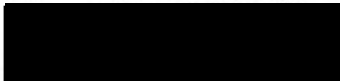


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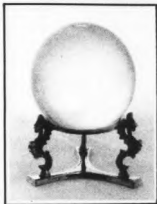
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I SEE BY THE PAPERS

by Curtis Fuller



QUOTE OF THE MONTH

At this point I must relate a singular occurrence. I was invited to take tea with Professor Toesca, of the University of Rome. There I found Professor Mercati, a well-known Byzantinist and brother of the Cardinal of the same name. He is a famous dowser and can find water wherever it is to be found, not only on the spot but from a photograph of the place where the water is to be expected. Likewise, he will discover metals. Toesca put a number of photographs taken pell-mell of pictures by old masters face downwards on the table, and invited Mercati to assemble in different piles those that were by the same painter. To my no small astonishment, I might also say to my stupor, he with the guidance of a wand or pendulum accomplished the feat fully as well as any of us who have spent years, a lifetime, on the practice of connoisseurship. The fact was there. I could not ignore it, but in no way explain it. I had to leave it as, before Franklin, did the observers of electrical phenomena.

—from Bernard Berenson's *Rumor and Reflection: The Wartime Diary of the Most Celebrated Humanist and Art Historian of Our Times* (1952)

THERE'S an old story which dates back at least to Mark Twain about

the young man who went away to college and after his graduation returned home and was amazed to find how much his old man had learned.

It seems to me that this folktale fits the approach taken by most archaeologists. A century ago, inspired by the romantic discoveries of such men as Schliemann and Stephens (who discovered the first Mayan ruins) and by the religious mythologies of certain sects, the fantasy arose that some ancient civilizations far outshone our own. This romantic fantasy of course includes Atlantis and Lemuria and further beliefs that other ancient civilizations destroyed themselves leaving no evidence whatever.

The early digs of professional archaeologists soon sobered up the more realistic of these eager young men and the direction of archaeology changed from treasure hunting to patient attempts to understand ancient cultures and civilizations and their methods of functioning. Out of this practical experience came the belief that most ancient cultures were pretty primitive after all, with a few exceptions—and even the exceptions were not technically advanced or especially sophisticated. Every once in a while an exciting discovery has been made such as that the Carthaginians mass-produced their war galleys at a

rate that exceeds anything possible today. But no general picture of ancient technical abilities has emerged.



MYSTERY PEOPLE

THIS VIEW now seems due to change again. Recently a number of discoveries have given us new respect for truly old civilizations. In southeastern Turkey, at a site called Cayonu, archaeologists from the United States, Turkey and West Germany have discovered the remains of an advanced culture at least 10,000 years old. They have excavated about one acre of a seven-acre village over a 22-year period. So far they have found the ruins of two dozen houses, along with copper pins, hooks and drills. They are the "first proved example that people were using copper at this early a date," according to Robert Braid-

wood, a member of the research team and a professor at the University of Chicago's Oriental Institute.

More surprising than the use of copper is the fact that the buildings demonstrate architectural skills and the ability to use sophisticated measurements. They include columnlike wall structures and polished terrazzo floors using white marble chips to form lines.

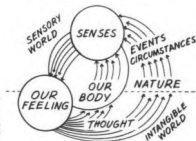
"When we found the floor, we thought at first it must be from Greco-Roman times," Braidwood told the Associated Press. "The terrazzo floors were a complete surprise. We had no idea that the people at this early time had become so advanced."

Who these people were is unknown. The research team discovered about 50 skulls in two small stone-floored rooms of one building. The tops of the skulls had been burned. Leg bones that had

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been cut off at the hip and other long bones were found below the floor.

"It's quite clear something special was going on here," Braidwood said. "Exactly what, we don't know."

The original purpose of the expedition was not to find a sophisticated culture but to study the beginnings of plant and animal domestication and the changes created by them. "Without such changes, real civilization could never have followed," Braidwood says.



SUMERIAN GOURMETS

AT LEAST 4000 years later than these Cayonu people and 600 miles south, the world's earliest urban civilization developed in the region between the Tigris and Euphrates rivers of Mesopotamia. These were the Sumerians about whom we know a great deal because they left libraries of clay tablets describing their lives.

Last May 30 Erik Eckholm, in a copyrighted story in the *New York Times*, described cooking recipes dating back to about 1700 B.C. and showing that the people used an amazing variety of foods and methods of preservation.

Eckholm marvels at their cuisine which offered "a hundred styles of soup and 18 kinds of cheese." He says there were 300 types of bread made with different flours, spices or fruit fillings which could be ordered in special shapes "from a heart to a woman's breast." Trufflelike fungi were harvested for the table and pickled grasshoppers were served for snacks.

"The princes and priests of ancient Mesopotamia, it turns out, were gastronomes of the first order; their chefs, masters."

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The recipes were for the most part translated by French scholar Jean Bottero who deciphered them from cuneiform symbols on stone tablets housed at Yale University. Previously the symbols were believed to be pharmaceutical prescriptions.

The best-preserved tablets contain 25 recipes for such dishes as aromatic meat stews—using stag, gazelle, kid, lamb, mutton, pigeons and other birds. There is a tart stew as well as a stew made with bread crumbs. Garlic, onions and leeks were necessities and other flavorings used were mint, juniper berries, mustard, coriander and cumin.

Tablets previously discovered provide recipes in both Sumerian and Akkadian for 800 dishes and beverages and it is believed that at least twice as many existed. Oddly enough, we have no such detailed information on Egyptian

recipes. Not a single one is known. Cooking historians are also frustrated because cooking techniques were omitted from the Bible, according to Eckholm.

Bottero warns that it would be almost impossible to recreate the Mesopotamian dishes today because of the problem of matching the ingredients precisely. A great deal is left to the experience of the chef—just as in modern French cookbooks written for professionals.



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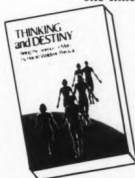
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populations in areas that seemed to be poor farming country. It was assumed that they went into heavily wooded or dense brush areas, cut down the growing things, burned them and used the ashes as soil nutrients. Modern experience has demonstrated that such soil is exhausted after about three years and then must be abandoned.

Only in recent years have we learned that the Mayans built raised gardens in selected areas of the jungle called swamp forests. Each garden was a couple of acres in size. When the rains came the soil was washed into the ditches around the edges of the fields. At the end of the rainy season the enriched soil was piled back into the gardens and produced amazingly heavy crops. These gardens obviously supported the Mayan settlements in many places.

Now Terry Irwin, curator of insects at the Smithsonian Institution, is trying to introduce this system of agriculture into the Amazon in an attempt to save the jungle. Enormous numbers of Brazilians are moving into the Amazon basin and each year destroying areas of jungle the size of Connecticut. Within a lifetime, if this continues, the giant Amazon basin, two-thirds the size of the continental United States, will be turned into a barren scrubland capable of supporting only about five percent of the animals and plants that now live there.

If the Amazon is saved from this three-year cycle of slash-and-burn destruction, Irwin and members of a nonprofit organization called Earth-watch believe it will be because the people there learned to use the techniques of the Mayans.



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TREASURE TROVE

UNDERWATER archaeology continues to be one of the most exciting areas of exploration. Early in July, Kurt Raveh, a diver from the Israeli government's Department of Antiquities, announced recovery of one of the largest treasures ever found under water.

The site was discovered in 1983 after a storm shifted huge accumulations of silt south of the port of Haifa and at least three wrecks were found only 150 yards off the coast. The find was kept secret until the salvage was ready to be displayed in order to "avert invasion by fishermen and private treasure hunters." The ages of the three ships span nearly 3000 years.

Osnat Misch-Brandl, an archaeologist assembling material for an exhibition which opened in July, said the earliest ship carried lead, tin and copper ingots and sank about the time Moses was leading the Israelites out of Egypt in the 14th Century B.C.

Another of the ships sunk 1000 years later yielded bronze jewelry and fragments of life-sized statues, including the broken fold of a dress inlaid with silver in an intricate floral pattern.

The third ship carried hundreds of thousands of coins minted in Syria as late as 1404—in total they weigh half a ton.

There are Canaanite swords, bronze jewelry, bracelets decorated with peacock eyes, jewelers' tools, arrowheads and a few Second Century B.C. coins. Several of the swords are curved like sickles. The name of the Egyptian Pharaoh Ramses II is clearly carved on one hilt.



MASTER WORDS OF MYSTIC POWER

by Veronica Reade

Here is a revolutionary mind power concept that, once applied, can immediately solve your personal problems, and help gain your desires! Too good to be true? *Not at all!* The secret lies in the power of certain words that, once spoken in a certain manner, induce an immediate positive state of mind! It is like hypnosis . . . only much better! These easily pronounced English "Master Words" are simply miraculous in the effects they produce . . . and they work INSTANTANEOUSLY! Whatever your problem – lack of confidence, lack of energy, lack of good health, lack of money – a Master Word can begin solving it as if by the simple press of a button! Master Words are not superstitious nonsense: they work, and are based upon the latest findings in psychology and paranormal research! The author, a hard-headed career woman, accidentally "stumbled on" the mystic power of "Master Words" at, of all occasions, a business board meeting! A student of Mental Science, she worked on her discovery, asked friends to try it out, consulted with psychologists and hypnotherapists, and found that in some strange, almost inexplicable way, Master Words worked for every one, no matter what their situation!

Miss Reade has now written this book which she says can be the answer to your prayers, now. It is NOT hypnotism – NOT witchcraft; its power can be used by anyone, any place, anywhere, any time. No rituals: just simple, immediate, practical results for problems that demand immediate action! In this unusual, inspiring book you will read about, according to the author:

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"lucky charm". Use this power and you will discover the secret of perpetual good luck!

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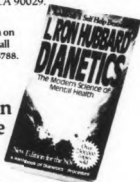
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RIVERS OF MERCURY

ARCHAEOLOGISTS were stunned when in 1974 Chinese colleagues discovered an estimated 6000 life-size terra-cotta warriors and horses associated with the tomb of the great and cruel emperor Qin Shi Huangdi. Alas for his try for immortality, Qin died in 210 B.C. although his name (pronounced Chin) survives in the name "China."

This stunning terra-cotta army that Qin left to guard his tomb may, however, be only the tip of the iceberg. Over 700,000 workers supposedly worked 37 years to build his tomb which covered 22 square miles. Undreamed-of artifacts and rarities may still exist in the area, which includes a large pyramid-shaped burial mound. A network of 10,000 test holes has been bored around the mound and indications are that an "underground palace" exists there.

According to Michael Browning of the Knight-Ridder Foreign Staff, the Chinese historian Sima Qian wrote that Emperor Qin built a miniature cosmos inside his tomb, with stars overhead and rivers and seas of mercury circulating through an artificial landscape. Archaeologists are excited by the discovery that the borings show traces of mercury 280 times higher than are found in the surrounding earth.

Qian also wrote, "The laborers dug through three subterranean streams and poured molten copper for the outer coffin and the tomb was filled with models of palaces, pavilions and offices, as well as fine vessels, precious stones and rarities.

"Artisans were ordered to fix up crossbows so that any thief breaking in would be shot. All the country's

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New Science of Bioelectronics

The effects of electronic fields on the human mood and energy levels have long been known. Ionized air, lunar cycles and solar flares, and increased electrical activity during and preceding a storm are all known to effect the way we feel and act. But the correct techniques for controlling these forces to improve human health have been very elusive — until a recent breakthrough made by a remarkable Israeli inventor during his extensive research in the field of bioelectronics.

Simple Method Of Energizing the Body Discovered by Inventor

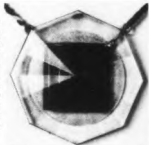
In the early sixties, Leon Halton joined the staff of the famous Dead Sea Hospital. He became part of a team that was developing methods of treating headaches, tension and insomnia with externally applied electrical energy. The dramatic results achieved by the hospital team inspired him to begin research on his own into ways of applying this knowledge to benefit people in all walks of life. His effort led him to the discovery that a continuous flow of low-yield energy into the body would create a POWERFUL ENERGIZING EFFECT on the physical and emotional state of the recipient. And this energy could be easily supplied by the small solar cells used to power spacecraft!

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which was followed by an improvement of symptoms after the needed sleep was gained.

U.S. Patent Office Awards Patent

The Solar Energizer is a patented device that has been subjected to a thorough review by the U.S. Patent Office. Patent Number 4,173,229 was issued on November 6, 1979. The Summary Of The Invention begins with: "It is the object of the present invention to provide an improved and decorative therapeutic adornment or jewelry object operable to generate a beneficial flow of electrical current through the body of a person wearing same".

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streams, the Yellow River and the Yangtze were reproduced in quicksilver (mercury) and by some mechanical means made to flow into a miniature ocean."

Still, the Chinese remain skeptical, Browning writes, because their scholars believe it is highly unlikely that such a fabulous tomb could remain unlooted over the centuries since Qin's death.



SMALL SURPRISES

● An archaeologist working in New Guinea has discovered tools that indicate primitive man could have begun farming there as long ago as 38,000 years. If confirmed this could be a startling development since in the Near East, generally considered the cradle of civilization, agriculture probably was not begun until about 10,000 years ago.

● In Berrien County near Kalamazoo, Mich., archaeologists from Western Michigan University have excavated and dated an Indian house back to 1800 B.C. The house and accompanying storage pits indicate that the inhabitants ate many kinds of animals and fish. The dig turned up stone knives, scraping tools and polished stone axes. Elizabeth B. Garland, professor of anthropology at the university, said that the inhabitants lived in a "rich environment We'd say life was very good in Michigan in this time period."

● A treasure of 80 letters written in ink on paper-thin sheets of wood has been unearthed near Hadrian's Wall in northern England, according to an Associated Press report. The letters were written by Roman officials shortly after the time of Christ. One letter from one commander's wife says, "Flavia Severa

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WITH AN AFTERWORD BY THE AUTHOR



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sends greetings to Lepidina. Please come to my birthday party on September 10. It will make me particularly happy. I include greetings from my husband Aelius and my son."



NOBODY GOES TO HELL

THE WORLD is in such a ferment it is no wonder people are being shaken out of their former beliefs and embracing new ones. Two centuries ago we *knew* what was true and what was false and it was difficult to change beliefs even when they were proven wrong. Today the majority of people in this country hold far different religious views from those of their parents or grandparents.

When I was a kid my parents frowned on card-playing on Sundays and there were families where it was forbidden at any time. Raised in a Methodist church whose minister wore a business suit in the pulpit, I was shocked when I first attended church at the University of Wisconsin to see the minister wearing a robe. And times they still are a-changin'.

These thoughts came to my mind particularly when I read an article in the *St. Louis Post-Dispatch* of July 9, 1985, titled "Nobody Goes to Hell Anymore." The author, a British writer named Gwynne Dyer, says that eternal damnation and torture for the wicked have been a major feature of Christian preaching and teaching for most of the past 19 centuries, "but Christians now rarely mention hell except in the fundamentalist churches of America. As Frank West, the former bishop of Taunton in England, put it: 'The doctrine of hellfire was never overtly

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repudiated by the churches. It was quietly buried.' "

Dyer says Christianity and Islam got their ideas of paradise and hell from pagan sources. "They took the old pagan underworld and converted it into an instrument of reward and punishment," he writes.

Fewer persons, apparently, believe that sinners should burn forever. "The universe may be as impersonal and merciless as ever," Dyer suggests, "but people seem to be getting more merciful."



SACRIFICIAL ANIMALS

AND IT ISN'T only Christianity that's changing. Historically, the old pagan religions made sacrifices to the gods to buy their favor. It was a sort of commercial transaction. Similarly,

Christians of former times traded good behavior for a favored place in heaven. But now even in Sri Lanka the government is trying to stop the buying of celestial favors by halting the ritual sacrifice of animals. Birds, goats, cattle and chickens still are regularly butchered there to appease the gods and exorcise devils.

Most of the sacrifices take place in Hindu temples and at present the government's attempts to stop the slaughter have been halted by the courts, which have declared the laws invalid. On one occasion worshippers at the Karunavattan temple near the city of Jaffna sacrificed 400 goats to the goddess Kali after her followers won a court order against attempts to ban the slaughter.

Last June in St. Paul, Minn., Gilman and Gladys Anderson of Lowry, Minn., sued the Worldwide Church of God for

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\$6 million including the recovery of property they had turned over to the church which had convinced them they wouldn't need it because the world was coming to an end. It was not explained exactly what the church was planning to do with the property when the world ended.

The whole controversy over evolution is another example of secular (and scientific) affairs taking precedence over religious beliefs. Last July the Louisiana creationism law was tossed out as unconstitutional by the Fifth U.S. Circuit Court of Appeals. The court simply held that creationism is a religious belief and has no place in the public schools. Apparently few persons today believe that the earth and everything in it were created in seven days less than 10,000 years ago, as described in the Bible's Book of Genesis.

Despite this, however, and 60 years after the famous Scopes evolution trial in Tennessee, the teaching of evolution is still on trial, according to Wayne Moyer, former executive director of the National Association of Biology Teachers. Moyer says that in his study of biology textbooks he finds that the foes of evolution "have an enormous influence on what our children read and study in school: Half the biology texts don't cover evolution adequately and one-sixth don't mention evolution at all.

"Trying to teach biology without evolution is like teaching physics without using the law of gravity. Giving equal time to creationism is like teaching the flat-earth theory in a geography class—or giving astrology equal time with astronomy."



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Dear Friend:

What recently happened to me was astounding. It was revealed to me how believers can have Good Luck and untold money forever. And this includes You.

It was in the night that I was meditating by the sea of Galilee. Alone, I was praying for all people who are down on their luck. Suddenly a brilliant light appeared. At first I was afraid.

Then the Angel of Miracles appeared before me. I dropped to my knees. "Rev. Luke, be not afraid," the Angel said. "I have come to help all people who need a Miracle." I listened carefully.

"Look!" the Angel commanded, as a rock nearby was pointed out to me. The Angel gave me a special prayer to say, then ordered me to tap the rock on a certain spot. I obeyed.

The rock broke open and, to my astonishment, a Miracle happened. Standing in the center of the broken rock, radiating a Holy Light, was a Crystal Cross.

The Angel said, "Rev. Luke, this Crystal Cross is the lucky Rainbow of Wishes. It has the power to bring Miracles of Good Luck and fortunes to everyone who is in need." Then the Angel told me there is a Rainbow of Wishes Crystal Miracle Cross for every person who needs a Miracle and who Believes. I want to send you yours!

Which These Miracles Do You Need?

Just check your choices.

- ☐ Plenty of money forever
- ☐ No more worries
- ☐ Shiny new car
- ☐ Beautiful new home
- ☐ Win big \$55 in lotteries and contests
- ☐ Rich romance
- ☐ No more loneliness
- ☐ Good credit
- ☐ Self-confidence
- ☐ Good health for yourself and loved ones
- ☐ Slim, attractive figure
- ☐ Exciting new job and career
- ☐ Love and love young
- ☐ Blessings of good fortune and prosperity

You can have all these Miracles and many many more... all yours! Crystal Miracle Cross worn around your neck or carried in a pocket, all your dreams could come true. Not for just a year, but for the rest of your life!

Imagine, Year after Year of Good Luck And All the Money You Could Ever Want.

It's waiting for you this minute. You see, I'm carrying that Angel of Miracles's wishes. I assured the Angel

that I would set up the Miracle Cross Foundation to spread the Good Word. She blessed me and said, "Remember, it's because of your faith that you happened to be by the Sea of Galilee this dark night!" I explained that I had already visited all the Holy places where Miracles had happened—Bethlehem, Nazareth, Gethsemane, many more. I had almost given up.

Since the Angel's visit, I have been busy following the directions she gave me. She showed me how and where to find these blessed rocks—and how to carve, with loving care, each Crystal Miracle Cross. I've been told my carving is beautiful, but since the Angel's visit it has increased in beauty a thousand-fold. As I carve, I can feel the Angel's presence, guiding in their place are years of wondrous Miracles and good fortune. And the same things are waiting for you!

You'll Love Your Crystal Miracle Cross and I Want You to Tell Me about the Miracles It Brings You.

At present we're busy analyzing all the Miracles that have happened. When you receive your Cross, you'll find some

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Your Crystal Miracle Cross must bring you good luck and untold wealth the rest of your life—or you get all your money back. If it's not overweighed with your good luck, return the Crystal Miracle Cross at any time for a full prompt refund. You risk nothing.

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- YES, Rev. Luke, I'm in need of Good Luck and much money forever. Rush the following:
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papers to fill out and mail back to me. On these papers, tell me about the Miracles that come to you within mere days after receiving your Cross. Your Miracles will then become a part of an important book in progress. It's called The Miracles of the Crystal Cross.

There's so much excitement ahead for you, in fact.

People Everywhere Are Excited about Their Miracles.

Women and men of all ages, from all walks of life, coast to coast, are thrilled beyond words. They're telling about how their lives suddenly changed for the better—about instant wealth, new romance, new jobs and career advancement, how Good Luck comes to them in great measure. Gone are the years of bad luck, in their place are years of wondrous Miracles and good fortune. And the same things are waiting for you!

Here's How to Get Your Crystal Miracle Cross So Good Luck Will Follow You Every Day of Your Life.

The Angel of Miracles stressed that all believers must act fast, that the power of her visit depends on people responding at once. This is why you must send for your Miracle Cross today. Before it's sent to you, it will be blessed in accordance with the Angel's command.

Here is what you do:

- 1) Fill out the Good Luck Form below.
 - 2) Clip it out and mail it in an envelope to Miracle Cross Foundation, c/o Rev. Luke, Dept. CFTI, 22966 Victory Blvd., Woodland Hills, CA 91367.
 - 3) Enclose cash, check or money order for the amount shown below to your Visa or MasterCard. Be sure to include your Card # and expiration date.
 - 4) Put a postage stamp on the envelope, seal it, and mail it today.
- That's all there is to it. In just a few days, you'll be admiring your beautiful, specially carved Crystal Miracle Cross. Turn it to the light and admire the radiant colors.

This is your lucky Rainbow of Wishes. Keep it with you forever—at home and at work. You'll always have Good Luck—forever. Never again will you be down on your luck. You'll have all the money you could ever want. Total happiness. Love. Romance. Everything. Simply believe—that's all the Angel wants.

The Cost Is Small because Your Own Miracles Will Be Recorded in the New Book.

As I mentioned above, be sure to fill out the papers you receive with your order. This way we can record the Miracles you receive in our new book. By helping in this way, we'll return the favor by keeping the price very low. To make sure there is no delay, we'll even pay the entire cost of shipping directly to you. For one Crystal Miracle Cross, just for you only \$11. For two, \$18 you save \$4. For three, \$25 you save \$8. The more you order, the more you save. Think of the number of friends and relatives who would be thrilled with one (an excellent gift idea!).

Remember, we pay all shipping and personal handling. And it's guaranteed forever, so if you ever feel it isn't working for you—just send it back for a full prompt refund. So be sure to get your order in the mail this very day. The power of the Crystal Miracle Cross depends on you getting yours as quickly as possible—so you'll have Good Luck and untold money for the rest of your entire life.

Let me hear from you fast—and God bless you.

Rev. Luke

P.S. You'll also receive—FREE—a Certificate of Authenticity with your name on it. It will be individually blessed and numbered—even signed with the Seal of the Miracle Cross. A beautiful parchment, it's ideal for framing. You'll want to keep it forever. Both your Crystal Miracle Cross and Certificate will be treasured heirlooms to hand down.

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THE PSI RACE

JACK ANDERSON and Dale Van Atta, who have sneered at U.S. government expenditures for parapsychological research in their widely syndicated newspaper column, now say that the Soviets are winning the mind race.

In what seems to be a left-handed apology for their prejudiced pronouncements, they admit that they've "reported in the past on such ludicrous concepts as the 'antimissile time-war machine,' " although that has not been the only object of their ridicule.

Now they quote the CIA as saying it would take half a billion to a billion dollars for the United States to catch up on Soviet psi research. The CIA estimates that research is being conducted in two dozen Soviet laboratories, with experiments ranging from "dowsing" for minerals to testing "remote psychological monitors" to measure heartbeat and breathing rates of persons thousands of miles away.

"From there, according to intelligence reports, Soviet scientists hope to be able to affect the heartbeat and respi-

My name is Rennie Foster and I want to tell you about a new book called

"SALT POWER For Bringing Love, Luck and Wealth"

I am sure you are acquainted with the old superstition that if salt is spilled a pinch of it should be immediately cast over the left shoulder to avert bad luck. There are in fact many superstitions concerning salt, but did you know that its incorruptible properties actually have a very profound mystical significance? Now I don't wish to bore you with philosophy but I do want to tell you that salt – when ritually employed – has a very real effect on changing circumstances according to one's will. Maybe you think I am mad, but since I discovered this secret just under six months ago I have:

- twice won on the horses – \$3,500 first time and \$18,900 two weeks ago
- twice played bingo and won \$300 each time
- last month won \$15,000 on a state lottery

... I don't mind anybody thinking I am mad for my ritual use of salt because "mad" or not I am doing very well out of it! I have given up my job as I no longer need to work to make a living. Instead of working I have just come back from a long luxury world cruise which took me to Cape Town, Madras, Bangkok, Melbourne, and other exciting places. I now have three TV sets in my home – one in the sitting room, one in the bedroom and the other in the kitchen. I also have two video recorders – one downstairs, one upstairs. All these luxuries have come my way since beginning to use "Salt Power".

The funny thing is that I didn't use "Salt Power" in the beginning to win money. Frankly I considered the use of salt for such a matter as childish nonsense. In fact I used salt simply for the purpose of stopping a neighbour calling on me. I did it in response to a challenge by a folklorist who was telling me how much salt ritualism had helped him in life. I was very sceptical, but he said that I could prove it for myself by using salt to stop the pestering neighbour. The folklorist told me what to do and I was surprised by its simplicity. I left salty using salt in this manner – all that salt had ever meant to me was its use in adding flavour to cooked meals. The neighbour in question had always been a pest – always borrowing things and wasting my time with gossip. Three times a week she would be at my door. She was a nuisance to others too. She was one of those thick-skinned people who would never get the hint that you didn't want them.

After using the salt ritual she never called again.

I was not so stident in my scepticism when I next met my folklorist friend! I confided that maybe it was "just coincidence" that she never called again, but even so my curiosity in salt's so-called "mystical powers" had been aroused. I felt there could be something to it. He assured me that there was in fact a lot more to it, and that he was prepared to tell me how it could help me in all kinds of situations if I was willing to try it. I can tell you that I am glad I tried it! Life has changed so much to the good for me these last few months that I can hardly believe it has all happened! I am now an even bigger believer than my folklorist friend! Even as I write this I have a little salt nearby – in fact I do nothing or go nowhere without a little sprinkling of salt! Maybe all this good luck is coincidence, but I am not prepared to give up using salt to find out! And I must be frank with you – I do

not have a clue how it works! I just perform the salt rituals and I get what I want! I am not a "psychic" person so it can have nothing to do with possessing any "special powers". The only thing that I have "special" is luck – and that only began when I started following my folklorist friend's advice!

But I have more than "luck" – I have love, too. I know my wife won't mind me saying this because she, too, is a believer in "Salt Power". In recent years our marriage – like a lot of people's – had grown stale. We were getting on each other's nerves, and it seemed difficult to believe that we were the same happy couple that married so many years ago. I decided to see if Salt Power could help. It more than "helped" – it made us like rapturous honeymooners again! Whilst I am very grateful for all the financial blessings I have received I must say that nothing has made me happier than this rekindled love between my wife and I. Money cannot bring happiness, but "Salt Power", I confess, can. The purpose of this advertisement is not so much to tell you about my own good fortune, but to tell you about a book called *SALT POWER for Bringing Love, Luck, and Wealth*. It's author is Marcus T. Bottomley and I have been privileged to write the foreword to it. It is, I believe, the only book in the world written exclusively about the mystical properties of salt. It features all the rituals I have used for bringing the luck I have experienced. In fact it gives salt rituals for many different needs and situations such as:

- INFLUENCING A DESERTING MARRIAGE PARTNER TO RETURN HOME
- BRINGING PEACE AND HARMONY IN AN UNSETTLED HOME
- GIVING PROTECTION TO YOUR HOME AGAINST BURGLARS AND MALICIOUS PEOPLE
- HOLDING THE CONTINUED LOVE AND LOYALTY OF A PARTICULAR PERSON
- BREAKING OFF AN UNWANTED RELATIONSHIP
- KEEPING UNWANTED PEOPLE AWAY FROM YOUR HOME
- ATTRACTING THE FRIENDSHIP OF NEIGHBOURS
- PROTECTION AGAINST EVIL SPELLS
- BRINGING A JOB

So you can see it is not just in money matters "Salt Power" can help you, but in many other matters as well. However, in order not to belittle the financial aspects of this power I should tell you that it is not just ordinary people like me using it, but also prosperous business people. In fact some of these people say that it is regular use of salt ritualism that helped them to become prosperous in the first place!

For me I think the most delightful thing about Salt Power – apart from the luck it brings, that is! – is its sheer simplicity. You will be relieved to hear that you don't need any candles, incenses or oils. You don't have to be up at midnight on the Full Moon. Occult ritualism is not my cup of tea, and if it is not yours either then you will find Salt Power very welcome. All you need is a packet of ordinary table salt and, of course, the book.

To order your copy of this unique book all you have to do is write "SALT POWER" on a piece of paper with payment of \$14.95 and mail to:

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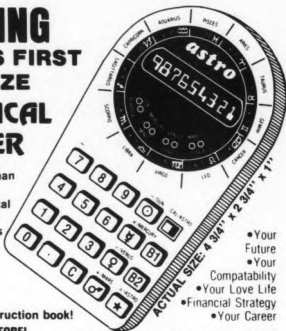
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ration of faraway victims, much in the manner of witch doctors. The Soviets have even claimed, secretly, that several experiments were successful, with targets nearly suffering heart attacks or suffocation," Anderson and Van Atta write.



DOWSING FAN

ROBERT Humphris, a professor of Engineering at the University of Virginia in Charlottesville, is sold on dowsing. "The imagination is the limit as to what you can do with dowsing," he told Michael Bass, an Associated Press writer.

Humphris has been dabbling with dowsing for 15 years. He's still not sure why it works but he's convinced that it does. "Most anybody can do it," he told Bass. "Eight of 10 people can do

it right off the bat. If you work at it you gain confidence."

Humphris' tools are two bent coat hangers or a marble dangling on a thread. He says he has dowsed 350 wells and only 10 have come in dry. Or he can dowse the winner of a football game. He's really not in business. When he dowses a well he charges only \$35 plus 20 cents a mile—if the well is successful. He wants only to cover his costs of attending the yearly American Society of Dowsters convention in Danville, Vt.



ANOTHER ICE FALL

LAST JUNE 24 a five-foot-wide chunk of ice hurtled through the air and landed in the backyard of the Torbicki family of Hartford, Conn. Michael Torbicki and his friend Logan Miclette, both 13, were playing in



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The Strange Secret of a Dime-Store Candle.

I used to curse my luck. Anything I tried, anything I touched, turned to ashes. Tearfully, I joked about having all the luck. All bad.

In desperation, I wasted my time and money on charms, talismans, amulets, oils, even beads. Still no good luck.

Suddenly, An Inspiration!

"It is better to light one candle than to curse the darkness... or your luck." Reading those few words in a magazine one day gave me an inspiration—and hope. I had tried everything else, why not a candle?

That very night, I composed a plain, straight-from-the-heart prayer. I lit a small, cheap candle, said the prayer, and fell sound asleep.

When I awoke the next morning, I felt absolutely wonderful. For some reason, I forgot all about the candle and the prayer. But what I believe is a miracle brought them both forcefully to mind again.

The \$100.00 Convincer!

It was summer and plenty hot. To cool off, I went to the beach. While swimming in the ocean, I spotted a flat piece of paper floating on the water a few yards away.

The waves seemed to be pushing the paper to me. I reached out and grabbed it tightly in my fist. Peeking through my fingers, I was astonished to see that the paper was a bill of some kind.

The ocean had put money in my hand! I looked closer. I saw one zero, then another zero. It was a hundred dollar bill. Talk about luck! What are the odds against finding any money in the ocean—much less \$100.00!

Luck, Incredible Luck!

From that moment on, my life started to change. The bad luck which had plagued me for so long seemed to disappear. Extraordinary good luck took its place.

Money began to flow toward me from unexpected sources. A long over-due loan to a friend was suddenly repaid. One business deal after another started to pan out. My income hit the roof. Hardly a day went by that I didn't find money in the street, at my feet. How? Why?

The only explanation for my new-found luck was my simple candle prayer. So why fool around with a good thing! Needless to say, I didn't. And my good fortune kept right on multiplying by leaps and bounds.



Now, It's Your Turn!

Then an idea hit me. To form an organization to help others burn away bad luck with my mystical revelation.

That's how CANDLECULT was born. I pay for ads like this with my own money to tell my story to people whose luck is bad. And to offer them (and you) the opportunity to change it with my miraculous candle prayer.

I have no idea why my prayer works. Maybe it's the magic power of the words; maybe it's the special ritual I use with them. But who cares when the results are so fantastic!

If you'd like to try my personal ceremony to burn away your bad luck, I'll gladly send you my copyrighted prayer and ritual. To order, clip and mail the coupon right now.

Judge For Yourself!

I am not asking you to believe a single word that I've said. I do ask you to try my prayer just once as a favor to the only person who will know the truth: You!

When you light a candle and repeat my short prayer, what happened to me could happen to you. Soon, you could be the one who is always lucky... who always wins contests... who attracts unexpected huge sums of money... who always escapes unharmed when disaster strikes... whose faithful, constant companion is *Lady Luck*!

So much in this world cannot be explained. There's no rhyme nor reason why my candle prayer works wonders. But you cannot argue with facts. Honest facts you can witness with your own eyes. Or your money-back anytime.

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"I am grateful that I took that first step forward."—J.R., N.Y.

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the yard when they saw something "whirling" in the sky just before it crashed into a fence. Walter S. Houston, regional director of the American Meteor Society, speculated that it might have come from a comet. Arthur R. Upgren, professor of astronomy at Wesleyan University, disagreed, saying it would have melted if it had been a comet because ice particles are vaporized by the heat of the sun.



CHANGE THE PARADIGM

A MAJOR scientific premise is that too great a part of the evidence for parapsychological phenomena is anecdotal and cannot be tested under the scientific requirements of statistical evidence and repeatability. The scientific method has proven a very successful technique and has revolutionized the

physical course of our human population and even of our planet.

But we believe that if psi is not ordinarily amenable to research by the scientific method, then it is not psi that must be discarded but the scientific method as it applies to psychical research. I realize that this is heresy but I feel it's true. Let me tell several anecdotes of the kind that convince me psi is real.

I don't believe I've ever told you about an experience I had when I was a student at the University of Wisconsin. As a freshman I lived in Fallows House which was part of a living complex called Tripp Hall and the approximately 30 residents of the Fallows section ate together in a common dining room, which was on the second floor of a building separate from the residence hall.

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After lunch it was my habit to race down the stairs onto a small porch which was about three steps above the walkway, vault all three steps and run back to Fallows. One day, as I began to eat my lunch, a vivid thought suddenly impressed itself on my mind. "What if," my imagination said, "when you come tearing down the stairway onto the porch and jump onto the walk, you land on a big fat rat?"

The feeling was so strong, and I have such a personal horror of rats, that I was unable to eat another bite. When I left the hall as usual, raced down the stairs and jumped off the porch, there was a large rat, squirming in its blood. Someone ahead of me had jumped off the porch directly onto the rat!

Whether the incident occurred at the exact moment of my vivid impression, I have no way of knowing. But this is the only time in my life I ever saw a rat under such circumstances and in fact it is the only rat I ever saw at the University of Wisconsin.

I will never believe my mental image and the actual occurrence were linked only by coincidence. I think that it probably was the result of a strong general telepathic signal broadcast by whoever had the misfortune to jump on the rat and that my mind picked it up.



LIFESAVING HUNCH

IN HALLETT, Okla., James Aveni, 19, probably survived because of a hunch. James completed his freshman year at Oklahoma State University last spring and had taken a job at the Aerlex Fireworks plant. He was working at the plant as part of a temporary crew to handle the Fourth of July rush.

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- Change Your Luck for the Better
- Add To Your Successes In Life
- Become More Creative & Wise

Luck is winning the Lottery . . . and luck is not winning the lottery! Always remember that there are two kinds of luck — Good luck and bad luck!

HOW DOES GOOD LUCK HAPPEN?

Good luck happens to people who have a good aura surrounding them . . . an aura that is free from evil! You probably have friends who always seem to be lucky. They are the ones who get all the breaks. They end up with the best of everything . . . the best jobs, the best homes, the best cars, the best life! They radiate a sense of success and well being. That is their aura!

WHAT'S YOUR AURA?

What kind of luck do you have? If you're lucky, you have an aura that is free from evil. If you're unlucky, evil forces have entered your aura. Someone or something has wished bad luck upon you . . . you've been given the Evil Eye!

WHAT'S THE EVIL EYE?

The Evil Eye is the oldest curse inflicted upon man. Intense feelings of joy or sorrow, love or hate, good or evil were expressed through the eyes.

You've heard the saying "If looks could kill!" You've probably also heard about people who have become sick or even died after the Evil Eye was cast upon them. They were cursed with the ultimate bad luck!

PROTECT YOURSELF FROM THE EVIL EYE

You must work to cast off all evil spells and change

your luck for the better. Only when your aura is completely free from the Evil Eye will good luck come to you.

THE HAND OF OSIRIS

The Pharaohs of Egypt found the power to ward off the Evil Eye and a bad aura. Through a study of the sacred texts of the ancient society of KaRob they found the talisman that would protect them. It was the upraised Hand of Osiris — the Egyptian god of the underworld. The hand was used to shield them from the evil cast from the eyes of an enemy.

THE EYE OF RA

The Pharaoh Ikhnaton was the first Egyptian King to have the Hand of Osiris cast as a pure gold amulet to ward off the Evil Eye. He had another good luck talisman . . . the Eye of Ra . . . set into the palm of the hand. Ra, the sun god, was the supreme god of the Egyptians, and the bringer of good fortune.

Ikhnaton thus combined two talismans into a single amulet . . . the Hand of Osiris to ward off evil, and the Eye of Ra to bring good luck. Even today the Eye of Ra is used on the back of the \$1 bill, above the pyramid representing the all seeing eye of god.

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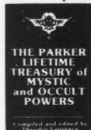
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VENTURE BOOKSHOP

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On Tuesday morning, June 25, James was driving to work and was about halfway there when "all of a sudden I decided I just shouldn't go to work," he said later.

"It was just a feeling I had, telling me that I shouldn't go to work, that something was going to happen there. So I drove home and called in sick."

At 9:30 A.M. the plant exploded, killing 21 persons and injuring five. About that time Aveni said he woke up suddenly. He thinks it may have been a psychic reaction.

Aveni thinks his hunch was merely luck. We suggest precognition.



HYPNOTIC MEMORY

IT IS WIDELY believed that accounts of events recalled under hypnosis are more accurate than those remembered consciously. Untrue, declares a panel of experts who have studied the question.

Writing in the *Journal of the American Medical Association*, the eight-member panel reports that "recollections obtained during hypnosis . . . actually appear to be less reliable than nonhypnotic recall."

Under hypnosis people seem to remember more but these "memories" are sometimes inaccurate because the hypnotic subjects are open to suggestion. If the hypnotist asks leading questions, the subject may shape his responses to meet what he thinks are the hypnotist's expectations.

The panel, chaired by Dr. Martin Orne, was brought together to investigate the use of hypnosis in criminal investigation. It has concluded that hypnosis has a role in investigation but not in courtroom testimony.

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Easy to apply and astonishingly effective, energy medicine can keep you healthy all your life.

Part I

By Michael Blate

FOR MANY PERSONS, being "health self-sufficient" means nothing more than taking two aspirin to relieve an ache or a pain. A more health-conscious person might add a daily vitamin pill or even a series of taxing calisthenics (usually short-lived) to his personal health-care program. After that, it's up to God, luck or the doctor to keep one well, right?

But wouldn't it be wonderful to have nearly *full* control over your own health? To be able to "erase" your own pain and suffering in seconds, to maintain a high level of wellness throughout your life and to remain healthy and pain-free for little or no cost, year after year—*without* doctors, drugs or surgery?

Not only is this possible but people have been doing it for centuries, using a process called "energy medicine." This ancient system of healing and health maintenance is still widely practiced in many rural parts of the Orient where doctors are few and poverty is widespread.

Energy medicine is a program based on the belief that a vital force circulates throughout the body and causes physical life. The Chinese call this energy *ch'i* (pronounced "chee" or "jee"). When *ch'i* is flowing smoothly throughout the system, we are in good health. But when

ch'i moves either too quickly or too slowly, we manifest symptoms and suffering. And when *ch'i* stops flowing completely, the spirit departs and we are no longer alive (at least in the physical sense).

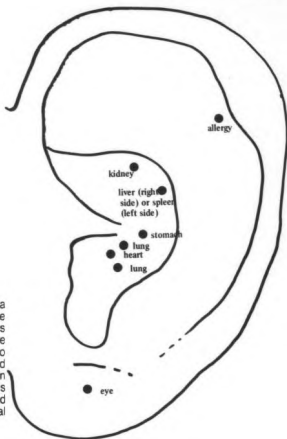
Energy medicine—whether it is practiced in China, India or elsewhere in the East—holds that, while there may be many symptoms, there is only one disease: an imbalanced flow of energy. And restoring health—at least in concept—is equally straightforward: stimulate your energy to flow normally; then symptoms and suffering will "reverse" (heal) themselves and health will be restored.

Energy medicine uses low- and no-cost physical and *nonphysical* therapies, many of them easily self-applied. In an earlier article (February 1984 FATE) I described G-Jo, one of the easiest and most effective of these physical energy medicine "self-health" techniques. G-Jo is a kind of acupuncture without needles—that is, *acupressure*. But there are literally hundreds of self-health methods based on energy medicine. And most of them take only a few minutes to master. After that it is simply a matter of remembering to *apply* these techniques as often as necessary (that is, as soon as suffering manifests itself or returns).

Many of these physical methods involve the use of touch, as G-Jo does. The body has at least 12 known acupuncture systems, each a completely self-contained healing system which may be used in many ways, either by itself or in conjunction with other methods, to stimulate healing and prevent suffering.

* * *

Operating from the belief that a vital energy flows through the body, auricular therapy holds that certain points in the ear are linked by energy channels to other organs. Pressure applied to these points can relieve pain in the organs because it frees the blocked energy believed to be responsible for physical illness and distress.



TWO OF THE most accessible of these systems are located in either hand and foot. Today a growing number of persons interested in good health know about reflexology, a method of therapeutically massaging the hands or feet. Reflexology is both easy and effective to use, even for beginners. Here tender spots or "reflexes" are deeply massaged several times a day until the tenderness fades at these points.

The belief is that each reflex or acupressure point in the hand or foot

is connected by energy channels to another bodily part or internal organ. Tenderness at the underlying reflex indicates distress in that related bodily part. But regular massage of the most sensitive reflexes will usually stimulate self-healing within the distressed target organ or bodily site.

In fact *each* acupressure system—be it located in the hands, feet, nose, ears or elsewhere—gives these same signals (tenderness when a "good" therapeutic point is pressed) and promotes the same kind of healing response when properly

stimulated. The Chinese have known about this healing response for millennia. Such practices were the subject of the world's first medical book (or perhaps first of *any* books), *The Yellow Emperor's Classic of Internal Medicine*, believed to have been written some 5000 years ago. It remains the basis for all Chinese-style acupuncture as well as many other energy medicine techniques.

Although energy medicine may seem too simplistic to be possible, the results of these techniques are often astonishing in their speed and effectiveness. For example, through radio and television appearances I have taught G-Jo to millions of persons. Some call in to describe the symptoms troubling them. On the air I tell them how to find and "trigger" (deeply massage) the appropriate G-Jo acupressure point that my experience tells me should bring immediate relief.

The callers, most of whom have never heard of G-Jo acupressure before, follow along, pressing and massaging according to these instructions. In nearly every case they experience profound, immediate relief from their symptoms. Understandably, many callers are dumbfounded, especially those skeptics who phoned in with a "show me" attitude. The comments and subsequent letters I receive after these radio and TV shows usually reflect that astonishment: how could something so simple and effective remain "unknown" for so long? Yet such techniques *were* well-known to even primitive tribes in many parts of the earth. And today, in more than two-thirds of the world, energy medicine *still* plays an important role in the health care of the rural, the poor and the disenfranchised.



Pinching the fingertips and thumbtips helps stimulate the flow of energy to various internal organs and glands. According to energy medicine theory, the body has 12 acupuncture systems, each a self-contained healing system which can be used in many ways.



Reflexology is one of hundreds of self-health techniques based on energy medicine. Reflexologists believe that tender spots ("reflexes") in hands or feet should be massaged because such sensitivity indicates distress in energy-linked body parts.

AN EVEN MORE effective, if slightly more complicated, technique is called "auricular therapy." Essentially this is the stimulation of one or several of the more than 250 therapy points located in the ear. As with other forms of touch therapy, all that is needed to make use of this healing system is a knowledge of which point in the ear controls which bodily area and an appropriate tool with which to stimulate the tiny therapy point.

Nearly any "tool" will do, so long as it is somewhat pointed and easy to manipulate. I like using a toothpick whose sharp point has been clipped off with a nail clipper; but a wooden matchstick or even a twig will do just as well.

Then, as soon as a symptom or discomfort manifests itself, the appropriate ear therapy point is located by gently pressing in the general area (see chart) until a profound—somewhat painful—feeling announces that the right point is being pressed. Finally the tool is gently pressed and jiggled on the point for a few moments (which causes a painful or numbing sensation to radiate, generally, throughout the side of the face and neck). Indeed, it will not be possible to trigger the point for more than several seconds due to the intense discomfort that should be occurring.

But in nearly every case in my experience relief of the target pain or other discomfort is virtually instantaneous. And this is just one of many forms of energy medicine employing touch to stimulate relief and self-healing. Furthermore, the use of touch is only one of many types of self-applied energy medicine—and often not the best of them.

Perhaps even more profound (al-

though more subtle) in their overall effects are energy medicine's mental techniques. These include spiritual healing, laying-on-of-hands, meditation, hypnosis and visualization.

In all, there are at least four broad general categories that comprise the philosophy and practice of energy medicine: physical energy-balancing methods (such as acupressure and auricular therapy); mental therapies (meditation and visualization); movement and exercise (typically nonstrenuous and easy enough for persons of all ages to perform); and medicinal foods and herbs. Each of these categories must be incorporated into one's "health-style" for him to become totally health self-sufficient.

This last category—using food and other edibles as medicine—is perhaps the most important (and least-understood) element of energy medicine. To an energy doctor *every* substance that goes into the mouth (or, for that matter, into the nose or any other orifice) affects the state of internal energy and is thus a medicine. Some food-medicines are good and some are bad, depending on whether they move energy toward (good)—or away from (bad)—its ideal rate of flow.

"Extreme" foods—such as slaughtered products, salt, sugar, alcohol, tobacco or harsh drugs—are said to cause energy to move away from its ideal flow, forcing it to flow either much too quickly (temporary stimulants such as sugar, alcohol or tobacco) or too slowly (salt or slaughtered foods) throughout the system. These, then, are "bad medicines" and should be avoided whenever possible.

What is a good energy-medicine diet?

While one's geographical location, state of health and time of year are important variables, to most energy doctors a vegetarian—or near-vegetarian—diet is essential. The bulk of the diet should be based on grains (in temperate or tropical climates this usually means rice) with fresh vegetables, legumes and fruits as complements to provide the necessary “balancing” effect on one's energy.

For those whose religions do not prevent it, the occasional use of meat, poultry or seafood may be considered but more as supplements than as the bulk of the meal itself. Too much meat (or, for that matter, too much of *any* substance) causes one to move away from internal balance and harmony and is therefore responsible for symptoms, diseases and suffering.

To the energy doctor the mouth is the prime cause of disease and suffering for most persons. This is because we take food-medicine at least several times a day, every day of our lives. Furthermore, prolonged food abuse causes not only physical but even emotional and mental distress. Hence, it is not possible to maintain or restore good health without the right diet. Later, if necessary, various herbs or other natural medicines may be added to “fine-tune” one's energy flow, but the diet must first be compatible with the human energy system.

* * *

THERE ARE many differences between energy medicine and the typical practice of most Western doctors, called “allopathic medicine.” Western physicians, for example, are taught that most illnesses are *caused* by germs or viruses, whereas energy doctors see these microscopic creatures as one of many

natural *responses* to disturbed internal energy.

To the energy doctor, disease (really *dis-ease*) and suffering are primarily caused by abuse. While it is true that one's heredity (karma) has a certain influence on his health, there are a number of abuses, most of them self-inflicted, which are by far the more important cause of suffering. (The greatest of these is abuse by the mouth, or wrong eating. Other abuses include physical energy, exposure to weather extremes, emotional excesses, too much or otherwise “imbalanced” sexual activity and so on.)

Thus, one of the key tenets of energy healing is *to stop the suffering, stop the abuse*. Compare this to most Western (allopathic) doctors who seek to heal the patient *in spite of* his self-imposed abuses. The energy doctor would merely scratch his head in amazement or throw up his hands in frustration at the patient who would continue such abusive practices, once they were revealed actually to be abusive. Even more incomprehensible to the energy doctor would be the willingness of his allopathic counterpart to continue treating a patient who repeatedly injures himself with known abuses. (Centuries ago, Chinese doctors were paid only if the patient stayed well!)

Even more illustrative of these differences is the rank of social prestige between allopathic and energy doctors. In the West surgeons command the highest respect (and incomes), whereas those who use mostly nonintrusive means—usually psychiatrists—are at the bottom of the scale in both income and social respect.

The most highly-regarded energy

doctor, however, is the teacher-philosopher who treats his patient using *only* nonintrusive methods. Surgeons (along with veterinarians) rank at the low end of the respect scale, barely nosing out acupuncturists.

Inherent in this reasoning is the obser-

vation that it is the body—and *only* the body—that heals itself. The best physician gently (yet profoundly) *stimulates* the process; the surgeon or acupuncturist actually *intrudes* in the process.

This is Part I of a two-part article.



"LOST CITY" APPEARS IN TOURIST GUIDEBOOKS

UNIVERSITY of Colorado archaeologists in early 1985 announced an expedition to a "lost city" in the Peruvian Andes—but the site turns out to be well-known ruins which are even touted in tourist guidebooks. At a news conference on January 31, the Colorado archaeologists described the site as a lost city and issued a news release headlined "Pre-Incan Find May Rival Machu Picchu," the famous Incan ruins.

Thomas Lennon, a leader of the expedition, told newsmen, "The site has been the subject of rumors and unsuccessful expeditions since the beginning of this century, if not from the time of the Spanish conquest." His announcement, reported in the *Washington Post*, *New York Times* and other newspapers, did not claim the discovery of the site. He gave credit to "a Peruvian expedition" in the 1960's. But the press release suggested that the site had faded into obscurity after that expedition's brief visit. In fact, it has been the subject of dozens of books and magazine and

newspaper articles and even was featured in a 1970 CBS News documentary on Andean archaeology.

Douglas Eugene (Gene) Savoy, an American explorer, discovered the site in 1964-65 and named the cluster of 18 buildings Gran Pajaten. He said he found 39 other ruined cities in the region and believes that all were part of the Chachapoyas civilization conquered by the Incas.

"I don't deny anything Gene Savoy says," Lennon said, "but I do take exception to the idea that there's nothing left to do at Gran Pajaten because he did it all. Gene discovered the site. What we want to do is study it in a lot more scientific detail than has been done so far."

Deeper study of the site may shed light on the demise of the Inca empire. Although officially the Spaniards conquered the Incas, archaeologists have long suspected that the empire was in decline and disarray before the conquistadores arrived.



SOVIET SUBS SEEKING ATLANTIS?

THE AUTHORITATIVE international monthly *Defence Review* reported in November 1984 that Soviet midget submarines, ostensibly seeking the lost civilization of Atlantis, have been operating off Gibraltar for more than 10 years.

The journal published a photograph of one of the minisubs—a photo that was first published in 1973 in the Communist Party daily *Pravda* but had only recently surfaced in the West. According to *Defence Review*, *Pravda* described the vessels as "searching for the lost civilization of Atlantis" and as recently as September 1984, Soviet radio reported the search was continuing.—*W. Ritchie Benedict.*

By Christopher Bloom

GENDER DYSPHORIA is the psychiatric term for what is commonly called transsexualism, the obsession that afflicts persons who believe they have been born of the wrong sex. Gender dysphoria often leads to socially unacceptable behavior such as cross-dressing (transvestism) and sometimes the affected persons seek change-of-sex surgery. Such surgery is the only "treatment" that seems to resolve the conflicts that plague transsexuals.

But even this treatment does not always work. Some transsexuals are so confused about their true identity that

some unidentified hormonal disorder could be a contributing factor. (For example, girls born with congenital adrenal hyperplasm—caused by a disorder in the adrenal glands—will grow up exhibiting masculine behavior.) Whatever the cause, transsexualism is a condition that is notoriously resistant to change. For this reason two researchers at the University of Tennessee Medical School were stunned when a transsexual they were counseling one day showed up cured—not by psychiatry or medicine but through exorcism!

Dr. David H. Barlow and Dr. Gene G. Abel first met their patient, whom they have identified only as "John," in

EXORCISM OF A TRANSSEXUAL

One man's victory over gender dysphoria, a condition notoriously hard to "cure," uncovers a mind-blowing new therapy.

they will eventually go back to role-playing in their original gender, although their surgery is irreversible. Psychotherapeutic forms of treatment seem useless and there is only one known cure of a transsexual. The procedure involved months of work with the patient and the use of behavior modification techniques.

The causes of gender dysphoria are unknown. Theorists have speculated that gender confusion in early childhood may be responsible; others hold that

1969. It was a clear case of lifelong transsexualism and they were counseling him for sex-change surgery at the time of his strange cure.

From early childhood John, born in 1952, considered himself to be a girl. His mother and father, who raised their family in Tennessee, did not get along and separated when the boy was eight, by which time John's transsexualism was already a fairly ingrained trait. The couple were already the parents of two other children (a boy and a girl) when

John came along, so he was the baby of the family. He was a pampered child; his mother was protective and wouldn't let him engage in any of the rough-and-tumble play which boys like. She kept him at home, where he occupied his time, with his mother's encouragement, with cleaning and other household work.

When he was four years old, he began imitating his mother openly by putting on makeup and dressing in his sister's clothes. This behavior continued even after he started school and he often found excuses to stay home and indulge his female fantasies.

John's feminine traits and identification pervaded his life. His growing effeminacy caused the other boys at school to make his life miserable. His older brother often had to come to his defense. John's greatest satisfaction came when his mother took a job and he took over full responsibility as family housekeeper. This was a role he enjoyed immensely.

The next phase in John's ever-increasing gender dysphoria occurred when he entered adolescence. By this time he was going to high school but was getting only passable grades. His main preoccupation was still his family home where he could engage in his favorite pastime, domestic work. When he was 15 years old, he read a magazine article about transsexualism, learned about sex-change surgery and began corresponding with experts at Johns Hopkins Hospital in Baltimore. Surgery seemed an obvious course of action for him, so he began to prepare for it.

He went so far as to drop out of school and study the literature on transsexualism. He became so versed on the subject, in fact, that he persuaded a

physician he needed estrogen, claiming it was to treat a previously-diagnosed endocrine disorder. His real reason, of course, was to prepare himself physically for the change-of-sex surgery. Soon the oral doses and injections took effect; his body hair thinned and his breasts grew larger. The estrogen also affected him psychologically and he felt a sense of peace he had never experienced before.

It is impossible to determine how far the young man would have gone with his self-therapy were it not for an automobile accident that occurred in 1969, when he was 16. The doctors who treated him discovered the effects of the estrogen and they informed his family about the situation.

The disruption these revelations caused within John's family was considerable. John's already disturbed relationship with his mother got even worse. She insisted he seek psychiatric treatment and even threatened suicide should he refuse. Eventually John committed himself to a state hospital but the therapists could do nothing for him. Because he was well in touch with reality and not psychotic, he was merely formally diagnosed as a transsexual and discharged.

This course of events allowed John to go back to work at a fast-food restaurant and once again plan for his change-of-sex surgery. The hospital psychiatrists felt, however, that their patient could benefit from psychotherapy and they encouraged him to see David Barlow at the University of Tennessee Medical School.

Although he began taking estrogen again, this time John did it under psychiatric supervision. At the same

time he went back to cross-dressing.

Despite his satisfaction with the way his life was going, John continued to have problems with his mother's possessiveness. He complained that she often tried to smother him while at the same time she fiercely rejected his transsexualism. To escape the situation, in 1972 the young man—with his psychiatrist's blessing—attempted to enlist in the navy but was rejected for psychiatric reasons. His mother, seeking to take advantage of the situation, tried to move into his apartment with him, much to his annoyance. The situation between John and his mother became so intolerable that he tried to commit suicide by taking an overdose of some of his medication.

This unsuccessful attempt on his own life brought him back to the hospital and back to the attention of Dr. Barlow and his colleague Gene Abel who had worked extensively with transsexuals. They counseled the patient and agreed with him that surgery should be contemplated to resolve his gender dysphoria. To prepare him, they gave him electrolysis and full therapeutic dosages of estrogen and subjected him to a complete psychiatric examination for gender identity, gender role behavior and sexual arousal patterns. These psychological tests are always given before surgery is seriously considered.

The findings of these tests were consistent with a diagnosis of transsexualism. Even the way John moved and walked was typically female, according to a special test the researchers used to check masculine-versus-feminine motor behavior. So for all practical purposes, John really *was* a woman somehow trapped in a man's body. The therapists

continued to recommend the change-of-sex operation.

The process leading up to this radical surgery is slow, however. For two years the researchers kept tabs on John, repeatedly giving him tests for gender identity and masculine-versus-feminine motor behavior. The results consistently came up female, further evidence that change-of-sex surgery was warranted in this particular case.

By this time John was living openly as a woman and was going by the self-adopted name of "Judy." He successfully adapted to this new life-style and no one who casually knew him realized he was a pre-op transsexual. His therapists even stated when they wrote up the case that he "was successfully wearing a bikini having progressed to bra size 36B."

* * *

BY THE SUMMER of 1973 John was looking forward eagerly to his change-of-sex operation. His therapists agreed that his adjustment would probably be successful and that he wouldn't suffer later conflicts over his decision. They suggested that he have the surgery at a medical center in a nearby state and John duly checked in. All was going according to plan. And then something extraordinary happened.

"One day in later fall," Drs. Barlow and Abel report, "a research assistant who had worked with the case came back from a half-finished lunch of fried chicken and shouted, 'Judy is back at the restaurant but she's not Judy anymore, she's John!' Other reports quickly confirmed this and John was invited back to our offices for a session which occurred in early January of 1974. He entered the office in a three-

piece business suit, with polished shoes, neatly cut short hair, clipped fingernails and consistently masculine motor behaviors. Even to trained eyes, the only sign of his former feminine role was the almost complete absence of facial hair, which in view of his light complexion and in the context of his total masculinity would normally go unnoticed."

The story he told was as remarkable as his transformation.

During the time he was working at the fast-food restaurant, he had grown attached to his employer, a Christian fundamentalist. The woman was not judgmental about her employee's transsexualism but did urge him to consult with a local physician before undergoing the final surgery. This physician was also a fundamentalist. Although John considered himself a Southern Baptist, neither he nor anyone else in his family was especially religious. But he went to see the doctor anyway as a favor to his boss.

The doctor examined John and spoke with him at length. He even agreed that his change-of-sex adjustment would probably be good. But, he added, his new patient's real problem was possession by evil spirits! John was understandably taken aback by the announcement and was even more startled when the physician asked if he could perform an exorcism. Yet for some reason John agreed to cooperate.

The exorcism, which lasted from two to three hours, involved prayer, the laying-on-of-hands and exhortations against the evil spirits said to possess the patient. John later told his therapists that he fainted several times during the ritual but when the ordeal was over, the physician informed him that 22 spirits

had been driven from his body. (The physician explained to Dr. Barlow that one of these entities had been female and the cause of John's problem.)

When the ritual was over, John announced that it had worked. Now, for the first time in 20 years, he perceived himself as a man. His desire to cross-dress ceased instantly and he immediately went to a barbershop to have his hair cut short.

This initial conversion to a totally male identity lasted for two weeks, during which time he lived with his mother. But when he began to feel his old tendencies returning, he and his employer visited a fundamentalist faith healer who was in town practicing at a public meeting. They were able to talk with the healer and she agreed to pray for John. As she did so, he fainted. After regaining consciousness for a few moments, he fainted again. This ended the "treatment."

Conscious once more, John noticed that another miracle had taken place. As he left the public platform where he had been treated, he saw that his breasts, fully formed from the estrogen treatment, had returned to normal. He had now fully returned to his male gender, although the effects of estrogen are long-lasting and his claim medically impossible. (While checking into the story, Dr. Barlow received confirmation of this "miracle" from the young man's employer.)

Although they could plainly see that their former patient's feminine characteristics had completely and mysteriously disappeared, Dr. Barlow and his colleagues found their patient's story hard to believe and spent considerable time seeking verification for it. The story

consistently checked out. But to be sure of their personal observations, the therapists asked John to take the same battery of psychological tests they had used to diagnose him a transsexual. This time the test results all came out consistent with a masculine identity—which was a *total* reversal of the prior results obtained while he was being monitored over the previous two years. Even his gait and body movements were now firmly masculine, possibly for the first time in his life. The two therapists continued to follow John's life for the next 2½ years to see if the cure was permanent.

It seemed to be. By 1975 John was dating women but had not engaged in premarital sex because of his newfound religious beliefs. They learned that he still occasionally felt fleeting homosexual urges but their former patient assured them that he was perfectly capable of banishing these from his mind when they arose. His adjustment to his new "male" life seemed as perfect as it was inexplicable.

What is a psychiatrist to make of such a bizarre case? Does it really prove the existence of spirit possession or could the ritual of exorcism have produced some sort of psychological miracle akin to hypnotic suggestion?

It is clear from their report that

neither Dr. Barlow nor Dr. Abel feels competent to explain why and how this unexpected cure came about. Writing in a 1977 issue of the *Archives of Sexual Behavior*, they note that "what is important in this case is that no psychotherapeutic procedure of any kind with whatever element of suggestion or persuasion has been effective for transsexualism, with the possible exception of behavior modification in one case. But even the most facile operant conditioner would be hard-pressed to explain the sudden and massive behavioral change observed and objectively measured in this case."

They add that the one reported case of a patient cured through behavior modification involved months of treatment. That patient learned to behave in masculine fashion by practicing new behavioral strategies for walking and acting. The patient had to be carefully taught these strategies, while John's cure was for all purposes instantaneous.

"What cannot be denied," the two researchers conclude, "is that a patient who was very clearly a transsexual, by the most conservative criteria, assumed a long-lasting masculine gender identity in a remarkably short time following an apparent exorcism."

The case remains a psychiatric mystery.



CALLING ALL COWCATCHERS

FROM BEDFORD, N.H., *USA Today* for August 16, 1984, reported that police and fish- and game-officers spent three weeks trying to capture a runaway bull. They decided against shooting the 1500-pound animal because he wasn't violent. They tried luring it with grain but that failed. Finally they sent out a young cow in the hope of attracting the runaway. It worked. The bull is back on the farm. Now the problem is to catch the cow.

Cattle-Killing UFO of 1896

The object we saw that night was the most terrifying thing we'd ever seen—until the next day's sickening surprise.

By Pearl Chenoweth as told to Shannon Graham

I WILL never forget the terrifying experience my family and I had with a UFO in Missouri when I was nine years old. Our sighting took place, as I recall, in August 1896.

My parents Ezra and Serepta Vickers, my brother Ben and I lived on a farm in Howell County and had lots of cattle and horses. We worked hard and in the evening, when the chores were done and supper was over, we would sit in the yard resting and trying to pick out the different constellations like the Big and Little Dippers. It was a favorite game for Ben and me.

The night we saw the UFO, the sky was clear and a million stars were twinkling. It had been a hot, dry summer and we needed rain.

All at once we saw flashing lights. At first we thought they were a star shower. But the "stars" stayed in a circle as if they were all strung together like beads. Meteors scatter when they fall, so we soon realized we were seeing something else. The circle of lights just kept whirling and falling toward us. In my mind I can still see those bright lights.

They were brighter than any star.

As small as I was, I remember thinking there was nowhere to run or hide from this thing. What was it going to do to us? For some reason I thought it was unfriendly, that it meant only to do us harm.

I ran to my mother and clung to her skirts, crying and shaking so hard that I could barely stand. I'm sure she was as frightened as I but she tried to comfort me.

At that time I had never seen a balloon, airplanes were in the future and nothing belonged in the sky but the sun, moon and stars. We watched fascinated. We could not take our eyes off the object as it moved west right toward us, turning and falling out of the night. Just when we thought it would crash in the yard, it stopped and hovered over the barn. We could now see it was a large saucerlike shape. Its lights were blinding. The whole barn lot lit up like day.

My father grabbed up the baby who was sleeping on a pallet and we fled into the house. None of us dared voice our fear that God had returned, that this

was the end of the world. My father handed the baby to my mother and went into the kitchen to look out the window. The lights were still hovering there. We could see no sign of life, no forms moving out of the object. If there was a door, it was on the other side.

My parents gathered us children in the living room and we huddled together absolutely terrified, waiting for a knock at the door or for the door simply to burst open. My father started to pray, tears running down his cheeks as he hugged all of us. It was one of the few times I ever saw him cry.

I don't know how long we knelt there. All I know is that it seemed like hours. Except for my father's voice murmuring in prayer, there was no sound. The silence was the worst of all. We waited helplessly, not knowing what was going on outside, wondering what might happen to us at any moment.

At last my father got up the courage to go back to the kitchen and look outside. The thing had gone.

We slept very little that night. Was the saucer gone for good? Would it come back? Lying wide-awake in my bed, I could hear my parents downstairs as they talked far into the night. Every so often my father would go to the door and look out. And the horror was not over.

The next morning when Ben took his dog Cappie and went out to the pasture to bring up the milk cows, as he always did, he came running back to the house scared out of his wits.

Mother and I were getting breakfast when he appeared in the kitchen door so pale I thought he was going to faint. He kept pointing toward the barn, stammering words that made no sense.

Finally Mother got him seated in a chair and bathed his pale little face with cold water. Then he told us what he saw.

As he and Cappie neared the gate that opened into the pasture, Cappie stopped in his tracks, whining and barking. The grass was almost knee-high to the cows, so the animals were not immediately visible to a 10-year-old boy. But in a large patch of burned grass were three of our steers lying dead on the ground. Their bodies were beginning to bloat from the heat; their legs were poking out stiff as boards. Cappie snarled, showed his teeth and refused to go near them. That was when Ben ran back to the house.

Father, who had come into the kitchen while Ben was talking, ordered us to stay in the house while he went out to the pasture. When he came back he was as shocked as Ben. He told us he had examined the steers and as far as he could see there was only one thing wrong with them: they had been completely drained of blood. The only marks on them were some dried blood on their throats from two puncture holes in the jugular vein; these looked as if they had been made by a two-tined fork.

The idea that something or someone had dropped out of the sky to take the blood of animals sickened us. Had they drunk the blood, put it on their food, used it for medicine? What might have happened if they had found us? Would we too have been killed? We were too frightened and nauseated to eat the breakfast sitting on the table in front of us. In those days you didn't waste good food but we could not eat.

Father tried to assure us it was

nothing to worry about. He said that probably some wild dogs or wolves had done it. We didn't believe it and we could see he didn't believe it either. We had seen too many animals attacked by dogs and wolves. They always tore the animals apart. They didn't drink their blood.

I was always a nosy child, always eavesdropping when the grown-ups thought I was somewhere else, so I listened to my parents talking about the possible ways the steers could have been killed.

Had a neighbor killed them and been frightened away by the lights before he could cut it up? A neighbor would have had to shoot the animals and in that isolated country a shot could be heard half a mile away. If someone had punctured or cut the animals' throats, he first would have had to tie them up. There were no ropes. In any case, animals don't die at once when their throats are cut; the wounded animals would have bawled their heads off. The other cattle would have stampeded and made a terrible racket. We had heard nothing.

America was in the middle of a depression that summer and nobody would have left the animals' hide. A cowhide was worth about 50 cents—a day's wages for a man that year. If a neighbor had killed a steer, it would have been to feed his family. These carcasses were just left.

Furthermore, a beef has to be hung up in order for the blood to drain, not

left lying on the ground. That's what was so strange. How did the aliens, if that's what they were, drain the blood? There was no blood anywhere; every drop was gone. Had this happened only to us or had they killed other stock in the area?

Later that week, when the newspapers came from St. Louis, we had our answer. There were several stories of just such incidents all over Missouri that night.* People had seen the hovering lights and in each case only three animals were drained of blood no matter how many cattle were in the pasture. Where the saucers had hovered, grass was burned away by the heat of the object. In our pasture where the ground was burned, nothing ever grew again. The patch was bare. It still is as far as I know.

My father never spoke of that night again and he did not let the rest of us speak of it either.

A note from Shannon Graham:

I am certain that my grandmother Pearl Chenoweth's account of her 1896 UFO experience is an accurate one. At the time she related this story, she was dictating her memoirs for the Missouri Historical Society and was helping people with genealogical research. Everyone who worked with her was amazed at her accurate recall of dates, places and people. She was alert and active until her death in 1984.

*A check of St. Louis newspapers for August and September 1896 uncovered no UFO-related stories.—*The Editors.*

A REAL SPEED FREAK

DRIVING AT speeds approaching 200 mph helped Al Unser, Sr., take eighth place August 19, 1984, in the 500-mile CART auto race at Pocono International Raceway. The next day the racing great won an \$82 ticket for speeding 75 mph on Interstate Route 80 in Pennsylvania.

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.

ARMS AND LEGS

By James W. Harris

MY MOTHER Edwina Harris has had two strange experiences. The first occurred on May 18, 1945, during World War II when her first husband Hugh Franklin Wright was a captain in the army, assigned overseas. Mother was sitting in the front yard of her parents' home in Columbus, Ga., talking about the things they all would do together when her husband returned from the war.

Suddenly the feeling came over her that all this talk was pointless—because her husband wasn't coming back. Silently she got up from her chair and went to her room. Her mother Louise Crawford, puzzled by this strange behavior, soon followed her.

When Grandmother entered Mother's room, Mother was laying out a black dress. "He's dead," she said. "I know it."

A few days later she received word that her husband had been killed in action—at the same time and date of her

sudden upsetting premonition.

Mother's second strange experience took place years later, after she had married James Woodson Harris, Jr., the man who was my father. Mother had gone into a children's clothing store to buy some jeans for my younger brother and me. She asked a young woman clerk for blue jeans. The clerk said she'd see if there were any in storage.

As the clerk walked away a strange premonition suddenly rushed over my



James W. Harris

mother. "Why, I know exactly what she's going to say!" Mother said to another clerk and to the store manager, both standing nearby. "She's going to say, 'What are all these arms and legs doing here?'"

The two looked at Mother oddly but before they could reply, a cry came from the storage area: "What are all these arms and legs doing here?"

My mother, manager Don Hunter and clerk Mrs. Van Meter looked at each other wordlessly.

A moment later the meaning of that peculiar question became clear. The clerk, looking for jeans, had pulled aside a curtain to reveal some misplaced mannequin parts—arms and legs.

Mother had never been in the storage area, nor was there any way for her to have seen behind that curtain. There was absolutely no way she could have known about the "arms and legs."

Because of these experiences my mother has wondered if she has latent psychic abilities. She doesn't try to develop them, though. She found these two brief experiences too frightening.—*Columbus, Ga.*

PRENATAL VISIT

By Louise M. Turmenne

A STRANGE ghostly memory has haunted me all my life. Not until September 25, 1984, did I share it with my mother Rita Benedix, although it certainly involves her.

My memory would not be unusual, except for the fact that the images I see are of a past that existed 11 years before I was born.

My mother was pregnant with my older sister at the time. It was 1940 and Rita and Alfred Benedix, my mother

and father, had been married for two years. They still were living with my grandmother, Louise Nadeau then, now Louise LaRose, in Mechanic Falls, Maine, but they desired more privacy. They finally found a second-floor apartment about eight miles away in Auburn, Maine. And this is where my prenatal visitation took place.



Louise M. Turmenne

I remember walking up the long staircase on the outside of the building and entering the kitchen. I saw my mother moving about the room.

While I remained there I felt nothing except a sensation of comfort and peace. It seemed like a dream but it would have been impossible for me to have dreamed it—I had not been born into this world. Yet I described the location of the table, the windows and the appliances correctly. My mother acknowledged my exact descriptions as I was telling her of this strange "memory."

I saw the iceman enter the kitchen and put a block of ice in the icebox. When I told Mother this, she turned pale and she said yes, they had an old icebox that

required a block of ice for cooling.

She had never described that apartment to any of us as we were growing up, so my memory wasn't suggested. It was genuine. I did, in fact, visit my mother-to-be 11 years before I was born.—*Winter Park, Fla.*

"GREEN ACRES"

By Mary Weaver

MY HUSBAND Howard and I built our first home a little at a time, so that by 1965, 10 years after we were married, it was complete and paid for.

That spring, with a bad winter behind us, we decided to sell and move closer to Pontiac, Mich., where there were more job opportunities, better pay and higher educational facilities—important now that we had four children in school.

Our tiny farm sold quickly and we found a brand-new house under construction. We were assured it would be completed in time for the children to start school the following September. The people who bought our farm were willing to let us remain there for the summer.

As time dragged by, construction on the new house seemed at a standstill. First rain held it up; then there was a shortage of some building materials and finally one day all the workers walked out on strike. By now I was wondering if we'd ever live there and I was getting worried—it was already August.

Every Wednesday our farming community of Croswell published a small bulletin which carried ads for the local grocery stores and for anything else anyone wanted to sell. I was trying to hang on to what money we had left, so I had not looked through the bulletin for several months.

On a Tuesday late in August Howard reported when he came home that the new house was still as it had been for the past month and the new owners of our farm were now getting anxious to get settled in order to do some fall planting.

I went to bed that night with a troubled mind. We didn't want to rent a place; renting seemed to us like throwing money away. Also I dreaded the thought of having to transfer the youngsters in the middle of a semester.

I dreamed that night that I got up the next morning, fixed our usual breakfast and, while I was drinking my coffee, heard the mailman go by. I went to the mailbox, got the mail and, instead of tossing the bulletin aside, read it while I finished my coffee. Advertised for sale in the paper was a four-bedroom house on one acre of land. A phone number was given. When I called—still in my dream—I was told the owner wanted \$2400 for it.

The dream included other details, the closing date, our moving and finally the phone's being installed, which woke me and turned out to be the bedside alarm clock's ringing.

As the youngsters tumbled out of bed and my hectic routine began, my dream was forgotten until, as I was drinking a second cup of coffee, I heard the mailman go by.

My dreams often come true and I had just accepted that. I never thought there was anything mystical about it. To me it didn't seem especially unusual.

But when I found the ad in the bulletin and telephoned, I got excited. Four-bedroom homes at that time—1966—were selling for \$15,000 to \$20,000 so I figured there had to be

some catch. Nevertheless I made an appointment and went to see the house. It was an old farmhouse on Frenchline Road in Carsonville, Mich. But it did have indoor plumbing and a large heater for the winter months. The foundation was solid and the well and septic systems were all right. And it was completely furnished.

The owners lived in a fine home in town. The house had belonged to the wife's parents and she simply wanted to get rid of it for the taxes and expenses they had incurred with her father's funeral.

We bought "Green Acres" that Friday and moved over the weekend, in time for the start of school.

Our new home in Pontiac was finally finished at midterm, so the children made the transition smoothly.

We kept Green Acres for nearly three years, going there on vacations, holidays and occasions when we just wanted to get away. The youngsters are grown now but they still enjoy talking about Green Acres. It was special for all of us.

When we sold it, it was to another young couple with a large family.

My husband used to make fun of my dreams but after Green Acres, when I would begin to talk of dreaming he put his newspaper down and listened.—
Chiefland, Fla.

BITS OF THE FUTURE

By Phyllis Anne Hudry

MY great-grandfather Gustave Setterlun was a cabinetmaker in a little town near Karlstad, Sweden. In those days there were no funeral parlors. When a death occurred the cabinetmaker would be called upon to construct a coffin as soon as possible.

He had to have the necessary supplies ready at all times.

Gustave's wife Mia often received an inner presentiment immediately before there was a death in the community. She would say, "I can feel it in my bones that someone is going to need a casket."

And sure enough, that day or a day or two later the order would come.

In the spring of 1840 the members of the confirmation class were studying diligently in order to pass the confirmation examination so that they could join the Lutheran Church. It was a big event in all their lives and very important to their families too.

On the Sunday of the examination Great-Grandmother Mia told the family early in the day that she knew the coffin would be ordered soon. The family was nonplussed because no one in the neighborhood was ill.

The confirmands gathered in the church for the examination which was to be held during the service. Families and friends were all in attendance.

To the shock and disbelief of the congregation young Adolph did not pass. He could not adequately answer the questions presented to him. This was a terrible disgrace at that time and it reflected on his family as well as on the youth.

The villagers talked of nothing else for the rest of the day.

Early in the evening Great-Grandfather Gustave received a visit from Adolph's father. He came to order a youth-sized coffin in which to bury his son. In broken sentences he explained that Adolph felt so disgraced that he was unable to face his classmates, relatives or friends. The young man had walked to the river at the town's edge

and drowned himself.

That was one time Great-Grandmother Mia was sorry she couldn't have known for whom the coffin was to be built. Somehow, she thought perhaps,

she could have prevented this tragic death.

This story has been part of our family history for four generations.—*Racine, Wis.*



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.

WE'RE HAPPY YOU CAME

By Joan Ellen Foyder

IN THE SPRING of 1983 my friend Edith Marianna and I were driving on a suburban New Jersey road. She was looking out the window at the scenery when she suddenly exclaimed, "My goodness, there's the cemetery where we have our family plot! Would you mind detouring? I haven't been there for years."

I turned back and she got out of the car and went looking for her family gravesite. Because she couldn't remember exactly where it was, it took her about 10 minutes to find it. When she did, she paid her respects and we left.

Later on, in the autumn of that same

year, we made our yearly visit to a Spiritualist church in Connecticut. At a midpoint in the service the psychic minister will call out psychic messages



Joan Ellen Foyder

to audience members whom spirits wish to contact. The Rev. Dorothy Smith called on Edith and said her sister Irma wished her well and wanted to thank her for visiting the gravesite last spring. She went on to say, "We were worried when you couldn't find the graves and we were urging you over our way. We were so happy when you came!"

At these words Edith had a look of utter surprise on her face. The minister's further comment from Irma was, "You were with the friend who is here in church with you now."

This remark confirmed for us that Edith's dead sister was as truly in that church as we were. We had told absolutely no one about our cemetery detour. Only those "dead" we visited knew we had come.—*Bronxville, N. Y.*

DREAM VISIONS

By Bruce A. Jones

DURING THE year 1968 my wife Edna and I and our daughter Candace toured the United States in a motor home. We saw Mount McKinley and the 24-hour-day where the sun circles around the horizon without setting. We crossed the Continental Divide seven times in one day and traveled from Canada to Mexico. We were in an instant sunset at Old Dunes Campground where the sun touches the rim of one of the mountain ranges above Stovepipe Wells and appears to drop suddenly, changing the scene from sunlight to instant and total darkness.

Our sporadic traveling the country was interrupted, sadly, on September 20, 1972, when physicians diagnosed my wife's illness as terminal cancer.

For more than three months I nursed and cared for her; then she was hospital-

ized. The doctors said there was nothing to do but relieve her pain with drugs, so my sister-in-law sought to give me some relief from my grief and fatigue by driving me home for a rest. She returned to the hospital at once.

I fell on the bed and dropped into a deep sleep from total exhaustion.

The tolling of a bell waked me. I sat up in a trancelike state. The bedroom was lighted with floodlights and before me appeared the registers of two white computers. At first the numbers on the computers were traveling at rapid speed; then the left one stopped and very soon the right one also stopped. With an immense sense of relief I knew that Edna was gone, that her suffering had ended. The two computers in my dream supposedly signified not only my wife's passing but that of her cousin who died of cancer of the lymph glands only 11 hours earlier.

Many months later, on March 6, 1974, the most soul-shaking experience of my life began when I entered a trancelike state during a deep sleep on my living room couch. All the lights were on; the back door opened and Edna walked into the room. She stood about 10 feet from the back door and had started to speak when I shouted, "Where did you come from? You're supposed to be dead!"

Noting my extreme agitation, she remained silent. Her smile faded and her face was replaced by the face of my deceased sister. Then the telephone rang and I awakened. My sister-in-law was calling to inform me of the death of my wife's aunt. The aftermath of this encounter with the spiritual world continued. For the next two nights I heard music and scores of voices that seemed

to be talking all at the same time.

I have no explanation for this true story, except that I believe that I am an ESP receiver when a dear one is in emotional stress. I feel that when a person dies a relative or close friend comes to greet the emerging spirit or soul and helps him make the transition into the spiritual world. The floodlight effect and vivid colors differentiate ESP from a regular dream, I believe. Because of these experiences I am absolutely sure there is a spiritual life after death.—*Sheridan, Ark.*

FOREVER A UNION MAN

By Mary Smiley

ON MAY 24, 1984, union sympathizers rallied in support of strikers in a massive demonstration at a muffler manufacturing plant on Matzinger Road in Toledo, Ohio, where my husband Joe is employed. The police arrived and positioned themselves between the union people and the company guards.

People were screaming and running as they dodged cork bullets and tear gas canisters the police were shooting into the crowd. Windows were broken in the plant, part of the company fence was torn down and Matzinger Road looked like a battleground. In the midst of all the chaos I saw my deceased father Michael Gahara in the crowd. He had died in 1975 at the age of 74. We had seen my father's apparition on another occasion, so the sight of him didn't frighten us.

I recall the moment well. My husband and I were watching as a group of men tried to turn over a car carrier by the main gate. My son Joe, Jr., was present also. People in the crowd were chanting

and cheering their efforts to overturn it. My attention suddenly turned to an elderly man with a pocketknife in his hand. My husband and I immediately recognized my father, who had been a strong union supporter in life. We called out our pet name for him, "Daddy Pate." My husband didn't see the pocketknife.



Mary Smiley

I made a move to approach Daddy to keep him with us awhile longer, hoping he would say something, anything. Smiling at us, he turned and walked toward a group of men gathered around the police cars and we lost sight of him in the crowd.

My son had been watching his grandfather, however, and came running up to us. "Did you see the old man by the police cars?" he said excitedly. "It's Grandpa and he's slashing tires!"

He had seen his grandfather going down the line of police cars parked on the road, where the police had left them, slashing tires with a pocketknife. Looking like the cat that swallowed the mouse, my father slashed every tire on the road. Every police car had a flat tire. Nobody in the crowd near the police cars except Joe, Jr., seemed to see my father.—*Toledo, Ohio.*

GARY KEEPS HIS WORD

By Dodie A. Nash

ON THE EVENING of May 26, 1974, a Memorial Day weekend, our 19-year-old son Gary died in a motorcycle accident.

The very next day our oldest son Orrin was asleep on the sofa in his apartment on Longview Drive in Woodbridge, Va., when he awakened suddenly. He had the feeling that someone or something was in the room; yet he knew his wife Kay and their son Shane had gone shopping. Then Orrin saw Gary standing right in the middle of the room. A bright light shone all around Gary and his arms were outstretched as if he were reaching for Orrin. Gary's lips were moving but Orrin couldn't hear his voice or his words.

Orrin drove over to our house immediately and asked me what I thought it meant. I knew Orrin and Gary had had an argument the day before Gary's accident and I told Orrin that I thought Gary was trying to tell him that he loved

him and not to feel bad about the argument.

From then on other odd things happened. Objects would disappear. A watch, eyeglasses, a pack of cigarettes or a book would be mysteriously missing and then, weeks or even months later, they would reappear. Lights turned on; a window shade would go up untouched and very slowly. Gary's dog FeFe would prance around wagging her tail and looking straight up as if she were dancing around a six-foot-seven-inch-tall Gary she alone could see.

Sometimes after everyone was in bed for the night, noises would come from our front room. When I got up and walked into the room, I couldn't see anyone but I could feel Gary's presence.

From time to time I still sense Gary's presence. Just a few days before he died, Gary said to me, "Mom, I love you very much and no matter how far I go I'll always come home to see you."

My son has kept his word.—*Endicott, N. Y.*



ODYSSEY

By Harold Helfer

DURING World War II, a British mother sent her three-year-old daughter Barbara to the hinterlands of Scotland to escape the German bombs. Her father Ted Richardson was serving with the British army. When he was mustered out after the war, he was shocked to find that his wife had deserted him. He had no idea where his daughter was.

For the next four decades he tried to find Barbara and she tried to locate him, both searches complicated by her marriage to an American named Cox and their move to Sacramento, Calif.

One day in 1983, Barbara was hosting a Tupperware party and one of her

guests noticed her British accent. Barbara explained that she had been born in Romford, England. The guest was amazed because, she said, her mother-in-law lived there. Now Barbara told her about her missing father and the woman said she would ask her family to inquire around about Ted Richardson.

Her family did and managed to trace Barbara's father; he was living in Raleigh, England. After 40 years, thanks to a Tupperware party some 6000 miles away from the point of their separation, father and daughter were finally reunited. It took place in Sacramento at Christmastime in 1983.

Liz's Rapport

WITH THE FUTURE

More than once her uncanny way of "knowing" about matters large and small proved to be a lifesaver.

By Raymond T. Schreiner

I WAS an officer in a roller-skating club in Bayonne, N. J., when two young girls—Liz Gordon and her friend Martha—approached us for membership. They were below the minimum age set forth in the club's regulations and we would have to deny them membership unless the age rule was changed. We did just that at the next regular meeting of officers and that's how it happened to get to know my future wife. Liz and I were married four years later, in December 1944.

From the beginning Liz struck me as "different." She had an uncanny way of knowing what was about to happen and saying so in an offhand manner. Even when we first met, when she was 13 and I was 17, she talked of her own death, saying she wouldn't live past the age of 40. Naturally I kidded her about such ghoulish talk but through the years she continued to mention it.

She also said that within a year of her death, I would meet and marry a pretty blond girl many years my junior. She went further, saying I would live to the ripe old age of 86, spending my last years in connubial bliss!

When our firstborn son Raymond, Jr., came along in October 1945, Liz

asked me how I would feel if all our children were boys. I don't remember my answer but many years later the reason for her question became apparent. No. 2 son Richard was born in 1949, No. 3 son Robert in 1952 and No. 4 son Russell in 1955. Four of a kind made a full house and Liz somehow knew her childbearing years were over.

Despite the usual bumps in the road we had a good life. I became a Bayonne policeman in 1952 and Liz worked as a crossing guard. We had enough money to provide for four bumptious boys and to have a few extra pleasures. We took vacations every year, tent-camping all over the country. Over the years we covered North America from Canada to Mexico seeing things a lot of people never get to see. In 1959 we rolled up more than 9000 miles on the odometer of a brand-new Dodge station wagon. During that four-week vacation, several things happened to convince me once and for all that Liz's insight was supernatural.

The first mind-bending incident occurred in Arizona near where Interstate 40 (then 40W) crosses the Great Divide. We had been on the road since 8:00 A.M. and now darkness had fallen. It must have been nine or nine-thirty when Liz asked me to pull over for the

night. (The highways of America even then had lookout sites and parking areas where a tired driver could rest for a while.) We chose one of these along the serpentine descent from a mountain.

"You know," I said, "in another hour we could have been off this mountain and someplace where we could get breakfast when we wake up."

"Please don't argue," she said. "I just have a feeling. Besides, we're all tired."

We spent an uncomfortable night, sleeping on the three rows of seats in the wagon, and awoke just before dawn. After we each had a glass of orange juice from the cooler to fortify us until we could get breakfast, we started out on the mountain highway again. We hadn't traveled more than a mile when we rounded a curve and came upon the scene of an accident. Cleanup crews, assisted by state police who were directing traffic, were just finishing the job of clearing the roadway. An 18-wheeler loaded with crates of fruits and vegetables had overturned about nine o'clock the night before, a state trooper told me. If Liz hadn't insisted on pulling off the road, it seems more than likely we would have plowed right into the debris. A skid on that road would have been deadly. The rest of America was about three miles almost straight down beyond a two-foot-high imitation of a guardrail!

When we started our trip that year, we had given my parents Frank and Margaret Schreiner our itinerary and promised to send postcards from every stop. Of course we couldn't predict the exact dates we'd be at certain locations but my parents could pretty well know from the cards they received.

After the highway incident, we crossed the Mojave Desert and continued on through California to a beautiful campground near San Diego. This was our base for a number of side trips including Disneyland and Tijuana, Mexico. When we set out to return across the country, at Liz's insistence we changed our minds about visiting Yellowstone National Park.

"Everybody goes there on a trip west!" she protested. "Let's go someplace else."

She was adamant (when would I learn?) so we changed course and camped on the Virgin River in Utah's Zion National Park. There was no place to buy postcards so we took lots of pictures for the folks back home.

Finally, after 28 days of camping and sight-seeing, we arrived home. Nothing had happened during the return trip to remind me of Liz's uncanny insight but our arrival in New Jersey certainly did! None of the cards we had mailed after leaving Utah had arrived and my parents were distraught. My 70-year-old father almost went into cardiac arrest when we entered the house.

We soon learned the reason. We were scheduled to be in Yellowstone in mid-August and when we should have been encamped there, a landslide in the area swept away tents and trailers, carrying campers to their deaths.* Liz had come through again—although apparently unaware of it at the time.

* * *

FROM THAT time on, many little happenings bolstered my feeling

*Following an earthquake which originated near Hebgen Lake in Montana on August 17, 1959, a landslide in Yellowstone's Madison River Canyon carried hundreds of tons of earth down the slopes and 28 campers in tents and trailers were killed.

that Liz had some kind of rapport with the future. And all the while, every so often, talk of her death at the age of 40 came up, only to be good-humoredly quashed by the boys and me as so much nonsense. Nevertheless, deep inside, I had a feeling

We bought a vacation home in Mystic Islands near Tuckerton, N. J., in 1962 and sometime that year Liz started having seizures similar to epileptic grand mal. Even her Dr. Hunter suspected epilepsy—but I disagreed. In my mind there was no way that a 35-year-old person could suddenly exhibit grand mal symptoms when not even a petit mal had been experienced earlier. In the beginning the seizures came about six months apart but by 1967 they were coming every few weeks. We were afraid to leave the house for fear she might have one at the home of a friend or on the street. Thus a Sword of Damocles had hung over our little family for five years. And then June 29, 1967—Liz's 40th birthday—came and went.

A week or so after her birthday I said, "See? You hit 40 and you're still here. Makes you feel foolish, doesn't it?"

"No," she replied, "it's not over yet."

On July 30, 1967, I had to leave our vacation home to start my next tour of duty. The next morning—July 31—is one I shall never forget. Our son Richard called from Mystic Islands to

tell me that Liz had had another seizure and the Tuckerton First Aid Squad had taken her to the Atlantic City Medical Center. I rushed to the hospital only to discover that Liz had suffered a cerebral hemorrhage; she was dead. She had been right all along—off by only a month and two days. Score one for Liz.

I lost control then. I started to drink heavily, foolishly gave up 16 years in the police department by resigning, sold my city home and moved to the small house at the seashore. For three months I did little but curse fate—but then I met a pretty young blond 20 years my junior. She was Judy Campbell whom I married on July 29, 1968, less than a year after my first wife's death—just as Liz had foretold. Score two for Liz!

The second marriage, however, didn't work out. Judy and I were divorced eight years later. This does not negate Liz's prediction, though. She had said only that I would meet and marry the young blond woman.

After the breakup with Judy, Liz's predictions were often on my mind and somehow I knew "connubial bliss" awaited me when I met Margaret Anaplotis. We have been together since April 23, 1977, and I am happier today than I have ever been. Score three for Liz!

The fourth score is yet to come. Whether Liz was right about my living to the age of 86 I'll never know. But as she said, "It's not over yet!"



ASHES TO MOONDUST

ALFRED SEBASTA of Port Richey, Fla., wants to be the first person to have his ashes buried on the moon. He is a retired IBM engineer who has worked on ground-support equipment for many Gemini and Apollo flights. His request is not unique. Among the 50,000 letters NASA receives each year, a few are from people who ask to be buried in space or to have their ashes scattered in space.

ENCOUNTERS WITH A TALKING APPARITION



Born of an alliance between the living and the dead, two very different ghosts came to haunt the family.

By W. G. Roll

JUST WHAT to make of things was the problem we at the Psychical Research Foundation faced in the fall of 1981 when we first learned about the Berinis.*

More than 20 years of research into psychic phenomena had taught us our own version of Murphy's law: Always expect to be surprised because in the end you probably will be. The unusual events at the Berini home in a small Massachusetts town made it apparent that this case would be no exception to our rule of exceptions. Unlike any of the other haunting cases we had investigated, the Berini apparitions were said to *speak*, often making sad, plaintive comments or in some instances conveying specific information to family members. Moreover, the psychic phenomena in the household ran the gamut from relatively mild and nonthreatening encounters with a child ghost to violent,

frightening poltergeist activity. The case, we quickly learned, was a complex entanglement of apparitions, psychokinesis and ESP effects.

On October 3, 1981, Steven Tringale, our field reporter for Massachusetts, and I made our way to the Berini home. Although the activity had ended by the time we arrived, we spent three days with the family and their visitors gathering testimony and investigating places where events reportedly had occurred.

The Berinis live in a two-story white frame house in a respectable middle-class neighborhood. The house, nicely furnished and well cared for, was built in the 1920's by a relative of the present owner, Joe Berini, who shares it with his wife Rose and her two children by a former marriage, John, then 15, and Daisy, 11. Mrs. Berini, 34, was five years older than her husband; born and raised a Jew, she converted to Catholicism shortly before their marriage. Berini originally attended medical school in Florida but returned to Massachusetts in 1979, shortly after his

*This is a pseudonym. The real names of the family members are on file at the Psychical Research Foundation in Chapel Hill, N.C., and at FATE's editorial office.

marriage. He currently works in a factory and he has lived in his present house since 1979.

The problem started shortly after the family moved into the house. One night in May 1979 Mrs. Berini heard the voice of a little girl crying for her mother. "Mama, Mama, this is Serena," the voice whimpered. Mrs. Berini mentioned that incident to her husband and later he too heard the voice. In fact, they heard it a total of six times between May and November. The voice was often heard before tragedies or near-tragedies struck the family. It was heard right before Mrs. Berini's daughter's tonsillectomy, during which the girl almost died. It manifested again just before her grandmother suffered a stroke and again the night before the grandmother's death a month later.

Nothing further happened until March 9, 1981, when Berini was working the night shift and Mrs. Berini was home with the children. She woke up in the early morning hours (about 2:30 or 3:00) and thought she saw her son in the hall outside her bedroom. She got out of bed, checked and found John still asleep in his own room, so she returned to bed. The figure then reappeared in the hall and this time Mrs. Berini noticed that it was much shorter than John.

"It was dressed in a white shirt, white pants and white shoes," she told us. "It was almost like looking through a milk bottle. It was a very peaceful experience and I was not afraid. It stayed for about two hours on and off, coming and going."

Since the figure wasn't frightening, Mrs. Berini didn't think much about the matter until March 20 when the figure

returned at the same hour. This time the apparition actually entered her room three or four times. And this time the apparition spoke:

"Where do all the lonely people go?"

"Where do I belong?"

These were some of the apparition's remarks. Mrs. Berini was sure she wasn't dreaming.

Three days later her husband also saw the figure. The Berinis were in bed on Sunday, March 23, when the apparition appeared to both of them. This time it addressed them saying that a lie had been told and the truth should be known, a declaration that made no sense to the young couple. Berini told us that after it spoke the figure "turned around and walked out of the room, not through a wall or anything, just where I would have walked. Then he walked down the hall."

Berini followed it. "I got up and I looked around the corner," he said, "and he went into my son's room and then he . . . went into Daisy's room . . . turned around and walked back and forth three or four times and then he was gone."

When Berini first saw the apparition, he noticed that it knelt and tried to pick up the rug in the hall outside the bedroom. His impression was that it might be looking for something, so he later removed the rug and floorboards. Under the floorboards he found a small metal medallion of the Virgin Mary connected to a broken aluminum chain. The medallion had probably been dropped there during the construction of the house, but no one knew its significance.

The apparition continued to appear two or three times a week thereafter,

often speaking and making short statements to the surprised couple. Sometimes only one of the Berinis saw the figure although both were in a position to do so. Whenever the apparition materialized, it was in the Berinis' bedroom late at night. The children were apparently unaware of the apparition's presence, although 11-year-old Daisy probably saw it on one occasion. The young girl told us during our visit that she was waked on June 24 by a disturbance in her parents' room. She got up to investigate and saw what she called "the white thing" in her parents' room. She was frightened and jumped into bed with her mother.

"I looked up," she said, "and a white shape was in the hallway and I ducked under the covers."

The Berinis were becoming more and more curious about their annoying, although apparently harmless, nocturnal visitor. So Berini decided to learn what he could about the identity of the figure and the meaning of its messages. The name "Serena" meant nothing to him or his wife but he asked his father if he knew anyone by that name. It turned out his father's sister had been named Serena and she had died in the house when she was about five years old. Conceivably, of course, Berini may have known the story subconsciously but it is less likely that he mentioned it to his wife. Mrs. Berini could not recall ever having heard about Serena.

But there was still the problem of the white apparition of the small boy. Berini first thought perhaps it was the ghost of his father's younger brother Giorgio who had been killed in an accident outside the house some 50 years earlier. The boy was eight at the time of his

death. Berini asked his father how the boy was dressed when he was buried. The older man couldn't remember but a neighbor who had attended the funeral remembered that he had been attired in his white communion suit.

During its earlier visits to the Berinis the apparition had spoken of a twin brother, Carlos, whom it blamed for having taken something from the house. Giorgio's still-living brother is named Carlos. He and his family lived in another part of town but could throw no light on the apparition's remarks.

* * *

THE NEXT phase of the case began in late March or early April when the apparition made one of its now-frequent visits. This time, however, it indicated it had mistaken Berini for his father (i.e., the boy's oldest brother). "My oldest brother is the only one who can help me," the apparition said. When it disappeared, the phone next to the Berinis' bed flew across the room. Berini replaced it but it flew off the nightstand again. This occurred several times. Finally Berini called his mother to warn her that the apparition might be planning to visit her. But each time he mentioned Giorgio's name, the phone went dead.

Although so far this was the only instance of apparent psychokinesis, the Berinis grew concerned. They sought the help of religious advisers who told them simply to ignore the apparition—which had been visiting them almost nightly now for two months. When the apparition next visited (on May 28), Mrs. Berini, who was at home with the children, decided to pay it no attention. This was not easy when the closet door in her bedroom started opening and

slamming shut. Early in June the Berinis began hearing footsteps running up and down the staircase.

Things were becoming a little much for the couple and on June 3 two priests visited the house at their request. In the presence of the Berinis, their children and Joe's parents and sister, the priests conducted a mass in the house and blessed it. This was the Berini children's first inkling that something unusual was going on.

The apparition reappeared, however, the very next night. This time Berini ordered it to leave in the name of Christ. The apparition left and its appearance gradually became less frequent. While it now seemed that the gentle white apparition was withdrawing from the scene, another apparition, a more petulant one, was about to make an unwelcome debut.

The night of June 5, the day after Berini ordered the white spirit out of the house, a "grotesque" black apparition appeared. This figure also materialized in the hallway. It was about 5'6" tall and wore a cape; it had a hump on its back. Berini particularly noted the apparition's large feet. The appearance of this figure heralded the outbreak of spontaneous poltergeist activity. The next night the bedroom telephone "kept flying across the room." The bedside lamp fell on Mrs. Berini's head several times.

On June 9 the apparition reappeared. Berini woke his wife and she too saw it and noted its peculiar feet. She also reported that the apparition was the size of a small adult and it once again was standing in the hallway.

The incidents became so troublesome that the family eventually moved out of

the house and stayed with Berini's parents. The black apparition continued to manifest before the family's move, usually at night by the Berinis' bedroom. It would hurl profanities at them, intoning its invectives in a deep, gruff male voice. It seemed to make a point of appearing when Mrs. Berini was trying to pray—"I guess trying to break my concentration," she suggested. Her husband tried to get it to reveal its identity but its only response was that it was a "minister of God."

The summer was a time of intense poltergeist activity. Lights turned on and off, bedclothes were disturbed, dishes and figurines toppled from shelves and broke, heavy furniture moved about and a large china cabinet fell over several times. Even floorboards in the attic were torn up. The most frequent occurrence was the opening and slamming of the retractable attic stairway in the hall. Its violent movements caused the ceiling in the upstairs hallway to crack.

Religious items were especially singled out. On one occasion a cross that had hung on a wall was found upside down on the Berinis' bed. The couple once watched as a toy dog with a cross wedged in its mouth moved about in Daisy's room.

Even casual visitors witnessed the disturbances. One day in late August Ben Alcantro, a friend of John's who attended the same high school, was in the kitchen talking with Mrs. Berini (who was in the living room) when a candle flew off a windowsill, hit the living room TV set and rolled under the end table near the couch.

The Berinis' neighbors learned that the family was having more than simple

domestic problems. Lisa Jardin, a 70-year-old housewife, told us about her experiences with the disturbances. During the latter part of August, when she was visiting Mrs. Berini, a lamp fell to the floor in the living room. Later, as she was getting ready to leave the house, with Mrs. Berini walking just a bit ahead of her, another table lamp flew into the center of the room and smashed.

Several of the Berinis' relatives witnessed the occurrences, some of them dramatic. Once the Berinis and a few relatives heard a loud crash and found a heavy bookcase standing upright on the stairway steps. It normally stood at the top of the stairway.

On August 28, Daisy's birthday, the Berinis found one of their large carving knives stuck upright in the formica top of the kitchen table. For the family this was the last straw and the Berinis moved out that day. They returned only to put their furniture and other belongings into the garage for safekeeping.

Although the unusual occurrences in the Berini household had begun calmly enough, by the end of the summer things had clearly taken an ugly turn and Mrs. Berini became a frequent target for flying objects. Once the retractable staircase fell down and struck her. Joe Berini was also occasionally a target, especially during the later phases of the disturbance.

The most frightening incidents for Mrs. Berini were those in which she felt as if an unseen agency were attacking her. The first attack came on June 13, the day after her birthday. The family was having dinner in the kitchen when she felt her left hand suddenly forced behind her back as if by an invisible

assailant. The force was so strong that her shoulder popped out. The family watched as her head twisted oddly to the right. She began to choke and she was turning blue when her husband grabbed her and took her outside.

The next assault happened on the following night. Mrs. Berini was asleep when she was pushed out of the bed and onto the floor. Her body was unusually hot and she bore peculiar impressions—like finger marks, according to her husband—on her legs and arms.

Mrs. Berini corroborated her husband's account and told us of other incidents. Once, she said, "I started to feel like I was burning and when Joe looked I had three very deep scratches on my chest and an upside-down cross on my back and neck." Berini verified this incident.

His sister Mona told us that she had a similar experience while visiting the house on July 11. Mrs. Berini had been scratched on the face that day, so Mona decided to call one of the priests the family had been consulting. As she was hanging up the phone, she felt a burning sensation on her face and found a long scratch mark on her left cheek. Mona told us the mark remained visible for about a month.

The worst attack occurred on August 5, the day after the Berinis brought a young Doberman pinscher as a watchdog.

"At 2:35 A.M. Joe got called into work," Mrs. Berini said. "At 3:00 A.M. the walls started to bang . . . and the bed was raised off the floor. I tried to scream and the door slammed so I could not get out of the room. The dog was growling and the door opened. When I ran to the kids' rooms screaming, their

doors slammed and wouldn't open. They wouldn't wake up. I tried to scream for John and then I was dragged back into my room and the door slammed and 'it' started to choke me and scratch me. I got Joe on the phone and he came home The dog jumped on the black spirit and it let go."

The dog was still barking and crying when Berini got home. When he entered the bedroom, he found the bed floating two feet in the air. His wife was sitting on it with her arms crossed, clutching a cross and a bottle of holy water.

The flight of the Berinis from their home on August 29 marked the beginning of the end of the disturbances. The family stayed away for three weeks. A priest conducted an exorcism on September 24 and the family moved back to the house shortly thereafter.

Things have been quiet for the Berinis ever since then.

* * *

IT IS one thing to investigate and document cases such as these but it is quite another to understand them. Poltergeist disturbances usually have their roots in the psychology and interactions of the family members. Many years of research have revealed that poltergeists flare up in houses where repressed hostility exists. My associates and I at the Psychical Research Foundation have also found evidence that persons engendering poltergeist activity may suffer from certain forms of epilepsy or other central nervous system disorders. Do any of these features fit the Berini case?

It seemed to us that the focus of the disturbances was Mrs. Berini herself. Nearly all of the events we chronicled

took place when she was home and she was usually closest to each household object when it moved. Mrs. Berini complained that she had had an unhappy childhood. Her mother, who had married several times, was described as self-occupied and distant. Mrs. Berini's conversion from Judaism to Catholicism also had caused much family resentment; her mother said a prayer for the dead for her when she heard the news. Nor did Mrs. Berini get along with her new in-laws. In their view she had forced her husband to leave medical school before completing his education.

An important factor in the Berinis' poltergeist and apparitional disturbances may have been Mrs. Berini's anxiety and frustration over these rejections. This may explain why one of the apparitions kept asking such plaintive questions as "Where do all the lonely people go?" and "Where do I belong?" These sentiments would seem to echo Mrs. Berini's estrangement from her mother and the hostility of her new in-laws.

The sense of being an intruder must have been all the stronger since Mrs. Berini and her children were occupying the Berini family home. The white spirit's complaint that someone had taken something from the house also may have related to this situation.

Another possible factor in the disturbances may have been Mrs. Berini's medical problems. She had suffered migraine headaches and vomiting since childhood. Interestingly, these problems disappeared during the poltergeist disturbances, a not-uncommon pattern. Migraine can sometimes be a symptom or even a mild form of epilepsy; it has been called an "epileptic equivalent."

In 1980 Mrs. Berini visited her physician 10 times and was twice admitted to a hospital. Two EEG's—one taken in childhood, one as an adult—showed nothing. But when we compared the history of the poltergeist disturbances with the history of Mrs. Berini's problems, it became apparent that a relationship between the two existed. The poltergeist tended to emerge when Mrs. Berini was having no problems; it abated when she was experiencing headaches and vomiting.

The Berini case adds to the growing body of evidence that poltergeist disturbances are related to psychological or physiological conditions in the persons nearby.

The apparitions seen and heard in the Berini home add a new ingredient. If our speculations are valid, the apparitions were not independent entities but the products of an interaction between the present and the past occupants of the house.

According to this way of looking at apparitions, deceased individuals or traces of them permeate the physical places that surrounded them in life. These traces may then later be activated by a psychically gifted individual like Mrs. Berini. This activation would not automatically duplicate the past but would be affected by the needs and expectations of the persons seeing the

apparitions. There were indications that Serena and the boy in white had actually lived in the house and there were indications that Mrs. Berini may have determined the sections of their lives that were played back. Some of the effects, such as the black figure and the accusations by the white one, may have been entirely imaginary.

Like dreams, apparitions may at the same time reflect actual persons and imaginary ones. But unlike dreams, apparitions are sometimes experienced by more than one person. In the Berini house the dreams became nightmares and the nightmares became daytime reality.

These ideas are, of course, speculative. The complex nature of the interactions in the Berinis' home must be explored in other cases. Perhaps the next disruption—in some other white frame house in some other small town—will help provide us with some of the answers we seek.

This article is based on a report Mr. Roll delivered at the 25th Annual Convention of the Parapsychological Association, held at Cambridge University, England, in August 1982.

The Psychical Research Foundation would like to hear about other apparitional or poltergeist experiences. Write us at Box 3358, Chapel Hill, N.C. 27514.



"OUR SPIRIT BODY"

THE AMERICAN author Nathaniel Hawthorne (1804-1864) and his wife Sophia believed firmly in spirit communication. He wrote: "When we shall be endowed with our spirit body, I think it will be so constructed that we may send thoughts and feelings any distance in no time at all and transfer them warm and fresh into the consciousness of those we love."—*The National Spiritualist*.

by Betty Lou White

FATE'S LIGHT SIDE

Near Virginia Beach, Va., in April, a police officer pulled over a weaving Thunderbird, expecting to find an intoxicated motorist behind the wheel. When he saw dark glasses on the driver in the dead of night, Patrolman R. L. Farney said, "I asked him if he could see. He admitted he was blind so I asked him why he was driving. He told me the girl he was with was drunker than he was."

☆

Advanced Tobacco Products of San Antonio, Tex., has devised a smokeless cigarette for use in areas where smoking is illegal or socially unacceptable. The patented plastic tube, called Favor, looks like a cigarette but it contains a nicotine solution instead of tobacco. Inhaling it releases a vapor which the company says feels the same and provides the same satisfaction as cigarette smoke.

☆

Because the common flea is virtually extinct in Great Britain, the BBC placed a classified ad in the *London Times* offering a \$30 reward to anyone who can produce a flea circus. The fleas are needed for a television series scheduled for next year concerning the adventures of a veterinarian at a zoo.

☆

Police in Hawthorne, Calif., told Associated Press in February that five Cuban refugees were arrested while trying to break into a Coca-Cola

machine where \$20,000 in cocaine was trapped. The drugs were to have been hidden in the section where the cans drop down but someone stuck the package into the wrong slot and it fell inside the machine. That touched off feverish attempts to break into the machine and five arrests.

☆

A crystal ball on display in the window of the Games and Giggles shop in Ipswich, Suffolk, England, concentrated the sun's rays and started a fire.

☆

Two 78-year-old burglars were caught red-handed in a house in Sao Paulo, Brazil, on March 8, 1984, when the occupants of the house returned unexpectedly. The one inside was too deaf to hear the warning of his friend outside, police said, and the lookout man was not fit enough to escape.

☆

An irresistible force met an immovable object in an English town. Police were alerted by telephone that a safe had been abandoned at roadside. A squad car went to the scene and an officer stood guard for an hour until detectives arrived to dust it for fingerprints. A vehicle with towing gear arrived and officers heaved and strained while the tow truck pulled. Later a spokesman admitted to newsmen: "That was when we realized it was a Midlands Electricity Board junction box which was cemented into the ground. We crept away."

BARA-HACK . . . VILLAGE OF VOICES

From the cemetery came the sounds of muffled conversation, the voices of people who had died a century ago.

When they investigated Connecticut's Lost Village, members of the Psychical Research Team observed ghostly lights and shapes. One of these was an odd baby-like form seeming to recline in the branches of an elm tree in left-hand side of photo.



Part II

By Paul F. Eno

IN THE DEEP WOODS of the township of Pomfret, Conn., is the *Lost Village or Village of Voices*, called *Bara-Hack* by those who settled it, abandoned in the 1890's and surviving only as a collection of cellar holes and graves. But visitors to the site sometimes claim to hear sounds of village life: children's laughter, snatches of songs, the rumbling of wagons. Some say they have seen ghostly shapes flitting through the trees near the cemetery.

In 1948 local historian Harry Chase took pictures of the site and discovered the photographs showed whitish blobs and peculiar streaks. Over the years he photographed other unexplained phenomena at the *Lost Village*.

In 1970, after hearing of Chase's experiences, Paul Eno decided to investigate. The following year, with five other researchers, he explored and photographed the area, determined to find a conventional explanation for the events. Although everyone in the group heard the voices and sounds associated with the village, the group's recording equipment picked up nothing. Before leaving the area, the investigators photographed apparitional forms, including streaks, blobs, a bearded face suspended in the air and a babylike figure reclining on a branch.

THE FOLLOWING week we met to discuss our findings and to see what conclusions we could draw from them. The photographs, checked and rechecked by an independent photo lab in East Hartford, Conn., showed some

remarkable things. Curiously, though, none of our night shots came out. But there was the baby-in-the-tree in a daytime shot, taken the afternoon before we actually saw it. Other "extras" included ghostly streaks, an image on a gravestone and the not-uncommon "psychic light rod" phenomenon, rising from a gravestone and tipped with a blazing light. Unfortunately none of our tapes held anything of interest, only the ever-present evening buzzing of the katydids.

Although it was difficult to be sure, our general conclusions were that the voices and other paranormal sounds were the result of some sort of psychic residuum, heard by all of us at once by telepathic means. How else explain the fact that the sounds would not record? Rationally, we wanted to explain the other, visual phenomena by some similar process. But one strange unscientific feeling kept us thinking, in our hearts, that perhaps there really were such things as earthbound spirits and that maybe we were dealing with a whole village full of them at Pomfret.

It was especially difficult to explain this feeling in a group of skeptical students who were steeped in academics and theories of psi and who were trying to maintain, despite inexperience, as much cold objectivity in the investigation as possible. The intense feeling of sadness we had felt at the *Lost Village*, the genuine emotional conviction that we were literally in contact with people from the past, haunted all of us. So did the feeling that they somehow needed us to help them.

We returned to Pomfret on, ironically, October 30 and 31, 1971. We had deliberately replaced some of our team



This photograph looks like a triple-exposure but a laboratory examination has ruled out that explanation. Photograph depicts three separate images of the Lost Village cemetery. Many observers believe they see faces in the picture.

members to see if they would pick up the same impressions as had the others. To help guarantee objectivity, these new members, Marcel Mercier, Bob Zachary and Louis Letendre, were kept in the dark about everything but the vital statistics of the case.

Autumn had come to the Village of Voices. The feeling of sadness was more pronounced than before, although the "background noise" seemed much less than we had noted on our first trip. Harry Chase was on hand on that first overcast day to tell us about the expe-

riences of other visitors who had seen and heard things there in August and September.

After reexamining the whole area that afternoon (we always tried to be on the lookout for evidence of fraud), we returned at dusk to see what we could hear or see. We got much more than we expected. Leaving Zachary and Letendre at the cellar holes with the recording equipment, the rest of us started toward the cemetery in the growing darkness.

It was quite dark, with a pale, waxing moon, by the time we reached what should have been the cemetery. But try as we might, with spotlights flashing and steps retraced, we could not find the cemetery. We had been there at night before, the landmarks were familiar and we knew the terrain well by this time. It was as if the place had vanished. I have no doubt it was actually there, of course; we simply couldn't seem to see it.

Finally, flabbergasted and embarrassed, we radioed to the two men at the cellar holes to meet us halfway down the road and together we would try again to find the burial ground. They, however, were having a problem of their own. It seemed that someone had pulled Bob Zachary's hat off his head and neatly lodged it on a branch high overhead. They were trying to get it down by means of flashlights and stones when we called. Bob didn't get his hat back until the next day. The two dropped what they were doing and joined us.

All six of us then moved forward into the black stillness toward the burial ground. As we came to a spot which the next day proved to be not more than 100 feet away from the gate, I turned

around and saw that Letendre and Mercier had stopped. The rest of us turned back to see what was wrong, only to find Marcel huffing and puffing as if he were about to have a heart attack. He complained of a dry throat and a sensation of terrible coldness. His skin was clammy to the touch.

I was worried about his health and wanted to leave but he protested that he was all right and wanted to go on. Then we found it was physically impossible to pull him forward or to the left (the direction of the cemetery) while it was quite easy for him to move backwards and to the right. Suddenly he broke out in a cold sweat and began to sob so hard that he doubled over onto his walking stick.

Marcel Mercier was a family man in his late 30's, a no-nonsense individual who worked for a major corporation and who was with us as an adviser on cameras and other equipment. He was by far the most skeptical member of the group. As he said in a radio interview the next day, this experience profoundly changed his attitude toward the paranormal.

At our wits' end about what to do, a few of us started to pray out loud, which seemed to ease Marcel's condition. He didn't know why, he said, but something was telling him that we must not proceed to the cemetery that night. He didn't understand it. He wanted to go on but sensed that we must not.

At that point we heard the voices. It was a large group which couldn't have been more than 10 feet away in the direction of the cemetery. We could see nothing. All we could hear was the rising and falling of muttered conversation. We couldn't make out what was

being said but we agreed that it did sound like English.

After another vain attempt to pull Marcel along (four of us at once were unable to do so) and another bout of sobbing, we decided to withdraw. Someone or something had gone to a great deal of trouble to keep us away from the Lost Village's burial ground that night, for what reason we will never know. Marcel said later that he'd "felt as if possessed."

Because the next day was Halloween, we became open game for publicity. We duly appeared on WINY radio, Putnam, to be interviewed by reporter Dave Silverman. The audience got an earful, what with the story of the previous night's events.

* * *

WE COULD have left Pomfret that day with the satisfaction that we had documented a genuine and unique haunting. We could have used our information for endless theoretical speculation or for scholarly papers later on in our academic careers. But we decided that day to make one more trip back to the Village of Voices because of that uncanny feeling of personal solidarity with the long-dead inhabitants, a feeling that had taken a strong hold on all of us.

So it was on that gray, chilly Sunday afternoon of October's last day, we again gathered at the Lost Village's little cemetery. This time we came without cameras, recording gear or scientific hardheadedness. We came instead with loving concern for the earthbound beings who we believed were there. Most of us were not particularly religious but we brought a book of prayers and read some of them together as we sat on the

ancient stonework of the gate.

As soon as we finished praying, several simple things happened. Perhaps there was no connection but the praying lifted our spirits and, we felt, those of our invisible companions. Out came the sun and suddenly all sorts of birds started to sing where we'd never heard so much as a chirp before. All at once, it seemed, the spirit of sadness and depression was gone. As we left, however, we heard the rumbling of a wagon and the shouts of a team driver proceeding from the cemetery area and going away through the woods directly in front of us in a dense and completely impassable section.

From all the information we have gathered in the ensuing years, there has never been another ghostly streak or blob seen at the Lost Village and, as far as we have learned, no more "extras" have appeared in any photos taken there.

Indeed, several of us returned to the Lost Village in June 1972, while on our way to investigate a case in Rhode Island. We just wanted to make sure things were still peaceful. We spent more than 30 hours at the Village of Voices, camped at the cemetery gate, and found everything quiet. There weren't even any voices, although they can still be heard there, I'm told. I think it would be a pity if they were gone forever.

Over the years since the close of our investigation of the Lost Village, the Psychical Research Team has pondered its findings there in the light of experiences gained through other investigations. We now think there are probably much better ways to explain what happened at Bara-Hack than those we accepted at the time.

I feel sure the astonishing discoveries of quantum physics, in which matter dissolves into energy at the subatomic level, with particles that can travel both forward and backward in time, have much to do with the apprehension of voices from the past. Indeed, Odell Shepard may have been close to the truth when he wrote of the voices' piercing "that mysterious soundproof wall that we call Time." Some parapsychologists even speculate about the existence of subatomic particles called "psions," which could account not only for the Bara-Hack voice phenomena but for all instances of clairvoyance, precognition and other such events involving space-time displacement.

As for the other ghostly phenomena, I am no longer a believer in earthbound spirits. I think parapsychology can supply other explanations.

Yet I am still haunted by the—I can call it nothing else—friendship that grew between our little group and the ghosts of Bara-Hack, whatever they may have been. So, as I sit at my desk and think of the Lost Village, as I often do, the lines from New England's Longfellow run through my mind:

*The stranger at my fireside cannot see
The forms I see, nor the sounds I
hear;
He but perceives what is;
While unto me, all that has been is
visible and clear.*



THE END OF WISHING ON A STAR

THE COPYRIGHT Office of the Library of Congress is warning the public to beware of star registration schemes. A reel of microfilm submitted for copyright by International Star Registry of Northfield, Ill., has been returned and the file on the firm's application has been closed. The microfilm contained a list of names of individuals who paid a fee to have stars registered in their names.

Since International Star Registry was founded in June 1979, an estimated 100,000 people have paid \$25 to \$35 each with the understanding that stars in their names "will be listed in a book which will be copyrighted at a later date in the Library of Congress of the United States of America," according to the firm's promotional literature.

John Kominski, General Counsel to the Library of Congress, notes that many organizations have sought to trade on a certain authenticity falsely associated with copyright in the Library of Congress. Among these firms are

Cheon Star Educational Trust and Star Registration Systems of Houston, Tex.; Star Tracing and Registration System of Hinsdale, Ill.; Firerose Cosmic Tombstone of San Rafael, Calif.; and an organization calling itself "The Bureau of Deceased Americans."

A copyright registration does not guarantee the authenticity of the information contained in publications put out by such firms. If such publication is a list of names, it is eligible for copyright as a compilation, like any phone book or mailing list. However, such copyright protection extends only to the authorship of the compilation and not to the association of any proper name with any star or planetary feature. Theoretically, the same star could be "sold" to two different individuals by two different star registration systems without violating copyright.

The only official organization that gives designations to planetary features is the International Astronomical Union.



By Mary L. Lucas

EGYPTIAN PHARAOHS were so certain of life beyond death that their wealth and golden treasures were buried with them for their use and enjoyment in the afterlife. Thousands of rich and beautiful articles created by master artisans were entombed with their mummies. Ancient grave robbers, well aware that pharaohs' tombs were treasure troves, probably began to loot them soon after the burial rites were completed.

Archaeologists digging in Egypt for decades have discovered only one tomb untouched—that of Tutankhamen, a minor, unimportant pharaoh. It was overlooked because it was small and lay between two others in a place where there hardly seemed to be room for another tomb. Yet it contained thousands of priceless articles. What treasures must the tombs of the great pharaohs have contained?

The rulers of Egypt soon realized they must take extraordinary precautions to protect the riches they expected to need in the afterlife. They hired the wiliest, most capable and most intelligent architects and engineers to devise means

Grave Robbers Outwit Egyptian Pharaohs . . .

. . . ghoulishly looting their treasure-filled tombs only days after the burials.

of thwarting the grave robbers, to protect their mummified remains and the golden contents of their tombs.

Through the centuries, various plans to protect the tombs were devised. Often the slave-laborers who built a tomb and thus knew its layout were killed when their work was done. The priests fared better; they were simply sworn to secrecy. Inside some pyramids huge blocks of stone were poised to fall on unwary intruders. Trapdoors were designed to open beneath their feet. Long tunnels were built to lead to nowhere. Doorways were skillfully hidden and visible openings led to empty chambers, dead ends or blank walls. After a pharaoh's mummy was laid to rest, the tunnels approaching his tomb were filled with huge blocks of stone in an attempt to make them impassable.

Intellect was the only protection the pharaohs and their architects had against the looters and they used it well. For instance, the only entry into the Great Pyramid of Giza was by means of a stone that moved on a pivot 43 feet

up in the north side of the structure. Other tombs have been found beyond tunnels that contain pits. Apparently a small wooden bridge over the pit facilitated the funeral ceremony and was removed when the burial was over. The builders hoped to frustrate grave robbers by thus preventing access to the rich grave materials.

Such a pit was found in the tomb of Thothmes III. When archaeologists opened it in July 1881 they found the skeletons of six men who either were killed in the fall into the pit or were so badly injured that they could not climb out. Unable to leave, they must have died horrible deaths in the absolute silence and stygian blackness of the tunnel.

But the architects' guile and cleverness, the careful placement of dangerous devices, were all in vain. Few of the traps set to scare off, frustrate and even kill the invaders worked. No doubt the thieves, in proliferating numbers, had help from unscrupulous priests who could be bribed to reveal the secrets of the tombs. At any rate, the grave robbers often were as smart or smarter than the tomb builders.

* * *

IT SEEMS clear from earliest times that competition was keen between rulers and robbers for possession of the tomb treasures. Possibly the best illustration of the ongoing struggle was the tomb of Amenemhet III at Hawwarah. Built on an ingenious plan to foil grave robbers, it almost foiled the English Egyptologist who discovered it in 1889—William Matthew Flinders Petrie.

The tomb was encased in a brick pyramid which appeared to have no entrance. After studying the pyramid

carefully, Petrie still hadn't a clue to the whereabouts of an opening. Because entrances were usually located on the north pyramidal faces, he decided to have that side cleared. But after expending much time and labor, he found only solid masonry.

Discouraged but not defeated, Petrie then had the native laborers clear the east side—only to face solid brick once again. By this time a mountain of rubble had been accumulated and Petrie had to consider the expense and labor involved in clearing the remaining two sides. He decided it would be cheaper, faster and easier to dig a slantwise tunnel into the heart of the pyramid.

After weeks of grueling labor, the workmen reached a chamber. Greatly encouraged, Petrie tunneled into it; it was empty. But he found a hole in the chamber floor which obviously had been made by ancient grave robbers. Anxious to know what lay beyond, Petrie immediately tried to go through the hole but found it was too small for his shoulders. Impatient, unable to wait until the opening had been widened, he sent down an Egyptian boy with a candle and rope ladder. The boy discovered two sarcophagi which had been looted centuries earlier. All this in a pyramid the entrance to which Petrie had been at a loss to find!

When workmen had enlarged the size of the opening, Petrie himself entered the chamber. By this time the groundwater seeping in brought the water level to his waist. Emptying the room required more time and labor. When he could once again enter the room he found a beautiful altar covered with more than 100 alabaster figures obviously made by artists of great skill. How

had these escaped the grave robbers?

Thieves wanted gold and jewels and the alabaster figures would not have had the value then that they have today. Also, it would have taken a long time to remove 100 of them. Despite the robbers' apparent successes, they had to beware of tough, alert guards who continually patrolled the tombs. The authorities did their best to stop the looting and if a thief were caught, the penalty was always a horrible death—he might be fed alive to crocodiles, for example!

Filled with admiration for the pharaoh, his clever workmen and their concealment devices, Petrie was equally amazed at the robbers' perseverance and intelligence. He set about establishing the trail the ancient thieves had taken. The path led through passages filled with muck, passages that wandered up and down and all around the pyramid. To get through these he often lay flat on his stomach and slithered along, propelling himself by toes and fingers while barely able to breathe with his face so nearly buried in the ancient dust. Nevertheless, Petrie persevered and got as close to the outer mouth of the passage as he could. Attempting to discover where the original opening from the outside had been, he found it on the south side of the pyramid—against all Egyptian tradition. It had obviously been placed on the south pyramidal face to foil intruders. It seemed an unsuccessful ploy as far as the robbers were concerned—although it nearly foiled Petrie.

After two weeks spent clearing this entrance, Petrie walked through it from the outside—only to find his victory was fleeting. Almost immediately he en-

countered a long staircase. Descending carefully, he found himself in an eerie black room. Vainly he searched floor and walls for an outlet; all were solid. But he knew the robbers had been ahead of him and had found a way out. Continuing to search, he finally discovered a gigantic trapdoor in the ceiling.

Petrie again took up the robbers' trail and next found himself in a passage completely filled with huge blocks of stone. The dauntless thieves—under constant threat of discovery—had laboriously cut their way through this mass only to come up against a blank wall. The entire passage, built at tremendous cost, was intended to distract the thieves from the real passage to the tomb. Petrie continued to follow their trail and reached a second empty chamber with a second trapdoor which led to still another passage and a third empty chamber.

This room seemed to have no exit. It was filled with huge blocks of masonry which the robbers had pulled down in their attempt to find an opening. All their work was to no avail; there was no door. There was only one way to leave the chamber: raise one of the immense ceiling blocks—an utter impossibility; each one weighed 45 tons. The robbers had recognized it could not be done and had simply bored upward through the tough sandstone.

And Petrie followed. At last he stood in the tomb itself. It was completely bare. Everything had been carried off long, long ago—but, Petrie reflected, the thieves had surely earned their booty.

As he looked around the tomb, Petrie was astonished to realize that one amazing treasure had eluded the thieves.

The tomb chamber itself was a huge jewel hollowed out of a single block of yellow quartzite! Measured later, the room was found to be 22 feet long on the inside with three-foot-thick walls. Its weight was calculated to be 110 tons. This gorgeous gem set in a huge pyramid had been hidden away in the

black depths of an ancient pharaoh's tomb.

In this one instance, sheer weight and size had foiled the robbers. The main part of the pharaoh's treasure was secure. Petrie marveled—and wondered who had been the victor in this one battle of wits.



"NEAR-DEATH HOTEL"—WHERE NO ONE STAYS

TO FIND the 'Near-Death Hotel' you have to climb a flight of stairs in the Psychology Building at the University of Connecticut and follow the noise," writes Scott N. Bushnell for Associated Press. "No one resides there, though. It is actually a small, often crowded and bustling office given the informal name by its founder and former proprietor, Kenneth Ring."

Ring is a professor of psychology at the university in Storrs and one of the few persons examining the near-death phenomenon: a specific range of out-of-body experiences reported from the verge of death.

The experiences are not as rare as might be expected and may be becoming more common. Citing figures developed by pollster George Gallup, Jr., Ring said eight million people in the United States may have had a near-death experience.

"We can infer they are more common now," said Ring. "We believe resuscitation techniques have brought more people back from the threshold of death. In addition, there is a climate of acceptability that encourages people to talk about their out-of-body experiences. We understand now that these experiences are perfectly normal and that many people have had them."

Ring, a San Franciscan who earned his Ph.D. at the University of Minnesota, set out in May 1977 to examine scientifically the near-death phenom-

enon. His goal was to look objectively at what he termed "a single pattern, almost as though the prospect of death serves to release a stored common 'program' of feelings, perceptions and experiences."

He isolated and then assigned values to the components of the near-death experience so that he might measure it. The stages include: subjective sense of being dead; feelings of peace, painlessness; sense of bodily separation; sense of entering a dark region; encountering a presence or hearing a voice; taking stock of one's life; seeing a light; entering the light; and encountering visible "spirits."

Ring's book *Life At Death*, published in 1979, sparked interest in the phenomenon and led to the establishment of the International Association for Near-Death Studies at Storrs but did not delve into the meaning of the experience. His new book *Heading Toward Omega* takes that step by looking at the aftereffects.

"We found that these peak transcendental experiences changed the views of life and death . . . and changed the values, behavior and pattern of their lives," Ring said. *Heading Toward Omega* is not so scientific as the earlier *Life at Death* because, Ring said, "We are dealing with ineffable matters. [Changes in personality] cannot be captured through the nut of statistics but it is something to be observed."



PENDULUM—BASIC PSYCHIC TOOL . . .

. . . held so that it can swing freely,
translates psychic impressions into
clear, usable information.

By Charles W. Cosimano

OF ALL the psychic instruments available today, the simplest and most indispensable is, beyond all question, the old reliable pendulum. It is a device that anyone can make and use for such purposes as finding a lost item or seeking help in making a decision. While a number of pendulums are on the market, all valuable to persons experienced in their use, a beginner can make his own.

A pendulum can hardly be called complicated. It consists of nothing more than a weight attached to the end of a string. When held so that it can swing freely, the direction of its swing translates the user's psychic impressions into clearly definable information. The pendulum can give three answers—"yes," "no" and "I don't know"—and it can count.

To make your pendulum, you need a pointed weight such as a key or screw eye (a woodscrew with a head in the form of a loop), a length of string and a washer. Tie the weight to one end of the string and let it hang. Next, slowly pull the string through your fingers, stopping every few inches until you see

the weight beginning to swing. This means the string is of a proper length to respond to the minute movements of your hand and fingers which carry your psychic impressions. You should start with the string at 18 inches and do not let it get shorter than nine inches. If the string is too long, it is unwieldy and if it's too short, its swing is jerky.

When you get the length right, tie the washer to the string at that point and cut off the excess string. You now have a pendulum—and all you have to do is learn to use it. This too is easy although a bit more time-consuming than making the device.

To start you will need a simple chart. On a piece of white cardboard, make a four-inch horizontal line with a magic marker and bisect it with a vertical line. At both ends of the vertical line, write "yes" and at the ends of the horizontal line, write "no." Holding the washer lightly between thumb and forefinger, suspend the device so that the point of the weight is directly above the intersection of the two lines. Now comes the hard part. Command the pendulum to swing horizontally, along the "no" line, but *do not* make any deliberate motion to control it. Try to keep your arm

relaxed and your hand still.

If you're lucky, the instrument will follow the vertical line in a smooth long swing. But it's more likely that the pendulum will balk when you first start. It may not move at all or it may swing in a short arc and be generally uncooperative. If this happens, don't be discouraged; keep practicing. Avoid the temptation to help the pendulum; you won't get anywhere by cheating. Eventually the pendulum will work and once it does, the rest is easy. Repeat the procedure along the horizontal line and after you have the device swinging that way, command it to swing in a circle.

It's time to test yourself. Hold the pendulum over the center of the chart and ask a question which you know should be answered yes, such as: "Is two plus two four?" The pendulum should swing along the vertical line. Now ask yourself if two plus two is five. The device should now swing horizontally. It is a good idea to ask yourself a number of these simple questions to get used to the pendulum and the way it responds. This exercise also builds confidence in your ability to use the pendulum. It is well to remember that confidence is important in any form of psychic activity.

The pendulum's ability to count has always mystified and entertained its users. To demonstrate this, ask the pendulum to tell you what time it is. Hold it about six inches from a wall. To answer your question the instrument will swing until it knocks against the wall and will continue to knock until it has counted out the hour. Then it will simply stop of its own accord.

This capacity has greater usefulness than you might imagine. Let us assume

you are waiting to have some repair work done and you want to know approximately when the repairman will come. Hold the pendulum near the wall and ask, "When is the plumber going to arrive?" The device will knock out the hour based on the external situation at the moment. It is well to ask this question several times because the situation may change. Then you are unlikely to be disappointed or, worse, surprised when the plumber comes later or earlier than your first reading said he would.

Above all else, the pendulum is a dowsing tool and as such you will find it useful to track down lost items. There are three basic, easy-to-apply methods for doing this.

You can let the pendulum guide you to the lost object by the direction of its swing. This method has one drawback. The pendulum must of necessity swing an equal distance in the direction of the missing object and the opposite direction as well. In an enclosed environment, where you already have some idea of where to look for the missing object, this is not serious. But suppose you are in your backyard looking for your lost house keys. Rather than walk back and forth over the line of the swing hoping it will stop when you are standing over the keys, you can note the direction of the swing, then walk a few feet to your right and ask again. Where the two lines of swing intersect you should find the keys. When you reach the spot, let the pendulum hang. Either it will stop swinging altogether or it will go in a circle.

A somewhat more complicated method entails asking questions while holding the pendulum over a chart. For

example, you wish to find something that is lost in a three-story house. The pendulum can tell you which floor, then narrow down the area of search to one room and guide your search within that room.

From locating things in your house, you can go on to dowsing on a map. Map dowsing, although it sounds intimidating, is easy once you have some experience with the pendulum. The secret lies in knowing what questions to ask.

Suppose you wish to find something and have no idea where it is except that it is in the continental limits of the United States. Your questions, like those you used in searching the three-story house, will be designed to narrow down the search area. Is it east or west of the Mississippi River? Let us say that the pendulum gives a positive response to the east side. Now you can ask about each state at a time. If you learn the object you are seeking is in Illinois, for example, take a map of the state and draw a thin pencil line across the center of the state. At two points on the line mark dots. Hold the pendulum over one dot and ask it to locate the object. Note the direction of swing and draw a line along it. Repeat this procedure with the second dot. Where the lines intersect, you will find the object of your search.

This is the method used to find missing persons but two cautions must be kept in mind. People are mobile and you may locate a spot where the person has been but not where he is now. Also, in one of the highly publicized cases which occur with such unpleasant frequency, the pendulum may locate some person who has read about the case and for whatever reason has a

strong emotional involvement. This can create difficulty for hard-pressed police who do not need false leads from well-meaning dowsers. A little discretion can save a lot of embarrassment.

Discretion is also advisable if you use the pendulum to find out if somebody is telling you the truth. With the pendulum and the chart, you can easily determine the truth or falsehood of a statement—if you are not too emotionally involved in the answer. If you are, the pendulum will merely tell you what you wish to hear and this may be incorrect. But let us assume you are not too involved and the pendulum says the person is lying. It may be unwise to tax such an individual with this result but it constitutes a warning you should pay attention to. You can see how useful this is in business and it is much cheaper than a voice stress analyzer.

Finally, one use for the pendulum which can be a boon to the beginner is in the area of human relationships. The pendulum can tell you if you have a rapport, or even a chance, with that delightful person of the opposite sex who has been causing general discomobulation in your life. You can use your chart, of course, but there are two other basic methods. Train the pendulum on a photograph of the person or something bearing his or her signature, while keeping your mind neutral. Your answer will lie in the direction of the swing, positive or negative. The same applies to the other technique which merely requires that you write on a piece of paper your name and the name of the object of your affections.

The uses of the pendulum are limited only by the user's imagination.

SEEING THE LIGHTS

By Hilary Evans

Part II

MYSTERIOUS BALLS of light—variously called “ball lightning,” “swamp gas,” “foo fighters” or “mountain lights”—have been reported for centuries. The phenomena have been seen to fly, hover or explode. Some reputedly exhibit paranormal characteristics, healing the sick or materializing into helpful entities. Although sometimes associated with UFOs, these balls of light (BOLs), whether a single phenomenon or a number of different phenomena, are definitely of terrestrial origin. Frequently they display what observers consider to be intelligent behavior. So far science has been unable to explain what these objects are.

RESCUED BY A BOL

IN THE EARLY 1950's a woman named Elsa Schmidt-Falk was climbing alone on a mountain in southern Germany when she missed her way and found herself in a dangerous situation. Suddenly she became aware of a tiny ball of golden light which gradually grew larger to the size and shape of an “Oriental-looking” gentleman who bowed to her, showed her the right way down the mountain, then shrank again to a ball of light and vanished.

On whatever level we take that account the association with the BOL phenomenon is interesting. At first sight

nothing could be farther from a conventional “mountain light”; yet we must ask ourselves why, if the German lady was simply hallucinating, if the Oriental rescuer was no more than a projection from her own unconscious mind, she went to the trouble of starting with a ball of light. Why not simply imagine the figure as a complete entity, like most apparitions?

It is likely that the German woman was “seeing” a *bodhisattva*, a superior being which theosophists believe to inhabit the Himalayas, occasionally manifesting elsewhere. If the witness was herself a theosophist, which I believe may have been the case, then this would be an instance of her experience's shaping itself according to her personal belief-system. This still doesn't account for the BOL effect. But it is noteworthy that the celebrated Swedish visionary Swedenborg, who claimed to have frequent visits from beings he called “angels,” saw them initially as “stars of light” which only subsequently resolved themselves into angelic—that is, more or less human—form.

In other cases where BOLs apparently have a specific motive in appearing, they have stayed as balls of light, without changing their form; their purpose has been indicated only by their actions. It is easy in such cases to dismiss the seem-

ingly purposive behavior of the BOLs as anthropomorphic illusion.

But something more may have been involved in the Welsh lights associated with the religious revival in that country in 1905. These lights were seen on many occasions in association with one of the prominent preachers of that revival, Mary Jones. For example, they would hover over chapels where she was due to speak later in the evening. Kevin and Sue McClure, who have investigated the sightings in depth, have uncovered abundant testimony, including that of supposedly hardheaded London journalists, to the truth of the lights and the coincidence-defying synchronicity with Mrs. Jones' activities.

At the same time we are faced with the disconcerting information that this same area in northern Wales has a long tradition of anomalous lights. So we have to ask ourselves whether the phenomena seen in 1905 were no more than the phenomena that had been recorded previously or whether the lights themselves, real enough, were acting in sympathy with Mrs. Jones on this occasion! To grant them such a degree of purposefulness seems to take us into the dubious realm of the supernatural, where scientific investigators are not likely to be willing to follow. Nevertheless, the seeming association of the natural phenomenon with human activity is a dimension of the affair which, if true, it would be unscientific to ignore. In the present state of our ignorance of the nature of BOLs, we cannot afford to set any clue aside, however at odds with "common sense."

Certainly we would suppose it to be utterly alien to the beliefs of the Russians to swallow the idea of pur-

poseful behavior by BOLs. Yet early in 1984 *Soviet Weekly* reported the adventure of five mountaineers camped for the night in the Caucasus mountains at an altitude of nearly 13,000 feet. The climbers woke in the middle of the night to find themselves being "attacked" by a ball of lightning which circled around the interior of the tent, periodically diving into their sleeping bags. One man, whose sleeping bag was on a rubber mattress which should have provided excellent insulation, was actually killed. The four others were so badly wounded that rescuers had no choice but to have them flown out by helicopter.

The phenomenon was explained, reasonably enough, as ball lightning but aggressive behavior on the part of this BOL is rare, almost unique, in the literature of the phenomenon. There are many cases in which the object seems to have been specifically attracted by a human body but usually with *non-harmful* results.

In November 1898, for example, a BOL appeared in a room where a French girl was sitting. It circled around her in a spiral before darting up the chimney and exploding in the open air. In Italy in 1791 an object the size of a billiard ball appeared in a field at a girl's feet, climbed up *inside* her clothes, making them billow out like an umbrella, and emerged from her bodice leaving her scared but physically unharmed. Here again the ball then exploded violently, slightly burning the girl but doing her no serious injury. In both these cases it is tempting to infer not only an attraction toward the person but also a certain concern for her welfare.

PARADOXICAL BEHAVIOR

THE PHYSICAL potential of BOLs seems to be enormous; yet it is rarely exerted to the full. Explosions that would be catastrophic if they occurred indoors take place after the BOL has been thoughtful enough to leave the premises.

In 1961 Mrs. Will was in the kitchen of her home in Cheltenham, Australia, when she had the feeling of "a great thing" over her shoulder. She turned and saw a luminous sphere behind her. She fled through the adjoining dining room, heading for the stairs, but the sphere followed her, overtook her as she reached the foot of the stairs and preceded her to the upper floor. There it went into a bedroom where Mrs. Will's brothers were still in bed. They heard a crash "like thunder amplified 10 times" while the sphere passed before their eyes through the room and out the open window.

Nobody was hurt in that episode. But in 1980 a Mrs. Mathews was lying on a sofa in her Philadelphia home when a "huge red ball of fire" came through the closed window and blind. It didn't damage either but as it passed Mrs. Mathews, it burned her scalp.

Another 1980 case involves aggressive action as in the Russian mountaineers' case, showing that we can expect similar behavior from high-altitude outdoor BOLs and low-altitude indoor BOLs. An unnamed man was awakened at 5:00 A.M. by screams from his wife whom he found lying on the floor of the living room and burning fiercely. His view of her was almost totally obstructed by a fireball. He tried to extinguish the fire with buckets of water, helped by neighbors who heard his calls for help,

but the woman died from her burns.

Such a case inevitably recalls the controversial phenomenon of "spontaneous combustion"* and it was a remarkable feature of the tragedy that, although the woman's clothing was destroyed, the rug where she lay was not burned, nor was the room damaged by what must have been an exceedingly fierce fire. This echoes the experience of the Russian climbers who reported that their BOL seemed interested only in the human beings in the tent. It was in no way attracted to any metal objects in the vicinity, as one might have expected of ball lightning.

BOLs display so many paradoxical features that we might be tempted to dismiss the more bizarre instances if it were not for the fact that these contain the clues to a solution. Consider, for example, the question of the structure of BOLs. Most sightings suggest nothing more than a glowing mass, gaseous rather than solid; occasionally, however, we hear of "metallic spheres," transparent globes and so on. In September 1944 Carson Yorke, a Canadian soldier fighting in Belgium, reported seeing, in the neighborhood of Antwerp, five glowing globes, three or four feet in diameter, moving through the air at an altitude of some 40 feet and a speed of about 30 mph. He said they appeared to be made of cloudy glass, with a light inside. He was convinced they were "powered and controlled."

Control of a different sort was implicit in another case which I investigated. The witness, who wishes to remain anonymous, claimed to be able

*See Joe Nickell and John F. Fischer's "Reeser's Spontaneous Human Combustion Reconsidered," April 1985 FATE.

to cause distant lights-in-the-sky types of BOLs to move left or right, in accordance with requests made by her children for whom they were "talking stars." On one occasion she even persuaded one of the BOLs to come nearer—but she halted it when her teenage daughters got scared!

While instances of such control are rare to the point of uniqueness, we should bear in mind that witnesses are generally in such a state of fright that it doesn't occur to them to seek control of the objects. Yet, for all we know, they may be as biddable as a sheep dog, only too happy to respond to our requests. I wonder what would have happened if those Russian climbers had tried to be friendly to their attacker. Would it have given up its vicious assault?

INVESTIGATIONS

IN MANY OF the cases I have cited, as well as in many others, there has been an attempt to investigate BOL phenomena scientifically. In the course of these investigations some helpful suggestions have been offered.

Most investigation tends to start with the ball-lightning assumption. Although it is clearly inadequate as a blanket explanation, it remains a possibility provided we keep an open mind concerning what ball lightning can do. In view of the reluctance science has shown even to admit ball lightning as a phenomenon in its own right, we would be unrealistically optimistic if we asked the scientists to give the controversial phenomenon unlimited credit. This would most certainly be the case were we to suggest that the notion of intelligence or of autonomous control should

be given serious consideration. And yet, as we have seen even from the handful of cases cited here, this—and nothing less than this—is what the testimony demands.

As an alternative to meteorological phenomena, other theorists are looking to geophysics. Michael Persinger of Laurentian University, Ontario, and Paul Devereux of Wales have independently proposed explanations relating events beneath the planet's surface to BOL sightings. That there is some kind of correlation is beyond question, for the existence of "earthquake lights" is a recognized fact, even if the process responsible for them has not yet been determined. Dr. Persinger would have it that the tectonic stress that underlies geophysical events such as earthquakes is also responsible for luminous phenomena which give rise to UFO reports. His statistical analysis indicates a positive correlation between seismic events and the number of UFO reports filed during the preceding months. Devereux's work is based on space rather than time; his statistics suggest there is a higher average of UFO reports from regions which have more than the average share of geological fault lines. (One such area is that part of North Wales where the anomalous lights associated with the 1905 Welsh revival were seen.)

Neither Persinger nor Devereux would suggest that his hypothesis can account for every UFO report. And of course not all of our BOLs can be categorized as UFOs, however widely we apply the label. But these are proposals that can be put to the test; if they are valid, they can be used to predict *future* outbreaks of sighting reports.

These geophysical suggestions would be much the stronger, of course, if the capability of geophysical forces to generate luminous phenomena could be conclusively established. To a limited degree this has been achieved in the work of Brian Brady of the U.S. Bureau of Mines in Denver. His laboratory experiments confirm that certain types of rock will, under extreme pressure, experience a piezoelectric effect which can result in the generation of a luminous flash. But it is a far cry from a momentary flash, whose nature appears to be purely visual, to the production of a physical or quasiphenomenon sufficiently stable to endure for periods up to an hour and to perform in the diverse ways BOLs have been reported. have been reported.

One effort to document the reality of BOLs was conducted by Harley Rutledge, chairman of the physics department at Southeast Missouri State University, Cape Girardeau. His seven-year "Project Identification" employed a battery of instruments to establish objectively the existence of moving aerial objects which could have been neither optical effects nor man-made devices nor celestial phenomena: in other words, true UFOs.

In 34 instances Dr. Rutledge and his team were able to monitor the trajectory of aerial phenomena for which they could rule out every conventional explanation. As a result, their work is our strongest evidence that unknown phenomena are moving through the skies.

But Rutledge's findings present us with a deeper challenge. In 32 cases he and his colleagues noted "apparent reaction or awareness" on the part of the phenomena. The apparent interest

taken by some BOLs in the human beings who encounter them is matched by a similar interest displayed by BOLs when we human beings try to study them scientifically.

Rutledge is not the only researcher to have had this experience. In the Hessdalen region of central Norway, where recurrent light phenomena are being intensively studied under the auspices of an internationally-backed "Project Hessdalen," project leader Leif Havik is convinced that the researchers' interest is reciprocated. He writes, "The main reason why I think they are under some control is this: Five times I have seen a UFO just when I have arrived on the mountain and I have not had time to get to my camera. All five times I was less than 100 meters from where I meant to stay." While it is easy to dismiss this as a subjective "experimenter effect," it would be unscientific to ignore a dimension of the phenomenon which could tell us something about its nature.

Probably the most bizarre attempt at investigation of unknown aerial phenomena was the work of Trevor James Constable. In the late 1950's, inspired by the "organic UFO" theories of John Philip Bessor, Constable pursued the possibility that we may have unknown life forms inhabiting the atmosphere of our planet, normally invisible but becoming visible under certain conditions. One of these conditions was infrared photography, which Constable employed to produce dozens of astonishing photographs showing bloblike forms of no obvious structure or nature.*

Do Constable's organic blobs truly

*See John White's "The Critters Who Live in Space," August 1976 FATE.

exist or are they some kind of optical effect picked up by his camera? And even if they do exist, do they relate to our BOL phenomena? For instance, are they visible to us only when they are in a luminous state which occurs only under certain conditions—for example, when they are acted upon by specific meteorological conditions? This is all wildly speculative but only radical ideas are likely to explain such radically different phenomena. Unfortunately Constable does not seem to have followed through with his researches, nor have they been convincingly replicated by anyone else.*

* * *

IT WOULD BE too much to claim that all the phenomena described

*In the late 1970's Richard Toronto, seeking to replicate Constable's achievement, did indeed register some strange images on film but they bore little resemblance to Constable's organic blobs and seem rather to create a new mystery of their own. Toronto described his experiments in "Living UFOs," August 1980 FATE.



CLIMBERS FIND CADAVER

ARGINIAN mountain climbers found a frozen human body in what appears to be an ancient Inca shrine high on the slopes of Mount Aconcagua, the western hemisphere's highest mountain.

"We don't know exactly what it is. An expedition of scientists is going up to find out," said Felix Fellingner, president of the mountaineering club based in Mendoza in the Andean foothills.

The cadaver was discovered in January 1985 inside one of two stone enclosures built against the base of a cliff at about 16,500 feet up on the southwest slope of the mountain. A five-man team of climbers, seeking a new route to the 22,834-foot summit

in BOL reports are one and the same. At the same time they offer sufficient similarities to encourage speculation that they are variations on a theme. In our present state of ignorance the similarities can be more helpful than the differences, for what we learn from one category may help us to understand another.

Indeed, the making of any formal categories may be premature and presumptuous. Swamp gas, ball lightning, earthquake lights—these are all recognized phenomena, admitted (albeit grudgingly) into the fold of scientific respectability. But we know little of their nature. We can only collect reports from witnesses and deduce from them what we can. All investigation must start, after all, with reports and we must face their implications even if the phenomena the reports describe challenge what we think we know about the world we live in.

of Aconcagua, saw the top of the cadaver's head and knew it was frozen and very old. They descended to report their find without disturbing either the cadaver or the enclosure.

The region of the central Andes and Mount Aconcagua marked the southernmost extension of the Inca empire in the last seven or eight decades before the arrival of the Spaniards in the early 16th Century.

The frozen mummified remains of four other Incas in similar enclosures have been found by climbers over the years. Authorities believe these finds support the theory that the Incas—or at least their southernmost kin—practiced human sacrifice.

WINNING WITH WITCHCRAFT

Although my book is called "Winning With Witchcraft" it is not a book for witches. Fully fledged witches will not find anything really new in its pages and indeed they may disapprove of many of the things written in it. They will not like the fact that I have removed the "mystery" of witchcraft, dispensing with all the complicated paraphernalia usually associated with the Craft, in order to demonstrate to the ordinary person that to practise it is really very simple indeed. My book is definitely only for the everyday lay woman or man; the person who is fascinated by witchcraft and its possibilities, but is either too busy or apprehensive to actually get involved in it.

HOW TO WIN IN LIFE

I do not in my book bog the reader down with the theory or history of witchcraft. That can be found in other books. No, my work is an "action" book, one of practice rather than speculation. In it I show you how to win in life with witchcraft. There are two sides, or dimensions, to witchcraft: the religious, spiritual dimension, and the dynamic "active" dimension, i.e. that of deliberately manipulating events and circumstances for one's ends. My book is about this second, exciting dimension. But before I continue let me tell you something about myself. My name is Jean Williams, and for the last twenty years I have been actively practising witchcraft in the pursuit of securing personal objectives. I am a perfectly ordinary woman, not possessing special psychic powers of any kind. Neither am I particularly bright or good looking. I mention these points because I want to show you that the wonderful, fast acting powers of witchcraft can be at anyone's command, regardless of ability, once the secret of witchcraft is understood. I have never belonged to a coven or occult group of any kind. There is nothing special that you have "to be", or no one special you have to know, in order for you to begin working wonders with witchcraft from the very moment you know what to do.

IMMEDIATE RESULTS

Immediately you have finished reading my book you can begin casting magic witchcraft spells to obtain whatever you desire. And you don't have to worry about trying to obtain difficult to get herbs or special equipment; almost all of the rituals I give involve very little or no paraphernalia, and what things you may have to get can be purchased very easily and inexpensively. For twenty years I have been "winning the game of life" through witchcraft. With my book you can start doing the very same the minute you have read it. With simple witchcraft spells and rituals I show how you can make any member of the opposite sex desire you immediately - compel a reluctant lover to marry you - stop the romantic interest of someone you would rather be without. With witchcraft you can forget about being a loser in love, in money, or anything else. By using witchcraft I show how you can actually take control of the "forces of chance" and make everything you touch seemingly turn to gold. You will be able to play a bingo game, place a bet, enter any contest, and know that you will win. You can have any man or woman you want, or any luxury you choose. With witchcraft these things become automatic when you use the appropriate spells or rituals to obtain them. I can say all this with absolute confidence for this has been my experience from practising witchcraft. I have benefited handsomely from witchcraft and I only seek the pleasure of sharing my knowledge with you. Witchcraft, I believe, should not be the jealously guarded secret of a selfish few, but should be made available to all who seek a better and more fulfilling life.

WHAT WITCHCRAFT CAN BRING YOU

In my book you read about:

- Winning the admiration and respect of people. Stop them exploiting and using you
- Using witchcraft to promote you self interests at all times, without harming the interests of others
- Commanding things to happen through powerful spells and invocations. With witchcraft you don't have to grovel or pray to God for help
- Magic witchcraft spells that quickly make you more self-assured, confident, and sought after by the opposite sex
- The Binding Love Spell that makes someone of the opposite sex love you
- Simple witchcraft remedies that alleviate pain, reduce fever, stimulate hair growth

- A powerful ritual that compels an unwanted neighbour to move away
- A simple Moon Spell for miraculously solving financial difficulties
- An ancient ritual for making a barren woman fertile
- A simple divinatory rite for immediately telling if your mate is true or not
- Compel a thief to return stolen property
- A Romantic Love Spell for catching all the men you will ever want!
- A simple formula for finding out which of two lovers loves you the most
- An ultra-simple ritual for keeping your partner true
- A spell that compels a deserting partner to return to you
- How to leave your physical body and travel invisibly anywhere. You can invisibly "spy" on your lover, rival, enemy, completely without his/her knowledge! This way you always win in the game of life because you can anticipate in advance the actions of others!
- "Invisible travel" is easy, it only needs practice. I succeeded on my third try. It is not only easy, but fun, too. And it is perfectly safe
- A simple step you can take for stopping any witch from invisibly spying on you!
- A powerful self-rejuvenation ritual for renewing your personality and character: extremely potent!
- How to use The Witchcraft Circle to break disease and ill health and regain perfect well being.

THE SECRET SCIENCE OF NATURE

It is unfortunate that many people associate witchcraft with devil-worship. Most witches don't even believe in the Devil! I certainly don't. Witchcraft is not Black Magic. But, fortunately, witchcraft can be used to protect one's self from Black Magic. My book shows how you can quickly and easily break any evil curse, and shows also how you can forever make yourself safe from harm and evil of every kind. Some people also harbour the idea that witchcraft is just "superstitious nonsense"; in fact quite the opposite is true. Witchcraft is the secret science of nature. It could not possibly work if it was merely based on old wives' tales. I personally am not superstitious. I was born on the 13th, I live in a house no. 13, I walk under ladders, etc.; but I very much definitely believe in the powers of witchcraft. You will believe, too, once you have tried the simple rituals in my book! Nor is witchcraft just "positive thinking". I know lots of people who use positive thinking and yet they are losers in life. Witchcraft is more dynamic. With witchcraft you don't, and cannot, fail, you only succeed and win.

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NEWS & REVIEWS

by D. Scott Rogo



RUDI SCHNEIDER, MEDIUM

THE LATE Anita Gregory was one of parapsychology's unsung heroes. Before her death in November 1984 Dr. Gregory had made several notable contributions to the field. Among other accomplishments she prepared and published the first translation of L. L. Vasiliev's pioneering Soviet ESP research. Although she contributed occasionally to *FATE* beginning in 1965, her work was never well known in the United States or to those who follow only the more popular aspects of the parasciences.

Mrs. Gregory's overriding passion was the study of Rudi Schneider. Schneider was the last of the great physical mediums. His phenomenal psychokinetic powers were studied during the 1930's by researchers (including Mrs. Gregory's husband-to-be) from Germany, France and England. In the 1960's Mrs. Gregory engrossed herself in the study of the Schneider records and eventually drafted a long manuscript on the case. The book went unpublished largely due to its length, detail and scientific tone. After over a decade of disappointment Mrs. Gregory, an Englishwoman, was finally able to place it with an American publisher. Sad to say, she died of cancer before it saw print.

The Strange Case of Rudi Schneider (Scarecrow Press, Metuchen, N.J., 1985, 444 pages, \$29.95) is a revised, shortened version of the original manuscript. Nonetheless it is not only a lasting testament to Mrs. Gregory's scholarship but also the definitive study of the Schneider mediumship. The volume, based on both published and unpublished documents, photographs and private letters, traces Rudi's career from childhood to his death in 1957 at the age of 49.

Born in Braunau, Austria, in 1908, Rudi, like his brothers Willi and Karl, developed his mediumship while taking part in his family's home circle. (He came to the attention of the best psychic investigators of his day only later.) Rudi's father recorded these developments as they occurred and Mrs. Gregory was able to secure his notebooks. They show that the young psychic could effect telekinesis, partial materialization and even self-levitation in the tradition of D. D. Home and other celebrated Victorian mediums. It is perhaps ironic that by the time Rudi came to the attention of parapsychologists his powers were already waning. They would continue to decline over the course of most of his active career, which stretched from 1929 to 1937.

Mrs. Gregory's interest in Rudi Schneider was due in part to the fact that his career bridged two eras of psychical research. During the 1930's parapsychological researchers were moving from the simple "look-and-see" approach to psychic phenomena to more process-oriented research, relying on the burgeoning technology that the physical science of the day made available to them. The early history of Rudi's mediumship is therefore the story of the researchers who traveled to Austria to sit with him and who usually left dumbfounded. The later history of his career, however, centers on how scientific technology was used and what it revealed about Rudi's powers. Mrs. Gregory's book rightly focuses on these later tests.

The first of these projects was undertaken by Harry Price at his National Laboratory of Psychical Research in London between 1929 and 1930. During these sittings both the

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psychic and the sitters were controlled electrically. This was a considerable advance from the old days when the sitters merely held the psychic's hands to make sure he couldn't cheat.

But the really important scientific work on Rudi's mediumship was done by Dr. Eugene Osty in Paris in 1930. Osty, who was head of the Institute Metaphysique International, devised an apparatus that surrounded with infrared rays the objects Rudi tried to move psychokinetically. If these rays were interrupted, cameras would photograph the target site and either catch the PK in action or expose the psychic as he cheated. Incredibly, Osty discovered that Schneider could project an invisible force which interfered with the beam. This force seemed linked to the phenomenally rapid respiration rate of the entranced psychic. Osty thought that this newly-detected force lay at the root of Rudi's powers and his findings were later replicated in London by a team of British researchers.

Mrs. Gregory doesn't offer much new insight into this research and its replications. She does, however, publish some obscure photographs of Osty's equipment; these help the modern reader to evaluate the research.

But Mrs. Gregory does have something new to say about the one serious blot on Rudi's career. Rudi returned to London in 1932 to sit once again for Harry Price, whose enthusiasm for his Schneider experiments was unshakable—until about a year later, when he published a seance photograph that showed Rudi freeing an arm from his control. Price claimed that he had caught Rudi trying to produce phony telekinesis, although even Price's colleagues were skeptical of the charge. Some of these researchers suggested that the slip from control was accidental, since Rudi jerked convulsively during his seances. More cynical researchers whispered that perhaps Price had framed Rudi, allegedly for deserting him to work with other British parapsychologists. Such rumors and speculations have circulated for years and Mrs. Gregory's diligent research tells us now what really happened.

Mrs. Gregory shows (through private letters quoted in her book) that Price was enraged at what he considered to be Rudi's betrayal. His hatred for the researchers who "stole" Rudi from him was even more obsessive. But was Price's famous 1932

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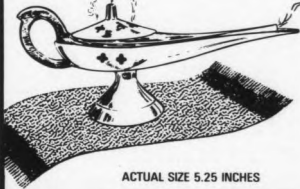
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photograph a deliberate frame-up?

Searching through Price's files, Mrs. Gregory found the original plate which Price had hidden. After an extensive analysis she concluded that the photograph is a fake. She notes that the pajama sleeve extending from behind Rudi is curiously devoid of a hand! Even more revealing, a blowup of part of the plate shows that Rudi's feet are facing in the opposite direction from his back—which of course is an impossibility. The plate is obviously a composite.

The Strange Case of Rudi Schneider, very nearly a flawless book, is expertly argued and engagingly written. Small problems appear from time to time within its pages but these are trivial. (For instance, Mrs. Gregory continually refers to J. Malcolm Bird of the American Society for Psychical Research as "Dr.," which he wasn't.) I found myself questioning only one of Mrs. Gregory's views, concerning a possible link between Rudi's PK and sexual excitation.

The possibility that PK may be related to sexual excitation was rarely discussed openly during the 1930's, although many psychical researchers were aware of this hypothetical link. It seems certain that Rudi, like other psychics both past and present, experienced both erection and ejaculation during his sittings. Noting this, Mrs. Gregory argues that a causal connection may exist between PK and the human reproductive system. In my opinion this is a naive view.

The human sexual response is regulated largely by the hypothalamus, a complex organ located in the brain, which controls hunger and the flight-or-fight response. It cooperates in a complex way with other functions of the brain, which is why most men experience erection during REM (dreaming) sleep, although no one would suggest that dreaming is related primarily to sexual excitation. Just as there is no necessary correlation between sex and dreams, I think there is no particular causal relationship between PK and sexuality.

PK INVESTIGATIONS

THE STUDY OF large-scale PK effects is a topic of growing interest to parapsychologists. FATE readers may be interested in two recent reports that cover investigations dealing with some of the same issues raised by the Schneider mediumship.

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Leslie Price, a British student of parapsychology and religion, recently has begun publishing a review devoted to the history of theosophy, the occult movement founded in the last century by H. P. Blavatsky. The first issue of *Theosophical History* contains newly-surfaced information suggesting that Mme. Blavatsky may have possessed PK powers. This information was originally covered up by the Society for Psychical Research in London but was recently found in the SPR archives.

Subscriptions to the journal, at \$10.00 a year for four issues, are available from 46 Evelyn Gardens, London SW7 3BH, England.

In a more modern study, in 1984 the Southern California Society for Psychical Research sent a group of members to Italy to investigate the claims of Natuzza Evolo, the stigmatist. (See my "Natuzza Evolo Works Miracles," May 1982 FATE.) The team collected impressive accounts from several persons who have witnessed her bilocations, blood prodigies and clairvoyant abilities. The group's report can be purchased for \$2.00 from the SCSPR, Box 3901, Thousand Oaks, Calif. 91359.

OTHER REVIEWS

THE MYSTIQUE OF HEALING by Bob Bloomfield, Samuel Weiser, Inc., York Beach, Maine, 1985, 120 pages, \$5.95, paperback.

In *The Mystique of Healing*, a comprehensive overview of the various forms of healing, Bob Bloomfield often displays a sensible, realistic attitude toward his subject. But he also has some problems distinguishing fact from fantasy.

For example, he argues for the "channel" theory of healing and accepts the claims of some healers that they see "smoky substances" emanating from their hands or from the patient's body, lights at acupuncture points or "golden glows" enveloping people; yet he dismisses as "outrageous" the claims of other psychic healers that they can "see" a patient's internal organs.

He also states as fact that "bishops often seem to have a great deal of healing in their hands," accepts uncritically Sai Baba's alleged miracles and gives credence to the claims of Chinese children that they have X-ray vision and can read with their armpits and

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buttocks—claims that a team of American scientists found to be unconvincing when it examined these children in China.

Readers distracted by the nonsense may overlook some important messages. In chapter five, for example, Bloomfield spells out the code of ethics under which members of responsible healing agencies operate. He presents fine commonsense precautions to be taken when one visits a healer and he outlines what kind of treatment to expect as well as what to be wary of.

Also important is the too-brief chapter on "Healing and the Plague of Cancer" to which Bloomfield devotes a niggardly four pages. He reminds us that it was Harry Edwards, the grand old man of healing, who pointed out that cancer is caused by "attitudes of mind and negative thought." Edwards initiated the same treatment in England that the Simontons, Lawrence LeShan and Jeanne Achterberg-Lawlis have worked to establish here (interview, relaxation/visualization, psychotherapy and support from relatives and others). Bloomfield discusses the roles fear and hopelessness play in the disease and says the patient must assume responsibility for healing himself—all crucial issues deserving more attention.

Another major shortcoming of the book is its lack of scientific information. Bloomfield's few allusions to American research—his focus is almost entirely English—are vague and not entirely accurate. He seems familiar only with Englishman C. Maxwell Cade's work using various biofeedback devices to monitor healers and patients. In earlier sections of the book and again in an interview with healer Jose Pogson, Cade's "findings" employing his invention (the Mind Mirror) are presented as scientific facts. I have spoken with two different biofeedback experts who observed a demonstration of Cade's device when he brought it to the United States. Both concluded that the device, Cade's claims to the contrary, cannot really determine whether the healer's and healee's brain-wave patterns are synchronized.

In "Speaking Personally—The Author's Experience," one of the best chapters, Bloomfield delves into his own psychic and healing experiences, offering them as just that: his own personal philosophy with an appropriate caveat to the inexperienced reader.—Rosemarie Pilkington.

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Whether this book will help you enhance your psychic potential is not for me to say, but I wouldn't be surprised if it did.—Rodger I. Anderson.

THERE ARE NO ALIEN BASES ON THE MOON by Francis G. Graham, William L. Moore Publications & Research, 4219 W. Olive St., Suite 247, Burbank, Calif. 91505, 1984, 32 pages, \$5.00, paperback.

No doubt it will come as a surprise to a small legion of this planet's inhabitants, several of them regular contributors to FATE's "Report from the Readers," that *There Are No Alien Bases on the Moon*. Well, at least as far as we know. Francis Graham, a genial skeptic, concludes that although "the elusive proof is still elusive . . . who knows?"

But his engagingly written, well-researched booklet leaves believers with little left to hang their faith on. Lunar authority Graham, who edits *Selenology*, the journal of the Pennsylvania Selenological Society, examines the major works in the genre, including George H. Leonard's *Somebody Else Is on the Moon*, Fred Steckling's *We Discovered Alien Bases on the Moon* and Don Wilson's *Our Mysterious Spaceship Moon*. Separately he reviews William L. Brian II's strange *Moon-gate*, which would have us believe the Apollo moon landing never happened.

Most debunkers of preposterous beliefs—and Steckling's contention that the moon has an atmosphere, lush vegetation and human-like inhabitants is a preposterous belief by any standard—indulge in ridicule. Graham manages to resist the temptation, choosing instead to explain patiently why astronomers have concluded that neither life nor atmosphere exists on the moon. Occasionally, however, a delightfully gentle wit comes through.

For example, he writes of Steckling's "evidence": "But perhaps conventional lunar science is wrong and Mr. Steckling is right. What evidence does he produce? Mr. Steckling shows 150 photos and drawings.

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One of these, of himself, we can believe."

Graham discusses every single lunar photograph that is purported to show buildings, bridges, spaceships and other evidence of extraterrestrial habitation and describes the topographical features that created the optical illusions. In the process he demonstrates that advocates of ETs on the moon lack elementary astronomical knowledge. Not only that, they lack good telescopes. When pictures taken by astronomers' telescopes or by astronauts on the lunar surface fail to show the same startling phenomena, however, the advocates charge that the photographs are retouched as part of an ongoing conspiracy of scientists and government officials to conceal the truth from the American people.

To that assertion Graham, never losing his cool, responds that the "Apollo moon pictures were given wide circulation—over two billion people from every country in the world have seen them . . . [including] over 95 percent of the world's expert photographers—some of whom are employed by hostile nations. If there was anything in the pictures that suggested fakery it would have



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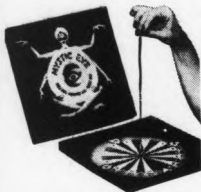
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to escape both a large and a highly trained audience. To buy off all these people would require a sum larger than the budget for the moon program."—*Jerome Clark.*

ALSO NOTABLE

THE MEDIUM AND THE SCIENTIST by Trevor H. Hall, Prometheus Books, Buffalo, N.Y., 1984, 188 pages, \$18.95.

Originally published in England in 1962 as *The Spiritualists*, this book provoked considerable controversy less for its charge that Victorian materialization medium Florence Cook was a fraud than for its sensational allegation that the eminent chemist William Crookes was an accomplice in the fakery, using his "investigation" of her alleged powers as a cover to conceal their affair. Before making up their minds, readers should acquaint themselves with the detailed critical analyses of Hall's claims published in *Proceedings of the Society for Psychical Research* (March 1964) and *Journal of the American Society for Psychical Research* (October 1963 and April 1964).

ECCENTRIC LIVES AND PECULIAR NOTIONS by John Michell, Harcourt Brace Jovanovich, Publishers, San Diego, Calif., 1984, 240 pages, \$15.95.

In this warmly amusing, well-written book Michell affectionately recounts the lives of history's great cranks, most of them (perhaps not surprisingly) British. While such people are usually ridiculed, Michell rather admires them, seeing in them evidence of the integrity of the human spirit and the infinite dimensions of the human imagination. An absolutely first-rate book, highly recommended.

PAST LIFE THERAPY IN ACTION by Dick Sutphen and Lauren Leigh Taylor, Valley of the Sun Publishing, Box 38, Malibu, Calif. 90295, 1983, 96 pages, \$2.95, paperback.

This refreshingly undogmatic book asserts that while current life problems are sometimes rooted in past lives, each of us is ultimately responsible for his own life and happiness. The authors do not push for any particular model of reincarnation, admitting that the concept is a nebulous one, and while arguing for the potential value of belief in reincarnation, they emphasize that readers should adopt only those philosophies of life that work for them.



REPORT FROM THE READERS

These columns of FATE are set aside each month for your comments. Send your opinion of articles and stories of unusual occurrences to FATE Magazine, 500 Hyacinth Pl., Highland Park, Ill. 60035.

AN OLD CHESTNUT

Curtis Fuller's "Astrology Problem" ("I See by the Papers," July 1985 FATE) discusses the astronomical phenomenon of "procession" (should be precession) and the disparity among traditional birth signs. He doesn't have the facts quite straight.

The phenomenon of precession which raises so much doubt about astrology was discovered in 139 B.C. by Greek astrologer-philosopher Hipparchus and led to the invention of today's version of the tropical zodiac. His only mistake was to believe—as all men did until Copernicus—that the earth was the center of the solar system.

Precession can be explained this way: Beyond the signs of the zodiac are the fixed stars and constellations bearing the same zodiacal names. Fixed stars are so called because of their slow movement relative to earth—one degree every 120,000 years. So in fact we have two circles whose positions do not coincide. That is, the constellation Aries is not right beside the zodiacal sign Aries. The sign Aries has pushed backward until it is almost entirely overlapped by the constellation Pisces and the other signs of the zodiac have receded proportionately.

The difference in position between the constellation (fixed stars) and the zodiacal signs is caused by precessional (backward) motion of the solar system. This amounts to 50 seconds a year in longitudinal movement. This 50 seconds yearly adds up to one degree in 72 years which means that the solar system has moved back toward Pisces. The first

degree of Aries is currently at five degrees, 28 minutes Pisces. We will reach the sign of Aquarius in approximately 393 years.

The solar system takes 2160 years to precess through a constellation. To circuit the 12 constellations takes 25,920 years and this is called a Grand Cycle. In A.D. 1120 Claudius Ptolemy showed that the signs of the zodiac do not depend on the stars in the constellations for their influence but the signs have influences peculiar to themselves which they maintain and carry around the Grand Cycle. Hence we have modern astrology which is called tropical or sun sign astrology.

Hindu astrologers practice sidereal astrology, using the actual stellar positions. In India a Cancer would indeed be a Gemini, "Gemini is really Taurus, Taurus is Aries, and so on," as Fuller quoted from *Science* 84.

Astrology changed radically in the mid-19th Century when Alan Leo and his Theosophical Society renounced immutable fate and proclaimed that man had free will and could control his own destiny. This opened the floodgates for new astrological theories, each one adding a new book and a new lecturer to the astrological tour. Commercialism and the opportunity to cash in on a gullible public transformed astrology into the newspaper sun-sign type which is all most people know of it.—*Philip Cocimano, Orlando, Fla.*

* * *

What zodiac should be used for astrological purposes? It is surprising that this old

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chestnut still causes so much confusion.

Curtis Fuller mentions following the sun signs. Obviously, anyone who takes astrology seriously knows that going by sun signs is pseudoastrology.

The real issue is that there are two zodiacs, the tropical and the sidereal. The tropical is a map of the immediate solar system which is much more involved in our lives than the rest of the galaxy. Thus, the tropical zodiac is the one to use for natal charts and everyday counseling purposes.

The sidereal zodiac is concerned with the sun's orbit around the galaxy. It is relevant to the changing of the ages which occurs approximately every 2160 years. This zodiac defines what might be called "the astrology of the ages." That is, we live through ages which have astrological characteristics. History reflects Aries characteristics during the Arian age and Piscean age characteristics in that period. More specifically, for example, man's religion used fire symbols during the Aries age and water symbols during the Piscean age. Vera Reid, in her fine book *Towards Aquarius*, excellently describes the correlations between the ages of history and the various astrological signs.

Which zodiac to use for what purpose is clear to all but the siderealists. They mistakenly use the sidereal zodiac for counseling.—*Stanley Esterly, Luverne, Minn.*

I have worked with astrology for more than 10 years and during that time I've been amazed at the number of people who feel threatened by it. Some of these are religious fanatics who fear any truth other than their own; they proclaim astrology "of the devil." I have been picketed and condemned to hell by these people whose hate and fear seem curious when you consider the Master they purport to follow.

Other persons who apparently feel threatened by astrology consider themselves "scientific" and present simplistic "facts" which they believe will forever "disprove" astrology because surely all astrologers are abysmally ignorant and have never thought of these things before. Curtis Fuller's "Astrology Problem" is an example of this type of prejudicial stance.

Most astrologers are not so much in the dark that they do not know the sun's position is almost one full constellation away from its

true position. Fuller is confusing *signs* with *constellations*. In the days of Ptolemy, the signs and constellations corresponded. Since his time, as any astrologer is fully aware, they have diverged through precession. Tropical astrology, however, practiced in the West, is seasonally oriented because the meanings of the signs are linked with the season in which birth occurs. Therefore, the starting point—zero degrees Aries—has remained at the time of the spring equinox, about March 21. Indeed, the equinoctial point (start of the *sign* Aries) has been precessing into the constellation of Pisces for the last 2000 years and is now about to move into Aquarius. This is the derivation of the upcoming "Age of Aquarius." But the signs, which are no longer linked to the constellations except by name and are defined simply as 30-degree segments of the earth's ecliptic, have maintained their seasonal positions.

It is a faux pas to take into account only Western astrology. Hindu astrology is entirely sidereal—that is, constellation-oriented. In the West sidereal practitioners are in the minority but they are quite vocal.

The main point of this letter is to suggest that FATE editors should do a little research before committing ideas to print. Try consulting someone in the field. And consider this quote from another article in the July issue of FATE—Richard Pybus' "A Scientist's View of the Universe"—regarding scientists' easy derision of fields of study they know nothing about: "It is curious that men will observe the most stringent professional discipline while engaged in their own particular area of inquiry and yet permit themselves to utter ill-considered nonsense and express unqualified prejudices when making public statements of a general nature. Unfortunately, especially when they are scientists, their pronouncements risk being taken seriously."

The "problem" Fuller raises which supposedly brings astrology into question in fact raises a question about FATE's credibility for anyone who knows anything about the subject. Those who don't may have had their prejudices confirmed. But I don't think FATE is in the prejudice business—at least, I didn't until now.—*Amanda Warren, Gainesville, Fla.*

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arguments about astrology (the Copernican theory, the "action at a distance" theory, the discovery of new planets, conception time versus birth time and so on), the argument for the "astronomical phenomenon of procession" is invalid. There is *nothing* in modern science that invalidates astrology from a theoretical point of view and no body of factual evidence disproves it empirically. On the contrary, there is now an accumulation of direct and indirect evidence substantiating the fundamental premise of celestial and terrestrial correlation.

It is unfortunate that *FATE* published the item quoting *Science 84* which was misleading. Now the mistruths have spread even further. My decision to write this letter is based on my belief that *FATE* has always striven to present the truth and, when wrong or mistaken, to make amends.—*Tomas Csere, Southbridge, Mass.*

Suppose observing the position of the planets was only a method of dating events. For example, suppose the Mesopotamians noticed that a child born in early spring who spent his first months in the fields or markets surrounded by friends grew up to have an outgoing dominant personality. They might say that a child born under the sign of Aries was likely to become a leader and that observation would hold true for people living in the northern hemisphere today, despite Aries' change of position.

Many subtle personality traits are affected by a child's environment at a particular age. Perhaps Mesopotamian wise men learned to predict these traits through centuries of observation. The theory they devised to explain their observations might be completely wrong but their observations could

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still be correct.—Gene Marquis, Winnipeg, Man., Canada.

SHC REBUTTALS INEFFECTIVE

Given four readers' responses (July 1985 "Report from the Readers") to our article—"Reeser's Spontaneous Human Combustion Reconsidered," April 1985 FATE—we repeat that it was a condensation of a lengthy two-part article (in the journal of the International Association of Arson Investigators) wherein we reviewed 30 cases of alleged SHC and found insufficient evidence to support the phenomenon.

Apart from Mrs. M. Y. Mead, who obviously meant to be helpful with her imaginative (if ill-founded) notion involving nitroglycerin tablets and the credulous Margaret Jenkins who delighted us with her tale about the man "who got so angry . . . that he burned up right on the street," the other two commentators are obviously SHC buffs.

J. Finley Hurley stubbornly defends what had been considered "probably the best-documented modern case" prior to our investigation. But despite his treatment (lacking worthwhile arguments, he substitutes sarcasm) the "candle effect" remains the preferred hypothesis in the Reeser case since it best fits the evidence.

As to the alleged shrinking of Mrs. Reeser's skull, had Dr. Krogman actually examined such a unique object (which he never claimed to have done) he would have provided scientific measurements, photographs and X rays instead of merely quoting secondhand news accounts. Krogman was not a pathologist but had what *Saturday Evening Post* termed a "hobby of bone detection." He did not even look into the case until "a few weeks" after Mrs. Reeser's death when her remains had been buried.

Hurley becomes exercised over such peripheral matters, including the burned-off foot and the temperatures of crematoria, but he totally ignores the essential facts: When last seen, Mrs. Reeser had taken sleeping pills and was sitting in a large overstuffed chair, wearing flammable nightclothes and smoking a cigarette. In the face of such evidence, it goes beyond mere stubbornness to continue to suggest she spontaneously ignited.

In turn, Ruth R. Ingall criticizes "the mind-set of scientists who deal only in that



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which can be measured and weighed" but believes that a news clipping establishes the facts of a case. Unfortunately for her own mind-set, there is a sequel to the Chicago death she cites. An autopsy demonstrated that the woman had been dead before her body was burned and laboratory analyses revealed traces of hydrocarbon accelerants on her clothes.

These examples underscore the need for case-by-case investigation rather than the approach of SHC proponents. They attempt to accomplish through sheer quantity what they cannot do by providing a single convincing case of SHC.—*Joe Nickell, Lexington, Ky., and John F. Fischer, Orlando, Fla.*

MANY A SLIP . . .

In Curtis Fuller's "Healing Light" ("I See by the Papers," August 1985 *FATE*) he mentions work done by Dr. Thomas J. Dougherty of the Division of Radiation Biology at the Roswell Park Memorial Institute, a cancer research and treatment center in Baltimore.

This famous research center is located not in Baltimore but in Buffalo, just a few miles down the road from my home. I telephoned and learned that a Dr. T. J. Dougherty does in fact work there and the information desk had no data on a branch of Roswell Park located in Baltimore. I can only assume that an error was made somewhere.—*Florian T. Badura, Cheektowaga, N. Y.*

WALKING A FINE LINE

Rosemarie Pilkington, in her review of my *Frontiers of Consciousness* (August 1985 *FATE*), called the publisher "misleading and irresponsible" for reprinting the book without update or new commentary. But she left out two important facts. First, the dust jacket states that my book is one of a number of titles reissued as "classics." Second, the 1974 copyright date appears in the book. It is entirely legitimate to reprint a book and note that it is a reprint. I think, therefore, her characterization of the publisher is quite unfair.

When one goes into frontier research—that is, little-explored territory—there is always the possibility that what seems to be
(Continued on page 129)

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REPORT FROM THE READERS

(Continued from page 118)

a leading edge will turn out to be lunatic fringe or simply dead end. An anthologist bringing new lines of investigation to the public wins some and loses some; that's the case with *Frontiers of Consciousness*. Yes, Cleve Backster's work hasn't held up but when I wrote my article his work was new.

Furthermore, I "exiled" no one from the ranks of parapsychology. The distinction I made between parapsychology and psychical research is not my own but that of J. B. Rhine and some other parapsychologists who, prior to the 1970's, were concerned about keeping their fields of research clearly separate from, and their image untainted by, the "psychic boom" of that decade. Rhine's *Journal of Parapsychology* explicitly ruled out of its purview survival phenomena along with acupuncture and certain other phenomena of then-recent public interest.

In the field of consciousness research we walk a fine line between having an open mind and having a hole in the head. I don't mind being damned for the latter but at least let it be for real error.—*John W. White, Cheshire, Conn.*

AND NOW—"TELLY"

Curtis Fuller's item "Congo Dinosaur" (July 1985 FATE) refers to still another attempt to study Mokele-Mbembe in Lac Telle in the Congo.

In 1981 Herman Regusters and his crew saw this creature eight times and got one photo—a bad one. In 1983, as Fuller reports, Congolese biologist Marcellin Agnagna saw it once but got no film footage because his camera malfunctioned. The drawings these men later made all resemble drawings to be seen in Tim Dinsdale's books on Loch Ness.

I suggest that we stop calling this creature a dinosaur, a sauropod or a brontosaurus and start thinking of it as still another lake monster like Nessie, Champ, Chessie and the recent Tessie of Lake Tahoe. A good name for the monster of Lac Telle might be, naturally, "Telly."—*Erik Beckjord, Malibu, Calif.*



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MARY MARGARET FULLER

∞ Victims of multiple personality undergo not just dramatic psychological changes but physical changes as well—as if each personality had its own mind *and* body. What does this tell us about our mind/body relationship? Does the mind exercise amazing—and until now unsuspected—powers over the body?

∞ Did a star in the East lead the Three Wise Men to the Christ child? Why don't historical records refer to this remarkable astronomical phenomenon? Garman Lord discusses the facts behind this Christmas legend.

∞ A growing body of evidence points to a startling conclusion—that 1500 years ago Chinese explorers discovered Mexico, settled there and left a permanent mark on the culture of that country.

∞ Wishing will make it so, the old saying goes. But we know from experience this doesn't always work. Yet wishes can and do come true—under very special circumstances—according to Hilary Evans.

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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:

- **THE MIRACULOUS "TV TECHNIQUE" FOR MAKING THINGS HAPPEN IN YOUR LIFE!**
- **THE "EMOTIONAL TECHNIQUE": IRRESISTIBLY POWERFUL AND EFFECTIVE!**
- **HOW AN ORDINARY EMPTY BOTTLE CAN WORK "VISUALISATORY MIRACLES"!**
- **THE "MOVEMENT TECHNIQUE" - WHOEVER SAID YOU HAD TO KEEP STILL WHILST VISUALISING?**
- **MIRACLE "COLOUR TECHNIQUES" FOR EFFECTIVE RESULTS WITH HEALTH PROBLEMS**
- **HOW TO MAKE AN ORDINARY CANDLE MULTIPLY THE POWER OF YOUR VISUALISATION**
- **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!**
- **A GUARANTEED EASY WAY OF STOPPING YOUR MIND FROM WANDERING WHILST VISUALISING**
- **HOW TO MAKE AN IMMEDIATE 100% IMPROVEMENT IN THE QUALITY OF YOUR VISUALISING**
- **WHY THE "USUAL" WAY OF VISUALISING IS THE WRONG (NON-PRODUCTIVE) WAY**
- **HOW TO GET WHATEVER YOU WANT IN LIFE BY VISUALISING ONLY A FEW MINUTES EVERY DAY**

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 usage 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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