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CREATIVE VISUALISATION:

How to Make It Work For You

by Jolene Anderson

Almost all books on the subject of visualisation have one thing in common: they don't work. Try as one may nothing happens for the reader, and it is usually difficult to get the "mental pictures" to occur in the first place. We are now proud to announce the availability of a book that, at long last, demonstrates a totally PRACTICAL and realistic approach to the subject. Visualisation, says the author, usually fails because of the rigidity of the process expounded by its proponents. She dismisses such rigidity in her book, and demonstrates, simply, how Creative Visualisation can be a totally exciting, stimulating and individually unique experience. When visualisation becomes orientated towards the visualiser's needs, says Miss Anderson, controlled mental pictures begin flowing easily.

But what is so important about Creative Visualisation in the first place? The answer is simple: visualisation is the most essential aspect of all occult and personal psychology; without it you cannot progress in any phase of these subjects. However, you do not have to be an occult student to benefit from its application: anyone can use it, and as a result gain virtually anything that is desired in life.

Creative Visualisation, correctly employed, definitely WORKS, declares Miss Anderson. What doesn't work is the usual vague and general instruction on the subject found in most books. Here in this book are PRACTICAL... WORKABLE methods of making visualisation effective. These methods and techniques are geared to the individual needs and preferences of the reader. Instead of being an arduous affair visualisation becomes, thanks to these techniques, an exciting and fun-filled experience. You will look forward to visualising rather than treating it as a difficult necessity. Never, will you think, that visualisation could be like this! But "like this" it is: with the author's guidance you can become superbly proficient in its use within days or weeks! Here are some of the points you can read about in this book:

- HOW TO GET CLEAR MENTAL IMAGES OF YOUR GOAL - IMMEDIATELY!
- HOW TO GIVE INSTANT POSITIVE IMPACT TO YOUR MENTAL PICTURES
- HOW TO GET YOUR VISUALISATION TO WORK QUICKLY AND POSITIVELY FOR YOU!
- WHAT "HAPPENS" IN YOUR MIND THAT MAKES VISUALISATION PRODUCE THE THING YOU WANT - HERE IS WHAT OTHER BOOKS DO NOT EXPLAIN!
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Some readers reading this ad may still be unsure of what exactly is "Creative Visualisation". Simply defined, it is the elementary act of mentally picturing something you want in life in the belief that by so doing you will gain it. This is the basic message of all "positive thinking" books. It is not witchcraft: only simple psychology. The only trouble is that visualising, as simple as it sounds, is usually not quite so easy to do. Saying "visualise" is usually easier to say than to do. This exciting new book makes it easier to do than say! However, visualisation shouldn't be just the special preoccupation of a few people - IT SHOULD BE UNDERSTOOD AND USED BY EVERYONE WHO CARES ABOUT THEIR FUTURE HAPPINESS AND WELFARE!

There are some astonishing revelations in this book that no thinking person should refuse to consider. Never, in the history of man, has it been so important, as it is now, to understand and use the powers of mind for protection and self-preservation. And for those who think that Creative Visualisation is an insignificant matter, not of scientific value or import in daily affairs, the author shows how you can positively prove the power of visualisation to change your circumstances within one week! Yes - you can test this power - and get a positively ascertainable answer within seven days! The Creative Visualisation in this book is demonstrable - and can be positively tried and tested! Miss Anderson does not claim that all and sundry wishes can be fulfilled through this power. She says that money, love, gambling, health goals can be achieved, but only on condition that the reader understands the basic image of the power. She examines case histories of people who failed to obtain their desires with visualisation, outlining exactly where they went wrong. She guides the reader, like a close friend rather than a teacher, through avoiding the pitfalls and disappointments so that the reader will obtain only success, rather than failure, with visualisation.

This book is above all else, PRACTICAL - not the "pie-in-the-sky" stuff of other books. No person interested in mind power should be without a copy, and anyone interested in seeking a relatively quick way of achieving his heart's desires should not waste a moment in ordering this invaluable book.

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I SEE BY THE PAPERS

by Curtis Fuller



QUOTE OF THE MONTH

Was the study of electricity a science at the time of Queen Elizabeth? Electrostatic attraction was recognized, but the concepts of charge, polarity, conduction and induction were still unknown at that time and practical applications were more than 200 years away. With certain differences, of course, I think parapsychology, today, is at a scientific stage comparable to electricity in the year 1600. It is a science waiting to be born, a collection of anomalous observations that I believe are worthy of the attention of the best young minds of our time. We have, as yet, no successful theories about these anomalies, but we have found certain patterns in our observations that suggest that scientific laws can be discovered if we put ourselves to the task.

—Dr. R. A. McConnell in response to the question: “Is parapsychology really a science in any sense of the word?”

LIKE MANY of you, we watched the hour-long NBC spectacular “Magic or Miracles” on Tuesday, February 8, 1983. We were disappointed for many reasons and approving for only one. Despite all the hyperbole that accom-

panied the show, in which we had expected The Amazing Randi to tear into the parapsychologists and general believers with his usual fanatical doggedness, the presentation seemed fair. It also must have seemed confusing to those outsiders who surely wondered what fire walking might have to do with UFOs, ESP or psychic surgery.

We asked ourselves this question and quite frankly could not come up with an answer. The performance—for that is what it was—dramatized much of what is wrong with TV. It was shallow, strictly lightweight; it was entertaining and it did not come to grips with anything. It was show biz pure and simple. It could be nothing else when the protagonists were Uri Geller and Randi, both professional entertainers. This guaranteed also that the program would not get to the heart of the controversy. The two actors threw cream puffs at each other.

Most of the scenes dealt with some form of psychokinesis, probably because this can be most easily demonstrated on television. The psychokinetic activity included Geller's making a compass needle turn by passing his hands over it (a small magnet

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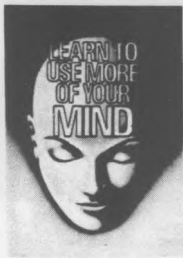


concealed beneath his fingernail could accomplish this, of course), spoon- and key-bending and somewhat vapid discussions of healing.

Randi countered by demonstrating spoon-bending, making a compass needle move and moving a watch hand back an hour by magician's trickery. He accused Geller of also being a magician but Geller predictably denied using magic to accomplish his feats. It was readily apparent as we watched the show that nothing on TV can be evidential. Randi was introduced as one of "the finest magicians and escape artists in the world today." He was described as dedicated to battling charlatanism and he in turn described the activities of psychics as "just tricks off the backs of cornflake boxes."

We were treated to a demonstration of Philippine healing, blood, guts and all! And Randi showed how it could be faked by faking it. In this case the blood and small pieces of liver or whatever were concealed in a false thumb. There probably are other ways of doing it. Most of the Philippine healers have been pretty much discredited by now anyway. We found the ensuing discussion of healing pretty amateurish. Geller allowed as how he believes it comes from God. Randi's theory is that it must be a placebo effect. No one appeared to understand the likely possibility that under certain stimuli the body can perform miracles of healing for itself.

The portion of the program devoted to UFOs was especially sad and must have been the contribution of the NBC creative staff. It showed the 8mm films promoted by Swiss contactee Billy Meier. These are startling films until one understands that they are fraudulent



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and were exposed as early as 1980.



AND FIRE WALKING?

THE MOST convincing and exciting demonstration of the show was the fire walking exhibition in Sri Lanka. Randi was the psychic investigator here—if this phenomenon can be called “psychic”—and he admitted that it appeared to be for real and that he had no explanation for it. Certainly he found no evidence of trickery. “I don’t know. It’s got me buffaloed,” he said. So doesn’t Randi owe the fire walkers the much-touted \$10,000?

Fire walking is fairly widespread, practiced by peoples living in an area which extends in a wide swath south-easterly from Bulgaria to Fiji. A number of explanations have been offered for it but none has been generally accepted. There is considerable doubt that it is paranormal, however.

We read various statements by observers; Ray Hyman said, “The gullible are patsies for these charlatans.” In the program that appeared on TV, no doubt edited, everyone was quite polite to each other. Even the two young college students Steve Shaw and Mike Edwards, who were commissioned by Randi to trick some parapsychologists and who have reported that “parapsychologists are very easy to fool,” spoke kindly about what nice people parapsychologists are. But more of that unhappy, unwholesome story later in this column.

Randi made an excellent comment toward the end of the program. He said, “If parapsychology gets to be an article of faith, then we have to separate it from science and incorporate it into

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religion." The same can be said of the antiparapsychologists—including Randi—as well as of many established scientific disciplines which are accepted today without question.

It is unfortunate to have to say that the entire production was a masterpiece compared with most TV presentations on the paranormal. We wonder what would happen if two, three or four experienced and informed scholars—some skeptical of and some sympathetic to the paranormal—were to have a reasoned and informative debate without heat, rancor or hot air. Would anyone watch—or listen?



THE GREAT SCAM

A CURIOUS sense of embarrassment seems to afflict most of the reporting on the Great Randi Scam which was first revealed in a carefully orchestrated press conference by *Discover* magazine.

According to James Randi, two young magicians wrote to him in 1979 praising his outspoken criticisms of psychics and offering to help. They were Steven Shaw, then 18, of Washington, Pa., and Michael Edwards, then 17, of Marion, Iowa. After consultation they were sent to Washington University, St. Louis, where Peter Phillips, a physics professor, is administering a \$500,000 bequest for paranormal research from the late James McDonnell, chairman of the board of the McDonnell Douglas Corporation.

The two young men arrived separately at the McDonnell Laboratory and proceeded to demonstrate their "psychic abilities," all performed by means of magicians' tricks. They also fooled

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Berthold Eric Schwarz, a psychiatrist, and Walter Uphoff, former professor of economics at the University of Colorado and now head of his own organization, the New Frontiers Center in Oregon, Wis. Both of these men believed the young hoaxers had genuine abilities.

The main target of the scam, however, was Phillips at Washington University.

Discover magazine, which first reported the hoax and may have been involved with planning it, implies that Phillips was completely taken in by the youths. Altogether they spent 120 hours there, says *Discover*, which quotes Phillips as saying, "These two kids are the most reliable people that we've studied . . . But what I want is some evidence that will be successful in convincing a lot of other people that these boys have paranormal power."

Discover continues its report of the scam with a description of the tricks Shaw and Edwards used to fool the researchers.



THE OTHER SIDE

THE ST. LOUIS newspapers present quite a different impression of what occurred. Asked whether the three had hoaxed him, Phillips told Charles Oswald and Bill Anderson of the *Globe-Democrat*: "On their terms they did. On our terms they did not. The only thing that really counts (in scientific research) is a definite published claim, which we never made."

Phillips' report on the Washington University research appeared in the book *Research in Parapsychology*, which university officials emphasize is nothing more than "a report on work



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in progress." The physics professor was extremely cautious in all published statements. For example, he told the parapsychology meeting, "Ordinary explanations exist for these effects Thus, although several events of interest have transpired, we do not claim that evidence conclusive of psychic ability has yet been demonstrated"

Phillips also said, "We had some preliminary interesting results but finally decided we couldn't do anything All we knew is they weren't performing as psychics." In contrast to Randi's claim, Phillips had discovered that the tighter the controls, the less the youths were able to do.

There is a curious disagreement about another important matter. *Discover* states that the two young men "had agreed in advance with Randi to answer honestly if they were ever confronted with a charge of trickery. The confrontation never occurred." Phillips disagrees. He even consulted Randi from time to time to ask how certain effects could be obtained by trickery.

Phillips insists that for the previous year and a half he had heard rumors that Shaw and Edwards were amateur magicians, not psychics. He told Ellen Futterman of the *St. Louis Post-Dispatch*, "We confronted them with what we had heard and they just shrugged their shoulders. So we continued testing them in the most formal situations. From that time on, we didn't see anything significant in their psychic abilities."



ETHICS?

THE *New York Times* discussed the scam in an article written by

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William J. Broad titled "Magician's Effort to Debunk Scientists Raises Ethical Issues." Broad called Randi's hoax "at best a masterful triumph of the scientific method—as exercised by a magician . . . at worst it is an example of science victimized by showmanship." Broad quoted Dr. Marcello Truzzi, head of the sociology department at Eastern Michigan University and editor of *Zetetic Scholar*, as saying, "Randi is hurting the field with his gross exaggerations."

Other persons, writes Broad, view the affair as an attempt to quash inquiry, especially since there are hints that Randi has still another trap waiting to be sprung.

"I think his goal is to stop research in this area," says Charles Tart, a psychologist at the University of California at Davis. Tart is among relatively few persons who have authentic parapsychological research credentials.

The role of *Discover* in this affair is not quite clear, other than that the magazine sponsored the press conference that announced the hoax. Broad points out that Dr. Phillips "was not invited to the coup de grace." Phillips told Broad that he doesn't have any feelings of resentment but added, "Of course there are serious ethical questions." Certainly the facts reported in the St. Louis newspapers differed markedly from those reported in *Discover*.

Ethical or not, it is clear that *Discover* seeks to denigrate and perhaps to destroy parapsychology as a respectable scientific discipline. *Discover* stated brashly that the scam "penetrated to the very heart of the parapsychological

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world”—an assertion contradicted by Ray Hyman, a psychologist at Stanford University and a persistent critic of parapsychology, who remarked to Broad, “No major parapsychologists went on record about the kids.”

That being the case, one wonders what justification—other than emotionally-based hostility—*Discover* has for its venomous attack upon the entire parapsychological establishment. *Discover* not only calls for a review of the Parapsychological Association's affiliate membership in the American Association for the Advancement of Science, but lumps all parapsychologists together, claiming:

“... It seems clear that most of their experiments are poorly controlled, that their published reports are naive, if not deceitful, and that neither qualifies as science... How can pseudo [sic] science fail to profit in prestige and acceptability by being on the same platform as science? And how can science fail to lose?”

At least they can learn to spell “pseudo!”



FRAUD IN SCIENCE

THE *Discover* attack shows no understanding of the philosophy or history of science.

As I write this I am looking at a number of news headlines:

“U.S. to Penalize Heart Researcher on Fraudulent Project at Harvard.”

“Scientists Implicated in Atom Test Deception.”

“Mt. Sinai Admits to Patent Fraud.”

“Betrayers of the Truth.”

The last heading belongs to a 10-page article in which William Broad and



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Nicholas Wade (both science journalists formerly associated with *Science* and now with the *New York Times*) describe the widespread cheating which goes on in science. Why isn't *Discover* demanding that the disciplines victimized by those frauds be expelled from the AAAS because of the scientists' cheating?

There's a curious inversion of logic here. In the four cases headlined above the cheating was done by the scientists. In the Randi scam the scientists are the ones cheated. What strange justice *Discover* endorses—to praise the cheats and call for punishment of the cheated!



DOWSING FOR OIL

LATE LAST fall the *Denver Post* published a debate on the abilities of science vs. dowsters in finding potential oil wells. It is especially interesting to us because it contains the main elements of the ongoing debates concerning unconventional science to which FATE has been chief witness over the past 35 years.

First, there is that portion of the debate that is determined not by facts but by prejudice. Peter G. Chronis, business writer for the newspaper, took the antidowsing position. He quotes the opinion of dowsters held by Jack Parker, newly elected president of the American Association of Petroleum Geologists, as "not zero but less than zero because these people take money away from innocent people. They're charlatans."

Joe Hull, president of the Rocky Mountain Association of Geologists, said, "Most of these people are quite sincere—they really believe that stick is bending down and they're not con-



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trolling it . . . [I] sure wouldn't put my money in any well location based solely on dowsing." Nevertheless, Hull admits that geology is "as much an art as it is a science" when it comes to deciding where to drill. If it's an art, we wonder, how closely related is it to dowsing?

Second, there's the argument over narrative reports vs. statistical results. Don Gray of Austin, Tex., described by Charles S. Clifton, the *Denver Post* writer who reported on the "pro" position in the debate, as "heartly and sixtyish," uses a bottle of crude oil swung from a string to locate his drilling sites. Two of Gray's clients, American/Chapparral, Inc., of Austin and Mays & Watkins Drilling Company of Mineola, Tex., have furnished Gray with testimonial letters. The president of the former company wrote that Gray "predicted a large fault and indicated its down side. Seismic information confirms exactly Don's findings . . . We should point out that this lease is in a very remote and unexplored area and feel that it would be highly unlikely that Don could have had prior knowledge of the geology . . ."

Driller David Watkins of Mays & Watkins said Gray had correctly predicted that two wells he was drilling would be dry. And Bob Lomas, president of Ibex Energy of Denver, admits he has done some dowsing himself but adds that most drillers and oilmen who use dowsing don't easily admit it.

Against such testimonials is the statistical approach. It guarantees that a dowser will be right part of the time. Joe Hull espouses this simple theory: "The more holes you drill, the more likely you are to find oil." Dowsing for

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oil is like using a Ouija board, he says, but that "doesn't make it any more scientific."

Come to think of it, maybe the Ouija board comparison is a better one than Hull realized. In any case, it comes down to the believers vs. the nonbelievers and the facts seem of little consequence.



ELECTRICAL SENSES

WE MAMMALS are conscious of having various senses—touch, heat and cold, sight, hearing, taste, smell, pain, kinesthetic and doubtless others that don't occur to me at the moment. All of these senses describe our world to us and help us to survive.

I have in the past commented on the kind of world that insects must perceive with their multifaceted eyes and the ability of some species to see in the ultraviolet and of cats to see in the infrared. I wonder, too, whether the ability of rattlesnakes and other pit vipers to strike at warm-blooded creatures that they perceive with the heat-sensitive pits under their eyes must not be a step on the way to evolving a second set of visual organs.

And now we find sharks, skates and rays are able to perceive and process electrical information on their environment. They use their electrical senses to determine the position of their prey, the drift of ocean currents and their magnetic compass headings. The paper on this discovery, by Ad. J. Kalmun of the Scripps Institution of Oceanography, was published in the November 26 issue of *Science*.

Kalmun's experiments were conducted in the ocean under controlled conditions. During one calm night four

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or five blue sharks, six to nine feet long, attacked his apparatus a total of 40 times. For the experiment Kalmun prepared an odor source and separate electrodes which simulated prey. Only two of the bites were directed at the odor source and 31 at the electrodes that simulated the prey, while seven attacks were directed at the control electrodes.

"The blue sharks, like the bottom-dwelling dogfish, obviously preferred the prey-simulating (electrical) field to either the control electrodes or the odor source," Kalmun concluded. He still is cautious about making general claims and says that the issue of whether such fishes are able to apply their electrical sense to detecting ocean currents, electromagnetic compass directions and territorial clues must still be verified at sea.

Such research opens new avenues of thought for science fiction writers and exobiologists who dream of extraterrestrial life but haven't been able to describe it as using such electrical sensing. Apparently all of our imaginations are earthbound.



CHANGING TIMES

BECAUSE most of us are brought up in a patriarchal society we are prone to allow "father figures" to make a good many of our decisions. Medical doctors are such father figures. Most of us are inclined to accept the judgments of our physicians as infallible. We have had friends who have found it more comfortable to go ahead and die rather than challenge the diagnosis of their physicians by seeking other opinions or trying new treatments.

But even if we believe we have the greatest doctor in the world we ought

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to realize that, just as in other sciences, medical knowledge is in a constant state of change. During the past few months we have collected news stories which dramatize that what our doctors tell us today may/will be wrong tomorrow.

Consider the changes in the treatment of diabetics. For 50 years or longer diabetics have been told to cut down on carbohydrates, which in practice has meant they had to get most of their energy from fats. Now the British Diabetics Association has published a new report, "Dietary Recommendations for the 80's," stating that not only is it unnecessary to cut out carbohydrates but that the high fat diet which most diabetics have relied on probably has been largely responsible for their high incidence of heart disease.

The crux of the argument is that when insulin treatment is adequate, the body's handling of carbohydrates is restored to a condition similar to normal. The treated diabetic probably adapts to any level of carbohydrate taken in by increasing the number of insulin receptors. Prof. Harry Keen of Guy's Hospital, London, says that the restriction of carbohydrates is left over from the "archaic" days before insulin, when restricting carbohydrates was the only treatment.

The report recommends that at least 50 percent of food energy of a diabetic should come from carbohydrates compared with the present 40 percent recommended. Fat intake should be cut to 35 percent of total caloric intake.



ON NEGATIVE IONS
DO NEGATIVE ion generators make people feel better? This

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controversy has gone on ever since we started FATE. Actually research into air ions has been going on since the 19th Century when the research led to the observation that the so-called witches' winds—such as the Santa Ana in Southern California, the chinook in Canada and the foehn in Central Europe—seemed to be accompanied by increased illness, suicides, murders, quarrels and accidents. By the 1930's it was theorized that this deviant behavior was caused by an excess of positive ions in the air. The prescription, therefore, was obvious: increase the number of negative ions.

A dozen different machines were developed to spew them into the air.

In the 1960's the U.S. Food & Drug Administration announced there was no evidence that these gadgets worked and took action against nine manufacturers. The whole field got a black eye.

Nonetheless, research is continuing. Linda Garmon summarized the current state of the art in *Science News*. She points out that matters, including ions, are still pretty much up in the air.

She quotes Jonathon M. Charry of Rockefeller University in New York City as saying, "A lot of people who work in this field are flaky, and a lot of my colleagues at Rockefeller think I'm a lunatic for being in it. But I would like to see it become a respected field of science."

When Garmon asked Charry whether ion generators can affect living systems he replied, "I don't know what to believe, honestly. Look at my studies with humans and see big, peculiar effects. Then look at the rat studies and all of a sudden, nothing is happening. Frankly, I just don't know."

Charry doubts, however, that ion generators can deliver what their ads promise—clean sparkling air. He doesn't even believe they're an efficient way to clean air.

There is one ray of light in the ion controversy, however, brought about by studies in Israel, which is plagued by a similar "witch's wind" called the Sharav. These studies suggest that only about 30 percent of any given population is ion sensitive, which may explain the contradictory results of the research.



COLLECTIVE PHANTASM

A LETTER from C. J. Williamson of Scalloway, Scotland, to the *Journal of the Society for Psychical Research* (February 1982) describes a collective phantasm seen by his young friend Murray, who was learning to



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drive but had not yet passed his driver's test, and Murray's friend Moore, who did have his license. Moore was accompanying Murray on his practice drives and it was on one of these drives that the incident occurred.

Murray's father, who was extremely apprehensive during these learning sessions, would walk along the road looking for the young drivers until he saw them returning. One Saturday afternoon toward dusk "but certainly not near lighting-up time," the two young men were returning to Scalloway from a practice drive. About two miles from town Murray saw his father in the roadway about 200 yards ahead. He was busy talking with Moore at the time and looked toward his father only momentarily. When he next glanced at the roadway his father was no longer visible.

As they approached the area Murray said, "I thought I saw my father approaching just here." Moore replied, "So did I." They scanned the roadway and the roadsides for a half mile ahead but could see nothing. "He's in the ditch by the roadway," Murray said in alarm. The son feared his father had had some sort of attack and collapsed. Both young men got out of the car and searched on both sides of the road but found nothing.

They got back into the car and drove on. Coming down the steep hill above Scalloway they met Murray's father "anxiously looking for them as usual." He was about a mile from the place where they thought they first had seen him.

Both Murray and Moore told the story separately to Mr. Williamson.

Williamson speculates that this sort

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of thing might explain certain puzzling cases in the history of psychical research—such as the fact that Florence Cook the medium and her "Katie King" materialization had a strong resemblance. "If Murray's father could project himself (no doubt unconsciously) so exactly as to be recognized by his son and friend, then would it be asking too much to believe that Florence Cook could project something of herself and that that something should look like her?" asks Williamson.



NEWS & NOTES

● Scientists have synthesized the rare hormone that stimulates tissue growth and may speed the healing of wounds, broken bones and burns. It is hoped that it may also help treat dwarfism and some types of diatetes.

● One of the difficulties in treating brain tumors, cancers and other brain disorders is the problem of getting drugs to penetrate a blood-brain barrier that prevents most substances from passing through. Now Dr. Edward A. Neuwelt of the Oregon Health Sciences University in Portland has succeeded in breaching this barrier with a substance called mannitol. He emphasizes that the method is still experimental.

● A three-drug treatment for rheumatoid arthritis has produced the "first documented reversal of the joint-destroying disease," according to the *Chicago Tribune*. The drugs are Cyto-xan, Imuran and Plaquenil. All have been used previously but never together, reports Dr. Daniel J. McCarthy, Jr., chief of medicine at the Medical College of Wisconsin. The patients also received aspirin.

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I understand that this 4-inch ball is not acrylic or plastic and is not quartz (which would cost at least \$20,000), but is hand-crafted of materials containing 12% lead crystal.

LIFE IN A PYRAMID

Members of an
Illinois family learn
the truth about pyramid power
as they observe it in their daily lives.

By Jerome Clark

Photographs (c) Robert J. Welch

“IF THERE’S anything to pyramid energy,” Jim Onan says, “I ought to know it.”

He ought to know indeed. On August

20, 1982, he, his wife Linda and children Jimmy, John, Gina and Rocko moved into one of the most distinctive-looking houses in America: a five story, 56-foot-

James Onan's pyramid, surrounded by moat, sits on 11-acre site in Wadsworth, Ill. On north side of property is man-made lake 25 feet deep.





Walls of stairway leading to second floor, where Onans have their living quarters, are covered with Egyptian symbols and motifs.

high pyramid-shaped structure set on an 11-acre property in a semirural exurban area 40 miles north of Chicago.

The last time I'd visited the house, in late 1980,* little more than the basic structure stood. Now, two years later, the house is still unfinished but the Onans have set up comfortable quarters on the second, third and fourth floors. The third and fourth floors consist of bedrooms. (The first floor, the least finished, will be a combination "laboratory" and storage area; of the fifth Onan says only that it will be used for "observation.") The second is the living room, den and kitchen; it is slightly over half-completed. The only fully-furnished room is the elegantly—and

expensively—decorated kitchen.

The Onans are not poor. According to some estimates, Jim Onan, the head of a Gurnee, Ill., construction company and a self-made "millionaire 10 times over" (in the words of a relative), will have spent over two million dollars by the time he has completed construction of the pyramid. Onan will not confirm these figures. When I ask him how much the pyramid has cost him, he replies, "Too much," and declines to elaborate.

The living room is small and immensely comfortable. Outside a bitter December wind is blowing hard but not so much as a whisper of it can be heard inside. Perhaps this accounts for the curiously peaceful feeling I experience.

*"The Great Pyramid of Onan," March 1981 FATE.



Pyramid house is 56 feet high and oriented to within $1\frac{1}{2}$ degrees of true north. Structure on left is garage, shaped like three pyramids joined on sides.

"Yes, it is relaxing in here," Onan says as he hands me a glass of white wine. Wine is supposed to taste better under a pyramid, according to believers in pyramid power. I am not a believer but the wine is good.

"Of course," Onan goes on, "maybe I'm relaxed because I'm not working as hard as I used to. I've been working on this, you know, for four years, since 1978. I used to spend 50 hours a week at the business plus working on the house. Now I put just a few hours in over there and I spend the rest of the week here. So I think that's why I feel a lot better."

Jim Onan is not a lunatic. He is not even an eccentric, except perhaps for his taste in architecture. Impatient with

mystical explanations (which he dismisses with a scatological epithet), he prefers commonsense solutions. He insists emphatically that he did not build a pyramid-shaped house for any other reason than to do something no one else (excluding, naturally, a few ancient kings and pharaohs) had ever done before. He learned that someone else had built an underground house, so Onan scotched that idea and went with the pyramid.

He didn't do it for the publicity, although predictably his efforts have attracted considerable attention, most of it unwelcome, such as that from supermarket tabloids which have published exaggerated, erroneous stories without ever bothering to talk with him.

He says he routinely refuses requests to showcase his house on such network television shows as NBC's *Real People*. "I don't want to broadcast that I'm nuts," he laughs. Much of Onan's humor is at his own expense.

He is, however, deadly serious about protecting his privacy. He's had trespassers arrested. He has installed heat sensors which trigger an alarm when visitors whom he has not invited invite themselves to tour his property. There are also three ill-tempered dogs,

a Doberman, a German shepherd and a poodle, all too willing to chew on a stranger's flesh.

Don't bother to call or write either. He has an unlisted phone number and he throws almost all letters—he gets five or six a week from all over the world—into the garbage. "I don't have time to deal with 'em," he says. He is willing, though, to cooperate with scientists and physicians who might wish to investigate.

But first, Onan wants this much

Artist A. L. Wright, who painted Egyptian scenes inside house, believes pyramid energies may have helped lower his blood pressure.



understood: "I don't believe in pyramid power. Absolutely not." By that he means he doesn't accept supernatural ideas about pyramids. The odd things he's observed have a perfectly natural explanation. The pyramid "creates an energy field," he remarks, "but so do many other things."

Onan discovered this "energy field" several years ago when out of curiosity and a fascination with the pyramid shape he built five small pyramids and aligned them to true north. He covered one of the pyramids with gold leaf. As it turned out, he says, this one radiated so much energy that it would "zap you"—produce a mild but unmistakable electrical sensation—if you put your hand just above it. He thinks this was a physical, not a psychological, effect because it happened consistently to persons who had been told nothing about it. "They all thought it was a trick," he recalls, chuckling.

Onan's house, oriented to within 1½ degrees of true north, will eventually be coated with gold plating. Onan originally intended to use gold leaf but for technical and economic reasons was forced to abandon the idea.

If his pyramid house "zaps" anything, it is mosquitoes. During the summer Onan noticed that they never got closer than 50 to 100 feet—that is, if there weren't a ladder or scaffolding against the side of the pyramid. Unfortunately, however, other noxious insects were unaffected and plagued him during his work.

For the energy field to work, the sides have to be clear and unobstructed. Snow and ice, Onan says, will also destroy the effects; they break the angles and "ground" the energy.

Witness, for instance, the bananas. This week, Linda Onan says, they're ripening at a normal rate—"because there's snow on the building," her husband explains. Otherwise the bananas would be ripening *very* slowly. Sometimes they never ripen at all, "just dehydrate," according to Linda. Lettuce has been known to stay crisp after more than a month in the refrigerator.

Of course, if you prefer another, more conventional explanation for this food preservation, Onan is quick to supply it: "Could be we've got just the right humidity here to preserve things that way."

But the "right humidity" presumably would be unaffected by the presence of ladders, scaffolding and ice on the side of the house. In this as in many other pyramid-related questions Onan seems curiously undecided. In one sentence he is describing odd effects that seem to defy current scientific understanding. In the next sentence he is discounting the effects with sometimes facile explanations. He is, in a sense, a man divided against himself.

Part of him, perhaps the greater part, is the sensible, skeptical man of business. The other part of him flirts with the "occult," observes its manifestations and attempts to account for them in terms that don't make the hardheaded construction company owner too uncomfortable—and at times that's pretty difficult to do.

Living in the house hasn't done much for Onan's physical well-being. "If it did, I wouldn't have flat feet anymore," he says, "and my gray hair would be gone." Yet he has seen old people climb the steps from the bottom floor to the top and not even get tired.

A. L. Wright, a young Zion, Ill., artist who has been hired to paint Egyptian figures and motifs on walls throughout the house, thinks being there has been good for *his* health. His blood pressure has gone from 180/90 to 140/80. He thinks it's distinctly possible that the 30 to 40 hours a week he puts in working inside the pyramid may have had a lot to do with that improvement.

But a man who spent no more than a few days under Onan's roof is convinced he experienced a spectacular pyramid-related healing. One day in November 1982 Ed Allegretti, a security specialist from Waukegan, Ill., was installing the security system inside the pyramid when he hit his finger with a hammer. "I smacked it pretty hard," he recalls, "and tore the skin right open. It was bleeding pretty bad."

The wound, which in Allegretti's estimation should have taken two or three days to heal under normal circumstances, was all but gone by the end of the day. Onan remembers that Allegretti "got pretty excited." Two months later, when I talked with him, Allegretti still considered the rapid healing "really unusual."

Another man who believes he has benefited from pyramid energy is Jerry Onan, Jim's brother, who often meditates inside the house. He thinks the energy helps cut through psychological "blockages" in the way of consciousness expansion. A more direct physical benefit is reduced sleep time. When he sleeps inside the pyramid, he wakes up refreshed after four hours.

Jim Onan takes a characteristically cautious view of people's reports about

what they have experienced inside the house. "You hear a lot of stories," he says. "If you believe hard enough, the power of suggestion can do just about anything for you."

Presumably, however, it cannot reduce your heating bills. Yet Onan has found that the house is using only 1/10th the amount of heat he had expected it to use. He supposes that the pyramid shape keeps the heat from rising as it would inside a more conventionally-shaped structure.

* * *

JUST AS I'M getting ready to leave, Onan mentions casually that he is a dowser. Surprised, I ask him if he thinks he possesses special powers.

"Oh, no," he assures me. "*Anybody* can dowse."

He says he's discovered something odd about corners of the pyramid. When he approaches them with a dowsing rod, "the thing will jerk out of your hand." Once, when it hadn't worked, he'd gone over to the other side of the building and seen his son leaning against it, thereby "grounding" the energy.

Well, if anybody can dowse, could I?

"Sure," he says, "I'll show you."

We bundle up in our coats and prepare to step outside. On our way down the stairs Onan fashions a dowsing rod from two coat hangers. He unravels the hangers and straightens them, then bends them near the end so that each can be grasped loosely in one hand.

I'd like to be able to report that my dowsing efforts at the pyramid's corners were wildly successful, but between the gusting of a nasty north wind and the

involuntary motions of my wrists, the movements of the wire don't require any esoteric explanation. Anyway, there's ice on the sides of the building so maybe the dowsing wouldn't have worked even under the best of circumstances.

Is pyramid power being demonstrated inside Jim Onan's house? Certainly *something* is happening there. But is it

paranormal? Is it important? Will firm evidence of a mysterious energy so far unknown to orthodox science emerge after the house is completed and observers have had time to monitor developments?

Maybe, maybe not. For now all that matters to Jim Onan is that he's having the time of his life.



THE CHINESE SECRET OF SUCCESS

By Brenda McCall

IT MAY BE that the famous Wells Fargo Company owes its more than 150 years of success to the Chinese people who lived in San Francisco during the gold rush days.

Wells Fargo's banking activities came about as a result of its express service. The company carried gold from the mines throughout northern California and Nevada to hold it safely for the miners in San Francisco. Business was so good that Wells Fargo established a permanent office there. A new red brick building went up which had stronger safes and also was more fireproof than the wooden shacks and shanties in which many businesses were housed in those days.

At the same time another express company challenged Wells Fargo, taking away considerable business. This was the Adams Express Company managed by a man named John Parrot. He decided he would also build a permanent building for his company right across the street from Wells Fargo, but his building would be made of stone. Moreover, because of the great number of Chinese arriving every day in San Francisco, he thought that a genuine Chinese building, made in China by Chinese craftsmen, would attract the growing Oriental community.

Parrot traveled to China, picked out

a building he liked and ordered it shipped to San Francisco, stone by hand-cut stone numbered and marked to facilitate its reconstruction. Unfortunately, when the stones arrived in San Francisco, not even the Chinese masons in Chinatown could decipher the marks. Parrot had to send to China for the designer of the building.

When the Chinese architect arrived, he said his building could not be erected where Parrot wanted it. The stones had been destined for another corner of the street. Bad luck, he said, would follow the construction of the building in the wrong location.

But the land had been bought and paid for and Parrot had to proceed with his plans despite "negative spirits." He promised to have the building properly purified and exorcised in the Chinese tradition but when the time arrived Parrot for some unknown reason refused to sanction the purification rites.

As a result, no Chinese would enter the Adams Express building. They gave their business to Wells Fargo and even prayed for its success.

Whether it was the power of their prayers, the volume of business or the bad luck that fell upon the Adams Express Company, Wells Fargo exists today.

The Adams Express Company went out of business in the panic of 1855.

HIS BROTHER'S KEEPER

For a moment the world seemed to shimmer and turn gray. Then the voice of my long-dead brother exploded in my ear.

By Ted Smiley

“TEDDY! Teddy!”

This was a holiday. I didn't have to get up. I burrowed deeper into the covers.

“Teddy! Listen to me. Teddy!”

In my sleep I recognized my brother John's voice and imagined him standing beside my bed, his eyes bright with life and the love of living, smiling his infectious happy smile. John looked a little like Clark Gable except handsomer. His buoyant personality and always-cheerful disposition brought him the popularity among males so often denied men whose good looks were a magnet to women.

I pictured him standing beside my bed, dressed as when I had last seen him: black leather aviator's jacket, World-War-I-style leather helmet, with goggles pushed up on top of it, black leather gauntlet-style gloves. Despite myself I began to crawl from the cave of sleep.

“Teddy! Listen to me. Don't let Mother answer the phone today. Understand? Don't let Mother answer the phone.”

I started to grunt an answer, probably a complaining “why not,” and brought myself completely awake. Johnny

wasn't there, of course. He was due in later in the day. Crazy dream, I thought as I yawned, stretched, rubbed my eyes and shrugged it back into the mists from which dreams come. I didn't quite forget it, though.

The day was Wednesday, May 30, 1934, Memorial Day. Our mother Mabel Smiley's birthday.

We were planning to celebrate it with a small family reunion. My sister Louise was coming east to Windsor, Conn., from her home in Youngstown, Ohio—a two-day train journey. My other brother Chas would be home from college. Mother's sister, my Aunt Helen Bowe, would be there and Johnny would be flying in to Brainerd Field in Hartford from upstate New York, where he and his friend and instructor, ex-Royal Flying Corps Capt. Lonnie Hays, were on a barnstorming tour.

I always have believed the polio that attacked him when he was 10 years old, leaving him with a withered left leg, turned John's thoughts and dreams toward flying. The leg was not useless; he had sensation in it and control of it, but a total of almost two years in hospitals and half a dozen admittedly experimental operations had brought no

miracle. The leg remained short and scrawny, causing John to limp, and it hurt. John laughed the pain away, claiming he was so used to it that he'd miss it if it ever stopped. Mother, Chas and I had an inkling of how intense the pain was. We had heard John whimper and moan in his sleep and had seen lines of agony etched on his sleeping face.

There was a minor compensation. Years on crutches and the determination to make the most of those muscles that still worked had brought John phenomenal arm and torso strength, and his right leg had developed power and symmetry.

Even so, the weak leg hampered him. He couldn't go on hikes with his friends or join their hunting or skiing expeditions. He couldn't dance for long without having to rest the bad leg. Again he compensated, teaching himself to play the saxophone and clarinet, and played in the orchestra while the other boys were cheek-to-cheek with those fragrant and (in those days) elusive girls.

Kept earthbound by his frail leg, John dreamed of the skies and the dream soon obsessed him. At 13 he began to haunt Brainerd Field, bicycling the 10 miles there after school and the 10 miles home after dark, his good right leg doing all the work; in the summer I'd be there with him, perched on the crossbar. John, a natural-born mechanic, could do anything with machinery and the pilots who made Brainerd Field their warm-weather headquarters welcomed him and taught him the aircraft mechanic's craft.

On February 10, 1934, John turned 21 and promptly voided his promise to our late father to save money. On that day he emptied the savings account into which he had been putting earnings

from a muskrat-trapping route, a newspaper route, salaries from jobs as a factory and auto mechanic, magazine sales commissions and the proceeds from the sale of a small airplane of his own design which he had been building in our attic.

With the money John bought a secondhand Waco biplane, the standard for the primitive air shows and barnstorming groups of the day. John was not yet ready for the career he had planned for himself: playing the country fairs and carnivals, offering three-minute flights for five dollars, flying out of cornfields and (on occasion) picking up \$5.00 from a carnival or a fair committee for performing aerial acrobatics. Realizing he was not yet ready, Johnny offered a partnership to Captain Haye and the Englishman accepted. I met Captain Haye only once. He was a trim, handsome, blond man, self-assured and confident that he and Johnny would make a fortune on the carnival circuit that summer.

John and Haye had been working their way up from Florida since February and were in the Albany, N.Y., area on that Wednesday, May 30, 1934. Not wanting to miss the money from a holiday crowd, they agreed to have Haye fly John to Brainerd Field early in the morning, go back and work the carnival, then come back for John the next day.

John must have been on my mind, I told myself. I was looking forward to seeing him. No one had been more blessed in his brothers than I. Chas had been my coach, teaching me the fine points of all sports—football, baseball, high-jumping, pole-vaulting—while Johnny had been my protector, my

confidant, my idol and my god. I figured that if Captain Haye landed him at Brainerd Field at 10 o'clock and he made all the trolley connections, Johnny would be home at about noon. Mother had planned a light lunch for 12:30. My sister and aunt would be arriving in midafternoon, while a college classmate would be dropping Chas off at any time. The celebration of Mother's birthday would come that evening.

I was in the kitchen when the telephone, on the wall in the library, rang. For a fleeting second I heard Johnny's voice: "Don't let Mother"

"I'll get it," I said as I ran from the kitchen.

Two minutes later, when I came back, Mother was standing by the counter, a big bowl of split-pea soup in her hands. I took the bowl from her and put it on the kitchen table.

"That was the New York State Police," I said. "John."

I put my arm around her and began to cry.

"John?" she asked. "John?"

"Yes."

"John. My John."

"Yes. The plane crashed. He and Captain Haye. Both."

Almost half a century has passed but the devastating grief of that day and the days and weeks that followed it remain fresh in my memory. Also now, because of the events of the 10 years following John's death, I can remember that for almost a year I forgot the visitation or premonition (or whatever you wish to call it) that had come to me as I was waking up that terrible morning. Then the memory came jolting into my consciousness and has not left it since.

* * *

SOME MONTHS later Henry Routh and I were sitting in the dayroom of Company C, First Battalion, 14th Infantry, U.S. Army, Fort Davis, Panama Canal Zone, waiting for the jitney that would take us into Cristobal and Colon, the twin cities—one American, the other Panamanian—on the Atlantic side of the Isthmus of Panama.

A San Blas Indian houseboy came in to signal the arrival of the jitney. I got up and was about to go out when a voice seemed to explode in my ear:

"NO!"

For a moment the dayroom shimmered and lost all its color, turning a neutral gray. With no variations or shades of color, the outlines of everything became blurred.

Again the voice:

"No. Don't go." A more quiet voice. My brother John's voice. The room ceased shimmering and regained its color. I regained my memory of the last time I had heard John's voice: "Don't let Mother"

Henry Routh was looking at me, concern on his face.

"You okay, Ted? You all right?"

I told him I was all right but that I had developed a headache. "I think I'll skip Bilgray's tonight," I said. Bilgray's was a restaurant where food and drink were top quality but priced to a soldier's pay.

For an hour or more I sat in the dayroom, unaware of anything except my revived grief and my chaotic mental state. I kept trying without success to understand what was happening.

The original "communication" from John—which, as I learned, must have come almost immediately after his

death—could be explained psychologically. There is nothing unusual about dreaming of a family member. I had dreamed of John as last I saw him, in his aviator's outfit, excited and happy. Further, half a century ago airplanes were dangerous machines. Subconsciously I could have been worrying about my brother; during the war next of kin were notified by telegram; in our small town telegrams were telephoned and Captain Haye had been a war hero. My thoughts were in a jumble but I could see that the original visual-auditory phenomenon could be accounted for.

But how about this latest one? What did it mean, if anything? Had it been caused simply by the return of my memory of that first "communication" from my dead brother? I went to bed that night with my mind still whirling. That night I had my first deep, dreamless, untroubled, refreshing sleep since the previous May 30.

My mind may have been confused the evening before, but understanding came with reveille. Our barracks had been decimated and worse (for the benefit of nonmilitary persons, "decimated" does not mean "destroyed"; it means "reduced by 1/10"). The word spread quickly. A soldier visiting the red-light district of Colon had been knifed to death by a pimp and the body thrown out into the street. A soldier who had witnessed the killing raised the battle cry, familiar to Panama, "Soldier needs help in Bottle Alley!"

Within seconds the word had spread through the red-light district and been shouted all over Colon. From bars, restaurants, dance halls, even churches soldiers poured toward unsavory Bottle

Alley, where they were met by a horde of Panamanian pimps. The pimps used knives, cleavers and stilettos while the soldiers relied on the bone-crunching heavy metal buckles swinging at the end of their broad leather barracks belts. The riot filled military and civilian hospitals to overflowing and did the same for the Colon city jail and the military stockade. Rumor had it that a number of soldiers in addition to the first one had lost their lives and survivors boasted that the death toll of pimps had been twice as high.

In any event, something—a hunch? a warning?—had kept me out of it. I was more than half-convinced that my big brother was continuing to look out for me.

During the next four years or so I don't recall any direct communication from John. Then in the summer of 1939 another message came.

One of the big paint companies had a house-to-house sales campaign going and even a novice salesman could make excellent money. Each novice was teamed with a veteran canvasser. I drew a big, jovial Canadian named Fournier, Frenchy to his pals, who had such a great line of talk that he almost had me buying paint. Frenchy was paid a salary for training me and we split commissions on all sales. I was making more money (or Frenchy was making it for me) than I'd ever dreamed possible and I was enjoying myself thoroughly.

Then one July morning when Frenchy came by to pick me up for a day of selling, I heard John's voice again. Just as I was about to open the door to Frenchy's old two-door Essex, it happened.

"Teddy! Stop! Don't get in that car."

Again the moment of obscured vision, with the world turning gray and growing dim.

Faintly I heard Frenchy say, "Well, come on, get in," and at the same time I heard John's voice saying, "No."

Time stood still. During the moment of loud silence I backed away from the car and shook my head. Color came back to the world and I saw that Frenchy's normally swarthy face was red with anger, although I was sure I hadn't said anything. Maybe that was the trouble.

Frenchy was raging when he drove off. Half an hour or so later he was dead. He failed to make one of the curves on the old Torrington road. A coroner's inquiry established that he had been up partying all night and had consumed a lot of whiskey.

The area sales manager believed I had refused to go with Frenchy because I smelled liquor on his breath, cussed me out for not forcing Frenchy to let me drive and fired me. He was wrong. I never had been within four feet of Frenchy and hadn't the faintest inkling of his condition. What could I say? That I'd been warned off by a dead man's voice?

In 1943 I was a night police reporter on the *Miami Herald* and although my job often put me in potentially dangerous situations, I received only one warning.

It was about 11 o'clock at night. I was chatting with Detective Lt. C. Otis Hutto when someone called to report that there had been a fatal shooting out on Southwest Second Street. In those days that area was considered a "good" residential neighborhood. It sounded like the sort of call I was paid to cover.

As Sgt. John Deas and Detective Lee Napier prepared to get out on the call, Lieutenant Hutto nodded his head in their direction, giving me silent permission to ride with the homicide men even before I asked for it.

For the fourth time since his death I heard John's voice:

"No! Don't go, Teddy. Don't go."

The blurred vision, the grayness—everything was the same as before except that I regained control of myself more quickly and was able to pretend to be joking when I said, "I don't want any part of that, Lieutenant. I've got a bellyache now and a dose of lead would only make it worse." Somehow I had to warn the detectives that they might be in danger. I said, "Better tell your boys to be careful. Once rich people start shooting they don't know when to stop."

Lieutenant Hutto laughed and called out, "You heard what Smiling Boy said, Lee. Watch yourself out there."

Ten minutes later, when the homicide man called in, he was cussing the proverbial blue streak. It seemed a woman had shot her husband, reloaded her .38 revolver and sent a fusillade of bullets at the police when they showed up. Fortunately the detectives had dived to the side just as she opened fire and nobody was hurt. If I had been there, perhaps walking between the two men, I could have been in grave danger.

That was the last time my brother John's voice gave me warning but I'm convinced I heard his voice one more time. The occasion was three months and 17 days short of the 10th anniversary of John's death, the day after what would have been his 31st birthday.

Just before waking I dreamed of

John, more clearly than I ever had before. He had his arm around my shoulder and I was gripping his leather jacket by the lapels and shaking him. I was crying and trying to talk:

"They've been saying you were dead. Where have you been, Johnny? Where have you been so long? Why did you go away?"

He answered me, his voice rich with happiness, "I'm coming back, in part. That's your birthday present to me. Isn't that great? Isn't that great?"

Then we were out in the parking area

of Brainerd Field looking for Johnny's bicycle. He went one way and I went the other and I woke up still crying as my wife tried to soothe me.

Exactly 280 days later, on November 18, 1944, my son was born. As he grew into boyhood he came to look more and more like his Uncle John and to show much of Johnny's charm and happy nature. I still dream of John and of Mother and Chas, who have joined him, but there have been no more warnings, no more visitations.

My dreams now are happy ones.



THE MAN WHO WON A MILLION

By Mabel P. Rathbun

JEFF RANDOLPH, a 31-year-old Delano, Calif., attorney, had a recurring dream over a period of four months in which he won a million dollars in a Nevada casino. The dream actually directed Randolph to his win of the largest jackpot bonanza in Nevada gambling history when he lined up all the sevens on a progressive dollar slot machine at Caesar's Palace in Lake Tahoe.

Randolph recounted to a *Sacramento Bee* reporter this incredible story:

"I dreamed it all, right down to the number of the slot machine and which casino I was in. Every night it was the same haunting dream—it became almost a nightmare. I'd be eating a lavish meal in Caesar's Tahoe restaurant; then I'd pay my check and go to play the dollar slot machine. I'd put 23 silver dollars in and bingo! There was the jackpot.

"The only problem was that in my dream I could not see the number of the machine. It was completely out of focus.

"Then on the night of July 15, 1981, it came through clear as crystal. The number was 6125.

"I was so excited I canceled all of my

appointments the next day and headed straight for Caesar's. I knew I'd win on July 17 so I insisted on catching a flight that day. When I got there I did not rush around trying to find that special machine. I decided to play the dream step by step so I went to the restaurant and ate dinner.

"Two hours later I headed for the casino. My heart was beating so rapidly I thought I might pass out—but then I pulled myself together and without thinking, arrived at one of the machines. Looking at the number was merely a formality but of course I did it just the same. The number was 6125, just the way I knew it would be.

"I played 22 silver dollars and then the 23rd which won me the fortune I'd dreamed of having all my life. After that, the lights went on and off, the management was summoned and the head mechanics checked to see if I had cheated somehow."

Randolph, who dislikes the life of an attorney, will never have to practice law again because he believed in his dreams enough to realize they foretold what was already a reality in some mystic, subliminal world.

— TRUE —

MYSTIC EXPERIENCES

FATE will pay \$10.00 for each true experience published. Stories should be less than 300 words and typed double-spaced on one side of the paper. They may be sent to the TME Editor, FATE Magazine, 500 Hyacinth Pl., Highland Park, Ill. 60035. They must be signed by the author and address must be shown. Manuscripts will not be returned unless accompanied by stamped self-addressed envelope.

THE COW THAT CRIED

By Ramona Griffith

MY PARENTS Ruth and Ernest Reighard purchased the small farm that was their dream after Dad's retirement. The farm is in Dallas, Ga., in Paulding County. They take a great interest in their assortment of animals; each chick, pig, horse, cow and all critters have pet names and are treated with love and kindness.

In May 1981 Elvira the milk cow gave birth to a beautiful healthy calf, Buddy, with my parents' assistance and many loving pats and words for Elvira.

On the 16th of May a sudden thunderstorm came upon us with slashes of lightning and wind. But it soon passed and my parents went outdoors to check their garden for damage.

As they bent over the garden plants they heard a low moaning sound. Looking up they saw Elvira with her head hanging over the fence that separates the pasture from the garden. Elvira seemed quite agitated and her cries increased and were pitiful to hear.

Walking closer to her, Mother saw tears streaming from the cow's eyes. Buddy, the calf, was nowhere in sight.

Dad said she was only crying for her calf which would probably be along soon. But time passed and Elvira followed along the fence as my parents worked. Her cries grew louder and Dad, taking a more careful look, also saw that the drops of water he had at first assumed were raindrops were actually tears. They were streaming from the cow's eyes, rolling down her brown face and dripping off.



Ramona Griffith

My parents crossed the fence and Elvira began to move down the pasture. My parents followed. Elvira would stop now and again to look back to see if they were following. Her tears were still flowing and harsh cries came from her throat.

Elvira made a straight path to where her baby Buddy was lying at the lower end of the pasture. He was dead. Apparently lightning had struck him.

Elvira came to halt and stood over him. When my parents bent down to Buddy she moaned a few more times and seemed to shake her head. But her tears ceased. She looked at Buddy and then at my parents with big brown soulful eyes. Seconds later she ambled off to the other side of the pasture and began to crop the grass.

She had done her duty as a loving parent and placed Buddy in good hands.—*Dallas, Ga.*

A GIANT HAND

By Herbert Stokel

IN EARLY November 1970 we lived in a farmhouse nearly 15 miles from Pekin Lakes, Minn. We were expecting our second child in six weeks. Michael, our firstborn, was five years old.

At the breakfast table that morning I told Evelyn, "There's an opening for a construction worker in Miles City, Mont. It would be a great opportunity for us. But it would take me about four days to see about it and I'm afraid to leave you alone that long."

Evelyn put her hand on mine. "I'll be fine," she said. "I have Michael with me and he's a big help."

I worked all morning to get things ready. Evelyn helped me stack wood in the back entrance so that she wouldn't

have to go outside. We had done our grocery shopping yesterday so she wouldn't have to worry about the food supply.

I felt apprehensive, though, when the time came to leave. But Evelyn finally convinced me everything would be fine.

About halfway to Montana my worry returned. Perhaps I was being foolish but still I couldn't quell my fears.

Suddenly the car swerved around in a circle. I was shaking as I brought it to a stop. I got out and looked at the road. Not an icy spot in sight! It was just as if some giant hand had turned me in the direction of home. I knew I had to return immediately.

The moment I entered the kitchen, I heard Evelyn's moan. I hurried into the bedroom and found her clutching tightly to the dresser. She looked at me and cried—for pure joy, she told me later.

Evelyn was in hard labor and we made it to the hospital just in time. The baby was turned sideways and a cesarean had to be done. Evelyn would have died an agonizing death if an unknown force hadn't turned my car around.—*Rice Lake, Wis.*

PYRAMID HEALING

By Liane Freedman

I WAS a nonbeliever in pyramid power until I visited one of three pyramids in Giza, Egypt. The Chephren pyramid, the one I entered, is located in the desert on the outskirts of Giza, along with the Mycerinus and Cheops pyramids and the Sphinx. Cheops, commonly known as the Great Pyramid, is often associated with psychic events. The Chephren pyramid is comparable in size to the Great Pyramid. Its sides

at the base are only 48 feet shorter and its original height was only 10 feet less than Cheops'.

On the morning of November 25, 1982, I entered Chephren with several other tourists. Prior to descending into the pyramid, we were warned not to enter if we had claustrophobia or heart problems. Fortunately I have neither.

The entrance shaft is at an approximate 45-degree angle and is situated low in the northern face of the pyramid. From floor to ceiling it is approximately four feet. I am 5'10" so I really had to stoop. The shaft led downward about 60 feet from the entrance. Then it leveled out into a long horizontal corridor. The ceiling was much higher so I could stand up straight.

In the interior carved out of bedrock was another shaft which led upward to the outside of the pyramid. Wooden ladders are there to get up to the level where the shaft starts.

Continuing down the horizontal corridor toward the center of the pyramid, we came to the burial chamber. That is where things started to happen.

As I approached the sarcophagus at one end of the chamber, an eerie feeling came over me. When I left that spot the feeling disappeared. I proceeded to the center of the room. All of a sudden my forearms started to ache as if I had just lifted a heavy load. I assumed that the arduous climb up and down the shafts was the cause. I stayed in the burial chamber for a few minutes before ascending to the entrance. The pain I had felt in my arms was gone by the time I left the burial chamber.

Back in the tour bus I noticed the nagging cough I had had since September was gone. Even more dramatically, I



Sphinx guards Cheops pyramid (commonly known as the Great Pyramid).

was no longer suffering from the knee trouble that had afflicted me off and on for nine years. Before this, whenever I ran or walked down steps the knee would hurt. But after I came out of the pyramid, I realized that all through my explorations of the structure my knee hadn't hurt one bit. My cough has not returned and I can jog without pain.

Whatever happened in the burial chamber of the Chephren pyramid has opened my mind so that I can see more clearly the effects of psychic phenomena. Whether it was some internal or external force that acted upon me that day, I don't know. What I do know is that I was healed.—*Nellingen Barracks, West Germany.*



Liane Freedman

AN ANGEL NAMED GRACE

By Lucile Stephens

IN JULY 1981, while my sister Madeline Harris and I were visiting my nephew Buddy Harris in Arlington, Tex., I had an experience I'll never forget.



Lucile Stephens

My hobby is crocheting dolls and animals. I make them for the church

bazaar and for various organizations I belong to. I never seem to want to stop crocheting. My hobby provides me great enjoyment.

One night I said out loud, "I wonder who's pushing me to keep on crocheting."

Suddenly what looked like a television screen appeared in front of me. It showed a group of people walking down the street. One of them, a girl on the right-hand side of the "screen," smiled and said, "I'm Grace."

I needed some red thread for the hair of a doll I was making for a friend. I had planned to go to the store the next day to purchase it. But when morning came, I found—in a neat little pile at the foot of my bed—the red thread, cut in the length I needed and the exact amount necessary for the doll's hair.

I know I have a guardian angel who watches over me all the time. I even know her name.—Killeen, Tex.



THIRSTY PLANT SPEAKS UP

WHEN JOHN Milburn's castor bean plants are thirsty, they "talk" to him.

Milburn, an Australian botanist at the University of New England in New South Wales, placed a special microphone right on a castor bean's stem and subjected the plant to drought. The probe is so sensitive, says Milburn, that touching it with a human hair "sounds like two logs banging together."

Milburn reported in *Science Digest* that when his plants are desperately in need of water they emit a clicking

sound, a result of stems and leaves trying to draw water from the soil when their roots can't get any. The clicking sound is made by vibrations in the plant's xylem, a system of tiny pipes in the stem which carry water from the roots.

By listening to what a dozen different plants have to say, Milburn has found that those with a known ability to withstand drought click less than the others. He hopes to use his eavesdropping discovery to identify crops that will grow well with little moisture.



MY PROOF OF SURVIVAL

FATE will pay \$10.00 for each story published in this department. Stories must deal with an actual experience proving spirit survival. They should be less than 300 words and typed double-spaced on one side of the paper. They may be mailed to FATE Survival Editor, 500 Hyacinth Pl., Highland Park, Ill. 60035. Manuscripts must show author's name and address and include a stamped self-addressed return envelope.

SPIRIT ANIMALS

By Joseph W. Pearson

I WAS surprised and somewhat annoyed, as I glanced up from my newspaper, to see the large black greyhound that had just strolled into my living room and was walking toward me. I also was puzzled because the screen door was hooked. At first I supposed the dog had clawed a hole in the screen but I quickly saw that this was not the case. Then, as the dog shyly approached me and lay down at my feet, I was in for an even greater shock—I saw that the dog at my feet was transparent, that I could see the pattern of the carpet through its body.

The dog was watching me with a hint of suspicion and hostility in its eyes. I pretended to be unconcerned by the presence of my strange visitor and went on reading my newspaper, only now and then glancing furtively at the dog at my feet. This had gone on for about five minutes when the dog suddenly perked up its ears and acted as if something outdoors was attracting its attention. Then

it jumped to its feet and ran through the screening on the door as if it were not there. I knew then that I had seen a ghost dog, although this fact violated my basic concepts of reality. This happened in 1970 when I was living on North Fifth Street in Fort Smith, Ark.

About two years later our local newspaper published an article on the history of Fort Smith and mentioned that the early pioneers of Fort Smith had reported seeing the spirits of animals. These early pioneers had



Joseph W. Pearson

laughed in scorn when the Indians of the area told them animal spirits roamed the area; but the pioneers soon quit laughing when they also saw the four-footed ghosts.

A little more than a century later I also quit scoffing at the idea that spirit animals exist when I was confronted by my transparent canine visitor.—*Fort Smith, Ark.*

EGG ON MY FACE?

By Ivy Burnham

WHEN I AM asked if I believe in life after death I unhesitatingly say yes and I'll tell you why.

About 1966 I moved into a tiny house in Pico Rivera, Calif., which had previously been occupied by Bessie Glenn. She had been the neighborhood clown and her neighbors grieved mightily when she died. I learned a lot about Bessie because her daughter Virginia Lenz lived next door and she and I became good friends.

On Mother's Day about 9:00 P.M. Virginia tapped on my door.

"Do you suppose we could reach my mother on your Ouija board?" she

asked. "It's Mother's Day, you know, and I wondered—"

For an hour or so we communicated not only with Bessie but with Virginia's father Byron too. When I grew too tired to go on Virginia said, "What they have said truly sounds like them but I find all this hard to believe. If you could just get my mother to spell out her pet saying, the one she used when greeting people or answering the phone. She was a clown, you know."

"Okay," I said, "let's try." I picked up the planchette and explained to Bessie what we wanted. Slowly the letters came: "H-O-W-D . . ." and then stopped cold. I was too tired to fight for more information; it was nearly 11 o'clock. Virginia left and I went off to bed feeling depressed because I hadn't been able to get what Virginia wanted.

That night I had an extremely vivid dream-vision in which Bessie came to me and tugged on my arm.

"Please," she said, "find Virginia and tell her that I have a message for her." Then she told me what it was. Still in my dream I hunted up Virginia and told her what her mother had said. She was delighted to hear the words and she clutched my arm and squealed excitedly.

"That's right. That's exactly what my mother always said!"

When I awoke I realized that the excitement had been just a dream. Virginia still hadn't been told what her mother always said. For four days I brooded about it. What should I do? Take a chance and tell Virginia and have her laugh at me? Perhaps the words weren't what Bessie said at all and there I'd be with egg on my face.

Finally I took the chance. I told Virginia, "In my dream your mother



Ivy Burnham

told me that what she always said to people was, 'How-dee-doodly!' "

Virginia's eyes grew big and she clutched my arm excitedly, just as she had in the dream. "That's right. That's exactly what she always said!"

Bessie appeared on my Ouija board a few years later when I was living in Downey which is about 15 miles from Pico Rivera. I hadn't called her.

"I have two messages for my daughter. Please convey them. First, tell her to put flowers on my grave. And second, tell her to go ahead and give away my coat."

When I gave Virginia the second message she gasped. "Just yesterday my sister Louise and I were sorting our mother's clothes and in particular we wondered what to do with her astrakhan fur coat!"—*Rohnert Park, Calif.*

GRANDMA CAME BACK

By Joan Dettmann

I WAS nine years old when Grandma Ida Lindgren slipped into senility. She was not my real grandmother but she had helped my family and had brought me to live with her and her daughter and son-in-law Ernest and Alma Holt. I lived with them in their home from the time I was 18 months old. Grandma was very much a part of my everyday life, although now that she had become a semi-invalid she acted jealous of me.

The upstairs was her domain. I often heard her slippers shuffling across the hardwood floors. Sometimes, when she was in a good mood, I'd sing for her in the hall stairway, the echoes resounding from the high ceiling. At other times she'd threaten. "You'll never get this house!" she'd say; or "You can't have my clothes when I die!"



Joan Dettmann

Grandma was always talking about dying but she outlived her doctor.

At the age of 17, on July 21, 1951, I married Norman (Joe) Dettmann and moved 1900 miles away from our home in St. Paul, Minn. There was little thought of Grandma as I was absorbed in my new life in Dothan, Ala. But one night I awoke crying. An overwhelming sense of loss enveloped me. Somehow, I "knew" Grandma had just died. Later a letter from Joe's mother confirmed my knowledge. Grandma had died on November 6, 1951, at the very hour and night I had sensed her death. She was 91.

When our first child was six months old Grandma paid us a visit. A noise in the baby's room woke me suddenly one night. In stunned disbelief I recognized the sound of Grandma's slippers shuffling on the floor. The sound intensified as it entered my room and stopped beside the bed. My heart was pounding! For just a moment I felt Grandma's unmistakable presence—and then she was gone. I've always wondered—had I not been so terrified would she have spoken? Was she sorry she had been mean to me?—*Prineville, Oreg.*

SOVIETS TAKE DOWSING SERIOUSLY

Geologists, engineers and hydrologists marshal evidence to show that *biolokatsiya* (dowsing) enables them to "see through the earth."

By Christopher Bird

ENGINEERS IN the Almalyk Mining and Metallurgical Kombinat in the Uzbek Soviet Socialist Republic were in a quandary. Water pipes, steam pipes and cables were buried over an area covering about six square kilometers at depths ranging from about five feet to 36 feet and no maps were available to pinpoint their locations. The unconventional solution was found when dowsers were called in. They mapped the entire area to locate the buried conduits.

Subsequent digging with backhoes confirmed the location of the buried objects "without fail," according to a report of the Asian Scientific Research and Design Institute. The report was signed by the Chief of the Almalyk Expedition, its chief engineer and others on February 10, 1970. The operation was conducted under the supervision of Engineer-Geologist V. V. Bondarev.

Similarly, if one examines the minutes of the sixth session of the Scientific Council of the Krasnoyarsk Division of

the All-Union Scientific Research Institute for March 31, 1975, he will discover that drilling operations in a geomagnetic anomaly mapped out by dowsing found commercial grade gold ore and that "completely satisfactory 'biophysical results' were obtained with respect to the Udyrey field." The operator in this case was Geologist V. G. Prokhorov, candidate of geomagnetic sciences. (The Russians call dowsing "biolocation" and refer to it as a "biophysical" phenomenon.)

It is probably superfluous to observe that one would look in vain for any similar reports or notations in an official United States geological or other scientific journal. Yet in the Soviet Union dowsing appears to have gained some respectability although it is by no means wholeheartedly accepted by the scientific community.

Officially sponsored meetings are held under the auspices of the Interdepartmental Commission on the Biolocational Effect. At its first meeting in

1968, Georgii Kevkhishvili, a Georgian hydrological engineer, described how he had been employed by the Red Army before World War II to dowsing for water needed by military encampments in the drought-stricken northern Caucasus. Before World War I, dowsing was used to locate water for construction crews building the Amur railroad in the Siberian far east.

Dowsing was used to locate underground cables and also during the war Gerasim Bogomolov, a member of the Byelorussian Academy of Sciences and a professor of hydrogeology, was using dowsing to predict the depths and dimensions of underground water channels and the diameters of subterranean pipes.

All this clamor about biolocation (dowsing) finally began to attract adverse attention. Dr. Alexander Bakirov of Tomsk Polytechnical University was one of the first proponents to be attacked. Bakirov had presented a paper, "The Geological Possibilities of the Biophysical Method," at the First International Conference on Psychotronic Research in Prague, Czechoslovakia, in the summer of 1973. It was the first time a paper by a ranking geologist anywhere had offered, at any international meeting, strong evidence of the efficacy of dowsing in geological prospecting and urged its implementation. Bakirov also prepared a formal university course on the geological applications of dowsing and in June 1974 Moscow educational authorities approved his course for incorporation into the curricula of Soviet institutions of higher learning.

The attack on Bakirov came from a



CHRISTOPHER BIRD, Vice-President at Large of the American Society of Dowsters, Danville, Vt., is a native of Boston. He earned his B.A. (biology) in 1951 from Harvard and his M.A. (Soviet and East European Area Studies) in 1965 from the American University in Washington, D. C.

He has served the United States government in Washington and in Japan (1951-1954) and the army in Hawaii and Vietnam (1954-1956). Thereafter he spent two years on the staff of the *Honolulu Advertiser* as drama, music and art critic before returning to the states in 1958 to join the Rand Development Corporation in its Washington, D. C., office.

He spent the years 1963 through 1966 as a private consultant, then became a correspondent for *Time* in Belgrade, Yugoslavia (1967-1968). From 1969 to the present he has been occupied with research and writing.

Bird is coauthor with Peter Tompkins of *The Secret Life of Plants* (Harper & Row, 1973) and author of *The Divining Hand: The 500-Year-Old Mystery of Dowsing* (published by E. P. Dutton in 1979 and recently re-released in paperback).

group of geologists at the All-Union Institute for Mineral Resources. This group, headed by Senior Geologist N. G. Shmidt, undertook a dowsing experiment in the region of the Kursk Magnetic Anomaly (a phenomenon in the earth's crust which causes an irregularity in the earth's magnetic field) and "on the basis of this single effort tried to prove the ineffectiveness of dowsing for geo-prospecting." In 1975 Shmidt and his colleagues attacked dowsing claims in an article titled, "Does There Exist a Biophysical Method for Prospecting for Ore Deposits?"

Their conclusions were negative. "It is hardly worth taking time to evaluate dowsing or the problems connected with it," the authors began. "We certainly do not intend to dissuade dowsters since those who believe in so-called parapsychology (sic) are never affected by the truth. It is to the broad geological fraternity that we appeal." The article concluded: "Work done with the biophysical method is a harmful illusion and has no connection whatsoever with scientific methods of prospecting."

The article appeared in the periodical *The Geology of Ore Deposits*. Less than a year later the same publication opened its pages to a rebuttal by Nikolai Sochevanov, Bakirov and two other Soviet geologist-dowsters. Their response affirmed the reality of the biophysical method and they asked why their adversaries had neglected to mention that the dowsing effect was under study at the USSR Academy of Sciences' Institutes for Biophysics and for Problems of Information Transmission. They cited data provided by the Southern Urals Hydrology Unit showing a sharp

increase in successful wells drilled for collective farms after using dowsing geologists. They also referred to the use of dowsing in drilling 1120 wells by an engineering firm in Chelyabinsk with an "insignificant" failure rate of six to 8.5 percent. The same reply referred to other successes of dowsing. Important mineral deposits had been located in the Yennessei Mountains of Siberia after normal geological prospecting conducted over many years had failed. An unusual incident described the pinpointing by dowsing of locations where soil erosion was threatening to crack the 400-kilometer gas pipeline between Ukhta and Torzhok.

There was other support for their position. In 1977 Geologist Alexander Nikolaevitch Ogil'vy contributed a paper to a book on hydrogeological research titled "The Biophysical Method in Hydrogeological Prospecting." Ogil'vy concluded that the main advantages of dowsing in water search were the simplicity of the equipment, the speed and ease of the method and the wide scope of the problems that could be solved.

An important contribution to the subject would appear to be a long manuscript by Nikolai Sochevanov, referred to above, who is a leading specialist in geochemical prospecting. Sochevanov belongs to the same All-Union Institute for Mineral Resources as Shmidt and his negative group and has established a special section to deal with problems of dowsing and its use in geology. Sochevanov's manuscript is titled "The Use of the Biolocational Method in Searching for Ore Deposits and Geological Mapping." It has been approved for publication by two senior

scientists at the USSR Ministry of Geology but as of this writing has not yet been published. The work is coauthored by Engineer-geologist A. Ya. Chekunov and lists 23 officially verified cases of successful dowsing to locate ore bodies, geological anomalies, water and buried artifacts.

Meanwhile articles on dowsing continue to appear in the popular press. Dr. Alexander Pluzhnikov, a metalworking design engineer and deputy president of the Interdepartmental Commission on the Biolocational Effect, has done remarkable work by using divining in the restoration of historical monuments and sites.* He describes how he was introduced to dowsing:

"A few years ago, survey work was needed in one of the districts near Moscow. The problem was not an easy one to solve and representatives of an organization which had been asked to furnish 450,000 rubles to finance the survey turned to me for help, [hoping] to save money. When they came to the site, they viewed my dowsing method with rank skepticism. You can imagine: here comes a man who takes from a briefcase a couple of rods and says he will try to determine soil conditions at considerable depth!

"I walked over the area and at a given location the rods began to move and the points indicated were marked on the ground and on the plat as well. Then began the excavation of those locations for which I had determined underground voids. These were old galleries

where [at the turn of the century] facade stone had been quarried. A little later, old plans were discovered which mapped these galleries in precise detail. They matched my findings and the clients were satisfied."

Pluzhnikov's pioneering use of dowsing as a tool in archaeological research has been taken up by other Russian specialists in that field. The newspaper *Soviet Culture* for April 8, 1981, informed readers that at the ancient city of Novgorod, dowsing experts had located within a few minutes a subterranean passageway and blocks of buried coquina, a soft porous limestone made up essentially of shell and coral. The find was part of "a massive defense works wall built into the oldest Novgorod kremlin and attributable to the 14th Century. It was thus older than the whole of a later kremlin wall that could be seen above ground." These are the words of A. Kirpichnikov, director of the archaeological dig and head of the Finno-Slavic Department of the Leningrad Branch of the USSR Academy of Sciences' Institute of Archaeology. He added that the old wall, long sought by archaeologists, was a most significant example of old Russian defense works. A reference to it had been found in the Novgorod Chronicle for 1333-34, one of a number of historical accounts written by monks during the Middle Ages.

* * *

THE SMALL town of Zeleny east of Moscow hosted an unusual seminar in mid-March 1981 at the All-Union Institute for Hydrogeology and Engineering Geology. Participants came from Moscow, Leningrad and Kiev and from regions of the Soviet Union as

*For a complete account of Pluzhnikov's dowsing at historical and archaeological sites and for an extensive discussion of Soviet dowsing for mineral resources, see *The Divining Hand: The 500-year-old-Mystery of Dowsing* (E. P. Dutton, New York, 1979), available from The American Society of Dowisers, Danville, Vt. 05828.

widely separated as the Baltic republics, Byelorussia, Central Asia, Siberia and faraway Kamchatka.

Persons in attendance included 18 Ph. D.'s in branches of science as disparate as biology, chemistry, geology, geophysics and physics. They were outnumbered more than three to one by pragmatically oriented engineers who were concerned with such problems as the determination of subterranean geological strata and the location of underground sources of pure water. USSR ministries officially represented included agriculture, geology, higher special education, water management and melioration and others.

The topic of the seminar was: "The Biolocational Method in Hydrogeology and Engineering Geology." The seminar's major objective was "to attract the attention of scientists and practitioners to the tremendous potential of the biolocational method for hydro- and engineering geology."

Biolocation (*biolokatsiya*) is the current Russian term for dowsing, searching for water, ore, electrical cables, archaeological artifacts, etc., with the aid of a hand-held instrument such as a forked stick or a pendulum.

The Zeleny seminar was only the latest in a series of meetings sponsored by the Interdepartmental Commission on the Biolocational Effect, an organization which since 1968 has marshaled professionals interested in the application of *lozokhodstvo* and the *volshesnii prut*, as "dowsing" and the "magic rod" were known in old Russia. A founder of the IC and today its president is Nikolai Sochevanov, one of the Soviet Ministry of Geology's leading specialists in geochemical prospecting.

In 1966, lecturing about his experiences and experiments with the rod to scientific groups in Leningrad, he opened the modern era in Soviet dowsing.

Many of the seminar's reports were devoted to the results obtained by dowsing for sources of fresh, thermal or mineral underground waters under various geological conditions, the use of dowsing in preparation for the construction of weirs and dams, for study of the reasons for their breakdowns and for mapping underground communications networks, mines, ancient foundations and passageways or tunnels.

One of the most interesting reports came from a veterinarian, Dr. Ya. A. Ligers of Sigulda, Latvia, who, together with Dr. V. G. Prokhorov, a mineralogist-geologist, presented evidence that the protracted presence of animals (such as cows confined to stanchions in barns) over areas of "biolocational anomalies" is detrimental to their health and can shorten their lives. Ligers stated that of 100,000 head of cattle he had personally studied, some 80 percent of those that had leukosis, mastitis or other diseases had been kept in stalls under which dowsing anomalies had been detected. Ligers concluded that his evidence strongly suggests that before buildings for use as schools, homes or hospitals are erected, engineering-geological research on their sites should include biolocational assessment of any dangerous anomalies that may be present.*

It was revealed during the seminar that the IC has received 20 official

*Research into so-called noxious telluric currents or rays and their detection by dowsing has been carried on in the German-speaking region of Europe for more than 50 years by scientists and medical doctors. For an extensive treatment of this subject, see *The Divining Hand*.

STATEMENTS BY SOVIET GEOLOGISTS ON USE OF BIOPHYSICAL METHOD (BPM)

"Even the few examples we have presented reveal the tremendous opportunities linked to the use of the BPM in geology. The method is simple, mobile and inexpensive and permits the discovery at significant depth (100-200 meters) of ore deposits undetectable by ordinary methods."—*Valery S. Matveyev, Alma Ata.*

"The biophysical effect is used in geological practice to locate underground water and ores, to disclose the contours of ore bodies and to pinpoint in the regions of ore deposits known 'barren' sections where the presence of ore is likely not to be expected. It is used to solve a great variety of geological problems."—*Alexander G. Bakirov, Tomsk.*

"My methodology developed with the horizontal rod allows me to solve the following problems: (1) the determination of the width,

thickness, depth and flow of underground watercourses, (2) to state whether gold is present in ores and in what amounts, (3) to find 'blind' bodies of ore down to 300 meters, and (4) to locate contact points between rocks of lithologically different ages."—*Boris Bondarev, Tashkent.*

"The study of the structure of tin deposits in Kirghizia and Tadzhikistan used the BPM accurately to pinpoint the location of ore bodies. It included the determination . . . of large fractured zones as a result of which a major role was seen to be played by northeast and meridional fractures in the siting of two deposits of rare earth-tungsten-tin complex ores. Taking into account the results obtained, one may state unconditionally that the BPM is expedient for the study of the geology of ore deposits, particularly tin."—*Tatiana A. Burova, Moscow.*

letters from local administrative bodies attesting to the efficacy of dowsing for finding water and solving engineering problems. According to 11 groups of dowsers in eight separate regions of the USSR, 1626 water wells had been successfully dowsed and 1507 of these had produced water in industrial quantities.

Toward the conclusion of the seminar, participants noted the complaint that, despite numerous convincing examples of successful dowsing applications, many institutions still do not use the method. The conclusions state: "The fact that the nature of the biolocational effect has not been sufficiently studied and necessary equipment for this is lacking are major reasons that

this method, so important to the national economy, is not particularly widespread."

Clearly the Interdepartmental Commission members are making a concerted effort to put pressure on official Soviet administrative and educational bodies to adopt the dowsing art which is seen as crucially suited to solving problems and saving costs.

* * *

THE MAGNITUDE of the Russians' achievements is truly impressive when one considers that our own U. S. Geological Survey has derided the whole question of the applicability of dowsing to solving national problems, among them a potential water shortage of immense proportions. Typically

negative is the attitude of such experts as Dr. Jay Lehr, Executive Secretary of the National Water Well Association (NWWA), a fraternity of water well drillers. In an address at Cape Cod, Mass., in October 1977, Dr. Lehr states, "No test of dowsing, under scientific controls, has ever shown it to have any basis in fact. The theory espoused by dowsers that groundwater runs in underground veins and rivers and channels has really *held back* the development of underground water."

Dr. Lehr, who takes pride in the fact that he is the first American recipient of a Ph. D in hydrology (University of Arizona, 1962), also told his Cape Cod audience that the NWWA "likes to think of itself as *the center of all knowledge* in groundwater hydrology." He added that the Environmental Protection Agency is starting a program to

fund the NWWA with a quarter-million dollars to improve its library facilities so "it would be capable of providing the entire world with literature searches in everything written in the area of groundwater and water well technology."

So Dr. Lehr proposes to provide the entire world with data on groundwater and well technology. Nothing is said, please note, about utilizing the resources of the rest of the world to share information. Given Dr. Lehr's negative attitude, one wonders whether his library will include data on dowsing and particularly the mass of information available from Russian sources.* How much of this will be represented on NWWA's library shelves at its headquarters in Worthington, Ohio?

*An extensive bibliography on Soviet dowsing taken from the scientific literature as well as the daily and periodical press appears on pages 327-330 of *The Divining Hand*.



FOREWARNED BUT NOT FOREARMED

By Charles S. McArthur

ON SATURDAY, July 10, 1982, little Erin Jensen had a terrifying nightmare. In the dream she floundered in deep water and so real was the vision that it jolted her to tearful wakefulness. Her parents comforted the six-year-old and after a time she went back to sleep.

The next day the Metropolitan Toronto police pulled the child's lifeless body from the deep end of an apartment swimming pool. The child had gone to the building with her aunt who was visiting a friend. As so often happens, her aunt's attention turned away for a moment and the child slipped away.

Learning that the child was missing her father Ken Jensen rushed to the

scene. He checked the pool on three separate occasions but failed to locate his daughter. The water in the swimming pool was deep blue and the child was dressed in a blue playsuit which effectively camouflaged her little body.

Although 400 friends, tenants and police officers searched the adjacent area and peered into the pool numberless times over a period of several hours, the child's body was not discovered until late evening.

Some agency or force forewarned Erin Jensen of the danger to come. But a six-year-old can't be expected to know much about omens and portents and her dream became a dreadful reality.

VISION AT GETTYSBURG

For a moment he fell silent. Then, in a clear and chilling voice, the dying soldier delivered his terrible message.

By M. A. Hancock

THE NEAR-DEATH prophecy Confederate Lt. Col. John R. Lane overheard remained with him throughout the course of his long life. Its impact was so great that nearly 40 years after it happened, he recounted it in the official military history of his Civil War regiment, the 26th North Carolina.

It had begun on July 1, 1863, the first day of the Battle of Gettysburg. In the late evening Lane, shot through the neck and jaw, was carried into the brick farmhouse that had been commandeered for the care of the Confederate wounded. Lying on a pallet beside the door, another wounded man thrashed feverishly back and forth. At first Lane was only vaguely aware of the man's occasional incoherent mutterings.

Despite the pain of his own wounds 27-year-old Colonel Lane was jubilant. The savage battle fought on that sultry Pennsylvania Wednesday had ended in a smashing victory for the forces of Gen. Robert E. Lee. The Union soldiers had been routed from the field and had retreated to the high ground south of the town of Gettysburg. There, less than a mile away, they were desperately

digging in on Cemetery and Culp's Hills. Demoralized and decimated by the day's crushing defeat, the bluecoat brigades faced another overwhelming attack and final disaster in the morning.

It was the high tide of the Confederacy. Since General Lee had taken command of the Army of Northern Virginia, the Confederate forces in the east had battled to an almost unbroken string of victories. The Union's disastrous defeat at the Battle of Chancellorsville, only two months before, had opened the way for Lee's invasion of the north and today's rout of the bluecoat forces on their own ground.

Of course, the western armies of the Confederacy were in trouble out in Mississippi. The tenacious Union Gen. Ulysses S. Grant had the gray garrison of Vicksburg under siege. If Vicksburg fell, the south's last stronghold on the Mississippi River would be lost. But the gallant defenders of Vicksburg had already held out for nearly two months and Gen. Joseph E. Johnston and his Confederate forces, who were within striking distance, could advance on

Grant and lift the siege.

With Confederate successes at Vicksburg and Gettysburg, the south's fierce dream of independence would be a glorious reality. The final victory was within grasp on that hot, windless night of July 1, as close as the desperate Union defensive lines on Cemetery Hill.

Savoring the thought of a triumphant homecoming, Colonel Lane finally drifted into sleep. It was fitful sleep, disturbed throughout the night by the senseless ravings of the man by the door.

Lane awoke in the misty dawn of July 2. An early visitor brought him the current crop of battle rumors. The talk was that General Lee would launch his attack as soon as Longstreet's Corps, some brigades still on the march toward Gettysburg, had all reached the battlefield. There was talk, too, about what Lee's strategy might be after he destroyed the Union army here at Gettysburg. Some officers thought that the general would lead his men south and take Baltimore and Washington. Others argued that Lee would head north first and capture Philadelphia. But wherever it was, President Lincoln would certainly be forced to sue for peace. It would be a march of triumph and the men of the 26th North Carolina would have earned their share of the glory.

After his visitor left, Lane waited impatiently for the artillery roar that would signal the Confederate advance. To his considerable annoyance, however, all he heard were the mummings of the man by the door. Finally Lane asked the attendant who the poor fellow was and if something couldn't be done to calm him.

The attendant shook his head grimly. The doctors had already done what they could, he said. The man was an officer, a Georgian, and his wounds were mortal. And that was all they knew about him.

The morning dragged on. At noon all remained still except for the delirious ravings of the man by the door. Suddenly, about one o'clock, the wounded Georgian stopped speaking. The abrupt hush startled Lane and the other conscious men in the room. Everyone turned to stare at the man by the door. He was still breathing.

After a few frozen minutes the man spoke again, clearly and rationally this time. His words burned themselves indelibly on the minds of all those who heard them.

Later Lane repeated them to the men of his command. And still later they were set down word for word in *Histories of the Several Regiments and Battalions from North Carolina in the Great War, 1861-1865*, published in 1901.

The Georgian spoke with a strange ring of authority, as if a panorama of events were unfolding before his eyes.

"There now, there now," he said with deep sadness, "Vicksburg has fallen, General Lee is retreating and the south is whipped. The south is whipped."

The Georgian lapsed into silence again. This time he was dead.

Late in the afternoon the sounds of Longstreet's advance thundered across the skies and when the battle of July 2 was over, the battered Union defensive lines were still intact. It was a near thing but the bluecoats managed to turn back the Confederate attack. The battle was

not over that day. But the following day, with the spectacular failure of Pickett's charge, it was lost for the Confederacy.

On July 4, 1863—two days after the dying Georgian's near-death vision—the Confederate defenders of Vicksburg did surrender to General Grant. And on the same July 4 General Lee did move south in retreat. And the twin Union victories at Vicksburg in the west and

Gettysburg in the east were indeed the beginning of the end for the Confederate cause.

But in the early afternoon of July 2, when the scent of final victory was strong over the Confederate lines at Gettysburg, only one man saw the true shape of the future, the unknown Georgian who seemed to glimpse two days beyond the barrier of time in a brief mystical moment before he died.

MAGIC, ILLUSION OR . . . ?

By George W. Earley

BEFORE television killed vaudeville, it was alive and well in Washington, D. C., during World War II. Several downtown theaters included variety shows between screenings of Hollywood's latest films. I was a frequent patron and one magic act left me with a mystery that remains unsolved to this day.

The name of the magician has long since vanished from my mind but one "illusion" remains. It was a variation on the old floating light bulb trick—but what a variation!

In the usual routine the magician produces a bulb, lights it magically, then causes it to float in front of him, usually at about belt-buckle level. A large steel hoop, whose unbroken circumference has been established to the audience's satisfaction, is then twirled about the bulb, "proving" that it is really floating.

In actuality, the bulb is attached to a curved blackened wire and the steel hoop is twirled forward and backward so rapidly that while it appears to go around the "floating" bulb, it has not touched the supporting wire. The speed of the ring's movement makes it appear to go completely around the bulb. That's how the trick is normally done. What happened at the show I saw was dramatically different.

Instead of staying safely on the stage away from prying eyes and clutching

hands, this magician and his floating bulb came down from the stage and walked with a sideways gliding movement in front of the first row of seats. I was in one of those seats.

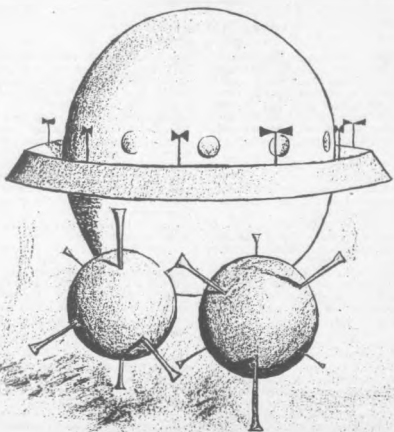
"Pass your hands around the bulb," he invited us, "but no touching!" Less rowdy than today's teenagers, we juveniles scrupulously obeyed his command. But I had what I thought was a better idea. I had read about this trick and was confident that somehow that bulb was on a wire and my companions were too awed by the magician's presence to hit it as they wildly waved their hands.

I took off my belt and refastened it, forming a leather loop, and as the magician passed in front of me, neatly dropped it over the bulb. I *know* it encircled the bulb as it dropped. Expecting to see it hang up on the hidden wire, I was totally dumbfounded when it landed on the theater floor. The magician, never stopping that smooth sidewise glide, passed by, returned to the stage and went into his next illusion.

I frankly don't remember what he did next. After putting my belt back on, I spent the rest of the show trying to figure out how I was fooled. I still don't know. In the nearly four decades since I saw it I've described that trick to many magicians and none has been able to explain it.

UFO ASSAULT IN SCOTLAND

The strange objects positioned themselves on either side of the terrified man. Something started to pull at him . . .



Scottish forester Robert Taylor reported that although large dome-shaped object appeared to be a solid craft, at times he could see through it as if it were "trying to camouflage itself" against wooded background.

By Peter Jordan

ROBERT TAYLOR, 65, works as a foreman-forester for the Livingston Development Corporation (LDC) in Livingston, Scotland. He thoroughly enjoys his job. Each day Taylor hops into his Bedford pickup truck, his faithful rust-colored Irish setter Lara at his side, and heads off to patrol the various conifer-dotted forests and hills the LDC owns. He checks and directs his four squads of workers and insures that animals do not stray onto the land. One area he visits virtually every week is Dechmont Woods, where on Friday, November 9, 1979, he took an unexpected plunge into the surreal.

At about 7:45 A.M. that day he started work at Rosebank Nurseries, not far from his home in Livingston.

"My first job," he recalls, "was to take a caravan and squad to a wooded area near Bellsquarry. I then went back to the nursery and filled in some time sheets for the previous day. I filled up the vehicle with petrol and went home for breakfast.

"About 10:10 A.M. I left the house and drove on out to Woodlands Park and then on to Dechmont Woods where I parked the vehicle at the first clearing. I walked to the second wood and on down a timberland path which heads into a large grass-covered clearing. When I cleared the trees and entered the clearing, well, what I saw simply took my breath away."

There, no more than few yards away, Taylor claims to have encountered a strange "dome-shaped" object, nearly 30 feet tall and 20 feet in diameter, resting silently on the ground. Encir-

cling the dark gray object, Taylor says, was a large "flange" from which a number of evenly-spaced vertical "stems" or bars protruded. On top of these bars, he says, were additional structures which looked "like propellers."

Along the outer surface of the foreign object Taylor could also discern dark circular areas similar to portholes which did not appear, however, to be transparent. *No one's going to believe me when I tell them about this*, he thought.

Reluctant to move in any closer, Taylor tried to focus more sharply on the physical features of the object but noticed that parts of the upper dome were beginning to disappear and that areas of the background were now *bleeding through*. "It was crazy," he says. "Sections of the thing would fade in and out as though the object were actually trying to camouflage itself."

Suddenly a pair of smaller objects situated near the strange dome hurtled toward him with a startling burst of speed. Shaped like "sea mines," the objects moved parallel to each other in perfect unison, bristling with more than a half-dozen metallic "spikes" or legs which made "sucking and plopping" noises as they moved along the ground.

Taylor stood transfixed as the objects plowed steadily toward him, eventually coming to rest at his sides. *What do they want?* he wondered frantically. Frozen with fear, he was suddenly overcome by a "choking, heavy odor" which left an acrid taste in his mouth. Then he felt something tugging at his trousers and pulling him forward. He lapsed into unconsciousness.

When Taylor came to, he was lying

face down on the ground. He had a blinding headache and there was a peculiar "burning" sensation on his chin. His left thigh itched and Taylor says he was "extremely weak."

As he staggered to his feet, he was startled to find that the object and spheres had vanished. Taylor struggled to get back to his truck, crawling along the way on his hands and knees. Once he got to the vehicle, he managed to make radio contact with the forestry commission but for some reason he could barely speak.

The woozy, disoriented Taylor tried to engage the vehicle. He soon realized that he would be better off to walk the mile to his home instead. Arriving at his house some 20 minutes later, he weakly asked his wife Mary for a glass of water to quench a sudden intense thirst. He muttered something about having been "attacked." Mary quickly telephoned Malcolm Drummond, Bob's employer, for assistance.

Drummond listened carefully to Taylor's story but was skeptical of it. He thought Taylor had probably suffered a concussion and hallucinated. Concerned that Taylor might have sustained some physical injury, he called for a doctor.

The physician who examined Taylor, a Dr. Adams, remarked that the forester appeared to be relatively free of any physical injury, except for a noticeable red mark under his chin; it looked like a mild burn or scuff mark. A similar mark was also visible on Taylor's left hip, where he had felt the "tugging" sensation just before he lost consciousness. Taylor showed Adams and Drummond the trousers he had been wearing. The two men observed that the

pants were torn on both hips, the left side clearly in accordance with the mark on his leg.

Subsequently Adams and Drummond, hoping to find signs of a scuffle near the ditched pickup truck, drove up into Dechmont Woods. They found no such signs but they did see that the vehicle was located in the precise area Taylor claimed to have abandoned it, the ignition still on and the door wide open. Had Taylor merely fallen from the van and knocked himself unconscious?

Without bothering to investigate further, Drummond and Adams returned to the Taylor household where Taylor was resting comfortably, his nerves now considerably less frayed. Satisfied that Taylor's condition was not serious, Adams soon left, still harboring doubts about the forester's extraordinary claim.

Drummond's feelings were ambivalent. He had employed Taylor for over 18 years and knew him as a man of integrity. Yet the story he told seemed like a preposterous science fiction yarn.

"At first I didn't take Bob's claim too seriously," he says, "but he leapt to his feet and insisted that he take me to the spot. I agreed to go with him. After all, I was as anxious about getting to the bottom of this as he was."

Drummond was astonished. In the exact spot Taylor remembered passing out, Drummond saw two long marks—made presumably by Taylor's boots—suggesting that the man had been dragged, with his feet trailing, some two feet along the ground. There was then an odd gap of about seven inches, with the parallel marks picking up ahead of this undisturbed area for another 1½ to two inches, this representing the point

at which Taylor supposedly regained consciousness.

Drummond also noted that two parallel lines of irregularly-shaped indentations, similar to "horses' hooves," extended from the area where Taylor claimed the dome rested to the spot where his mind "went blank." Drummond calculated that the indentations, rectangular in appearance, were approximately eight inches apart. They were "notably sharp and deep" as if, he reflected, they had been made by something of considerable weight.

Five days later, on November 14, British UFO Research Association investigators Martin Keatman and Andrew Collins, who had learned of the Taylor incident through local newspaper accounts, arrived on the scene. With the help of Taylor, his son Walter and several Forestry Commission employees, they cleared the freshly-fallen snow which was covering the physical traces. Luckily the tracks appeared to have suffered little damage; the snow in fact had acted as a kind of protective covering.

Checks for radiation with a Geiger counter proved negative. Keatman and Collins collected soil and grass samples from various points along the site, notably from the indentations and tracks, and subsequently submitted them to Leeds University for analysis.

According to the two ufologists, the tracks consisted of two parallel lines, 7½ feet apart and nine feet long, composed of seven or eight rectangular depressions, each about 15½ inches long and four inches wide, set seven inches apart. Their appearance was likened to a depression made in soft grassy soil by a "large piece of flat

metal." Although the ground was severely depressed, it had not been penetrated.

But the most baffling depressions of all were those supposedly left by the "spikes" on the two spheres. A number of these marks appeared between the two tracks in lines around the rear and sides, leading up to where Taylor came into contact with the two objects.

Not all the marks were uniform in depth and shape. A few were nearly twice the size of the rest. Distance between the indentations also varied; one line had a distance of 23½ inches between the first mark and the second, 35½ inches between the second and third and 30 inches between the third and fourth. But the general shape of the imprints was fairly consistent and conformed to Drummond's description: a mark like a hoof cutting the grass and soil in a "horseshoe" configuration, with a pronounced slope down toward the back of the mark, in some cases as deep as 3½ inches. The total length of an indentation was close to 6¼ inches, its width about five inches.

After their analysis of the site Keatman and Collins pursued another aspect of the case.

The trousers Taylor had worn on the day of his encounter were tailored to withstand considerable abuse. On the morning of November 9 they were clean and undamaged. When Taylor returned home from his visit to Dechmont, however, they were torn on both thighs and covered with mud. In addition, a white powdery substance was discovered on the legs. Neither Taylor nor his wife could identify it.

Keatman and Collins consulted Lester Knibb of the Edinburgh H.Q. Forensic

Laboratories. Knibb had conducted forensic analysis of the trousers as part of a routine police investigation (the police treated Taylor's report as a criminal matter, i.e., physical assault). Knibb informed them that the white substance proved to be ordinary "maize starch" although he had no idea how it got on the pants. He believed, however, that something exerting "considerable force" had caused the tears in the trousers.

The damage consisted of an area about 10 inches from the waistline on each outer thigh. A vertical tear ran for two inches down the left leg. At the bottom and to the right Knibb noted a one-inch horizontal tear. Leading vertically up from the right-hand side of this was a 2½-inch tear, of which the first half was straight and cleanly torn. But the rest of the line looked "rougher."

On the right-hand side the damage consisted of a one-inch tear angling upwards from a left-hand center point; about midway along this was another small tear moving vertically upward. Because the horizontal tear and the first inch of each vertical tear were more cleanly ripped than the rest, Knibb surmised that the trousers had been gripped by something with a possible width of one inch which then lifted, causing the horizontal tear and then the two vertical tears on either side. What that "something" was, though, Knibb could not say.

* * *

BOB TAYLOR'S experience is something of an anomaly. The physical aspects of the case make it especially puzzling.

What happened? There are several

possible explanations.

(1) *Taylor, possibly acting in collusion with members of the LDC Forestry Commission, cleverly staged the event, fabricating a UFO encounter which was generally consistent with historical cases.*

But what would have motivated Taylor to perpetrate a hoax of such complexity? What might he have hoped to gain? Aside from any perverted psychological benefit such an act of fraud might have afforded him, what end would such deception serve? Keatman and Collins state, "Certainly Mr. and Mrs. Taylor were not of a kind who could have perpetrated a hoax and then stuck to the story throughout the constant bombardment by the media, UFO buffs and investigators, and with those around them in their daily lives. Bob Taylor would have required an extensive knowledge of both UFO literature and investigation procedures to have been able to 'fox' all concerned. This too, in the light of our investigations, seems totally ridiculous because of the nature of the witness."

What of the possibility that Drummond (who worked, say Keatman and Collins, as a publicity officer for the Livingston Rotary Club) conspired with Taylor and his fellow workers to pull a hoax? Again, Keatman and Collins feel that their findings argue strongly against such conjecture. "No indication from our interviews with all concerned seemed to suggest any such collusion," they say. "All the stories remained the same, and when considered as individual pieces of a jigsaw, fitted well to form a consistent and overall picture. Nor must we forget that the police were involved from the moment the story

broke; the possibility of that happening would surely have been considered by would-be hoaxers intent on bringing publicity to the area."

(2) *Taylor's encounter was real but can be explained as a natural occurrence such as the manifestation of a transient electrical discharge.*

BUFORA researcher Stuart Campbell has studied the Taylor incident in detail (he visited the site the day after the incident) and concludes it is likely that what Taylor observed were the bizarre effects of ball lightning. He says, "I have found that all of the evidence supports this hypothesis, from the size of the spheres Taylor saw to the holes left on the ground All of the tracks, in fact, were quite similar to the effects of high electric fields, though I must admit that this is not well known."

Like Canadian neuropsychologist Michael Persinger, Campbell suspects that the generation of intense local electric fields at the time of the sightings may have triggered an epilepticlike seizure in Taylor, resulting in a 20-minute period of unconsciousness, temporary speech loss, the smell of a strange odor and a blinding headache. "Anyone familiar with the literature on epilepsy," he contends, "knows just how powerful auras can be and how consistent Taylor's claims are with just such a diagnosis."

But can such a theory account for the unusual tears in Taylor's trousers? "If we eliminate the possibility that Taylor simply tore them en route to his home in Livingston," Campbell suggests, "then I think there is a good possibility that the spheres may have been what are called vacuum balls Bear in mind that Taylor said that when the

so-called legs of the balls touched the ground they made a plopping noise, an observation consistent with air rushing in if the balls were evacuated due to the process of ionization. If air were rushing in, attachments of the legs to anything that blocked the air would cause the legs to stick because of the high vacuum being created. So what I think happened is that Taylor's own legs were sticking to his trousers and when he collapsed the balls continued to tug at him and eventually produced the tears that everyone finds so mystifying."

As one might guess, Campbell's hypothesis has raised more than a few eyebrows. As Taylor himself has pointed out, lightning will usually leave signs of severe heat and burned grass, neither of which was evident in the sighting area. Campbell claims that these effects were not present because the ground was damp and covered with dew.

According to laser physicist James Dale Barry, who has written extensively on the subject of ball lightning, the maximum diameter reported for ball lightning is only 30 centimeters (less than one foot). The object Taylor saw was many times that size. But Campbell writes, "In his book *Ball Lightning and Bead Lightning* Barry concluded that reported diameters of ball lightning are too small because a nonvisible outer region probably exists merging into the surrounding air (page 77). Perhaps this invisible region sometimes becomes visible, so producing a much larger appearance. Stanley Singer stated that ball lightning can vary in size up to 12.8 meters [42 feet] (*The Nature of Ball Lightning*, page 65), and Martin Uman noted that ball lightning can be up to

six meters [19½ feet] in diameter (*Understanding Lightning*, page 133) Dr. Barry knows a lot about ball lightning but clearly not everyone agrees with him about size."

But size is not the only issue. Campbell's ball lightning hypothesis accounts for the numerous ground traces at Livingston only if one is willing to accept the notion that such traces are in fact characteristic of ball-lightning-related phenomena. I know of no evidence that this is the case. Ball lightning is itself a highly confusing, controversial issue. Some scientists deny its very existence. Those who do accept its reality disagree about how it behaves and what its causes may be.

The Taylor incident may be susceptible to some sort of natural explanation although I am not at all certain that the solution exists in science's current repertoire of theories. Stuart Campbell's approach is an interesting one, though, because it forces us to consider the

possibility that in some cases UFO events result from a dynamic interaction between the physical organism (specifically the brain) and imperfectly-understood forces of nature.

But even if such an interaction were conclusively proven to occur, I fear that it would still leave certain basic questions unanswered. Why, for example, would stimulation of the central nervous system consistently lead to the perception of stereotypical UFO objects? What particular brain structure stores these images? Are these images evocable only during certain altered states of consciousness, as in dreams, hypnotic trance or chance encounters with geophysical anomalies?

In posing these and other questions, we are required to look beyond the surface features of encounters such as Taylor's in our effort to understand what goes on during UFO experiences. But whatever approach we take, the answers are not likely to come easily.



A MUMMY FAR FROM HOME

BETWEEN THE graves of Charlotte Moody and Caroline Mead in Middlebury, Vt., lies an Egyptian prince who died 3375 years before Columbus discovered America. His tombstone reads:

"Ashes of Amun-Her-Khepesh-Ef. Aged 2 years. Son of Sen Woset 3rd, King of Egypt, and his wife Hathor-Hotpe. 1883 B. C."

Henry Sheldon of Middlebury, an oddities collector, had bought the embalmed corpse of the young prince

from a New York dealer in 1886. After Sheldon's death in 1907, the mummy was stowed in the attic of the Sheldon Museum and it remained there until 1945 when the museum curator stumbled on the decayed and leaking remains.

George Mead, president of the museum's board of trustees, decided to give the little prince a Christian burial. After cremation, the ashes were interred in Mead's family plot and the headstone was erected—3828 years after the death of Amun-Her-Khepesh-Ef.



By Wilhelmena Raisbeck

DO DREAMS always spring from one's own unconscious mind? I say no—for my three baffling dreams of a long-dead friend proved to have a practical application in a completely conscious realm.

Ullaine Sullivan and I were friends from childhood, as close as sisters. Throughout our school days she was fun-loving, bubbly and witty—but as we grew older her life changed somehow. In 1961, in her mid-40's, she died from lethal overindulgence in alcohol and barbiturates.

And I inherited the ring which had

When I pulled over to avoid it, the car slipped onto the shoulder and when I tried to get it back on the road, the trailer teetered, whipped us across the road and turned over. Although my husband and I were both badly shaken, we were unharmed and the car was still intact. The trailer was towed to Leesburg, the nearest town, and we arranged to stay in a Holiday Inn while it was being repaired.

The afternoon after the accident Frank suggested that I lie down and try to relax while he went for a swim in the motel pool. I lay across the bed and immediately fell asleep. I began to dream of an overturned trailer and I saw myself walking away from it. I entered

SEARCH FOR THE DIAMOND

The shrouded figure approached me silently, her outstretched hands shining with jewels. What was she trying to tell me?

been her high school graduation present.

Ullaine's mother had it made of platinum with a diamond from a stickpin that had belonged to her deceased father. It is a beautiful ring with the diamond centered amid spokes reaching out to an oval of smaller diamonds. I treasure it as a reminder of happier, sweeter days.

Many years after Ullaine's death (in 1969) my husband Frank and I were trailering through Florida. One morning while I was behind the wheel, a big semi came speeding toward us on the two-lane road, slopping over the center line.

a large building and drifted down its corridors until I came to a door. I opened it and found a room filled with shrouded figures of all shapes and sizes. Their heads and bodies were completely hidden in gray shrouds but still I knew at once which one was Ullaine, even before she separated from the others and came toward me. As she drew near she reached out her cupped hands, one in the palm of the other, and I saw that she was holding a great quantity of jewelry. Ropes of pearls dangled through her fingers and diamonds sparkled in the cup of her hands.

I woke up when my husband entered the room. For a few seconds, I felt a deep sadness; I had met my old friend again and wanted to cry over her premature death. But instead I called out to Frank and described my dream. At the end I said, "I can understand about the trailer but what was Ullaine doing there?"

That night I dreamed again. This time I was sitting on a mountaintop alongside my overturned trailer and over the crest came a shrouded figure I knew to be Ullaine. And she was holding in her outstretched hands the great mound of sparkling jewelry. I awoke heavy with the same strange sadness.

When I was sure my husband was awake beside me I said, "She was there again, showing me all those jewels. That's twice now. I wonder what she's telling me."

The next night I dreamed again of the overturned trailer, Ullaine and the jewelry. Neither Frank nor I could understand these dreams.

* * *

AT LAST the trailer was repaired and as we began our trek home to Greensburg, Pa., I pushed the dreams from my mind.

Several weeks after we arrived home, laying out clothes to wear to a ladies' luncheon, I went to my jewelry box for Ullaine's ring. It wasn't there. I searched the house with no luck. I was beginning to panic when I suddenly

remembered I had taken the ring on the Florida trip. It must still be in the trailer—which was now up for sale in a trailer park in Ligonier. I drove immediately to the park and looked through the trailer but found nothing. Finally I could see nothing to do but give it up as lost.

Back in the car on my way home amid speeding cars on a four-lane highway that sudden unexpected rush of sadness came again and at the same time I saw Ullaine as she had appeared in my dreams. She had been trying to tell me something! Something about an overturned trailer and jewelry.

When Frank came home from work I asked him to go to the trailer to look for the ring. He started to protest. "If you've already looked—"

"Trust me," I said with firm conviction. "It's there."

He drove to the trailer and ripped through drawers and cabinets, searching crevices that had escaped me. He found the ring lodged between a bottom drawer and the floorboard where it must have fallen when the trailer overturned.

Whether the dreams were dredged up from my unconscious mind or came from another plane of existence will always baffle me. Either way seems equally awesome. But I was left with one solid fact: If Ullaine had not appeared in those dreams to alert me, our ring—hers and mine—would have been lost for all time.



LAND AVAILABLE ON MARS

ANYONE WHO is looking for a 2000-acre mountain homesite where you can watch the stars come out in the evening should contact the Fiske Planetarium at the University of Colorado. Plots of land on Olympus Mons are available for 20 cents an acre. The catch is the commute: 35 million miles to the planet Mars.

WE ARE ALL HEALERS

Every one of us is capable of helping others, whether through psychic healing or through past-life regression.

By Richard A. Greene and Virginia K. Miller

ONE MORNING in early March 1981 Lynn Bell of Brookline, Mass., awoke to find her left hand totally paralyzed. She immediately checked into a Boston hospital where doctors examined her and made countless lab tests. After she had spent four days in the hospital the physicians threw up their hands. They had no idea what had happened to Lynn nor did they know whether she would ever use her hand again. All they knew was that her left hand, for some unknown reason, showed serious nerve damage. One doctor estimated that at best she might regain use of her hand in eight to 10 months. A physical therapist who claimed to have seen cases like this before told Lynn she probably never would recover its use.

Lynn is left-handed and these gloomy prognoses were terribly frightening—and she decided not to accept them. She came to me for psychic healing. On her first visit, her hand was as icy and blue as it had been when she first checked into the hospital. I sent psychic healing energy and by the end of the 20-minute session her hand was pink and warm for the first time since the paralysis had set in. In that brief time psychic healing had done more for her than conventional medical treatment.

I saw Lynn one more time and continued the healing treatment. Less than a

month after the physical therapist had diagnosed the condition as incurable, Lynn had full use of her hand and since that time has had no relapse.

* * *

MY TERM for the universal energy which exists in and flows through all living things is "Life Force Energy." It has been called by many names: *ki* in Japan, *chi* in China and *prana* in India.

The Life Force Energy exists in everyone although it is weaker in people who are constantly tired, nervous or ill. Illness results from the misdirection of the Life Force Energy which can be caused by negative thoughts and emotions or, as we shall see later, by unresolved past-life incidents. A person with a weak or misdirected Life Force Energy is not doomed forever. Anyone can learn to increase his Life Force Energy and direct it to bring about health. *We can all be healers.*

A method I have found extremely useful in increasing Life Force Energy is an exercise which I call "Rhythmic Breathing Technique." Before beginning the exercise, make sure you are in a comfortable sitting position. (Don't lie down; you might become so relaxed that you fall asleep.) Notice how your body feels. What kind of thoughts and feelings are going through your mind? After this preparation you are ready to begin. With your eyes open or closed:



RICHARD A. GREENE and Virginia K. Miller are founders of Next Step Center located in Nashua, N. H., an organization dedicated to psychic and spiritual development.

Greene is the author of *The Handbook of Astral Projection* and creator of 20 instructional how-to tapes on psychic development. He is a psychic healer and counselor and past-life regressionist and lectures widely on these topics.

Miller is a professional astrologer who teaches, writes and lectures about this subject.

- (1) Inhale through your nose to the count of four.
- (2) Hold your breath while you count to six.
- (3) Exhale through your mouth to the count of four.
- (4) Wait for six counts before inhaling again.

Continue this breathing pattern for 10 minutes. If you find yourself gasping for breath, by all means breathe at a

faster count. How fast or slow you breathe is not important. What is important is that the counting and breathing are done at a consistent, steady rate.

When you have completed the Rhythmic Breathing Technique, notice how your body feels. Most people report that they feel relaxed and light and some have a tingling, buzzing sensation. Also most people notice that their minds have quieted down; they feel peaceful and calm.

Why do these changes occur? A law in physics states that energy affects and causes change in matter. By breathing to this four-six-four-six count, you have charged your body with the Life Force Energy and the increase in energy causes changes which make the body feel lighter and more relaxed.

Another law in physics states that energy can affect and cause change in energy. If you consider that your thoughts and emotions are actually energies, then it makes sense that the Rhythmic Breathing Technique can increase your Life Force Energy. This influx changes your thoughts and feelings.

A second exercise, the "Power Breathing Technique," will help you accumulate the Life Force Energy to an even greater extent. Begin by imagining that you are surrounded by a ball of white light—or visualize that you are sitting in the middle of a room filled with white light. Once you feel immersed in the white light, exhale as fully as possible. Then inhale deeply and imagine that the white light is entering your body and circulating from your head to your toes. Some persons find that it helps to imagine themselves as a sponge

soaking up the white light through every pore. Continue this breathing and visualizing for seven breaths—and be sure when you exhale you do not imagine the white light leaving your body.

After doing the Power Breathing Technique, you may feel a powerful energizing vibration pulsing through your body. Those who are unaccustomed to experiencing the Life Force Energy to this degree may feel slightly dizzy or light-headed.

Now that you have learned to increase your Life Force Energy, it is time to learn how to direct it.

Place your hands in a praying position approximately 12 inches apart. Aim the fingertips of your right hand toward the palm of the left hand and imagine that a beam of energy travels through your right fingertips into your left palm. As you visualize this, slowly move your right hand in large circles. Practice this for three to five minutes or until your left palm registers some sensation. Then change hands and send the energy from your left-hand fingertips to your right palm.

Most people report the sensation in their hands in one of five ways: (1) a warm breeze, (2) a cool breeze, (3) pins and needles, (4) a tingling feeling and (5) a magnetic force field. Age, sex, mental openness and physical health all influence the way a person feels the Life Force Energy. The more skeptical and resistant an individual is, the harder it is for him to experience the energy fully. Also, individuals who have poor circulation usually have difficulty feeling the Life Force Energy.

It frequently happens that a person will feel that the energy is stronger in

one hand. Generally, right-handed people find that the right hand is the more powerful "transmitter" while left-handed people feel more energy in their left hands. This energy inequality can be corrected over time by consistent practice of the breathing exercises.

This energy, which you are now able to send through your hands, has healing power. I suggest that beginners limit healings to minor problems such as headaches and muscular pain. As you gain confidence and further develop the Life Force Energy, you may want to try working on more serious ailments.

Before you try to heal, first practice the breathing techniques to reinforce your Life Force Energy.

Let's say that a person suffering a headache comes to you. Have him sit or lie down in a relaxed position. Put your hands on opposite sides a couple of inches away from his head. Or place one hand on top of the head and the other in front of the forehead. Inhale deeply and imagine that you are drawing in white light. As you exhale, imagine that the white light leaves your hands and enters your patient's head. In your mind's eye, see the patient's head filling with white light and imagine that the white light is melting away pain and negative energy. Continue this visualizing for five minutes. By the end of that time the headache should be gone.

If the headache persists, however, don't be discouraged. Sometimes the healing is delayed and the headache will disappear later. Other times (and this is an extremely important point) the individual does not want to get well and consciously or unconsciously fights the healing energy. Healing is a par-

ticipatory process between healer and healee. If the healee is clinging to his ailment, no amount of psychic healing will cure him.

Another important point: if you begin to feel tired or drained, discontinue your efforts. Your tiredness is an indication that you are transmitting your personal reservoir of energy to your patient and weakening yourself. But this should not happen if you practice the breathing techniques beforehand; you should be sufficiently energized to perform the healing.

* * *

PSYCHIC healing is effective. I have seen minor and major illnesses alleviated through its application. But I have also discovered that sometimes it is not enough to recharge the afflicted areas. My research has shown that sometimes illness occurs when a memory of a past life is triggered.

Let me give you an example. Lynn Bell, mentioned earlier, came to me with a paralyzed left hand. When I charged her hand with psychic healing energy, it changed from blue to pink and began to warm up—but the paralysis remained. Because there was no physical reason for the condition (and this is what mystified the doctors) I began to suspect the paralysis had a psychosomatic cause.

In our next session I regressed Lynn into the past. She remembered a lifetime in which her lover announced he was leaving her. Trying to hold him, she said she would cut off her left arm to prove her love for him. In the end she did cut off her arm but he still left her.

Just before the paralysis occurred in 1981 Lynn's boyfriend had left her. The breakup of this relationship triggered

the memory of the previous breakup. In this life she did not physically cut off her arm but her mind cut it off with the paralysis. Once Lynn realized her unconscious mind had recreated the past-life situation, she felt a tremendous sense of release. I continued to give her healing energy but we both felt that she was cured once she understood the connection with the previous lifetime.

Past-life regression can also be used to cure mental and emotional problems. In 1977 I worked with Mary White who had an unreasoning fear of feathers. She absolutely panicked whenever she saw them. The fear had been with her all her life and persisted even though she had undergone psychoanalysis.

I regressed her into a past life as an American Indian. She saw herself in a battle; she had been hit by a spear and was dying. The last thing she saw before she died was the enemy chieftain and his feathered headdress! No wonder she was so terribly frightened. Subconsciously she had associated feathers with death. After the regression she was relieved of the fear and later I received a letter from her saying that she had just bought a feathered hat!

Anyone can learn to remember past lives. The technique I use to regress people is simple; it is actually a form of astral projection.

Before you try to go into a past life, perform the Rhythmic Breathing Technique so that you are totally relaxed. Then imagine that you are 500 feet up in the sky and look down at the surroundings below you. If it seems to be daytime, switch it to nighttime. Continue going back and forth from day to night three to five times. Then imagine that you are coming down from

the sky. Tell yourself that when you land you will be back in the past life.

Some persons perceive past lives right away; others have varying degrees of difficulty. One of the biggest problems people experience is that they don't believe they are really perceiving a past life; they think it's just their imagination at work. It is important to trust whatever feelings or images pop into your mind, however disconnected or vague they seem. If you continue to review these images and feelings, you will eventually see more detail and gradually the events and circumstances of that past life will fall into place. Remember, though, it is not important to see the whole lifetime. It is important to see only the incident in which a present illness or mental or emotional problem originated.

After you have clearly perceived the incident, ask yourself if an earlier incident may be the cause of your present problem. If you feel this is

likely, go 500 feet up into the sky and tell yourself that when you come down you will be in the earlier lifetime or incident.

In the beginning, the unconscious mind may resist your attempts to locate the original past-life incident and instead of remembering the primary location the mind will direct you to lifetimes which contain secondary incidents. Although you may feel better after locating these secondary incidents, the problem will not be totally relieved until the original past-life cause is discovered and understood.

After you have mastered the breathing and projection techniques and feel you understand yourself and your problems, you are ready to help others do the same. The main idea I want to give you is that every one of us is capable of healing others, whether we do it through the application of psychic healing or through past-life regression.



THE BURNING MAN OF EBCHESTER

By Andrew Marchant

EBCHESTER in County Durham, England, was little more than a cluster of houses in the year 1757 when it bore witness to one of the weirdest paranormal happenings ever to take place in the county.

An Ebchester resident, Robert Johnson, was a wealthy and popular man but an oath he swore followed him to the grave. When his son Cuthbert married without permission a family feud erupted and the father swore his right arm would burn off before he gave

his son another penny. But time passed and healed the wounds. On his deathbed Robert left his entire family estates to his son.

While the coffin lay in the house and mourners were discussing the dead man's affairs, a smell of burning began to fill the air. It grew stronger and stronger and its source was eventually found to be the coffin.

The lid was removed and all the mourners clearly saw that the man's right arm was burned almost completely off.



The Woman in the Iron Chain

Can reincarnation explain
20th-Century Englishwoman's memories
of life as 16th-Century Scottish king? Or is
the mystery deeper and the answer even stranger?

By Ian Wilson

From the book *All in the Mind* by Ian Wilson
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PART II

ADA J. STEWART, a successful BBC playwright and scriptwriter under her maiden name Ada F. Kay, after several revelatory experiences, came to believe she had lived in the 16th Century, that she is the reincarnation of King James IV of Scotland. She has his memories and knows details of his life unfamiliar to historians.

When she first visited Scotland the flashback historical scenes that intermittently haunted her childhood intensified. Sometimes only 16th-Century words had any meaning for her and she was unable to read. She suffered repeated bouts of depression, particularly around James' "dying time," the anniversary of his defeat at Flodden at the hands of England's Earl of Surrey.

King James IV took the throne at the age of 15 after his father James III was murdered by rebel Scottish nobles. Although James IV was too young to have had any control over the events

which led to his father's death, he felt a personal burden of responsibility and as a permanent reminder, he wore an iron chain around his waist for the rest of his life.

Ada Stewart wears the Jamesian chain, although it is gilt, not iron.

JUST HOW much of her story can we believe? Unlike many past-life subjects who cloak themselves in anonymity, Ada J. Stewart has been refreshingly open to investigation. In her autobiography, *Died 1513—Born 1929*, she quotes real names of persons in her life: her former husband Peter Stewart, today a senior partner in a successful London architectural practice; one of her TV associates, James Brabazon, now a senior producer with the Granada network; Dr. David Stevenson, Senior Lecturer in International Community Health at the Liver-

pool School of Tropical Medicine, among many others. When I contacted them these people invariably proved willing and able to confirm the essential truthfulness of A. J.'s account of her life, insofar as each had been involved with it.

The next question is: Can A. J. somehow really be the historical James IV? It is by no means easy to answer because A. J. is a highly intelligent, literate woman, used to tackling historical source material and therefore as likely as anyone to have acquired correct historical information. She had made no attempt to hide the fact that before she identified herself with James,

she went to most major available sources on his history to research the play she originally intended to write about him. Although some aspects of her account go beyond the data provided by the history books, in no sense do these step beyond the bounds of credibility.

A typical case in point is A. J.'s interpretation of James' motives in building his huge ship, the *Great Michael*. All history knows of James in connection with this ship is that he planned her as the largest ship of her time lavishing considerable personal attention on her and denuding Fife of many fine oaks so that the ship's walls could be built 10 feet thick. He seems to have been specifically concerned to make these resistant to almost any conceivable cannon fire, as the Scottish



On seeing van der Goes' painting of James III and tiny figure who is generally identified as James IV, A. J. Stewart said, "Oh, no, that's not the way it was originally. . . . There was a vine painted where I now kneel." Yet under X ray the area of the young prince's head shows no trace of any underlying vine.

historian Pitscottie attests:

" . . . When the ship passed to the sea and was lying in the roads the king caused to shoot a cannon at her, to essay if she were strong; but I heard say it damaged her not, and did her little scathe."

History also knows that when James set out on his ill-fated land invasion of England, he dispatched the *Great Michael* under the command of Lord Arran, but the exact purpose of his mission has never been made clear because whatever his orders Arran hopelessly bungled the enterprise. It is therefore fascinating that according to A. J.'s account James planned that the *Great Michael* should sail up the Thames to London and pound Henry VIII's Thames-side palaces as an exercise in bloodying the English king's

nose. When this possibility was discussed with Caroline Bingham, the well-respected biographer of Scotland's king, she confirmed that his explanation was by no means inconceivable, for the *Great Michael* was unquestionably the largest and most powerful ship of the time and arguably constructed for just such a feat. Caroline also acknowledged that she could find no serious fault with A. J.'s other information on James and believed that somehow A. J.'s memories must be those of the real James, whatever the underlying mechanism.

Is there some means, quite independent of straight historical sources, of checking A. J.'s memories as James? As it happens, just the right circumstances surround her remarks on a painting in the Scottish National Gallery in Edinburgh. This painting, by the brilliant late-15th-Century Flemish artist Hugo van der Goes, depicts James III kneeling in prayer in the company of St. Andrew with a tiny figure in royal robes behind him who is generally identified as the future James IV. Art historians have sometimes expressed doubts as to the identity of this figure but when A. J. saw the painting she made a remark which carried with it all the authority of the original James:

"When I first saw an illustration of

*John Wilson, Esq.,
Bristol
England*

When author Wilson first received a handwritten letter from A. J., he was astonished by the individuality and strong period character of her script.

*These storm-tossed, harassed
figures doggedly going
forward seemed highly
appropriate!*

She had written in this style at least since 1970, as this example from that year makes clear. Had she always written in this style or was it the adoption of the James personality after 1967 which created such a period character?

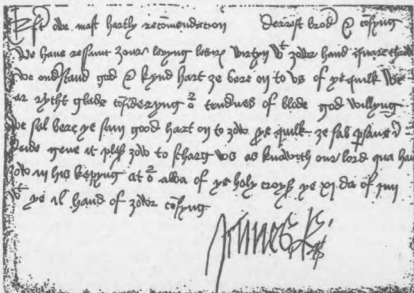
There was a final, completed, letter of about a dozen sheets, which reached the stage of being sealed for postage, but I think I knew that

Example of A. J.'s handwriting dated May 1967, a mere three months before she became certain of her reincarnation as James IV, shows quite different formations.

it in 1968 I said, 'Oh, no, that's not the way it was originally.' It was just my father [James III] and St. Andrew. I had myself [James IV] painted in later, as an act of penance, kneeling behind him. That is me at 15 in my coronation robes over my funeral black, with my poor lank hair in need of washing. If I remember correctly there was a vine

painted where I now kneel because my mother was at that time pregnant."

Here we have A. J.'s explicit statement of a mental image and an issue of considerable interest. Van der Goes died in 1482, six years before James IV succeeded James III, so if A. J. is right the James IV figure in his coronation robes must have been overpainted by



If the James IV personality had such a dramatic effect on A. J.'s handwriting, is there any trace of the king's handwriting in her present-day script? Facsimile of historical James IV's script comes from National Manuscripts of Scotland.

another artist after Van der Goes' death. If this is the case, X-ray and infrared photography should show up the differences in handiwork and reveal the underlying vine.

As it happens, X-ray and infrared photography were carried out on the painting in the early 1970's by Steven Rees-Jones of the Courtauld Institute of Art. His work has been documented in an excellent artistic monograph, *Hugo van der Goes and the Trinity Panels in Edinburgh*, by the art experts Colin Thompson and Lorne Campbell. This reveals that there is indeed evidence of overpainting of the James III portrait and infrared shows up a slightly different likeness below. As Van der Goes is not known ever to have visited Scotland, it is believed that he painted James III in his Bruges studio using drawings sent from Scotland. The vain James III, on receiving the picture, was dissatisfied with the likeness and employed an inferior local artist to overpaint the original—which accounts for the retouching.

But under X ray the area of the James IV figure shows not the slightest trace of any underlying vine. Instead, the infrared shows that the under drawing of the likeness is original to the painting and done by a skillful hand, unmistakably that of Van der Goes himself. A. J. has to be wrong both about the James IV figure being a later addition and about its having been painted at the time of James' coronation. In short, in this instance at least, A. J.'s mental images and memory are illusory.

While it would be unfair to dismiss A. J. Stewart's undoubtedly sincere belief in her identity as James IV on the basis of these artistic revelations,

another angle of investigative inquiry reveals further cause for disquiet. When I first received a handwritten letter from A. J. I was astonished by the individuality of her handwriting. It is a highly decorative script with a strong period character. Had A. J. always written in this style or was it the adoption of the James personality after 1967 that created such a period character? Samples of A. J.'s early writing as Ada showed that the latter was the case. If the A. J. Stewart personality, purporting to be that of James IV, has had such a dramatic effect on her handwriting, is there any trace of the original James IV's handwriting in her present-day script?

By fortunate chance there is an example of James IV's handwriting among the National Manuscripts of Scotland—a letter written by James to Henry VIII when the two kings were still on friendly terms. But it is obvious, even at a casual glance, that there really is no clear resemblance between James IV's writing and A. J.'s present-day script, despite its period character.

A. J. has never claimed the two handwritings to be identical and when challenged on any similarly doubtful point has invariably referred to interference of the 20th-Century Ada's consciousness with that of the 16th-Century James, occasionally creating an understandably inaccurate admixture of the two. While I accept this, nevertheless it is surely logical that if A. J. is James, and if, as she claims, James' mind lies behind her experiences to the extent of visibly altering her handwriting, then something of the original James' handwriting should surely be detectable in A. J.'s script.

Even if this is not discernible to the layman, it should be to the handwriting expert. Yet is it? For advice on this problem I called on the handwriting specialist Dr. Vernon Harrison. Apprised of the complexities of the issue, Dr. Harrison made a careful comparison of the two scripts to see if any of the features of the script of the real James could be detected in that of A. J. Dr. Harrison also studied A. J.'s pre-1967 handwriting from the same point of view. As a member of the British Society for Psychical Research Dr. Harrison may be regarded as sympathetic to consideration of out-of-the-normal happenings, but his view was nevertheless emphatic and unequivocal:

" . . . There really is nothing in common between the writing of James IV and that of Ada J. Stewart, before or after breakdown [1967]. James has a clear and characteristic script and your subject does not imitate it either in its obvious features . . . or in the more subtle matters of slope and spacing. 'A. J.'s' letters are not written by James, *even if he is struggling to master an unfamiliar brain and nervous system.*" [My italics.]

* * *

FOR A variety of reasons, therefore, A. J.'s identification of herself with the historical James IV is by no means unimpeachable, although there is not the slightest case for any conscious fraudulence on her part. How then are we to interpret her?

Once her medical history, as recorded in *Died 1513—Born 1929*, is studied, certain characteristics become apparent. For example, she was barely in her teens before she was suffering from blinding headaches and "fainting spells,"

mysterious bouts of near unconsciousness diagnosed at the time as "nervous vagal instability." These bouts returned during her times with the A.T.S. and contributed to her swift discharge. We observe precisely the same teenage physical symptoms in multiple personality cases. Insomnia, black depressions, suicide attempts, hysterical losses of comprehension and speech—all these are persistently reported by A. J. and all these are equally persistently found in classic multiple personality cases. But they are merely warning signs.

One characteristic common to both multiple personality and past-life regression cases is facial change, the alteration of the whole set of the countenance according to the personality adopted. A. J. has quite spontaneously described an occurrence of this during her writing of the Margaret Drummond episode in her *Falcon* autobiography. According to her, at a particularly traumatic stage she began uncontrollable alterations of consciousness from the 16th Century to the 20th Century and back again. These were so severe that she had to be taken from Edinburgh to Kent to receive proper care. As she described it to me:

" . . . I went down there and I was sedated for three weeks and they had to address me as 'Your Grace' or as 'Ada' according to the change of my face. It was as bad as that."

She also refers in her writings to a "dead look" facial expression, which was particularly remarked by her mother. This seems identifiable with the facial blank of the multiple personality condition and the between-lives hypnotic regression states.

Another multiple personality characteristic A. J. exhibits has to do

with body image. As early as her late teens, on the train journey back to Lancashire after her discharge from the A.T.S., she describes seeing in the mirror in the train's toilet compartment the image of herself with a masculine-looking face, longer and older than her real face, and with points of sapphire around the head—a classic example (with a historical twist) of the change of body image experienced by multiple personality sufferers.

Another instance of this, before she actually began to affect the wearing of 16th-Century costume, occurred when she felt herself wearing an anachronistic gold shoulder chain at the time of her wardrobe mistress interview. And when she actually switched to being Ada J. Stewart these problems intensified. When I interviewed her in Edinburgh she confessed a perpetual problem of not knowing what to wear, not in normal feminine sense, but of "Who am I today?" Only a dressing gown, "a long robe . . . that fits both of me," did not cause a quarrel between the personalities.

Are we then to conclude that Ada J. Stewart is merely another case of multiple personality? If she is, her assumption of the personality of a deceased historical figure is an intriguing variation from other cases. But such an interpretation still obliges us to suggest some way in which she might have been exposed to historical material by which she unconsciously chose to identify herself with James and also some accompanying stress which might have sparked in her the multiple personality condition. Identifying either satisfactorily is not easy. How far back in her 20th-Century life might she have

had James IV experiences? According to her own account she regaled her parents with what she would interpret as James' memories as early as she first learned to talk. But we cannot ignore the possibility that her memory of these memories may be a later and illusory assumption.

If the memories did occur at a very early stage, there are circumstances of her early childhood that could conceivably explain them. As to stress, on her own admission her preschool years were acutely lonely. Her parents' home was in a relatively isolated rural area and did not provide her with a single child companion, so that at the age of four she actually pleaded to be allowed to go to school. Her most important source of interest seems to have been the radio. In *Died 1513* she describes how she illicitly twiddled the knobs of the family wireless to listen to Scottish regional radio programs. Could she have heard some program about James which she unconsciously wove into an imaginary companion?

A further possibility takes us to the period immediately preceding her teenage years, a stage in her life which—again on her own admission—was "hideously unhappy." At this period we also find her directly involved with a literary source undeniably associated with James IV: *Marmion*, a long narrative poem written by Sir Walter Scott in the early 19th Century. It is set in Scotland in the reign of James IV and is particularly concerned with the events leading to Flodden. She was given *Marmion* in class at the age of 12. For reasons that are tantalizingly unclear, the very sight of this book caused her intense trauma. According

to her own account, it "brought me out in goose pimples. I hurried back to my desk and frantically buried it beneath every other book that I could lay my hands on" And she goes on to state in one of the most significant passages in *Died 1513*:

" . . . I never did discover what *Marmion* was about because I missed those lessons. I was always ill, in the beginning with migraine and latterly with a strange cardiac manifestation which began that term. A couple of times I tried to get out the book, and on each occasion . . . my vision blotted out so that I thought I was about to faint and I asked to be excused . . . All through that year its presence in my desk was a nightmare."

This episode is almost classically in the multiple personality mold: the migraine, the blotting out of vision, the sensation of being about to faint. It is also worthy of note that most published editions of *Marmion*, and almost inevitably any schoolbook version, are accompanied by Sir Walter Scott's detailed historical notes on James, the events of his reign and the personalities of his court.

While it might appear that we need to look no further for the source of the James memories, it needs to be stressed that A. J. herself insists to this day that she has never read the poem. However, there are some crucial questions to ask. Why her hysterical reaction to *Marmion*? Even if she is the reincarnation of James, by what means could the dead king have acquired a knowledge of the poem's contents when it was not published until more than 300 years after his death? *Marmion* cannot by any stretch of the imagination account for

all her James memories, but there is clearly more to her reactions to the poem than we as yet understand, and it is from this time on that the young Ada began to have dream fantasies of the 15th- and 16th-Century people and places.

A final potentially significant phase of A. J.'s life is the time in her mid-30's when she actually tried to write the play about James IV. Since at this period she consulted every available source on his reign (disagreeing with most of them), it is easy to see how she might have fueled her memories. But were there at this time circumstances of personal stress that might have been sufficient for her to split consciousness in the multiple personality manner? Significantly, as she herself has acknowledged, she can remember neither when nor how the idea of writing about James first entered her conscious mind. It seems to have been before the middle of January 1966, when she heard that her father had cancer of the lung, and a few months after the legalities of her divorce had been completed. In *Died 1513* she has omitted certain deeply traumatic personal aspects of her life at this time, and these are for her to describe in due time, as she intends to do. What is certain at this time is that sometime between 1965 and 1969 Ada J. Stewart switched from hardly having heard of James IV to expending more than a quarter of a million words writing his autobiography.

So far, however, multiple personality is the only explanation we have suggested for her James memories, and it would be unfair not to suggest others worthy of consideration. Some attention must be given, for instance, to the intense historical proclivities of A. J.'s

father, the schoolmaster Ernest Kay. A. J. insists that his special interests were English and local history, and that like most Englishmen he had virtually no knowledge of Scotland's kings before the union of England and Scotland. Also, as she has disclosed, he totally refused to accept her identification of herself as James until he had read her book *Falcon*. She never learned what it was in the book that might have caused him to change his mind because he died in Scotland on his way to tell her. Nevertheless, could he at some stage in his voracious historical reading have come across an account of James that somehow fused in his unconscious and was transmitted to A. J. before she was born? This is at best a tenuous possibility but one that should be taken into consideration.

The only possibility that commends itself to A. J. herself is that she really is James IV reincarnated. And despite the serious grounds for doubt mentioned earlier, we do have to acknowledge that there is no obvious single work of history or historical novel to which her memories can be traced, and that in many details of James' life—such as the original plan for the *Great Michael*—her insights are original to her. We also have to acknowledge that physically she bears some resemblance to historical portraits indisputably of James. And on

straight historical grounds, no less an authority on Scotland's history than Caroline Bingham finds A. J.'s identification with James both reasonable and convincing. The possibility that A. J. might be a genuine case of mind-out-of-time memory, working perhaps via the multiple personality condition, cannot as yet be entirely ruled out.

Over all, if there is any genuine case of an individual possessing memories of a past life, then A. J. more than anyone has adopted the right approach for bringing this within the orbit of human knowledge. Arthur Guirdham has cloaked his informants in an impenetrable anonymity. The historical novelist Rosemary Hawley Jarman, who has hinted at possible mind-out-of-time factors having inspired her *We Speak No Treason* set in the time of Richard III, has refused to discuss these on the grounds that she might be thought a crank. By contrast, A. J. Stewart has commendably laid herself wide open. Unquestionably she has had the mental experiences she interprets as those of the deceased James. But whether her identification with the long-dead ruler is a stress-induced amalgam of unconsciously remembered reading or listening, skillfully embellished, or whether the real historical personality lives again—this must be left for the reader to decide.



ELECTRIC CAT ZAPS MICE AND MEOWS

A CHINESE electric appliance manufacturer has created a gadget that zaps mice with a lethal charge of electricity and then announces the kill with a meow, according to the *Workers' Daily*. The device, which sells for about \$35.00, is made by the Shaoshan Electric Appliances Factory in Zhejiang Province and is appropriately called the "electric cat."

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NEWS & REVIEWS

by Jerome Clark



THE RATIONAL INQUIRER

IN PARANORMAL research much can legitimately be criticized. It is an extraordinarily difficult area in which all kinds of traps await the unwary. Ideally the critics of such investigations exist to point out the dangers and assist the traveler in his perilous journey into the unknown.

Such, unfortunately, has not been the role critics have played in the history of the paranormal controversy. Many have acted more like medieval inquisitors pursuing heresy than 20th-Century inquirers exposing pseudoscience. Much of the debunking literature is written in prose so vitriolic that readers who don't know better might think the authors are attacking something really important, like genocide, racial prejudice or the arms race. (In fact a few overwrought souls have declared that widespread acceptance of anomalies such as telepathy and the Loch Ness monster could lead to the collapse of civilization.) Noted debunker Martin Gardner was only admitting the obvious when he acknowledged in a recent book that he considers it a "waste of time to give rational arguments" against the paranormal. His writings on the subject amply demonstrate that he is a man who does not waste his time.

Fortunately there are those who are willing to use rational arguments against paranormal claims. Many of them are conscientious paranormal proponents who unlike the extremists on either side of the issue are not so wedded to their position that they are willing to use questionable evidence to advance their cause. Most exposures of parapsychological fraud, for example, have been accomplished by parapsychologists. Ufolog-

ists have successfully laid to rest far more bogus UFO reports than have any of their critics. Michel Gauquelin, discoverer of the Mars Effect (about which more presently), has long been an articulate critic of traditional astrology.

In recent years moderate proponents and moderate skeptics, realizing that approaches based on wholesale acceptance and wholesale rejection have gotten nobody anywhere, have begun to talk with each other, hoping to find common ground from which to launch a more productive inquiry than we have seen to date. At the very least such an inquiry would validate or invalidate some specific claims; at best it would find a way to answer major unanswered questions about the existence or nonexistence of psi, UFOs, hidden animals and cosmic influences on human affairs.

This dialogue is being conducted most productively in the pages of Marcello Truzzi's semiannual *Zetetic Scholar* (Department of Sociology, Eastern Michigan University, Ypsilanti, Mich. 48197, \$12.00 a year), which is rapidly becoming the premier intellectual journal of the paranormal controversy. The latest issue (Number 10, December 1982) is a book-length collection of reports, essays, debates, commentaries and reviews covering an impressive range of issues and conveying a remarkable quantity of new ideas and information.

In the lead article Piet Hein Hoebens investigates the claims of Dutch "psychic detective" Marinus Dykshoorn and finds abundant evidence of exaggeration, distortion and outright fiction and little evidence of paranormal powers. Hoebens is a first-rate investigative journalist who uses facts and docu-

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mentation, not propaganda and speculation, to make his case. Hoebens, whose writings are appearing with increasing frequency in this country, is as appealing a skeptical commentator on the paranormal as anyone currently on the scene—a man of such uncommon sense, integrity and good humor that one wishes there were more like him on both sides of the paranormal debate.

A 38-page section of the issue is devoted to the Mars Effect dispute, subject of Dennis Rawlins' celebrated "sTARBABY" (October 1981 FATE). In the first of these, R. A. McConnell and T. K. Clark report the results of a poll taken of members of the Committee for the Scientific Investigation of Claims of the Paranormal, whose leadership Rawlins accused of grossly mishandling an experiment designed to test French psychologist Michel Gauquelin's contention that a statistically significant number of athletic champions were born at times when Mars occupied certain key positions in the sky. The results of the experiment favored the Gauquelin hypothesis but when CSICOP Council members Paul Kurtz, Marvin Zelen and George Abell reported these results in print, they were made to appear to disconfirm the "Mars Effect." When Rawlins protested vigorously, he was booted off the Council and the editorial staff of CSICOP's journal *Skeptical Inquirer*.

Perhaps predictably, Rawlins' charges (which independent investigators have since substantiated) were ignored, shrugged off or rejected by all but a few CSICOP members (see "Update," July 1982 FATE). McConnell and Clark conclude, "It is evident that CSICOP is interested in salable advocacy and not in scientific truth per se."

CSICOP member Richard Kammann came to the same conclusion, but only after a traumatic and unsuccessful effort to get the CSICOP Council, consisting of such prominent debunkers as Martin Gardner, James Randi and Philip J. Klass, to own up to what Kammann at first thought were mistakes but eventually concluded—with great reluctance—were misdeeds. Instead of acknowledging mistakes, leading CSICOP figures mounted ad hominem attacks on Rawlins and other critics, misrepresented the issues to *Skeptical Inquirer* readers and to reporters and hinted darkly (without a shred of evidence to support so serious a charge) that

Michel Gauquelin had tampered with the data. Kammann, a New Zealand psychologist and coauthor of a skeptical book on parapsychology, resigned from CSICOP in disgust, having come to understand that true disbelievers are fully as capable of irrational behavior as are true believers—something, of course, that serious students of the paranormal long have known. Kammann recounts all this in a long, angry article, the first part of which was intended for publication in *Skeptical Inquirer* but was rejected when CSICOP Councilors insisted the situation had been “resolved.”

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fect Controversy" editor Truzzi remarks, "So far, the case against the Mars Effect rests largely on spurious reasoning." But he goes on to suggest that the anomaly whose existence Gauquelin seems to have established is perhaps not nearly so extraordinary as the would-be-debunkers had feared; the so-called Mars Effect is really at this stage just a "Mars Correlation," a minor anomaly which may have nothing to do with a cause-effect relationship between that planet and superior athletic skill.

"The Mars Correlation is only significant as an issue when it is tied to the claims of the astrologers, the real targets of the critics who have allied to 'fight pseudoscience'. . . By attacking astrology and tapping the hostility against that 'irrational superstition,' the critics make themselves newsworthy and will be viewed as 'heroes' by those who want to see such 'nonsense' crushed and the public 'educated.' But such escalation of the basic claim is really inexcusable for scientific critics, whose first order of business in dealing with an extraordinary claim should be to seek to minimize its extraordinary character wherever that can reasonably be done. . . . Here the opposite seems to have happened, and this has resulted in charges that the data must be spurious because the claim was painted as incredible. By inflating the claim, it becomes all the more important, too, to discredit it. This seems to have resulted in irresponsible attempts to debunk the claim."

Another major article is Ron Westrum's "Crypto-Science and Social Intelligence About Anomalies," a thoughtful explication of the problems involved in the investigation of events that are not supposed to occur. "Anything that poses the danger of erasing the boundary between standard, formally recognized 'reality' and other possibilities is violently resisted, not so much because it is dangerous in itself, but because of its subversive implications. . . . Frequently such tasks are undertaken not by scientists themselves, but by popular science writers who act as the publicists and 'secular arm' of the scientific community. The effect, however, is usually the same: anything not within the pale is treated not with amused tolerance or critical reasoning but with hatred and ridicule."

Witness, for example, the Austin Society To Oppose Pseudoscience (A-STOP), whose activities are proudly described in the letters

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section of the Winter 1982-83 issue of *Skeptical Inquirer* (Box 229, Central Park Station, Buffalo, N.Y. 14215, \$16.50 for four quarterly issues). A-STOP makes sure that not a single paranormal heresy goes unchallenged wherever it manifests; members preach to reporters, teachers, students and police officers to warn of the perils inherent in holding views different from those A-STOP approves of. "One result of our encounter with the school system," Pres. Charlotte M. Cranberg declares with breathless enthusiasm, "was that a good many more anti-pseudoscience books were purchased by our school libraries this year." Those of you who detect something akin to religious passion in all this will be amused to know that members meet on Sundays "to give each other encouragement in our fight." Can hymns and sermons be far behind?

Of course CSICOP and *Skeptical Inquirer* should not be held accountable for the excesses of some of their followers, but both the organization and its magazine tend to attract zealots who exaggerate beyond all reason the role of paranormal beliefs in a technologically sophisticated society such as ours. The indisputable fact is that if all paranormal belief ceased tomorrow morning American civilization would not be recognizably different from what it is now. And that is because our society conducts all its major business as if the paranormal did not exist.

Moreover, most believers in, say, ESP or astrology hold such views only casually and do not allow them to dominate their lives or

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in fact to have any measurable effect on their lives at all. Hard-core advocates of the paranormal, persons for whom paranormal beliefs are significant, are relegated to the fringes of our culture and are practically powerless to affect social or political policy.

So what drives the extreme debunkers? Viewed dispassionately, all their efforts seem geared only to drive the fringes farther into the fringes. It is strange, to put it mildly, that all this energy should be wasted on an emotional crusade against what at the very worst can be characterized only as harmless folk beliefs.

But if there is more to the paranormal than mere popular superstition, then the paranormal is a subject to be studied dispassionately by sober scientists and careful investigators. That, fortunately, is starting to happen. In the end the dispute is not between believers and nonbelievers but between those who are doing responsible research and those who are conducting crusades to advance emotionally-held positions. As the paranormal controversy enters a new, mature phase, we are likely to find that those who chose not to argue their positions rationally were serving the cause not of science but of ignorance.

OTHER REVIEWS

EXTRATERRESTRIALS: WHERE ARE THEY? edited by Michael H. Hart and Ben Zuckerman, Pergamon Press, Elmsford, N.Y., 1982, 182 pages, \$22.50 hardcover, \$9.50 paperback.

For a decade or more it has been an article of faith among many scientists (to say nothing of innumerable ufologists) that intelligent life is not unique to earth. Beyond our solar system, the scientists maintain, are myriads of stars; surely some must not only have planets but possess life-hospitable worlds on which life could have arisen.

Michael Hart, Ben Zuckerman and the 15 other scientists and engineers represented in *Extraterrestrials: Where Are They?* do not agree. Their arguments, which began with a 1975 paper by Hart in the *Quarterly Journal of the Royal Astronomical Society*, were outlined in detail at a 1979 University of Maryland symposium on extraterrestrial intelligence (ETI). The conference papers comprise the core of this book.

The book opens with Hart's "An Explana-

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tion for the Absence of Extraterrestrials on Earth." Other anti-ETI arguments include Zuckerman's "Searches for Electromagnetic Signals from Extraterrestrial Beings," Sebastian von Hoerner's "The Likelihood of Interstellar Colonization and the Absence of Its Evidence," Ronald Bracewell's "Preemption of the Galaxy by the First Advanced Civilization" and J. Patrick Harrington's "The Frequency of Planetary Systems in the Galaxy."

The arguments against ETI, like the arguments for it, are largely statistical and the reader is frequently confronted with a number of abstruse mathematical equations. But the substance of the argument goes like this: Earth is about 4.5 billion years old but our ancestors did not appear until one or two million years ago. Furthermore, we have only now developed the ability to travel locally in space. We haven't even left our own earth-moon system.

The universe, on the other hand, is 15-20 billion years old. If life does arise as frequently as the ETI proponents would have us believe, then at least one galactic civilization should have come into existence a billion or more years ago.

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In "Estimates of Expansion Time Scales" Eric Jones argues that "if such a civilization had arisen and if interstellar travel is practical at a few percent of light speed, it is virtually certain that the solar system would have been settled by non-natives long ago. Unless we discover that interstellar travel is impractical, I conclude that we are probably alone in the galaxy." Jones' mathematical model for galactic expansionism is based on the relatively well established speed rate for earth's people and leads him to predict that "if we develop the technical means for practical interstellar travel, humanity and its descendants will fill the galaxy in [the] relatively brief time" of 60 to 300 million years.

Similar arguments are employed to account for our lack of success in detecting signals from other civilizations.

Are we alone? I don't know but I do think it's time we stopped debating and went out for a look. But if Hart is right that there is "strong evidence that we are the first civilization in our galaxy," will the creationists embrace the anti-ETI theory as justification for their belief in the uniqueness of the earth? And what will the ufologists do?—George W. Earley.

CALLED TO HEAL by Ralph A. DiOrio, Doubleday and Company, Garden City, N.Y., 1982, 260 pages, \$14.95.

Father Ralph DiOrio of Worcester, Mass., is undoubtedly the most important charismatic healer since the late Kathryn Kuhlman. Several medically documented healings have taken place during his services and he has been the focus of considerable attention in the media.

Called to Heal is the sequel to the priest's *The Man Beneath the Gift* (1980). This new book is less personal and despite its title deals less with Father DiOrio's healing ministry than with the meaning of healing in the Christian faith, written from an orthodox Roman Catholic viewpoint. The book is a major disappointment.

The Man Beneath the Gift was enjoyable as a warmly human document recounting DiOrio's trials and tribulations, his involvement with the healing ministry and its effect on his life. These critical elements are missing in his new book, which consists mostly

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Experiments conducted at prestigious centers worldwide—including the University of Pennsylvania, Duke and Columbia University, The Soviet Academy of Sciences, even Dow Chemical—were not only successful, but some of them went far beyond theory into practical application.

In Europe and the Iron Curtain countries where Radionics was allowed to flourish unhindered, such huge strides were made that in England alone, the medical aspects were so phenomenal that an entirely 'new' branch of medicine is now successfully operating under the licensing and blessing of the British government!

Here in the U.S. work has again been resumed and organizations founded by well known people, such as the famous physicist Wernher Von Braun and the astronaut Edgar Mitchell, were quickly formed to investigate this fantastic discovery.

Some of the results of all of this have appeared in the form of devices that are used to treat huge tracts of farmland for insect eradication—one that was used to monitor the health of the Apollo astronauts without Nasa's knowledge (*and which received the information faster than the space center did!*) even a 'Black Box' that was reportedly used to receive mysterious radio signals from deep space!

Almost every day new and amazing applications are being found for this truly *mind boggling* discovery. And all of it from a simple to construct 'little Black Box'! And it really is simple. As a matter of fact, if looks aren't important, the average person, with no prior knowledge of electronics, could put one together in a few hours and with only about \$30 worth of parts!

Obviously there isn't enough room here to explain in detail all of the fantastic aspects of radionics and the marvels it can accomplish, so we've put together a 116 pg. book entitled, 'The Black Box and Other Psychic Generators' which not only explains how radionics works and shows you step by step how to assemble one of these devices both cheaply and easily, but also reveals startling government experiments with photos of the past—how researchers have already controlled atoms *with thought alone!*—and many more surprising facts and accomplishments that never made the newspaper headlines.

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of lengthy philosophical and theological discussions that only a devout Catholic could appreciate. The book reads like a catechism.

Called to Heal also fails to correct a shortcoming of Father DiOrio's earlier autobiography, which treated his miraculous healings only sketchily, describing just one case in any detail. *Called to Heal* devotes only one chapter to the healings themselves. These are related in several testimonial letters. Only once is any sort of medical documentation even attempted.

What makes this so annoying is that these letters are most impressive. Had the cases been more formally presented, along with proper scientific documentation, this book would have been an important contribution to the literature of healing. —D. Scott Rogo.

THE GLOBAL BRAIN by Peter Russell, J. P. Tarcher /Houghton Mifflin Company, Los Angeles, Calif., 1983, 251 pages, \$8.95, paperback.

In *The Global Brain* Peter Russell boldly argues that our planet is a living organism, of which mankind is an integral part. Spawned from natural evolution, which itself develops through leaps and bounds, the human race is on the verge of a quantum jump in consciousness which will cause it to see a new implicate (underlying) order to the universe.

Russell is a British psychologist, a student of the consciousness movement and a gifted science writer. His book is a marvelously balanced compilation drawing on transpersonal psychology, metaphysical speculation and hard science. None of his ideas are exactly new; Russell acknowledges his debt to such thinkers as physicists Fritjof Capra and David Bohm, theologian-philosopher Teilhard de Chardin and even the Maharishi Mahesh Yogi. But what makes Russell's presentation so original is that he takes each of his sometimes extravagant lines of speculation and shows how it is consistent with new evidence emerging from physics, biology and other sciences. He also knows how to make even the most difficult material understandable to the lay reader.

Toward the end of his book Russell turns to parapsychology to support his view that all of us are connected at some deep level of the psyche. Unfortunately he stumbles here.



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Russell to the contrary, there is little evidence that the visual right side of the brain is the mediator for ESP and there is no evidence at all that left-brain-damaged people are better ESP subjects.

This one flaw aside, *The Global Brain* is a delightful, well-argued futuristic look at the human condition.—*D. Scott Rogo.*

ALSO NOTABLE

ICE by Richard William Noone, Astraea Publishers, Inc., Box 7903, Atlanta, Ga. 30357, 1982, 380 pages, \$19.95.

This amazing book (subtitled "The Ultimate Disaster") brings together a wide variety of fringe ideas—conspiracy theories, pyramidology, prophecy, lost continents, ancient astronauts and much more—and warns that "the polar regions will be displaced or careen toward the equator on 5 May 2000." There is nothing remotely believable about any of this but for sheer audaciousness this book is in a class of its own—and for that reason is a lot more fun than most works devoted to exotic speculation.

ALSO RECEIVED

THE MUNDO UFO REPORT by Laura Mundo, Vantage Press, New York, N.Y., 1982, 160 pages, \$9.95.

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REPORT FROM THE READERS

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A FINAL WORD

Constance Robertson's letter ("Report from the Readers," May 1983 FATE) is not so much a critical assessment of my research work on ECKANKAR (since it contains no contradictory evidence) as it is a testimony to her own faith in the validity of ECK teachings. I have no argument with her beliefs but I do object to her several inaccurate allegations concerning my investigation of ECKANKAR.

(1) Robertson is incorrect when she claims that I believe Twitchell's involvement with numerous spiritual paths "exposes" his authenticity. Rather, it was Twitchell's *denial* of his spiritual roots that caused me to question his genuineness. To put it simply, does a true Master make false claims about his past (such as claiming to be born in 1922 when in fact his birth date is 1908), hold out other authors' ideas as his own, and commence international cover-ups? I would think not, but that is precisely what Twitchell did from 1966 until his sudden death in 1971.

(2) Who is Rebazar Tarzs? Even Paul Twitchell does not seem to know for sure, although he is the one who made him up. At one point in his career, Twitchell refers to Kirpal Singh, the founder of Ruhani Satsang, as the Master who helped him have out-of-body experiences (and who used to visit him nightly in Washington, D.C., and dictate the book *The Tiger's Fang*), but later on, with the growth of ECKANKAR and the influx of money, he switches names, not the story, and claims that it was Rebazar Tarzs who

visited and helped produce the now-famous book. What we have here, in reality, is not one individual but a composite of gurus. Thus, Rebazar Tarzs represents not just a 500-year-old Tibetan monk but also Kirpal Singh, Swami Premananda, Sawan Singh, Kabir and even Jesus Christ. Robertson's spiritual encounters with Rebazar Tarzs are really better understood as meetings with her "higher self" which manifests according to her own religious upbringing.

(3) The reason that ECKANKAR "works" may have nothing to do with the organization itself; it might be due to Robertson's own self, since every human being has an inherent structural potential for higher levels of experience. We can see this exemplified, for instance, in the universality of near-death experiences. In any case, almost all of ECKANKAR's techniques are derived from preexisting spiritual teachings, including Kriya Yoga, Shabd Yoga and other esoteric disciplines.

(4) Instead of giving a documented rebuttal to my findings on ECKANKAR, Robertson resorts to superfluous innuendoes about my spiritual progress—all of which has nothing to do with the subject at hand. My research is not a contest of personalities but rather a tool for deeper and better understanding. As I have stated before, I have nothing against ECKANKAR or the late Paul Twitchell; I just happen to believe in good historical scholarship.—David Christopher Lane, San Diego, Calif.

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SEEKING DR. CHOY

Since the publication of my short piece "Acupressure: Seasickness Cure? (March 1983 FATE) several persons have written me for more information. I do not have Dr. Choy's address but the original article in *Design News* said that Stabilizer Medical Technology of Broomall, Pa., was producing a commercial version of Dr. Choy's invention. Any reference librarian should be able to obtain Stabilizer's full address.—
George W. Earley, Bloomfield, Conn.

NEWS FROM BEER CITY

I am writing this letter to let your readers know how one city feels about anyone in an occult or psychic science.

I was born and raised in Milwaukee County, Wisconsin, and have lived in the city of Milwaukee for almost 16 years now. All this time I have been reading the Tarot for friends, relatives and others. I never asked for a penny in return.

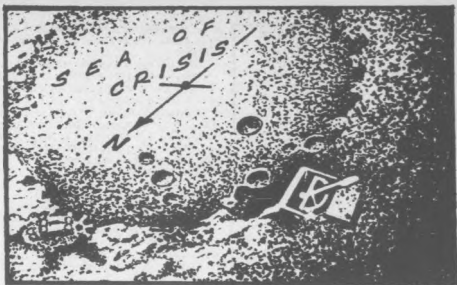
I recently accepted a position at a local occult shop reading the Tarot for money. Friends I have known for many years were working there: a palmist, a numerologist, an I Ching reader, an astrologist and the proprietor. Our payment was a percentage of each client's reading fee.

I had worked there four months when the vice squad arrested all of us. The charge, according to my ticket, is "Fortune-Telling—telling fortunes by the use of Tarot and pendulum for money." The law under which I have been charged is a real beauty. My attorney says it is impossible to fight even though it is against our civil rights and the Constitution of the United States.

It would be interesting to find out how many other states have laws like this one in this "enlightened" age.—*Kathleen Binger, Milwaukee, Wis.*

ALOHA!

Kahanahou Hawaiian Foundation was created in the fall of 1969 by the internationally recognized Huna and Hawaiiana authority, Dr. Lanakila Brandt, B.A., M.A., D.D., of Kona, Hawaii. It is a self-supporting nonprofit spiritual-cultural bastion and publisher of a newsletter dealing in depth with the ancient esoteric principles and ethnic philosophy of our 10,000-year-old culture. We seek to draw world attention to these



J. SWANEY '82

LEVER STICKING OUT OF THE MOON... .. AT 50° E. LONGITUDE - 15° N. LATITUDE

tried and true paths to personal serenity and the oneness of man.

Throughout our 14-year existence, Kahanahou has inculcated hundreds of our native people and scores of world students with seemingly magical knowledge and techniques. Every single dollar earned through our teaching or received through our international "Friends of Kahanahou" organization has been reinvested to expand and upgrade our schools and our work.

Now our international *Kahanahou Newsletter* needs a boost. We aim to reach primarily world Huna and Hawaiiana advocates and secondarily world citizens seeking enhancement and enrichment of their lives. Are FATE readers among this group?—M. Keola Brooks, Public Affairs Officer, Kahanahou Hawaiian Foundation, Kealahakua, Hawaii 96750.

WHAT IS THE LEVER FOR?

As an amateur astronomer I have become aware of objects and formations on the moon so bizarre as to beggar description. One such

is a 45-mile-long rectangular pit or housing on the western shore of the Sea of Crisis which seems to have a *lever* sticking out of it! The rod or shaft comprising this component shimmers with a metallic gleam and an appropriate thickening at the end is reminiscent of a "handle."

My sketch shows the area as it appears through an astronomical telescope when the moon is four days old. If the thing actually is a lever, weird connotations come to mind. Who or what could actuate such a gigantic thing and what does it do?

This artifact is readily visible when the moon is in its crescent phase and it is within the grasp of very small telescopes.—Jack P. Swaney, Las Vegas, Nev.

BACK TO THE CAVE

In J. Gordon Melton's review of *The Philosophical Possibilities Beyond Death* by Brooke Noel Moore (March 1983 FATE) I was stunned, mystified and disheartened by the author's negative conclusion. We accept the validity of conclusions in other areas with



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less compelling and convincing evidence than that which is said to exist for the survival question.

What of the investigations by Spiritualists, Moody, Ring and the great F.W.H. Myers? What of the evidence, beliefs and teachings of world religions?

If Brooke Noel Moore's conclusions are valid I cannot conceive of how it would be possible to make rhyme or reason out of existence. If there is no rhyme or reason we might as well go back to the cave.—*E. L. Robbins, Lansing, Mich.*

QUEENIE AND THE SPIRITS

I was intrigued to find Andrew Fitzherbert's "An Evening of Psychic Flimflam" in the March 1983 issue of FATE. In it the author discusses the medium Queenie Nixon who does "transfigurations." Fitzherbert said that in his considered opinion Queenie is a fake.

It did my heart good to read his words because last fall I attended one of Queenie's shows in the Boston area and I felt the same way. I found this portion of the article particularly perceptive: "The . . . faces were simply formed by Queenie's stretching and changing the shape of her mouth, cheeks, eyes and so on It was not hard to see how the effects were being produced. The red lamp was casting a clear black shadow beside every line and feature of the medium's face"

I am fascinated by the occult and spiritual—but I am a hard-nosed, professional reporter. For Queenie's show I took along a pair of 10-power binoculars and went to the back of the hall. When I trained them on the medium's face it was as if I were about two yards from her. It was obvious she was doing what Fitzherbert says.

Yet most people in the audience seemed completely convinced. It is incredible how gullible people are, how suggestible. The emperor's new clothes syndrome certainly operates full tilt when Queenie does her stuff.—*Arthur Myers, Wellesley, Mass.*

"DELIVER US FROM EVIL . . ."

Regarding "Uninvited Ghosts and Unexpected Angels" (March 1983 FATE) let me say, as a Catholic, that a guardian angel would be interested in protecting one from moral evil (sin), not secular misfortune, and

thus would not speak through a Ouija board, for that encourages his charge to use something sinful and forbidden.

Also absolution cannot be given to someone who is known for certain to be dead. Ordinarily absolution can be obtained only by confession of sins in a contrite manner—in person.—*Harry F. Rohmer, Mobile, Ala.*

JUST THE FACTS, PLEASE

W. Ritchie Benedict, author of "Controversial Mystic Dead at 70" (March 1983 FATE), should get his facts straight.

He says T. Lobsang Rampa migrated from Ireland to Canada. This is untrue. The Rampas went from the British Isles to South America. I know this because I corresponded with T. Lobsang Rampa while he was in South America. After leaving there the Rampas spent a short time in the United States before going to Canada.

T. Lobsang Rampa was a Tibetan in exile. I am anxious to know when we will hear from him again—as I'm sure we will.—*W. T. Vandeventer, Wellton, Ariz.*

AN AWESOME POWER

Many years ago I had my first exposure to the awesome power generated by sending healing to someone in need of it.

My best friend's five-year-old daughter Elisabeth, whom I loved like a daughter, fell backward from a swing and hit her head on a rock. She was rushed to a hospital where she lay in a coma for many days. The doctor's prognosis worsened as the days went by, for the longer she was unconscious, the more likely she was to be a vegetable for the rest of her life.

Our Edgar Cayce Study Group, numbering 10 persons, meditated and visualized Elisabeth as whole and well. I have never felt anything like the surge of power, strength and love that built up. I felt as if I had stuck my hand into a light socket.

Much to the doctor's surprise, Elisabeth awakened shortly after our meditation and made a quick recovery. When she came home from the hospital I was amazed at her bright eyes and rosy cheeks. She is now a healthy, happy college student, perfectly normal in every way.—*Joan S. Caldwell, Monroeville, Pa.*

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OUT-OF-PLACE DOGSLED

In the 1960's my wife Rita and I frequently left Minneapolis to spend the weekend in Nashwauk, Minn., my hometown. On Sunday, the day we headed back, I often ran into several old schoolmates and spent far too long in the local watering holes. As I would be feeling no pain, Rita usually drove home.

One Sunday we left Nashwauk about 11:00 P. M. and Rita started south on Highway 65, our usual route, and I sank down to sleep.

I'm not sure how much later a flood of bright lights brought me out of a deep sleep. I straightened up and asked Rita if everything was all right. She said, "Fine." Again, a flood of bright lights which seemed to come from within overwhelmed me. I slid close to Rita and grabbed the wheel, steering the car to the center of the highway. Rita thought I had gone berserk and responded by trying to keep the car in the right lane. I maintained the car down the middle with Rita fighting me every inch of the way. When I sensed we had safely passed whatever was there I told Rita to stop the car. She did, almost putting me through the windshield.

I looked back to see what, if anything, I had been trying to miss. What I saw was a group of people standing around a small vehicle of some kind. I got out of the car and ran back toward them, shouting in anger, "Where in hell are your lights?" They said they had a lantern behind them and I walked back to see. Sure enough, they had a small dim flashlight burning. By now I was shaking, for I realized that if I hadn't kept the car to the center of the road, Rita surely would have run them down.

When I settled down I saw that the strange vehicle was a dogsled on wheels drawn by several dogs. The people in the group told me it was a promotional gimmick, the dogsled traveling from International Falls to Minneapolis for the opening of a new shopping center. According to the newspapers, the men and their dog team completed the trip, but no one except Rita and me knew what a close call they had.

I can't even attempt to explain the bright lights that awakened me from a drunken sleep. As Rita was pretty shaken I had to drive the rest of the way home—but I was completely sobered by what had happened.—George C. Leppanen, Bloomington, Minn.

A LESS EXPENSIVE WAY

Concerning your article "Can You Learn to Fly?" (February 1983 FATE) detailing expensive TM courses for mastering Yoga levitation and invisibility, I know that anyone can easily attain these abilities by simple contemplation exercises. They are not produced by stress but the opposite—complete absence of tensions which produces spirituality.

I say this from many years of research into the ancient Vedic and other sacred texts. I would be happy to send these formulas to interested FATE readers who mail me a self-addressed stamped postcard.—G. H. Wilkins, P. O. Box 652, Broderick, Calif. 95605.

MORE O-O-P-T-H-S!

Ivan T. Sanderson's "O-O-P-T-H-S!" (March 1983 FATE) reminded me of an experience I had a few years ago.

I was sitting in my recliner in the living room on a carpeted floor, holding a small toy car. I accidentally dropped it in front of the chair. I reached down to pick it up and just had it between my fingers when it slipped a little farther under the chair. I tried again but couldn't quite get ahold of it. It kept slipping farther under the chair.

I decided I would have to get up to look under the chair. When I did the car was nowhere in sight; it had completely disappeared. I thought it might have caught on the bottom of the chair but a thorough search failed to turn it up. My son joined in the search, going over the whole area. No toy car.

I decided to reenact the whole thing. I got another toy car and put it on the floor in the location where I had dropped the first one. I tried this several times, placing the toy in



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different places. Each time this one was always exactly where I thought it would be.

The first one has never shown up. Where did that little toy car go?—*Roy Hammond, Cherryvale, Kans.*

* * *

In June 1980 I was the delegate from our church to the Rocky Mountain Methodist Conference at Colorado State University in Fort Collins. Following a routine of seven years as a delegate, I registered at noon, picked up my meal ticket and had lunch. Several hours later I used my meal ticket for dinner.

The next morning I went to the cafeteria for breakfast but I did not eat. I couldn't find my meal ticket. I went through my purse many times and finally gave up. I returned to my room in the dormitory and emptied my purse on the smoothly-made bed. I examined the contents of my purse carefully and rubbed the inside of the purse and its pockets. Completely baffled and hungry, I hurriedly replaced everything in the purse, fastened the zipper and went to the registration desk to order a new ticket. (The cafeteria would not take money for meals.) I went out to sit in my car while waiting for the new meal ticket to be made up.

While sitting there I opened my purse to get a cigarette. On top of everything else in my purse, just under the zipper, was my bright-green meal ticket.—*Evelyn L. Farnam, La Junta, Colo.*

CHECKING UP

I was so intrigued by various illustrations and discussions of moon objects by Jack P. Swaney and David Darling (April, October 1981 and March 1982 FATE) that I took their advice and bought a simple refractor telescope in May 1982. Shortly thereafter western Pennsylvania was blessed with several unusually mild, clear evenings.

I had acquired several lenses, including a Barlow, and being a complete novice I followed instructions for the use of all the lenses. My first try with the Barlow was on the sixth night after new moon, May 27. I began about 8:00 P. M., randomly viewing landmarks and finally sighting along the terminator. I hoped to be ready for the seventh night when, according to Swaney, a "wrecked star ship" would become visible near the

(Continued on page 127)

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REPORT FROM THE READERS

(Continued from page 118)

center of the moon. He claimed it to be about 30 miles across and I surely wanted to see this thing.

Suddenly and shockingly, a huge object on the surface of the moon caught my attention. At first I thought it resembled a discarded kewpie doll, arms and legs pointing skyward at about a 45-degree angle. Soon the terminator line had advanced enough that I was able to recognize this as the "star ship" Swaney had sketched and described—but it was one day earlier than expected.

For a while the sunlight actually illuminated the underside of one "wing" which was tilted upward and to the right. I could clearly see its bent end, perhaps five miles long, and a crumpled surface at the bend.

Later still, the sunlight slowly lighted another "wing." This one appeared to have a flattened diamond profile and a squared-off end resting on the moon's surface. I could make out a large rectangular form on the end which seemed like an opening a mile or so high by maybe two miles wide. I had the eerie impression that I was looking right into the ship's exhaust pipe!

Interestingly, at this very moment, a bright light flashed high above this wing's end. The light was so quick and bright that I believe it had earthly origins, possibly a beam from some secret, silent observatory.

It was a thrilling sight so I called a neighbor to share and verify my observations but by the time we had refocused, the terminator line had moved too far and detail had disappeared. The object looked more like a sea gull in flight than the "star ship" of a few minutes earlier.

Since that time our viewing weather has been awful. On the few clear nights around quarter moon, it was already too late to see this sight on the sixth night after new moon; another time it was too soon on the seventh night. It can be seen almost anytime after quarter moon, looking like a starfish. But to see the detail I have described I must conclude there are only two times a year for about two hours in late May and (probably) November.

The matter of objects on the moon should be investigated by persons with better equipment and more skill than I have and in an area where the weather is stable and the skies clear.—Felix A. Bach, Greensburg, Pa.

THE FATE OF THE ARK

Some discussion concerning the Ark of the Covenant has appeared in your magazine. Allow me, as a Seventh-Day Adventist minister and amateur archaeologist, to give my point of view.

In 1977 people concluded that the Ark had been found in a cave near En-Gedi. Seventh-Day Adventist archaeologists obtained permission from the Israeli officials to investigate the claim but nothing of archaeological interest was found, not even a cave.

Now let me quote from *The Story of Redemption*, the inspired writing of our Ellen G. White:

"The Ark was considered the glory and the strength of Israel. The token of divine presence abode upon it day and night. Four heavenly angels always accompanied the Ark of God in all its journeyings, to guard it from all danger.

"When the Israelites came to the Jordan River after leaving Egypt, it was the presence of the Ark that protected them and allowed them to pass safely through to the other side. When the Philistines took the Ark, things did not go well with them, until they had to return it.

"Because of Israel's transgression of the Commandments of God and their wicked acts, God suffered them to go into captivity, to humble and punish them. Before the temple was destroyed, God made known to a few of his faithful servants the fate of the temple, which was the pride of Israel. These righteous men, just before the destruction of the temple, removed the sacred Ark containing the tables of stone, and with mourning and sadness secreted it in a cave where it was to be hidden from the people of Israel because of their sins, and was to be no more restored to them. That sacred Ark is still hidden. It has never been disturbed since it was secreted."—Brian E. Sterley, *Nigel, Transvaal, Republic of South Africa.*

ANOTHER SHROUD

When I read about the Shroud of Turin I am reminded of another cloak.

On December 12, 1531, the Blessed Virgin appeared to Juan Diego, an Indian, on Tepeyac Hill near Mexico City. She requested that a church be built on the spot and when Bishop Zumarraga later asked Juan for proof of her presence, she had Juan pick some roses

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which miraculously bloomed in the middle of winter. She arranged these in his cloak and then impressed her portrait on the coarse fabric. (See October 1952 *FATE*.)

This portrait is preserved now in the famous Shrine of Guadalupe which was subsequently built on the site and where innumerable miraculous cures have been effected.—*Wilfred Deveau, Hectanooga, N. S., Canada.*

IS MAGIC EFFECTIVE?

I would like to hear from any *FATE* reader who has personally witnessed the effectiveness of magical rituals or who has personally carried out such rituals which successfully brought about the desired effects for themselves or for other persons.

Information should include such points as the name or source of the magic ritual (e.g., a grimoire of rituals), when and where performed, whether more than one person participated, a description of the ritual (especially if it materially differed from that laid down in the reference source) and the degree of material or psychological success obtained by the magician for himself or others. Names will be kept confidential and correspondents will be advised of any experiences which corroborate their own.

I am also seeking an authentic copy of the *Book of Shadows* used by Alexandrian witchcraft covens.—*J. J. White, P. O. Box 796, Whangarei, New Zealand.*

ONE IN A MILLION

I have discovered a puzzling mystery in the January 1983 issue of *FATE*.

On page 41 there is a picture of a woman named Francine Maness. On page 63 of the same issue is a photo of a woman named Barbara J. Buchanan. Those two photos show either the same woman or uncanny doubles. Look at the shape of the mouth, chin and eyes, the sweep of the bangs over the right eye. Even the same white dangling earring is visible on the right side of each face!—*Nell R. Thompson, Ingleside, Tex.*

UNHEEDED WARNING

In October 1982 when I was painting my bedroom walls I visualized—three times—spilling my paint on the carpet. I finished the painting without accident, however.

Three days later I was painting in the

hallway and as I was preparing to put the paint away I failed to lift the gallon can high enough in moving it from a stool. The can hit the back of the stool and the paint spilled onto the carpet just as I had visualized.

Now every time I go through the hallway, I am reminded of how important a subconscious warning can be.—*Myrtle Krog, Buffalo, N. Y.*

FROM DOWN UNDER

My wife and I were part of the group of individuals mentioned in the November 1982 issue of FATE who brought Paul McElhoney to Australia.

In "The Old-Fashioned Mediumship of Paul McElhoney" Anita Gregory writes that Maurice Barbanell recounted a seance he had attended with Paul in the August 22, 1981, issue of *Psychic News*. Barbanell had already died by that date.

Having worked for *Psychic News* during 1980, I know that Barbanell had attempted to have sittings with Paul but these had been refused. McElhoney felt he had not developed to a stage that he could go before the public in general.—*Eric R. Weddell, Undercliffe, N.S.W., Australia.*

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