze in the hostile environment of space? Are comets the remains of that planet? Are our enigmatic ice falls ancient globs of that long forgotten world?

Back in the 1920s, Charles Fort

published a book called *LO!* which was a study of all the strange things seen in the skies, and all the odd aerial garbage that constantly rains down upon us. A renowned humorist and intellectual mischief maker, Fort planted his tongue in his cheek and suggested that maybe there were great ice fields in the earth's upper atmosphere. Scientists and science writers, who are not exactly known for their senses of humor, have ranted and raved about Fort's satirical remarks for generations. (They even take seriously his notion that the sky is really a piece of black velvet and the stars are merely light bulbs hanging from it.)

In the early 1960s, pilots flying rocket planes in the upper atmosphere reported back that there was "a helluva lot of ice up here." In the 1980s, a NASA ER-2 high altitude research aircraft was flown up to 68,000 feet (12.8 miles) to check the holes in the ozone layers. What did they find at that altitude? Ice...and plenty of it!

"I went into clouds at 61,000 feet, and I didn't come out the whole time," pilot Ron Williams told a press conference later. The clouds were composed of thick layers of ice crystals. The temperature at that altitude was -130°F. Somehow moisture was drawn to that height (above the South Pole) and then frozen. We can assume that these clouds of ice could drift to other areas where the upper atmosphere was warmer, break up and rain down.

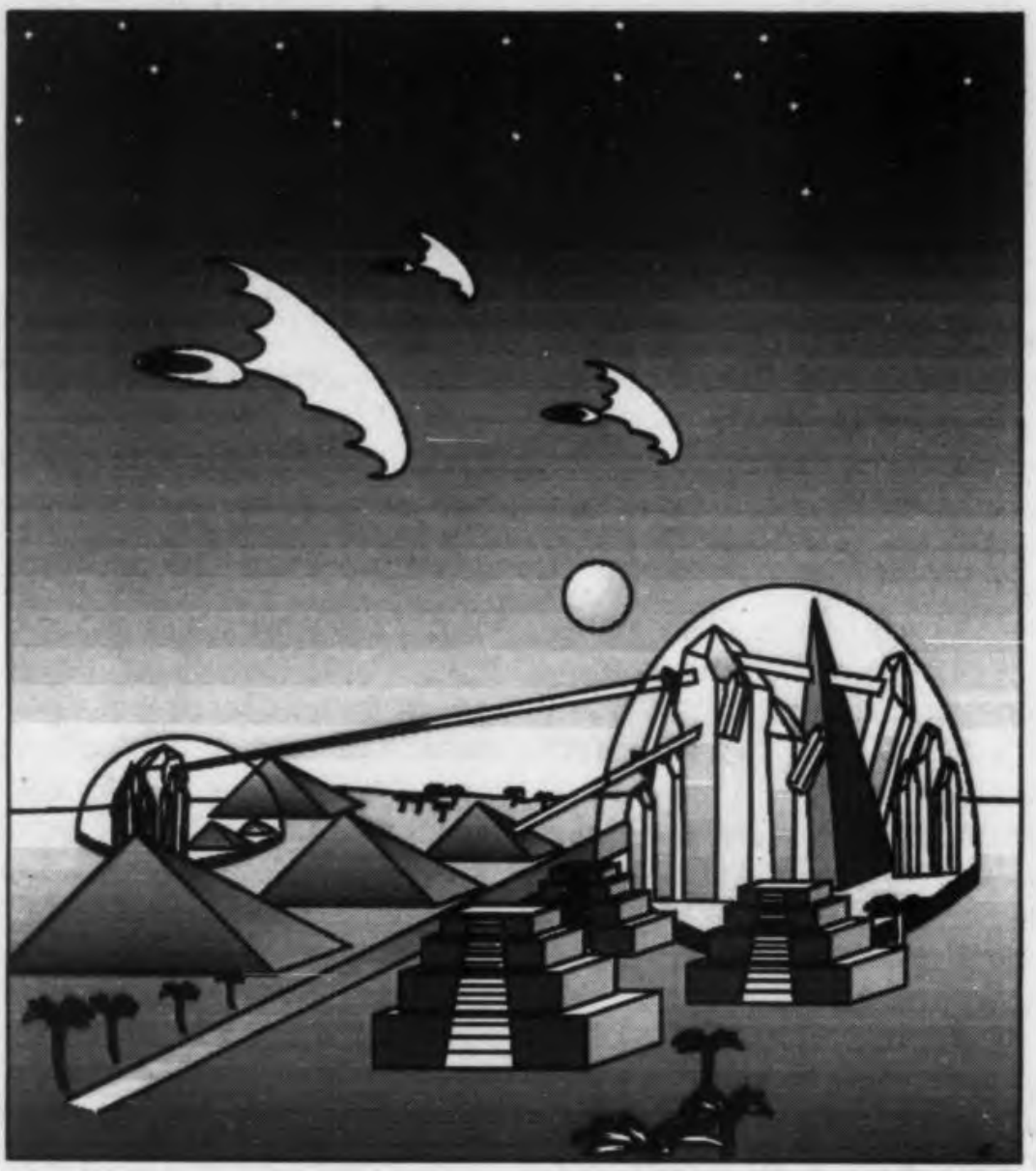
Scientists and science writers, who are not exactly known for their senses of humor, have ranted and raved about Fort's satirical remarks for generations.

If ice was the only thing falling from the sky we could shrug it off with the above discovery. Unfortunately, ice is only one of many substances that keep raining on us. Blood, tons of raw meat, stone pillars, antique cannon balls, colored balls, nails and, of course, fish and frogs have been showering on this planet forever. At least one of these objects has even become the centerpiece for a major religion. That's the *Kaaba*, the black metallic cube that is worshiped in Mecca by all Muslims.

Let's see the aircraft toilet experts explain that.

IGNATIUS DONNELLY VISIONARY OF ATLANTIS

By Francis Joseph



Alone and surrounded only by the high shelves of his beloved books, the short, stocky man sat writing at a walnut desk. In the middle of the room, a Franklin stove shed radiance and warmth throughout the library, while the blunt-edged winds of a Minnesota autumn battered the window panes. He wrote by the steady, yellow beam of an oil lamp, but his thoughts were as bleak as the darkness outside gathering against the midnight. Today was his birthday, made all the more poignant, sad and ironic by the loving congratulations bestowed on him earlier in the day by his adoring family. Undistracted now, he vented all his heartache into the pages of his diary.

"November 3rd, 1880. Alas and alack! Today is my 49th birthday, and a sad day it is. All my hopes are gone, and the future settles down upon me dark and gloomy indeed. My life has been a failure and a mistake. My hopes have so often come to naught that I cease to hope. Well, well. All I can do is to face the music and take my damnable fortune as it comes. A gloomy view for a man entering on his 50th year!" [1]

He closed the little notebook and stared into the lamplight. His mind raced over the years that had brought him to this point. The utopian dream of building an ideal community on the banks of the Mississippi had gone bankrupt. Once lieutenant governor of the state, his political career lay in ruins. All his hard labor as publisher and editor had come to nothing. Even a farming enterprise in nearby Stevens County, hit by drought and locusts, was collapsing. Bedeviled by mounting debts and mortified by his inability to better provide for the family, he pushed away from the desk and strode across the room in an effort to shake off his care. He ran the strong fingers of his small hands through his thick, auburn hair, took a deep breath, then let it out in a sigh of resignation.

Turning for consolation to his cherished volumes neatly stacked against all four walls, his eye fell on a lidless, half-forgotten box hiding in a dark corner of the library. He knew what it contained and carried it back to his desk and into the light. He vaguely skimmed over the huge collection of written material, the result of many years of personal research in his hometown, Philadelphia, and in the Library of Congress at Washington, D.C. All his life he had been an avid history buff, and his voracious reading tended toward understanding the saga of human history from ancient times. But for all his study, he could not discov-

er what he felt must have been a missing link between the savage and the civilized man, a lost piece in the puzzle of human origins. The mystery assumed an importance in his mind on a par with the political problems of his own day. All the time he played at founding father, gentleman farmer, publisher and politician, the question preoccupied him, simmering on the back burners of his high-powered imagination: Where and how did civilization first arise? The answer, he believed, lay somewhere in all those thousands of notes.

In a lightning flash of recognition, the night's despair vanished at once. A new plan, a fresh hope, sprang full-blown in his mind. He would organize the haphazard material into a book unprecedented and controversial in approach, yet buttressed by impressive documentary sources and logical argument; its publication must ensure success. With it he would win the glory and income denied him by all previous endeavors. Past failures and present disappointments melted away in a blaze of intense creativity. The man's brain was afire with purpose, ideas and expression. By mid-March the following year the work was done, and he entrained for New York with his loosely bound manuscript in search of a publishing contract. The trip from St. Paul took four days and cost him $30.00, first class.[2]

Once in New York City, he started at the top with the country's biggest publisher, Harper's, and struck pay dirt. The editors were so taken with his research that they not only agreed to publish it but, just as importantly, planned to actively promote it. On his return to Minnesota, the new author stopped over at Chicago's famous Palmer House to treat himself to a lavish steak dinner for 35 cents.[3] On July 22nd, he received the first galley sheets from Harper's and exclaimed in his diary, "I feel like a mother listening to the first cry of her first born. It may grow up to be an imbecile, but the fibres of my heart will cling to it."[4]

Receiving extensive, almost universally favorable reviews in the country's leading newspapers, response to the book outstripped his highest hopes. Seven years after its release it had gone through 23 American editions, with an additional 26 British editions, leaping overnight from a national to an international best-seller. When a four-page personal letter arrived from the famous British Prime Minister, William Gladstone, congratulating him on his effort, the Minnesota writer confided to his diary, "I looked down at myself and could not



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but smile at the appearance of the man who, in this little snow-bound hamlet, was corresponding with the man whose word was fate anywhere in the British Empire. The leg of my pants was torn; my coat was nearly buttonless."[5] But in a short time, the success Ignatius Donnelly received from *Atlantis, the Antediluvian World* put buttons on his coat—gold ones. He had come a long way since that night of despair on his 49th birthday.



—Ignatius Donnelly—
Photo by famous civil War photographer Mathew Brady.

His was a strange, fateful book by a strange and driven man. With its publication, Ignatius Donnelly became the founder of modern Atlantology, the study of Atlantean civilization. Until his research, Atlantis was little more than a collective-conscious dream in the imagination of poets. Although alluded to in the prehistoric traditions of many cultures around the world, the earliest known account of Atlantis was composed during the early 4th century B.C., in two Dialogues, the *Timaeus* and the *Critias*, by the Greek philosopher Plato. According to Plato, the original report was brought to Greece 200 years earlier by Solon, the famous Athenian lawgiver, who heard it recounted firsthand by the chief priest in the Temple of the Goddess Neith (roughly, the Egyptian counterpart of Athena) at Sais. No literary invention, the tablets inscribed with the account were to be seen for centuries after Plato's death. One of his followers, Krantor, an illustrious philosopher in his own right, personally traveled in 260 B.C. to Lower Egypt, where he found Plato's narrative enshrined detail for detail.

Krantor was also a respected scholar at the great library of Alexandria, the Ancient World's center of classical learning. There the story of Atlantis was regarded as a credible episode in early history by the leading minds of the age, including Strabo, chief chronicler of the Roman Empire.

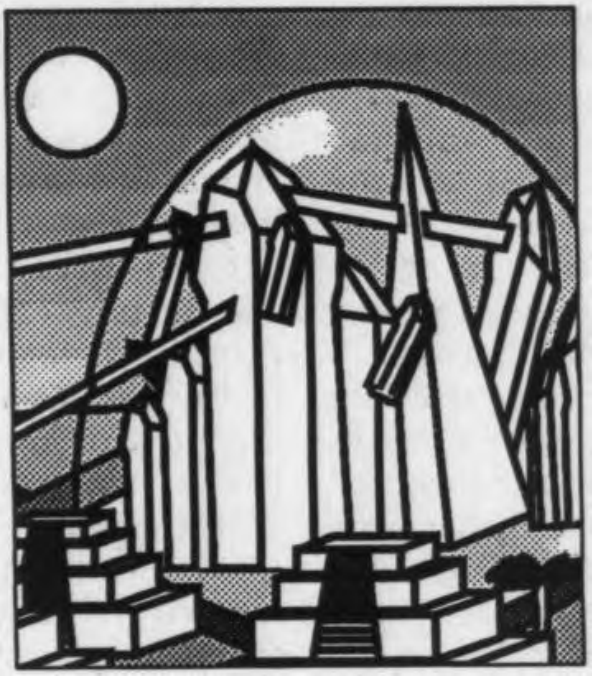
Referring to the research of a Spanish historian (Poseidonous of Rhodes), he wrote, "He did well in citing the opinion of Plato that the tradition concerning the island of Atlantis might be received as something more than fiction."[6]

Briefly, Plato's story tells of a great city that flourished in pre-classical times on an Atlantic island outside the Straits of Gibraltar. Atlantis was the capital of a materially prosperous and politically powerful empire with all the scientific technology and artistic splendor of a high civilization. Although its people were traditionally virtuous and wise, successive generations gradually yielded to avarice and aggression, finally engaging in an imperialist war against Greece and Egypt. During this period of far-flung hostilities, Atlantis was suddenly wracked by massive geologic violence which, "in a single day and night," carried the entire island and most of its inhabitants to the bottom of the sea.

The great library contained a wealth of material describing Atlantis. Virtually all of it was lost when the magnificent building was torched by religious fanatics at the close of the Roman Empire. Plato's story was condemned as heresy by churchmen on two counts: Atlantis did not appear in the Bible and it did not fit into the curious chronology of theologians who dated God's creation of the world to 5508 B.C.[7] During the ensuing Dark Ages ushered in by the collapse of the classical world, Atlantis, along with most of the achievements of ancient civilization, was forgotten. A thousand years later, as the Renaissance got under way, Plato's story was resurrected by Spanish explorers who were struck by obvious comparisons between the New World they were conquering and the "Outer Continent" described in the Atlantis account. Francisco Lopez de Gomara, Madrid's royal cartographer; Athanasius Kircher, the German genius of the 17th century; and Sir Francis Bacon, who was, almost 300 years later, to play a major role in the life of Ignatius Donnelly, were among the intellectual luminaries who revived serious interest in the lost island-capital.

But they were unable to add anything new to Plato's report. Over the next three centuries, Atlantis was slipping back into the realm of fable and could more often be found as a recurring theme in Western literature, most famously in Jules Verne's novel *20,000 Leagues Under the Sea*, and Edgar Allan Poe's verse *The City in the Sea*. Donnelly's great achievement was to apply the scientific method to Plato's story, thereby elevating it from a

questionable historical narrative into a credible document. He bolstered his modern approach with the latest findings in geology, comparative mythology, archaeology, anthropology, botany and linguistics, and presented his argument in a clear, rational, persuasive, highly readable exposition. His conclusions took him far beyond the Greek account to show that Atlantis was the very fountainhead of earthly civilization, the place where humanity first rose from barbarism to organized society, and the original source from which the earliest high cultures on both sides of the Atlantic Ocean derived. It was a startling, entirely novel deduction, but the logical marshalling of abundant, up-to-date source material seemed appealingly irrefutable.



The immense popularity he experienced as the founder of Atlantology surpassed his reputation as a statesman because even old political enemies, such as those at the *St. Paul Dispatch*, could not help but publicly admire his effort as the author of one of the notable books of the century.[8] His Atlantis was the theme of both the New Orleans' Mardi Gras and the Baltimore Oriole Festival in 1883. Three years later, he was good-naturedly declared the "Duke of Atlantis" in St. Paul's Winter Carnival. As his biographer wrote, "Thousands of people who normally did not read or hear of current books were exposed to Donnelly's work and many of them bought it."[9]

But why did this book, as interesting as it was, generate such a widespread enthusiasm among the common people, as well as the intelligentsia of the world? An explanation may be found in the times themselves, and especially in a general mood that prevailed largely unspoken among late 19th century Americans. They felt that with the disastrous Civil War and the rise of industrial high finance in its aftermath, the country had

entered into a serious departure from the spiritual or idealistic path it began in the previous century. America, they knew, was born with the glorious expedition of Columbus, got a foothold through the selfless rigors of the Pilgrims, grew into the greatest political achievement in history and expanded across a vast continent of illimitable wealth and beauty. This grand epic of liberty was achieved through individual heroism, self-reliance, rugged idealism and a feeling of community with other Americans. These seemed to be peculiarly American virtues that were being steadily debased into mere shop-talk for ambitious politicians.

Atlantis, too, had been a great, happy nation—rich, powerful, expansive, a beacon of freedom and enlightenment for the rest of the world. But a war interrupted the peaceful course of her civilization. Her people turned away from the ethical standards and idealism of their ancestors in the selfish pursuit of materialism. They allowed themselves to fall from being a noble race honoring liberty and nature to a debased rabble interested only in shallow self-gratification and the endless pursuit of wealth. For this betrayal of their former greatness, the gods sent Atlantis a catastrophe so horrific that memory of it was seared forever into the collective consciousness of humanity and vented in the so-called flood legends of the world. Perhaps, many intuited, heaven was preparing a similar fate for an America that was learning how to compromise its old principles with new greeds.

The ominous parallel between pre-deluge Atlantis and 19th-century America did not go unnoticed, and that awareness accounted for its underlying fascination. The appearance of Donnelly's book could not have been more timely. Atlantis was and is a history lesson that should be learned; therein lies its highest significance. It is not enough to know that Atlantis was the origin of civilization, and that its people were highly gifted in the arts and sciences while Egypt and Sumer were still vacant deserts. "We cannot escape history." The portentous words of President Lincoln still rang in the thoughts of Americans who saw in Donnelly's lost island an unsettling reflection of their own society.

Ignatius Donnelly was the perfect, indeed, the only man who could have brought Atlantis back to life. The job was too big for a trained scientist, especially a Victorian Age scientist who was really a narrow specialist indoctrinated in the restricted disci-

pline of the time. Donnelly possessed two virtues that qualified him for his task. He had, by all accounts, a truly encyclopedic mind that ranged authoritatively over an enormous variety of subjects. An insatiable, rapid reader since youth, his persistent curiosity and passionate interest in life made him a renaissance man on a grand scale. It was not for nothing that he was known as the Sage of Nininger, the town he helped to found in the 1850s.

Just as importantly, Donnelly had a fervent devotion to the truth. Yet, he bewildered his contemporaries because he changed his political affiliations with as much facility as other men changed their coats. His alliances, quickly assumed and cast off in turn—from Republican to Democrat to all kinds of independent affiliations—ranked him a hypocrite and a crass opportunist in the eyes of many. To them he seemed "a veritable conundrum with the key thrown away," "a cryptogram and its key lost."[10] Even long after his death, "his inconsistencies and consistencies alike baffle understanding."[11] But his mercurial political allegiances were only expedients. However inflexible he may have been in his ideals, he was very flexible in the means he employed to effect their realization. As the modern historian of Nininger rightly puts it, "It was the political parties that were inconsistent, and Donnelly merely aligned himself with the party that most favorably promoted his point of view. He was a man concerned with the wisdom and principles of government, rather than politics for the purpose of personal or partisan gains."[11]

It was, however, just this freedom of intellect that made it possible for him to collect the vast material evidence for Atlantis and present it in a clearly understandable fashion. And in this he revealed himself not as an intellectual snob seeking to impress his learned colleagues with his great brain, but as a true scholar, who strove to make an important message accessible to all. As a recent commentator wrote insightfully of Donnelly, "Unquestionably, there was something in his message and his personality, insofar as it shaped that message, which a significant body of his contemporaries found appealing."[12]

And Donnelly, more than anyone, recognized modern America's parallel with old Atlantis. He knew from personal experience what it was like to battle as a state senator and congressman against a soulless money-power on behalf of farmers and miners. It was a fight he was to lose, but he learned a broader lesson from

defeat and transformed personal failure into the disturbing historical irony implicit in his *Antediluvian World*.

Even before its first edition had gone to press, Donnelly was already hot at work on a sequel. Recurring throughout his voluminous collection of mythic traditions from around the world was an explicit theme describing a cataclysmic celestial occurrence he interpreted as a comet's collision with the Earth. He felt the event tended to reveal something about the nature of the destruction of Atlantis, but in 1882 there was not enough supportive data available for him to establish a connection. Based on the geological findings of his day, he concluded that the last Ice Age was caused by a comet strike. Although wrong, he was less wrong than his scientifically trained contemporaries who believed ice ages resulted from shifts in the Earth's axis or reversals of its magnetic field. Only as late as the 1970s have geophysicists and astronomers generally concurred that our planet's ice ages seem intimately associated with sunspot activity.

Donnelly, more than anyone, recognized modern America's parallel with old Atlantis.

While the chief argument in *Ragnarok* (named after the Norse legend of a cosmic disaster, the Twilight of the Gods) has been faulted by scientific discoveries made nearly one hundred years later, the book's secondary theme is not only persistently valid but extremely visionary. Donnelly was the first writer to assert that the Earth has been visited many times throughout its history by extraterrestrial catastrophes. It was this point, more than his theory of the Ice Ages, that was lampooned and almost universally rejected in his own day and far into the next century. Only a few fringe theorists (Bellamy, Hoerbiger and Velikovsky), disdained by establishment academics as "crackpots," followed up on Donnelly's discovery, which he deduced largely through his brilliant examination of the consistency of mythic traditions in the Old and New Worlds.

It was not until the 1930s that Arizona's Meteor Crater was officially recognized by scientists as the result of a major impact. Forty years later, the sudden extinction of the dinosaurs was linked to an asteroid collision with

the Earth, a theory that has gained credence as new and supportive evidence has come to light. In the 1980s some astronomers have concluded that our Moon was formed after a massive object, perhaps a planetoid, smashed into the young Earth, gouging out colossal quantities of debris and hurling them into space, where they were caught in the Earth's gravitational field and, over the eons, coalesced into our one and only natural satellite. With the advent of aerial photography, especially orbital photography, literally hundreds of impact craters, some as big as 40 miles across, have been verified on the face of the globe.

Donnelly's hunch that an extraterrestrial event was somehow responsible for the Atlantis catastrophe was given great assistance by one of Germany's pioneer space scientists, a colleague of Dr. Werner von Braun employed as a research expert at the famous rocket testing center, Peenemunde. Inventor of the snorkel, a major technological advance in the development of the modern submarine, Otto Muck demonstrated that two deep-sea holes off the South Carolina coast were major impact craters formed by a disintegrating asteroid that struck the ocean bottom and set off a chain reaction of seismic violence along the Mid-Atlantic Ridge, a geologically unstable gash in the seafloor on which Plato's island stood. Muck's unimpeachable scientific credentials, together with the factual argument brought to bear in his book, *The Secret of Atlantis*, have not been faulted since its publication in 1965.[13]

Donnelly began work on *God and the Sun*, an examination of Atlantean religion, only three days after completing *Ragnarok*. But the violent rejection of *Ragnarok*, so far ahead of its time, discouraged him and he returned to politics, leaving the manuscript sadly incomplete.

Today, opponents of arguments on behalf of Atlantis enjoy ripping his work from the comfortable vantage point of the late 20th century, faulting his geology and ridiculing his interpretations of the evidence. But even that unsympathetic critic, E.F. Bleiler, writes, "Surprisingly enough, Donnelly was pretty much abreast of the American archaeology of his day. In Middle and South America, too, Donnelly was reasonably up to date. Much the same holds true for Donnelly's Old World archaeology. As far as anthropology proper goes, here, too, Donnelly knew and utilized the important language books."[14]

It is, after all, his interpretation

of comparative myth that has most successfully withstood the passage of time. Some of his geology has not fared well, but that should hardly be surprising in view of the huge strides made in the earth sciences over the last ten decades. Donnelly employed state-of-the-art geology, and it is both ignorant and unfair to belittle the level of knowledge achieved by our predecessors. It is a remarkable tribute to Ignatius Donnelly that so much of his work has not only been verified by subsequent research, but at least *some* of his insights have proved absolutely visionary.



A quixotic caricature of Donnelly with which he might agree during his recurring bouts with despair

Nor is it meant here to suggest that his geology is entirely worthless. Some of his deductions in this field are no less ahead of their time than his explorations of Atlantean mythic traditions within New World cosmogonies. While Atlantis was not, as he concluded, a true continent with physical land bridges connecting South America, his analysis of the Mid-Atlantic Ridge anticipated by 80 years the deep-water discoveries achieved by sonar: "Along a great line, a mighty fracture in the surface of the globe, stretching north and south through the Atlantic, we find a continuous series of active or extinct volcanoes."[15] Seafloor lava flows were not photographically documented until the 1970s, yet Donnelly wrote in 1881 that "the great fires which destroyed Atlantis are still smoldering in the depths of the ocean."[16]

Establishment academics do not hate Donnelly because some of his research is dated or his conclusions wrong. If that were the case, they would have ample cause to despise Kepler, Newton, Darwin and every research genius in history. Donnelly is officially condemned because he did not belong to the professional club of college pass-men and the holders of degrees. Worse, he succeeded in popularizing science and history without the benefit of university training, but entirely through the power of his

original and imaginative intellect.

Previous to its release, Donnelly worried in his diary that *The Antediluvian World* would be a failure "because I am a provincial in location and a nobody in the scientific world; for mankind always looks to Jerusalem and thinks it impossible that any good thing can come out of Nazareth. It is difficult for a new man to get anyone to believe in him."[17] But in the first chapter of his own book, he showed greater self-assurance: "The fact that the story of Atlantis was for thousands of years regarded as a fable proves nothing. There is an unbelief which grows out of ignorance, as well as a skepticism which is born of intelligence. The people nearest the past are not always those who are best informed concerning the past." This early statement wonderfully sets the even-handed tone for the whole argument that follows.[18]

A better appreciation of Donnelly is possible when the deplorable conditions of 19th-century American academics is understood. Science and history were stultifying in an elitism that was putting distance between the country's intelligentsia and its common people. In one stroke, *The Antediluvian World* bridged that widening abyss and awakened the imagination of millions to consideration of life's higher, nobler questions. The popular awakening generated by his book must have been particularly gratifying for a man who always believed his greatest achievement was the creation of the National Bureau of Education, passed by the House in 1866, the birth of public education in America.

Since its first publication more than one hundred years ago, four generations of readers have experienced *The Antediluvian World* as a mind-expanding adventure. It is still enormously readable. The writing breezes along with an honest exuberance as the author unfolds all the fascinating details collected over so many years of research. Its excitement is contagious, and the book leaves most readers thoughtful at least. Lewis Spence, the great Scottish mythographer who followed Donnelly as the leading Atlantologist in the first half of the 20th century, admitted that "any departure from his general method would be as vain as it would be unintelligent. The blueprints were there and their impressive outlines must be followed." Spence affirmed that this method, "in its correctness and integrity, remains unchallenged."[19]

More than 5,000 books and leading articles about Atlantis in some 20 languages over the last 100 years are directly descended from *The Antediluvian World*,

which is still the best of its kind. What strikes the reader of this book, besides the awe and enthusiasm obviously felt by the author, is Donnelly's rescue of the Atlantis question from the lifeless discussion of a dead past. He carried it into the contemporary spotlight and beyond, into future prospects, a visionary quality that permeates the whole work; one reason for its perennial relevance and evident from the opening chapter:

"Further investigations and discoveries will, I trust, confirm the correctness of the conclusions at which I have arrived."[20]

In both *The Antediluvian World* and *Ragnarok*, Atlantean research, newly born, had gone just about as far as it could within the technological limitations of the 19th century. Scientific archaeology was itself not much older. Although he continued to lecture widely about Atlantis, Donnelly was drawn back into the political arena with all its duplicity and disappointment. As he wrote later, "One thing is certain—my books have lifted me out of the dirty cess-pool of politics, nasty enough at all times, but absolutely foul to the man who does not win."[21]

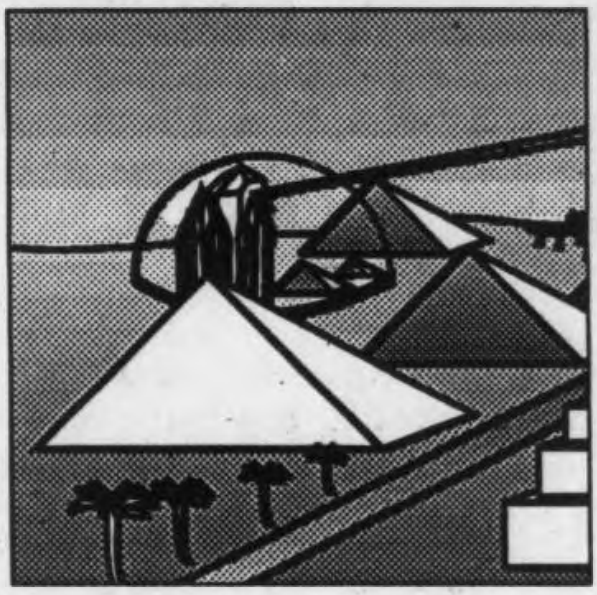
Donnelly was not mired in contemplation of the prehistoric past, for all his years of intense study. His mind operated freely over time with wonderful facility because he disregarded rigid conventional divisions of past, present and future. History, modern life and what was to come were all woven of the same cloth, to his way of thinking.

Donnelly's political activities were subsequently far ahead of his time, which accounts for their lack of success. Many of his reformist views are amazingly in line with some of the hottest issues in the 1980s. He was the first American statesman to work for protection of the environment. On July 15th, 1868, he urged, for the first time in Congressional history, the planting of forests on public lands by the federal government. He advocated universal public education for Blacks as well as Whites, and he was an outspoken champion of women's suffrage. In a typically Donnelly-style comparison, he declared, "Woman, it is urged, is physically weaker than man. That proves nothing. The right to vote is not a question of physical strength. If it were, the pugilist would have more votes than the philosopher."[22]

Ignatius Donnelly died of a heart attack in St. Paul, as the hour struck midnight on January 1st, 1901. The singular propriety of that moment implies an otherworldly significance precisely

poised between two centuries. For a man who bestrode time with such deftness and agility, the instant of his death could not have been more appropriate nor better timed to characterize a life of historical consciousness and futuristic vision—a perfectly dramatic exit for a dramatic actor.

Like many idealists unable to realize their highest hopes, Ignatius Donnelly considered himself a failure, an opinion seconded by his contemporary and future detractors. Indeed, his attempts to found a successful utopian community and his life long struggle for national reform came to nothing. But almost 90 years after his death his name and thoughts are rising again. His spirit seems as irrepressible as ever. His most enduring book, *Atlantis, the Antediluvian World*, is still in print throughout our world.



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A MONUMENT FOR SALEM'S WITCHES

By Claire Metzger

Viannis Stefanakis, who came to Salem, Massachusetts in 1984, decided to sculpt a monument to the town's infamous 1692 Witch trials. Those trials led to the arrest of hundreds, with 19 people hanged, and one person stoned to death. He raised $100,000 and sculpted a 14-foot statue depicting victims Rebecca Nurse and her two sisters. The statue is now being cast in bronze but needs $85,000 to be completed.

Rev. John Szala of the First Church of Salem—whose early pastor, Rev. Alfred Noyes, helped launch the Witch trials— is against the statue, saying Salem's history "should raise our awareness of intolerance." Instead, he feels, tourists will be drawn to the Witch Museum, Witch Dungeon, and Crow-haven Corner occult shop. Laurie Cabot, head of a Witches' anti-defamation group, says, "There should be an inscription that Witchcraft is never a crime, not now and not in the 1600s."

Mayor Anthony Salvo, who is not happy about the statue, will have to pick the site, since the city wants the statue. Mayor Salvo previously vetoed a monument Stefanakis had proposed in 1984.

QUIRKS OF FATE

By Harold Helfer

Two burglars made a mistake when they picked on the home of Delmas Bell in Clinton, LA. He came home while the two men were still there and had them at bay promptly and with great efficiency. That's his job. Bell is a Clinton detective.

∞

In a coma for two weeks after being in a car wreck, 10-year-old Christopher Willsmer seemed to be beyond hope until a tape recording of his teacher's yelling was played. A moment later he said the words, "It's my teacher," and shortly thereafter he was released from the hospital.

∞

The University of Wisconsin in Madison handed out 4000 diplomas in a proper setting and manner—but flunked spelling. Under the signature of the head of the school was "Chancellor, University of Wisconson-Madison."

∞

Mary Crocker and her daughter Joan Johnson, independent of each other, chose the same number in a State of Massachusetts lottery—which is interesting by itself. They also each won $37,000.

Curtis Handson, 36, and Talford Handson, 31, wound up being at the same gift-wrapping counter in Kansas City, Kansas. They were strangers, but they looked so much alike that they began talking to one another. It turned out that they were half-brothers, having become separated 30 years before when their parents, who lived in Kansas City, had divorced and Tilford moved with his mother to Pasadena, California. He had come to Kansas City about 10 years before and had not known Curtis when they were boys.

∞

Shoplifting left him so frustrated that the store owner, Donald Flincbaugh, of York, PA, decided to go out of business and sold everything but the cash register. It wasn't long before somebody broke in and stole the register.

∞

Amazingly, the second and third presidents of the United States, John Adams and Thomas Jefferson, both died on the same day—July 4, 1826. It was the 50th anniversary of the Declaration of Independence.

A GREAT LONELINESS OF SPIRIT

CAN THE MAGIC AND MAJESTY OF ELEPHANTS BE PRESERVED?

By Elizabeth Bergh



"There is not any creature so capable of understanding as an Elephant. They are apt to learne, remember, meditate, and conceive such things as man can hardly perform."

—Edward Topsell
The Historie of Foure-Footed Beastes, 1607

Elephants hold a special fascination for all of us—with their huge size that belies their grace (they can move through a forest without a sound) and their primitive beauty. Elephants are magnificent animals. Since the dawn of recorded time elephants have played an important part in people's lives. Early cave paintings from the Ice Age illustrate their place in prehistoric humanity's life. History records their use in battle, religious ceremonies, the great honors paid them, and even the eating of elephants for their meat. Their ivory tusks have been used for objects of art such as statues, handles, billiard balls, tools, weaponry, and adornment.

There are many stories in history concerning elephants, beginning with Plato's detailed account of the lost civilization of Atlantis, where he wrote, "There were a great number of elephants in the island." (Critias, 28.) It is believed that the island of Atlantis had land bridges to southwestern Europe, where *Elephas Antiquus* existed into the Middle Paleolithic Age.

The last elephant ancestor in America died out more than 20,000 years before the birth of civilization, yet representations of the elephant occur throughout the ancient temple art of pre-Columbian Yucatan. Where did these elephants come from? How could the Mayans know about a creature that did not exist in their culture? ("The Elephants of Atlantis," Francis Joseph.)

The Roman chronicler Pliny the Elder gave to the world some of the first recorded (and fascinating) information on elephants in his Natural History. In A.D. 77 he stated, "When [elephants] are surrounded by hunters, they place those in front which have the smallest [tusks], that the enemy may think that the spoil is not worth the combat. It is a wonderful thing that [the] animals are aware why it is that they are sought after." Pliny also wrote "Elephants embrace goodness, honesty, prudence and equity (rare qualities, I assure you, in man) and hold in religious reverence the stars, planets, sun and moon." He further stated that: "the elephant is a beast of great strength, but greater wit, and greatest ambition; insomuch that some have written of them that if you praise them they will

kill themselves with labour, and if you command another before them they will break their hearts with emulation."

According to the first historians, Alexander the Great routed the elephants of the enemy by means of the squealing of pigs. Alexander also used some ingenious methods to defeat his enemy King Porus. Alexander was able to surround the latter's Indian elephant army and bombard them with arrows. In this way he killed the *mahouts* (trainers), and by so doing the elephants were without direction. The remaining soldiers riding in the turrets or *howdahs* were rendered ineffective. Without the trusted mahout telling his elephant what to do, and crazed by the sting of darts and other wounds, the elephants began trampling both friend and foe. Alexander was victorious, and even managed to capture all of the remaining uninjured elephants.

The most famous use of war elephants was, of course, Hannibal's crossing the Alps with his army of 37 elephants. The trained elephants made the 1,500-mile trek, only to be slaughtered by the Roman archers when the army reached its destination. One lone magnificent bull name Suru (meaning "The Syrian") survived. He was captured by the Romans, was "pardoned," given a special kind of honorable discharge and was kept as a favored pet on an estate near Rome. Later in Roman history, there is a story that Julius Caesar brought an elephant to England to help quell the revolts against the Roman soldiers which were occurring there. Caesar rode his silver-armored elephant with a turret of soldiers mounted on its back against a group of Britons stationed near a crossing on the Thames. Supposedly the frightened Britons abandoned their post and hastily made a retreat, not knowing the nature of this monstrous beast. (*The Dynasty of Abu*, Ivan Sanderson.)

Even Thomas Jefferson filled whole rooms in the White House with the fossils of elephantine skeletons.

The only natural enemy these impressive animals have is man.

Regrettably, today elephants are threatened with extinction. They have very limited areas where they can live in their natural habitats, and illegal ivory poaching diminishes their numbers drastically each year. In the 1930s, there were 10 million elephants in Africa. Now there are only 750,000 left there. There is an 8 per cent drop each year, par-



The mutilated body of an elephant needlessly slaughtered for its ivory. Because of actions like this our children may not see elephants in the wild in years to come.

tially due to professional ivory poachers. The African elephant is on the list of endangered species.

Elephants are both the most revered and the most vulnerable of animals. Their intelligence and specialness makes them sacred to one-fifth of the world's population. Early in our country's history they were much misunderstood and maligned. Two instances show how they were regarded. The first is a quote from a judge's decision in the case of two New England teenagers who, for fun, shot and killed America's first circus elephant as she was being marched along a country road to the show's next engagement. This happened around 1800:

"I hev examined the law purty therewly in this case. The laws of this state provides proper penalties for all them that maliciously, or wilfully, or with malice aforethought kills or cripples up of a hoss, or a keow, or a hog, but there ain't a word abeout killin' a elerphant. What's more, a elerphant is a dangersome varmint that hain't got no bizness a-running eround the country a-skeerin of hosses an' afrightenin' wimming an' children. Under them circumstances, I reckon I'll hev to turn the defendents loost."

In 1824 the second American circus elephant was bought by a man whose headquarters was at Somers, New York. She was called Old Bet, and was exhibited locally. In a small town in western Connecticut, religious people decided that she was the reincarnation of the biblical Behemoth, and shot her dead. She was buried at Somers.

Don Livingston said in "The Nature of Things" that "It may be that if the elephant never had become part of man's religious ritual, none would be alive today."

How sad that we are so prone to quickly destroy what we do not understand. Chief Seattle of the Nez Perce did understand, and in 1884 said:

"What happens to beasts
Will happen to man.
All things are connected.
If the great beasts are gone
Man would surely die
Of a great loneliness of spirit."

(Taken from *To Whom It May Concern* by David Gucwa and James Ehmann.)

THE NATURE OF THE BEAST

Elephants are the world's largest living land animal; one elephant can weigh as much as 60 men. In one day an elephant can eat 300 to 600 pounds of vegetation and drink 30 to 40 gallons of water.

Their prehistoric ancestors roamed the world. As late as 8000 B.C., these ancestors still lived in both Europe and South America. Presently their natural homes are limited to Asia and Africa.

An elephant's trunk is really an elongated, flexible nose and upper lip combined, and serves as arm, nose, and hand all in one unit. Their trunk is used to catch smells of danger or food, or to locate other members of the herd. This multipurpose organ can be up to six feet long. If flies are biting it, an elephant will give itself a shower of sand or mud, sprayed over the body with the trunk. Sometime they will curl up their trunk and carry it on top of their tusks to rest it for ease in walking, or to protect it from danger. With their trunk, an elephant can pick up a small shirt button from a polished floor. A mother elephant is able to carry her baby on her trunk for the first month after birth.

The upper tusks are really overgrown second incisor teeth that grow throughout the elephant's life. An African elephant's tusks may be six feet long and weigh 100 pounds each. Two-thirds of the tusk is visible and one-third is embedded in the bone of the skull. Both the African male and female ele-

phants have long tusks, while long tusks only occur on the male Indian elephant. The Indian female's tusks are generally about two inches long. Tusks are kept down to manageable length by constant use. Elephants use their tusks as weapons against other males and enemies, and for digging salt or rooting out small trees. Just as people are right and left handed, so too do elephants favor one tusk over another, with the favored tusk being the shorter one.

Elephant skin is one inch thick, yet sensitive enough to let the elephant feel a fly on its back. With unusually small eyes, elephants do not see well. Their ears are huge, the Asian elephants' ears being the larger. They can spread their ears to catch sounds, and also use them as fans to cool themselves off, lowering their body temperature by as much as ten degrees.

Elephants have four huge soccer-ball sized teeth. A single 12-inch tooth weighs 8 or 9 pounds, and there is one in each section of the upper and lower jaw, all molars for grinding food. As one set of teeth becomes worn or falls out, new ones replace them. An elephant is allotted six sets of teeth in its lifetime, and when the last ones are worn away, they finally starve, since they are unable to chew their food.

There are many stories attesting that an elephant never forgets, and their large brain size (larger than any other land animal) bears out this possibility. Their brain structure indicates that they may be able to store memories.

Elephants live in highly organized families. The males leave at puberty, and the herd will be led by the matriarch, the biggest, smartest female. Elephants do not fight with each other in the family unit, but look after each other and are courteous. They touch each other often. They love water and bathe daily. Although they can easily swim, they will sometimes walk through water over their head using their trunk as a snorkel. At the water hole the oldest elephants bathe first. The young ones help by spraying the elders, or let their elders rest their trunks on the youngsters' backs. These attendants are called *askaris*.

Perhaps the most fascinating elephant behavior occurs when a herd member dies. If an elephant becomes sick and falls behind, an askari may stay with it to assist and comfort it. Often a "ceremony" is performed for a dying elephant. The others will touch the sick elephant with their trunks, or put sand and leaves on its great head. They have even lifted and carried an ill elephant until it

is dead. Elephants are fascinated with the remains of their dead. They touch and smell the remains to identify it. Do elephants have a higher awareness of death?

One of their ancient and extinct ancestors, the imperial mammoth, was an enormous, almost square animal that measured about 14 feet high, and weighed up to 20 tons. The bodies of a number of woolly mammoths have been found in Siberia, frozen and perfectly preserved—including the food in their stomachs. These ancestors of our present-day elephant died out about 10,000 years ago.

These large-tusked elephant ancestors lived alongside early cave dwellers. Cave paintings throughout the world show their importance. The killing of a mammoth provided meat for food, hides for clothing and shelter, and tusks for tools and weapons.

Elephants are valued for their incredible strength. For thousands of years elephants have been killed for their ivory and meat, captured to help fight wars and used to carry heavy loads. In the East, Hindus regard them as sacred animals and use them in religious ceremonies. A trained elephant responding to the commands of its handler (*mahout* or *oozie*) can perform many useful tasks ranging from carrying people to hauling logs. Trained Asian elephants can carry or pull heavier work loads than any other animal.

Not only are they poached for their valuable ivory, but their natural habitats are being destroyed, and the few wildlife parks where they are found are too small. In a drought, African hunters sometimes will kill an elephant for the water in its stomach. The natives also kill the African elephant for its meat. Dried elephant meat is called *biltong*. The soles of the feet are considered a delicacy. The feet are also hollowed out and sold for ash trays or souvenirs.

Elephants are well equipped to survive if mankind cooperates, for they are intelligent, they can feed on different foods, they have long, unhurried life patterns and a strong group lifestyle.

In 1985 it was discovered that elephants, alone among land mammals, emit subsonic signals. These are between 14 and 25 hertz (cycles per second), below the threshold of what most humans can hear. Observations of elephants both in zoos and in their natural habitat have indicated that the subsonic calls convey a variety of messages. If a calf screams, several adult females will move toward it and begin vocalizing in low frequencies.



Wood carving from a temple in India circa 1850. Lakshmi, wife of Vishnu and epitome of feminine beauty, is being adored by two elephants.

Adults utter many subsonic calls as they begin to move in a group or as they guide a stray calf back to its mother. A TV special from National Geographic on elephants showed bull elephants responding to recorded subsonic signals from a cow in heat, played from a recording device stationed several miles from a watering hole. When the elephant heard the sounds (inaudible to human ears), as a group they went directly to the recording device.

HINDU LEGENDS OF ELEPHANTS

Elephants are greatly honored and revered in the East. They figure prominently in art, sculpture and jewelry. The elephant plays a special part in the Hindu religion.

Ganesha (sometimes spelled Ganesa) is one of the most popular Hindu divinities. According to this legend, Ganesha was made by Parvati, from the dew of her body mingled with dust. (Parvati is the benevolent aspect of the goddess Shakti, and is always depicted as a beautiful and mature woman.)

In some accounts he is considered a child of Parvati and Shiva; in others he is the guardian to this goddess' gate. One day, he did his job too well, for he tried to prevent Parvati's husband

Shiva from entering. (Shiva is the Hindu god of destruction and reproduction.) For this excess of zeal his head was cut off, but the indulgent Shiva later ordered that he should be brought the head of the first animal which wandered by. Chance brought an elephant, and the resurrected son of Parvati now had a new appearance.

From then on his appearance has been small and stocky, with a fat stomach. He has four arms and carries in his hands an elephant goad, a rosary, and an alms bowl (representing desire, devotion to the gods, and a desire to aquire more knowledge). His steed is a lowly rat, a contemptuous form bestowed on a demon he once vanquished. (This can be seen to represent the idea that materialism, represented by the rat, should be controlled by spirituality.)

Ganesha's fat belly is indicative of his insatiable gluttony. (Esoterically this indicates an unending appetite for wisdom.) Legends tell that one day after gorging himself with offerings he decided to go for a ride on his rat in order to encourage his digestion. Mounted on his rat, he was ambling along in the moonlight when a huge snake suddenly barred his way. Frightened, the rat leaped to one side and Ganesha was thrown. The gorged Ganesha hit the earth so violently that he burst his belly!

Furious with the damage the snake had done, he grabbed it for use in repairing his exploded stomach. Ganesha took hold of the snake and rolled it around his belly. When he was sufficiently recovered from this catastrophic accident, Ganesha made ready to continue on his way. Suddenly he heard great shouts of laughter ringing across the sky. The moon was indeed jeering at him! In a rage Ganesha broke off one of his tusks and flung it in the face of his mocker. The curse which accompanied this act deprived the moon of its light for a portion of each month, and lasts yet to this day.



Is this the image of an elephant? If so, how did it get on this ancient Mayan ruin in Mexico? Elephants are not native to the Americas.

On a spiritual level, this legend shows how Ganesha was filled with wisdom. This allowed him to raise his inner energy (known as *kundalini*) that is represented by the snake. The result was that he achieved enlightenment (the explosion of his belly). Then he was able to use the kundalini energy as symbolized by wrapping the serpent around his belly. Some people may laugh at enlightenment, like the moon in the story, but their lack of understanding results in their own spiritual darkness.



Ganesha. One of the most popular Hindu deities

Another version of Ganesha losing his tusk says that he tore out his tusk in a burst of enthusiasm in order to write down the *Mahabharata* (the major epic poem of India, valued both for its literary merit and its religious inspiration) from the dictation of the wise Indian sage Vyasa (who is usually credited with writing the *Mahabharata*).

On a more charming side, the elephant-headed god is the patron of literature. This is not surprising, since Ganesha partakes of the natures of two of the most intelligent creatures: humans and elephants.

Ganesha is a popular deity, for he is gentle, calm, and propitious. He loves mankind and is loved in return. His good sense and friendliness are well known. He bestows riches and assures the success of every undertaking. Hindu tradition holds that nothing should be started (not even the worship of another god) without first giving honor to Ganesha. This God is especially revered by the merchants. In many places in the world, if a bank fails, the statues of Ganesha commonly found in the offices are turned around.

Yes, these elephants are some magnificent and wonderful creatures. Our lives are enriched and in some cases made easier by them. What will happen if they are all eliminated due to killing them for their ivory and deprivation of their natural habitat? What can we do? If there is no demand for ivory, poaching would not be lucrative. (If we may be permitted, the same anal-

ogy can be used for illegal drug trafficking. As long as people use drugs, there will be profit from drug traffic.) As a nondestructive source of ivory, experts suggest using the ivory from the old elephants who have died a natural death. Because their tusks grow throughout their lives, the older ones would naturally have more ivory.

An interesting parable comes to us from *Elephant*, Vol. No. 3, Spring, 1979:

"It takes place in an ivory-carving factory. "Serving the inevitable tea, we listen to the manager explain his ivory-cutting works. He is flanked by very large ivory carvings of the most intricate design and workmanship. Whenever he tells about his quotas being exceeded we clap, and he claps as well.

'How much ivory do you use a year?'

'Several hundred tons.'

'Isn't the elephant an endangered species?'

The question is ignored but as we progress through the factory, we are told the employees believe elephants drop their tusks once a year."

Heathcote Williams says well in *Elephants*: "There has never been an elephant 'problem.' There is no elephant 'problem.' There is only a human problem. Exceptionally, the Masai and the Sandi in Africa are reputed to know that the elephant represents another, older order of things; that they are survivors of another age, and consequently give them priority in matters of land tenure." We should ensure that the elephants have suitable wild habitats in which to maintain their numbers.

It is sad, but it is also a fact: If we continue to decimate the population of elephants at the current rate, our descendants may never know the majesty of the elephant.



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A CONSUMER'S GUIDE TO CHANNELING

By Alan Vaughan

Answers to some of the most-asked questions about channeling and mediumship from the point of view of a channeler.

How to consult and evaluate channelers.

What is the difference between a psychic and a channel?

The term psychic or intuitive is an umbrella term for anyone who receives psychic information, including mediums and channels (or channelers). Mediums tend to specialize in receiving information about the dead (or from spirits), although they may also receive information about the living. Channelers are considered to be in telepathic rapport with spirit entities to communicate information of interest to the living. Often the terms channel and medium are used interchangeably. Some channelers, such as myself, also work as intuitives without trance.

Other psychic practitioners include psychic counselors, Tarot card readers, crystal gazers, psychometrists (who do psychic readings from objects), healers, past-life readers, and dowsers. At the bottom of the list are "fortune-tellers," who may be con artists posing as psychics.

Are the channeler's entities manufactured from the unconscious?

Some channeled entities not only provide accurate, verifiable information but also proofs of

their own identity as entities separate from the medium or channel. Yet other channeled entities may be a mix between a subconscious entity created by the medium and an outside entity. Some mediums channel only their higher selves, which could be considered as coming from the unconscious.

Could channelers be psychotics who hear voices?

Skeptic Dennis Stillings writes: "Virtually every psychotic killer is a 'channel' who has heard voices telling him of how evil women are or that the President must be killed or that his wife and children are possessed by evil spirits and should die so that their souls might be saved." ("Artifex" October 1986).

Such chilling cases of paranoid schizophrenia do happen. Often the voice is attributed to God. The first American novel, *Wieland* (1798) by Charles Brockton Brown, was based on a true case of a farmer who was urged by the "voice of God" to burn his family to death to ensure their entry into heaven. That does not mean that all persons who claim to hear the voice of God are potential psychotic killers. These days it might mean that they could make millions of dollars as television evangelists.

Can people be swayed by channelers to join a cult?

The classic true story of a cult formed about a channeler is told in *When Prophecy Fails* by Leon Festinger, Henry Riecken and Stanley Schachter (Harper Torchbooks, 1964). A medium channeled dire prophecies of disaster and claimed the messages came from an outer-space entity. She promised that her followers would be rescued by a UFO that was to land in her backyard. Neither the disasters nor the UFO materialized. The cult was strengthened for a time when believers kept putting off the date for destruction. This true story shows how followers of a medium can be swept away in a shared delusion when they suspend judgment and common sense.

How do I find a good medium or channeler?

William Kautz who directs The Center for Applied Intuition in San Francisco gives a list of recommended channelers in his book *Channeling: The Intuitive Connection* (Harper & Row, 1987). Two recent directories are: *Where Are the Psychics?* by Miriam Larsen (PO Box 3008, Garland, TX 75047) and *Channelers: A New Age Directory* by Robin Westen (Perigree/ Putnam, 1988). A directory in progress is: *A National Directory of Psychic*

Counselors (Carma Press, PO Box 12633, St. Paul, MN 55112).

The usual way of finding a good medium is to ask friends who frequently attend channeling sessions or have private readings from mediums.

The least reliable way is to respond to advertisements in periodicals. Watch out for the fortune-tellers such as "Sister So-and-So" who make extravagant claims. A few reputable mediums also advertise. Many newspapers prohibit advertising for psychic services, treating it as an illegal activity.

Why are so many mediums and channelers fraudulent?

This often-asked loaded question reflects the bias of the media in reporting only fraudulent channeling activity and seldom mentioning the genuine thing. Perhaps one out of a hundred mediums is fraudulent—and that is the one reported by the media. (The plural *media* formerly referred to mediums but in this century has been taken over by newspapers, magazines, radio and television.)

A recent television show interviewed self-confessed fraudulent medium Lamar Keene, who astounded his church audiences in New Jersey with correct—and seemingly clairvoyant—personal information about them. The trick was performed with the aid of a confederate, who broadcast by a hidden radio transmitter these details gleaned from audience members to a small receiving device in Keene's ear. Although Keene's rise and fall—chronicled in his book, *The Psychic Mafia* (St. Martins, 1976)—happened many years ago, the same trick is still being used today.

A television healer, a Christian minister named Peter Popoff, was recently caught using the secret radio transmitter and ear receiver to astound his audiences with details of their health conditions. Popoff's wife was doing the transmitting. The scam was exposed by the magician Randi, who appeared on numerous television shows to tell how the trick was done. It must have been convincing to skeptical scientists, who recommended that Randi receive a $250,000 McArthur Foundation grant to expose more faith healers. At last report Randi was enlisting the aid of a computer to widen the nets of his healing fraud squad. Stay tuned to your TV for more ministerial misdeeds.

The most chilling channeling fraud in recent years was committed by another Christian minister. He apparently began as a sincere healer but in later years turned to fraud to convince his

congregation that he had a special pipeline to God. A colleague who investigated this case told me an example of how the scam worked. A woman, who was well known to the congregation, was assaulted in her home by two men sent by the preacher. One man ordered the other to break her arm. The second man twisted her arm behind her back and convinced her that it was broken. A third man, posing as a policeman, arrived on the scene, chased away the intruders and called another man who posed as a doctor. The phony doctor told the woman her arm was broken and put her arm in a cast.

At the next Sunday service, the preacher asked the woman, still wearing the cast, what happened to her arm. She described the assault. The preacher dramatically prophesied that she was going to be healed by God right there and then. He did laying on of hands. The cast was removed. The woman was genuinely stunned to find that her arm was now "healed." Holding up her arm, she broke into tears as she praised the preacher's healing miracle. The offering plates overflowed.

Things got completely out of hand when the preacher, now fully engulfed by mental illness, brought his followers to a town in South America and forced them into mass suicide. You probably remember his name: Jim Jones.

The tragedy of Jim Jones and the perfidy of Peter Popoff, while widely publicized, does not mean that Christian healers are typically con men; nor does Lamar Keene typify mediums.

How about Houdini? Didn't he fail in his promise to communicate a message from beyond the grave?

Every Halloween, the anniversary of Houdini's death in 1926, magicians hold a farcical pseudo-seance to contact Houdini. Every year the magicians issue a press release that, once again, Houdini has failed to speak from beyond the grave. Houdini promised his wife on his deathbed that he would attempt to communicate through a medium an agreed-upon message in a private code to convince her of his survival of death. Magicians insist he was not successful. Newspapers routinely print this annual handout without bothering to check the facts.

Here are the facts:

In 1929 the medium Arthur Ford first brought through the ten code words used by Houdini and his wife in their mentalist act: ROSABELLE...ANSWER... TELL...PRAY...ANSWER... LOOK...TELL...ANSWER-ANSWER...TELL.

On January 7, 1929, at a seance attended by Houdini's wife Beatrice and witnessed by two reporters, Ford used the code to give the exact message, letter-by-letter: "Rosabelle, believe." In an interview in "The New York Times" Beatrice said: "Since Harry's death two years ago I have received hundreds and hundreds of messages from mediums, but today for the first time the message was repeated exactly by Arthur Ford, minister of the First Spiritualist Church, while in trance at my home.

"They are the exact words left for me by Harry, and I am absolutely convinced that my husband talked to me and that there is life beyond the grave...Beatrice further signed a legal, witnessed document: "Regardless of all statements to the contrary, I wish to declare that the message, in its entirety and in the agreed-upon sequence, given to me by Arthur Ford, is the correct message prearranged between Mr. Houdini and myself."

(signed)
Beatrice Houdini

Witnessed:

Harry W. Zander (United Press)

Minnie Chester (a friend of Beatrice)

John W. Stafford (Scientific American)

I have seen this document, which hangs on a wall at the home of Canon William V. Rauscher in Woodbury, New Jersey. Rauscher noted that some magicians try to discredit the statement on the grounds that the mind-reading code had been published in a book on magic. But no one could know that the code was part of the agreed-upon message. And even if someone did guess that the code was involved, there remained the formidable problem of guessing exactly what message was to be conveyed in that code. A full discussion of this fascinating episode is given by Allen Spraggett with William V. Rauscher in *Arthur Ford: The Man Who Talked with the Dead* (New American Library, 1973).

What questions should I ask myself in preparing to attend a channeling session?

The first question to ask is what do you want from the session? If you want spiritual guidance and philosophy to help you understand your own life, give you inspiration, or cope with grief and disappointment, a channel may be able to help.

If you want to know about the future in your material world, be warned that channeled entities exist in another dimension beyond time and may have diffi-

culty in estimating time in the material dimension.

If you want to know exact numbers (such as lottery numbers), you should realize that numbers are left-brained information while psychic or channeled material is mainly right-brained. If psychics or channels had the ability to predict lottery numbers consistently, two things would happen: A few psychics would win lotteries, and soon lotteries would be discontinued. People would not buy lottery tickets if they felt that psychics had an unfair advantage.

If you want to know how your talents can be used to increase your material success in a spiritual way, a channel may be helpful. If you want to know how to get rich quick, you should think about robbing banks rather than consulting channels.

If you want to contact a deceased person, your best bet will be a traditional Spiritualist medium.

If you want exact confirmation of your own feelings about your life, save your money and put your questions to a mirror. If you are open to other interpretations and points of view, visit a channel.

If you want therapy for some problem in your life, a channel may be of help. Past-life and other therapists who can do extended therapy may also be necessary. Do not expect that a hundred-dollar channeling session will take the place of three thousand dollars' worth of extended therapy.

How much do channelers and mediums charge?

Channelers charge about the same as other human potential practitioners. Fees generally range from $65 to $250 per session, depending on the channeler's experience and how well known he or she is. Some amateurs charge less. Many channelers give group sessions, which run from $20 to $40 per person. Fee structures are relative: A psychiatrist complained to me about the high fees of a medium who charges $400 per session; yet that same psychiatrist charges $500 per session.

How should I behave at a channeling session?

At a private session, it is a good idea to write down your questions beforehand. If you have questions about others, bring a photo of them. If you want specific information, make the questions specific. Do not assume that the channel can read your mind and know the details of your questions.

Realize that your attitude and personality will influence the results. If you are open, warm

and treat the channel as a friend, you will probably get good results. If you are highly skeptical, cold, rigid, unresponsive and regard the channel as a human guinea pig to be tested, you will probably get poor results. People who themselves are highly intuitive get the best results from psychics and mediums.

Respond to the channel's statements but don't explain too much. Let the channel know when he or she is "hitting the mark"—describing something that applies to your life.

The best attitude to take toward channels is to consider yourself an ally in helping them discover the information that will work for you.

Realize that a "good" medium or channel is one who is good for you—to whom you can relate on a psychic level. A successful channeling session puts you in contact with your own higher self. When you leave the channeling session, you should feel inspired—or at least better than when you arrived. If the channel bawls you out, makes you feel guilty, makes dire predictions for you, and generally makes you feel miserable, it's time to change the channel.

Are channeled entities all-knowing?

Some followers of channels believe that entities in another dimension have perfect vision of all things in our material world. This point of view makes it easy for the followers to abandon the painful process of thinking for themselves. Some channels encourage this attitude by making statements that their entities are never wrong. So long as their entities confine their opinions to subjects beyond proof (or disproof)—such as metaphysics, lost civilizations, or life on other planets—the statements cannot be evaluated at all.

Channels who make specific statements about the present can be evaluated. Take the case of Edgar Cayce. Although many of his readings dwelled on subjects such as Atlantis, past lives, and metaphysics, he also channeled thousands of readings about medical conditions for people who wrote to him. Questionnaires were sent to a random sampling of a hundred clients. Half did not reply. Of the half that did respond, 85 percent said the readings were helpful. That does not mean, as is often cited, that Cayce was 85 percent accurate in his readings; each statement of the readings would have to be evaluated to make that conclusion. But it certainly does show that Cayce was most helpful.

I can find no evidence whatever that channeled entities are all-

knowing. The entity, whether originating from another dimension or from the medium, is limited by the medium's vocabulary, knowledge, mental skills, and psychic ability. If the medium cannot grasp the question, the entity will not be able to answer it. In a testing session I observed of a well-known West Coast channel, researchers asked her esoteric questions about mathematics, science and engineering. Few of the answers made sense. Yet when the channel is consulted about human problems, the answers and advice hit the mark.

What are the most common mistakes made in testing channels?

Perhaps the most common mistake made by skeptics who seek to test mediums and channels is adopting an antagonistic attitude. This often blocks any results at all. The second most common mistake is assuming that the medium must be omniscient in order to be valid. Left-brain information, such as full names, dates, and numbers, are rarely accessible to the right-brain intuitive faculty through which channeling operates.

Another common mistake, made by generations of skeptics, is to lie to the channel in making a question. On a recent TV talk-show, the host asked an entranced medium for information "about my wife's sister, Mary Ann?" The medium's entity spoke at length about the problems faced by "Mary Ann." Then, after asking the medium to return to normal consciousness, the host triumphantly announced that his wife had no sister. The medium could not say why his entity did not pick up on that. Let me make two observations. The entity, with whom I have talked, is a gentleman and would not call a television host a liar to his face. More importantly, deception operates along the established lines of "Garbage in, garbage out."

Should I believe everything my favorite channel tells me?

Treat the channel's advice the same as you would your mother's: weigh it, consider it in relation to what you already know, and most importantly, take note of your emotional reaction to the advice. If your response is a positive emotion, it's probably good advice. If you feel an ache or anxiety, it's probably not for you.

If you take the attitude that the channel is there to help you discover your own true feelings—messages from your own higher self—you will find channeling of great value.

If you take the attitude that the function of the channel is to tell you what to do, you may

unwittingly create a cult around the channel—or join one that is already started—so that you will always have the channel's advice on hand to tell you what to do.

If you find that the channel inspires you to greater achievement and self-understanding, by all means make the best use of that inspiration. But consider that the inspiration that is there for you day and night comes not from an outside channel but from your own higher self.

What is the difference between a channel and a religious teacher?

Very little. Most religious teachers represent long-standing traditions. Yet their reason for being is the same as that of a good channel: to offer insights that inspire people to lead more meaningful and more useful lives.

A bad religious teacher, like a bad channel (if I may offer a value judgment here) puts emphasis on the emotional, theatrical experience of his or her performance. When people leave the performance, they react as if to a movie: they feel emotionally stimulated for a couple of hours. Then they are back to square one. They don't get the direct inspiration from their own higher selves that makes the teaching work.

Note that I am not saying that theater is out of place in channeling or religious teaching. It is very much a part of the experience, but the emphasis has to be on the content for it to become a valid teaching experience.

Are good actors really channeling? Or, are channelers really good actors?

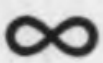
Those questions came up recently when an erstwhile promoter tried to talk me into going on television dressed in Chinese robes to channel my teacher Li Sung. I laughed: "It would ruin my credibility. This is not showbiz."

But the promoter suggested that a famous female impersonator who impersonated Mae West was really channeling. Now, I had seen this man's performance a few times and find it very witty. But I do believe that thirty years of practice for a showbiz routine does help a tiny bit. But to the promoter, the theatrical experience was all the same: whether it was me channeling Li Sung or an actor impersonating Mae West. Now if the promoter had seen the performer a dozen times, and always heard the same jokes, it might dawn on him that a memorized piece is not channeling.

You have to see more than one "performance" before you can make any judgment about who is doing what.

When Shirley MacLaine, with thirty years of acting experience, was asked if channelers were really good actors, she replied: "Nobody is that good."

(Excerpted from *Channeling: How to Make it Work for You*, Copyright 1989 by Alan Vaughan.)



COMMENTS FROM THE EDITOR

What you have read is a good article about channeling and mediumship from the point of view of a medium. It is very good, and I feel that it is valid to add some further information.

It is important to realize that merely because a medium or channel is claiming to contact a *particular* entity does not mean that this is what is occurring. This may be true even if you think that the information you are receiving could only be known by you. The information may be from the entity, but it could also be discerned by telepathy (in cases where the person thinks that he or she is a channel, but in reality is simply psychic). It might also be that another entity, with unknown psychic-like abilities and purposes, is pretending to be the desired entity. It might also be that a person out to con you has obtained information through deception.

Although the events concerning Reverend Ford and Beatrice Houdini are correct, they are not complete. Allegedly, Mrs. Houdini later renounced her statement, and it is unclear as to how a newspaper was supposed to have full details of the seance hours before it was held. At this time there are too many questions, I feel, to use this story as either pro or anti-mediumship.

I think Mr. Vaughan misses an important difference between a channel and a religious (I prefer to use the term spiritual) teacher. A spiritual teacher's purpose is also to help a person develop a closer relationship to deity.

Finally, and I think that this is a point Mr. Vaughan and I would agree on totally, no matter what anybody says—teacher, parent, deceased relative, non-physical entity, preacher, astrologer doctor, lawyer, etc.—you are ultimately responsible for your actions. It is always a good idea to listen to advice, no matter its source. But if you take a particular action based on that advice—making an investment, following a medical treatment, relocating, changing a relationship, etc.—*you* will feel the effects of the action, not your advisor. Perhaps the best entity to listen to is yourself.—DMK

PARANORMAL TIMES IN

APARTMENT 5-110

Welcoming ghosts to the new apartment wasn't such a good idea—because ghosts were all too ready to accept.

By Vivian R. Cole



The building where author and friend lived was reached from this entrance. Apartment 5-110 is directly down sidewalk and to the left.

When my friend Lori Rice and I moved into Apartment 5-110 of Club Alhambra in the summer of 1977, we were both 19 years old and fulfilling our high school plans of being roommates in our own place. I had just returned to our hometown of Miami a month earlier from training for office machine repair with the Florida National Guard. Lori and I made quick plans, moving

in shortly after my return.

That initial day in our spacious, first-floor apartment was a bright, sunny afternoon when we stood in our living room relishing the freedom of being out on our own. In a mischievous mood, we joked that we may have gotten ghosts along with the apartment.

"Do you think there are any ghosts here?" I wondered aloud playfully.

"I hope so," Lori said.

"Well, if there are any ghosts here we're glad to have you," I said, suppressing a smile.

"Yeah," Lori chimed in, "let's be friends. You're welcome to visit us anytime."

We giggled at our silliness. Suddenly we saw an arm waving a white cloth from the kitchen less than 10 feet away, as if signaling a truce.

I was furious because I was certain it was my boyfriend Mike, and I wanted to know how he got into our apartment without our letting him in. Since the only way out of the kitchen was directly in front of us, we marched angrily the short distance to the kitchen not concerned about Mike being able to hide.

"All right, Mike," I demanded, "how did you get in?"

Lori and I got to the kitchen door simultaneously and what we saw was the last thing we expected—there was no one there!

The kitchen was an ordinary, apartment kitchen of wall-to-wall counters joined with the appliances. There was absolutely no place for a person to hide, and no exit was possible—not even through the small, screen-covered window above the sink. Not to mention that it took us less than three seconds to get there from the time we saw the hand waving. Even so, our skepticism led us to open every cupboard and look into the dishwasher, hoping to find either Mike tightly compressed inside or at least the white cloth. We found nothing.

Never mind that we were talking about ghosts. We never seriously considered the prankster in the kitchen to be anything but a real person; so without a solution we were left utterly confused.

* * *

As I look back I can say that Lori and I expelled a tremendous amount of intense, personal energies into that apartment. We would spend our nights quite restless for different, offbeat adventures. But because we had only bicycles for transportation and a tight budget, we invented creative things to do within walking distance.

We would don capes and joust on our bicycles in the parking lot using posts from tiki torches in place of lances. The other "normal" college-age renters gawked

or shook their heads in mock disgust. We would grab our purely ornamental swords and play fight, dressed in medieval garb, on the grass island separating the traffic lanes of busy Kendall Road in front of the apartments. Electronic music accompanied us as we took turns laughing at each other, keeping scarves aloft with a Star Wars toy light sword.

We would often go wandering together down the darkest back roads we could find in hopes of spotting a UFO. We kept notes addressed to our parents; in the event a UFO picked us up we would drop the notes on the road before willingly boarding.

To sum it up, Lori and I were two college-age girls who had a great deal of physical and imaginative energies between us. So it is possible, as Colin Wilson states in his book *Poltergeists*, that our combined, intense energy opened and invited certain paranormal forces.

After we had been living in the apartment for a month and working at the same place, the main office in Dadeland Mall, I experienced a disturbing occurrence in the apartment. Unlike the arm waving the white cloth, this phenomenon was happening every night at the same time.

When I was ready to retire for the night, I would close the door to my room, lie in bed with my cat, and read a book for a few minutes before switching off the nearby lamp. But then a disquieting occurrence began to happen when I would turn off the lamp—my doorknob would jiggle distinctly three or four times, as if someone were testing to see if it was locked. My door was always locked at night, but even so I could only assume that it was Lori testing the doorknob.

At first I just found this curious, but after a couple of weeks of this, I became annoyed with her nightly "checks." Then one night, just as I was about to go to sleep, I decided to ask Lori why she was turning my doorknob, before I let it drive me mad. I knocked on her closed door and called, "Lori?"

"Wait a minute," she replied as she got up and opened her locked door. She was in her robe, dressed for sleep, looking tired. "What is it?"

After an uncomfortable pause I thought it best to get to the point. I asked, "Lori, how come you shook my doorknob just now?"

She looked at me dubiously. "I didn't touch your doorknob—I've been reading," she replied, pointing to the book on the bed. "But now that you brought this up, how come you rattle my doorknob every night?"

"What are you talking about?" I asked, wondering if she was trying to play mind games with



Author Vivian R. Cole (Left) with Lori Rice

me—though that was completely out of character for Lori.

"Every night when I go to sleep you rattle my doorknob," she said.

"No, I don't," I retorted, suppressing a smile in humorous disbelief. "You do that to my doorknob."

After a few stubborn minutes passing that accusation back and forth, it became obvious that each of us was innocent. We were dumbstruck because we each assumed that the other person was the mother hen enacting a nightly, compulsive habit. Discovering that neither of us was to blame after this confrontation, we suddenly grew afraid. Who was rattling both of our doorknobs just after we turned our lights off?

The first natural inclination was to blame the landlady, but that didn't seem logical for obvious reasons. First, we were in an apartment complex of several buildings. Why would the landlady, a mature woman, bother watching our apartment alone for the moment we both went to sleep and then enter soundlessly, somehow working off the chain lock on our front door, and rattle our doorknobs at the precise second after we turned off our lights? Second, how could the landlady surmise the instant we each turned off our small, bed-

side lamps when we both had heavily lined curtains on our windows for complete privacy?

The next logical solution was that someone unseen, a poltergeist possibly, was to blame. We spent a week in vigilance trying to catch the door rattler in action—jerking our doors open seconds after the nightly rattle each of us received at differing times to find a locked, empty apartment and the other roommate either not home or shut in her room asleep. When we arrived at the poltergeist theory, we both were unnerved. We found out years later that from that point on each of us slept with a chair jammed against the door handle. For the five remaining months we spent as roommates in that apartment, the door rattler consistently struck each night and we learned to accept it, bidding good night to whoever he, she or it was.

* * *

In January 1978 a strange incident happened one afternoon, again in broad daylight. This episode was especially unnerving.

Lori was at work while my shift as security guard at the mall was to follow in the evening. I had a passion for making dioramas, small-scale models of an entire scene, and I was finishing one for entry in the Dade County Youth Fair in March. I was working on a fictional war scene from the days of World War II where a church was demolished by bombs but the crucifix, though slightly burned, miraculously survived. Kneeling while working on the living room coffee table, I held a disposable lighter flame to the tiny soldiers, the small anti-aircraft gun, and the crumbled church walls to render a realistic war-strifed touch. Then I took the plastic, white crucifix in one hand and slightly browned the edges, leaving it otherwise whole.

I had just turned off the disposable lighter and was going to place the crucifix inside the destroyed church when a distinct female voice directly behind my shoulder said slowly, "Ohhh," as if she understood what my diorama represented.

Because the voice, sounding as if it came from a young woman in her 20s, was so close and so unmistakably audible—as if someone were peering over my shoulder while I was working on the cross—and I knew that I was alone in the apartment, my heart jumped in my throat. On the outside, however, I pretended not to notice this ghostly comment and calmly rose from my kneeling position, walked over to the double, sliding glass doors in the living room, and meticulously pulled wide the curtains, letting in the sunshine. Then with my

heart thumping wildly, I opened every curtain and window in the apartment, not calming until I had let in the reassuring outside sights and sounds. Although the experience shook me, I was also thrilled, in retrospect, wondering if perhaps she was responsible for the door rattlings.

* * *

Lori and I were always searching for ways to vent our energies and fertile minds. The most fulfilling outlet we discovered was painting three large murals in our living room using enamel model paint. We had painted an alien world on one wall on which the morning rays of sunlight would beautifully cast a light on the half-shadowed planet; the other three walls hosted a red-sprinkled, gold and orange dragon we dubbed Smug; and in progress on a wall below the tail of Smug was a futuristic city I was copying from a backdrop matte of a *Star Trek* episode.

One afternoon I was taking a shower in preparation for my work shift. Lori, just finished with her classes at the nearby south campus of Miami Dade Community College, rode her bike up to the living room porch. She saw me squattimg beneath the futuristic-city mural intensely painting a small picture. She locked her bicycle and rapped on the sliding glass doors so that I would let her in and tell her what this sudden, unexpected addition was that I was creating. I stuck my hand out to her without looking away, signaling her to wait, and continued painting.

Lori decided not to wait and walked the few steps to her bedroom's sliding glass doors through which she let herself in. She immediately went to see what I was up to and came out to a vacant living room. That was when I came out of the bathroom, my wet hair bound in a makeshift bath towel turban and myself in different clothes from those Lori had just seen me in less than five seconds ago. Lori was stunned. Relating what she had just seen, she led me to the painting on the wall, which was dry to the touch. Enamel model paints minimally take an hour to surface dry.

When Lori finished relating in agitation what she had just witnessed, I didn't believe her. But in fact there were the beginnings of some unknown painting done in varying shades of purples, the size of a teacup. It was further confusing to me that Lori said she saw me, as big as life, dressed differently and with my hair dry, completing the painting. She was so adamant and shaken that I could see she was not making any of it up and I had to accept that somehow I managed to be in two



Red-sprinkled, gold and orange dragon, named Smug. Part of three large murals painted on living room walls using enamel model paint.

different places at the same time.

I found it hard to believe because I had just read that out-of-body experiences happened when the person was dormant, in a meditative state or asleep; this happened when I was quite awake. It wasn't until a decade later that I would stumble across *The Donning International Encyclopedic Psychic Dictionary*, in which the author, June G. Bletzer, lists two similar words, multi-form and bilocation, which explain exactly what I went through: "A person has a strong desire to be in another place and unknowingly somehow manages to split their soul and function in both places at the same time, in solid physical form, and has no memory of the projection."

We took a photograph of the painting and wondered what would have happened if I had stayed in the shower longer and Lori had lingered in her room. Would my multiform have completed the picture? I have no idea what that part of me was trying to express, though I know I was deeply moved to paint at the time and I had a great deal of energy wrapped up in painting the murals in our living room.

Lori and I wish now that we had gotten someone to analyze the painting and enact some type of chemical test of it. But what would tests have proved? The

purple paint and two brushes we had used we found untouched where we last left them; the bottles were tightly capped and the brushes dry and without paint. Where did my multiform get the paint? What if it tested to be normal paint or other than enamel?

Sad to say, Lori, who stayed on months longer in the apartment than I did, had to repaint the walls before moving out, leaving us with one grainy photo and the memory.

After the painting incident the door rattler kept on in top form without missing a night, and we never could put the blame on someone visible. One thing is certain—Lori and I will never forget the paranormal times in apartment 5-110.

NEW FISHING AID BASED ON THE AURA

By Tom R. Kovach

Russ Westover of Park Rapids, Minnesota has invented a new fishing aid based on the development of an aura around the bait, an electronic field that the inventor says surrounds every living creature with a nervous system, including fish.

He says that the electrical stimulation involved in the device (which he calls the *Enticer,*) makes bait act as if it were wounded, an immediate attraction to other fish.

The idea of utilizing the fish's aura was something he'd been working on for 20 years. Back then, working for an outboard company, he was studying ways to protect the lower units of outboards against salt water corrosion. This required mounting two electrodes on the back of the boat that were hooked up to the battery, creating a field around the unit. Once the battery got weak, the electronic field would start to get weak. That's when he noticed how attracted fish were to this weak field. "It was totally amazing," he recalls. "They would actually line up in the lines of force in the field."

Eventually he came up with a 1.5 volt battery. The low voltage makes the device perfectly legal according to state fish officials. Yet it is enough to attract the fish.

Local professional guides and sports groups who have tried the Enticer swear by it, saying it does indeed increase their catches. It even works in dark and murky waters.

Westover stresses that he is "just a humble fisherman who spent his leisure time learning the secrets of the wiley lake trout."

Although this is the first time such a device has been used in fishing, the idea of an aura surrounding fish is not entirely new. Years ago, tests were conducted on temporarily blinded sharks and platypuses. They would swim and locate their bait, obviously homing in on the aura that surrounded the living bait.

REPORT FROM THE READERS



by the Readers

MORE ON COLORADO BIGFOOT

In the *Reports from the Readers* (June, 1989 FATE) Richard M. Muoio saw fit to attack my credibility with regards to my article (*Colorado Bigfoot*, November, 1988 FATE). He rightfully noted several discrepancies between my account and the report aired by NBC on their "Unsolved Mysteries" program.

For Mr. Muoio's information, I traveled to Green Mountain Falls and interviewed Dan Masias; I conducted an investigation of the terrain where the sighting took place; and I subsequently interviewed and corresponded with others who also claimed to have encountered the creature(s) or found tracks. *All* of the material used in my article is fully documented on tape recordings of the interviews and in written reports of those making their claims.

As a professional writer and journalist, I take extreme exception to someone calling me a liar.

Mr. Muoio was bothered by the reports of glowing lights and UFOs in the vicinity of the creature sightings. If he has truly "followed Bigfoot sightings for some time," then he must be aware that there are many reports of alleged Sasquatch being seen near UFOs, particularly in the eastern U.S. *I* did not see the UFOs reported in my article; I simply relayed the claims of those who had. My sole responsibility was to investigate *all* aspects of the phenomenon, and to report the tentative results as factually as possible.

Yes, I say the "Unsolved Mysteries" program. And yes, I noted the discrepancies. I was quite impressed by the fact that a simple sighting of two strange creatures in the dark has escalated into a presumed "colony" of Sasquatch residing in the Pike National Forest.

As far as the growling noises and the pounding on the sides of the house are concerned, I suggest that Mr. Muoio consult the reputable works on the Sasquatch, most notably John Green's *Sasquatch: The Apes Among Us*, for more reports on similar activity.

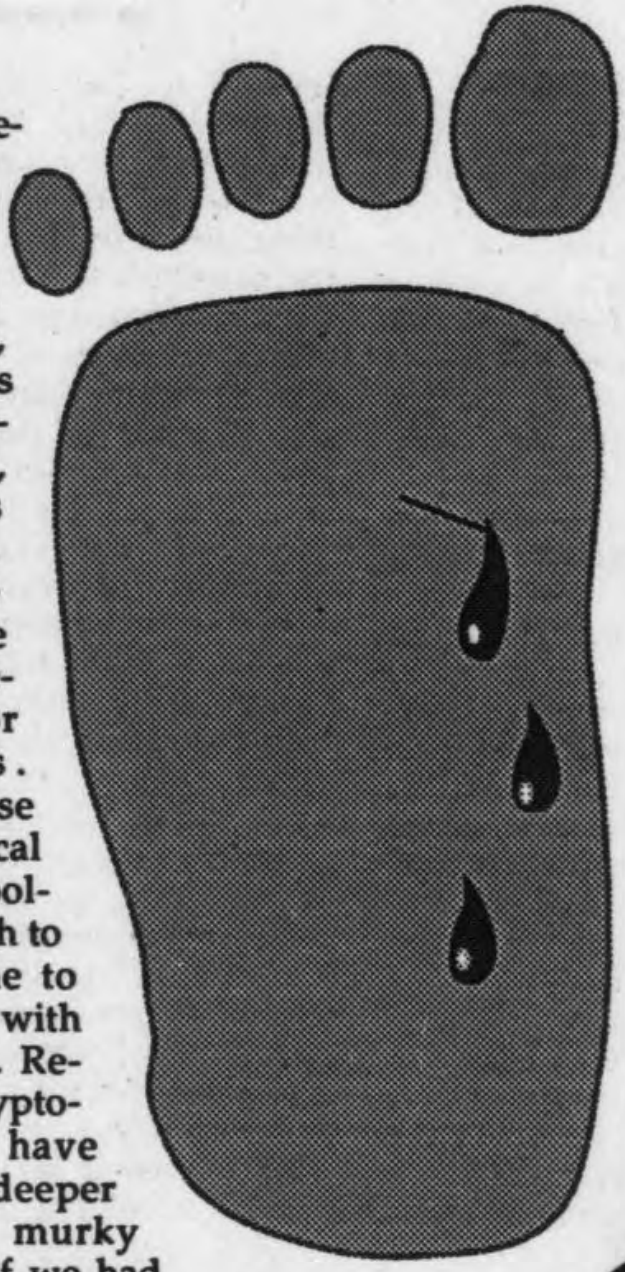
So, to answer Mr. Muoio's ques-

—Continued on page 126—

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-F898, St. Paul, MN 55164-0383.

BIGFOOT'S WEIRD BLOOD

By Jon Erik Beckjord



There is precious little physical evidence for Bigfoot. Tracks, feces, dermal ridges are not physical evidence, but are marks of the beast. Parts of the beast have eluded researchers for centuries. Lacking these parts—physical evidence—zoologists are loath to grant a name to the creature, with good reason. Recently we cryptozoologists have gotten into deeper and more murky waters than if we had found some pieces of the beast that would be satisfactory to zoologists—Bigfoot blood. But the blood of Bigfoot appears to have anomalous characteristics.

In 1976, during a research expedition on the Lummi Indian Reservation near Bellingham, Washington, I was able to gather a blood sample smeared over broken glass from the window of a food storage room in a fisherman's house. A large creature of some kind had hit the house so

hard one night in January that it woke the people inside. They initially thought that a car had struck the house. The dogs all tried to get into the house (possibly to hide), which was unusual behavior.

Checking the room where they heard the noise, they found broken, bloody glass and some batches of black hairs with white tips on them. The window was five feet off the ground. No bears had been seen in the area in ten years.

I took the hairs to a number of forensic analysts, mainly Dr. Ellis Kurley and Dr. Stephen Rosen at the University of Maryland, and also to a noted forensic biologist in a Western state (whose name is on file with FATE). The three independently determined that the hairs

1) matched three other unknown sets from three other states,

2) did not match any of 84 different North American mammals,

3) did not match any of the higher primates, including man, and

4) came closest to gorilla, though not gorilla.



The blood was tested by Dr. Vincent Sarich, at UC Berkeley, a noted blood analyst and anthropologist, and he was able to determine that the blood sample was of higher primate origin, but no more specific than that. Of course, using the corroboration of the hair sample, it is thus likely that the blood and the hairs came from the same unknown creature, and that thus the blood was also of a new, unidentified primate. Of interest is that during 1.5 years on this reservation, I made one sighting of what appeared to be a six-foot tall, black hair-covered, erect primate-like creature from 200 feet away, and I collected accounts from over 150 Indians and non-Indians, including some police, of sightings of what they felt was the sasquatch, or sasquatches.

The area was rife for several years with such sightings: a veritable Bigfoot flap. I also observed many instances of Bigfoot-type tracks that I do not believe were faked. Strange howls, not coyote were also heard often, both by myself and by others in the area.

It was frustrating, however, to find that the techniques of 1976 were not sufficient to verify the blood sample further to





House of Douglas Jefferson on the Lummi Indian Reservation, Bellingham, WA. A large, heavy animal smashed the window marked with the arrow. The window is 5 feet off the ground and the creature left blood and hairs that are anomalous.

the species level. In 1989 I was directed towards a Dr. Jerold Lowenstein, partly through a FATE article. I was encouraged to learn from him that by using a technique called radio-immunoassay or RIA, that it was now possible to take very old blood, in quantities as minute as one billionth of a gram, and test it down to the species level. Excited, I sent Dr. Lowenstein the remainder of the blood sample, preserved these many years for just such an event. He received them by registered mail, and proceeded to test them.

To my surprise, and at first, disappointment, he wrote back later to inform me that the sample yielded "no immunological reactions whatever." He further suggested that if the sample really was of blood, then it should give some reaction, even in tiny dilutions, since "blood is highly reactive in my assay." There is no question in my mind that this sample was of blood, even if dried and small. The shards of glass were all photographed in 1976, and they all had some degree of red smears on them. Over time, these one-

inch triangular pieces all faded to a dark brown and a white smear on different portions of the glass. I took the returned glass shards to Santa Monica College, and there, using a compound microscope, examined the glass at 400 power.

I found dried, smashed material, greenish to gray, that was in clumps. However, in several clumps, there were red round dots that one professor suggested might be hemoglobin. Red blood corpuscles might dry and disappear, but the hemoglobin seems to have remained.

THE IMPLICATIONS OF THIS RESULT

According to Dr. Vincent Sarich, with whom I consulted in March, all normal blood samples, even if quite old, do and must provide some positive immunological reactions. It would be highly significant if a sample that is blood fails to provide such a reaction. Dr. Lowenstein stated much the same thing: for it to fail to react in the tests would indicate a very unusual result if the blood sample was actual blood. Being scientists with established reputations, they could not speculate on the implications any further than this, and this is proper.

In my own view, using logic added to my own experiences in the field for over 13 years, we can infer that the blood that reacted in 1976 and failed to react to the more sensitive test in 1989 is a highly unusual blood sample. Not only highly unusual, but I would venture to suggest that it is behaving with anomalous characteristics.

It is thus anomalous blood, evidence of an anomalous phenomena. It comes from a large primate-like creature that has unidentified primate-like hair. The creature itself, which we tend to name Bigfoot, (Sarich calls them Creature X, and George Schaller, the gorilla expert, also prefers that term) would therefore be an anomalous creature. If we wish to be conservative, we can call this an abnormal creature. On the liberal side, I might suggest that an anomalous creature, showing anomalous characteristics might be considered, or called, an alien creature, one of the "Alien Animals" referred to by Janet and Colin Bord, the English cryptozoologists

How or from where they came, we do not know. But we do know that they have anomalous blood. This is the only physical evidence other than hair that exists for them today. Being internal, blood might be considered more significant.

EDITOR'S COMMENTS

Mr. Beckjord, head of the Cryptozology Museum (P.O. Box 6534, Malibu, CA 90264), requests that anyone with possible blood samples from a Bigfoot, should send them to the Museum for analysis.

It should be added here that Mr. Beckjord included copies of letters verifying the above information. However, it is possible to come to conclusions other than those of Mr. Beckjord. Dr. Lowenstein doubts that it is blood because it doesn't act like blood. Mr. Beckjord, however, has sworn that it is the sample he had collected. Dr. Sarich, as reported by Mr. Beckjord, says he could not identify it completely, even though he would guess that it was human. The hairs that were found included some that were not identifiable. Finally, , in a note dated May 10, 1989, Mr. Beckjord has informed us that the Seriology Research Institute of Richmond, CA, confirms that the sample is not blood.

Mr. Beckjord's honesty and integrity in this matter is above reproach. He has presented all possible information. About the recent information from the Seriology Research Institute he says, "While superficially disappointing, it is logical, for if it was blood *per se*, it would react like blood, and it does not. It is therefore a sample that behaved like blood in 1976, but not in 1989, and is therefore an *anomalous body fluid*."

What do YOU think?—DMK

EAT FRIED BURGERS FOR YOUR HEALTH?

By Paul Steiner

Hamburger medicinal: First came fiber, then broccoli. Now there's a report that fried hamburger may reduce the risk of cancer. Michael W. Pariza, director of the University of Wisconsin's Food Research Institute reports the new and surprising entry on the growing menu of foods that may reduce the risk of cancer, according to *Omni*. He found that cooking causes a chemical change in one of hamburger's ingredients, a polysaturated fat called linoleic acid. When he isolated that altered fat and fed it to lab mice in doses equivalent to what would be found in about eight hamburgers a day, it greatly reduced the incidence of certain kinds of stomach and skin cancer. Unfortunately, the scientist still doesn't know why. But he promises he will make an "intensive effort to find out." He thinks that when they do this the combination of the altered form of linoleic acid, in combination with other known inhibitors, may have "serious potential as a prophylactic against cancer."

TRUE MYSTIC EXPERIENCES



by the Readers

MOTHER'S LAST VISIT

By Barbara Minor

When I was growing up, I spent a great deal of time with my mother. She was small framed, weighed 110 pounds, and had short, dark, curly hair. We were very close partly because I was her only daughter and partly because we truly enjoyed being together. My mother was always more of a friend to me. When I married a man in the army and moved out-of-state, I missed my mother on a constant basis.

On several occasions I had the opportunity to visit my mother, but I always wanted her to travel to my home in Ogden, Kansas. Finally, during the Christmas season of 1975, we made arrangements for her to visit me. My mother would come and stay at my home for a month.

I seriously tried to convince my mother to fly, but she would not hear of it. She had never flown before and she had a fear of trying it. Since she refused to fly, I drove the 600 miles to Columbus, Indiana, to get her. While I was there I saw my older brother. His health was failing due to heart disease and his thirteen-year-old daughter Kim was in need of supervision. Kim and I had always gotten along well, so after talking it over we all decided Kim would go home with me to live until my brother was doing better.

The following month back in Kansas with Kim and my mother was great. The three of us spent long hours talking. Mother told numerous old stories about the family. Meanwhile we shopped for special Christmas gifts. Christmas day was filled with joy, laughter, and love. All too

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soon the month passed and it was time for my stepfather to drive out to Kansas to get my mother and take her back to Indiana. I was so happy while she was there that I never thought about what it would be like when the time came for her to go home.

I remember the day she left. It was a mild day for January and not too cold. The sun was shining and the skies were blue. We stood on the sidewalk in front of the house and talked for an extended period of time, both of us trying to delay her departure as long as possible. We kissed and hugged over and over, both of us with tears in our eyes. As she walked to the car, I knew I would miss her in the months to come until I could see her again in the spring.

January and February passed and March was showing a promise of spring. It was Friday night, bingo night for me. My husband Tony and Kim decided to stay home to watch a television special. I invited my next door neighbor June to go with me. Her husband was gone for the evening so she and I went to play bingo at the American Legion. After all, it was just a little more than a city block away. To get there, all we had to do was walk across an open field to the main highway, and then cross the road to the building.

June and I left the house about 6:00 p.m. on our way to play bingo. We had a great time while we were there. Neither of us won anything, but both of us had a good time trying.

We left the American Legion and began to talk about the evening's events. Still chatting, we continued across the road and through the open field. Halfway there, I gazed across the field at the front of my house. The light was dim and a little on the dark side, but I could make out an image of someone standing on the sidewalk. I brought it to June's attention. Peering through the night at her watch, June noted the time as 9:30 and questioned whether or not it was her husband, home from his night out. As we drew closer the figure seemed to vanish. I began to wonder if Kim or Tony was out for some fresh air.



Barbara Minor

When we arrived in front of my house we both noticed that her husband was not home. Saying good night, we parted company for the evening. She headed towards her home; I went into the house. It was a strange feeling that came over me as I stepped into the house. It is hard to describe since it happened so suddenly. It was a sick feeling way down deep in my stomach. I spent the next half hour talking to Kim and Tony. I asked both of them if they had been outside. The answer was no. Still feeling strange, I suggested to Tony that we go to bed.

In bed, Tony and I lay quietly, but sleep seemed to escape me. Suddenly the telephone rang. I looked at the clock. It was 10:30. Tony answered the telephone. He did not say much. He just kept agreeing with the caller. Even before he could relay the message from the caller, I knew what it was—my mother had passed away at 10:30 Indiana time, 9:30 Kansas time.

I have thought from time to time about the incident that night. I have questioned myself over and over. Even though there is some question as to whether or not the image I saw was my mother, I believe it was. I will always believe she visited me for the last time at the moment she died.— *Trafalgar, IN.*

THE THREE DRESSES

By Louisa Ann Nunez

In 1950 I was a pregnant young girl living in New Orleans, LA. One night, I laid down to sleep and started dreaming. My cousin, my young brother and I got off a train and went to a little shop, all made of shells, in a field. Upon entering the shop, my little brother was no longer with me. On the inside sat a very old lady behind a box that she used for a desk. Everything in that room was made of shells, including the old lady. She told us to come forward—she was going to tell us in which direction our lives would turn.

I told my cousin to go first. She told my cousin to go to the other side of the room where she would find an opening in the shells. "Go



Louisa Ann Nunez

in and you will see your future." Then she turned to me and said, "For you I have a gift from God. Go to the opposite side of the room, and you will find yours." I went to the wall of shells but could not find the opening. She said, "Look well, and you will find it." When I looked again, I saw a separation in the shells and went into a long tunnel.

When I came out, I was in an apartment building. A girl that I had worked with lived there. I knocked on the door, and my girl friend answered. I told her that I thought that I was in the wrong place because I was supposed to find a gift from God. She told me that I was in the right place and bade me to enter. She was folding clothes for her little girl. She showed me three dresses. I admired the three little dresses, and I told her that I would never have anything like it for my child because I was going to have a boy. "Now are you?" she asked.

Needless to say, I had a girl.

About two years later I had moved to another apartment. I found out that the woman that lived next door did some sewing. I asked her if she would make me three dresses for my child. I told her to buy the material of her choice. When she finished the sewing she brought me the dresses. They were the identical dresses, including the fabric, that I had seen in my dream.—*Metarie, LA.*

∞

THE EIGHTS HAVE IT

By Claire Metzger

It was exciting, indeed, on August 8, 1988 (8-8-88) for the town of Eighty Eight, Kentucky. Pearl Russie of DeKalb, Illinois, arrived in her Oldsmobile 88 with plates that read "ANY 88." Tom Accardo and Deb Muhlbeier of Casper, Wyoming, came to Eighty Eight, to be married at 8:08 p.m. on 8/8/88.

Legend has it that Dabnie Nunally, a postmaster in the 1860s, seeking a name, reached into his pocket and found 88 cents. Ergo, Eighty Eight, Kentucky.

OTHER PIECES OF EIGHT:

The 88 piano keys came only after 3 were added in the 1880s.

The eight days of Hannukah honor a lamp in the Jerusalem Temple that miraculously burned for eight days.

Section 8 is army lingo for a discharge for mental trouble. Now Chapter 8 refers to a discharge for pregnancy.

On 8/8/88, at 8:18 p.m. Sarah Ferguson, wife of Prince Andrew of England, gave birth to a daughter in a London Hospital.

Connecticut's state lottery sold out the numbers 8-8-88 after about 1,600 tickets were sold.



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Astrological Influences

For August 1989



by Anne Lyddane

♈ ARIES

Your work area calls for practicality now, Aries. Use common sense here. Expansion or additions around home base potentials. An inheritance previously delayed arrives almost mysteriously.
—Lucky days: 3, 8, 13, 22, 26.

♉ TAURUS

Marriage or love union plans appear brighter currently. Avoid being overly critical regarding children and yourself now. Social activities around home base fun.
—Lucky days: 1, 3, 9, 14, 24, 29.

♊ GEMINI

Conservation and restoration of home important now. Romance at your front door, Gemini. Pressures around employment lift. Finances rewarding and profitable.
—Lucky days: 2, 5, 8, 9, 14, 23.

♋ CANCER

Relatives, neighbors and communications highlighted presently. Watch the actions here, not merely the words. Creativity, romance, and action accented this month.
—Lucky days: 3, 4, 8, 14, 29, 31.

♌ LEO

Value systems, finances and investments need persistence and investigation, Leo. Work within your budget. Home is more cheerful and brighter. Try out new self-image.
—Lucky days: 6, 12, 21, 24, 25, 30.

♍ VIRGO

That new chapter opens, Virgo. Use your organizing and analyzing talents to materialize dreams. Romance can be new and stable. Communications open.
—Lucky days: 5, 8, 9, 12, 23, 28.

♎ LIBRA

Use this month for inner contemplation and personal creativity. Mystery surrounds romance. Check realities here. Your money picture appears clear and abundant.
—Lucky days: 1, 3, 6, 14, 24, 29.

♏ SCORPIO

If you have done your past homework, Scorpio, you may sail into new and exciting seas. Friends, groups and organizations offer practical assistance toward your goals.
—Lucky days: 3, 11, 13, 18, 23, 26.

♐ SAGITTARIUS

Buckling down with career matters important now, Sag. Test, plan and investigate. Romance available in connection with career. Inner contemplation productive.
—Lucky days: 3, 4, 8, 17, 28, 30.

♑ CAPRICORN

Travel offers combining business and pleasure a potential now. Love with someone from another culture or country possible, too. Friends and groups offer success.
—Lucky days: 3, 9, 15, 17, 21, 30.

♒ AQUARIUS

Practical outlook regarding monies and mutual assets important. Rewards from past efforts stable. Your career may take a flier. Marriage or love union possible.
—Lucky days: 3, 6, 8, 17, 21, 24.

♓ PISCES

A summer wedding or romantic commitment combines security and responsibility now, Pisces. Overseas travel and/or relationships with those from another land successful.
—Lucky days: 1, 10, 15, 17, 22, 31.

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MY PROOF OF SURVIVAL

by the Readers

AUNT'S SPIRIT VISITS

By Hertha Lande

One day in August of 1963, I was alone in my garden picking quince for marmalade. I was totally into picking the fruit from between the thorny branches.

Suddenly, I was aware that someone was with me. I looked around and could see that no one was there. Then I heard my Aunt MeDora's voice say my name—not the baby name she had always called me when I lived with her, but the name everyone used for me now—Patsy.

As I wondered, I clearly knew that my Aunt's spirit was spinning through the world of form, contacting her loved ones before she left for the world of spirit. Then I heard her voice say, "Everything is all right. I love you." and I felt her spirit spin away.

I called out to my husband John. As I waited for him I was physically in shock although my mind was clear. He asked what was wrong. "Oh, John," I said, "please wait by the telephone with me. My aunt has just died."

He didn't ask any questions. We went in and waited quietly for a few minutes. Then my mother called to say that my aunt had died of a heart attack an hour ago.

I grieved for our loss in the world of form, but I joyed in my new knowledge of the world of spirit. My Aunt MeDora had lovingly taught me another lesson. —*Middletown, CA.*

∞

FORGET-ME-NOT

By Lillian E. Burton

Strange, but after my mother, Christine Hansen, passed away in August of 1972, I no longer recalled her birthdays. In this life she was a very determined per-

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son and would remind her children of her birthday coming up on August 27th, concluding, "I can always use money"—a gentle hint.



Lillian E. Burton

My first experience regarding my mother's birthday after her death occurred in 1984 as I was watching television. While sitting in front of the TV, the *TV Guide* flew out from its resting place beside the TV, brushed across my face, and landed on the floor. There were no windows or breeze in this location. In an instant I recalled my mother was reminding me of her birthday as it was August 27th, so I said, "Happy Birthday, Mom!" This phenomenon was repeated for three years.

In the fourth year a change took place. In the evening, our grandfather clock was striking 12 chimes while the hands pointed to 10 minutes to 7:00. Our thoughts were, "The clock is broken." But when the clock's hands designated 7:00, the chimes struck seven times—the clock was not broken.

It was then that I realized that it was August 27th, and my mother was again reminding me of her birthday.

Last August, we vacationed in the Hawaiian Islands, and I wondered how my mother would contact me. Upon returning home, our grandson laughed and told us that on August 27th, my mother's birthday, the electric clock in the kitchen that hadn't run for some time made a terrible noise that he heard in his bedroom. From that point on, the clock has continued to run.

We never know what to expect, but I know my mother will always be there reminding me of HER day!

∞

MARGE'S MUSICAL MUG

By Lois McKay

Marge Meador and I were close friends for many years. One of our favorite activities was fishing the various lakes in our area. Sometimes, after a tiring day in the sun, we would come home to my kitchen to rest and visit.

Marge was particularly fond

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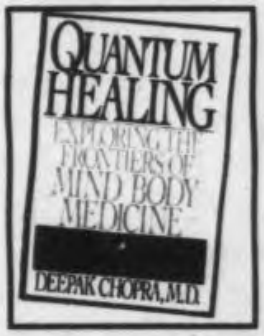


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of two musical beer mugs that I keep on my hutch. She often pointed to the one on the top shelf and asked, "When are you going to give me that mug?" She jokingly threatened to steal it.



Marge Meador (in 1969)

We often discussed the possibility of a hereafter and promised that the one who died first would try to contact the other.

In 1982 Marge became seriously ill, and after a short time she died.

One morning, about four months later, I was reading at my kitchen table. Suddenly, Marge's favorite, tall, ornate, musical beer mug on the top shelf started playing "How Dry I Am." I glanced up at it, wondering how this could be. In order to activate the music, the mug must be lifted off the shelf. Not overly concerned, I stood and looked closely. The mug was sitting solidly in its place. There had been no movement in the house. It was a quiet day—no sound, no wind.

I thought of touching the mug to see if it was off balance, but before I lifted my hand the second mug on the bottom shelf began to play "Little Brown Jug." Standing solidly on their respective shelves, both musical mugs were playing simultaneously.

Goose bumps came over me as Marge's promise came to mind. As the discordant, tinkling sound continued, I stared at the mugs. Suddenly, the music stopped.

Still a little skeptical, I pounded on the the hutch and stamped my feet on the floor, wondering if an unnoticed jolt could have started the music. Nothing happened.

It has been seven years since this incident. There has been jarring thunderstorms and minor earthquakes, but I've never heard the mugs play again unless they are lifted by human hands.

I don't know how Marge did it, but I'm sure she used the musical mugs as a means of communication.—*Placerville, CA.*



Lois McKay with musical mug of the story

BOOK REVIEWS



By Steve Deger

DREAM TELEPATHY
Experiments In Nocturnal ESP

By Montague Ullman and Stanley Kripper with Alan Vaughan

McFarland & Co., Jefferson, NC, 1989, Hardcover, 257 pp., $27.50

This book recounts the famous dream telepathy experiments at the Maimonides Medical Center in Brooklyn. It also includes a chronological look at dream experiences and theories of famous individuals including Cicero, Freud, Jung, Dickens and others as it leads up to the events at Maimonides. The chronological look at telepathy theories and case studies makes this book an interesting yet authoritative read.

It seems that not everyone agrees with the "authoritative" part. Since the initial studies at Maimonides, authorities have come out in attack of the procedures that were used. One of the major objections centers around the idea of "shoefitting." Say, for example, that you are trying to telepathically project an image of a boat on a lake to a dreaming subject. Upon waking the subject, you learn he or she was dreaming about washing clothes. Because the idea of water was common to both the target and the subject, you might score this a "hit." The problem is that water is not only common to everyday experience, it is also common dream material. Labeling the similarity a hit is really shaping the outcome to match what you wish to prove, which is called "shoefitting." This edition contains an appendix that counters this criticism and others.

The actual procedures and findings are presented here, so you can judge for yourself whether they are legitimate. Subjects were wired before they went to sleep. When REM sleep was entered, an observer buzzed a participant in another room, who then opened a packet containing the target, and attempted to telepathically project it to the dreamer. After the period of REM sleep, the dreamer was awakened, and he or she reported any dreams and what he or she felt

they could have meant. The results were then sent to various judges who had no direct contact with the actual experiments. Their decisions were then tabulated, and the final results indicate a nonrandom resemblance between dreams and targets.

One of the appendices contains an actual transcription of one of the tests. The target was Chagall's painting Paris Through a Window. The subject was awakened after five REM periods, and described boats that seemed to be painted, French policeman's hats, an early village, etc. After the testing, the researchers ask the subject what he thought the target was. His guess: a 19th century village in an Italian, French or Spanish area. Such similarities in experiments are referred to as anomalies—to eliminate conjecture about their source.

The experiments at Maimonides are significant. Only further analysis and continued research can reveal the cause of the anomalies. Certainly, this book shows that steps were taken to eliminate bias and misinterpretation. Though they may not prove the existence of telepathy in dreams, they do indicate that something is happening. The findings certainly demand further investigation.

(*Continued on page 124*)

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AN INTRODUCTION TO PARAPSYCHOLOGY By H. J. Irwin. McFarland & Co., Jefferson, NC,1989, Hardcover, 336 pp., $24.95.

This technical book discusses the history, procedures and findings of psi research. It covers parapsychology without dull "educationalese." Each chapter contains a list of terms and study questions. Even the skeptics' viewpoint is covered, lending a fair-minded attitude to this important book.

THE PRACTICE OF AROMATHERAPY By Jean Valnet, M.D. Destiny, Rochester, VT, 1987, Paperback, 279 pp., $9.95.

Written for the lay person, this book describes the healing powers of the essential oils of plants and herbs. It lists hundreds of such items alphabetically, discussing where and how they are obtained, their chemical composition and their curative properties. There is also a glossary of medical terms, some case histories of therapy and several appendices—including therapies for common ailments.

APHRODISIACS & LOVE MAGIC By Pamela Allardice. Prism Press, Bridgeport, Dorset, UK, 1989, Paper-back, 114 pp., $10.95.

There is a lot of disagreement about so-called aphrodisiacs. The author acknowledges this, while at the same time pointing the way for the less skeptical with advice on selecting amorous herbs, flowers, plants, foods, charms, games and more. She even gives the best days for trying it all out.

MYSTERIES OF ATLANTIS REVISITED By Cayce, Schwartzer & Richards. Harper & Row, San Francisco, CA., 1988, Softcover, 222 pp., $8.95.

This book notes recent scientific discoveries supportive of Cayce's writings on Atlantis. Satellite radar and photography confirm that the Nile, as Cayce said, once flowed into the Atlantic Ocean. Soviet geologists are convinced that portions of the Atlantic Ridge were once above water. Other findings suggest errors on Cayce's part, particularly his claim that Atlantis disappeared hundreds, not thousands of years ago. Atlantis remains a mystery, but this tells what we *do* know to date.

THE HANDBOOK OF ASTRAL POWER By Richard A. Greene. Next Step Publications, Nashua, NH, 1987, Paperback, 177pp., $14.95.

This revised edition of *The Handbook of Astral Projection* gives a unique look at the differences between astral projection and mental projection, and offers techniques for doing both. Green includes a chapter answering common questions among students—how to fight drifting back and forth between the physical body and the purpose of projection, whether one can get "locked out" of the body, etc.

QUANTUM HEALING By Deepak Chopra, M.D. Bantam, New York, NY. 1989, Hardcover, 288 pp., $18.95.

When an ailing patient suddenly goes into remission, the change is often precipitated by a drastic change in consciousness. Many men and women in this situation report feeling as though everything that surrounds them is a part of them.

Chopra postulates that "quantum leaps" in recovery are due to a holistic approach to living on the part of the sufferer. This book would make an excellent guide for bolstering current medical treatment.

MANY LIVES, MANY MASTERS By Brian Weiss, M.D. Fireside, New York, NY, 1988, Paperback, 221 pp., $6.95.

In this recount of hypnosis sessions, Miami psychotherapist Brian Weiss uncovers ancient memories of one of his patients. She describes events in 19th century Virginia, the Ukraine in 1758, the

Netherlands in 1473, and—what intrigued me—"life" between incarnations. Weiss has received a lot of press because of this, and his status demands that this be taken seriously.

Although hypnotic regression is common, it is significant when conservative medical authorities come forward claiming they have "proof" of reincarnation.

LAKE MONSTER TRADITIONS By Michel Meurger. Fortean Tomes, East Ham, London, N.Y. 1988, Hardcover, 400 pp., $18.95.

Meurger shows that lake monster tales are not limited to Loch Ness. The book documents cases from many countries, including the U.S., Canada and Switzerland.

To skeptics, sea monsters are nothing more than floating logs. Cryptozoologists say they could be prehistoric beasts, and mystics say they could be deities. This book is a non-partisan look at the phenomena, an authoritative cultural analysis that I feel stands quite well on its own.

IMAGINEERING FOR HEALTH By Serge King. Theosophical Publishing House, Wheaton, IL, 1981, Softcover, 152 pp., $6.95.

King gives common sense advice on using the mind to alleviate many problems, including eye strain, lower back pain and upset stomach. Some of King's ideas, such as fears being a leading cause of sexual dysfunction, are common theories. But that, I think, is what makes this book good. It shows how *simple* good health can be.

GHOSTS PAY OFF IN LAWSUIT

By W. Ritchie Benedict

In Houston, Texas, a jury recommended a $142,000 award for a couple who reported weird happenings at their home after they learned it was built over an abandoned cemetery. According to Reuters News Agency, Sam and Judy Haney sought $2 million in damages from their home builder after they unearthed human remains while having a swimming pool installed in their back yard in 1983. The Haney's home was built in an area known as Black Hope Cemetery. This area was used in the early 1900s as a burial ground for poor blacks. Evidence in the trial indicated no burials had taken place since the 1940s and that no headstones or crosses were known to mark any of the graves. Sam Haney said he suffered stress-induced diabetes, and both he and his wife have undergone psychological counselling to cope with fear and anxiety.

During a week-long trial, jurors heard testimony about two graves on the Haney's lot and rumors that as many as 58 others were buried in the middle-class subdivision near Lake Houston.

Several neighbors said they had seen ghosts and peculiar apparitions on their own properties and said the Haneys had claimed to witness unexpected occurrences such as a television set that turned itself on.

The case recalled the movie Poltergeist in which a suburban home built over a cemetery was destroyed by the spirits of the dead.

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tion: "Which one shall we believe," I strongly suggest that both reports should be evaluated on their respective merits. Critical carping over assumed errors or implying that someone lied to sensationalize an account does a tremendous disservice to serious researchers everywhere.—*David Robbins, Rogue River, Oregon.*

∞

LITTLE SURPRISES HELP

I am impressed with the latest FATE magazine. I have enjoyed reading all the articles and especially enjoy the little articles at the end of the main articles and would like to see more of *My Proof of Survival* and *True Mystic Experiences.*

The *Astrological Influences* has picked up my day. I lost my son last fall. I am adjusting to living without him. The days are getting better, the little surprises help me along.

Just keep up the good work.—*Helen Strombeck, Lewiston, Idaho.*

∞

HAUNTINGS SEARCH

I would like to hear from anyone who has visited a haunted place, especially at a base either stateside or overseas.—*Jacqui Renaud, 617 Haverhill Rd., Chester, NH 03036.*

∞

TIME TRAVEL TIDBITS

For a number of years I have been researching the possibility of time travel and time warps. If you have information, experience or an opinion on these subjects, please write.—*Bryan Dovetko, 721 Thrasher Way, Anaheim, CA 92807.*

HELP FOR A READER

I'd like to sell my articles, but my secretarial skills are hopeless due to dyslexia. Would anyone like to act as my secretary on a commission basis of 50 percent of any money made?—*Mary Florence Thornton, 207 Wildwood Circle, Hot Springs, AK 71901.*

∞

WHERE IS BRIAN HOUSHOLDER?

Brian Housholder disappeared from Knoxville, Tennessee, in late 1984 or early 1985. Although we have several psychic hunches about Brian's whereabouts, we have no facts. He was involved in metaphysics here and is probably involved in metaphysics wherever he is now. He is a FATE subscriber, or knows someone who is.

Brian is needed for legal reasons. If he can prove his identity, there is money here he can claim.

If Brian, or someone who can tell us where he is, will write to us, we will send more information.—*Eve, Box 3535, Knoxville, TN 37917.*

∞

EXAMINE THE EVIDENCE

Instead of examining the evidence in my report (*Report from the Readers*, January, 1988 FATE), Ron Miller (*Report from the Readers*, October, 1988 FATE) uses the armchair approach of theorizing how serious investigators of a cover-up conduct their research. In fact, they do not use "press release photography" nor look for anomalies at the limit of resolution.

The crater in the Apollo 10 movie showing the four white domes in the center was photographed from the Lunar Module at a distance of 69 miles. This compares favorably in resolution of large objects with three Apollo photos and one Lunar Orbiter IV photo of the area taken at a *much* greater distance. The photo from Lunar Orbiter IV (27H3) was taken with a telephoto lens at a distance of over 1500 miles. All of these photos show no sign of the domes. And the domes are large! I have used an expensive binocular magnifier on the film. The focus is not soft and the grain structure is tiny compared to the size of the domes.

Supporting evidence comes from *The Roswell Incident* on page 148. Statements by William Moore and Stanton Friedman on how this book was put together indicate that the reference to translucent white domes comes from Charles Berlitz. It is likely that someone in the intelligence community told him.

Mr. Miller's statement that lunar researchers *inevitably* go from low resolution photos is simply false. The National Space Science Data Center provides the highest quality prints obtainable. The prints in my collection are identical to those used by planetary scientists. It is in analyzing theoretically high-resolution photos that the cover-up starts to unravel. Apollo mapping and panoramic photos of Mare Crisium, for example, show a mushy loss of detail due to airbrushing, deliberate soft focus, etc. The only people who got desk-size resolution out of the Apollo photos were those in the super-secret national Reconnaissance Office.—*R.K. Smith, Pasadena, CA.*

THINGS TO COME



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Halloween is a holiday enjoyed by hundreds of millions of people. But did you know that there are people today who call themselves Witches? Find out what these people believe in our October issue.

Professor Hans Holzer shares several true ghost stories that he has collected over the years.

Learn the story of Shanti Devi, a story of reincarnation that even has skeptics scratching their heads.

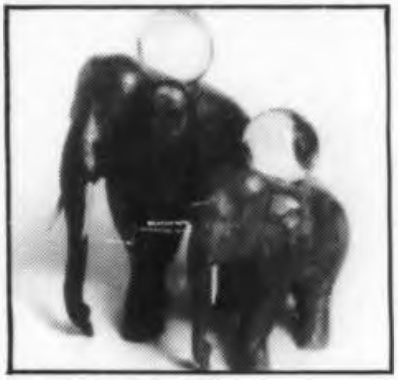
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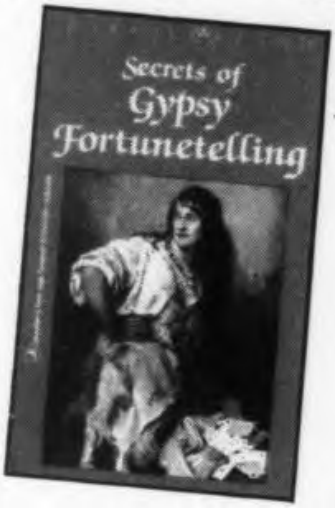
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